

CONSOLATION

1944

CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Gestapo Americanus

Hitler-aping officials at Shreveport and Columbia

Who Is Like unto This Beast?

A sketch of Big Business' European totalitarian thugs

The True and the False Body

How Satan transforms himself into an angel of light

Our Daily Bread

Modern machinery eliminates many bakers

The Belgian Congo

A discussion of "What Is a Colony?"

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Notanda

When October Gives Its Party

♦ Trees and shrubs have their growth for the season and so make no further demands for chlorophyll, the essential plant-food producer which combines the carbon dioxide of the air with water taken in at the roots. Since chlorophyll is the green of the leaves, this cessation in growing works a profound color change.

Any chlorophyll remaining in the leaves in October wastes away; meantime, the sun brings out colors present in lesser quantities. Yellow and gold predominate because they rank next. Other hues are struck off as by-products of chemical reactions which take place as the plant-food factories shut down. It is, simply put, a matter of alkalis, sugars and minerals within the leaves. And so, in one way or another, arrives the red of the maple, the orange of sassafras and hickory, the beech's purple, the elm's bronze.—*St. Louis Post Dispatch*.

Fuel Economy in Royal Household

♦ To save fuel, King George has ordered every bathtub in the royal households painted with a red or black line at the five-inch level, so that nobody hereafter will bathe with the water at a higher level. However, a good-sized man can go through a ten-inch opening sideways; and if he runs the water in the tub first, and climbs in afterwards, he will be pretty well covered even at the new level.

Getting Everything Out of Oranges

♦ Orange juice, made on the spot from fresh fruit, is a great treat, but it does not dispose of the rinds and pulps. These are now mixed with lime, pressure is applied, and from each 25 gallons of the juice one gallon of 190-proof alcohol is made and 12½ ounces of dry yeast. What is left is used for cattle feed.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, January 5, 1944

Number 634

Gestapo Americanus

DOMESTIC SPECIES OF TOTALITARIANS RUN RAMPANT AT SHREVEPORT, LOUISIANA, AND COLUMBIA, SOUTH CAROLINA

THE chief of the dreaded Axis Gestapo police, Heinrich Himmler, would probably be delighted to hear that certain American officials fancied his methods of "handling the public" and were aping his system of forcibly gagging all those who dared have an opinion or idea not bearing the official seal of approval. Herr Himmler undoubtedly would beam with approval upon the action taken recently by certain officials in Shreveport, La., and Columbia, S. C. Cancellation of contracts, mass arrests of citizens without cause, confiscation of Bible literature, and official approbation of mob rule, as engineered by officials in these cities, though probably somewhat clumsy and bungled when compared with the professional standard of the experienced Axis Gestapo, nevertheless were clearly bottomed on the true theory of totalitarianism, and that would tremendously please the dictators.

At the same time, such a situation would arouse no pleasure among honest Americans who desire to see the freedom of the people survive. Let such Americans now consider the recent disgraceful conduct of certain officials in Shreveport and Columbia and then decide for themselves as to the gravity of the offenses these men have committed against democracy.

The Unhappy Mayor

Mayor Sam Caldwell of Shreveport,

La., is an unhappy man lately. But your countenance would be just as glum as his if you had happen to you what "His Honor" has had happen to him during the past few weeks.

Caldwell, you will recall, was the enterprising chieftain and official mouthpiece of a certain rabble element in Shreveport that last August hit upon the unfortunate idea of sabotaging the Constitution as a magnificent patriotic gesture. *Consolation* No. 628, issue of October 13, 1943, carried the account of this prearranged sneak attack made by the mayor and his pack of thugs and footpads upon Jehovah's witnesses at Shreveport who were trying to hold a peaceful Christian assembly for the worship of Almighty God. For this act of home-front treachery Caldwell probably figured he would get a Presidential Citation of Honor, and achieve a place in the gallery of the country's great. But, happily for the citizens of Shreveport, and unhappily for Caldwell, his intrigue against liberty went awry, and now he is only hoping that his efforts won't achieve for him a place on the list of the country's home-grown enemies of the Constitution and Bill of Rights.

Since *Consolation* No. 628 reported the outrage that took place in Shreveport on August 20, 1943, as a result of the efforts of Mayor Caldwell and the gang of mobsters which operated with official sanction, there will be no need here to recount

the events of that national disgrace. In spite of the fact that the mayor's plot met with apparent success and the Christian assembly was broken up amidst his thugs' violent rioting interspersed with their shooting, the whole evil plan soon exploded and the chagrined *mobocrats* are still stepping lively to get out of the way of falling pieces.

Mayor "Misses the Train"

The very first chunk of the exploded plot descended square into the mayor's lap on September 6, 1943, when the postman delivered a letter to "His Honor" from the chairman of the Federal Communications Commission in Washington, D. C. If Sam Caldwell ever fancied himself a communications expert, that letter should have completely punctured his fancies. Just previous to the time advertised for the beginning of the "Free Nation's" Theocratic Assembly of Jehovah's witnesses in Shreveport last August, the mayor, with a flare for the dramatic, had dashed off an urgent letter-length telegram over the much overcrowded telegraph lines, to the Communications Commission, howling that Jehovah's witnesses were planning on using the "telephone system" to broadcast "an unpatriotic speech" in "*my*" city. Waxing eloquent over the horrible consequences that might be expected if the commission didn't do something about this impending communications 'disaster', Caldwell neglected to mention that he was entirely ignorant of (1) what type of wire facilities were to be used and (2) what was to be said in the "unpatriotic speech" entitled "Freedom in the New World". The mayor's telegram did show, however, that he was an expert lampoonist when it came to Jehovah's witnesses, even if he was a wee bit rusty on the technicalities of the science of communications.

Indicative of the impression the mayor's telegram had upon the Washington officials, it lay acknowledged but unanswered for more than two weeks,

during which time citizens in 100 cities over the nation thoroughly enjoyed the lecture delivered over the special land wires from the key city Minneapolis, Minnesota. Thus when the mailman walked into Mayor Sam Caldwell's office on September 6 with the belated reply to his telegram to the F.C.C., "His Honor" was already in an unhappy frame of mind. Reading the letter signed by James L. Fly, chairman of the commission, didn't help:

Further reference is made to your telegram of August 18 protesting the use of a coast-to-coast telephone network which was engaged by the Jehovah's witnesses for the purpose of broadcasting a speech on August 21, 1943. As stated in the commission's telegram to you of August 20, the commission has no jurisdiction with respect to the matter in which you complain.

Under the communications act of 1934, as amended there is no basis upon which the commission could deny the facilities of the telephone companies to this organization or any person or group. Members of the public desiring the use of telephone company facilities are not required to apply to this commission for authority to use them. Common carriers subject to the communications act, on the other hand, are required to serve the public upon reasonable request and are prohibited from making unjust or unreasonable discrimination against particular persons or classes of persons.

With regard to your claim that the use of telephone facilities for broadcast purposes by the Jehovah's witnesses is non-essential and precludes the use of telephone facilities by the public for essential long distance telephone communications, it should be noted that the program transmission lines used in connection with radio broadcast are not adapted for ordinary telephone conversation. It would appear, therefore, that the use of such facilities would not conflict with the use of telephone lines serving the general public and such use is not inconsistent with the request of the telephone companies that the public use telephone service only when necessary.

The "patriotic" mayor's only comment on this official rebuke as reported by the *Shreveport Times* was: "*The bureaucrats in Washington have, as usual, missed the train.*"

City Officials "Stab Freedom in the Back"

A few weeks later, when things had just begun to settle down around the mayor's office, the quiet was split by the fearful news that Jehovah's witnesses were distributing free to the people of Shreveport truckloads of *Consolation* magazines carrying a report of the atrocious riot against Christianity in that city on August 20. A few minutes later a breathless messenger arrived with a copy of the magazine. What the officials saw made their eyes blink. Pasted on the cover of the magazine, a sticker printed in bright green ink announced: "READ ALL ABOUT YOUR LOCAL CITY OFFICIALS' OPPOSITION TO FREEDOM ON THE HOME FRONT. SEE PAGE 11." Still gasping, page 11 was found and their part in the feature article in *Consolation* No. 628 was hastily read.

While the officials were gasping over the magazine the greatest distribution of *Consolation* that Shreveport has ever seen was already under way. Armed with a supply of twenty thousand magazines, each one bearing the special sticker, scores of men, women and children, anxious to make the truth known, were busily engaged in handing the magazines out free of charge to Shreveporters, who eagerly accepted the publication. All up and down the streets and in hundreds of homes, the people of Shreveport began to learn for the first time how their officials had disgraced the city.

Shreveport Gestapo Swings into Action

With visions of what might happen to them if something weren't done, the officials declared the situation to be an emergency. Orders were given and "Gestapo" squads were hastily dispatched to "round up" the magazine dis-

tributors. All that afternoon the police dragged into their headquarters a constant procession of individuals caught handing out the magazines. These individuals would first be forcibly relieved of their magazines and then warned not to distribute any more, whereupon they would be released without any charges being placed against them. Promptly the distributors would obtain another supply of magazines and continue where they left off. In this manner some distributors were arrested three or four times in that one afternoon, but, despite the best efforts of the crack Shreveport "Gestapo" squads, the distribution went ahead apace. Late in the afternoon an especially alert "Gestapo" squad located a truckload of the magazines. They promptly "arrested" the driver and hijacked the magazines (12,500 in all). But still the distribution went on.

At their wit's end, the besieged officials finally caught the person whom they considered responsible for the distribution and jailed him on a charge of "vagrancy" (in spite of the fact that they knew he was probably the most active individual in Shreveport that day). But a bond was promptly posted, the prisoner was released, and the magazine distribution went merrily on, until all magazines outside the police station were in the hands of the people.

A few days later, the officials were forced to crawlfish, dismiss the vagrancy charges, and release the supply of magazines they had illegally and unlawfully stolen. The distribution promptly began anew, not to be stopped until every resident in the entire town had been given the opportunity to have a copy.

Needless to say, all of this contributed in no small way to the discomfort of the mob-pack and their official sponsors.

Good Cause for Reflection

Soon after the mob attack upon the "Free Nation's" Theocratic Assembly in August, a full report of the disturbance

identifying the ones responsible therefor was made to the Civil Rights Section of the Department of Justice in Washington, D. C., and agents of the Federal Bureau of Investigation were promptly sent to Shreveport to make a full investigation of the incident, particular attention to be given the part the officials played in the matter. Just what the outcome of this investigation will be is not yet known. But one thing is quite evident: the "gestapo officials" are very unhappy over the whole situation.

Perhaps they are thinking about ex-sheriff Martin Catlette of Richwood, W. Va., who was sentenced to serve for one year in a federal penal institution and pay a fine of \$1000 as a result of his aiding and abetting a mob of "patriots" in their heinous act of forcing large doses of castor oil down the throats of Jehovah's witnesses who insisted on their right to preach the gospel. Perhaps (we hope) they are beginning to feel a little honest remorse upon reflection that their conduct only resulted in aiding the enemies of freedom in their campaign to destroy the liberty of the people from the face of the earth.

Opposition at Columbia, South Carolina

Simultaneously with the free distribution of *Consolation* No. 628 at Shreveport, nearly 200 persons at Columbia, S. C., set about to make a similar special distribution in their city, in view of the fact that affairs at Columbia figured quite prominently in this particular issue. All Saturday morning and well up into the afternoon, the good people of Columbia cordially received the free magazines as the distributors busied themselves in all parts of the city. Many of the citizens receiving the magazines voluntarily expressed their hearty disapproval of the action taken by their officials with reference to the Assembly of Jehovah's witnesses.

Things were going reasonably smoothly until Richard E. Broome, who acts as

the judge of the recorder's court in Columbia, made his appearance on one of the busy downtown streets. On every corner, in every direction, men and women were standing, quietly and industriously handing magazines to the passing pedestrians. Aghast, Broome incredulously surveyed the spectacle. Intrepidly boosting his galluses, he approached a magazine distributor and snatched an offered magazine. Then he became the spectacle. The more he read of the article concerning the action of Columbia officialdom, the more complete was his frustration. Completely losing his judicial poise, his mumbled reading soon developed into a loud, high-pitched ex-coriation of *Consolation* and its publishers and distributors. By alternately hissing and hooting, each time he came to a statement that might be particularly convincing, Broome finally succeeded in attracting a crowd, whereupon his readings gained in volume and were more colorfully interspersed with profanity, jeers and insults. Fortunately, Broome was the only one in the throng that was particularly moved by this tirade of invectives, and the crowd showed little prospect of turning into a mob. Nonplused, he gaped as bystanders, attracted by his demonstration, held out their hands for magazines. Sensing defeat, the recorder thrust his magazine at one of his satellites standing near by, and dispatched him away to adjure the chief of police to arrest all of the magazine distributors. Then, sweeping the crowd with a brushing glance, Broome whisked hurriedly off for the avowed purpose of himself finding a policeman.

Wholesale Arrests Begin

A few minutes later the police began to arrest the magazine distributors on a wholesale scale. Police cars, their springs sagging beneath the weight of their Christian cargo, in a constant stream would jerk to a stop in front of the police headquarters, disembark their

prisoners, and roar off in a smoky cloud of carbon monoxide to find more ministers of the gospel. Toward sunset, the police headquarters was fairly bursting with the crush of persons herded into every room. Perspiring clerks, endeavoring to make out complaints against the alleged offenders, shouted to the arresting officers, seeking some information to put on the police blotter. These shouts, confused with the excited bark of addled policemen bringing in new prisoners, together with the mingled conversation of the crowd, soon snarled all attempts at legal process. Despairing of further accomplishment, the officers finally told the crowd to go home, but sternly admonished each one in the assembly to appear for trial at a specified time the following week.

Out of the 200 arrested, only 88 of the distributors were actually booked by the police. Needless to say, the officials, upon reflection, thought better of the charges of disorderly conduct that they had brought against these 88 and dismissed the complaints before the time set for trial.

A Serious Problem

It might seem at first blush that these ridiculous efforts made by the officials of Columbia and Shreveport to cover up their own wrongful conduct by suppression of any publication daring to expose their malfeasance in public office are of relatively small concern to a nation facing a great crisis. But let the matter be considered for what it is worth. The Nazi tyrant of Europe has his heel on the neck of millions because he was able to throttle those who desired to serve the public interest by calling attention to governmental corruption and selfish ambitions of scheming wall-paper hangers.

This journal is devoted to publishing the *unvarnished, uncensored truth*, in the interest of the general welfare of the people. If the truth offends certain

unpredictable, excitable persons, and they choose to throw down the law and by vicious unlawful, underhanded means to do violence to those people serving the community by distributing the truth, then the people are entitled to know the facts of such conduct so that they can distinguish their friends from their foes.

Sober reflection upon the violations of civil liberty committed by the officials of these cities reveals the importance of a free, uncensored public press. Without a free press *the people*, the sovereign authority in America, would grope about as helpless victims of political, commercial and religious corruption, according to whatever power controlled the press, be it proper or improper. A country thus led along in darkness, its eyes blindfolded by a black cloth of censorship, becomes the easy prey of tyrants. Without a free press, DEMOCRACY cannot exist.

To be sure, the blighted peoples of Europe in the Nazi-Fascist-Hierarchy-dominated lands have newspapers, magazines, and other propaganda aplenty, and are encouraged to read the same. But every line of type that is produced for public consumption must first pass the eye of the Nazi censor; and unless it affirmatively expounds the Nazi creed, such publication is immediately suppressed. Can there be any wonder then that such people now groan and suffer under the heels of the Axis regime, as servants and slaves to the unrelenting whip hand of the dictators? For the very reason that Americans have always enjoyed a *free press* as distinguished from a *controlled press* they are now able to shudder at the thought of such oppression's dominating their lives. And in this hour of crisis of American history its citizens can be glad that the founders of this country provided and protected a way for them to enjoy the institution of a free press.

Who Is Like unto This Beast?

ALL the world wonders at the totalitarian monstrosity now raging in its onslaught against the nations. What is the great secret of its power? Is its power within its own self? Or is not a great amount of its power drawn from unsuspected sources?

More to be wondered at than the legend of the "invincibility" of the Hitlerian beast is the manner in which a great dual-horned power, the British-American combine, has involved itself, wittingly or unwittingly, in succoring the Hitlerian beast whose murderous fangs, slashing them in *blitzkrieg* attacks, give Britain and America a taste of totalitarian madness.

The monster could not have sprung so viciously at the throats of the nations had it not drawn strength, in one way or another, from the two greatest champions of democracy and a free conscience. This fact is not restated here to throw past mistakes into the face of these great nations. But it is urgent that Britain and America consider the situation to determine whether those mistakes are to be repeated in the future. Will the postwar policy of the United Powers be that of appeasing, succoring and encouraging the totalitarian elements as in the past?

From the political viewpoint, Chamberlain's Munich policy in the past, and the U. S. State Department's courtship with Petain and Franco and Otto Hapsburg, cause many to wonder if the postwar "new order" world won't find authoritarian governments thriving right along beside the rest. From the religious viewpoint, the very same religious system upon which modern authoritarian states are built becomes more entrenched in the affairs and policies of the United Nations every day. But politics is only man's system of ruling his world; while religion is the miry clay with which he holds it together: the lifeblood of his world, however, depends on a third ele-

ment, Commercialism. It is the purpose here to consider the threads by which the past, present and future of this old world may be seen to be commercially bound together.

Many solid issues of this magazine could not expose all the ties by which the commercial elements in the democratic nations have been, still are, and may in the future be associated with dictator nations. But a few typical examples are enough to make one wonder if in the man-made "new order" the commercial structure of civilization will be to any extent altered in the interests of the prosperity of the peoples. Consider the following circumstances as recounted from *The Thugs of Europe*:

Immediately after the occupation of Sudetenland the I. G. Farben annexed the Union for Chemical and Metal Production in Aussig, one of the largest industrial enterprises in Europe. Since Neville Chamberlain and Sir John Simon, the promoters of the Munich policy in the British government at the time, were both stockholders in the English Chemical Trust which was connected with I. G. Farben . . . the Munich solution to the European problem also presented personal advantages to them which could not be underestimated.

The implication is simple. Through the role of the I. G. Farben chemical trust in Hitler's annexation of Czechoslovakia, certain persons in England profited commercially. Through that same I. G. Farben trust certain Englishmen profited in Franco's murder of the Spanish republic. Thurman Arnold has shown that the same I. G. Farben that went on to get its share of the industries of Austria and all other countries looted by the Nazi war machine is related financially to Du Pont, Standard Oil, Sterling Products of West Virginia, and Mellon's aluminum empire. To gain control of world commerce a few gigantic industrial organizations like these invested in

Adolf Hitler's National Socialism, which cleared all opposition out of their paths. Now what is to be done with them?

Who Will Tie the Big Cats?

The situation terrifies this world's reformers more when they consider that Big Business in every nation under the sun had a stake somehow or other in the totalitarian triumph. Big Business was never bigger anywhere than in Communist Russia, where it parades under the name of Big State and may still have Hitler to thank for a renewed claim on the Polish Ukraine, Lithuania, Estonia and Latvia. Perhaps more involved, yet not so apparent, are the littler, tedious problems of re-establishing such countries as Holland and Belgium, where certain native interests shared in the looting of their nations by the Nazis. Another paragraph from *The Thugs of Europe* tells the story eloquently:

When Hitler's blitz struck Holland and Belgium, the Nazis of Amsterdam and Rotterdam—the followers of Mussert, Beumingen, van Tonningen and van Vlissingen—stabbed Holland in the back. After the Nazi triumph the leaders of the fifth column and their German supporters became the masters of Dutch economy. Van Tonningen became president of the Dutch National Bank and announced the abolition of all customs and other financial barriers between Germany and Holland. This permitted German capitalists to buy for a million and a third pounds shares in . . . the very same Artificial Silk Trust directed by van Vlissingen.

The van Tonningens and van Vlissingens all over Europe are not going to be so easily dislodged as might be imagined. While they are representatives of a totalitarian system, yet they occupy strategic positions in Europe's economic structure. Replace them with other men and the totalitarian system still remains. Destroy their structure from under them and Europe's industry will be annihilated.

And another thing. The chief representatives of the totalitarian system are not mere small-fry politicians. In most cases the totalitarians are represented by the cream of the nobility and the clergy. No case is more in point than that of Poland. Prince Sapieha, who is also the Roman Catholic archbishop of Cracow, made full use of the Roman Catholic religious system as the propaganda organ for the group that stabbed Poland in the back. That group was made up of another Prince Sapieha, brother to the archbishop, with Prince Lubomirski, Radziwil, Count Potocki, Colonel Beck, and other aristocrats. Why these men should want to betray their country into the hands of Hitler might be explained by Archbishop Sapieha as easily as by Radziwil, who owns 3,862 square miles of land and wants to continue ruling northeastern Poland to suit himself.

In France a clique of industrial magnates and international bankers gave full support to the Nazi monster and paved the way to the fall of France and the rise of the Vichy disgrace. Just how long and how closely the masters of heavy industry in France and Germany had been connected before her fall is revealed in this infuriating account from *The Economics of Barbarism*:

Immediately after the last war [World War I], the heavy industrialists of the two countries again began to work in collaboration. Roechling was a leading industrialist on the German side, and the De Wendel family was foremost on the French. These two formed common trusts like the A.R.B.E.D. and the H.A.D.I.R. companies and the International Bank in Luxemburg. This collaboration was not interrupted by the present war [World War II]. H.A.D.I.R. continued to send 3,000 tons of ore daily to Germany, and a few days before the big German offensive in the west the directors of the International Bank, Frenchmen and Germans, sat peacefully together to discuss business affairs.

Especially since 1926 French and German magnates had strong and secret

reciprocal investments in the steel cartel; straw men of France took their places on German Boards (for instance, in Felton and Quilleaume A. G.), and vice versa. Not only were these financial operations carried on throughout Hitler's invasion of France, but note how De Wendel still prospers under Hitler's "new order", as reported in *The Protestant*:

Franco-German "Underground"

The head of French heavy industry is Senator Francois de Wendel, who has coal and iron mines in Lorraine, near the Franco-German border. Some of them begin in France and continue underground in Germany. In exchange De Wendel offered the Nazi an "underground" connection. He published a newspaper in German even before the war broke out, but concealed his ownership of it. . . . In Paris the sheet was publicly accused of "sabotage of morale" and of spiritual high treason. In Germany the Nazi radio day after day picked up its editorials and transmitted them to the whole province of Alsace and Lorraine.

Monsieur de Wendel, French senator and pious Catholic . . . , is the master of a Trust and cannot himself be everywhere at the same time. He has to use his time in plotting with the Nazi Trust Masters Kloeckner (more pious Catholics) and attending to his jobs on boards of directors. As for his Vichy "factory", he was convinced, (in 1941) that the time was ripe to change the leadership. So Laval became chairman of the board, Brinon (publisher of De Wendel's treasonous paper) became acting secretary, and Petain remained the same as he had been: the honorary president who gives his name, who politely gives information about the decisions that are made, and who himself has nothing to decide.

Commercially speaking, does this same totalitarian octopus have tentacles reaching even into Britain?

In May, 1941, Rudolph Hess, No. 3 Nazi, came to intrigue with the Cliveden set, the Munichmen and Buchmanites in Britain, because he thought that British Fascists were strong enough to swing their country to the side of Germany in

a joint attack on Russia. The Hess terms, according to a United Press report on June 22, read as follows: "Restoration of France with the exception of Alsace and Lorraine; British Empire to be left intact; restoration to Germany of German East and German West Africa and certain other former colonies; Britain to make peace with Germany and join in the offensive against Russia."

According to *In Fact* Hess hoped to bring about these peace-and-war terms through two closely related mediums, the Anglo-German Fellowship and the Buchmanites.

The Fellowship, as exposed by Simon Haxey's *England's Money Lords*, included a sort of holding company for Anglo-Nazi Fascism through which the Clivedeners worked for Hitler through the Chamberlain government, and was, or is, made up of the British families who own the land, the banks, the munitions plants, big business, the press and both the houses of Lords and Commons. Leading members in the Fellowship, consisting of representatives of British big business and many of them in both houses of Parliament, claimed that "Hitler has an unanswerable case" for the establishment of a stable world economy. They met frequently with Himmler and von Ribbentrop. Among the Fellowship members who personally visited Hitler were Lord Lothian, later ambassador to the United States; Lord Stamp, chief adviser to the treasury, later killed in a raid; Lord McGowan, of Imperial Chemicals Industries, the international munitions corporation affiliated with the Nazi Chemical Trust of I. G. Farben above-mentioned and with Du Ponts. Von Ribbentrop indorsed the Fellowship as follows:

When Hitler's Reich was formed . . . there was but little contact [with Britain] . . . A handful of Englishmen and a handful of Germans made up their minds ultimately that new contact should be established. . . . The pioneer work had also made ultimately possible—if not in a direct way, then, surely, indirect—

ly [through the Fellowship]—the recent visit to Berlin of Lord Halifax.—*London Times*, December 3, 1937.

The Hitler Fellowship

Twenty-eight members of Lords and 24 of Commons, most of them still sitting in Lords and Commons, were members of the Hitler Fellowship. In reporting the existence of this undercover movement the *London Standard* of November 28, 1935, mentioned the duke of Hamilton as associated therewith; Hamilton is the fourth-largest landowner in Britain, and it was upon his estate that Rudolph Hess landed when he made his "peace flight" to Britain.

The Buchmanites, or "Moral Re-Armament" group, included Hess as a member, along with Himmler, "Germany's most dreaded man," chief of the S. S. (Storm Troops), according to the *London News Chronicle*, January 5, 1939. "Neville Chamberlain and almost all the appeasers of Munich, the journalists of the Beaverbrook and Rothermore press who advocated Fascism and the Nazi movement in Britain," says *In Fact*, "were filled with Buchmanism, which in America means the same thing as 'appeasement'." The Buchmanites boasted in 1939 that the surrender of Czechoslovakia to Hitler was their work. Dr. Buchman spoke as glowingly of Mussolini as did the American Legion commander Owsley, and endorsed Hitler in these words: "I thank heaven for a man like Adolph Hitler. . . . Human problems could be solved through a God-controlled Fascist dictatorship."—*Time*, September 7, 1936.

As Satan is the god of the Fascist dictatorships, as represented in his vicegerent at Vatican City, Dr. Buchman, of course, could only mean a pope-controlled Fascism.

Much similar evidence has been produced in past issues of *Consolation* (Nos. 505 and 506) to show that the same Jesuit influence that gave birth to the European octopus pervades England's

Cliveden set, which practically controls the British press and affects her foreign policy; that the Roman Catholic Hierarchy is all-influential in the British Foreign Office; that the British press and reporters are mostly Irish Roman Catholics; that Roman Catholic influences are in virtual control of the British Broadcasting Corporation; that Roman Catholic leaders have argued for "a modified freedom of the press" (until now they have it, which means that this magazine and kindred WATCHTOWER publications are banned from Britain, leaving no real freedom of press there at all); that Rome has a so-called "Apostolic" delegate in England; that, like defunct Protestantism in America, the Church of England clergy are making calf's eyes at Mother Rome. These trends that gave rise to Mussolini's Fascism and to Hitler's Nazism and culminate in an overspreading totalitarianism under spiritual jurisdiction of the Roman Catholic Hierarchy with headquarters at Vatican City are not only eating the heart out of democratic Britain; already they have overrun every country making up the British Commonwealth of Nations.

Are the SAME TRENDS at work here?

The answer may be given only in the affirmative whether speaking for politics or for religion. This is not mere wartime emergency action that is congealing all nations, including America, in the clutches of totalitarianism. It is Satan behind the scenes, gathering all nations and peoples and tongues who fear and worship his "beast". That does not leave out the commercial element of America.

The fact may be illustrated through one typical American corporation which became involved, like so many of its kind, through a series of transactions with a German corporation. In his story of how such a corporation finds itself in the critical point of fighting against its own nation in the interests of Nazism, a *Harper's* writer remarks:

The attack upon the United States did not

begin with Pearl Harbor. That event did no more than add a military to an economic front. The war behind the war was already in full swing; its campaign, planned long ago, was rolling along even before the Nazis came into power. Its objectives were to build up in Germany a huge capacity-to-produce and to sterilize the resources of its enemies. The defeat of the adversary was to be insured before a gun was fired.

To such an economic attack the United States was peculiarly susceptible. Its corporate enterprises were committed to the pursuit of gain; business was regarded as a private affair; the intrusion of the Government was looked upon by American business men as "interference". Officials of German concerns approached their American brethren, the bait of markets and monopolies was dangled, and the supervision of the German state was concealed. . . . In dyestuffs and light metals, chemicals heavy and light, tungsten carbide and synthetic rubber, the yoke was fastened before the victimized American corporations were entirely aware of the nature of the bondage. A dozen such battles, different somewhat in color, incident, and detail, move to the same tragic event.

Fingers All Smeared with Tar

Citing Sterling Products of West Virginia as a typical case the author continues:

The story of Sterling reveals a cleavage that runs through our culture. As a Delaware concern reaches across state lines to do business, so the American corporation reaches overseas to form alliances. . . . As a [world-wide] corporate feudalism develops, it disregards political frontiers, undermines national feeling, establishes its own fealty. Its urge to action, grooved by the habits of every day, is toward whatever bondage pays best in estate and dividends.

The "bondage" that pays best in estate and dividends appears to be the totalitarian bondage, spiritually nurtured by the Roman Catholic religious system and now flourishing in Europe. Senator O'Mahoney's *TNEC Report*, page 43,

reveals that the National Catholic Welfare Conference lobby in Washington, D. C., "sponsors a plan for an economic system of occupational groups under government supervision," which "occupational groups" naturally could be made up of none other than the 250 industrial organizations that own and rule the nation, while the proposed government would be the pope's government, of course, under some "nice" dictator.

Robert A. Brady, in a revealing book, *Business as a System of Power*, shows the collaboration between the Roman Catholic Hierarchy and the chief American commercial organization, the National Association of Manufacturers. This all adds up to the fact that Big Business, whether it be American or German, is inclined to cater to any system that pays off in cold cash, even Hitler's system. "We must squarely recognize that there are already a number of executives in American business predisposed to accept a Hitler-dominated Europe," warns Norman M. Littell, assistant U. S. attorney general, who then cites instances such as the difficulty in getting General Motors to sever its contracts with its principal agent in Bolivia, who was a German Nazi leader, and of Henry Ford, who at first refused to make airplane motors for Britain and who like General Motors owns plants in Germany. "Does anyone doubt that upon proposal of a negotiated peace in Europe (which is the next avenue of Nazi attack [and all the more overwhelming if led by the Vatican, no doubt!]) such men . . . could be easily 'softened up' by promises of Nazi business; that these men, with all the power and influence which they have in American life, would quickly succumb to the alluring prospects of peace and business with a Hitler-dominated Europe?"

The question is all the more serious because "these men, with all the power and influence which they have in American life", the merchants of earth in America as in Germany, are strong

enough to guide the nation's destiny. That destiny is not to steer away from the totalitarian "beast", but always closer toward it. In fact, under guise of the League of Nations the commercial element in Britain and America set up a virtual image of that "beast" and caused the nations to worship it; that is to say, America and Britain, along with France, used the League of Nations to commit a number of deeds that caused the whole world to fall before the totalitarian system and become its slaves. Louis Fischer recounts these deeds succinctly:

"There never was an instance in which France and England . . . called on the United States and were refused. On the contrary, in 1932 Secretary of State Stimson urged action in China against Japan; it was Britain that demurred. If England and France had been ready to take adequate measures against Italian aggression in Abyssinia, Washington would have co-operated. The British and French governments lobbied hard to keep us anti-Loyalist toward Spain. If they wanted any help from America in the Czechoslovak crisis it was in the direction of appeasing Hitler, not the reverse. No, the League's failure was not due to American abstention."
—*The Nation*, April 24, 1943.

Some of Uncle's Dirty Linen

Nor will the revived League, in the postwar world, fail due to American abstention. The question is, will America under the new League stand up as champion of a righteous new world or will she court whatever system pays off best in dollars and cents? It is quite painful to think that we might look into America's past role and find the answer to her future course. In fact we would not have to look, as Mr. Fischer does, to her part in arming Japan against China, in her moral support of Franco's undoing of Spain, or of Mussolini's outrage against Ethiopia, or of Hitler's against Czechoslovakia and the rest of the world. Rather, we might turn to Sumner Welles' authoritative work,

Naboth's Vineyard, and find there the outline of the American "Good Neighbor Policy" in her own Western Hemisphere. Definitely she must have control over her own hemisphere, insists Mr. Welles, and if control in other hemispheres is what she will be seeking later on, it might be well to review *PM's* summary of the "Good Neighbor Policy" of the United States government as it is now in effect with Latin America:

A basic platform of present State Department policy in Latin America is to recognize all existing governments. The reason given is that to do otherwise would be "reversion" to imperialism. Mr. Welles knows that U.S. financial and economic policy can determine the character of the government in any one of these countries more effectively than the dispatch of U.S. Marines as in the old days. Welles, whose aim for the U.S.A. is dominion in the Western Hemisphere, wants governments in power which will bow to Washington's wishes. . . .

The Good Neighbor Policy has supported the dictatorships and semi-dictatorships of Latin America. At the present stage of the crisis such governments are amenable to Washington's desires—at least on the surface. . . . Certainly some Americans, after the experiences of the last decade, would prefer to put their faith in the strength of a hemisphere composed of popularly controlled, independent governments. Of course, few such governments exist at present and Mr. Welles is a realist. The point is, however, that the U. S. program will insure that they never do exist.—*PM*.

No, such programs are designed to promote the interests of concentrated political power, which rests in turn upon the golden foundations of commercialism. And it is certain that if America's foreign policy makers extend this program in their postwar role of helping to reconstruct this old world, then none of those fiend-hearted Big Business outfits that reaped billions out of looting Europe need lose any sleep, until Armageddon!—Marley Cole, Tennessee.

Whither, Freedom?

A REPORT from Nigeria, part of the great British Commonwealth of Nations, makes one wonder about the "freedom" which this great empire is supposed to be fighting for, along with the United States and other free (?) nations. The question mark is justified in view of the following news dispatches; the first from the news columns of *The Daily Service* (official organ of the Nigerian Youth Movement), Lagos, Wednesday, July 28, 1943, and the second from the editorial page of that paper on the same date:

About 250,000 copies of pamphlets and books belonging to the local branch of Jehovah's witnesses, confiscated last year, have, it is understood, been ordered to be burnt and actually been destroyed.

It is understood the burning took three days, the scene being at the Lagos Town Council incinerators at Epstedo.

Judge Rutherford's publications had had unrestricted circulation in Nigeria for nearly 20 years and only last year government considered it necessary as war measure to ban the works.

A large number of volumes of the books were confiscated and the impression was that they would be released after the war.

Mr. W. R. Brown, local missionary for Jehovah's witnesses, when interviewed yesterday, said the value of the publications would be about £60,000.

He said if there was objection to their circulation here he ought to have been permitted to reship the books back to the United States where the headquarters of the organization resides.

Comments on this unheard-of incident show that there are many that do not sympathize with the government's perverted idea of "freedom" and its unwarranted and totalitarian procedure in this matter. *The Daily Service* says:

The report that over 250,000 books and pamphlets belonging to Lagos branch of the Jehovah's witness organization have been

ordered to be burnt and actually been destroyed has aroused strong feeling of disapproval even among those who have never had any friendly feeling in the past towards the Bible & Tract Society and its somewhat aggressive literature.

It is true some of the books and pamphlets contain the most absurd and objectionable attacks on the Catholic Church, but the Church, in our opinion, is much too strong to be affected by being assailed from any quarter.

With regard to the Catholic Church, its strength and influence today is fulfillment, we think, of Lord Macaulay's prophecy that this great institution will still be flourishing when the tourist from New Zealand will visit England to explore the ruins of St. Paul's.

The value of the books destroyed, we understand, is in the neighborhood of £60,000 and it might have been hoped that if government objected to their circulation in this country, the Jehovah's witness' local agent should at least have been permitted to ship them back to America, where they are known still to enjoy free circulation.

The destruction of these books is entirely unjustifiable.

Today it is the literature of Jehovah's witnesses, and tomorrow it will be other literature and writings that are not wholly in accord with the Roman Catholic Hierarchy's idea that anyone who is not entirely subject to its control should be murdered in cold blood, 'in good Inquisition style.' Book-burning is a typical totalitarian stunt, and entirely inconsistent with the spirit of freedom. Nor is there any precedent for such tactics in the book-burning mentioned in the Bible, where the *owners* of the books that were then destroyed, realizing their wholly demonistic character, voluntarily gathered and burned them. We read of the occasion at Acts 19: 19, 20:

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of

silver. So mightily grew the word of God and prevailed.

This is no warrant for taking the property of others and destroying it, and particularly so when such literature honors the Word of God.

But it is not surprising that the Hierarchy and its tools will destroy Bible literature. They have destroyed the Bible itself on numerous occasions. Nor are these instances all of the distant past. Dennis Cardinal Dougherty, of Philadelphia, when in the Philippines, took occasion to gather thousands of Bibles and make a bonfire of them. His co-religionist, Franco the Butcher, of Spain, more recently, destroyed 110,000 copies of the Bible, making a pulp of them; Bibles which he had previously authorized to be admitted. Thus he showed his contempt, first for the Bible, secondly for the Protestant Society that sent them, thirdly for the British and other democratic peoples, and finally for his own word. He is a noteworthy example of those who destroy books and freedom with them.

The so-called "authorities" at Lagos may find satisfaction in the illustrious company which they have joined by destroying Bible literature that did not belong to them and which they could neither lawfully nor consistently with freedom dispose of. The British Commonwealth will have to look to its representatives, lest that which is loudly professed in charters and proclamation is flouted in practice everywhere, and the tools of totalitarianism subvert the objectives of the free nations under the very noses of those who seek the further freedoms.

In conclusion, hear the following comment from the Austin (Texas) *American*, speaking editorially:

The state of mind which prompts book-burning cannot be reconciled with civilization. It is barbarism as abysmal as any which is found in the jungles of Africa. . . .

Civilized countries know that a people

capable of deliberately burning books are capable of almost any other atrocity of which they might be accused.

"Pope to Make Retreat"

◆ The above headline recently appeared in a Roman Catholic newspaper. What did it mean? Did it indicate that the "Supreme Pontiff" had at length realized that he must beat a retreat before the forward march of the "King of kings", as He proceeds to the establishment of the "new earth" of Jehovah's new world?

Not at all. The "Mystery of Iniquity" still foolishly boasts that she is invincible, and that the gates of hell can not prevail against her. No! The newspaper was only announcing that the "Holy Father" was going to make his "annual retreat" for six days, and that he was appealing "to all to pray for him that God might give him strength for his heavy responsibilities". In other words, the newspaper title was just ecclesiastical jargon.

But "the battle of that great day of God Almighty" approaches, and the Word of the Lord declares concerning His enemies at that time, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isaiah 28:18.

At that time, the Hierarchy will indeed "make a retreat", one from which it will never return, and the place thereof shall know it no more.—Frank R. Freer, Britain.

Demons Forbidden to Act

◆ At the second anniversary of Clarence Darrow's death his wife and other spiritists gathered at an agreed trysting place, recited the Lord's prayer, and then demanded that Darrow disclose his identity if present. Nothing happened, and the demons that would have been glad to put up some hocus-pocus were apparently restrained from further deviltry at that particular moment.



"THY WORD IS TRUTH"

—John 17:17

The True and the False Body

WRITING in Greek, not Latin, to the group of consecrated followers of Messiah Christ in Rome, the apostle Paul wrote, among other things, this: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. . . . I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."—Romans 1:7; 12:3-5.

Further discussing the subject of the "body of Christ", the same apostle wrote: "But now hath God set the members every one of them in the body, as it hath pleased him. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12:12, 18, 27, 28) We look in vain for the apostle to mention that God hath set one member in the body as the "pope" or "vicar of Christ" or "vicegerent of Christ", which office the religionists claim is the most important place in the visible organization. What, then, would the apostle say if he were alive on earth today and if he were to read the Vatican pontiff's recently issued "new encyclical on the mystical body of Christ" (*Mystici*

Corporis Christi)? and in which encyclical letter Pius XII says: "They, therefore, walk the path of dangerous error, who believe that they can accept Christ as the head of the Church, while they reject genuine loyalty to His vicar on earth. They have taken away the visible head, broken the visible bonds of unity, and they leave the Mystical Body of the Redeemer in such obscurity and so maimed that those who are seeking the haven of eternal salvation cannot see it and cannot find it." In answer, Paul's own words, at 2 Corinthians 11:13-15, speak for him: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

At 1 Peter 1:2 the members of the true "body of Christ" are called "elect according to the foreknowledge of God the Father". Again the apostle Peter likens the whole of The Christ to a house of living stones, saying: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he [Christ Jesus] is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." (1 Peter 2:5-7) At Acts 4:12 the apostle Peter plainly declares that Christ Jesus, who is God's anointed King, is the chief corner Stone mentioned in this prophecy. Jesus' body of anointed followers who prove faithful unto death will, as "lively stones", be made a part of this building in which Jehovah God dwells by His spirit.

The members of the body of Christ

must be made into His likeness and image. This anointed class, namely, Christ Jesus the Head and the church His body, is spoken of as a royal priesthood, a holy nation, a people for God's possession. Such fact was foreshadowed by the nation of Israel, particularly by the priesthood in connection with that nation. Speaking of this class, the apostle Peter says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Peter 2: 9, 10) Peter does not call himself *pope* thereof!

The members of the true body of Christ, the church, are also designated as His footstep followers; and as such they are called to suffer with Him that they may also reign with Him. At 1 Peter 2: 21 the apostle writes: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." These the apostle admonishes to be not ashamed if they thus suffer as "Christians". Because one is a member of some religious organization called a *church*, it does not mean such one is a Christian or a member of the true church. The true church is the "body of Christ"; and anyone to be of it must be a consecrated follower of Christ in the truest sense of the word.

No one has been able to understand these things and appreciate them except those who have given their hearts to the Lord God. The apostle Paul says of the religionists: "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Corinthians 2: 14) Jehovah God has so arranged it that only those who have their minds illuminated by the power of His holy spirit can understand and appreciate

the mystery concerning the "body of Christ". After one has consecrated himself to God through Christ Jesus and been justified and accepted by the Lord God and brought into the "body of Christ", he must continue to obey God's commandments joyfully if he would continue to have understanding and appreciation of the truth set forth in God's Word.

The hiding of this mystery was illustrated by Jehovah God in the construction of the tabernacle by Moses in the wilderness. The tabernacle inside was beautiful, but it was hidden from the people on the outside because it was closed by a veil and was covered over with three heavy layers of cloth and skins. The priest ministered inside the tabernacle, and was therefore unseen by the people. As God thus hid these things which were typical of greater things, so He has hidden the glories and beauties of spiritual things, seen only by those who have come into relationship with Him through Christ Jesus.—Exodus 40: 1-33; Hebrews 9: 1-14.

Satan the Devil has tried to counterfeit every part of Jehovah God's purpose; so he organized a mysterious system in the earth which is iniquitous and is known as "the mystery of iniquity". (2 Thessalonians 2: 7; Revelation 17: 5) This "mystery of iniquity" God will destroy in His great day of vengeance, shortly. (2 Thessalonians 2: 3-12) But to the members of the true and genuine body of Christ the apostle Paul writes respecting the mystery of the real body of Christ: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen."—Romans 16: 25-27.

UNDOUBTEDLY, one of the oldest trades or crafts is that of bread-making. The word "bread" occurs in many places in the "Old Testament", but it does not always signify exactly the same thing. In the earlier days, in all probability, it referred to nothing more than bruised grain bannocks; in the latter, to bread fermented with leaven. The discovery of leaven was perhaps made by accident, and probably quite early, as in Eastern countries a mixture of meal and water would ferment in twenty-four hours. The difference between bread made with leaven and that made without it would not long escape observation, either in size or in taste.

All the evidence scattered through literature of the process of breadmaking as first practiced indicates that it was a purely domestic industry conducted, both as to preparing the grain and making the bread, by the women of the household. In the larger households, such as the establishments of kings, the specialization of the baker's duties would be a necessity. This we find was the case in the courts of the Pharaohs. The fact that the baker who obtained such unenviable notoriety in the time of Joseph (Genesis 40) was the chief baker indicates that there must have been others. By the time the Israelites had settled in Egypt, the leaven process seems to have been in general use, as the Israelites were strictly enjoined to use no leaven during passover week, under penalty of death.

Among a people so clever as the Jews, there is little doubt that baking became a trade and the leavening process was thoroughly understood. In Hosea 7 there is evidence that the baker had ceased to be a mere domestic. The same evidence points to the fact that baking as carried on at that time was in its essential features quite like the baking practiced but a few years ago in Western

lands: using the method that is known in the trade as the "long process", where only a small portion of yeast is used. In one of his exhortations the prophet likens the people to "an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. . . . They have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. . . . Ephraim is a cake not turned." With our present knowledge it is easy to discern in the simile the kind of bakers they had in Samaria in the prophet's day. Hosea seems to have had an intimate knowledge of, among other things, the baker's methods and his ways.

The ruins of Pompeii and other buried cities have given us examples of the kind of bakeries in use when these cities were in their prime. They were in some cases part of the domestic establishments of the well-to-do, but there were also public bakehouses, as in most towns of England today, to which the bread of the poor was brought to be baked, or from which they could obtain supplies of newly-baked bread.

The Bakers' College

In Rome's strenuous days bread-baking was a domestic affair, the work of the women of the household; but after the war with Perseus, the last king of Macedonia (168 B. C.), some bakers were brought from that country, probably as captives; but they were evidently admitted as freemen, for from that time the industry was started as a distinct profession. Along with the Macedonian bakers a number of freedmen were put to work as assistants, and the whole craft was incorporated in one body called a college, *Collegium Pistorum*, from which neither the bakers nor their children were allowed to withdraw. It should be pointed out that these colleges were

little more than trade guilds common to all developed trades of the time. The position of the bakers' brotherhood seems to have been high in the affairs of state, as they had representatives elected to the Senate.

The bakers of Rome at this period were held in high repute, and were endowed with extensive privileges. They were the only craftsmen who were freedmen of the city, all other trades being conducted by slaves. They were excused from guardianship and other offices which might take their attention from their work. To preserve honor and integrity among the members they were expressly prohibited from having any connection with comedians and gladiators, and from attending the exhibitions at the amphitheater, so that they might not become contaminated with the vices of the ordinary people. It is too much to suppose that all these regulations as to the personal conduct of the Roman bakers were made only with a view to the moral education of the trade; perhaps their real purpose was to keep the bakers from being used as agents in the plots and counterplots that permeated the life of Rome at that time. The poisoned loaf would add new terrors to the poison cup. Such strict regulations must have been very irksome.

Varieties of Bread

Flour- or wheat-blending seems to have been considered of much importance among the Roman bakers, and they, like the modern, had a keen appreciation of a high yield. Those who think the craze for white bread is quite a modern weakness will note that color was one of the main tests for quality in wheat and bread in Pliny's time. Thus: "The wheat of Cyprus is swarthy and produces a dark bread, for which reason it is generally mixed with the white wheat of Alexandria, the mixture yielding twenty-five pounds of bread to the modius, fourteen pounds of grain." We might mention here that it was an Alex-

andrian wheat ship that was wrecked with Paul on board on the isle of Malta.

Sometimes we consider brewer's yeast as a somewhat modern usage in bread-making, but again we quote Pliny: "In Gaul and Spain, where they make a drink [beer] by steeping corn [grain], they employ the foam which thickens on the surface as a leaven; hence it is that the bread of these countries is lighter than elsewhere."

Like the well-to-do now, the better-class Romans had quite a variety of plain and fancy bread from which to make a choice. The above writer gives a few of their names, being, as today, often names of association rather than of description. "Some kinds," he says, "we find receive their names from the dishes with which they are eaten, the 'oyster bread', for instance; others again for their peculiar delicacy, the 'artologanus' or 'cake bread', for example; and others from the expedition with which they are prepared, such as the 'speusticus' or 'hurry' bread; others again from the particular method of baking, such as 'oven bread', 'tin bread,' and 'mold bread'."

Bread Doles and Rations

In Rome's declining years the bakers must have had a busy time; for, according to Gibbon, in the fifth century, "for the convenience of the lazy plebeians, the monthly distributions of corn [grain] were converted into a daily allowance of bread; a great number of ovens were constructed and maintained at the public expense; and at the appointed hour, each citizen who was furnished with a ticket ascended the flight of steps which had been assigned to his peculiar quarter or division and received, either as a gift or at a very low price, a loaf of bread of the weight of three pounds for the use of his family."

Providing the poor with bread seems to have been an ever-recurring difficulty in times past for all governments. They had mostly to rely on home-grown grain

supplies; and bad weather often made a shortage, placing bread almost out of the reach of the poor. Thus, when rebellions were near, we find that often the price of bread was regulated for the good of all. This was done in England by what was known as the Assize Laws, under which the price of bread went up or down, according to the price of grain, the authorities fixing the price.

We might mention here that the above laws covered nearly everything needed in those days: meat, clothing, and ale, as well as bread. The Bread Assize was abolished as late as 1815. In 1266 this law allowed the baker twelve pence for each quarter of wheat he made into bread, allocated as follows: For three servants, four pence, half penny; for two lads, one penny; for salt, half penny; for yeast, half penny; for candle, one farthing; for wood, two pennies; for his boutell (bolting), half penny. The records do not indicate how the other two pennies and three farthings was made up, but the baker was allowed also two loaves and the bran for his advantage; perhaps these were valued at that amount.

In the Reign of Henry III

From this we notice that the bakers milled their own grain at that time. According to the law made in the 56th year of the reign of Henry III, the kinds of bread allowed to be made were half-penny and penny cocket, made of the second-priced wheat, half-penny and penny wheaten, and penny household. The relative values of the several kinds of bread seem to have been that three of the half-penny's worth of white bread should always be of the weight of one penny's worth of wheaten bread, and one penny's worth of household bread should weigh as much as two pennies' worth of white bread. The wheaten bread was, therefore, of two-thirds the value of the finest; and the household, half the value of the finest.

For offenses against these laws bakers had to submit to fines, imprisonment, and

other indignities, such as being fixed in the pillory or whipped at the cart's tail. At the present time there are two systems of selling bread, each of which has its advantages and advocates: one, altering the price, and, the other, altering the weight of the loaf according to the price of flour. The former system is now enforced by law in England. The deliberate breaking of this law is at the present not often known, although the fines do not as a rule reach the figure of five shillings per ounce short on a farthing loaf as was reached in years past.

Baking Machinery

The bakers as a class are, or were, a very conservative people. Thus methods changed very slowly, being nearly the same for hundreds of years, and when machinery was being freely used in other classes of labor many said machinery could never make bread; but, however, notwithstanding the great opposition of the operatives, baker's machines are now doing most of the work in modern bakeries. In this line we quote from a statement made by Wm. W. Banfield, the general secretary of the Amalgamated Union of Operative Bakers, with a membership of 14,000, at their general conference at Birmingham, England, in August, 1927.

He said that the number of bakers now employed is about 10,000 less than the number so employed twenty years ago, this only in the districts covered by his union; and this had been caused by the use of machinery, and especially so since the first World War. The yearly report of this union presented at the above conference puts the blame for this unemployment squarely upon machinery, as follows: "There can be but little doubt that thousands of men who ordinarily would be employed on the production of bread are now thrown upon the scrap heap, owing to the extensive use of machinery. The change from the handcraft methods of the past to the complete machine method of the future is not yet

completed, and in the meantime every increase of machine power in modern bakeries means a decrease in man power."

It is now possible with a fully automatic plant to produce bread without its being touched by hand from the time the flour arrives until it reaches the consumer as wrapped loaves. We have one firm that has placed upon the market, for small and medium-sized businesses, a machine that does two separate jobs in loaf-making at the rate of 1,200 pieces per hour, which would take at least sixteen men if done by hand; nor is this the limit of machines now in use. Bread-wrapping machines can be obtained to wrap any shape of loaf with an output up to 2,000 per hour, tended by a girl.

This use of machinery helps to cheapen the finished loaf by an estimated sum of one-half penny per four pounds of loaf. When the baking trade was largely a one-man business, or, as often, a family affair, the machinery almost unknown in the bakehouse, it was scorned by the money kings as beneath their attention; but a modern bakery has now been raised to the status of a factory run by

big business as a limited company, needing a capital that merits the attention of the stock exchange and company promoter. As an instance of this, not long ago two well-known firms in the city of Glasgow, Scotland, joined in a new company. When the public were invited to take up shares, it was stated that the new firm thus created was able to turn out 218,000 two-pound loaves per day. As one loaf feeds, on an average, three persons per day, we see that this firm alone can provide the staff of life for a population of 654,000 people.

We will close by stating that a claim has been made that that elusive gentleman, "Vitamin D," which in the past seems to have escaped from white bread in the process of milling the flour, has been captured at last and that he and as many of his kind can now be imprisoned in a white loaf as the baker thinks fit. This, it is claimed, is the result of using over the dough in the making a mercury vapor arc lamp, thus catching the ultra-violet rays of this artificial sunlight. If this claim is sustained in practice many diseases will be greatly hindered.—Contributed.

Xavier Never Reached China

THANKS for the booklet put out by the "Very Reverend Father" Ralph M. Fontaine, S. D. S., Foreign Mission Headquarters of the Society of the Divine Savior, Elkton, Maryland, which bears the title "St. Francis Xavier, the Great Missioner of India and China". The booklet, 12 pages, is nicely gotten up. The eleven pictures are very artistic, and an advertising man would admit that the four pages devoted to advertising religious goods such as "holy water" containers, bracelets, rosaries, prayer books, chains and pendants, selling at \$2 to \$5, are nicely put together and ought to yield a nice profit. However, unless the readers are unusually stupid, and maybe they are that, it looks, to a plain, ordi-

nary man, as if somebody had stuck his foot in it by the sentence on the inside front cover, "But, enfeebled by his labors in India, St. Francis never reached China." As an afterthought, maybe the writer of the booklet is about to print a statement that Peter, the first pope, never was in Rome. That would be interesting, and as true as the news that the 'great missionary to China' never was in China. A second afterthought is that, in these days, people who write advertising matter, and expect to get their goods on the market, should either be sober when they write or should, otherwise, hire proofreaders that won't pass bulls like that without at least putting a tag on them.

As to Vows and Oaths

IT IS certain that the pope and his prelates (bishops) can dispense with vows, since herein they hold the place of God on earth."—Liguori, Vol., 189. "The power of dispensing belongs to all bishops who have jurisdiction *in foro externo*, or the privilege of doing so from the pope. Hence the following persons can grant dispensations: (1) The pope, to all faithful from all vows whatever; (2) Bishops, to their own subjects; (3) Exempt superiors of religious to their own religious and novices; and this is to be understood of vows which they have made either in the world (marriage, allegiance, &c.) or in the novitiate."—Liguori, iv., 256. (The term "exempt" means that the "superior", that is, abbot of a monastery, is independent of the bishop of the district.) Liguori was made both a "saint" and a "doctor" of the "church", which means that his writings are papistically absolutely correct and authoritative.

"It is asked if the pope can ever dispense in things which are established of God of *jus divinum*? Answer: In those things in which the *jus divinum* has its origin in the human will, as in laws and oaths, it is certain with all (that is, all papist authorities are agreed) that the pope has the faculty of dispensing with them. In those things which are absolutely and unconditionally ordained of God (the law of nature, for instance), Sanchez and many others say with great probability that the pope has the power, in any particular case, not indeed of dispensing with them, but (take particular note of this choice bit of blasphemy and swelled head) of declaring that THE DIVINE LAW NO LONGER BINDS (!). The pontiff cannot dispense with the law of God without a just cause; but in any doubt about the validity of the dispensation it is to be ACCOUNTED VALID. A dispensation may be obtained for a person

not only in his ignorance but even against his will."—Busenbaum, 2, iv.

"A confessor may affirm, even with an oath, that he has no knowledge of a crime revealed to him in the confessional."

"An accused person or witness, when interrogated unlawfully by a judge, may swear that they know nothing about the crime; meaning that they knew nothing about the crime concerning which they may be lawfully interrogated." *Scavini's Moral Theology*, Vol. ii., pp. 233, 235. This makes the evidence of any papist witness suspect. Who is to know whether he has this mental reservation in his mind? When a papist swears to "tell the truth, the whole truth, and nothing but the truth", he quite evidently has this dishonest "reservation" at the back of his mind and is going to be his own judge as to what he may be "lawfully" interrogated on—or quite possibly he goes to the court primed by his "priest" as to what he may consider "unlawful" interrogation. But this does not end the papists' dodges for lying in a court of law, &c. He is told by his "church" and theologians that he may use equivocation, ambiguity, or amphibology. Hear what Liguori says: "Amphibology may be threefold: (1) When a word has a double meaning; as *vole*, which means I *fly* as well as I *will*. (2) When the sentence has a double principle meaning, as, This book is Peter's, may mean that the book *belongs to* Peter or Peter *wrote it*. (3) When the words have a double sense: one literal, the other spiritual. Thus, if one is asked about something which he wishes to conceal, he may answer, I say no; that is, I say the word no. "Cardenas doubts of this" (good for Cardenas, whoever he was) "but saving his better judgment he seems to do so groundlessly; for the word *I say* truly has a double sense—it signifies to *assert* and also to *utter*. It is certain, and com-

monly held by all divines, that with a good reason it is lawful to make use of equivocation in the ways above explained and to confirm the equivocation with an oath. The reason is that we are not deceiving our neighbors, but, for some good reason, allowing them to deceive themselves.

"A witness interrogated by a judge, whether he have spoken with the accused or defendant, may deny it, meaning that he has not spoken with him by way of co-operation and crime." (p. 160)

"It is certain a witness is not bound to tell the truth to a judge not legitimately questioning him; he may then lawfully answer even with an oath that he is ignorant of the crime." (p. 265)

"Even legitimately and juridically interrogated you are not bound to give evidence, if you learn the matter through confession."

Do you wonder that in Eirish courts there is so much perjury?

Liguori is not the only theologian who does not understand common honesty. Gregory or Valentia said "A judge, with the intent to serve his friend, may at one time judge according to one opinion, and at another time according to the contrary opinion, provided only that no SCANDAL result". (Vol. iii., 5, 7) Suarez says "To confirm an ambiguous expression with an oath is not perjury". (De Jurament, iii., 9, 1, 2.)

Sanchez, in Decalog, ii., 3, 6, 8, says: "When a man who has promised is from some reason free from the obligation of fulfilling his promise, he may swear that he did not promise. A man who is urged to do what he is not compelled to do may swear that he will, understanding (that is, contracting with himself), if I am obliged."—*Ulster Protestant*.

The Wonderment of Cummings

THE British newspaperman A. C. Cummings cannot quite figure it out why some British newspapermen in Moscow, in getting out a new weekly journal emanating from the British embassy, should try to regale Red army men, worn to exhaustion through fatigue and fighting, with pictures of rural scenes in Britain, of picturesque villages with fat cattle grazing in the fields, and of Trafalgar Square, described as the "loveliest square in London". So says the Vancouver *Daily Province*.

This seemed to start something. Three days later the United Press carried a story from London, describing a new American history. The author referred to Sam Houston as "Housten". He showed a picture of Lincoln and 16 men and labeled it "Lincoln and his army". He devoted three lines to Patrick Henry but failed to mention the speech "Give me liberty or give me death" which made the man famous. The book is intended for use in English schools, with a view

to perpetuating the errors of judgment that brought on the American Revolution.

Fall River's \$12,000,000 Fire

◆ Only thirteen years after Fall River, Mass., had a \$20,000,000 fire, it celebrated again by having another, which destroyed \$12,000,000 worth of property. This last fire started on the third floor of a manufacturing building where workmen were curing rubber automobile cushions in ovens 20 feet by 40 feet in size. There was an oven flare as sometimes happens in such work, but in this instance the workmen were unable to control it, and in jig time the whole factory was a furnace. Four great buildings went up in flames, and with them 120,000 tons of rubber, gas masks, balloons, machine-gun clips and other war supplies. Aid was summoned from thirty near-by cities of Massachusetts and Rhode Island, and the great fire was subdued with difficulty.

The Belgian Congo

UNDER the title "What Is a Colony?" the editor of *News from Belgium* has set forth in the following statement, issued December 12, 1942, some facts that are not generally known. In all fairness these facts must be considered when one thinks of present efforts at world domination, by this or that combination of the forces of "the king of the north" or "the king of the south".

Virtually the whole world has taken sides with one or the other of these great powers. What will take place, in God's due time, will be the complete solution of all these problems by the "King of kings and Lord of lords", Christ Jesus, the King appointed by Jehovah God, the owner of all the earth.

The realm of the new King, it is declared, shall be "from sea to sea, and from the river unto the ends of the earth". The editor of *News from Belgium* may know little or much of that promised rule of righteousness, but he knows considerable of what has been done in the way of civilizing the Congo and some other sections of the earth. So consider his story:

What is a colony? According to a widespread popular belief a colony is a distant territory exploited by the mother country, according to the habits of ruthless capitalism and with complete disregard for the natives' welfare and lives. Recent utterances by American statesmen have somewhat confirmed public belief in this deprecatory concept of the term "colony". A sequence to this sentiment is the conviction that all colonial peoples are *oppressed* and, therefore, should be *liberated*.

Among the empire nations is Belgium. It has a colony in Central Africa about eighty times its own size, with a population of fourteen million colored people, which is six million more than there are white inhabitants in the home country. Is this vast domain exploited and should its inhabitants be liberated from the Belgian "yoke"?

The time has come, it seems, for a frank

discussion of this subject. A great deal of misunderstanding and some ill will exists with regard to the most essential elements of the position of Belgium and of the Belgian Congo.

There is no doubt that the debuts of all colonial enterprises have been harsh on the colonized people. The closer the range of culture of the invaded countries was to that of the invaders, the fiercer was the resistance and the more brutal were the methods of subjugation. Colonial conquest, with a few exceptions, has nearly always resulted in partial and sometimes even complete extermination of the conquered peoples. Initially colonization is a violent procedure. Nobody among the people of good will and Christian morals wants to excuse this fact, but history is there to prove that it is practically a rule. A great number of circumstances may influence the invaders' behavior and, consequently, safeguard the lives and property of the natives to a certain extent. When the Dutch conquered the East Indies, they found a population of approximately ten million people. At present these islands are inhabited by about seventy million men. When colonization began in North America, an estimate put the population figure at one million Indians; today there are 353,000 of them. This may sound like an indictment. It is not, however. Not all of the American Indians have been wantonly killed. Probably only a small percentage of them have been put to death in actual warfare. They died mostly from contact with western civilization, in its manifold forms, economic, sociological and others.

We want to recall these historic facts with regard to the almost general belief that the beginning of Belgian colonization of the Congo was a series of horrors and a display of human beastliness without parallel. The excesses perpetrated in lonely sectors of the newly-discovered Congo have all been traced to a small group of people, in which practically every European country was represented and in which Belgians were a small, insignificant minority. It is known that many of those who indicted Belgium at the time were moved by

CONSOLATION

either personal or political motives which were far from commendable. Not a single accusation of cruelty or barbarism has been uttered against the Belgians since the Belgian Government took over responsibility for the administration of the Congo in 1908.

It is, however, one of the ineradicable beliefs of generous souls all over the world that the savage, left to his own, is a happy, carefree individual, a prosperous Tarzan, who enjoys a permanent Shangri-La, a sensuous Moon-and-Sixpence destiny. Multicolored birds delight his ears, and while he eats wonderful and wholesome food, streamlined antelopes, their gracious backs softly undulating like the hills of Jericho, speed by. Death comes with dignity, but without horror. Life for the colored man who never met the white civilizer is just one long "hour of madness and joy".

In fact, most of the primitive peoples—and on the whole the Congolese were extremely primitive—lived in terrible conditions. The Congo populations before the Belgians came were decimated not only through the continual warfare in which they indulged on a general scale but, above all, by the regular incursions the Arab slave merchants made throughout the country. For three years, from 1891 to 1894, the Belgians waged a difficult and heroic war against these traders. Belgian officers and soldiers died that Negroes might be freed from slavery. The Belgian troops even joined with those of Lord Kitchener's Egyptian army to end the Dervish resistance. Belgian rule also put an end to the medieval local wars between tribes and villages.

Tropical diseases and primitive hygiene accounted for a death rate recalling that of the darkest periods of the Middle Ages, when sometimes 50 to 75 percent of the inhabitants of certain regions of Europe died of epidemics. It is the pride of Belgium that sanitary conditions and medical aid in the Congo are better than anywhere else in Africa, that, for instance, in 1938, five million Negroes were examined by our health services, accounting for nearly half of the colored population. The Foreami (Queen Elizabeth Foundation for Medical Aid for Natives), endowed by private and public funds, is entrusted with the building of hospitals, dispensaries and subsequently

necessary roads. When an area has been cleared and made habitable, the State takes over and carries on at a moderate expense, not overburdened with the costs of the basic organization. More than ten percent of the colony's budget is devoted to medical services.

In a country as well acquainted with the problems which arise between people of different color as the United States, it is superfluous to say that the relations between white and colored people in the Congo have been carefully planned. It has been Belgium's policy to respect, as much as feasible, native institutions—the elementary forms of government which most villages possess. These villages are administered through the chiefs and native leaders in accordance with their tribal customs. Justice is administered by their own civil courts which are run by the natives under white surveillance. In the cities and big industrial centers where Negroes from many different tribes live together, individual tribal customs can no longer be followed. Central governing bodies have, therefore, been formed in these cities, composed of Negro officials designated by the colored population. Of course, the presence of growing white communities of large proportions creates a situation for which the colored population is not prepared. To apply now our white men's ideas of democracy and self-government to a territory comprising peoples of 80 different languages, having no common bond to unite them, would be a foolish and probably a fatal experiment. Democratic government was the highest achievement of those undisputed masters of mankind, the Greeks. It is not a natural state to which people spontaneously revert. It demands an education which thousands of Belgians, as well as missionaries and administrators, have been giving the Negroes for half a century. Their efforts have been successful. Except for occasional and local reoccurrences of tribal superstitions involving criminal practices, barbarism has left the Congo.

Are Belgian Negroes exploited? The Charter of the Congo Colony decrees "that no one can be forced to work for private individuals or for companies". The law on native labor is a ponderous volume which eliminates all chances the individuals or companies could

have to evade the clauses of the Charter. The only form of forced labor existing is the compulsion for every male Negro either to pay a modest tribute each year or work it off in a certain number of days, generally at state road work. The Belgians followed an old native custom that each man must work a certain number of days for his chief. It has been recognized by American experts that road-building was a high point in Belgian colonization, resulting in "roads whose engineering feats and perfect upkeep make those of Kenya and Tanganyika look like cowpaths." So says Negley Farson, in *Behind God's Back*.

Out of a native population of 14,000,000, only 420,000 Negroes are engaged as wage-earners; a low percentage. They have the problems every wage-earner has all over the world. They have even additional ones, due to their frequent homesickness and the need of adapting themselves to new surroundings, but it is a far cry from depicting these people as victims of a brutal capitalistic exploitation, who must be freed at once.

This is not the place to discuss the merits and faults of capitalist management, and in the midst of the economic and social revolution we are going through it is less than ever

the time. Step by step the government has built a series of restrictive devices around the big concerns which exploit most of the rich colonial mines. Even those who combat the influence of these companies are forced to recognize their creative role. Their social welfare organizations are outstanding models.

Colonies are often thought of as closed countries, the private hunting grounds of the white men of the homeland. The very basis of the Congo's political system prevents this colony from being closed. It is one of the few countries in the world that are open on an equal basis to traders of all nationalities. Out of 9,204 economic undertakings only 4,227 are in Belgian hands. Commercially it is therefore the world's playground, not the Belgians' reservation.

The Belgian people have been reluctant to accept the colonial idea. But having done so, they have fully understood that theirs is a mission, the basic justification of every colonial action, to wit, the emancipation of the natives and the opening to the whole world of the mineral and vegetable treasures which, at present, are recognized by all the Allies as one of the great contributions of the Belgian Empire to the common cause.

Polish Refugees in Iran

THE Middle East is loaded with refugees from central Europe, and, even if no wars were on, the situation would tax the resources of Egypt, Palestine, Syria, and Iran. When the Polish troops were evacuated from their native land to Iran they brought along 10,000 women, children and disabled men and in an incredibly short time a Polish city sprang up on the outskirts of Teheran. Only hospital cases could have beds. Everybody else slept on the floor. But in jig time there were kitchens, bakeries, laundries, hospitals and schools going strong. A hundred women were running sewing machines, making clothes for the community. A carpenter's shop was making furniture. A shoe shop was doing repair work and teaching dozens of boys how

to make shoes. Actors and actresses from Warsaw theaters were putting on as good shows as could be seen anywhere.

A Canadian railroad man, backed by 142 British locomotives and 1,000 cars, sent from wherever they could be spared, speedily expanded by six times the volume of traffic sent into Russia via the Persian Gulf and the now famous railroad across Iran, the one that was built by the Persians themselves, without borrowing money from anybody. This railroad helped to bring in supplies that made it possible to care for this army of Polish refugees now hard at work caring for themselves on the far-away shores of the Caspian sea in what was once Persia but is now Iran.

Presenting "This Gospel of the Kingdom"

Manuscripts and Versions of the Hebrew Scriptures

(In Three Parts—Part 3)

THERE were eight standard manuscripts or exemplars which were celebrated among the Jews for the correctness and value of their text. They are now lost but extracts of them are still preserved. Mention of them is made in Jewish writings and in the margins of some manuscripts. They were the basis for the making of copies having general acceptance by Jews. These eight exemplars are: (1) The Codex of Hillel; (2) the Babylonian Codex of Ben-Naphtali; (3) the Codex of Israel; (4) the Egyptian Codex of Ben-Asher; (5) the Codex Sinai, on the Pentateuch; (6) the Pentateuch of Jericho; (7) the Codex Sanbuki; and (8) the book Taggin.

Jewish manuscripts are divided into "synagogue rolls" or sacred copies, and private or common copies. The synagogue rolls were made according to definite, strict rules, and contained the Pentateuch and appointed sections of the prophets or the book of Esther. These were in three rolls, and were never put together in one.

They are written in the Chaldee or square Hebrew characters, without vowel points and accents, but do show the fifteen extraordinary points and also the unusual forms of certain consonants. They are made from genuine exemplars, without the slightest deviation therefrom or correction thereof.

The Helali or Hillel Codex (in Spain) was probably named after the Jew who wrote it, and was produced about A. D. 600. It had the Tiberian or sublinear vowels and accents, and also the Maso-

rah (textual comments in the margin). Up to A.D. 1500 it served as a model from which copies were made, but is now lost.

The Jewish scholar Pinner, who engaged in manuscript research, had a number of such named after him. No. 1, Pinner, is a roll of the Pentateuch on leather, and contains the five books of Moses complete. It has no vowel points, accents or masorah, which facts mark it as quite old. It consists of 45 pieces. According to the subscription of this manuscript or codex it was corrected in the year 580 and hence was written sometime earlier, likely 1300 years ago. It was brought to St. Petersburg (now Leningrad) and was kept there. If its subscription be genuine, it is the oldest manuscript known, except another manuscript, the Codex Petropolitanus, suspi-

וְיָתִי בִשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת
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זוֹ הוּא הַתַּרְשִׁי הַשֵּׁנִי לְמֶלֶךְ שְׁלֹמֹה עַל-יִשְׂרָאֵל
Israel over Solomon reigning to as second the month the it Zif

An illustration of the Masoretic Hebrew text, with vowel points and accent markings, and written in the square Eastern style of letters, suggesting the Babylonian cuneiform writing. The above is the first part of the Hebrew text at 1 Kings 6:1. The sublinear English reading is a word-for-word translation of the Hebrew, and hence reads from right to left.

ciously dated A. D. 489, and is in the imperial library at St. Petersburg.

No. 5, Pinner, is an incomplete roll of the Pentateuch, with the subscription date of A. D. 843. No. 11, Pinner, is a fragment of a synagogue roll, dated 881. No. 3, Pinner, is a manuscript of 225 leaves, containing the greater and lesser prophets. Each page is written in two columns and has the masorah in between and in the margins. The vowels, accents and masorah differ from those in the Masoretic text; the vowel pointing is

over the consonantal letters according to the Eastern or Babylonian system. It has no punctuation whatsoever from Zechariah 14:6 to Malachi 1:13. The whole codex is very correctly written, and is dated A. D. 916. No. 15, Pinner, and No. 17, Pinner, are also according to the Babylonian system. No. 13, Pinner, is an incomplete manuscript of 115 leaves, and has three columns to the page, with punctuation and masorah. It has many and important readings. An inscription states it was bought in 938. It is obviously an important codex.

The manuscript, No. 503, De Rossi, is an incomplete copy of the Pentateuch and has no traces of the masorah or qeris. It dates probably from the ninth or the tenth century. Codex 590, Kennicott, is a parchment manuscript containing the prophets and the other sacred writings (Hagiographa) except the Pentateuch; and has the vowel pointing. Its books are written with the titles missing, and are also arranged in the

oldest order, Jeremiah and Ezekiel being before Isaiah, and Ruth before Psalms. The subscription states it was written in A. D. 1019 (or 1018). It was kept in the Imperial Library at Vienna, Austria.

Aside from the "synagogue rolls", the private or common-copy manuscripts are written in Rabbinical characters on cotton or linen paper, and with the vowel points and masorah; and are none of them older than 600 years.

Translations

The earliest among the foreign-language versions of the Hebrew Scriptures is the Greek Septuagint, usually indicated by the letters LXX. It was produced to meet the needs of Greek-speaking Jews at Alexandria, Egypt. The name first applied strictly to the Pentateuch version, but afterwards was extended to include all the Hebrew books as they were translated. All these were combined into a single book by at least the first century A. D., at which time the

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Septuagint was accepted by the Greek-speaking Jews of the Dispersion as genuine Scripture. From them this Greek Version passed over to the Christians and is quoted from in the writing of Jesus' apostles and disciples. The direct quotations from the Hebrew Scriptures have been computed to be 365, besides nearly 375 references or allusions to the Hebrew Scriptures more or less definite. The great majority of these quotations from the Greek version of the Hebrew Scriptures are taken by the apostles almost literally from the Septuagint, while some few appear to be new renderings made by them of the original Hebrew. The Septuagint was therefore based on a Hebrew text earlier than the Masoretic text. It was doubtless based on an old, well-written copy of the Hebrew Scriptures as preserved in the court of the temple at Jerusalem prior to the destruction of the temple in A. D. 70. Originally there were no apocryphal writings to the Greek Septuagint.

The Samaritan Version, so called, is really not a version, but contains the text of the first five books of the Bible, the Pentateuch, as preserved by the Samaritan community from the time of Nehemiah onward, hence from about the fifth century B. C. (Nehemiah 13: 23-31; John 4: 4-20). The manuscripts upon which today's printed text is based are, however, not of a date so early.

The so-called "Targums" (the Aramaic word *targum* meaning *interpretation*) are Aramaic paraphrases of the Hebrew Scriptures. These in their written form, on the Pentateuch and prophetic books, cannot be earlier than the fourth or fifth century A. D. The text which they show is practically the same as the Masoretic text. The Targum of Onkelos is thought to be the oldest Aramaic version existing. It is, on the whole, literal and faithful as a translation, and is highly prized by Jews. The Targum of Jonathan is an Aramaic or Chaldean paraphrase on the books of Joshua, Judges, Samuel, Kings, Isaiah, Jere-

miah, Ezekiel, and twelve minor prophets. It is not so old or pure as that of Onkelos, but has its value for critical purposes. During their captivity in Babylon during the seventy-year desolation of Jerusalem the exile Jews adopted the Aramaic language. The Jews were averse to translating the Hebrew Scriptures into another language, because they held them to be so sacred, which accounts for it that the Aramaic version was not committed to writing until centuries later, that of Onkelos on the Pentateuch being written in the first century A. D. Till then the Aramaic version was handed down by oral tradition. This accounts for the statement at Nehemiah 8: 8 describing how the Scriptures read to the congregation in Hebrew had to be interpreted orally in Aramaic for them to understand. The above verse reads: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." On this the Jewish Talmud says that "the book" meant the original text; "distinctly" meant explaining it by giving the Chaldean paraphrase; "gave the sense" meant the division of words, etc., according to the sense; and "caused them to understand the reading" meant to give the traditional pronunciation of the words (the words being then without vowel points).—Ezra 7: 6, 11.

Of the Syriac Versions of the Hebrew Scriptures, the Peshitto (P'shitta) or "simple" revision is translated from the Hebrew direct, although some books seem to have been influenced by the Greek Septuagint. The date of the Peshitto version is assigned to the second century. Its underlying Hebrew text for translation was the same as the Masoretic text.

Aquila was a Jewish proselyte of Pontus in Asia, an apostate from Christianity, and his Greek version of the Hebrew text is very literal. Because it slavishly adhered to the Jewish original, it was favored by the Greek-speaking Jews, who preferred it to the Septuagint

because the Christians were using the Septuagint to prove the ancient prophecies as being fulfilled in Christ Jesus. Fragments of the Greek versions by Theodotion and Symmachus, both of the second century A. D., were preserved through the labors of Origen, of Alexandria, Egypt, born about A. D. 185. Origen produced a multiple version called the "Hexapla" (meaning "six-fold"). He arranged it into six parallel columns: (1) The Hebrew text; (2) the Hebrew transliterated into Greek letters; (3) Aquila's Greek version; (4) Symmachus' Greek Version; (5) the Septuagint corrected by Origen to some extent to correspond with the Hebrew text; and (6) Theodotion's Greek version. This Hexapla hindered rather than helped the restoring of the genuine, original Greek text of the Septuagint as Origen had intended.

The old Latin versions were based on a Greek version prior to Origen's Hexapla. Jerome's Latin Vulgate Version, completed about A. D. 404, did not take the place of those old Latin versions till two centuries later, namely, in the sixth century. His translation was direct from the Hebrew, but also made use of Greek versions, more especially Theodotion's. It was based on a Hebrew text practically identical with that of the Masoretes. Thus his was a fresh Latin translation, and became the basis of Western Biblical scholarship for a thousand years.

The famous manuscripts, the Vatican No. 1209 of the fourth century, and the Sinaitic of the fourth century, and the Alexandrine of the fifth century, besides containing the original Greek text of the Christian Scriptures, also contained the Septuagint version of the ancient Hebrew Scriptures.

The most important other versions yet remaining are the Egyptian, Ethiopic, Arabic, Gothic, and Armenian. With the exception of the Arabic, all of these versions of the Hebrew Scriptures appear to have been made, not direct,

but through the medium of the Greek Septuagint.

Concerning printed (not manuscript) copies of the Hebrew text, various Jewish editions had already been printed in part since A. D. 1477, and in entirety since 1488, thus shortly after the invention of printing. In A. D. 1514 the so-called "Complutensian Polyglot", by Cardinal Ximenes, of Complutum or Alcala, Spain, began to be printed, and in 1522 it was published, twenty years after its beginning. The first four volumes thereof contained the so-called "Old Testament", with the Hebrew, Latin, and Greek, in three columns, also the Targum and a Latin version of the same. The fifth volume contained the Greek "New Testament", so called, with the Latin Vulgate. The last volume contained vocabularies, indexes, etc. Thus this polyglot work contained the first Gentile or non-Jewish edition of the Hebrew text. Six hundred copies thereof were printed. Other polyglot Bibles setting forth the Hebrew text followed in due course, of which copies thereof remain to this day.

The first English Version of the Hebrew Scriptures that was made by direct translation from the Hebrew text was that by the Englishman William Tyndale. His translation of the Pentateuch was published in 1530, and his translation of the book of Jonah in 1531. The first English Version of the entire Hebrew Scriptures, from Genesis to Malachi, that was translated direct from the Hebrew text appears to be that of the popular King James or Authorized Version Bible, published in 1611.

Despite the merits of the Greek Septuagint translation of the Hebrew Scriptures, it appears to be the Lord's will that the translation of the ancient Scriptures for this modern day be made, not from the Septuagint, but direct from the Hebrew Scriptures. This is the "day of Jehovah", since A. D. 1914, and the climax of this day will be the vindication of His name. It is His will (Exodus

9:16) that His name should be declared throughout the earth by His witnesses before He shows His power over the enemies at the battle of Armageddon. His name Jehovah does not occur in the Greek Septuagint, that name being there represented by the Greek words for "the Lord" (*ho kyrios*), and for this reason the name Jehovah has been obscured for many centuries. The original Hebrew text *does* contain the name Jehovah in

its more than six thousand occurrences. It is therefore fitting that the existent Hebrew text, even in the face of the possible corruptions therein, be used as the basis of translation into any other language today. Almighty God has even permitted it to work out so since the Protestant Reformation of the sixteenth century, and that for His own wise reasons which can be appreciated now in this "day of Jehovah".

Editing President Grant's Speech

AT Des Moines, Iowa, in 1875, General Grant, then president of the United States, called upon his fellow countrymen to encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. . . . Leave the matter of religion to the family circle, the church and the private school, supported entirely by private contribution. Keep the church and state forever separate.

In 1941 the United States Office of Education issued Bulletin 1940, No. 10, entitled "Expressions on Education by Builders of American Democracy", and omitted the words above quoted. The reason, desire to placate the political religionists, is perfectly apparent. And the Office of Education is rendering a distinct disservice to the taxpayers that support it. Pretending to work for the people, they are actually working against them, and for the religionists.



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Vol. XXV No. 635
January 19, 1944

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Notanda

Shoes Without Thread

◆ There is a possibility that shoes without thread will be coming along soon. The shoe parts are assembled on a last with cement between the parts to be united. The assembled shoe is then placed in an airtight rubber bag, the air is pumped out, and the bag collapses and presses together the parts to be joined. As soon as the cement has set the shoe is a finished product. The Du Ponts hold this patent, and it looks like a practical thing. The process is said to be simple and speedy.

Three-Year-Old Waves for Help

◆ Near Vincennes, Ind., a woman automobilist was fatally injured when her car left the road and overturned in a field. Her three-year-old daughter, uninjured, crawled out of the car, went to the highway, waved for help, and caught the eye of the first truck that came along. What a proof this is of how wise it is to take the little folks to the study classes so that they may learn about God's kingdom! Some children of 7 have more common sense than some of 70.

One Way to Have a Convention

◆ One way to have a convention is to get somebody else to pay the bills. This came to light in New Jersey when the new governor, Charles Edison (son of the famous inventor Thomas Edison), vetoed a bill allotting \$50,000 to the American Legion toward the expenses of their convention at Atlantic City.

Greeting the Man He Dumped Overboard

◆ In an English hospital a wounded Canadian soldier had the rare experience of seeing, still alive, a man he had thought dead after the raid on Dieppe, and had helped to throw overboard. The plunge into the water revived the unconscious man and he kept afloat until picked up by a rescue ship.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, January 19, 1944

Number 635

Paraguay, the First Spanish-American Republic

THE same year that Pizarro made his contract to seize the Inca government of Peru, namely 1526, Sebastian Cabot sailed 800 miles up the broad waters of the Parana river, and then some 50 miles up the Paraguay river, thus discovering the land now called Paraguay. Seven eventful years passed. Pizarro, welcomed by the Inca Atahualpa, had first made an agreement with him, involving a vast ransom in gold and silver, and then imprisoned and murdered him.

Two more years passed. It was now the year 1535. The Spaniard Pedro de Mendoza, seeking a river route to Peru, also sailed 800 miles up the Parana to its junction with the Paraguay. Then he turned up the Paraguay, went up it 240 miles, and when he came to a beautiful hill on the east bank of the stream, he founded there the city of Asuncion, and in 1537 established Paraguay as a province of the viceroyalty of Peru.

Paraguay is a river country, and in a way it may be likened to the great state of Missouri; only it is very much larger. Here is the situation. Along its southern and much of the eastern boundary is the great Parana river. It is good to know something about that river. Not only is it the second-largest river of South America, but it has a length and discharge *greater* than the Mississippi, which, in this likeness, it is made to resemble, and it has a drainage area nearly three times as large. Its annual flow is three times that of the St. Lawrence, and five times that of the Nile. It is 2,720 miles long from its source to its embouchure into

the La Plata. Ocean-going steamers, if they do not draw too much water, can at certain times go as far up the river as Puerto Mendez, Brazil, far up on the eastern shores of Paraguay. See map on page 8. Generally speaking, the Parana river is navigable for its whole length, though broken by falls, the Urubupunga, just above where the Rio Tiete empties into it and at another falls just below where the Rio Pequiry comes in. The Iguassu falls, it may be explained, are 20 miles up the Iguassu river from the Parana, which accounts for their being so accessible to tourists and others. They are among the finest in the world.

The Paraguay River

The Paraguay river, corresponding, in this sketch, to the Missouri river, is the republic's most important waterway. It is navigable for practically its entire length of 1,800 miles; ocean steamers go as far up as Concepcion. Asuncion, the leading port, nearly a thousand miles from the sea, has 122,966 population, about a tenth of that of the country. Millions of dollars have been spent in improving this port. It has a well-established reputation as a healthful place. The other principal towns are shown on the map.

In Paraguay it has been said, "Each town has its river; each house its brook"; and it is quite true. The country is described as "one of the best-watered countries in the world". That is one of the reasons why this city, founded 83 years before the Pilgrim fathers landed at Plymouth, still stands. In 1776 the city and

the country were transferred to the newly formed viceroyalty of Rio de la Plata (Argentina). In 1810 Paraguay joined with the other South American states in declaring its independence of the mother kingdom of Spain, and, owing to its isolated position, it was the earliest of all the South American countries to establish completely its independence.

The Indians whom the Spaniards found in Paraguay belonged to many tribes, but possessed a common language, the Guarani.

The Catholic "Reducciones"

The Guaranis of Paraguay proved to be extremely difficult to subjugate. In the year 1600 the Spanish general Hernandarias de Saavedra undertook to exterminate the Charruas, akin to the Guarani tribes, and his army was itself exterminated. With that, Hernandarias petitioned Philip II, king of Spain, that, as it was impossible to subdue the Charruas by force of arms, missionaries must be resorted to. This was a dirty trick, but it worked. The job was turned over to the Jesuits, who were promised that they might have the Indians, body and soul, with all their possessions, if they would but conquer them. Each villa or tribe was turned over to two Jesuits, who speedily organized them into a most remarkable body of obedient and industrious servants. Everything the Indians did from then on was for the benefit of the order of the Jesuits, who fed them, clothed them and provided them with all their simple necessities. The magnificent churches which were built consumed a large part of the income, as is the Catholic practice.

To prevent others from interfering with their work of complete subjugation or "reduction", as they called it, the Jesuits turned each villa or tribe into a huge stockade. No one was permitted to enter or to leave without a written order. Only such Indians might ride horseback as looked after livestock. Admittance

was refused, not only to other Indians, but to other priests, and even the Spanish authorities.

After a century and a half the Spanish government concluded that the job of subjugating the Indians had been overdone, and on February 27, 1767, Carlos III issued a mandate that the Jesuits themselves must leave the country. They complied within one year, but in that year they had so successfully arranged matters that when they left the Indians were scattered to the four winds and the country reverted to barbarism.

In the sections of Paraguay not under the thumb of the Jesuits, other means of subjugating the Guaranis were adopted. The Spanish general Ayloas stipulated in a treaty with the tribe that seven women should be provided for himself and two for each of his soldiers. If you have wondered why there are more mestizos in South America than there are Indians and Spanish, now you know.

In his book, *Inside Latin America*, John Gunther, well-known author, writes:

Paraguay is the country where 60 to 70 percent of the people are illegitimate, where a distinguished general may have 80 children, and where everyone is good-humoredly related to everyone else. [Page 271]

Although the official and commercial language of the country is Spanish, yet Guarani is the common language of the people to this day, and is adopted even by recent immigrants. The largest group of people in the country is a merging of Spanish and Guarani Indian blood. The Indians were chiefly agriculturists. Though Jesuits brought them into subjection, and they continued to live side by side with their conquerors, the culture of the country remained distinctly Indian. It is calculated that there are now about 20,000 aborigines left in the wilds. Negroes are unknown.

Paraguay has granted to 6,000 Menonites complete and perpetual immunity from military duty and exemption from participation in war even as non-

combatants. This is the more remarkable for the reason that Paraguay is accounted one of the most warlike nations in the world. More of this later.

The Industries Are Peaceful

The industries of Paraguay are and always have been peaceful ones. When the Spaniards came upon the Guarani they found them living in an earthly paradise. The climate is mild and varied; the mountains are low; there is extensive drainage; there is plenty of rain; there is much fertile soil; there are broad grass lands and there are deep forests. The extensive plains are excellent for pasturage and agriculture, and the forests hold many treasures.

The Paraguayans live on corn, rice, beans, sweet potatoes, and manioc, a starchy edible root that is the staff of life among the natives. The livestock population is four times the number of human inhabitants. Exports consist of cattle hides, canned meat, cotton, sugar, tobacco, quebracho tanning extract, yerba mate (Paraguay tea), and tung oil.

Paraguay is noted for its wonderful oranges, but millions of them go to waste at present because there is no way to get them to market. The republic has but 274 miles of railroads and practically no highways that penetrate the region where the oranges grow. Oranges raised near the railroad and near the Paraguay river are shipped in large quantities to Buenos Aires.

The manufacturing plants, what there are in the country, are mostly in the hands of Argentineans, British, and Americans.

The present area of Paraguay, as adjusted by the Chaco Arbitral Award of 1938, is officially estimated at 169,266 square miles. It is thus somewhat larger than California with its 158,693 square miles, and larger than Missouri and Kansas combined.

From the Asuncion plateau southward, near the confluence of the Para-

guay and Parana, there is a vast stretch of marshy country, draining partly into the Ypoa lagoon; and smaller tracts of the same character are found in other parts of the lowlands, especially in the valley of the Paraguay. Most of the country which slopes toward the Parana is covered with dense forests; the native tribes and the principal estates are in this section.

It is generally agreed that at least 20,000,000 people could live comfortably in Paraguay, if they lived in peace.

A Series of Dictatorships

Though nominally a republic, and often with a workable constitution, Paraguay has been mostly in the hands of dictators from its beginning until now, when it is in the same predicament. How the dictator business was started in Paraguay and what it led to is set forth in the *Encyclopædia Britannica* thus:

In 1811, following the outbreak of the Hispanic American wars of independence, Paraguay resisted efforts from Buenos Aires to expel Spanish authority, but soon set up its own government; by 1814 it was under the dictatorship of Dr. J. G. R. Francia. After Francia's death, in 1840, the chief power passed to Carlos Antonio Lopez, who was succeeded by his son Francisco Solano Lopez in 1862. Francia and the elder Lopez had developed a strong Paraguayan army. The latter had fruitlessly sought adjustment of Paraguay's boundary disputes with Argentina and Brazil. The younger Lopez attempted a vigorous foreign policy, and in 1864, on the occasion of Brazilian armed intervention in an Uruguayan civil war, went to war with Brazil [his manifest object being to have an outlet for his country on the Atlantic]. In order to strike at southern Brazil [see the map on page 8] he attempted to cross Argentine territory early in 1865. The result was the alliance of Argentina, Brazil, and Uruguay for the purpose of overthrowing Lopez and obtaining a settlement of Argentina's and Brazil's disputed boundaries with Paraguay on their own terms. Invasion of Paraguay followed. A tenacious five-year

struggle, involving huge loss of life and of treasure, was terminated only by the complete defeat of the decimated Paraguayan forces and the death of the fleeing Lopez at Aquidaban [near Horqueta, on the map], March 1, 1870. During this warfare every able-bodied Paraguayan was in active service, while whole battalions of women and regiments of boys of 12 to 15 years of age were formed. The bravery of the Paraguayans became a tradition, and from a population of 1,337,439 at the outbreak of war, the country was reduced, according to some estimates, to less than a quarter-million, of whom but 28,746 were men.

Thereafter, only the Argentine-Brazilian rivalry enabled Paraguay to recover its independence. Actually, a Brazilian army of occupation remained in the country from November, 1870, to 1876. The newspaper and book stories of the times say that the younger Lopez, accomplished, educated in French, Spanish and Guarani, was captivated and egged on by Mme. Eloisa Lynch, whom he met in Paris, and who shared his fortunes with him. She was tall, quiet, handsome, self-possessed, and, though never married to him, ruled his household, and was the power behind the throne. Lopez shot generals who lost battles, and himself set an indomitable example, often scoring great victories almost immediately after great defeats. The woman was allowed to return to France, where she lived quietly in Paris for several years, after Lopez's death.

The Chaco Conflict

The Chaco conflict with Bolivia (see the section marked "Gran Chaco Boreal" on the map) has already been quite fully discussed in these columns. See *Consolation* No. 631, page 13. The northern portion of the country is in the tropics, while the bulk of the settled portion of the country is in the south temperate zone. The rainfall in the Gran Chaco Boreal is during October to February inclusive. Floods inundate large sections of the Chaco during that season, whereas during the dry season water becomes

extremely scarce in the interior and deep wells must be relied upon for most drinking water. East of the Paraguay river the rainfall is more evenly distributed. While the Chaco will eventually be one grand orchard, yet it is now, for the most part, a region of low, grassy plains, swampy in spots, dotted by palms and scrub vegetation.

In August, 1932, when the war with Bolivia over the Chaco was on, a thousand school children at Caacupe asked permission to form a regiment. They did this because they had read in their history books that in the war of 1864-1869, when Paraguay was fighting Brazil, Uruguay and Argentina, there were whole regiments of boys from 12 to 15 years of age. This shows how important it is that children should be taught the truth in their school books. And it may be added at this point that the largest donor of gold for the Chaco war was the parish church of the same town, Caacupe. The priest back of this would be perfectly willing to see all the children of the parish killed, and the whole community broke flat, if only he got something out of it in the way of glory or otherwise. Priests are like that.

Bolivia never won a battle in its efforts to seize the Gran Chaco Boreal. The Paraguayans had no ammunition, so they took what they needed from the Bolivians. Familiar with the country, they went through the Bolivian lines, cutting the line of communications completely. A military writer explains:

For food, semi-wild cattle were herded behind the lines, hardtack was carried sometimes on packhorses, and yerba mate leaves, to brew for hot drinks, were packed in cow horns. Greenhide strips stretched between saplings made bunks in hospitals and semi-permanent camps.

Everybody was glad when the war was over and the Paraguayan arsenals were definitely turned to the making of plowshares, which Paraguay, and all the world, needs much more than it does the

stuff that arsenals usually produce. Political changes in these days are sudden, and one of these, reported in the New York Times of November 21, 1943, is that Paraguay and Bolivia have now entered into a secret pact for mutual defense and common action in the event of hostilities between their mutual big neighbors, Argentina and Brazil.

Its wars have held education back in Paraguay. Nominally, public education is now free and compulsory, but sections of the country still lack schools and there is widespread illiteracy. There are 1,742 government primary schools, with 139,466 pupils and 1,888 teachers; there are also 50 private elementary schools. There are 2,000 students in secondary schools, and the national university at Asuncion has 350 students.

War has also held back the making of roads. There are only 3,700 miles of roads of all types, but a road suitable for automobile traffic has been built between Asuncion and Villarrica, 100 miles east. Automobiles are so much appreciated, however, that before the owner of a car can obtain a permit to leave Paraguay with his car he must leave a cash deposit of 85 percent of the value of the car with the proper authorities.

While the Chaco war was on the New York Times had a two-column story entitled "Paraguay Blighted by the Chaco War". It pointed out that one man in five was in the army; that 15,000 had been slain and 20,000 disabled; that women in black were everywhere; that the iron industry was paralyzed; that livestock-growing was ruined; that the university had been turned into a hospital; that the people were for peace, though the politicians were for war; that there was a growing militaristic tendency among the younger officers; and that the real reason why the Paraguayan army is the best in South America is that the Guarani Indians are the backbone of it, can go for days on minimum rations, and will fight at the end of

forced marches as freshly as though they were new troops.

The Present Dictator

The *Encyclopedia Americana* narrates the following as to how the present dictator came to be in that position. It says:

General Estigarribia was elected president 30 April 1939, with the Colorados boycotting the polls. He endeavored to end the state of siege, in effect continuously since 1932, and re-establish constitutional government. However, he became involved in a controversy with students and opposition groups and on 18 February 1940 assumed dictatorial powers. At his instigation a group of university professors drafted the new constitution, which was approved by national plebiscite and promulgated 15 August 1940. Three weeks later President Estigarribia was killed in an airplane crash. The minister of war, General Higinio Morinigo, was named provisional president pending election of a successor. Morinigo proceeded to scrap the new constitution, proclaiming an absolute dictatorship 30 November 1940. Instead of calling new elections within sixty days, as required by the constitution, Morinigo announced on Christmas Eve that the elections would be held in February, 1943. [Since then he has expressed his intention to rule through 1948.] He replaced the civilian members of the Estigarribia regime almost entirely with military men, and either imprisoned or forced into exile most of the leaders of the Liberal Party.

In June, 1943, General Morinigo came to New York city to get a Jesuit coat of whitewash. *And did he get it!* On Saturday, June 20, he visited Fordham University, where the president of the university, the "Reverend" Robert I. Gannon, gave him the degree of Doctor of Laws and handed out this:

Year by year he has contributed to the success of the great good neighbor policy which seeks openly to promote an atmosphere of friendship not only between the United States and the individual people of South America but among all the governments of the Pan American Union, and which seeks to

give the whole world an example of that spiritual and unselfish co-operation which alone can furnish the lasting basis of world peace. As a university, Fordham has been gratified to see in this new energetic executive the exceptional type of soldier who has won glory on the field of battle, but who values learning and who considers the fostering of true education [Roman Catholic bead-counting] to be the principal concern of government; a man of valiant judgment who can appreciate the dreadful abuses of the absolute state as exemplified in Nazi Germany, and at the same time emphasizes the necessity for a mental outlook based on the stern ideal of duty and responsibility.

How Gannon must have gulped and choked till he got that recitation finished! But the next day there was more of it. The following, taken word for word from the *New York Times* of June 21, 1943, can be appreciated fully only when it is understood by the reader that "the principles of God", an expression used by both Bishop O'Hara and Mgr. Flannelly, means to these gentlemen what other people mean when they refer to the hierarchy of the Roman Catholic Church. Roman Catholicism is the state religion of Paraguay, but free worship is guaranteed by the constitution. The hitch is that Morinigo has suspended the constitution and is doing just what the Jesuits order him to do. That is why poor Paraguay, still suffering financially from the wars that have been her curse, had to pay the expenses of this crowd that occupied "seats on the gospel side of the sanctuary" and "the front pews on the center aisle". But here are extracts from the story:

The New York "Times" Story

HEAD OF PARAGUAY VISITS CATHEDRAL
GEN. HIGINIO MORINIGO WITH HIS OFFICIAL
PARTY ATTENDS MASS AT ST. PATRICK'S

Gen. Higinio Morinigo, president of the Republic of Paraguay, and his official party of fifteen, attended the 12:35 o'clock mass in St. Patrick's cathedral yesterday. They arrived in four official cars, decorated with

the flags of the United States and of Paraguay, and were received at the Fifth Avenue door by Bishop John F. O'Hara, military delegate, and by Mgr. Joseph F. Flannelly, administrator of the cathedral.

General Morinigo, Dr. Celso R. Velazquez, Paraguayan ambassador to Washington; Dr. Don Rogellio Espinoza, Paraguayan minister of finance, and Dr. Don Luis Argama, Paraguayan minister of foreign affairs, were escorted to seats on the gospel side of the sanctuary. The rest of the party, including a group of uniformed military aides, occupied the front pews on the center aisle.

GREETS GENERAL IN SPANISH

Bishop O'Hara, who greeted General Morinigo in Spanish on behalf of Archbishop Francis J. Spellman, said that the people of Paraguay "stand before the world conspicuous for bravery, loyalty, self-sacrifice and love of liberty".

"The tests these virtues have stood among the Paraguayans are incredible," he continued. "And these virtues have come through the crucible purified and glorified by suffering. The people of Paraguay are a great people."

Bishop O'Hara paid tribute to General Morinigo's Christian concept of government, which he said was in accord with the principles of God. He alluded to the Jesuit missions established in Paraguay hundreds of years ago as "an idyllic episode".

ASKS PEOPLES TO JOIN IN PRAYER

In a brief welcome in English, Mgr. Flannelly said the people of Paraguay long ago learned that a nation can live "happily and successfully if the community is allied with the principles of God" and asked the Paraguayans and the people of the United States to join in a prayer that "the rest of the world may learn that lesson—and learn it soon".

"The Star-Spangled Banner" was sung by the congregation and choir and the Paraguayan national anthem played on the organ after the ceremony.

Then General Morinigo and his party went to the archbishop's residence, 452 Madison avenue, for luncheon. Edward Rivetti, assistant organist at the cathedral, played during the meal.

"The Shape of Terror"

THE above is the title of a story in the Vancouver *Daily Province* of November 26, 1942. There is a possibility that it might be propaganda and untrue, for such things are done in wartime. But there is the probability that the story is true, and if so, then it needs to be retold, so that men and women may learn how much truth there is in the statements of the religionists that all they need is to have their own way for a short time and then God's kingdom will have fully come.

The fact of the business is that the world was never in such a devilish condition as it is right at this very moment. The Scriptures tell the reason why this is true. They explain that the big Devil and all the little devils have been permanently cast out of heaven, and are making it their chief business to make the world the worst place it has ever been.

Those that long for a place of eternal torture would be hard put to it to find a worse place than this world has become. But let the *Daily Province* tell the tale in their own way:

The imagination of decent men balks at the stories of German atrocities in Poland which continue to come out of that unhappy country. Perhaps the truer statement of it is that the horror and cruelty of these stories are unimaginable to decent men.

We are apt to feel as we read of them that man's inhumanity to man must have some boundary beyond which these unspeakable crimes are committed in some dreadful limbo of sub-human creatures.

Yet the stories persist and come to us with too much circumstance of authenticity to be dismissed out of hand. It was only last July that [the late] Cardinal Hinsley, archbishop of Westminster, took the solemn responsibility, in a broadcast to the world, of charging that the Nazis had already massacred 700,000 Jews in Poland since the beginning of the war.

Now, from the Polish government in exile in London, comes the latest and most terrible story of all. It says that Himmler, chief of

Hitler's Gestapo, has ordered the extermination of half of the remaining Jewish population of Poland by the end of this year. It says that in the execution of that order, 250,000 Jews were killed in the month of September.

But such words as "extermination", "massacre," "killing," are weak and ineffectual connotations of the process described in Poland. "Those marked for extermination," we are told, "are driven to a square where the old people and cripples are segregated, taken to a cemetery, and shot." And then:

The rest, says the story, are loaded into freight cars, 150 in a car intended for 40, and the floor of the car is sprinkled with lime and the door sealed. Sometimes the car waits on the siding for days.

When the car reaches its destination at last, those who have died of suffocation "are side by side with those still living". And then the living are "sent to special camps at Treblink, Belzec and Sobibor" . . . and there they are "mass murdered".

It would be better, we are apt to tell ourselves, if we could shut our ears to these stories and say they were not true. But such a man as Cardinal Hinsley says that he has authentic evidence that the Germans have already massacred 700,000 Jews in Poland.

And if these stories are believed to be true, it will surely matter almost as much in the history of our times as if they were true in the last circumstance of horror. Even if we feel that we must still suspend judgment, we had better not shut our ears.

The Black Would Not Rub Off

◆ It is said that when "Reverend Father" Francis Xavier went to Japan he represented himself as an envoy of the viceroy of India. He took with him a clock, a harpsichord piano, and the tallest and blackest Negro he could find. The Negro made a great hit. The Japanese of that day had never seen one before. One "noble lord" tried to rub the black off his face but did not succeed.

Independent and Progressive Uruguay

CZECHOSLOVAKIA and Poland had been seized; the world was again at war; 86 British vessels had been sunk, and about that many more of other nationalities; the Graf Spee, Germany's pocket battleship, had been in battle with the British cruisers Exeter, Ajax, and Achilles, and got the worst of it. It had put into the port of Montevideo for repairs. The Uruguayan government gave it three days to leave, informing the commander that if the vessel was not out of the harbor before 8 p.m. on the night of December 17, 1939, the ship would be interned. Captain Langsdorff took his ship out three miles into the river Plata and scuttled it. He complained bitterly that Uruguay had not given him time to get his ship ready to meet the British men of war waiting for him. Then he committed suicide. Why was this? Why did this man allow the government of the smallest republic in South America to dictate to him? There is an answer.

In May of the following year the German armies were overrunning Europe. The liberties of Denmark, Norway, Belgium, and Holland were things of the past and the French were about to lose all they had. The British had evacuated Dunkerque. Yet in that month the Uruguayan government, the first in the world to do anything of the kind, arrested twelve leading members of the Uruguayan branch of the Nazi party on charges of conspiring to overturn the republic and convert Uruguay into an agricultural colony of the Third Reich. How did they come to have the courage to do that? There is a reason.

Four months later all men knew of Germany's purpose to take control of the whole world; France had ceased to exist; Mussolini had stabbed her in the back; Britain (it was supposed) was being bombed out of existence. But in that month of September, 1940, the prosecut-

ing attorney of Uruguay in 29 detailed declarations charged the Nazis with having made Uruguay a district of the Nazi party, which party alone is the only political organization in Germany; that its head is the Fuehrer and to him all persons who are members of the party must give an oath of allegiance; that the Fuehrer's purpose is to rule the world; that his organization is animated by a military spirit; that the party in Uruguay had no bylaws; that none could be members of it but German citizens and such citizens could not be legal Uruguayan citizens; that the eight German organizations into which the Nazi party in Germany is divided were all organized and operative in Uruguay; that the teachers in German schools operating in Uruguay were all appointed in Germany; that Nazi holidays were celebrated in the country, and that a detailed plan to attack the country had been prepared. It was a courageous indictment.

A Courageous Judge

On the basis of that indictment Arnold Fuhrman and seven other men were held in jail without bail. Acting Supreme Justice Julio Cesar de Gregorio ruled that men who plot to overthrow and change the existing form of government at the expense of political independence have no recourse to the constitutional guarantees of freedom of political action. That seems like common sense.

Five months later the Uruguayan government closed three private German schools in the department of Paysandu because of their Nazi teachings. This was also a courageous thing to do at that time.

For about a hundred years no white man could live in Uruguay. As fast as the explorers and settlers came in the Charrua Indians killed them off, but these Indians that seem to have bestowed the spirit of independence upon the Uruguayans were finally defeated by the

quiet but effective methods of the Jesuit missionaries. These succeeded where the soldiers both of Spanish Argentina and of Portuguese Brazil had failed; and they succeeded so well, by their peculiar methods, that for the last hundred years there have been no Indians at all left alive in Uruguay. It is almost exclusively a land of white European settlers. Until ten years ago the settlers were almost all Spanish; within the last decade there have been many Italian immigrants.

The Smallest Republic

Uruguay is indeed the smallest of the South American republics; but don't get the idea that it is so small even at that. You might get fooled. Thus, residents of the United States might reflect that Uruguay is of larger area than the states of New York, New Jersey, Massachusetts, Rhode Island, and the District of Columbia, put together. And Britons may take note that it equals in extent England, Wales, Northern Ireland, the Isle of Man, the Channel Islands, the Bermudas, the Bahamas, the Barbados, the Windwards, Trinidad, Turks, Caicos, Tobago, Malta, Hong Kong, Ascension, Seychelles, and Nauru. So, with 72,153 square miles of compact and wholly fertile territory, the country is not so diminutive.

To be sure, the population of the American states just cited comes to 25,041,707, and the British states listed have a total population of 43,807,837, and these populations are believed to be about eight and fourteen times Uruguay's not recently counted peoples. But this is in a measure offset by the fact that in 1830 the entire population of Uruguay was only about 70,000, whereas its present population is believed to be more than forty times that number. That is a swift growth.

Uruguay is one of the world's garden spots, as far as its natural adaptation to gardening is concerned. Exceedingly fertile in many sections, it consists, for the most part, of grassy, rolling country,

rising in the north to rounded foothills and small mountains, none of which, however, are more than 2,000 feet in height. So many wild flowers bedeck the prairies and the broad valleys that the horizons are soft with the colors of scarlet and white verbenas and other brilliant wild flowers, and the general effect justifies the name which has been given to the country, "the purple land."

There is nothing extraordinary about the vegetation unless, perhaps, in one of the trees, the nandubay, which, instead of decaying when buried in the earth, becomes petrified. One can hardly avoid the viewpoint that the Creator provided in this curious growth natural fence posts which, once planted, last forever. Surely, when the Almighty made this earth, He put upon it or in it everything of a physical sort that His creature man would ever need or wish to have.

There are few drawbacks. In some places alligators have a good time lying in the mud. Why shouldn't they? Most of the wild animals have been destroyed by that two-legged thing that totes a gun. There are still some large and venomous spiders; there are some rattlesnakes; and there is a dangerous viper to be found occasionally. He has marks like a cross on his head, and for that reason is called *vibora de la cruz*.

An Ideal Climate

Lying between 30° and 35° south, Uruguay occupies in the Southern Hemisphere the same relative position as South Carolina, Georgia, Alabama, Mississippi, Louisiana and Texas in the Northern. The mean summer temperature of Uruguay, 74°, is the same as that of Illinois and New York state; the mean winter temperature, 50°, is the same as of South Carolina, Mississippi, and California. Jack Frost occasionally shows up in all these places. What's wrong about that? A little touch of frost, once in a while, puts pep into everybody. Even the trees like it, if it isn't too severe.

There are different kinds of cold weather, you know. Thus, a northern girl who married a southern man, and now lives in Mississippi, stated to the writer that she never knew what cold weather is like until she came to live in the Magnolia State, where, at certain times, she "almost froze to death". This is what is sometimes called hyperbole.

But it is no hyperbole that in the month of January, 1901, in the city of San Jose, Calif., this same writer lay and shivered all night under seven blankets. This was up in that part of the Golden State where, in San Francisco, in the daytime, in midsummer, if you want ideal weather, you walk on the sunny side of the street, but if you want winter weather, and want to wear your overcoat, you take the shady side of the street. And that's no hyperbole. It is the sad, solemn truth.

All this talk about temperatures and climate is to bring out the truth that Montevideo, the capital of Uruguay, is a natural center of one of the world's most charming winter vacation lands. Uruguay's beaches of glittering sand stretch for hundreds of miles in both directions; but more about that later.

A Good Place to Do Business

Officially called the "Republica Oriental del Uruguay" ("Eastern Republic of the Uruguay"), this not-at-all-so-small country would make an ideal agricultural commonwealth, suitable for growing almost any kind of crops. But the traditions and customs of Argentina, across the Rio de la Plata ("River of Silver"), have made it a place of stock-raising. It is esteemed to be more fun riding a horse and roping cattle than it is to get down on the ground with a hoe. Maybe there is some truth in that.

The last Uruguayan livestock census showed more than 8,000,000 head of cattle, which is reckoned as about 2.7 per inhabitant. By comparison, the United States had 74,607,000 head of cattle, or only 0.6 per inhabitant. Sheep-

raising is also carried on on a huge scale. Uruguayan flocks number about 18,000,000, or 6 per inhabitant, while the United States, with 56,000,000 sheep, has only 0.4 per inhabitant.

Uruguay furnishes from 15 percent to 18 percent of all world meat exports. Wool is its most important single export item; in recent years it accounted for about two-fifths of the value of all exports. Farming is increasing slowly. Six percent of the area of the country is under the plow, the principal crops being wheat, corn, oats, barley, linseed, flax, oranges, lemons, mandarines, tobacco, alfalfa, peanuts, grapes, rice, and vegetables.

The People Like It Immensely

The people that live in Uruguay like it immensely. A demonstration of this is that before the present world war 23 European, South American and Japanese lines had steamers calling at the port of Montevideo, and that during the years 1900-1937, of the total of 6,375,283 passengers that entered the country only 5,865,917 departed, so that there was a net inward balance of 509,366 that liked the country well enough to stay and make it their permanent home. It may be explained at this point that Uruguay has the greatest density of population of any national area in South America. It may also be explained that ravenous priests have, by their peculiar methods of seeking control of something that the Almighty never placed in their hands, brought about a condition where illegitimate births aggregate 29 percent of the total. This last item is from the *Encyclopedia Britannica*. The *Encyclopedia Americana* offers the information that while a majority of the population are Roman Catholics, about a third of the people are classed as Protestants or Liberals.

Montevideo, the capital, the "City of Roses", is one of the large cities of the world. There are but 58 that are larger; and as some will be interested to know

which are in that class, the list follows:

Baku	Hong Kong	Nagoya
Bangkok	Istanbul	Nanking
Barcelona	Kharkov	Naples
Berlin	Kiev	New York
Birmingham	Kobe	Osaka
Bombay	Kyoto	Paris
Brussels	Leningrad	Peiping
Budapest	Liverpool	Philadelphia
Buenos Aires	London	Prague
Cairo	Los Angeles	Rio de Janeiro
Calcutta	Madras	Rome
Canton	Marseilles	Santiago
Chicago	Melbourne	Sao Paulo
Cleveland	Mexico City	Shanghai
Copenhagen	Milan	Sydney
Detroit	Montreal	Tientsin
Glasgow	Moscow	Tokyo
Hamburg	Mukden	Vienna
Hankow	Munich	Warsaw
		Yokohama

Within the borders of this city are 770,000 people, almost one-fourth of the population of the country. It handles more than three-fourths of the nation's foreign trade, and has spent millions of dollars for wharves, dock machinery, warehouses, and custom houses. There is overnight service to Buenos Aires by a variety of automobile-and-steamer, or rail-and-steamer, or all-steamer routes. There is airplane service to all principal Uruguayan points, and to all the world.

The Fruitage of Education

Forty years ago half the population of Uruguay over six years of age were illiterate. Today primary education is compulsory; there are 1,473 government schools and 176 private schools, with total attendance of 209,651. In the secondary schools, called *liceos* or *colegios*, the enrollment is over 14,000; there are 2,000 students in the six normal schools, and more than 17,000 in the great University of Montevideo, which latter institution, founded in 1849, is one of the world's outstanding seats of learning. It should be explained in this connection that the school system of Uruguay is strictly secular, and this condition holds

true in all schools from the primary grade to the university just mentioned.

And thus one naturally comes to the matter of government. Where there is no education a few slick and slippery politicians ride the life out of the common people; and they are bad enough anywhere. But where the tide of education rises, the condition of the common people rises with it; and it has been so in Uruguay. The *Encyclopædia Britannica* states that "the social reforms started in 1911 have made Uruguay the most progressive state in South America".

The Uruguayan government is based on a senate of 30 and a house of representatives of 99, elected for four years. In emergencies a permanent commission of 4 senators and 7 representatives acts as a check on the president, who also is elected to serve four years, and is not eligible for immediate re-election. The president and the vice-president are elected by direct, secret and obligatory vote of all male and female citizens over 18 years of age. Members of the Supreme Court are elected for ten-year terms by the General Assembly in joint session.

Public Ownership

Public ownership in Uruguay is a huge success, as it is everywhere, the corrupt, venal and hierarchy-ridden press of the United States to the contrary notwithstanding. The government has taken up life insurance, meat-packing, the manufacture of chemicals and of electric power, the refining of petroleum and industrial alcohol, the manufacture of cement, and the operation of railways and hotels and the conduct of port services. It goes in for banking, flour-milling, coal-mining, rural credits, guarantees of bank deposits, telephones and telegraphs, and when, on one occasion, not so long ago, some \$500,000 was distributed among farmers in the way of insurance against frost, the effect on the people as a whole was excellent. When ordinary business methods are applied, the state makes a first-class manager.

Laws provide for the eight-hour day, university education for women, and state control of monopolies and divorce. On March 1, 1919, church and state were definitely separated. The old-age pension law provides for pensioning all persons reaching the age of 60 years. It has been in effect about fifteen years. The pension of around \$2 a week is paid to foreigners or naturalized citizens as well as others, provided they have lived in the country continuously for fifteen years. The fund is maintained by a small tax on employers, on playing-cards, and on liquors. Another law provides for retirement and pensions for public-service employees, and laborers. This fund is supported by an assessment of 8 percent on all wages and earnings of employees, payable by employers.

Uruguay was one of the first countries to provide for impartial supervision of elections, abolish capital punishment, establish a supreme court, extend public education, develop government ownership or control in the economic field, adopt the eight-hour day in industry, provide indemnities for industrial accidents, provide old-age pensions, and disestablish the Roman Catholic Church.

The Uruguayan government has passed laws that enable the Mortgage Bank of Uruguay, when closing out estates, to break them up into plots of 60 acres, if in the neighborhood of a marketing center, or more if located in more remote sections. The law provides that, in any event, the settlers must live on their holdings and work them on a family basis. Manifestly, this is a good law.

In 1937 the government began at Santa Isabel a huge hydroelectric plant and dam which is intended to electrify practically the whole country, and to make the river navigable for 373 miles. But for the war it was to have been completed by 1942.

The attitude of Big Business toward this kind of legislative procedure is the same everywhere. Proceeding on a

penny-wise pound-foolish rush for immediate and big dividends, it fails to see that the prosperity of the people as a whole means its own prosperity. In 1930 a committee of 100 of these self-advertised patriots declared their intention to shut down all business for 48 hours and to resist payment of any new taxes or assessments for the support of minimum wage and old-age retirement projects. But somehow the country survived, anyway.

Transportation

Locally called the *Banda Oriental* ("Eastern Shore" of the Paraguay river), the country has an Atlantic seaboard of 120 miles, a shoreline on the La Plata of 235 miles, and one of 270 miles on the Uruguay. Thus, except for the northeastern border, where lies the great country of Brazil, it is possible to circumnavigate Uruguay with a small boat. One may also go through the heart of it via the Negro river, which rises in Brazil and flows southwest into the Rio de la Plata, just below where the Uruguay itself widens out to form that great estuary. The Uruguay river is 1,200 miles long and is navigable in small boats almost the whole length of it, away up into Brazil.

The highway system, with 22,487 miles open for traffic (but mostly unimproved), is one of the best in South America. Three thousand miles of it is national highway, and there is a first-class reinforced concrete highway between the capital, Montevideo, and the port Colonia, 110 miles away, which latter port is only 28 miles across the La Plata from Buenos Aires. A similar road goes from Montevideo to Rio Branco on the Brazilian border.

Of the five railway systems which spread out from the capital fanwise, and which have a total of 1,650 miles, 1,490 miles is controlled by British capital. A special correspondent of the *New York Sun*, Junius B. Wood, who made a trip down through that part of the world, did

not seem to think very much of these railways. He forgot that when an American thinks of railways he thinks of the magnificent railways that did so much to make this country what it is, and that when a Briton thinks of railways he thinks of the toy systems that cover the British Isles. First Mr. Wood bemoaned the fact that in going from Sao Paulo to the Uruguayan border, a four-day 1,333-mile trip, his first-class fare was but \$21.41, or only 1.6c a mile, whereas when he wanted to take a one-night trip of 354 miles in Uruguay he had to pay \$17.72, or 5c a mile. He thought that the British stockholders were trying to get as big returns on their investment as they could, and as early as possible; and he may have been right at that. But his description of the sleeping-car service is really comical. Have a laugh:

When the cars are hooked on at 4:50 in the afternoon, leaking at every joint, and a temperature around freezing, berths are all made up, porters having found by experience that travelers prefer going to bed to sitting up in sweaters and overcoats in order to keep warm. Some persons do not relish going to bed in the middle of the day. Perching on a lower berth, doubled up so skull would not be cracked by the upper berth of the bounding rattle box, was not comfortable. The amazed porter sorrowfully started to put the compartment in shape for daylight travel, a long and complicated job, sideboards to be taken down and stored in one end of the car, mattresses and bed clothes to be put in other distant closets, like taking a bed apart in a hotel room. Hinges creaked and stuck as if they had not been moved in years. It may not have been that long, for anything would rust in those cars if a drizzle hits the leaky windows. When any railroad in South America is described as "fine", it is well to remember that a true son or daughter of Albion never feels that he is conscientiously entitled to be happy unless he is uncomfortable, whether groping through a London fog or teeth chattering from lack of clothes. On British railroads in South America he can

be thoroughly happy with a clear conscience; so are the shareholders in London who also may have consciences.

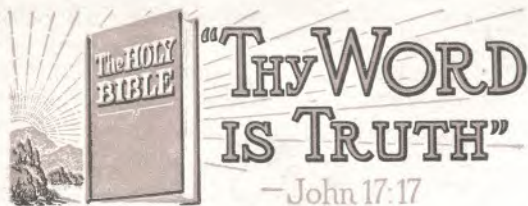
Politics? Why, Certainly

Uruguay was a bone of contention between Spain and Portugal from 1680 to 1810, when the fight for independence began. The republic was formally constituted in 1830. Since then the fight has been mostly between the politicians of the Colorados (so called from the red color of their party banner) and the Blancos (who have a white party banner).

The *Encyclopedia Americana* gives a sufficient explanation of what has been taking place in Uruguay when it precedes the statement that the Colorados have retained control of the country almost continuously since 1865 with this item:

Membership in the two parties was for a long period determined more by traditional loyalties than by political principle, but more recently the Colorados have enjoyed the powerful support of the progressive business and professional classes in the larger cities while the Blancos have depended mainly upon the more conservative elements, the rural population and the Roman Catholic clergy.

It is *always* like that. Across the La Plata, in Argentina, the same crowd are engaged in the same kind of enterprise, always trying to keep the common people in ignorance and poverty. As late as 1941, in Uruguay, President Baldomir's program of collaborating with other American nations in maintaining liberty in the Western Hemisphere was opposed by the section of the Blanco party headed by Senator Luis Alberto Herrera. And you don't need to ask what is Señor Herrera's "church". Yes, that's it! You guessed it. It was the "church" the head of which said that Mussolini was a man raised up by God. But alack! Mussolini, though indeed raised up to the balcony, slipped off and is in a worse position than if he had never been a sleeping-car hero or made a concordat with earth's biggest bluffer.



Man's Approach to God

BECAUSE of the disobedience of the first parent of the human race, all of his children were born imperfect, all sinners. Therefore it is written under inspiration, at Romans 3:10; 5:12: "There is none righteous, no, not one." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." All such are out of harmony with God. They have no right to everlasting life. During this era since Christ's first coming it has pleased Jehovah God to draw to the Redeemer and Deliverer, Christ Jesus, all those who have a desire to come into harmony with God. The prophecy says: "The fear of the Lord is the beginning of wisdom." (Psalm 111:10) The first thing essential, then, for one becoming a Christian is an honest desire to know the Lord God and to do His will. A man with this honest desire realizes he is a sinner and born such. Having an honest desire to come to God, he learns that Jesus is his Redeemer and he wants to know more about Him. He begins to turn his face in the right direction. When he ceases to approve the course of the world, he is repentant to that extent. *Repentance* means a change of mind respecting one's relationship to this world.

Jesus said: "No man can come to me, except the Father which hath sent me draw him." (John 6:44) The seeking man is drawn to Jesus by what he learns of Jesus, what Jesus has done for him, and by his own desire to follow a different course. When he ceases to approve the worldly course and begins to seek

after the Lord God, he is in that condition described as seeking after God, "if haply they might feel after him, and find him." (Acts 17:27) When he is drawn to Jesus, seeking God, then he changes his course or is converted. He is now in the condition spoken of by the apostle when he said: "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19) But neither repentance nor conversion brings the individual into relationship with God. Being drawn to Jesus, the man must exercise faith. To have *faith* means first to understand and believe that God exists; that He is the great rewarder of them that diligently seek Him; that the Bible is His Word of truth; that Jesus is His beloved Son and anointed King and our Redeemer; and *then* to rely confidently upon these things and prove one's reliance thereupon by one's action.—Hebrews 11:1, 6.

The man now needs information to increase his faith. The prophet has written: "The testimony of the LORD is sure, making wise the simple." (Psalm 19:7) To suchlike now as are feeling after God through Christ Jesus this message comes: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28) *Heavy laden* means weary of the sinful course of this world and to have a desire to be relieved of this burden. One thus weary says: 'I am tired of the wrongful course. I want to follow the right course, to know God, and to do His will.'

Now being drawn to Jesus, the man learns through God's Word that he must do something. To him Jesus says: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) What can one who is now repentant and changing his course, but who is still a sinner, do to come into harmony with God? Jesus says to him: 'Sit down and count the cost.' (Luke 14:28) Man learns it will cost him all he has, namely, the surrender of himself to Je-

hovah God. The next step for one, then, to become a Christian is to make a consecration; that is to say, to commit himself to the Lord God and His arrangements. This he may do by saying, in substance: 'Blessed Lord, I commit myself to Thy arrangements; here I am. Do unto me according to Thy holy will. I desire to do Thy will.'

Neither the Lord Jesus nor the heavenly Father coerces anyone, but we must come to the Lord voluntarily, seeking His aid. This is clearly indicated as necessary to becoming the follower of Jesus, by these words of the Master: 'If you would be my disciple, you must deny yourself and take up your stake of reproaches and follow me.' (Matthew 16:24) Self-denial means an agreement with God to abandon one's selfish course and to agree to do God's will. It means a full and complete surrender of oneself to the Lord God. It is consecration, the setting of oneself aside to do God's will.

The consecrated ones whom Jehovah God selects during this so-called "Christian era" to make up the 144,000 members of the "body of Christ" must be justified in order that they may be accepted of God to that privilege. *Justification* means a being made right with God, and is granted to the consecrated one in order that he may be taken into the sacrificial covenant with God. (Psalm 50:5) When the membership of the "body of Christ" is full such justification for sacrificial purposes through Christ Jesus the High Priest stops.

Jehovah God is the great wise Judge of the universe; and He sits to determine whether a man thus consecrating himself through Christ's merit is right or not and whether it is timely to take him into the sacrificial arrangement. "It is God that justifieth."—Romans 8:33.

Briefly stated, then, the steps essential to justification, as shown by the Scriptures, are these: (1) Faith in God and in His promises, which is exercised and

proved by making a surrender of oneself to the Lord God through Christ Jesus; (2) receiving the merit of Christ's human sacrifice, and thereafter being presented by Him to the Father; and (3) Jehovah God's determination that the one thus presented is right. The following scriptures show these above points in the order set out following: Being justified by faith (Romans 5:1); being justified by the blood of Jesus (Romans 5:9); being justified by Jehovah God. (Romans 3:26) Christ Jesus is Jehovah's great High Priest. When a man consecrates himself to God through Christ and is accounted worthy to be taken into the covenant by sacrifice, Christ Jesus presents him to the Father. (John 6:37) But in order to make such man acceptable or presentable to the Father, the merit of Jesus' sacrifice must be imputed to him.

When Christ Jesus ascended on high, He paid over to Jehovah God the ransom price, the merit of His human sacrifice, as pictured by Israel's high priest presenting the victims' blood in the Most Holy of the tabernacle. When Jesus imputes to the man who comes to God through Him in consecration the merit of His sacrifice, this makes the consecrated one presentable to the Father, Jehovah. Then Jehovah, as the great Judge, determines, upon the merit, that the one thus presented is right, is justified, and is acceptable as a party to the covenant by sacrifice with Christ Jesus. Thus Jehovah has been receiving consecrated believers throughout the era of sacrifice. This acceptable "year" or time will soon pass, as indeed it is now passing.—Hebrews 3:13; Isaiah 49:8; 2 Corinthians 6:2.

The next thing indicated by the Scriptures is that such one taken into the covenant with God by sacrifice is begotten to be a new creature, a spiritual son of God. This will be discussed in a later article.

Days of Doom in Europe

JEWISH leaders in the United States and Great Britain have called those nations' governments' attention in the last few days to the horrors which Hitler's government is inflicting on the Jews in Germany and in countries occupied or dominated by Germany.

HITLER WARS ON THE JEWS

All together, some 7,000,000 Jews have fallen into the Nazi clutches; and it is Hitler's intention to destroy them all if he can. Hitler never showed any particular love for Frenchmen, Englishmen, Scandinavians, Yugoslavs or Greeks; but all he wants to do to them is to make them subjects of the German *herrenvolk*, meaning 'master race'. The Jews, he hopes to exterminate.

According to reports collected by Jewish leaders in this country and Great Britain, Hitler is making rapid strides toward that goal, so far as the Jews within his reach are concerned. About 2,000,000 Jews are said already to have died under Hitler's persecutions.

In France, now occupied throughout by the Nazis, the Nuremberg laws are being introduced. These are the original Nazi regulations aimed with brutal frankness at making life unlivable for Jews, by segregation, persecution, deprivation of civil rights, and shortening of rations.

This is the story, as pieced together and publicized by Jewish leaders in the United States and Great Britain. We know of no reason to doubt that it is a true story.

WHAT COULD SAVE THEM?

The only thing we can think of that could save the Jews remaining under Hitler's power from extermination would be an early Allied victory over Germany. It would have to be a swift affair, resulting from inner German collapse or a shattering Allied offensive, or both. . . .

Meanwhile, Hitler goes on murdering Jews in a variety of fiendishly imaginative ways; and Goering has said that the

herrenvolk will continue to eat first, no matter how hungry the rest of Europe may become. The inference is that the Jews, as the special objects of Hitler's hottest hate, will eat last if at all.

EUROPE FACES CATASTROPHE

We may therefore be about to witness, this winter and spring and next winter, a catastrophe of historic proportions in Europe. An estimated 300,000,000 people inhabit the countries controlled or coerced by Hitler. Of these, about 80,000,000 are Germans and Austrians.

The American and British governments having consistently refused to permit the setting up of a Hoover-style system of food relief for civilians of the occupied countries, the death toll in Europe in the next two years may be tremendous. It could conceivably reach 100,000,000, in the absence of an early Allied victory. This would be one effect of a war which is at once religious, racial, political, economic, and national.

Such a disaster would be comparable to the results of France's religious wars of Catholic vs. Huguenot in 1562-98, which cut France's population of 12,000,000 by about half, and of the Thirty Years' War (1618-48), which reduced Germany's 12,000,000 people by about two-thirds. The Irish potato famine of 1845 cut Ireland's population, by death and emigration, from about 8,000,000 to under 4,000,000. The Black Death (1348-49) is believed to have cut Europe's total population at that time by 50 percent.

Europe, in short, may be on the brink of another of the catastrophes which have often been its lot. If Europe's Jews are wiped out in the disaster, it will be a historic tragedy. The only offset to this tragedy will be the fact that there will still be Jews in England, Russia and the United States to take up the work of rebuilding their race.—*New York Daily News*.

Argument for Freedom

IT IS only forty years since Orville and Wilbur Wright, of Dayton, Ohio, flew in a heavier-than-air power plane for the first time in history.

The world, particularly America, including Dayton, practically ignored the feat. It was as though someone had calmly announced that he had made a round trip to the moon, or had invented a perpetual-motion machine. It just couldn't be. Distinguished scientists had proved that flight in heavier-than-air machines was impossible.

Even when the fact of flight had been accepted, army officers, particularly in Washington, were so fearful of ridicule that they not only hesitated but refused for years to sign their names to a contract. Would you expect the war department today to sign with Superman?

The Wrights were a peculiar pair. They were small business men who conducted their experiments in their own shop, with their own funds and brains. They sought no outside capital and invited few outsiders to attend their early flights. Why should anyone believe that a couple of obscure mechanics could accomplish a miracle so tremendous in import?

Small wonder then, as Fred C. Kelly observes, that their feat at Kitty Hawk on December 17, 1903, caused less excitement than if they had caught a big fish or shot a bear.

Kelly's recent book, *The Wright Brothers*, is packed with solid punches. From it emerges a clear picture of two of the greatest inventors of all time. With crude tools, little money, not much spare time, and no great scientific learning, they analyzed and mastered problems that had baffled men throughout history.

Their data are the foundation on which the great airplane industry of today is built. Orville Wright still lives and was in Cleveland recently at the

opening of the \$20,000,000 research laboratory for the improvement of airplane engines. This laboratory is housed in twelve buildings, covers ten acres of floor space, on a site of 200 acres, and employs 1200 people.

One wonders if such a life could be possible anywhere but in America. In the Wrights we have the kind of individual initiative and enterprise that is the choicest of our blessings. We must take care that their type is encouraged in the future. We need no new ideology in this country. Give the people freedom and they will work out their problems, as individuals and as groups.—Baldwin Sells.

No Evidence

◆ No, Mabel! There is no evidence that, when the apostles and other believers were in the upper room awaiting the outpouring of the holy spirit, they spent the time chewing gum. It might have been good for their digestion, as now so widely advertised, or good for the pockets of the Wrigleys, as not so widely advertised, but it would hardly have seemed like the right thing to do. And by the same token it doesn't seem just the right thing to do to attend a *Watchtower* study and spend most of the session chewing gum. There are some things that don't have to be done in public, and chewing gum is one of them. This is not religion; it's just sense.

The Mountain Room

◆ Wyandotte, Ind., 100 miles south of Indianapolis, is proud of the possession of a cave in which is a room 175 feet in height and 1,000 feet in circumference. The cavern is said to be a fairyland of helictites and other rare onyx formations. Narrow passageways have been widened and deepened, to make the beauties of the cavern accessible to the public.

Notre Dame Shows Itself

NOTRE DAME, noted Catholic university, has shown its true colors. They don't want anything unfavorable said about the execrable Franco, nor do they want the Nazis shown up in too unfavorable a light; for instance, as being a danger greater than Communism. But let Dr. Francis E. McMahon, recently fired by the university authorities, tell the story. It needs no comment. Dr. McMahon's statement (in the *Chicago Sun*) follows:

The authorities of Notre Dame, believing that my efforts to help win the war and to win the peace are in conflict with the interests of the university, have discharged me. The discharge resulted from my refusal to submit to the following demands: (1) to have all my speaking engagements approved by the authorities; (2) to have the contents of my speeches approved by them; (3) to have press releases submitted in advance.

No self-respecting college professor could submit to these demands. It is my earnest conviction that they are violative of the principles of free speech and of academic freedom.

For ten years I have taught philosophy at Notre Dame. No complaints about my status here were made until I took the lists against the Nazis, the Fascists and anti-Semites at home and abroad. I have realized that throughout these trying times powerful pressure has been exerted upon the university authorities to muzzle me. It is to their credit that for a long time they resisted these pressures, but it is all the more regretful that they apparently have now succumbed.

The official accusations against me are vague save that I am accused of having injured the good name of the university by the general character of my speeches and articles. The president of the university and his assistant, however, censured me in conference for having called Franco a Fascist, and for having declared that Communism in recent years has been a minor menace compared to Nazism. They indicated—and they stressed this—that they did not want the university's name

associated with the promulgation of my views.

On May 19, 1941, the *Chicago Daily News* published the following statement of the Rev. Hugh O'Donnell, C. S. C., president of Notre Dame: "No member of the university staff has ever been asked to curtail the right of free speech which he enjoys as an American citizen." I cannot reconcile that statement with the demands Father O'Donnell has just made upon me.

Note: On Oct. 22, 1943, after two and a half months of protracted negotiations with the university authorities (these negotiations began on Aug. 10, 1943), I rejected the conditions listed in paragraph one above. On Nov. 6 the president wrote me as follows: "It is clear from your letter of Oct. 22 that you are automatically withdrawing from the faculty of the University of Notre Dame. It is with regret, therefore, that I accept your resignation, and in doing so, I wish you well in your future endeavors." He enclosed a check.

After vainly trying to reach Father O'Donnell by phone that same morning I wired him as follows: "Have not resigned. Unless I hear immediately must assume that I have been discharged because of refusal to accept conditions. Phone 4-5368." I did not hear from him.

Chicagoans will recall that on the faculty here has been the Rev. John A. O'Brien, professor of religion and former prominent speaker for America First.

Father O'Brien in a recent issue of the *Catholic Worker*, a pacifist journal published in New York City, declared that a policy of unconditional surrender is difficult to justify from an ethical standpoint or from the standpoint of America's interest. I replied to this, and sent this reply to the Associated Press, but have not seen it published. My reply stressed that unconditional surrender is justifiable ethically in the present war because of the unprincipled character of the enemy forces.

A large number of American Catholics are siding with Professor McMahon, and do not at all endorse the arbitrary and dictatorial attitude of the university.

The Serpent Among the Books

RECENTLY a gentleman in the Far East drew out of his library case a book to read, and as he did so he felt a sharp pain in his index finger. Thinking some careless reader had stuck a pin in the binding of the book, he tried to banish the incident from his mind; but the pain increased and spread, the finger began to swell, and death claimed him in a few hours' time. It was, however, not a pin prick that sent this man into the grave, but the sting of a small and deadly serpent concealed among the books.

Nowhere is the Great Serpent more devilishly at work than in the literature of these awful days. Concealing himself in the rich foliage of fascinating fiction and glazed falsehood, false creeds and subtle reasonings of mischievous theologians and knights and knaves, and in the deeper shadows of spiritism with its bungling spookology and daring presumption, and sensuous appeal to the baser instincts of man, there coils the Serpent ready for attack! Undermining one's sense of resistance by fair speech, the danger is not always recognized till the fangs of the Serpent have gone deep, poisoning the pure springs of the soul.

Faith and trust and love of God are thus ousted from the heart and weeds of the underworld begin to grow. Beware! Keep to the "old paths". (Jeremiah 6:16) Look out for the little serpents among the books. For one is either built up or torn down, increased or wasted, blessed or cursed, by the choice one makes and the paths one follows and the books one reads. How necessary, then, that we should feed our pure souls upon the pure; and "every word of God is pure".

In Arabia is a small shellfish called "Onycha" which feeds on nard and fragrant plants, and its little organism is so filled with fragrance that God commanded its bones, ground up for per-

fume, to be a part of the incense offered unto himself. (Exodus 30:34) May the lesson hit home. It is this. What we feed on, *we are*. It enters into the warp and woof of our make-up, filling the bones with sweetness or rottenness, truth or error, peace or unrest. Let the little fish of Arabia instruct us to feed upon the nard of good things, and though it should cost us all that is creaturely and natural and "be ground to powder", we shall lose nothing but our dross, and still be a sweet savor unto Christ, of life unto life.—E. M. S.

Fuel Oil Rationing in Baltimore

♦ You would probably think there was something wrong with fuel oil rationing if your neighbor, living in a house exactly like your own in size, shape and construction, received three times as much oil as you did. That is what has happened during the winter, however. Baltimore, with rows upon rows of houses exactly alike had an excellent opportunity to check up on the rationing scheme, or its application. Taking a typical row of houses, the 4100 block of Newbern avenue, in which only the end houses were slightly different from all the others in between, built in a solid row, the following facts were noted. Not considering the end houses, which, of course, had three sides exposed, to compare with two sides exposed of each of the in-between homes, the figures are 350 gallons, 730 gallons, 500 gallons, 350 gallons, 180 gallons, 1,000 gallons, 880 gallons, and 560 gallons. Two of the tenants refused to disclose their allotment. Other factors besides the matter of size were supposed to enter into determining the amount of fuel oil to be allowed, but the great differences in allowance were a mystery to those concerned. Could be religion had something to do with it, though this is not saying it did. Religion, too, is a mystery.

"Free Nation's" Assembly in Brazil

JEHOVAH GOD made accessible to His "other sheep" yet scattered in Brazil the blessings of the epochal "Free Nation's" Theocratic Assembly, held world-wide during August of 1943. This He did through His visible organization and the Brazilian groups of His witnesses already gathered and banded together in Theocratic service. Arrangements were made for six assembly cities in that tremendous land of more than three million square miles. Yet, despite the fact that Brazil occupies nearly fifty percent of the area of the South American continent, these six points were so strategically located that fair accessibility to the assembly was effected for the majority of Brazil's inhabitants. The inroads of civilization in that vast country are limited to a narrow strip along the Atlantic seaboard and settlements along the banks of the Amazon river. Hence there, in those comparatively small portions of Brazil, six cities served the Brazilian populace.

That such Theocratic assemblies are Jehovah's doing is a well-recognized fact among God's witnesses, but His divine supervision is even more apparent where the natural abilities and experience of His servants are very limited. (2 Corinthians 12:9; 1 Corinthians 1:26, 27) It may be difficult for the "convention-wise" ones of other lands to fully appreciate the innumerable obstacles, viewed from the human standpoint, that loom up when the majority of the conventioners are from the backwoods, passing most of their lives far from the cities, and when even those entrusted with making necessary arrangements of organization have never undertaken such duties heretofore. But the Lord worked for His people; the assemblies were held; a mighty witness was given, despite enemy howlings.

Sao Paulo

Jehovah's witnesses and their compan-

ions assembled here in the magnificent salon of the Hotel Terminus, a location suited to Theocratic assemblies, and previously used by the witnesses. The program followed was the same, for the most part, as that relished by attenders of the 100-city assembly simultaneously held in the United States, which has previously been covered in *Consolation*. Hence this article will confine itself to items peculiar to the individual cities discussed.

First concerted action by the enemies of truth manifested itself Saturday afternoon just before the scheduled delivery of one of the convention discourses. An officious individual representing the Department of Press and Propaganda entered with orders to stop the assembly and close the hall. Satan's agents timed their blitz well; for on Saturday afternoon rapid legal relief is most difficult, the offices of public officials being closed. Undaunted, however, by difficulties, Jehovah's servants fought for their freedom of assembly and worship with such tenacity and skill under His direction that three and a half hours after their eviction they were back in the assembly hall. The gnashing adversaries were unable to dislodge them thereafter. Outstanding for Sao Paulo was the attendance of 880 for the public lecture, "Freedom in the New World."

Porto Alegre

Police interference marred the tranquillity of the assembly in Porto Alegre, but not its success. Intensive advertising smoked the religionists out of their holes and the police determined to halt the embarrassment of the priestly clergy by forbidding circulation. Unable to do so legally, they bullied. On Friday, August 20, the first day of the assembly, one of the Theocratic advertisers was arrested and questioned for two hours. Result: a mighty witness given to Jehovah's kingdom, and the witness's release.



Conventioners in Sao Paulo waiting to hear "Freedom in the New World"

The next morning an inspector came to the lodgings of the convention servant and the chairman and took them to the station, where they were kept for three hours. They were informed that it was forbidden to print placards and handbills without police permission. Immediately upon their release they went to the assembly hall, dispatched the publishers to their assigned places for advertising, and awaited developments. There were none, except that the advertising work prospered and over 15,000 announcements were distributed in a short time. The night before the Theocracy fighters had heard a talk on the text "More than conquerors through him that loved us", and they were unwilling to be intimidated by police threats and thus be denied a conqueror's part in the "Free Nation's" Assembly. A police inspector attended nearly every session of the assembly, yet never interfered.

Sao Salvador

Severe opposition was encountered here, and the hand of the insidious Roman Catholic Hierarchy in beating down

freedom of worship was notable. Placards posted prominently on the city streets, on the trams, and in shop windows; announcements over the radio and in the principal papers; information walkers and magazine publishers handing out invitations, 20,000 of them; all constituted an advertising campaign that took the city by storm. The freedom-hating Hierarchy busied itself, sending its dupes to agitate and incite trouble. But they ran up against the burning zeal and faith of God's people, and this could not be cracked. The attack was shifted to a more vulnerable spot, a spot outside Jehovah's organization. Read a part of the report coming from that assembly city:

At the beginning of the opening speech we were visited by a representative of the police, but he soon left, as he said it was not necessary to stay any longer as everything was in order and operating satisfactorily. However, on Saturday, at 11 o'clock, without any previous warning or explanation, an order came from the police saying that we could not give the lecture "Freedom in the New World", on Sunday at 3 p.m. We immediately got in



Theocratic advertisers in Sao Salvador stick to their posts, despite demonic opposition. Note the advertising poster in the background, insuring thorough coverage of this busy public terminal.

touch with the assistant "delegado", who did not state the reason for suspension, beyond the allegation that the command came from the chief of police to cancel the permit. We then tried to come to an understanding with the chief, but were informed that the office was closed and nothing could be done until Monday. The "delegado" of the Political and Social Order was visited, but he said that although he had given the permit he received orders from higher up to cancel the same. On returning to the auditorium we were informed by the police agents stationed there that a command had come to suspend all activity; they also insisted that as we were not able to continue the lectures we should leave the building, but we refused to abandon the auditorium before coming to an understanding with the chief of police, so as to know the reason of the suspension. During that afternoon the brethren continued the advertising as information marchers and magazine publishers, regardless of the protest by the police and priests. . . .

We tried all day Saturday to get in touch

with the chief of police, but without result. . . . We went again [Sunday] to the "delegado" of the Political and Social Order, accompanied by a lawyer who is a friend of the "delegado" and the chief of police, but even so we did not attain our objective. We went back to the auditorium [after two more attempts to see the police chief in hiding, and another trip to the "delegado"] and found an audience of more than 200 persons who had been seated by the ushers, and people were flowing in constantly, although there were more than ten police agents ready to act and insisting that the building be vacated. At the entrance of the auditorium there were also several police agents telling the public not to enter, saying that the lecture would not be given, and also members of Catholic Action, including a priest, making demonstrations. The hour for the lecture arrived and the agents took possession, and with great difficulty we announced from the platform that our permit had been canceled by the police without any reasons and explanations being given. Andrade and I were taken to the police station in the midst of

great protest and manifestation of the public, arguing with the police in regard to the injustice committed of not permitting the evangelical meeting. From all sides one could hear them saying that the clergy were back of this. After being questioned for two hours, we returned to the hall only to find the doors closed.

The report concludes:

The company in Bahia [Sao Salvador], at a special meeting in the Kingdom Hall, passed a resolution to stand steadfast, united and prepared for action against the enemy, announcing the kingdom of God, because our weapons are not carnal, but the truth from God's Word, which smites the enemy. We request to have a campaign with the booklet *Freedom in the New World* and a special handbill for distribution covering the whole city. In every part of the city one meets people commenting on the injustice committed. The publicity was tremendous.

Further words to show the fighting zeal and determination of Jehovah's witnesses in Sao Salvador to stand fast are unnecessary. In the course of the battle the witnesses were told it was not so much the current lecture "Freedom in the New World" that caused the interference, but the exposure of the Roman Catholic Hierarchy effected by the booklet *Judge Rutherford Uncovers Fifth Column*. In democratic lands the deceptive Hierarchy poses as the champion of freedom. Alert persons of average intelligence get the tip-off of her true totalitarian color by such events as above recounted. Almost daily the giveaway is to be found in the public press. All are familiar with the recently-made Hierarchy demands that South America be the exclusive pasture of the Catholic cult, 'unspoiled' by Protestant missionaries. This was flagrant enough to rouse the ordinarily sleepy and dead Protestant clans in this country to protest.

Manaos, Rio de Janeiro, and Curitiba

Rio de Janeiro, Curitiba, and the three assembly cities already mentioned

are on or near the Atlantic coastline of Brazil, evenly spaced, and providing fair coverage to the assembly. Manaos, however, is far inland, about a thousand miles up the mighty Amazon. It is actually located on the Rio Negro, about a hundred miles from where this river flows into the Amazon. Thus this last-mentioned assembly city penetrated the other section of Brazil touched by civilization. The assemblies in Rio de Janeiro and Curitiba were held a week after the others, and were concluded successfully and without experiencing particular opposition. The holding of an assembly in Manaos was contemplated, then abandoned for various reasons. In times past religious truth-haters have vented their spleen against Jehovah's servants there. Then, on August 12 and 13, two newspapers published in full a letter by the Branch servant giving the lie to the misrepresentations of the religionists and stating the true position of God's ministers. So encouraged were the local Witnesses that they hastened and prepared for and held a three-day assembly on August 20-22, 1943. Jehovah so maneuvered events, to the interests of the New World.

Blessed Increase

It is interesting to compare these Brazilian assemblies with the one of September a year previous, which, up to that time, was a record-breaker. The "Free Nation's" convention's peak attendance was 1,291; the one of a year before, 770. Other comparisons are as follows, the figures for the "Free Nation's" Assembly being given first: Publishers, 371, to compare with 228; hours, 2,088, with 770; back-calls, 284, with 21. For this prosperity Jehovah's witnesses give thanks to Jehovah, their "God that giveth the increase". Bright indeed are future prospects, because the divine promise is, "of the increase of his government and peace there shall be no end."—1 Corinthians 3:6, 7; Isaiah 9:7.

What If He Had?

◆ Emporians will remember that six months ago Mayor Rindom was petitioned to proceed against Jehovah's witnesses in Emporia. Well, what if he had? Here's what happened to a sheriff in Virginia who tried to oblige petitioners like those who wanted Mayor Rindom to get busy:

The U. S. Circuit Court of Appeals at Richmond sustained the conviction of a deputy sheriff in Nichols county, West Virginia, for violating in 1941 the federal civil rights statute by an attack on Jehovah's witnesses. The conviction was the first secured by the Department of Justice against a public official under that statute.

The lower court had found the official guilty not only of failing to protect a group of Witnesses in Richmond, W. Va., but of assaulting them and forcibly administering large quantities of castor oil.

Circuit Court Judge Dobie in the opinion said: "We are here concerned only with protecting the rights of these victims no matter how locally unpalatable they may be as a result of their seeming fanaticism."

Pretty level-headed man that Mayor Ora Rindom! He at least knows enough to keep out of jail.—Emporia (Kansas.) *Gazette*.

The Name at Least Known

◆ On the 10th of May, 1775, soon after the outbreak of the War of American Independence, in command of a force, which he had assisted some members of the Connecticut assembly to raise up for the purpose, he [Ethan Allen] captured Ticonderoga from its British garrison, calling upon its commanding officer—according to the unverified account of Allen himself—to surrender "in the name of the great Jehovah and the Continental Congress".—*Encyclopædia Britannica*.

"Thou, whose name alone is JEHOVAH, art the Most High over all the earth."—Psalm 83: 18.

JANUARY 19, 1944

Speaking of Signs



1.

Montebello, Calif., sound-trailer, used in connection with Saturday magazine work

2.

Sign located 2½ miles west of Covington, Va., which State Highway Department tried to have removed, but could not do so legally. Why doesn't the State Highway Department like it?

3.

A Los Angeles Theocracy publisher finds this sign and this method of displaying magazines provide many opportunities for witnessing.

Rising Cost of Living

THE average American housewife is finding that the \$10 she took to market last spring to fill her pantry shelf is not quite enough. To buy the same amount of food for her family today she needs \$11.26. Before the war, \$9.50 was sufficient.

This is the over-all picture of what war and defense have done to the average family's grocery bill. Housewives may not be statistically aware of the fact that retail food prices have jumped 18½ percent since war began, but they well know that beef steak and prime roasts are becoming luxuries; that the grocer has added pennies, and often nickels, to prices of meat, canned goods and eggs.

Still higher grocery bills are in prospect. Latest figures on wholesale food prices show an advance of 26.9 percent over a year ago. Retail prices, on the other hand, are up only about 10 percent. Indications are, therefore, that food

costs to housewives will continue to climb. Government economists expect them to reach the highest level since 1930.
—*United States News.*

Four-Ton Bombs

♦ How rapidly the bombing situation is approaching a climax may be gathered from the fact that it was not until March, 1942, that anybody knew that bombs weighing two tons apiece were being dropped on Germany by the Royal Air Force. Only six months later came the news that the size of the bombs had been doubled in the interim and that now bombs weighing 8,000 pounds are being regularly dropped on German munition centers. They cause such vast devastation that large areas are laid waste and sufficient man power is not available to clear the wreckage even from the streets. So said the Manchester *Guardian* a year before the demolition of Hamburg.

"Teach me to do thy will; for thou art my God."-Ps. 143:10.

THE theme of this yeartext is clearly conveyed on the Watch Tower Society's 1944 CALENDAR by a double three-color picture showing truth-seeking people studying to show themselves approved unto God. You will find this pleasing picture to be outstanding and expressive of the true satisfaction and joy received by availing oneself of the free education for men of good-will. This 1944 CALENDAR will be of further value in aiding to keep uppermost in your mind the righteous call of the education and

teaching of all nations, by daily viewing the theme-speaking picture and also the accompanying calendar pad. Two months are shown on each leaf of the pad, and also the titles of the bimonthly testimony periods of 1944 and the service themes and supporting scriptures of the alternating months. Don't be without this guiding companion during the trials of the coming year. Send for your copy now, before the supply is exhausted. They are available at 25c contribution, or 5 copies to one address for \$1.00.

WATCHTOWER

117 Adams St.

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☐ Enclosed is my contribution of 25c, for which please send me one 1944 CALENDAR.

☐ Enclosed is my contribution of \$1.00, for which please send me 5 copies of the 1944 CALENDAR.

Name Street

City State

Presenting "This Gospel of the Kingdom"

Position of the Roman Catholic Hierarchy Toward the Bible

(In Three Parts—Part 1)

THE organization styling itself "The Roman Catholic Church" had its beginning under the rule of Emperor Constantine the Great. During his reign there took place the fusion between paganism and the most prominent and mightiest organization of professed Christians centered at Rome. Constantine adopted the title and office of "vicegerent of the Deity", the title later assumed by the pope of Rome. As political head of the Roman Empire, Constantine's office was also that of "Pontifex Maximus" or "Supreme Pontiff", which title and office were also assumed by the pope. Neither of such offices is named or appointed to anyone in the Bible; both are wholly of pagan origin. In such religious offices the pope is the successor, not of Peter, but of the pagan emperor.

Acting in those offices, Emperor Constantine meddled in the religious affairs. In the interests of the unity of his empire he called the first council at Nicaea in Asia Minor and acted as presiding officer of it, in A.D. 325. Under his supervision the so-called *Nicene Creed* was drawn up; and his authority, backed by the civil sword, made it the formal expression of belief required for membership in the religious organization and, presumably, for eternal salvation. This creed has been adopted and enlarged upon by the Roman Catholic organization. When compared with the Bible, it is found to be contrary to God's written Word on the subject of the "Trinity", *trinity* not being even named in the Bible, not to speak of being taught therein.

The first pope in the modern sense of the word and office dates from Leo I, known as "The Great", who held office from A.D. 440 to 461. He concentrated all his energies and efforts on one aim: this was nothing less than to establish the

office of the Roman pope over all branches of the religious organization throughout "Christendom", and thus to require all to acknowledge the supremacy of the Roman pontiff. Referring to the turbulent political situation of the times due to barbarian invasions of Italy, Leo I said: "I will revive government once more upon this earth; not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, in order to restore law, punish crime, head off heresy, encourage genius, conserve peace, heal dissensions, protect learning, appealing to love, but ruling by fear. Who but the Church can do this? A theocracy will create a new civilization. Not a diadem, but a tiara will I wear, the symbol of universal sovereignty, before which barbarism shall flee away, and happiness be restored once more." (Quoted from *Beacon Lights of History*, by John Lord, pages 244, 245) The office of pope not being authorized in the Bible, the endeavor of the Roman pontiff to exercise such an office and to wield political control over men shows that the Roman Catholic Hierarchy, from its very top down, is out of line with the Bible, the authoritative Word of Almighty God.—1 Corinthians 4:8.

The foregoing matters concerning the religious Council of Nice in 325 and the papal ambitions of Leo I are briefly set out in order to determine when or where the discussion of the Roman Catholic Hierarchy's position toward the Bible should rightly begin.

Since the Roman Catholic religious sect began at the earliest in the fourth century A.D., it is manifest that the Bible existed centuries before that religious cult. The last and oldest of the apostles, John, died A.D. 100, and the sixty-six books of the canon of the Holy Bible were brought together in the

second century. From the references made by early writers it is evident that by the middle of the third century the books of the Bible were known and revered in *collected* form, being viewed as the inspired Word of God. The Roman Catholic Hierarchy bases its claim to have made the Bible largely on the fact that in the fourth century, namely, A.D. 397, a religious council was held at Carthage (not Rome), and there a catalogue of the books of the Holy Scriptures was formally ratified or approved by the authority of the council. This catalogue was thereafter accepted by the Latin religious organization.

Before that third Council of Carthage the work on the Latin Vulgate Bible was begun, namely, about A.D. 382, by Jerome, the secretary of the Roman pontiff. Damasus I, who prompted Jerome to this work. Old Latin versions of the Bible existed before this. These had been translated from the Greek manuscripts, including the Greek Septuagint Version of the Hebrew Scriptures. There were disagreements between these several Latin versions, and the desire of Damasus I was for a more authoritative translation of the Scriptures. He died in 384, but the translation work by his secretary, Jerome, went on after his death, and by A.D. 404 Jerome had rendered the entire Bible, from the Hebrew and Greek texts, into the Latin. His translation came to be known as the Vulgate, or *vulgata editio*, meaning the *vulgar* or *common* edition of the Scriptures. It did not prove popular at first. It was more than a century in displacing the old Italic or Latin versions, to become the accepted Bible version to the Western religious organization. Many thousands of copies of the Vulgate were made by Roman Catholic scribes in the religious monasteries, and today at least 8,000 such manuscript copies are extant. The Vulgate Version came to be regarded by the Hierarchy as of as great authority as the original text of the Holy Scriptures.

Although there was a great multiplication of copies of the Latin version of the Scriptures, the teaching of the Scriptures to the common people fell off, traditions of men being substituted.

As time had gone on, Latin ceased to be the language of the common people of the lands included in the Western Roman Empire. This popular trend away from the Latin worked in with the ambitions of the Roman Catholic clergy and enabled them to keep the people ignorant of the genuine teachings of the Holy Bible. Lack of the Bible in their common tongue made the people dependent upon the educated clergy for hearing anything concerning the Scriptures, and subjected them to the interpretation as put upon the Scriptures by such clergy. These assumed to be the interpreters of the Bible, notwithstanding the inspired statement of the apostle, at 2 Peter 1:20, 21, against "private interpretation". The clergy took the position that the Bible was not meant for circulation among the people, being open to misinterpretation by the uneducated and tending to their disagreement with the clergy and hence to so-called "heresies" and schisms. This position becomes more and more clear in the light of the successive pronouncements of the Hierarchy and their course of action toward the Bible in the succeeding centuries.

John Wycliffe and his associates were first to give us the complete Bible in English. Wycliffe began this work in 1382, but did not complete it before his death, in 1384, producing only the translation of the entire Christian Scriptures and about half of ancient Hebrew Scriptures. He made his translation from the Latin Vulgate of Jerome. The rest of the translation was made by Nicholas of Hereford. About eight years after its completion the whole translation was revised by Wycliffe's friend, Richard Purvey. This translation had chapter divisions as in our English Bible. These were based on the work done by a Dominican

monk, known as Cardinal Hugo (de Sancto Caro). To further his studies of the Scriptures Cardinal Hugo compiled a concordance of the Latin Bible, and to the aid of such a work he called no fewer than 500 fellow monks. With a view to such concordance he divided the Latin text into chapters. He died about 1262. His work provided a storehouse for future compilers.

Printing not having been invented, Wycliffe's translation was in manuscript form, and hence copies thereof could not be quickly multiplied. Nevertheless, the translation had a wide circulation. Fierce opposition arose at once, and although John of Gaunt opposed the bill in Parliament to forbid the circulation of the Scriptures in English and argued for a people's version, the rulers of the Catholic religious organization in England

made strong efforts to prevent such circulation. Archbishop Arundel, of Canterbury, in complaining to the pope, spoke of "that pestilent wretch, John Wycliffe, the son of the old Serpent, the forerunner of Antichrist, who had completed his iniquity by inventing a new translation of the Scriptures". Shortly thereafter, the 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.

(To be continued)

Race Problem in South Africa

CHRISTIANS recognize no racial barriers. To them there is neither white nor colored, Jew nor Gentile, bond nor free, but all are one in Christ Jesus. (1 Cor. 12: 13; Gal. 3: 27, 28; Col. 3: 10, 11) However, since there are few Christians in South Africa (probably proportionally no more than in other parts of the world), they have quite a problem in keeping their racial castes apart and yet working together. The two dominant groups are the South Africans of British and of Dutch descent. The total number of these is 2,188,200, the Boers (Dutch) slightly more numerous than the other whites. There is a large group of "colored" people, 844,400, a mixture between whites and native Negro races. (Intermarriage is now forbidden.) The fourth group is the largest, the native Bantu, numbering 8,333,500. There are also several thousand Asiatics. The natives and Asiatics are disfranchised and discriminated against. Many laws

have the provision added, "this does not apply to natives and Asiatics." Relief is one thing for the whites, another thing for the "colored", and nothing at all for the natives and Asiatics. Some special provisions are made for the natives, but, since they are looked down upon by both white and "colored", they are definitely suppressed.

The Japanese Consul at Dublin

◆ The Japanese consul at Dublin, Setusamya Beppu, and his deputy Ichiashi, "correctly attired in morning dress" "have attended their first high mass in the pro-cathedral" of that city. The account in the Vancouver *Daily Province*, says sarcastically that it was interesting "to see the Japanese standing and kneeling at the right moments as the mass, presided over by the papal nuncio, proceeded".

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"Jehovah God, by His power, has kept the door of service open during this second World War. In many nations great effort was put forth on the part of the rulers and religionists to close down the work, but Jehovah's witnesses did not stop. They continued to serve, and, even in this year 1943, the report shows that Jehovah's witnesses have accomplished more in the way of giving a witness for the King and the Kingdom than at any time heretofore. This can be seen by reading the report published in the forepart of this book."

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A JOURNAL OF FACT, HOPE AND COURAGE

Whom Did Vichy Benefit?

The Vatican is the real legatee of the French farce

Ecuador

The interesting state at the top of the world

Assembly in Britain

Fifteen British cities participate in "Free Nation's" convention

Why Some Will Go to Heaven

Only a few are begotten to a heavenly life

"Tale of a City"

A free United States Government publication well worth reading

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Notanda

Knew His Prayer Would Be Rejected

(Proverbs 28:9)

◆ Knowing that *Consolation* is a "magazine of fact", I hesitate to relate this experience lest it strain the faith of some of its readers in the truth of that statement. However, here it is as I saw and heard it.

Invited by my sister to a chicken dinner, the minister was asked to return thanks. For some reason best known to himself, he said, "Now Myrtle, why spoil a perfectly good dinner?" No thanks were given.

Perhaps he feared the supposedly divine power of other religionists might be his for a moment and a few words would "transubstantiate" his favorite chicken into ham and eggs. However, the real answer can be found by any reader who has not yet guessed it. Let him take his Bible and find Philippians 3:19. For comparison he may look up Matthew 15:36 and then turn to Joshua 24:15 and "choose you this day whom ye will serve".—Mrs. David Anthony.

China at the Vatican

◆ Chiang Kai-shek, Methodist ruler of China, showed that he is in touch with what is going on in the world when in sending a minister to the Vatican he chose a Catholic priest. It resembles the act of the Jews who raised \$250,000 for the poor and gave half of it to the pope. They wanted to get the most possible for their money, in the way of protection and assistance, if any.

What Hitler Has Let Loose

◆ When people are uprooted, homeless, unclean and hungry they become victims of typhus, tuberculosis, sepsis and epidemics liable to carry them off in millions; so a great wave of sickness is sure to follow the devilish work of the madman of Berchtesgaden.

CONSOLATION

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, February 2, 1944

Number 636

Whom Did Vichy Benefit?

ONE way that the police have of catching rogues is like this: Suppose a bank has been robbed of, say a thousand five-dollar bills, and after a few weeks or months some person known to be a rogue is flush with five-dollar bills. The detectives find out about it, and after a little time the big black wagon drives up for him and he has a chance to tell where he got them.

It works the same way in the totalitarian racket. One way to spot the rogues is to see who has benefited by the crooked and inhuman practices inseparable from worship of the state. The principal beneficiary of the rump Vichy state is the Vatican.

When you see Hitler trying to shield anybody, you know right away that there is somebody that should be locked up. On one of their festive occasions the Nazis were about to shoot a batch of French hostages numbering 100. Suddenly the shootings were called off. The newspapers published the facts that the archbishop of Paris had telephoned the Vatican to use its influence to that end, and without a doubt he told Hitler to be a nice boy and not shoot this particular batch. But, to offset the break that had been made by the newspapers, Berlin was quick to tell the world that the Vatican had nothing to do with the reprieve. Many a burglar has gone to his death rather than squeal on his comrade. Many a drunk has helped to steady his fellow souse. So it's touching to see Hitler shielding Pacelli.

It will be remembered that the Vichy government was inaugurated *in the dark*,

that it was put in the hands of an aged man popularly described (even in Catholic periodicals) as a *fanatical Catholic*, and that this man Petain on his assumption of office was lauded in the pope's newspaper *Osservatore Romano* as the "good marshal", the sum of all that is excellent and desirable, who is about to lead France down the primrose path to glory.

The "New Order" in Vichy

Hitler had not yet returned to Germany from his triumphal entry into Paris before the Vatican was showering bouquets on everybody that had anything to do with the holdup. On June 9, 1940, (but not reported until July 11, because it wouldn't look well) the headlines said "Pope Praised France in Speech to Envoy"; that is, she had done well in landing in the arms of her enemies as a result of her betrayal. He described France as

that land of France which we admired three years ago in the glittering dignity of its summer fecundity during our visit as Papal Legate to Lisieux, and which we see today reddened by the blood of its children and covered by unspeakable ruins.

When you have been robbed and your house burned it makes you feel good when somebody rhapsodizes about your "glittering dignity" and "summer fecundity". And then—but you had better have this the way the news hounds wrote it up:

The Pope went on to say that he felt his heart "move to compassion before this extreme devastation and suffering" [caused by himself

and Hitler], and implied that the outbreak of war was due to the anti-Christian [by which he meant anti-Catholic, that is, republican, democratic] movements in public and private life. These movements, he indicated, had "accelerated internal decomposition and aggravated external dissension between social classes, as well as nations". The Pontiff then turned his thoughts to the war, which, he said, will inevitably open "abysses of passion and hate", and advocated the re-establishment after the war of a new Christian order [with himself at the center of the whole show] in which [with the Roman Catholic Hierarchy in charge of everything on the planet] "those fundamental principles of equity, moderation and charity, without which a true and lasting peace cannot be conceived, should be loyally and integrally applied".

This speech doesn't mean anything without the brackets, which were supplied so as to give the pope credit for this feeling of compassion which he says he has in his heart toward the French victim of the world holdup. When the pope says he has one of these feelings of compassion you can know that he feels the weight of the spoons and silverware. It was thoughtful of the press associations to wait 32 days before giving this speech air.

Six Days Went By

Six days went by after all those words, and things began to happen. The Associated Press sent out a dispatch from Vichy that the Carthusian monks, makers of the world-famous Chartreuse booze, "are being allowed to return to their monastery high in the Alps at Fourvoirie after a 37-year exile from France." Exiled for the good of France, they were brought back for the good of the pope, so that he could have some of that compassion that the blurb was about earlier in the week.

Six more days went by and there was to be a "domestic moral purge" of France by Marshal Petain's new authoritarian regime". All the old cabinet ministers that Petain could get his hands on

were to be tried for 'war responsibility', but the old gentleman made the mistake of putting an honest Protestant judge on the bench, and so the trial had to be called off. Hence it was a little premature for the United Press to give the tipoff from Geneva that day which reads as follows, and makes interesting reading when one reads between the lines:

GENEVA, July 23 [1940] (UP)—A special correspondent of the newspaper *Tribune* said today in a dispatch from Lyon, France, that the Catholic Church was becoming influential in the reconstruction of the French nation. "The old quarrel between the church and the State now belongs to the past" [for the old lady is sitting straddle of the State's neck], the correspondent wrote. "The Catholic clergy is directly associated with the effort of national reconstruction" [and they are telling old Mr. Petain just where to get on and where to get off]. Demonstrating the co-operation between the State and church, the correspondent said that on Bastille Day high military and civil authorities attended mass, contrary to precedent. The correspondent said that Cardinal Gerlier, Archbishop of Lyon, had given his approval of the reconstruction program of the Petain government [which was quite the decent thing to do, inasmuch as he probably wrote the program in the first place].

Six more days went by and out came the *Newsweek*, explaining:

The Vatican's official support was given to Marshal Henri Philippe Petain's totalitarian government on July 15 [because it was booked to garrote the French Republic], and the papal nuncio to France, Mgr. Valerio Valeri, was instructed to aid in the work of French reconstruction [and the robbing of the French hen roost].

At this point there was a skip of only two days until the big headlines announced, "Vatican Lauds France for Disbanding Teachers." This came right through from Vatican City itself, dated August 1, 1940. Maybe even the teachers themselves did not yet know that their organization was booked to be broken up,

but the Vatican knew it, and had decided it, so that was enough.

Then there was a skip of a month. (It doesn't look well to pull too many chickens off the roost at one time. "Morality" suggests that it is best to string things along a little.) On September 3, 1940, the French cabinet (on instructions from the archbishop, of course) "this evening repealed the 1904 law suppressing religious schools". Why do you suppose "Catholic France" suppressed parochial schools? They had a reason, else they would never have passed legislation that "teaching of every grade and every kind is forbidden in France to the Congregations". You remember what the Franciscans "taught" (and practiced) in Germany, don't you?

There was a big row, but the teachers had to submit, and so, after three months more, the headlines could say, "Vichy Schools Again to Teach Concept of God [the god of this world, the Devil]; Petain Regime Decrees Programs of Morality [?] in Classes Starting on January 1."

After a few days the archbishop of Reims went on the air and "appealed to the French people in the name of the 'church' to remain true to the Vichy government", telling them that it was "a crime against the church and therefore against God to oppose the true French government, the government that has the support of the 'church'".

By January, 1941, the law was revoked forbidding public support of parochial schools, and the law was also revoked forbidding the teaching of religion in the state's educational institutions. Thus, in seven months from the time Hitler rode into Paris the Vatican had the whole educational system of France in the bag and the bag sewed up. The superb educational system which the French people had so patiently built up had been completely ruined.

The bishop of Marseilles, in a sermon, "advised . . . wholehearted co-operation with the Vichy government"; so says *The American Mercury*. Well, why

wouldn't he? It's his baby. It does what he wants it to do.

On March 6, 1941, less than nine months from the time Hitler entered Paris, an edict was issued from Vichy that "church" lands and properties restored to their rightful owners, the common people, at the time of the separation of church and state, were once more to be turned over to the religious associations who, a generation ago, and for the good of the French people, had been ousted therefrom.

A year from the time Hitler came to Paris this wireless dispatch from Vichy appeared in the *New York Times*; and it shows how everything was coming along just as Hitler and the pope had calculated that it would come:

Vichy Aids Catholic Institute. Wireless to the *New York Times*. VICHY, France, June 20 [1941]—Under a law published here today the Association of Founders and Protectors of the Catholic Institute of Paris received the status of a philanthropic institution. Under the preceding regime [of the French Republic] organizations with religious patronage had no legal standing. The Catholic Institute aids various scientific studies.

Religion Back in the Saddle

It is plain enough that France got rid of religion to a very great degree, and with good results to the people, but now the curse of mankind is back on the job, and will be until Armageddon puts an end to it.

What religion means to the common people, and what they get out of it, is pretty well represented by an item in the *London Catholic Times* of August 21, 1942. It seems that at Haute Loire, which is in southern France, there is a statue of the virgin Mary which is made of the metal of Russian guns brought from Sevastopol. The *Times* drew attention to this, and then boasted that on a day last summer 20,000 people came there, barefoot, and said:

The devotions at the shrine were described as the most fervent to be yet seen in the

country. They centered around the statue of Our Lady, which was cast from the metal of Russian guns brought from Sevastopol. Prayers for the well-being of France were offered up by the pilgrims.

It is plain as the nose on a man's face what this act of religious idolatry is intended to accomplish. It seeks to gradually convey to the minds of the people that they should do what they can, religiously, to illustrate that they are against Russia and therefore for the pope and Hitler. In the first place, why would Mary want a statue made of Russian guns, and, in the second place, why would a London Catholic paper laud the event? The answer is in a U. S. Roman Catholic paper, *The Register*, issue of

June 21, 1942, which covertly seeks to implant the same idea:

We support Russia, but not Communism. Our motives in aiding Russia are entirely practical. In this, we are as opportunist as Stalin himself, who is never anything but an opportunist.

The real legatee of the Vichy farce is the pope, and right well he and every member of the Roman Catholic Hierarchy know it. It is his objective to ruin every republic in the world and, when this is accomplished, by fair means or foul, to sit prettily in his saddle on the back of the 'beast that was, and is not, and shall again be present', the League of Nations. See the booklet *Peace—Can It Last?* for particulars.

The Priest* Kept Out of Sight

AT Newport, R. I., Jacob I. Tanner, one of Jehovah's witnesses, called at 165 Park Holm, knocked, and received permission to enter. When he endeavored to bear witness to Jehovah's kingdom, the lady of the house, Mrs. James Kelley,* said she was not interested and asked him to leave, which he did. Mrs. Kelley* talked it over with Mr. Kelley* and they summoned patrolman Franklin Joseph Sullivan*, who arrested Mr. Tanner. At the police station Captain Henry E. Madden* and Assistant Prosecutor John J. Shea* fixed up a case against Tanner, maliciously charging him with breaking and entering. Frederick J. Murphy* was the prosecutor.

The witnesses against Tanner were William J. Donovan*, a housing official, and Francis Edward Carroll*, a near-by resident. The case came before Judge Alberic A. Archambault*, and he directed a verdict of acquittal. He probably thought that the priest* who kept out of sight through the whole farce had overdone it. The conclusion of the story, as it appeared in the Newport *Daily News*, March 12, 1942, was as follows:

When he took the stand, Mr. Tanner said he lived here with his wife at 5 Green Acres. He testified he is a minister of the Lord and outlined his creed, citing the example of Jesus to go from house to house. The court checked the witness at this point, saying, "And you can be thrown out of houses too," and adjourned until 1:30.

Poltergeist in Seattle

◆ A poltergeist broke out in the home of Henry Hutchinson, Seattle, Wash. With detectives and firemen swarming all over the place four fires were set in the house, food was spilled all over the place, a garden was destroyed, a rope swing was cut several times, garden hose was slashed, a pan of dishwater was spilled, potted plants were upset, the walls and a picture and crucifix were smeared with butter, etc. It is the malicious work of demons, and can be explained in no other way. It may be that one of the family is obsessed without being aware of it. But no blame would attach to such a victim of the demons unless he submitted to them by choice.

Ecuador, at the Top of the World

THE circumference of the earth is greater at the equator than at any other point, and so, if all the earth were smooth as glass, Ecuador, which takes its name from the earth's equator, would be on the great circle that is farther away from earth's center than any other circle that can be drawn on the planet, and so would be one of the world's highest lands.

But it is one of the highest lands in another important respect. There are places in the world where some mountains, a few, have higher peaks than are to be found in Ecuador. Here, however, are more very high peaks within a limited area than are to be found elsewhere. One of these, Pichincha, is right on the equator. The highest of its five peaks is 15,918 feet above the sea; its crater is nearly a mile across and is 2,500 feet deep, making it one of the deepest in the world. It lies a little northwest of the city of Quito, the capital of Ecuador, and in one of its eruptions, in the year 1660, it quite destroyed that interesting and beautiful city, which today is Ecuador's metropolis.

The greatest volcano near Quito, however, is not Pichincha, to the northwest of the city, but the great Cotopaxi, 35 miles south-southeast, remarkable as the loftiest active volcano in the world. With a height of 19,613 feet, it has a crater 1,200 feet deep, with a diameter east to west of 1,650 feet and north to south of 2,300 feet. It is one of the most beautiful masses in the world, rivaling the celebrated Fujiyama of Japan in its symmetry of outline, but overtopping it by more than 7,000 feet. Its upper portion is an almost perfect cone 4,400 feet in height. It is more than 15,000 feet higher than Vesuvius.

The scientific explanation of volcanic eruptions is that a volcano is a great pot into which, from time to time, water seeps. When enough water gets inside, and gets hot enough to get up steam,

there is eventually an explosion, or a succession of them. Cotopaxi had a series of these explosions in 1744. At that time its thunderings were clearly heard at Honda, Colombia, 600 miles away on the Rio Magdalena. At another time, in 1885, when eruptions occurred, the sound at Guayaquil, Ecuador, 156 miles distant in a straight line, was like the incessant discharge of heavy artillery, shaking the earth and causing the doors and windows to rattle.

The two highest mountains in the United States are Mount Whitney, California, 14,495 feet, and Mount Elbert, Colorado, 14,419 feet, but Ecuador has Chimborazo (21,424), Cotopaxi (19,613), Cayambe (19,534), Antisana (19,260), and thirteen other peaks, Altar, Carahuairazo, Corazon, Cotocachi, Iliniza, Imbabura, Mojanda, Pichincha, Quilindana, Sangay, Saraureu, Tunguragua, and Yanaureu, each of which is higher than any peak in the whole United States. The lowest pass through the Andes, in Ecuador, or anywhere in the system, is 6,888 feet, on the Peruvian border.

A word regarding two of the mountain peaks above mentioned: Iliniza, 20 miles south-southeast of Quito, has two peaks, is covered with perpetual snow and is usually cloud-capped. Antisana has on its slopes, at 13,000 feet above sea level, one of the highest settlements in the world, the village of Tambo de Antisana (Inn of Antisana).

A Scene of Many Storms

Mountains are proverbially places of storms, and Ecuador has been a place of many storms, political ones. To start with, the Quito Indians were peaceable folks. The Incas wanted to extend their dominions, and so, before the Spaniards came, they invaded the land and took over the administration of things. And, as a matter of fact, the Inca Atahualpa (the one that Pizarro had garroted on the advice of the "Most Reverend" Val-

verde, bishop of Lima) was born of a Quito mother. The very same year in which Pizarro had Atahualpa butchered, he had one of his lieutenants, Sebastian de Benalcazar, seize what is now Ecuador, and that gentleman, on August 15, 1534, founded Quito as an evidence of the formal possession of the country by Pizarro. The Indians were mostly peaceful and made little effort to prevent the seizure of their lands. They were not bloodthirsty thieves and murderers like Pizarro and the "Most Reverend" Valverde, who later became their bishop, and, for all practical purposes, their real ruler.

The viceroys of New Spain were all Roman Catholics, all subjects of the king of Spain, and, like their king, they took their orders from those that they considered their ecclesiastical directors. This was especially true of Ecuador, and it could be truthfully said that for 274 years after Benalcazar seized the country it was governed according to the wishes of the pope.

So the "church" governed with a high hand. Gonzalez Suarez states that by the end of the seventeenth century there were in Ecuador alone 42 convents, with the one city of Quito having in it about 1,000 priests. Suarez stated for the benefit of posterity that "great damage was caused to the moral advancement of the people by the bad example not only in lack of virtue among the priests, but by their lack of good manners". This is referred to those Roman Catholic bishops of the United States of America who so recently got all steamed up that anybody should teach "religion" in South America except themselves.

Opening the Windows Northward

Experience has shown that when the air in a room gets too foul, it is a good thing to open the windows. Even the Hierarchy seems to have learned that much, and so, in 1717, it shifted the governmental control of Ecuador from the episcopate of Peru to that of Neuva

Granada, as the United States of Colombia was at that time called. This was a good thing for the Ecuadorians. There was some shifting back and forth, but freedom was on the way, and on the battlefield of Pichincha, May 29, 1822, the power of the viceroy was overthrown and Ecuador gained its independence. At first the new state was called "Estado del Ecuador en Colombia".

The republic had a stormy path ahead, consisting mostly of dictators, some of them bad and some of them worse, but with the people always trying to gain liberty and the "church" always trying to keep their noses on the grindstone, so that when they got to "Purgatory" they could look back and think what nice times they had while they were on the way to the frying pan. The way the *Encyclopedia Americana* puts it is like this:

The persistent factionalism and armed strife that marked Ecuador's history was due primarily to the division of the ruling class into two political parties, Conservatives and Liberals, with diametrically opposed principles and programs. The Conservatives as a rule staunchly upheld the time-honored prerogatives of the Roman Catholic Church and the army. They fought virtually every step toward liberalism in both the political and economic fields. The Liberals, on the other hand, generally sought to curb the powers of the Church and the clergy, to secularize education, and extend personal and civil liberties.

Some Gains, Little by Little

Little by little the people made some gains. In 1889 the giving of tithes to the "church" loafers (10 percent of the farm produce) was abandoned. In 1902 civil marriage first was authorized. In 1904 the "church" was placed under state control, the foundation of new religious orders was forbidden and new religious communities were denied entrance. From that time forth all members of the episcopacy had to be Ecuadorians. The state took over the landed property of the religious orders, putting the ejected friars on a pension. It was explained at the time

when this was done that the "church" had become too wealthy, the wealth having come through legacies and by labor which received no "earthly" pay. In May, 1937, the dictator then in power forbade the vote to priests and certain others that he adjudged incapable of voting honestly or independently. Now there is complete freedom of worship and the press, and there are even Protestant missionaries, at Macas and Tena, two towns far inland.

The president is elected directly by the people, to serve a four-year term. The Congress consists of two houses, the senate and the chamber of deputies; the senators are elected for four years, the deputies for two. All literate men and women over 21 years of age may vote. The president cannot succeed himself. The supreme court consists of five justices and the minister fiscal. The local administrators, from the governors of the provinces down to the lieutenants of the parishes, are all appointed by the president.

Educational Conditions Improving

Education has had a hard time in Ecuador until very recently, the Indians having been virtually deprived of it altogether. Now the Ministry of Public Instruction exercises supervision over all educational institutions whatsoever. There are universities at Quito, Cuenca, Guayaquil, and Loja. There are two normal schools in Quito, one in Cuenca, and one in Guayaquil, and short elementary normal courses in seven cities. In 1942 there were 3,108 elementary schools, with 221,030 enrollment, and 36 secondary schools, with 8,323. The government imposes a fine upon landowners for each illiterate person over 21 years of age working on the property, and those fines are reimposed every two years. Primary instruction is gratuitous and obligatory for children between 6 and 12 years of age.

The colleges of Ecuador are now paying close attention to courses in English.

One of their spokesmen, Dr. Julian Lara, of the University of Guayas in Guayaquil, draws attention to the fact that four times as many Ecuadorians attend American schools as is the case in reverse, and he thinks many young Americans could profitably finish their courses in his land, where they can do so with less expense than here.

An eight-hour labor law and a model child-labor law were put in effect January 1, 1929.

Ecuador has broken relations with the Axis powers, and permitted the United States to occupy bases on the Santa Elena peninsula, westernmost area in Ecuador, and also on the Galapagos islands, 650 miles due west of Ecuador, to which country they belong. The Galapagos are the home of the great tortoises, which reach a length of four feet, get to weigh four hundred pounds and live for four centuries, making them the oldest living animals on earth.

Quito, the Capital

Quito, the capital of Ecuador, 9,371 feet above sea level, and only fifteen miles south of the equator, is one of the highest capitals in the world. There are no stoves, stovepipes or chimneys in Quito, for fear of earthquakes. The cooking is done in pots and kettles over a charcoal fire. As there is almost no variation in the climate, it is one of the best places in the world for the cure of tuberculosis. In the days when men wore hats (before the days of the automobile) the best Panama hats were made here: Quito laces are also famous.

The Jesuit church at Quito is almost lined with gold leaf. The Franciscan church of the same city is also remarkable for the amount of gold used in decorating its interior. The intent of these exhibitions of wealth is to frighten and bulldoze the poor into submission and subjection. The same city, according to one of W. R. Hearst's publications, *The American Weekly*, also contains, on Venezuela street, a courtyard "paved

with human bones" of those Indians who "faced death by torture rather than accept the imposed 'Christianity' of the Spanish", of the Valverde-Pizarro stripe. After explaining that the methods of conversion included "all the old pain-inflicting methods of the Spanish Inquisition, such as the rack, the wheel, and pulling a man in half with horses", the *Weekly* says that "the bone-paved courtyard ultimately accomplished its cruel purpose; for the Indian population soon fell into line on Christianity". It should be explained that the bishops who of late objected so strenuously to teaching in South America anything except the Roman Catholic religion are really beefing with sorrow because they cannot put the old system back into effect.

Quito now has a population of about 150,000. For centuries it had neither railway nor highway connecting it with the coast. A part of the 165-mile trip to Guayaquil was made on muleback, on the breast of Mount Chimborazo at a height of 14,000 feet. But since 1908 it has had the Guayaquil-Quito railway, one of the greatest engineering feats in the world. At Nariz del Diablo (Devil's Nose) a forbidding mountain intercepts the railway, and the train ascends 2,900 feet in five minutes, along a daring zigzag route cut out of solid rock along the mountainside and supported by huge retaining walls.

It is now possible, at any season of the year, to drive from Quito to either Caracas or Buenos Aires, and in the dry season to go all the way down to Punta Arenas, at the lower tip end of the world.

Guayaquil and Other Cities

Guayaquil, population 180,000, has rail communication with Quito, 280 miles away (by railway). The Gulf of Guayaquil, with a mouth 140 miles wide, is the largest gulf on the west coast of South America. The city is 33 miles up the Guayas river. Though as yet its docks have accommodations only for vessels of 18 feet draught, vessels of 22 feet enter the harbor. Smaller ships go regu-

larly 80 miles above the city. In 1935 a total of 739 steam and motor vessels entered the Gulf of Guayaquil; in 1938 a total of 473 vessels entered Guayaquil port itself.

The city was founded by Sebastian Benalcazar, July 25, 1535, a little less than a year after he founded Quito. The upper floors in business districts project over the walks, forming arcades. Malarial and bilious fevers (the latter called Guayaquil fever) are common. The shipments from the port are cocoa, coffee, vegetable ivory, rubber, hides, and gold and silver. The industrial establishments are sawmills, foundries, machine shops, ice factories, and a large brewery. Before the war it was regularly visited by steamers of nine European lines.

Ibarra, 10,000 population, 7,340 feet above sea level, 50 miles north of Quito, has a mild, humid climate and is set in the midst of gardens and orchards. It has manufactures of cotton and woolen fabrics, hats, sandals, sacks, ropes, laces, sugar, distilled spirits, and cordials. Destroyed by earthquake in 1868; rebuilt.

Latacunga, 18,500 population, 9,120 feet above sea level, 56 miles south of Quito, was discovered by the Spaniards in 1534. It is one of the oldest towns in Ecuador, but, on account of being only 25 miles from the great volcano Cotopaxi, has been repeatedly destroyed by earthquakes. There are manufactures of woollens and cottons, and potteries. Pumice stone and saltpeter are worked. It is often quite cold and unpleasant on account of winds blowing from the near-by snow-clad heights.

Ambato, 17,674 population, 80 miles south of Quito by the highway, 8,606 feet above sea level, and near the northern foot of Chimborazo, has an equable climate. The town has a flourishing trade in grain, sugar and cochineal and is known throughout Ecuador for its manufacture of boots and shoes and cordage made from cabuya. It was once destroyed by an eruption from Cotopaxi (1698) and has

been badly damaged by earthquakes on several occasions.

Riobamba, 22,427 population, 9,039 feet above sea level, is located on the river Pastaza, about 100 miles south of Quito, on the railway to Guayaquil. It is used as an overnight stop by travelers making the rail trip to Quito. The population is mostly Indian. On Saturday, which is market day, the three plazas of the city are busy places. Rugs, hand-tooled leather articles, ponchos, embroidered belts, roped sandals and baked guinea pigs (instead of hot dogs) are among the things offered to purchasers. Some of the Indians who live here occasionally go down to the Amazon, which is 450 miles away. They have a tough time of it until they get to Andoas, which is about halfway down the Pastaza to the point where it flows into the Amazon. And they have a harder time getting back. It is no fun poling a canoe up stream at the rate of a mile and a half an hour.

Cuenca, 45,000 population, 8,640 feet above sea level, third-largest city in Ecuador, is the Athens of the state, founded in 1557. It is the center of fertile regions producing grain, cotton, sugar, and cochineal. Rich metal deposits are worked in the neighborhood. Manufactures are pottery, hats, and woolens. There is a considerable trade in fruits, cheese, and grain. Peruvian bark (cinchona, source of quinine) is exported. Communication with the coast is difficult.

Loja, 10,000 population, 7,000 feet above sea level, founded in 1546, is a center for stock-raising, cereals, sugar, tobacco, and cotton. Gold and silver are mined in the vicinity.

Some of the Treasures

Among the plant treasures of Ecuador is cocoa, of which it once produced a half of the world's supply. The "witch-broom" disease has markedly reduced this crop, but it is still very important as a source of export wealth. Other important agricultural products are coffee,

of which 30,000,000 pounds are raised for export, sugar, tobacco, cotton, corn, rice, oranges, lemons, rubber, tagua nuts (vegetable ivory for making buttons), annatto seed (for coloring butter, cheese and varnish), kapok (for stuffing pillows), mangrove bark (for tanning purposes), carludovica palmata (used in making "Panama" hats, and so called because they went to market through the Panama canal region), and balsa-tree wood, or "corkwood", as it is more often called. More than one hundred kinds of useful woods have been described. There are 10,000 square miles of virgin forests on the Pacific slope, and another 80,000 square miles on the eastern slope of the Andes. There are about 100 species of fruits and 30 species of cacti.

The country is rich in gold (\$2,000,000 worth in 1939), petroleum (on the Peruvian border; 2,313,000 barrels in 1939), silver, copper, coal, lead, zinc, and sulphur, most of which remains undeveloped.

Because of its exceptional abundance of bird life (about 1,500 species having been found) and because 147 kinds of hummingbirds have been found, Ecuador is sometimes called "the land of hummingbirds". Sixty-six species of Ecuador birds visit the United States every summer, but, like other aristocrats, they head for the south when winter comes. And speaking of birds, of the 8,000 species of beetles in Ecuador one attains a length of five inches; and if that isn't a "bird", what is it? If you had one of those five-inch boys running around on the back of your neck, the chances are that you would ask some kind friend to remove that "bird" from your person.

There are some, not many, llama and alpaca. Horses, cattle, sheep, goats and pigs are now raised everywhere.

The Human Treasures

There are human treasures in Ecuador's 2,921,688 population. Only the Creator knows where they are, but nothing can prevent His hand from finding

them. It is estimated that 8 percent of the population are pure white, 27 percent pure Indian, 54 percent mestizos, 6 percent mulattoes, and 3 percent are Asiatics. There has been less new blood brought into Ecuador than into any other country of South America. Of every 1,000 births 345 are illegitimate. Young people insist on raising families whether they can afford to hire a priest or not. Such is life. At this point, because it is of interest, there is inserted a table showing the acknowledged illegitimate births per 1,000 births for the years 1921-1925 for each of the countries named. The *Encyclopedia Britannica*, from which the figures are taken, maintains that in several of the states of the United States there is no acknowledgment of the number born out of wedlock, and so the figures ought rightly to be increased. But here is the table:

United States	4	Finland	89
Netherlands	19	France	90
Ireland	20	Denmark	106
Switzerland	38	Germany	110
England-Wales	43	Sweden	145
New Zealand	45	Uruguay	288
Australia	47	Ecuador	345
Italy	47	Chile	364
Norway	66	San Salvador	590
Scotland	68	Jamaica	700
Japan	78	Panama	710

There is still in the atmosphere in Ecuador a considerable measure of the "master and slave" idea, though it is diminishing. Ernie Pyle, the columnist, recently visited the country, and in his story in the *New York World-Telegram* he makes this impressive statement about what he witnessed as respects human industry:

Men, women and children are all beasts of burden. They tote loads that I could not even lift, let alone carry. They lean far over, the load rests on their back, and is held by a strap running over the tops of their heads. They go along at almost a half trot. . . . In our whole 175-mile trip over the Quito plateau [by auto

from Cajabamba to Quito] I do not remember seeing a single Indian resting from his load. The most noticeable thing about these Indians is their ruddy cheeks, which almost look rouged. That comes, I suppose, from the high altitude and sharp wind.

River and Border Perplexities

Ecuador has always had river and border perplexities. The Amazon region east of the Andes, and for that reason called the "Oriente", has plenty of large rivers all flowing into the Amazon, but the best and navigable portions of all those streams are controlled by Peru, and the two governments can never agree as to where one administration leaves off and the other begins. The Rio Morona, 340 miles in length, is navigable upstream for 310 miles by steam launches drawing four feet of water. Its width is from 260 to 490 feet; and its depth, from 40 to 60 feet. The Rio Napo, 700 miles long, a mile wide at its mouth, is navigable by steam launches 460 miles, to a point some distance above where the Rio Coca enters into it. At the point where navigation ceases, though the river is shallow it is 1,500 feet wide. Beyond that point comes the poling by canoe. Ecuador would like a little more use of the Amazon tributaries. In the past 125 years there have been any number of settlements, arranged by the friendly intervention of American presidents and other rulers, but after a settlement is effected it is only a year or so before the old perplexities arise in another locality and with a new personnel. So Ecuador never knows where its boundaries are, and maps of it, as respects its "Oriente", are to some degree guesswork.

One thing in the "Oriente", however, that is not guesswork, is the tribe of Indians variously called Jivaro, Jibaro or Shuaro. They have some odd customs. When a child is born the mother scours the woods in search of delicacies, while the father lies in bed for a week, receiving the neighbors and their congratula-

tions. He works himself up into a state (helped on by the demons) where he suffers pain and fatigue until his wife returns with the delicacies he craves.

The Jivaros (they have their own language and will have nothing to do with missionaries) have another funny one. If one offends them, or if they covet his head, they remove it, and by a skillful process of removal of the bones of which it is composed, and by the use of chemicals of which they understand the use, they shrink the head down to about the size of a baseball. An exploration expedi-

tion missed an Englishman from their party but subsequently came across a group of children playing with his head, with all the features intact. He must have offended somebody. It does not seem like a nice habit. Still, look at the ridiculous teachings of "Purgatory" and "eternal torture", with a three-headed god, and a woman at the head of the whole works, receiving most of the prayers, and you have something just as objectionable, even though it takes a different form.

Ecuador is a very interesting country.

Advertising Demonism

IT IS against the law of Almighty God to advertise demonism. This can be seen in numerous instances in the Scriptures. There was a case in the island of Cyprus where Simon Magus sought to draw attention to himself and thus away from the gospel as preached by Paul. Paul said to him, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." The occasion for these remarks is the seeing in the Tulsa (Okla.) *Daily World* of an advertisement of a man whose name is withheld, but who refers to his activities in behalf of demonism as "The Voice of Two Worlds" and the Institute

of Mentalphysics, and who, in his advertisement, says, "Man can now use the power of 1,000 minds." The minds that would thus be used are the minds of demons, devils, which no man should use if he would preserve his sanity.

Norway Must Yield or Starve

◆ The Nazi commissioner in Norway issued an ultimatum that the Norwegians must accept the new order of Pacelli and Hitler as their own or face virtual extinction as enemies of the German state. Norway is forced to surrender its winter blankets for use of the German armies in Russia, and, though it does not raise enough food for its own population, it must continue to feed itself and 300,000 Germans that have been saddled upon it as an army of occupation, and as Gestapo.

"Free Nation's" Assembly in the British Isles

THOUGH the threat of Nazi hordes overrunning Britain no longer hangs like a pall over that island fortress, the land is not free from totalitarian dangers. On the home front the "four freedoms" of the Atlantic Charter have not been solidly adhered to. Government actions

toward Jehovah's witnesses serve as straws in the wind.

In September, 1942, ten British cities united with more than 75 other cities throughout the earth in a Christian assembly, the New World Theocratic Assembly. Two of the British cities,

however, were unable to participate; the assemblies were banned by the home secretary, Herbert Morrison (whose recent action of springing England's foremost Fascist, Mosley, from a British prison has aroused public outcry). Two months later a government order was passed prohibiting the Christian magazines, *The Watchtower* and *Consolation*. More encroachments on the home front against inherent rights held to be inviolable from time immemorial, and particularly since the signing of the Magna Charta, which document against tyrannous oppression was at its birth declared null and void by a papal bull. This move circumventing free worship and speech and assembly, and hence reducing the Atlantic Charter to mere wordage, was doubtless effected by

Catholic Action, still the deadly foe of freedom today, as in days of yore.

But were the people of God and their activities crushed by these home-front encroachments? The report of the "Free Nation's" Theocratic Assembly, held August 27-29, 1943, answers No! The Free Nation increases there, as elsewhere. At the New World Assembly in 1942 11,000 attended; the "Free Nation's" Assembly drew 17,500, in 15 cities. Immersed were 654 persons, signifying their consecration to serve Jehovah as His witnesses. So the enemies of true freedom cannot stem the advance of God's fighters for freedom in a new world, Jehovah's new world.—Romans 8:28; 2 Corinthians 13:8; Philippians 1:12.

But they try, and their efforts some-



Royal Albert Hall, London, where Jehovah's witnesses assembled



Advertising The Theocracy in (1, 5, and 8) London, (2, 3, and 4) Bristol, and (6 and 7) Glasgow
 FEBRUARY 2, 1944

times meet with seeming success. Such was the case in this latest assembly. The speech scheduled for the public meeting was "Freedom in the New World". There are men of influence in Britain who oppose a new, free world; their desires incline toward a totalitarian order modeled after the Roman Catholic Hierarchy pattern. Their wishes overrode the Atlantic Charter theorizings, and the Bible lecture "Freedom in the New World" could not be given, due to religious censorship. "Fighting for Liberty on the Home Front," much needed in Britain, as elsewhere, was substituted.

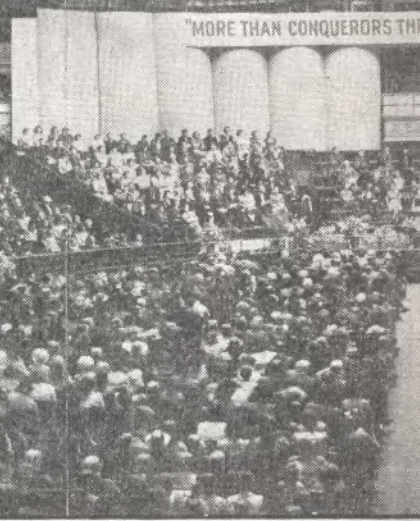
The pictures accompanying this brief article show the zealous activity of the witnesses in Britain in advertising The Theocracy, and also some of the halls used during the "Free Nation's" Assembly. One experience in connection with halls is interesting. In Manchester, one of the cities where the convention was banned in 1942, no hall was available. Finally, in a small town on the outskirts of Manchester a Pleasant Sunday Afternoon hall was secured. These halls were

built by non-conformists with a view to giving pleasant (religious) Sunday afternoons. The hall committee was approached by troublesome ones and told their hall would suffer damage, but the committee opposed religious intolerance and stood by their contract. The committee attended the public lecture, enjoyed it, and expressed surprise to see over a thousand in the hall, more than had been in it for many a year. When negotiations were first made its use was doubtful, as it was customarily engaged on Sunday afternoons. It was pointed out by Jehovah's witnesses that no better program could be obtained than the scheduled Bible lecture. As a result over a hundred of the members of the religious brotherhood attended the public lecture.

The "Free Nation's" Theocratic Assembly was a blessing to Christians in Britain. Opposition to such Bible meetings should serve as a warning signal to the populace generally, which, if heeded, would work to the welfare of the nation.



More than 5,000 freedom-lovers assembled on Sunday, listening to "Fighting





"THY WORD IS TRUTH"

—John 17:17

Why Some Will Go to Heaven

MAN was created to stay on earth forever. The reason why a relatively small company of humans will go to heaven is that they go through the following dealings with the God of heaven as outlined in the Sacred Scriptures, the Bible.

When a man (or woman) makes a full consecration to God and is justified in God's sight through the merits of the sacrifice of the Son of God, Christ Jesus, then such consecrated one undergoes a change. What happens to him according to the Bible is that he is begotten by the spirit of God to become a "new creature". *Begetting* means the beginning. The begetting of the new creature, then,

means the beginning of a newness of life for the consecrated one, as described at 2 Corinthians 5:17.

When he was justified by Jehovah God there resulted to him the right to live as a human creature on earth for ever, and this is what is sacrificed according to his agreement to do God's will. At such time Jehovah begets him to a hope of life in the heavens, and thus he is called to a "high calling", a "heavenly calling", as it is stated at Philippians 3:14 and Hebrews 3:1. This begetting is in the nature of a contract or an agreement. Another word used for *contract* is "covenant". In order to make a contract there must be two or more parties thereto, and there must be a consideration passing from one to the other. Where there are mutual promises, made on both sides, this is sufficient consideration.

Suppose now we name the one making the consecration to God and receiving justification Honest Heart. Honest Heart presents himself to the Lord Jesus, God's high priest, fully surrendering himself

sembled in Royal Albert Hall, London, for Liberty on the Home Front"



and agreeing to do God's will. There is the promise on his part, then, and he is one party to the contract through the "Advocate with the Father", namely, Christ Jesus. And when Christ Jesus, the High Priest, presents him to the Father, the Lord God Jehovah says, in substance: "Honest Heart, in view of the fact that you have turned away from the wrongful course, and have come to Jesus and have made a full surrender of yourself in consecration, thereby exercising faith in His blood shed for you and also exercising faith in my purpose; and in consideration of the further fact that my beloved Son has imputed to you His merit to make you acceptable before me, I accept you and determine that you are right and are justified. Accepting you as fit for sacrifice with Him, I give to you my exceeding great and precious promises: that by these you might become partaker of the divine nature." —2* Peter 1:4.

This is in harmony with the apostle James' statement: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) That this begetting involves sacrifice the prophetic scripture, at Psalm 50:5, shows, saying: "Gather my saints together unto me; those who have made a covenant [contract] with me by sacrifice." Honest Heart being now begotten has the promise of life in heaven. He is begotten to a new hope of life. The apostle Peter writes: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:3-5) The inheritance to which Honest Heart is now begotten is an incorruptible inheritance, which is the "divine nature". This means

that if he is faithful unto death, faithful to his part of the contract, he is certain to be born in the resurrection to heavenly life by the power of the Divine One, Jehovah God, who is always faithful to His part of the contract. So Jesus says: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Anyone thus presented by Jesus to the Father and then justified, accepted and begotten, is designated in the Scriptures as a new creature. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17) There is now a newness of life, which does not result from being transferred to another climate, but from being given a new dominating factor in our lives, namely, the will of God as expressed in His Word. Honest Heart, or whoever takes this step, now has new hopes, new aims, new aspirations, and new thoughts. He is not looking for earthly honor and glory; but he is looking forward to the time when he might be for ever with the Lord in the heavenly Kingdom, serving God in perfection.

Such one is now dead from the standpoint of a human creature. The apostle Paul puts it this way: "Ye are dead, and your life is hid with Christ in God." (Colossians 3:3) The new creature now must be renewed, refreshed and invigorated and strengthened by knowledge; but not by ordinary knowledge. It is by an acquaintance with God's will and a deep appreciation of His purpose. (Colossians 1:9) The worldly cannot know anything about this; only those who are in the relationship with the Lord. The whole world lies in the wicked one, says 1 John 5:19. Now the new creature in Christ is admonished to be not conformed to this world, but to be transformed by the renewing of his mind, that he might prove what is the good and acceptable and perfect will of God. —Romans 12:2.

The one begotten is begotten by the spirit of God, the holy invisible force of God. Thereafter he is anointed. This anointing is received by reason of his coming into the body of Christ. He is baptized into Christ's death; therefore he is baptized into Christ's body, to be a member of His church. To be baptized means to be immersed. To be baptized into Christ's death means to be immersed into the death of Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:3, 4) Baptism in water, in the case of such a one, is merely a symbol of his having made a consecration to God. It would be of no meaning at all for one to be baptized in water unless he had first under-

gone the real baptism of consecration of himself to God.

All of those thus begotten of God's spirit and inducted into the "body of Christ" receive the anointing of the spirit of God through the Head of the body, which is Christ Jesus. Jesus, at the time He symbolized His consecration to God by being baptized in Jordan's waters, was begotten of God's spirit and anointed of the holy spirit without measure. (Matthew 3:16, 17) Three and a half years later, on the day of Pentecost after His death, resurrection, and ascension to heaven, His faithful disciples also received the anointing of the holy spirit. Thereafter, down till the completion of the membership of the "body" or church of Christ Jesus, all those consecrating and being begotten and taken into Christ's body receive such anointing of the spirit through Christ Jesus their Head.

Congregational Calendar Service

ACKNOWLEDGMENT is made of a sample of the Congregational General Council Church Calendar Service No. 39-11-41. It is quite religious. One side is printed, for general use in all congregational churches; the other side is mimeographed, for the use of any local church that wants the service. The sample at hand is interesting. On the printed side is a warning:

Day by day paganism increases, morality weakens, and Christian experience lessens. We are worried about democracy! We are distraught when we think about the collapse of the things we hold dear. . . . Thus we fit perfectly into a Protestantism decadent and feeble. What a tragedy it is that this Protestantism which stands for liberty of thought and freedom of worship is so lightly regarded. This free House of God, known as Protestantism, fought for through tears and blood, no longer remains the happy rendezvous of an enthusiastic and dedicated people.

On the mimeographed side is an an-

nouncement of the seventeen items that go to make up the morning worship of the York street Congregational church of Newport, Ky., with suitable announcements also that "the Scrooby Club meets tonight with luncheon at 6 o'clock" and "on Wednesday the Bazaar will get under way at 10 A. M. Luncheon will be served from 11 A. M. till 2 P. M. Afternoon Tea from 2 till 4, and Turkey Supper from 5 till 7 P. M. Invite your friends to come with you on Wednesday and spend the day at your church. The entertainment feature of the evening will be a Grab Bag Program presented at 8 o'clock by Red Thornburg of WSAI. Then there will be barbecue sandwiches and soft drinks served at the Snack Shoppe during the evening too". Also (on Saturday evening), "Light refreshments will be served following the games."

The two sides of the calendar service seem to agree. They certainly supplement each other remarkably.

The Cop Couldn't "Take It"

I HAD been warned before arriving at my territory that it had been a mob-violence territory, and that I might be molested. There had been quite a big mob, so I had heard, and they had burned some of our Bible literature on the street. The chief mobster, however, had met his doom shortly after, when a boat in which he was a passenger capsized and he was drowned.

The first time I was to go in the magazine street work I prepared myself beforehand by studying, and also took *Jehovah's Servants Defended* with me. I was engaged in a Scriptural conversation with a couple in a car, and the man was quite interested, and was asking questions, and was turning the pages of the magazine which he had in his hand when a cop walked up and said, "There is an ordinance in this town against that work, isn't there?" This was the opening sentence in a dialogue which ran as follows:

I wouldn't know, as I am a stranger here, but I should think that no town would have an ordinance against what Almighty God commands to be done, and in the event that there is such an ordinance, I must obey God rather than man.

Well, I think there is an ordinance against that work, and for the present you had better discontinue.

I have some information here for you.

I don't want it! I don't want it! You had better discontinue.

I cannot do so upon your request. I have the Supreme Court decisions on this work and my constitutional and Bible rights to do this work, and—

I am not interested.

If you don't want to read this (*Jehovah's Servants Defended*), especially this portion about officers' being liable in damages for depriving one of his freedom, I will read it for you, as it is information you need very much in your position.

The cop turned on his heel and walked

away, and, as I was going in that direction also, I accompanied him, much to his disliking, and we left the man and woman in the car, both of them laughing heartily at something that seemed to them quite comical. You can probably guess what it was. I read only the first two paragraphs to the cop. He did not choose to hear the rest. Now he gives me a wide berth whenever he sees me, and I have never since been able to get within talking distance of him. However, both of his parents are very much interested, and are on my back-call list.
—Naomi Burns, Idaho.

Patrick and Michael "Do Their Duty"

◆ It is an "unforgivable sin" for Roman Catholics to permit their children to be educated in the public schools, unless they fix it up with the bishop. You see, they might imbibe ideas of freedom of worship and other fundamentals of American citizenship that are contrary to Vatican "morals". It might even be that one of the teachers might love God on her own hook instead of around via the priest; and think what an example that would be to the children! So it was in the interest of the Vatican that the Boston school board solemnly removed from the ranks of public schoolteachers Doris K. Seary, first grade teacher in the Beethoven School, West Roxbury, when they found she is one of Jehovah's witnesses.

Dr. Patrick J. Foley said the eyes of the whole city were watching the case; so they must go ahead with their dirty work whether or no. He didn't say that the priest had told him that they must do it. Also, Michael J. Ward, of the same board, said that no one was objecting to Miss Seary's belief. Oh, certainly not! She could believe what she pleased provided nobody found out what it was. Patrick and Michael lived up to the highest and noblest Vatican standards.

Religious Hoodlumism

THE Wellston unit of Jehovah's witnesses at St. Louis met at an attractive Kingdom Hall in the suburbs. The large plate-glass windows offered excellent opportunity for a display of Bible literature. Bible literature is never appreciated by religious totalitarians. Hence they take occasion to get hoodlums to do their dirty work when opportunity offers. The large plate-glass windows were broken by these ignorant tools of behind-the-scenes bead-manipulators. The thing was quite transparent to Jehovah's witnesses, who are not easily deceived. The owners of the building, however, were troubled, and finally asked Jehovah's witnesses to move out.

As usual, the Devil defeated his own purpose. The hall was located beside the Hoadimont streetcar tracks, and thousands of people go by the place daily. The Kingdom Hall with the name "Jeho-

vah's witnesses" painted on it and the windows broken out gave a silent testimony to the truth which the witnesses continue to proclaim. It was a thorough confirmation of their assertion that religion is of the Devil, and that God's Word is not religious, but simply the truth. Many of the streetcars would slow

up so the motor-men could get a better look, and, as a result, all the passengers also had a look. Not bad.

On the day the fixtures were moved out to the new hall many of the people in the neighborhood came to tell the witnesses what they thought of the treatment that had been tendered by

the religious hoodlums. Since then the building has been standing vacant, the windows still as the hoodlums left them, and still giving testimony that religion is a fraud. The accompanying picture shows results of the religious effort referred to.



Shame on the Postmaster at Turlock!

IF YOU have a job in the post office at Turlock, Calif., (M. M. Brame, postmaster) you can, as President Roosevelt has said, believe and teach anything you please, in your spare time; but Mr. Brame says, in effect, that you can be a member of any one of the 210 sects doing business in the United States and can keep your job, but if you are one of Jehovah's witnesses you just can't do it. It was on that ground that he fired Helge C. Peterson, 33, a substitute clerk in his

office. Of course, he did this because pressure was exerted upon him by outside parties, but he should have been man enough to act as the president said he had a right to act. Oh well, Peterson will probably be able to support his wife and baby some other way. There are still a few real Americans scattered around here and there that are not afraid to give an honest and industrious man employment.

The Incan Theocracy

THE Devil is always bringing forth substitutes for the Kingdom of God. Human history is mostly a résumé of his efforts in that direction. In one part of the world he may have a dalai lama, claiming to be Buddha again descended to the earth; in another, a mikado, earthly representative of the gods, and tracing his ancestry back to them; in another, somebody with a triple crown, claiming to be vicegerent of Almighty God; and in several more places, "kings, queens, jacks and the deuce" that claim that God has entrusted earth's rulership to their tender care.

So it was quite the ordinary, around A.D. 1020, that the Devil caused Manco Capac ("Manco the Ruler") to appear on the shores of earth's highest navigable lake, Lake Titicaca, now on the south-eastern border of Peru, claiming to be one of the gods, and to have come down, with Mama Oello, his wife and sister, to teach the people how to live. (How like Nimrod and Semiramis!) Like all the Devil's chosen vessels, this man had some workable ideas. He instructed the men in agriculture, the arts, religion (!), and social and national organization, with himself, of course, as the father and high priest of the people. Mama, his wife, taught the women to sew, to spin and to weave. Neither of them knew how to read or write, but they had a system of records made of ropes of different colors, with knots at irregular intervals. No one today can make head or tail of these quipu ropes. Manco lasted forty years, when he, traditionally, "ascended to his father the sun"; that is, he croaked, and is still dead.

Manco's Capital at Cuzco

Manco established his capital at Cuzco, Peru, 11,380 feet above sea level, from which he caused roads to be built to what he described as the four quarters of the world. One road led to Quito, the present capital of Ecuador, a second to Chile, a

third to the ocean, and a fourth over the Andes. He established sun-worship on a most elaborate scale. The temple of the sun, circular in form, contained an image of the sun of beaten gold; the walls were covered with gold discs; the mummies of the Incas were later kept here and were decked with gold ornaments. A door encased in silver led to a chapel dedicated to the sun-goddess, who, to start with, was Mama Oello. In this chapel all the images, furnishings and decorations were of silver.

The walls of the temple of the sun were built of stones of irregular size, but were cut with such accuracy that neither knife nor needle can be inserted at the seams. The image of the sun, above mentioned, was a human face in gold. When the early beams of the morning sun fell upon it, they were reflected to numberless plates, cornices, bands and images, until the whole temple was filled with golden light more intense than the sunshine of nature. All this, of course, inspired by the demons, was in mockery of the true light shining into God's true temple.

Manco and his successors, who were his natural sons, believed in paternal government and practiced it. Order and civilization accompanied conquest, and each tribe that was vanquished found itself under laws, rules and regulations remarkably like those so long in use in China and Japan, to which, no doubt, their origin will sometime be traced. In China as in Peru the emperor took the title of "father of his people" and claimed to be heaven-descended. In all three lands agriculture received and still receives first attention. The Incas developed the potato from a wild bitter tuber, and they grew cotton long before Columbus was born. Labor was enforced upon all for the benefit of all. The wants of the people were few and easily satisfied. There were frequent holidays and festivals. Large flocks of llamas were

grazed on the plateaus, while the hardy vicunas and alpacas roamed the upper heights in freedom but were driven together at stated periods to be shorn and killed. The wool yielded by these animals and the cotton grown in the plains and valleys were woven into fabrics remarkable for their fineness of texture and brilliancy of color. Even to this very day the songs of the natives mourn the happy days of peace, security and comfort of the days of the Incas. The Incas, of course, believed and taught the Devil's lie of the immortality of the human soul; so the future was thought to be either one of ease and tranquillity for the "good" or one of wearisome labor for the "wicked".

Hoodwinking the Common People

The demons get their fun out of hoodwinking the common people, while at the same time they manage to bring dishonor to Jehovah's name. So the Inca was set up as both a temporal sovereign and the supreme pontiff, with his vatican at Cuzco. He was regarded as the descendant of the sun, who was supposed to inspire his counsels and speak through his decrees. Nobody could come into his presence except in bare feet. Whether or not they were supposed to kiss his big

toe is unknown. Maybe they did; they still do it just outside of Rome, to one of his fellow frauds.

The Inca race was held sacred; but men are men and women are women, and so the emperor and other males of the blood royal kept large harems stocked with beauties drawn from all parts of the empire. Rapidly the blood of the children of the sun was blended with that of the children of the earth; but the Incas got away with it, were blindly obeyed and treated with a respect bordering on adoration, by the nobles as well as the common people. In those days all Peru worshiped the sun, the moon, the evening star, thunder, and the rainbow, and there were temples in Cuzco to all these.

The state blended moral and civil duties, did away with money, made and enforced rules for eating, sleeping, tillage, building, and sharing food with one another, and the people were rapidly robbed of all their independence and initiative. They became mere machines and so became an easy prey to their successors, the Spaniards. In four hundred years the Inca dominion extended from the equatorial valleys of the Amazon to the temperate plains of Chile, and from the sandy shores of the Pacific to the marshy sources of the Paraguay.

'Not What I Expected'

I SAID to the prejudiced lady: "You cannot judge this message by any individual. Let me play an hour's lecture for you by the president of the Watch Tower Bible and Tract Society and then you can make an intelligent decision." She said, "Well, I have been a Catholic all my life, and I have surely heard what the other side has to say. Bring it tomorrow and I will hear your side." When the lecture "Religion" was over she said, "It was not at all what I expected. You are not the fifth column. It is the Catholic Hierarchy that is the fifth column."

Then she took my hand and said, "I want to tell you something. Before Mrs. Rae testified against you folks, we talked it over and I told her it was her duty to do all she could to stop you. I always said I would turn any of you away that stopped at my door. If Mrs. Rae had heard this lecture she never would have said what she did in court. Why, it was all a lie, but she never knew it. God only knows how I need light on the Bible. Please come as soon as you can and bring those books; I want them."—Mrs. H. R. Conrow, Mississippi.

Law Enforcement in Lancaster

CALIFORNIA has a state law against public gambling, and, inasmuch as the Roman Catholic Hierarchy has only contempt for American laws, and never hesitates to break them, and to encourage others to do so, it started a big gambling event at Lancaster in that state. Somebody tipped off the sheriff's office, and deputies swooped down, arrested six men, and grabbed the sum of \$448.05 of the swag and the gambling equipment that contained it.

The sheriff's office did not know the Hierarchy. They were all prepared for just such an occasion. Sitting as master of ceremonies of the illegal gambling was Justice William D. Keller, who is some peach of a judge, and before whom the Hierarchy knew the case would have to be tried.

The big day came. All six of the guilty men claimed innocence, though they were actually caught with the goods. The sheriff, Biscailuz, issued an apology. He did not know that the gambling was religious gambling. Had he known it was religious, then no matter how unlawful it was he would not have touched it with a ten-foot pole. He was not for law and order: he was for religion.

And then the decision was up to Judge

Keller. Some judge. First he had the deputy district attorney, Donald Avery, rise and ask for dismissal of the case. Avery said that if he went on with it and stood by the law it would make him a persecutor rather than a prosecutor. And then the judge on the bench said, "This unfortunate action should never have occurred, and it seems to me that the officers responsible for the raid should be reduced in rank or otherwise disciplined." With that, the judge dismissed the case and turned the \$448.05 of swag over to the "Reverend Father" Charles Kennedy, pastor of the Sacred Heart Catholic church, who has operated this illegal gambling racket for years.

If you wish to publicly violate the gambling laws in California, be sure that you have the right judge on the bench, so that if some deputy sheriff takes it into his head to carry out his oath of office, and faithfully administers the law impartially, you can just show him that he can't do that in California. But, of course, he can conduct himself illegally as against the rights of Jehovah's witnesses, and the "best citizens", like Kennedy, will be glad to say, "Well done, thou good and faithful servant. Here is a slice of the swag!"

What the United Nations Are Supposedly Fighting For

GOOD news comes to us from several army and navy training camps and is confirmed by several official U.S. short-wave broadcasts to the far nations of the world. Our men at last are being told why we are at war.

Our short-wave broadcasts differ from most of the news broadcasts and from the buncombe mixed with laxative ads of our world-renowned news commentators, many of them reactionaries in the pay of the worst reactionaries in America. Over the short wave we appeal to the common people of all countries, people

invaded by the Fascists, people of neutral and people of Fascist countries, and we are not ashamed to speak of the great democratic American ideals, and the coming century of the common man.

The fact that we are telling our own new army of millions the truth about the world's first enemy, Fascism, and that we are asking all the people of the world to unite to destroy this enemy, is of utmost importance because up to recently no such enlightenment was possible. On the other hand, frightening reports were being circulated throughout the

country of reactionary teachings in certain camps, of strike-breaking drill, and of officers who in civilian life had been affiliated with native Fascist and Nazi movements and who continued to spread anti-democratic propaganda in the camps. Today, however, soldiers write us of the splendid morale in camps where the men want to destroy the Fascist enemy, not only in Africa but in Europe and Asia.

Unfortunately, however, although it is now possible to attack faraway Fascism, it is still impossible to expose, attack and destroy the equivalent Fascist ideas, organizations, movements and propagandists in our own country. Beware of the impostures of pretended patriotism, the founder of our country warned us in his farewell address, and today considerable Fascism at home is tied up with red, white and blue ribbon and appears under a waving flag in newspapers and magazines which even shout "Our Country, Right or Wrong" while subtly propagandizing the inhuman doctrine of Fascism.

It is obvious that there are elements still working against a greater democracy, against an America without discrimination based on race, color and creed, an America where never again will one third of the people be without sufficient food, clothing and shelter, where never again will there be 12,000,000 unemployed and many more millions working for semi-starvation wages while the Du Pont, Ford, Hearst, Mellon and Rockefeller empires soar into the billions of dollars.

I call all these elements Fascist. You may not like names and labels, but technically as well as journalistically and morally they are correct. You may substitute Tories, or Economic Royalists, or Vested Interests, or whatever you like for the flag-waving anti-American Americans whose efforts and objectives parallel those of the Liga Industriale which bought out Mussolini in 1920, and the Thyssen - Krupp - Voegeler - Flick

Rhineland industry and banking system which subsidized Hitler when Nazism was about to collapse. Their main object was to end the civil liberties of the nation, destroy the labor unions, end the free press, and make more money at the expense of a slave nation. Both succeeded. And in America one similar organization has already made the following historical record:

1. Organized big business in a movement against labor.

2. Founded the Liberty League to fight civil liberties.

3. Subsidized anti-labor, Fascist and anti-Semitic organizations (Senator Black's Lobby Investigation).

4. Signed a pact with Nazi agents for political and economic (cartel) penetration of U.S. (Exposed in *In Fact*)

5. Founded a \$1,000,000-a-year propaganda outfit to corrupt the press, radio, schools and churches.

6. Stopped the passage of food, drug and other laws aimed to safeguard the consumer, i.e., 132,000,000 Americans.

7. Conspired with Du Pont as leader, in September, 1942, to sabotage the war effort in order to maintain profits.

8. Sabotaged the U.S. defense plan in 1940 by refusing to convert the auto plants and by a sit-down of capital against plant expansion; sabotaged the oil, aluminum and rubber expansion programs. (If any of these facts are not known to you it is because 99 percent of our press, in the pay of the same elements, suppressed the Tolson, Truman, Bone Committee reports, Thurman Arnold's reports, the TNEC Monopoly reports, and other government documents.)

9. Delayed the winning of the war through the actions of \$-a-year men looking out for present profits and future monopoly rather than the quick defeat of Fascism. (Documented in the labor press for two years; and again at the 1942 CIO convention)

Naturally enough the president of the United States and other high officials

cannot name the men, organizations, pressure lobbyists, and national associations which have made this and similar records; they can only refer to "noisy traitors," Quislings, defeatists, the "Cliveden Set" or to the Tories and economic royalists. And you may be certain that our press will never name the defeatists, because the same elements that made the above 9-point record are the main advertisers and biggest subsidizers of the newspapers and magazines. In many instances even the general charges by the president himself have been suppressed. In Germany, in Italy, until the seizure of government by the Fascists, the majority of newspapers were brave enough to be anti-Fascist, whereas in America, strangely enough, a large part of the press (Hearst, Scripps-Howard, McCormick-Patterson) has for years been pro-Fascist and almost all big papers live on the money of the biggest Tory and reactionary corporations and reflect their viewpoint now.

On the anti-Fascist side, unfortunately, there is not one publication which can boast of more than one or two hundred thousand circulation, whereas the reactionary press has its New York

News with 2,000,000 daily, its *Saturday Evening Post* with 3,000,000 weekly, and its *Reader's Digest* with 7,000,000 monthly, which means up to 40,000,000 readers. Liberal weeklies costing \$5 a year have rarely passed the 50,000 mark. *In Fact*, at \$1 a year, has found 100,000 supporters. Most publications on the side of the people vs. reaction exist through subsidies, gifts, money-raising campaigns. *In Fact* has been self-supporting from its first day.

But it is a shameful and tragic situation that in America, with 132,000,000 persons of whom 40,000,000 read anti-labor and anti-liberal propaganda in *Reader's Digest*, only a few hundred thousand buy and read intelligent, honest, unbribed, uncorrupted publications, issued in the public interest. We believe that millions would turn to the press which is on their side in the world conflict of Democracy vs. Fascism, if they were more aware of the conflict right here in America and if the publications which are on their side were made known to them. The anti-Tory, anti-Fascist press in America can't run million-dollar promotion campaigns. —George Seldes, in *In Fact*.

"Tale of a City"

THE Office of War Information, Washington, D.C., has published a handsome 24-page illustrated booklet on the Nazification of Warsaw, from which the following paragraphs have been selected. The entire booklet may be had by addressing the Division of Public Inquiries at the address above given:

Warsaw resisted the heavy artillery guns and dive bombers of the Nazis for twenty-one days. On the twenty-second day, its water supply gone, its dead still lying in the streets, the city surrendered. There was food for three more days, munitions for one. . . .

Residents of Warsaw were given three days to clear the streets of rubble and bodies, and

on October 1, 1939, German troops marched into the city. As reward for their victory, General von Brauchitsch granted twenty-four hours of freedom in which to loot suburban houses. Told to loot, they looted. Otherwise, they maintained complete discipline. German army trucks, loaded with loaves of bread, were stationed at several prominent intersections. Poles who stood in line to receive the bread noticed that each scene was being carefully recorded by newsreel cameras. "A more pleading expression," urged the cameramen. Disgusted, many Poles turned away. Pictures of this dole were later shown in German theaters, captioned, "German soldiers sharing food with their erstwhile enemies." In other parts of the

city during the first three days 300,000 helpings of thin soup and black bread were passed out to the accompaniment of German bands playing waltzes.

The music soon ended. The pattern of occupation became clear. The city was billed 300,000 zlotys (\$60,000) for the soup and bread of the first three days. Lazienki Park, oldest and largest in Warsaw, was closed to Poles. Blasted from its pedestal, Chopin's monument was melted down and sent to Hitler as a gift from his troops. Scientific laboratories that had escaped destruction during the siege were dismantled, and their equipment shipped to Germany. More than 100,000 books in the Central Military Library were burned, as the invaders honeycombed every library in the city, removing all books by "non-Aryan" authors and all volumes dealing with Polish-German relations. Warsaw museums were scientifically robbed of their treasures, lists having been drawn up in advance by Nazi tourists who had noted the choicest collections. Poles were forbidden to travel by train in first- or second-class cars. Jews were barred entirely from trains. Front sections of streetcars were reserved for Germans. The Polish press was suspended. Hotels in Warsaw were closed to Poles, as were the waiting rooms of railroad stations. Pilsudski Square was rechristened Adolf Hitler Platz. One hundred and nineteen members of the Warsaw Bar Association were thrown into jail, including the association's eighty-year-old president. None but Germans were permitted on the streets from 8 p.m. to 5 a.m. Violators of the curfew were shot on sight.

Once the Gestapo became settled in Warsaw, with some one thousand officers and five thousand troops, no man's life could be called his own. The invaders passed a series of legal decrees authorizing themselves to steal all Polish property. For weeks on end the covered trucks of the Gestapo rumbled out of Warsaw, headed for Germany and laden with furniture, rugs, jewels, furs, paintings, household equipment, all manner and description of Polish personal property, all seized without payment.

Bread is about the only thing the Poles can count upon eating; they have been permitted

less than five slices a day. This winter there may be no bread for Poles in Warsaw. Forty percent sawdust, the bread is dark and indigestible. Many families are subsisting on a thin potato soup, without meat and containing a few cabbage leaves and beets. Food cards theoretically entitle the Poles each week to slightly more than three ounces of meat (the equivalent in the United States, say, of one thin chop); each month to three and a half ounces of flour and sugar, four and a half ounces of marmalade, and one egg. They rarely receive these. Meat, when sold, is malodorous and mostly bone. No provision is made on the food cards for butter, cheese, or green vegetables. Adults may not receive milk, an adult being anybody older than six months.

Warsaw in winter has an average temperature of five below zero (F.); it sometimes drops to twenty below. During the winter of 1940-41 Germans allowed the Poles one bucketful of coal every six or eight weeks. Coal this winter will be available only on the black market, where a half ton costs in the neighborhood of \$160. At the beginning of the occupation, Nazis seized all apartment houses and offices in Warsaw with steam heat. Into these buildings, and these buildings alone, now goes the coal from the abundant mines of Upper Silesia.

Before the policy of total extermination went into effect, more than half a million Jews were packed into the Ghetto, a dismal section of 100 blocks in the northern part of Warsaw, surrounded by an 8-foot wall topped by broken glass. No one could enter or leave without a pass. . . . Seeking food outside the Ghetto, bands of boys crept through holes in bombed buildings and emerged from cellars and excavations. They roamed the streets of Warsaw, begging. Jewish police within the Ghetto and Polish police outside its walls turned their backs on this activity. Germans maintained a bicycle guard around the Ghetto wall, constantly circling in search of persons who had left without permission. Some months ago Nazi soldiers caught a small boy who was returning to the Ghetto with a bag of food. Lifting a manhole cover, they dropped the boy into a sewer.

The body of a sixteen-year-old boy who

broke the 8 p.m. curfew was returned to his parents with a small card pinned to his suit. The card simply said "8:15".

From all of Poland, nearly half a million prisoners of war are now bending their backs in Germany; another million Poles have been uprooted from their homes in the West and shipped like cattle to the East; another million have been sent to labor camps in occupied Russian territory; another million and a half have been dragged into the Reich as farm and industrial slaves. A typical case of the Nazi net took place in Kercelak market place, Warsaw, one morning in May, 1942. In the old days, before the Nazis, Kercelak market place had been a flamboyant and colorful bazaar, its food booths piled high with meats, cheese, fruits, and vegetables from the countryside. On this May morning a heavy sadness hung over the market. Most of the booths were closed. A few rickety ones were still open, their sallow proprietors offering wooden shoes for sale, or a pair of pants. Several thousand men and women milled about, carrying old and tattered bits of clothing over their arms, hoping to exchange them for scraps of food.

Into the square goose-stepped a detachment of German soldiers, lustily singing. People paid scant attention to them: the Germans are forever marching and, besides, these soldiers were singing. When the detachment reached the center of the square it suddenly broke ranks, small groups making for every exit. From nowhere appeared the vans and lorries of the Gestapo. Machine guns were trained on the crowd. "Achtung!" came the shouted command through a megaphone, "Stand where you are or be shot." The thousands in Kercelak market place froze in their tracks. Soon the square had been emptied, the thousands poured into the Gestapo vans and driven to a house on Skaryszewska street for questioning. Heavy labor was separated from light and farm labor, young women from old. Some of the young girls were reserved for the exclusive use of the German army. Country girls were assigned to the troops, daughters of once-wealthy city folks were turned over to officers. By evening the catch was on its way into the darkness of the Reich, locked in freight cars. In all, the catch had netted 3,000 persons. Their families were not notified.

1944 YEARBOOK

DID you know that in South Africa alone there are 10,000 Jehovah's witnesses, which is more than there were in the entire United States in 1930?

A zeal-provoking 12-page report on activities in South Africa, and facts about the government of one country burning 250,000 volumes of Jehovah's witnesses' literature in a public bonfire, constitute only a part of the astounding world-wide report as prepared by the president of the WATCHTOWER SOCIETY and published in the 1944 *YEARBOOK OF JEHOVAH'S WITNESSES*.

This *YEARBOOK* will be a daily instructor on God's Word throughout the coming year. It contains a Bible text and comment from the *Watchtower* magazine for each day of 1944.

By reading this 384-page *YEARBOOK* you will gain information that will be most valuable to you in having a part in Jehovah's Kingdom service as it triumphantly increases world-wide.

Send now for your copy of the 1944 *YEARBOOK*, while it is yet available. A contribution of 50c per copy is asked to defray costs of publishing the limited edition of the *YEARBOOK*.

WATCHTOWER

117 Adams St.

Brooklyn 1, N. Y.

Please send me a copy of the 1944 *Yearbook of Jehovah's witnesses*, for which I enclose a contribution of 50c.

Name

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Presenting "This Gospel of the Kingdom"

Position of the Roman Catholic Hierarchy Toward the Bible

(In Three Parts—Part 2)

IN THE fifteenth century printing from movable type was invented, and the first work turned out by inventor Gutenberg's press was the Latin Bible, about the year 1456. The Roman Catholic Hierarchy promptly turned the printing press to its own ends. In 1522 Cardinal Ximenes, of Spain's university at Alcala or Complutum, published the celebrated Complutensian Polyglot, being a Bible edition in many tongues. The first four volumes set out the so-called "Old Testament" with the Hebrew, Latin, and Greek, in three columns, and also the Targum or Chaldee paraphrase and a Latin translation of the same. The position of the Latin version between the original Hebrew and the Greek version was designedly made, so as to symbolize the cardinal's opinion that just as Christ Jesus was impaled between two thieves, so the Roman Catholic religious sect as represented by Jerome's Vulgate version was "crucified" between the Hebrew synagogue and the Eastern or Greek Orthodox religious sect. The fifth volume of the Polyglot set out the Greek "New Testament" and the Latin Vulgate alongside. Such an expensive work was not meant for the people's use and instruction in Holy Writ, even as it was not made to include a popular tongue, but was only in dead languages. Six hundred copies of this work were printed, limiting circulation.

Now came the rise of Martin Luther in Germany and his complete break with the Hierarchy in 1521. The following year this reformer began translating the Bible from the Latin Vulgate into German. He started with the Christian Scriptures, and, these finished, then in 1525 he began translating the ancient Scriptures, part by part, and completed these in 1534. This translation roused great indignation and opposition on the

part of the Hierarchy, and pope Leo X issued a bull against Luther. But the Hierarchy's sorrows respecting God's Word in a popular tongue were now only begun. In 1535 the complete Bible was printed in English for the first time; it was the edition by Myles Coverdale. However, it had been preceded by William Tyndale's translation of the Christian writings, which was printed and published at an unknown place on the European continent in 1525. Copies thereof found their way into England in quantity. In 1526 the bishop of London thundered out his prohibition against Tyndale's "New Testament", and two years afterward a number of copies were collected (some had even been purchased for the purpose of being destroyed), and were burned in London at St. Paul's Cross. Just the same, copies continued to be smuggled into England, despite the rage of Cardinal Wolsey and the denunciation of Tyndale by the "sainted" Sir Thomas More, the Catholic champion. Tyndale was finally betrayed and was seized, imprisoned, and condemned, and was strangled at the stake and then burned, in 1536. While he was in prison Coverdale's Bible edition was printed and issued, but outside of England.

Other English Bible editions followed, such as "Matthew's Bible" (1537), the "Great Bible" (1539), the "Geneva Bible" (1560), and the "Bishops' Bible" (1568). An English Bible was printed for the first time in England itself in 1538, after King Henry VIII had broken off with the pope of Rome. It became plain that, since the Roman Catholic Hierarchy could not stop the production of the Bible in the popular tongue and its distribution to the common people of England, they must do something to counteract the influence of the non-Catholic Bible editions. Many exiled English Roman Catholics had taken refuge in Europe, and the city Douai,

then in the Netherlands, became the center of their political and religious activities. By such refugees the English Roman Catholic Version of the "New Testament" was published at the English College of Rheims, France, in 1582. The "Old Testament" was not published till 1610, when it was issued at Douai. The complete work, known as the "Rheims and Douay Version", was merely a secondary translation of the Scriptures through the medium of Jerome's Latin Vulgate. It contained a strongly Latinized vocabulary, and was marked by extreme literalness therefore, and by stiff, uncertain renderings, which were at times beyond understanding except by a reference to the Latin original. The English bishop, Richard Challoner, became vice-president of Douay University in 1720, and he was used to revise the English Douay Version in 1749-1750. The Douay Bible version never attained to the popularity and circulation of the Protestant version Bible which closely followed it, in 1611, namely, the King James Version, commonly called the "Authorized Version". This latter version became the most widely circulated edition of the Bible in the world, and hence it is against this that the opposition of the Roman Catholic Hierarchy has been specially leveled.

According to its own testimony the Bible was meant by God for use by all persons seeking salvation through Christ Jesus. In the early centuries of the Christian church, before the establishment of the Roman Catholic Hierarchy and its papacy, the universal examination and study of the Holy Scriptures was not only allowed, but also approved and encouraged by those who held responsible positions in the true church. It was not until the general reading of the Bible was found to interfere with the claims of the papacy that the Hierarchy discovered in the people's study of the Bible "perils for the common mind". As the use of Latin disappeared

from among the people, the Vulgate Version became less and less understandable to them, and this development served as an opportune aid to the Hierarchy schemes for power and dominance over the masses of the people. In the eleventh century pope Gregory VII, in his Epistle VII, expressly thanked God for this circumstance, as tending to save the people from misunderstanding the Bible. In 1229 the Council of Toulouse (France), in its fourteenth canon, "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." In 1242 the Council of Tarragona (Spain) directed its attention against the Waldenses who made the first Bible translation into French (Romanza), and it ordered all vernacular versions to be brought to the bishop to be burnt. Similar prohibitions were issued from time to time during the next two centuries by bishops and synods, especially in France and Germany.

The reformers and so-called "heretics" always referred to the Holy Scriptures as their authority, thus exposing the false claims of the Roman Catholic Hierarchy; hence the Hierarchy's fanatical efforts to shut out the written Word of God from the common people. "Ten Rules Concerning Prohibited Books" were drawn up by order of the Council of Trent (Austria) in 1562 (Session XVIII), and approved by pope Pius IV. In Rule III it is stated that versions of the "Old Testament" may be "allowed only to pious and learned men at the discretion of the bishop"; in Rule IV it is stated that "if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom by reason of the temerity of men". The bishop or inquisitor was authorized to grant permission to *safe* persons to read them; all book-

sellers selling to unauthorized persons were to be punished.

In 1687 the celebrated French priest, Quesnel, brought out a translation of the Scriptures called the "New Testament in French, with Moral Reflections". This contained such notes as these: "The reading of the Sacred Scriptures is for all"; "the obscurity of the Sacred Word is no reason for laymen to dispense themselves from reading it"; "the Lord's day ought to be sanctified by Christians for works of piety, and, above all, for the reading of the Sacred Scriptures." In 1713 pope Clement XI's bull entitled Unigenitus (from its first word) was

directed against Quesnel's translation and its notes, condemning a hundred and one propositions from it. Here was direct proof, by a reputedly "infallible" pope, that the Roman Catholic religious organization hides the Bible from the people. There was a reaction to the bull Unigenitus even among some Roman Catholic bishops, who disagreed with it and who encouraged the reading of the Scriptures in the people's tongue; but such bishops were not representative of the Hierarchy of Authority at the Vatican.

(To be continued)

Drying and Remaking Milk

DR. CHARLES EDWARD NORTH, of New York, has invented a method for drying milk which permits of its returning to its former liquid state any time within a period of two years. The reconstituted milk cannot be distinguished from the original article, because the process of dehydration carefully controls the temperature. Milk heated above 159° Fahrenheit picks up the characteristic cooked taste and also loses some of its food value. In Dr. North's method of drying it, the butterfat and skim milk are dehydrated at different temperatures. Both dehydrates will keep at any temperature thereafter if packed in sterile containers. They may be mixed for use in varying proportions to make skim milk, whole milk, light or heavy cream, butter, ice cream, or even butter-milk. The dehydrated product permits of great savings in shipping costs and will prove of immense benefit, as in many parts of the world there have never been adequate milk supplies. As the reconstituted product tastes just like natural milk, it is possible that it will take the place of the real article among city populations, as it will make possible great savings in transportation and refrigeration costs. That saving may be

passed along to the consumer; but of that one should not be too hopeful.

"Tremendous Value of Holy Mass"

♦ The so-called "Holy Mass" is not mentioned anywhere in the Scriptures, and bears no more relation to the Memorial Supper than the Devil does to Almighty God. This by way of introduction to a leaflet put out by The Sacred Heart Mass League, Ste. Marie, Jasper county, Illinois. Everybody knows that the mass is a money-making racket. "High money, high mass; low money, low mass; no money, no mass," yet in their folder the league says, "Every such Mass will go with you to Judgment to plead for you. Nothing on earth, no prayer, and no act of penance, can be compared with the tremendous value and power of the Holy Sacrifice of the Mass. Through these Holy Masses you will be blessed in your temporal goods and affairs and preserved from many dangers which would otherwise befall you." The idea is that if you already have lots of kale, and spend it for masses, you will get lots more kale. But if you have no money to start with, and can't buy any masses, then you get no kale. It is just as simple as that.

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CONSOLATION

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Fruit of Hitler Concordat

The consequences of ten years' operation

Sanctifying a New Creation

A company set apart for the use of Jehovah God

The Birds You Like Best

A likely answer to several choices offered

Mexico's "Free" Assembly

Thrilling story of "Free Nation's" Theocratic meet

R.C. Hierarchy and Bible

Quotations from the Papal bulls of 1816, 1819, and 1825

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February 16, 1944

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Notanda

Mass Hypnosis Is Demonism

◆ At New Brunswick eight thousand school children went into violent hysterics over the presence of an actress. They rushed toward the platform in a screaming tumult that lasted 35 minutes. Police and the parade marshal were unable to restore order and it was necessary to abandon the program. There have been such exhibitions in France and elsewhere of mass hypnosis of children, and there seems no reasonable explanation except that it is an outburst of demonism. The demons are now loose in the earth and it behooves all to be as calm and composed as possible, especially when in the presence of large crowds.

Black Magic in Montreal

◆ Black magic, i. e., fortune telling, i. e., spiritism, i. e., demonism, i. e., guidance by the devils, i. e., astrology (and some 25 or 30 more names which mean the same thing), is almost as bad in Montreal as it is in Washington, D. C. In the latter city this business is legalized which in ancient Israel was punished with death. In Montreal they recently arrested twenty of these in three days. Eight of them pleaded guilty and were fined \$50 to \$500 or a month to six months in jail. This form of religion is one of the oldest and one of the worst known to man.

Japan's Aims at the Vatican

◆ The United Press writer Miles Vaughn declares that Japan's aims at the Vatican are to exert pressure for a compromise peace in which Japan would be left dominant in East Asia and Germany and Italy would be left in control of continental Europe. Such a negotiated peace, of course, would, from the standpoint of Japan and Germany, be merely a lull in which they might get ready for one more final attempt at world domination.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, February 16, 1944

Number 637

The Fruit of Hitler's Concordat

Consequences of Ten Years' Operation, 1933-1943

ATTENTION today is divided between several distant battle fronts, with all American hopes staked upon the success of those far-flung lines. History is streamlined to airplane velocity! Major calamities vie with overwhelming victories in another quarter, for the spotlight of momentary interest. The importance of events is blurred by their multiplicity, their simultaneous quantity, and their headlong speed!

Since the vital interests of Americans are engaged throughout the entire globe, with happenings everywhere at once tending to raise or lower the national blood-pressure, and all families heavily committed in the outcome, the present brings numbness to the faculties, and confusion to the mind. Lost in the whirling circle of global action, shocked by the so-frequent news of disaster, scarcely relieved by occasional good tidings, the acceptance of despair has come to paralyze one's thoughts. This stupor is exactly what the enemies have counted on, and must be resisted to survive!

The adversary has thus directed his attack more against the minds even than against the armies! Particularly, Axis enemies have sought to destroy the national reasoning faculties. Masking the significance of events already crowded by the headlines of regimentation and bad report, comes a daily flood of propaganda. The mind that is staggered by shock becomes the easy victim of misinformation. In order to render some relief to the victim, as well as strike a

blow for truth, it is considered timely, appropriate, and useful to give a calm survey of the past decade, which is the corridor just traversed too rapidly. Long enough have the people hurried before the lash of fear! It is time, and past time, that they look dispassionately at the events that brought them to the present; at the clues that might long ago have identified the criminals, had the people then paused for deliberation; so, view the past ten years, SLOWLY, in RETROSPECT. The review will seek *motives*, explained and revealed by *deeds*, which speak more loudly than the *words* so often employed for subterfuge.

"News," says an ancient Chinese proverb, "is nothing more than the same old thing happening to different people." History is made up of such news. Applying this rule to the past decade discloses not only a sameness of events, but also an identical purpose binding together certain identical actors. Amid the litter of torn-up promises, and the wreckage of desolated nations, clearly appears a significant alliance, bound by a published agreement, and performed with equally visible results. That agreement, with its results, is treated under the title.

Its importance can be properly measured only after consideration of the facts submitted herein, with fully documented evidence and bibliography supporting. The magnitude of this pact can be estimated, however, by a catalogue of the points contended: That it combined by valid contract, serving their

mutual interests, the most active powers for war-incitement upon the earth; that its principals have performed its terms with fanatical zeal; that the present is in reality, however confusing in appearance, but the sequel or other planned chapter in the long-range strategy of destruction, publicly embarked upon by the concordat of 1933; that it was the chief clue to the world of the formation of a central brain, council or directorate, which plotted with great brilliance and concentrated purpose for world domination; that the parties combined by the concordat tenaciously and cunningly allied themselves with every malcontent and selfish interest, in a world peculiarly opportune for such alliances; that the outspoken facts, and overt acts of partnership between religionist and dictator, refute a thousand denials of such contract; and that the fruits of a world of bitterness largely stem from that tree.

It is not necessarily contended that the plan was fully matured ten years ago, nor that the determination to conquer the world was openly announced. But that the purpose was fully agreed upon, and that the concordat formed an alliance of those who had already held the same purpose for many years prior thereto, and had planned accordingly, is contended. It also seems likely that although the original project may have called for the destruction of England, now clearly impossible, it could, by alternate expedient, be accomplished by negotiation with England, and was more favorable to a super-national confederacy of the religious and commercial, political clique, even if Axis domination failed. In any case its rally cry and its preferred arrangement was Fascism. According to the conspirators, plans for each country were formulated with the cold precision of a surgeon's knife. Every nation would by compulsion, persuasion or betrayal be placed in the niche assigned in the new world-wide arrangement of their designing. Since

this was a scheme for world domination, it was of necessity global, involving every country. It is important to remember this, because the conspiracy which bred Fascism, Nazism, and the other pestilent "isms" bears the earmarks and imprint of central planning. Though embraced first by the pope in Italy (1929), its spearhead was Germany. To illustrate that all these "isms" come from one factory, and should be labeled "Made in Nazi Germany", Allan Chase demonstrates that the Falange, supposedly the Spanish imitation of Nazism, is in reality nothing more than a branch of the dread Gestapo. Hugo F. Artucio and Betty Kirk reveal the Nazi blueprint for Mexico, Latin America, and South America, with five zones carving up and replacing the republics to the south. Investigators everywhere warn of subversion and treachery, envisaging the Nazi tentacles clutching the whole earth. Strangely, however, they fail to see Fascism's necessary alliance with religion, nor do they detect the incalculable advantage and great power derived by this alliance.

Fascism is hereafter used as a generic term to include all the "isms" which have the same purpose, *enslavement*. Its unpopular synonym is therefore "slavery". It being world-wide in growth, but springing from a single "green bay tree" of wickedness, it is deemed fitting to consider the conditions in the major countries of the world, when it received its life-giving impetus to power by amalgamation with the greatest religious power, in 1933.

Historical Background

Conditions somewhat prior to 1933 were unusually favorable to men of unscrupulous purpose. The United States was stunned by depression and unemployment, England vacillating and playing like a child with her customary balance-of-power politics; while France, the third of the great democratic powers, was dying from within. Russia was

largely offended by deliberately bad statesmanship, and isolated from her natural allies. Japan, on the other hand, began to see the achievement of her hundred-year-old dream of empire, for which she had long reserved her resources, and enlarged a highly efficient war machine. The natural obstacles to a Japanese empire in the Pacific were England, America and Russia. From the outset Japan must have looked to her former enemy, Germany, to assist in the hacking-up of the Anglo-American combine. Looking back, it is also easy to see how skillfully she played her hand.

Germany had been largely healed of her "deadly wound" received in World War I, and this through Allied loans, chiefly American and English. In his recent speech, Christmas eve, 1943, President Roosevelt admitted this aid rendered to Germany. He said:

After the armistice in 1918, we thought and hoped that the militaristic philosophy of Germany had been crushed; and being full of the milk of human kindness we spent the next twenty years disarming, while the Germans whined so pathetically that the other nations permitted them, and even helped them, to rearm.

For too many years we lived on pious hopes that aggressor and warlike nations would learn and understand and carry out the doctrine of purely voluntary peace.

The well-intentioned but ill-fated experiments of former years did not work. It is my hope that we will not try them again. No, that is putting it too weak. It is my intention to do all that I humanly can as president and commander-in-chief to see to it that these tragic mistakes shall not be made again. [Quoted from the *New York Times*, December 25, 1943]

Italy was already tied fast to the Papal chariot by the Lateran Treaty of 1929, while Spain's efforts to throw off the yoke of clerical bondage were viewed with cynical amusement by the plotters of the "New World Order".

A few more details may serve to bring back to mind the scene of ten or twelve years ago. On January 29, 1932, Japan had instituted her shocking assault on Shanghai, which awakened the world more than her invasion of Manchuria and capture of Mukden the previous fall, and regarded by some as the beginning of World War II. Remember the Geneva Conference, which dealt with the Japanese hostilities, dallying with the matter for most of the year? The Nipponese were defended before many impotent sessions of the League of Nations by none other than Yosuke Matsuoka, so prominent in pre-Pearl Harbor news for his visits to Hitler and the pope. Came the spring of 1933, when the Japanese lost patience with those who stupidly could not be taught the "glorious" necessity for the killer-campaign, and bolted from the League.

Sardonically the recorder of history notes that 1932, while the Axis was arming to the teeth, was the year selected by the League of Nations to urge disarmament. During the deliberations designed to bury everybody's hatchet, Archtraitor Pierre Laval was French premier, perhaps already consorting for the death of his country. Certainly disarmament was a democratic error, an expensive economy, considering the war debt, which presently will have to be measured in "light years".

American eyes were focused inward, sadly introspective, upon her financial difficulties. The stock panic of 1929 had left its marks of havoc upon business and nearly every individual. Little recovery had been made; most blamed the Hoover administration, which had gained no popularity by the international debt moratorium of 1931. In the 1932 fall elections Franklin D. Roosevelt was elected for the first of a now unknown number of terms. The situation was so critical that during the spring of 1933 all American banks were closed by executive order, many never to

reopen, and the WPA and killing of pigs began. Those who recall those days will confirm the fact that the United States was too painfully preoccupied with her own problems to voice and back up strong sentiments in world affairs.

Britain also was largely involved in fiscal and monetary problems. In 1931 she had been forced to abandon the gold standard following a run on the Bank of England. Ramsay MacDonald was in the middle of his career as prime minister, addicted to British "limited-liability" policy, a man of "materialism in the heart and sentimentalism in the head". Charged with much blundering, his planned World Economic Conference, which met in London the summer of 1933, and was chiefly devoted to American and British troubles along that line, proved no more successful than the Naval Conference of 1930, nor the multitude of other conferences and councils held during the past decade. Although German war reparations had been virtually ended at Lausanne a year earlier, the London World Economic Conference was ill-omened by announcement, a few days before its opening, of the new Hitler government decree suspending all German debt payments, the chief creditors being the conferees.

Hitler had been appointed chancellor four months earlier, January 30, 1933. Bitterness of defeat in the first World War, coupled with the harsh terms of the Versailles Treaty (June 28, 1919), particularly the economic clauses placing the full responsibility for the war on the Central Powers, and requiring heavy indemnities and consequent economic suffering, prevailed in Germany. Of all things, humiliation and reproach are the most difficult for the human creature to endure, and here was the spectacle of a whole nation developing the bitterness of the underdog. In such soil Nazism flourished, which was one of the results relied on by the dictator and his religious partner. Briefly recalled, the staggering debt demanded by the Allies

still amounted to thirty-three billions in 1921; and even the modified Young Plan of 1930 arranged for annual payments to extend fifty-eight and one half years longer, the first 37 years requiring payments of \$473,000,000 annually! This meant that those unborn during the first World War must shoulder its unbearable expense for their whole lives! Nor does this furnish an apology for Nazism, but rather reveals the German misery which fed its rise to power.

Aggravating her wounds was the Allied army of occupation, which did not leave German soil until May, 1930. Although Germany had largely rehabilitated herself with plentiful loans from France, England, and America, yet this source of income was reduced to a minimum from 1929 to 1931, critical financial years for England and America, as noted before. "When the Nazi regime came to power, the depression had reached the depth of the trough. The unemployed counted more than 6,000,000, industry and trade were stagnant, finances were imperiled." (*The Origins and Background of the Second World War*, Haines and Hoffman, page 347) This was the weakened state of Germany, which bred the Nazi disease.

Von Hindenburg, Prussian aristocrat (Junker), war lord, and last president of the Weimar Republic (so called because its constitution was adopted at Weimar, July 31, 1919), appointed Hitler chancellor (prime minister). According to several Catholic sources, including Fritz Thyssen's *I Paid Hitler*, this was maneuvered by the Papal-decorated Franz von Papen, in close conference with Papal Nuncio Pacelli (both Thyssen and von Papen are admittedly Roman Catholics), through the stragem of telling the aged president (who died August, 1934) that von Schleicher was about to take him prisoner. (As late as November, 1943, von Papen still acted as "Hitler's ace diplomat" and go-between for the dictator and the pope.)

Thereafter events moved rapidly. The

Reichstag fire, on February 28, furnished the pretext for an emergency decree abrogating freedom of all kinds, while a new election was called for in March. With freedom gone, the Nazis readily controlled this election, but, employing all kinds of juggling and violence, could poll only 44 percent of the vote by their own count! Opposition was, however, annihilated by destruction of small minorities in the Reichstag (Legislature), and the dissolution of the Catholic Center Party (Zentrum) by direction of Papal Nuncio Pacelli. The *Arbeiter Zeitung*, of Basle, Switzerland, published Catholic Thyssen's letter under the title, "Pius XII—as Nuncio—Brought Hitler to Power." (Germany entered the League in 1926.)

France was naturally the nation most alarmed by the rise of Nazism. The French heyday had come in the fall of 1931. While financial panic gripped the rest of the world, in which seventeen nations, with the inclusion of England, went off the gold standard, this nation was unscathed. Due largely to German reparation payments and native French thrift, her financial strength matched her political and military power in Europe. By the terms of the same Versailles Treaty, which provided the gift of reparations, her military strength was maintained in superiority to Germany's. Together with Czechoslovakia and Poland, France and Belgium formed a restrictive semicircle, all members of which were interested in checking German expansion. (The Sudeten part of Czechoslovakia may be excepted.) British and American sympathy had long since begun to wane. France had been an obstacle to German recovery, in which both nations had had a stake; while the repetition about French sacrifices had become wearisome, and French strength was unwelcome to Britain's balance-of-power susceptibilities. This may partly account for British non-interference with Fascist Franco, and the Munich appeasement of Hitler, the folly of which

policies became apparent too late. French national illness gathered momentum after 1933.

Russian relations, or rather the aims of the Franco-Russian Mutual Assistance Pact, intended to forge a link against Germany, were frustrated by Pierre Laval, whose tracks are found near every act of treachery against France. Russia made several alliances but was virtually isolated from France and England. European distrust of the Soviet gave the Nazis much assistance in their pose as the foe of Communism.

Italy and Spain stretching down like fingers to the continent of Africa, which must also be conquered, held key geographic places in Axis plans. Italy was already Fascist and belligerent, being well tied to Rome's religious ambitions by the Lateran Treaty (1929). Together with Sicily and Pantelleria (captured first by the Americans in their advance upon Italy) the country formed an easy bridge to Africa, and threat to English commerce and colonies. Pierre van Paassen believes the Nazis' objective aimed to control the coast of Europe and Africa, and, together with Japan, to nullify English sea power by destruction of all her bases. Spain, containing the English Gibraltar, where the strait is so narrow that the African coast is clearly visible, was likewise marked for seizure. Besides its nearness to Africa and forming a bulwark inimical to France, Fascist Spain was to play another role, even more important. Spain was closest to America, not only in distance but in blood and language ties. To her was assigned the role of enlisting sympathy in both North America and South America through affiliations of the mother tongue, especially among the Spanish aristocracy which controlled so many of the South American and Central American countries. Many of these (as in Argentina, where "fifty families own more than 75,000 acres each" and are "overwhelmingly Catholic", with large numbers of Germans and

Italians) yearned for the return of Spanish, which meant Fascist, control. Such were to be furnished substance for their dreams.

These were briefly the conditions in the world. Not alone important as a background and setting for the merger between dictator and pope, above all, they furnish a key to understanding the opportune ripeness, the timeliness of such contract between aggressors. Next to be considered are the parties to the contract.

Pacelli and Hitler

In the summer of 1933, Eugenio Pacelli, now Pope Pius XII, was an experienced diplomat, thoroughly familiar with the politics, intrigues and underground of Europe. He had been entrusted with a Vatican commission to the kaiser near the end of the first World War (1917), and thereafter spent twelve years in Germany serving in various Papal offices. Now, with knowledge born of keen observation, mastery of eight languages, and the unlimited facilities for obtaining inside information found ready for his use at the collecting agency of Vatican City, he envisaged that the time was ripe for alliance with the Hitler Germany. He decided, and advised Pope Pius XI, to tie Catholic hopes of world domination to the Nazi star.

Besides dreamers and madmen, there were probably only a few men on earth in 1933 whose mental scope was great enough to contemplate world domination. It was, however, envisaged by the chiefs of the Roman Catholic Hierarchy. Indeed this had been the expressed goal of their organization since its origin some 1500 years ago. The bloody crusades staining by-gone centuries had this aim, an aim never relinquished, as manifest in the "holy wars" of Hitler. One thoroughly saturated with this bold ambition, which accepts bloody war as a justified means to a "proper" end, rulership by religious Rome, was Eugenio Pacelli. Not a dreamer was Pacelli.

Astute, "hardheaded statesman," he saw alliance with Nazi Germany as the logical and opportune step for achievement of Catholic age-old purpose. Remember that he knew the stage of Europe, its languages and diplomats, not only through twenty years of envoy activity, but also by the complete and revealing intelligence system supplied by an army of espionage and confessional priests. "The Vatican's intelligence service is incomparably the best in the world, and Pius XII was an expert international observer before he was Pope." (Pittsburgh [Pa.] *Press*, September 24, 1942)

The present pope's upbringing and experience caused him to be the finished product of that sinuous doctrine known as Jesuitism. The Jesuit is the most unscrupulous and the most deceptive of all schools of religious practitioners. It is the most hated secret order in the world and has at one time or another been expelled from most countries of Europe. (See *Consolation* issues of November 26 and December 10, 1941, article "Jesuit Destroyers".) But, judging by the Jesuit betrayal of countries overrun by Hitler, and the Jesuit pattern adopted by the Nazis, it seems clear that the Jesuit reactionary craft prevailed in the training, predilections and policies of Pacelli.

Time magazine, issue of August 16, 1943, contains an incomplete biography of his life. According to this article, he was born in 1876, "five years after Italy achieved unification by Vittorio Emanuel II's seizing Rome from the Papacy, and Pope Pius IX immured himself in his last possession as 'Prisoner of the Vatican'. . . . Both Eugenio Pacelli's grandfathers were Vatican functionaries. His father was dean of the Vatican law corps." From about 1900 until 1939 he continued in the Vatican's foreign relations office, about the last ten years as secretary of state. In the latter year he was elected Pope Pius XII. McCabe shows that Pacelli was of an aristocratic family, while he was connected with

Italian high finance through his uncle, the founder of the Banco di Roma; and with politics through his brother Francesco Pacelli, who had more than one hundred secret conferences with Mussolini.

It is hardly conceivable that the pope's "imprisonment" stirred the liberator spirit in the young Pacelli. The "imprisonment" was self-imposed, a gesture to elicit international Catholic sympathy, just as the reported "dangers" from the Nazi forces in St. Peter's square have lately been used for the same purpose. But perhaps the dimness of the Papal sun at that time, while the Papacy was shorn of temporal power, which was an eclipse of the brightness of its power under Innocent III "(who exercised effective political control over all Italy and much of Europe)", caused a yearning in the young priest for the old position of dominance. At all events there seems little doubt that, guided by a shrewd intelligence, a fierce ambition has long burned in the heart of arch-diplomat Pacelli.

Other sources than *Time* magazine must be drawn upon for facts in the pope's life during 1933, the year under consideration. It is remarked in passing, that *Time's* tactful omission of 1933 in the papal biography is a fair example of the reticence and deference shown by the press generally, and considered herein in detail later, where the Roman Catholic Church is concerned. It is, to say the least, faintly amusing to see the editors performing this obeisance, kneeling to a religious institution, while their custom has been to ridicule the foibles and weaknesses and even the faith of others. Grotesquely now, the cynical "wolf of the news" bestows an awkward pat upon the head of the Roman leopard. *Time* excuses this diplomatic pact in a later summary of charges made against the Vatican as "The 1933 Concordat with Hitler 'in spite of many misgivings'". (Page 58)

Far from listing "many misgivings"

his official Catholic biographer, Kees van Hoek, wrote in 1939: "Cardinal Pacelli has always been known for his strong German leanings." (Published in London in 1939 by Burns, Oates & Washburn, Ltd., publishers to the Holy See, and quoted from article by Pierre L'Ourson, "Pro-Germanism of Pope Pius XII," April, 1943, issue of *The Converted Catholic*) The same biographer discloses also that from 1917 to 1933 the present pope spent more than twelve years in Germany.

Monsignor Pacelli, as nuncio in Munich in 1923, actively opposed the French occupation of the Ruhr Valley when the Germans refused reparations payments, and caused Pope Pius XI to condemn the French occupation as the "Ruhr adventure". He obtained a concordat with Bavaria in 1925, and one with Prussia in 1929 after his appointment as nuncio in Berlin.

Pacelli was long an intimate of Matthias Erzburger, zealous Catholic and leader of the Reichstag's Catholic Center Party, which was later dissolved at the instance of Pacelli to make way for unopposed Nazism. He was, during the years of his German residence, an intimate of Friedrich Ebert, first president of the German (Weimar) Republic, and also of its last one, the monumental Paul von Hindenburg. Thyssen, the Catholic industrialist, who, together with munitions manufacturer Krupp, admits financing Hitler, reveals that Hitler and Pacelli had many conferences together outlining the later concordat of 1933.

The nuncio likewise knew Hitler well, his ability as rabble-rouser, his imprisonment for attempt to overthrow the government, his ties with and appeal to the most bestial element of the German population, and, most important of all, and least believed in America, his devout Catholicism. Many Catholics would like to believe that Hitler is not a Catholic; but that is because they do not understand the purpose of their pope, who had selected to advance Hitler in part

for that very reason, and, as subsequent events prove, would never have chosen for the role any but a Catholic. Doubters of Hitler's membership in the Catholic church will be enlightened by perusing *Mein Kampf*, and *Wer Ist's*, the German *Who's Who*. In the past, *Consolation* has reproduced pictures of Hitler worshipping in Catholic cathedrals. See February 3, 1943, issue, reproducing such a picture from the *London Catholic Herald*. This same recognized Catholic authority admits that Hitler and Mussolini are both Catholics. (Issues of July 5 and 12, 1940) Of Hitler's Catholicism no doubt remains. Appointment of Catholic overseers in every country conquered by the Nazis is a "clincher" which may not be overlooked even by the skeptical. Hitler therefore represented to Pacelli the preferred form of German government.

The question arises at this point as to why the Papacy and Pacelli found Germany worthy of so much attention. The answer may be found in some design for self-interest, because the Papacy is concerned in other nations *only* as such may be used to advance her own ends. It is furnished by a diplomat long connected with the League of Nations:

"All his life Eugenio Pacelli has taken an active part in one of the most secret and complex intrigues of our time: the patient struggle of the Papacy to regain and extend its temporal power. In this struggle, for the last seventy years, whenever a major issue of international politics was at stake, the Vatican has hitched its star to the Germanic juggernaut."—Pierre L'Ourson, in *The Gospel Witness and Protestant Advocate*.

This agrees with the official title "The Holy Roman Empire of the German Nation", the dickerings of the nominally Protestant Kaiser Wilhelm with the Papacy (through Pacelli); and the request long before the first World War that the kaiser act as the "sword of the Roman Catholic Church", later offered to and accepted by Hitler.

Germany then was the spearhead of

"the king of the north", foretold in Bible prophecy. Pacelli, called by Britain's ambassador Viscount d'Abernon "The best informed man in the Reich", well knew that Germany was the most powerful of any country on the continent, that England and America were presently impotent through preoccupation, that Catholic power was waning through the loss of millions of adherents (the Catholic lay population) seeking freedom from the Papal yoke in socialist-democratic governments; that the hated influence of the French and American republics fast sweeping Europe signaled for urgent Catholic Action. The time was ripe and the stage was set for the consummation of the pact that rocked the world and plunged the nations into an ocean of blood!

Demonic forces maneuvered the Hitlerian concordat. It was far too complete an instrument of race extermination, the Devil's own purpose, to be the invention of mere man, however "brilliant". The terms nevertheless (later summarized) will not impress the reader as extremely sinister. Papal approval of the flow of blood may not be discerned by all in its army clauses. But moral consolation for a well-known German blackguard, convicted seditionist, and moral degenerate, can be denied by no one. *When one seeks the underworld for services, when the gangster is hired, it is because the purpose requires the criminal.*

Remember also that any number of secret clauses may have been agreed upon when the document was formed. Again note that it was a flexible contract, capable of extensive expansion, and, more important still, unlimited fulfillment. Some will say that the fulfillment or carrying out of the compact is the important thing, not the words. They are right! It is the bloody fulfillment, however, that proves the understanding, just as the crime reveals its planning. But the very existence of the concordat is an admission that Papal hopes still

rested upon the German juggernaut. Later, as we shall see, the campaign unfolds, revealing the previous marriage between religion and the slaver. Pacelli and Hitler well represented the organizations behind them.

Existence of Concordat Proved

As tribute to the power of the propaganda unleashed by the mutual friends of Hitler and the Vatican, it is necessary to prove to many that such an agreement exists. Many Catholics believe that it is an invention by Protestants intended to embarrass the pope. The mere mention of such a "deal" is considered a fantastic libel, as far from the realm of truth as Hitler's doing a good deed. Also because of a newspaper halo-campaign ascribing to the pope the highest of virtue, and an equally industrious campaign to repress any details that might cut the glamour off the most highly advertised 'proponent for peace' ("whose name is rooted in peace"), namely, Pius XII, his alliance with Hitler, now of ten years' standing, is denied altogether. Such denial is echoed in many non-Catholic circles, who are not acquainted with the facts.

The document is, of course, a matter of record. The term "concordat" is derived from the Latin past participle of the verb *concordare* (*concordatum*), literally meaning "agreed". It is a term now used specifically to designate a contract between the Vatican or pope and a dictator government.

Of first importance to all Catholic readers is the fact that a booklet published by the National Catholic Welfare Conference, *The Nazi War Against the Catholic Church*, devoted a whole chapter to its discussion, from page 17 of which the following is quoted: "On July 20, 1933, the concordat was signed at Vatican City by Franz von Papen, vice-chancellor [Hitler was then chancellor] and plenipotentiary of the Reich, and Cardinal Pacelli, papal secretary of state and plenipotentiary of the Holy

See." This should be sufficient evidence for all Catholics, because it is hardly an admission that would be made except that many have demanded an explanation.

However, the terms are not found in this Catholic booklet. Indeed attempts to get a copy in either English or German were rendered extremely difficult. Replying to inquiry the New York *Times* Information Bureau stated: "We regret that we cannot give you the information about the concordat, but suggest you consult your local library." (September 16, 1943) It was learned that a part of the German copy appears in the April, 1943, issue of *The Converted Catholic Magazine*, but this was not made available to *Consolation*. An extensive search in the New York Public Library at first proved fruitless, but finally both a German and an English copy were produced by the librarian.

Review of the document itself gains importance because of the great prominence given Pope Pius today as world peacemaker. (See *Peace—Can It Last?*) Since the present pope is slated to be "dean of the conferees" at the peace table, which will decide the fate of all nations, an agreement made by this prospective peace candidate with the foremost aggressor nation, and never canceled by either pope or Nazi, should not be overlooked. It behooves Catholics particularly to study this instrument of the pope's decision, approved, of course, by the "Supreme Pontiff".

Terms of the Papal Concordat with Hitler

"The Concordat of the Holy See with Germany" contained thirty-four articles, with a supplementary protocol, or additional memorandum, delineating, supplementing, or explaining certain of the articles. Besides confirmation of the Bavarian and Prussian concordats (also achievements of Pacelli) and the several clauses concerned with internal church organization which are not of public interest, it provides:

That the Catholic church shall have

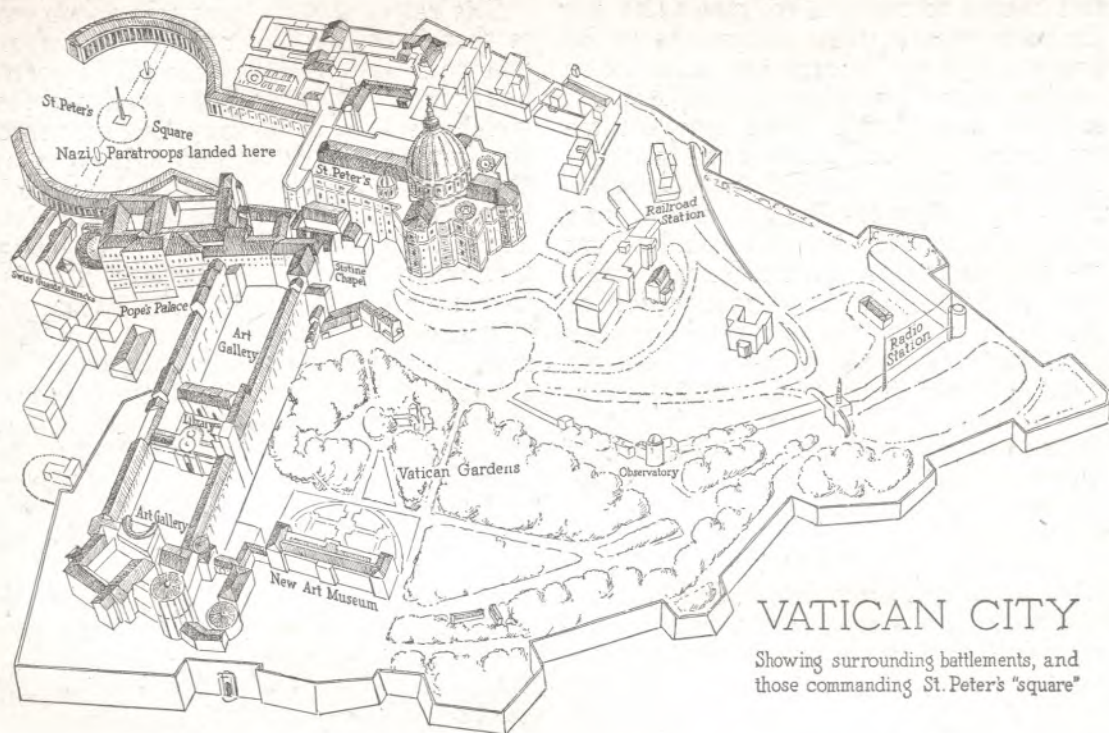
full liberty to practice religion (Art. 1); Catholic priests and clergy are to be protected by the German government in performance of religious duties (Art. 5); shall be exempt from civil duty, income tax levies, and obligation to reveal confessional secrets (Arts. 6, 8, 9); punishment for misuse of clerical vestment and insignia must be identical to punishment for similar misuse of the German military uniform (Art. 10); recognition of Hitler's right to veto any candidate for the office of bishop because of doubts "with respect to general political considerations" (Art. 14, which virtually assured the appointment of Nazis to the chairs of bishops and archbishops; the operation of which clause is observable in the pastoral letters from the Catholic bishops' conclave annually at Fulda, reiterating praise for the Führer); Catholic bishops are required to swear allegiance to the Hitler government (Art. 16); for state maintenance of Catholic faculties in the state universities and for continuance of existing government subsidies or aids to Catholic institutions (Arts. 19, 20); Catholic religion is required to be taught to all Catholic pupils and students in public schools and colleges, by teachers selected by the Hierarchy (Arts. 21-24); priests are permitted to perform valid marriage ceremonies before the civil marriage also required (Art. 26, which also allows for "later and more extensive regulation of legal matrimonial questions"); for appointment of army chaplains approved by Hitler (Art. 27, "The chaplains in regard to the troops assigned to them have the same rights as curates in regard to their parishioners"; which really means that the Catholic chaplains in the swelled armies of Hitler could stop this war tomorrow IF THEY WANTED TO do so); all Catholic churches are pledged to pray for the welfare of Germany (Art. 30). Students are privileged to compare this summary with that found on pages 344-345 of *The Origins and Background of the Second World War*.

The real significance of this document is that it binds the Vatican to Nazism. The comment of Pope Pius XI is pertinent proof. Speaking of the great service which Italy and Germany had rendered the Catholic Church in its fight against Communism (then called Bolshevism) he stated: "For that reason I shall conclude this concordat with the young Germany of Chancellor Hitler." Shortly thereafter was added the Nazi acclaim: "By signing the Reich's Concordat German National Socialism [Nazism] is acknowledged by the CATHOLIC CHURCH in the most solemn manner." (Nazi organ, *Völkischer Beobachter*, 1933) On August 15, 1933, Archbishop Dr. Groeber held a solemn pontifical mass celebrating the conclusion of the concordat. "The Episcopate of all German Dioceses . . . was glad to express . . . readiness to co-operate to its best ability with the new government." (Letter from Cardinal Bertram to Hitler after signing of concordat) This was then the year of all years chosen by the pope to declare a "Holy Year".

Before considering the appalling results shortly devastating the world, an understanding of the Papal part in the debacle is made clearer by consideration of the Catholic ruling system, its form of government and functions.

Papal Organization

It cannot be overemphasized that the Papal organization is the most autocratic and, at once, the strongest the world knows. Its description may well begin at its capital and official residence of its chief executive, the pope, namely Vatican City. Viewed in the excellent aerial sketches from the December 26, 1938, and the August 9, 1943, issues of *Life* magazine, the Catholic capital appears as a walled fortress, in the northwest section of Rome, not a suburb, but completely surrounded as an island by the city of Rome. Only the size of a golf course (109 acres according to



VATICAN CITY

Showing surrounding battlements, and those commanding St. Peter's "square"

Life, 108.7 according to *The Christian Century*, September 15, 1943, p. 1032), it is nonetheless a formidable structure, complete with a garrison of Swiss guards, barracks, sentry towers, and continuous surrounding walls for gun emplacements. Past the colonnaded porticoes clasping St. Peter's Square (where the Nazis are now said to be on guard) and at one end of this circular court, lies the entrance to Vatican City through St. Peter's Basilica or Church. This is, of course, only one of an unknown number of entrances and exits, which probably come out conveniently in many parts of Rome. St. Peter's Church, which is the largest in the world, broods above the square where the Nazis are said to stand guard. Just what paratroops in this open court, as defenseless from snipers or machine gun on the church embattlements as the pigeons which feed in the square, could do to endanger the city does not appear to

the writer. Is there any military strategy calling for the "protection" of a barricade by means of a contingent deployed in a plaza commanded by and at the mercy of the guns of the barricade? This point seems worthy of conjecture, as likely more "sympathy propaganda" for the "prisoner" of the redoubtable fortress.

The probable reason for Marshal Albert Kesselring's paratroops in St. Peter's Square is to guard the Vatican, even as claimed. Later dispatches tell of Kesselring's posters threatening death to any *persons* harming Germans who, the press report declared, had been assaulted by *Italians in Rome*; while in October the pope was offered a haven in Liechtenstein (a Catholic duchy on the Swiss border) or in Germany itself. These Nazi precautions in behalf of their ally are made understandable by remembering that the Vatican was stormed by irate Italians in 1849. *Life's* historical

sketch of August 9, 1943, contains two significant paragraphs: "Italian disaster was at the battle of Novara, 1849, when Charles Albert, left in the lurch by the pope, Mazzini and Naples, was routed by Austrian army." "Attack on the Vatican by people of Rome was a by-product of the war, because Pope Pius IX was supported by Austrians. He fled, leaving a republican triumvirate under Mazzini." Comparison of later difficulties encountered by the Italian liberal government with the Vatican (1870-71) shows that the "Pope's shop" has been unpopular with many Italians, and fear of Italian retaliation, when American liberation appeared in sight, upon the greatest enemy of freedom was not unjustified fear on the part of the Germans. Supporting the facts above set forth are two items from the *Tribune-Sun* of San Diego, Calif., one dated October 28, 1943, wherein Dr. Jose Manuel Llobet, Argentine minister to the Vatican, said at Barcelona, Spain, that conditions at the Vatican are "perfectly normal", and the other item, dated November 2, 1943, wherein the United Press says that the Vatican radio has reported German occupation troops have respected Vatican City, and the German ambassador there has guaranteed a continuance of their good conduct.

Time magazine informs us that within the military estate is completely modernized, equipped now with elevators, 800 telephones (even during the war connections have been promptly made between the pope and Archbishop Spellman), power plant, short-wave sending equipment, and a railway station. Turn now to the structure and personnel of this vast religious system.

Here again the strength of Catholic organization must be emphasized. According to *Time* again, the rulers of this realm are first the pope, "Supreme Pontiff of the Holy See" (and bearing a great many other titles), who is "absolute ruler" and "infallible formulator" for the following, having authority

in the order named: 47 cardinals, 13 patriarchs, some 2,000 archbishops and bishops, about 300,000 priests and some 365,000,000 Roman Catholics throughout the world. (According to McCabe this figure is more probably about 300,000,000, reflecting a loss of about 65,000,000 Catholics in the past decade.) Nonetheless this is by far the greatest and most powerful organization in the world.

It is also extremely autocratic. While in America Roman Catholic Church law is not held binding upon its citizens, in Catholic countries such as are now under the dictators Papal law is supreme and critics of the Roman Church are frequently sentenced to death. To avoid the outcry for such inquisition the "offender" may likely be charged with Communism. McCabe makes interesting comment upon this convenient device:

Even in Spain or Portugal or Vichy the Church would not dare to execute apostates, if only in view of the terrible outcry there would be in England and America. That is true, but what is to prevent the Church from dressing its rebel in the red shirt of a Bolshevik instead of the spotted garb of a heretic? English and American papers would burst the bonds of Catholic censorship if the bishops of Spain and Portugal, whether acting through Franco and Salazar or not, were to start *autos-da-fé* of the old style in Madrid and Lisbon. But they make no inquiry or comment when men or women are labelled Communist, though the real offence is that they are obnoxious to the clergy. The Spanish Church has done this from the beginning of the present century. I have personally known Spaniards who were sentenced to death as "anarchists" whose only serious offence was that they were aggressive critics of the Church. [*The Papacy in Politics Today*, p. 18]

Catholics have been generally taught that obedience is absolutely necessary. Marianus de Luca, Roman priest and authority on Canon Law at the Papal University at Rome, states that "the Church has a coercive power even to

the extent of the death sentence". (*Institutiones Juris Ecclesiastici Publici*, I, 132) As for dealing with dissenters even the *Catholic Encyclopedia* (Vol. XI), under the article "Persecution", declares that "while the Roman Church now generally uses spiritual weapons against heretics and apostates, it has 'never relinquished its right to use other means' in dealing with its own subjects". An American priest by the name of Harney caused a little newspaper publicity by reiterating this Papal power of death. Many secret Catholic societies are said to have oaths binding the members to destroy "heresy"; and a Jesuit priest, Antonio Oldra, in Turin (1927), says, "When the Church has exhausted all springs of Christian patience, then the death penalty may be resorted to."

Harsher or more autocratic rule is hard to imagine. Similarity to army organization also appears. It follows that neither priest nor bishop may speak on matters of serious importance without express orders from his superior, which means, in the end, that the pope wields supreme command. The Papal army is like other armies, ruled from the top. Failure to understand this characteristic of Papal discipline causes many Americans to think that the greatest freedom of speech exists among prelates of the Catholic Church, and that their public declarations are mere individual opinions, even contrary to Papal policy. The Hierarchy encourages this view in order that it may have a loophole to disclaim responsibility for mistakes in utterance, and to confuse the public as to its real position. The truth is, on the other hand, that every move is studied, and every statement by any agent dictated, if not verbatim, at least in purpose, and according to a policy fixed in Rome.

It is therefore as foolish to conceive of a priest's speaking without express orders (as was said to have been the case with "Father" Coughlin) as to imagine the American ambassador to

France declaring war on Vichy without consulting Washington. Instead of the various prelates often getting out of control and expressing views distasteful to their superiors, it may be said with absolute certainty that they speak what they are ordered to say, and at a time when they are ordered to say it. Undoubtedly sentiments hateful to the Roman Catholic Church are occasionally voiced by priests, monsignori (Italian "lords"), and bishops. Such include commendation of democracy and the "four freedoms". This too is purposeful. It misleads the public as to the efforts of the Papacy, so strenuously exerted in behalf of Nazi-Fascism that concealment is not completely possible. Consequently a sprinkling of *democratic* sentiments, always expressed in *democratic* countries, and for *democratic consumption only*, makes a good smoke-screen and does the hated democracies more harm than condemnation, because it puts them off guard. Such is customary practice.

A former priest, who is familiar with this device, writes: "No European would be so naïve as to believe that Rome's real work is done with fanfare and solemn papal pronouncements. They know it is done rather by the steady world-wide pressure directed by the Vatican grapevine." (James J. Murphy, in *The Converted Catholic Magazine*, September 1941)

With these facts in mind, attention is now drawn to the operation of Hitler's concordat. It soon developed just what concrete support he expected to receive from an ally with such vast resources and organization. By observing the results it is possible to conjecture as to what were some of the secret clauses. Irish-Catholic William Teeling declares that there was a secret clause. Even without such clause, it is certain they were partners to the same determination, to rule the world for Nazi-Rome, and hence willing to go the limit with the

lives and property of others. The chronicle returns to the events after 1933.

The Harvest of Destruction

It is again repeated that looking back upon the execution of Hitler's purpose, and the invaluable support rendered by the Vatican organization, a reconstruction of any items not covered in the concordat is possible. Concerted action presupposes a plan. Along the way to conquest there were some mighty wide ditches for Germany to jump, impossible without the help of internal assistance from the countries invaded. Impossible, too, without the paralysis and division of her enemies, which her Papal ally was looked to for accomplishment.

Hitler well recognized the need for co-operation with his religious ally in the forthcoming struggle. His vice-chancellor, Franz von Papen, and Catholic co-signer with Pacelli of the concordat, was therefore led to affirm: "The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy." After the signing, in July, 1933, Hitler felt emboldened to desert the League of Nations in October. Thereafter followed certain clean-up operations at home, such as the blood purge, June, 1934, pogroms or riots against the Jews, confiscations, age-old "amusements" of the Jesuits, and a step-up in war preparations.

Came 1935! The Nazis observed the Ethiopian campaign and the futile and contemptible League of Nation's protest, with a view to selecting the opportune moment for the remilitarization of the Rhineland. When this had reached its most critical stage, in March, 1936, the German army advanced, broke more terms of the Versailles Treaty, reoccupied the Rhine with armed forces, and successfully defied the world.

Wonderful Co-ordination

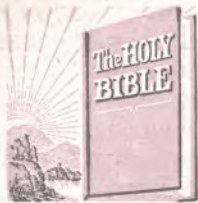
Wonderful co-ordination between dictator and pope may now be observed.

From February, 1936, when popular free government won at the Spanish elections, the Roman Catholic Church had determined to regain the vast estates of which she was being dispossessed by the republican government, and at once create a third front to divert attention from Hitler. On July 17 the Papists under Franco, calling themselves "Nationalists", took over Morocco, and a day later open rebellion broke out in Spain. This is not the place to detail that heart-rending bloody outrage, maneuvered by the Vatican through Jesuit-trained Gil Robles and Papal Knight Franco. Sufficient here to show its Vatican origin is the aid given by the Axis and the Catholic press. Of the Spanish "civil" war and its cause the words of Edith Moore are tersely descriptive: "The outcome was a terroristic regime which reinstated [Catholic] Church privilege." (*No Friend of Democracy*, p. 15)

As noted under the subhead "Historical Background", Spain was a necessary theft for geographic and propaganda purposes. Spain had a definite assignment, an integral part in the global plan for world domination. And the time was excellently ripe for her picking, which had been agreed upon from the beginning.

While this Spanish "rebellion" was being bloodily fought by Catholics who loved liberty, against Catholics who received Roman money for fratricide, the press of the world, also receiving Roman money or subsidy, told the dirtiest lies about the beleaguered republican (Loyalist) government. Further consideration is given this protecting press barrage, covering Nazi advance, under the subhead "Press Smoke-Screen of Collaboration", in Part 2. Note merely at this point that the Hitlerian concordat was bearing fruit. Hitler and the pope were on the march!

(To be continued)



"THY WORD IS TRUTH"

—John 17:17

Sanctifying a New Creation

THE "new creation" has nothing whatsoever to do with the so-called "world of tomorrow" or the "new world order" proposed by the world's leading politicians and backed up by all the religious clergymen. It is not man-made, but is what God makes out of one who cuts off all ties with this world organization and devotes himself in full consecration to Jehovah God and is begotten of the spirit of God. Christ Jesus, the only begotten Son of God, was the first to become a "new creature", when begotten of the spirit of God, at His baptism in the Jordan river. Concerning His devoted followers, who are baptized not merely in water but also into the "body of Christ" as members of the church of which Jesus is Head, it is written: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 Corinthians 5:17, 18.

The matter of who or what The Christ is was a mystery for thousands of years before the birth of the babe of Bethlehem. In due time it was revealed to the disciples of the one thus born that it is a company, made up of Jesus as Head and of the members of His church as the body. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Romans 12:4, 5) Those who are immersed into this body of Christ are thereafter

anointed with the spirit of Jehovah God.—1 John 2:20, 27.

Those who are thus anointed have the spirit of the Lord God and by virtue of His spirit are able to understand the mystery of The Christ and to appreciate the fact that they have the promise of being joint-heirs with Christ Jesus in His heavenly kingdom. To be anointed means to be assigned to a place in the "body of Christ". To the anointed it is written: "The spirit itself 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."—Romans 8:16, 17.

These new creatures in Christ, otherwise called the members of "his body", must thenceforth be transformed and made into the image and likeness of their Head. On this point it is written: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:28, 29) Hence they must be sanctified. *Sanctification* means being set apart for the use of Jehovah God, which is a holy use. It means the process of making them suitable to be partakers of the "inheritance of the saints in light", and is the process of perfecting the saints or holy ones toward God. (Ephesians 4:12) Such process begins when Jehovah God accepts and begets the man or woman consecrating to Him through Christ Jesus; and it must continue until the resurrection unto life in the heavens.

Sanctification, then, means being made holy, in the likeness of the Lord Christ Jesus. Concerning such He said: "Sanctify them through thy truth: thy word is truth." (John 17:17) The Christian now must feed upon or study the Word of God, learn its principles, learn

of Jehovah God and of the Lord Jesus, and strive to conform his own life and work thereto. He now has set before him the hope of being made like the Lord Jesus in glory; and "every man that hath this hope in him purifieth himself, even as he [the Lord] is pure". (1 John 3:3) Note the sanctification is done by the word and power of the Lord. "Both he who sanctifies and those whom he is sanctifying have all one Father; and for this reason he [the Lord Jesus] is not ashamed to speak of them as his brothers." (Hebrews 2:11, Weymouth translation) Here we see the sanctifier is the Lord Jesus Christ, and those whom He is sanctifying are the members of His body; and all of these have one Father, Jehovah God; therefore all are of the one body, constituting the mystery of Christ.

Jehovah God and Christ Jesus are the Teachers unto divine wisdom and life eternal. It is only those who are under such instruction that can be sanctified and ultimately be a part of that glorious "body of Christ", the heavenly kingdom class under Jesus. This mystery was hid from ages and generations and has been made known only to the saints, the holy spiritual children of God. So the apostle says, at Colossians 1:24-27. "According to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Romans 16:25, 26) The mystery is "Christ in you, the hope of glory". Those who are in Christ and who have the spirit of Christ in them have the glorious hope of being raised in the resurrection as members of the glorified body of Christ.

These are called to the obtaining of the glory of our Lord Jesus Christ; and to them are given all the exceeding great and precious promises contained in the Word of God. They have the

promise: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Colossians 3:4) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

The apostle Paul declared that he was a minister, according to the gift of God, that he should preach to the nations the unsearchable riches of Christ, "and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be [made] known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Ephesians 3:7-11) Thus the Scriptures show that the great mystery or secret is The Christ, and that for six thousand years humankind have been waiting for its completion that the blessings might thereafter drop down from God through it upon all the obedient families of the earth. Human works of self-righteousness and self-justification will never bring such desirable blessings to mankind. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Galatians 6:15.

The same apostle declares that the whole creation is groaning and travailing in pain together until now, waiting for the manifestation of this great mystery. (Romans 8:19-22) Now the joyful message is being proclaimed, and "men of good-will" are being made glad by the news that the time of such manifestation is here and the glorious Son of God on His throne will vindicate the name and Word of His Father in the utter destruction of Satan the Devil and all his oppressive crowd at the battle of Armageddon now near.

Which Birds Do You Like Best?

WHEN the Creator made the birds, He made something of endless interest to man. In a way, the birds are the aristocrats of the earth. Not only are they up above everybody else, but they can and do travel when and where they please, and not by any such humdrum apparatus as Pullman sleeping cars. They go by air, on their own power.

The hummingbirds go only to Mexico and Central America. The vireos, warblers, thrushes, orioles, tanagers and shore birds, when they go south, take off shortly after dark and fly until nearly dawn. They can be seen by focusing a low-power telescope on a full moon during the height of the spring and autumn movement. The glowing surface of the moon forms a background against which the birds in passing are clearly outlined. Though a migrant may be flying very rapidly, at a great height it will appear to float across the surface of the moon.

The swallows, nighthawks, chimney swifts, hawks, ducks and geese like to travel by day. Some of them combine business with pleasure, dining upon insects along the way. The movement northward starts around the middle of February and ends four months later. No tickets; stopovers anywhere.

Now as to the kind of birds you like best. There is one that can be checked off right away as impossible. That is the bird that elsewhere is called the vulture, but in the United States goes by the name of buzzard. It lives on dead carcasses, carrion, and so renders a real service, by purifying the air. But nobody would vote the buzzard most popular.

In the United States these birds do not usually come much farther north than the shores of Chesapeake bay, where they are quite common. The year 1942 was an exception. Great numbers came much farther north than usual, and on one occasion, in Bear Mountain park, on the Hudson river, fifty miles from New York city, 48 of them were counted

on a single tree. It is supposed that the thing that drew these birds northward was the large number of deer that were being killed by automobiles in the Catskills. The deer drag themselves off into the woods to die, and the buzzards eat their carcasses.

The Migratory Birds Return

The birds never forget to come back from the south; and are you not glad that they have such good memories? A nature-lover, writing in the New York *Times* of March 1, 1942, a date happily chosen for his story, put it this way:

It won't be long now until the watchers in observation posts will be seeing wings and hearing sounds in the night skies that can't be identified from the standard aircraft manuals. Wild geese will be winging north again, and after them will come the ducks, honking and chattering in the chilly darkness. Up from the marshlands of Louisiana and the whole Gulf Coast they will be coming, up from the Carolinas and Virginia, heading for their nesting grounds far to the north. The geese come with the first real breakup of the ice; the ducks are more wary of a winter backlash, but once they are on their way northward in numbers there can be little doubt that spring is on its way. The countryman often hears the big gray honkers as early as the last week in February, and when their sounds come drifting down he knows there will soon be a stirring at the grass roots. The night wind may be chill, but the midday will somehow seem warmer after a night with the geese on the wing. And the countryman will know it is time to begin culling out his chosen ears of seed corn.

The farmers are glad to have the birds come back, because, of recent years, they have learned how valuable are the birds as aids in the raising of food. One scientist watched a wren for one day, during which she made 1,475 trips to her nest with bugs and worms for her hungry family. The stomach of a cedar waxwing

revealed 100 cankerworms; a cuckoo, 250 caterpillars; a chickadee, 460 plant lice; a flicker, 900 chinch bugs; a scarlet tanager, 650 gypsy moth caterpillars; a Maryland yellowthroat, 3,000 plant lice. A bird will digest a stomachful of food in two or three hours, and then be ready for more. So now it is quite well understood by the well-informed that persons who shoot birds are engaged in exterminating their own friends.

The birds sometimes go wild when the time of their flight comes on. Nobody knows why this should be so, but apparently it is. In early November, of 1942, a chicken hawk came down out of the skies in New York city and hit a street sweeper in the back of the head, stunning both himself and the sweeper. The latter came to himself first, and the "baby eagle", or "hunting falcon", as some called it, had to submit to capture. Tied by one leg, he was turned over to the American Society for the Prevention of Cruelty to Animals.

This American falcon made out better than the British ones. Over there it has been discovered that these birds destroy carrier pigeons, which are so much used in wartime; so official hunters in Britain have been instructed to shoot down all falcons and destroy their nests.

How About Pelicans and Siskins?

You might do worse than admire a pelican, though it is one of the homeliest birds there are. Nature has a place for training pelicans at Pyramid Lake in the state of Nevada. The females lay their eggs in March or April, and in the open. Six months later the training of the young birds is in full swing. The old birds form a long line several hundred feet out in the water. They beat the water with their wings. This frightens the fish in toward shore, where the young birds soon learn the approved method of catching them. A mature pelican can scoop up into its net-like pouch two quarts of fish and water at a single gobble. Then he expels the water and

swallows the fish. When the water sac is not needed he can draw it up into his under bill. A pelican has numerous air sacs which make him buoyant as cork.

You may not know much about siskins, another western bird, but you feel as if you knew at least one of them quite well when you read the following account of one written by Morley Cooper and published in *Our Dumb Animals*:

"Toots" is a pine siskin. A bluejay raided his mother's nest when he was less than a week old, and kicked him out of it. He fell hard, landing directly in front of our trailer, where we were encamped in the High Sierras. When I picked him up he staggered to his feet, perched himself on my thumb, and peeped lustily at me. His only injury was manifested in a drooping right wing.

The mother bird at once deserted her wrecked nest and never again returned. We know nothing of bird culture, but, after my first experiments with whole angleworms, we hit on the idea of feeding Toots with a paste of wheat germ and canned milk, fed with a toothpick. On this diet, supplemented with water from a medicine dropper, and a bit of tomato or apple pulp, the tiny siskin grew amazingly. Within two weeks he was nearly full-grown and ready to fly.

Until then our only intention was to return him to his wild state. But it soon developed that Toots would never fly well. His drooping wing made long flight impossible, and it would soon be necessary for him to migrate to the warm low country for the winter.

We set him free, but each night he roosted in a near-by bush, and each morning at six he was on the trailer step cheeping for his breakfast. During the day he played about the camp, but whenever he became hungry he came home and demanded to be fed.

His crippled wing and his dependence on us made it imperative that we keep him as a pet. And when he suddenly began to sing as beautifully as any canary, we knew we would never part with him. So we bought a cage, and took him home with us on our return from camp.

After a year, Toots is still a half-wild bird,

for we keep him in his cage only part of the time. He is extremely affectionate, and considers himself not an inferior pet, but one of the family. He flies sufficiently well to get about the house, although we do not let him outdoors. Much of the time he perches on my shoulder, or, when I am writing he likes to sit on my wrist, or at the top of the pad, and watch the pencil move.

If I am too busy to pay him attention, he will hop to my shoulder and begin nibbling gently, and then more insistently and painfully, at the lobe of my ear, until I speak to him. He then kisses me by inserting his bill between my lips, hops down, socks the eraser of my pencil hard twice and flies away. Toots is afraid of only two things on earth, my umbrella, and a certain hat my wife wears.

The Magnificent Ostrich

Ah! Maybe it is the magnificent ostrich, now an American as well as a South African bird. The ostrich grows to a height of eight feet and comes to weigh 300 pounds. In full flight it covers 25 feet to a stride. It can outrun the fleetest horse, and so is usually run down by horsemen working in relays. It is reported that men and even horses have been killed by the ostrich's powerful kicks. The ostrich family consists of one male and several females, and a family unit may persist for as long as sixty-five years. When exhausted from the chase, the ostrich lies prone on the ground with its neck outstretched, which has given rise to the incorrect statement that it hides its head in the sand.

The females deposit 50 or 60 eggs in a shallow depression surrounded by a slight rampart of earth. In warm climates they depend upon the sun to hatch the eggs, but when held captive in cooler climes the male always takes full care of the eggs at night, while the females take turns looking after the future family during the day. When a young ostrich emerges from its shell it is of the size of a full-grown hen, and in six months is of nearly the size of its parents. At the ostrich farms in California and

Arizona the domesticated birds yield about \$50 worth of plumes annually. In South Africa the yield is higher, and profits sometimes run as high as 40 percent per annum. The ostrich does not hesitate to sacrifice some of the eggs in a nest to provide soft food for a newly-born bird that needs special care.

When the forty days' vigil over a nest of ostrich eggs is ended, it is found that males issue from the round eggs and that females come from the oval ones.

The Scriptures mention the ostrich:

Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labor is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.—Job 39: 13-18.

How About the Turkey?

There are thousands of varieties of birds, including some hundreds of kinds of chickens, so they cannot all be considered; but it would be only fair that Americans who have eaten so many hundreds of millions of chickens should at least give the chicks a word of appreciation. But the best of all the chickens is a bird peculiar to America, and it isn't a chicken at all: it is a turkey. And if you don't think the turkey is the best of all the birds, then you can hardly call yourself an A-1 American.

On April 1, 1940, there were on American farms 337,949,145 chickens, 4,361,752 turkeys, 2,460,067 ducks, 634,868 geese, and 841,016 guineas. On the first of that year there were listed on the same farms 8,569,000 turkeys (almost twice as many as on April 1), and if you helped to reduce the number to what it was three months later then you could hardly fail to say that the turkey has your vote as the bird you like best.

Jesse James Film Meaner than Jesse Himself

JESSE JAMES' method of robbing a bank was crude. All he knew was to come into town, shoot up the bank, divide up with his men, and then take a fast train to the east, where he lived in comfort while the police officials of the west were searching for him. Modern methods run no risks worth mentioning. It is all a matter of bookkeeping. The Big Business boys clean the bank of everything except the paper on the wall, are held up as shining lights in the community, and in their spare time give lectures on honesty and the building up of morale.

Jesse was a bad actor. While a reward of \$10,000 for his body was still posted a detective went looking for him and found him. Arriving at the home of Jesse's mother, he asked for work. Jesse asked him what kind of work he wanted, and he said farm work. Jesse turned up his hand, and when it showed no callouses he shot and killed the man, left his body in the road in front of the house, and pinned a paper on the man's coat, "Sneaking detectives, beware of Jesse James." Jesse was finally punctured by one of his own men in that same home. He got up to straighten a picture on the wall, thoughtlessly leaving off his belt. His friend plugged him to get the \$10,000; but if Jesse had had on his belt, the friend would have set sail on the same boat.

But Jesse Had His Good Point

But Jesse had his good point. Notice this does not say points, for maybe he had but one, but he did have the good point of loving horses, appreciating them and being kind to them. Of course, he used them to get into town, and to get away, and so it was a selfish love; and much love is of that sort. But Jesse could not have begun to be as mean as the 20th Century Fox Studios were when they made the film that bears Jesse's name.

The studio decided to take the Jesse James pictures in the state of Missouri, Jesse's home state; and it must be admitted that they showed all the cleverness and much of the spirit of the Devil in the way in which they went about it. That state contains the Lake of the Ozarks, which did not come into existence until 56 years after Jesse had been killed, but, for the sake of the publicity, the studio made a cliff on that lake the scene of one of their greatest imaginary thrillers.

It was widely advertised throughout the neighborhood that two horses and their riders would leap from the top of a 75-foot cliff into the lake on Friday, October 7. This gave the community something to talk about, and something to which to look forward, and also kept them away until the big day should arrive. The studio arrived with a big crew on the preceding Tuesday, set up a greased slide and a blind chute on a roller rocker and made the film the next day, two days before the public expected it, and when the public arrived there was not a thing for them to see, as everything had been removed, as is the usual practice of Big Business where accidents occur.

The point of this story is that though the acrobats on the horses' backs knew what to expect, yet the poor horses never stood a chance. They were shot down greased slides and carried over the side of the cliff into the waters 75 feet below. The first horse struck the water, sank, came to the surface once, and went down to stay. Its body was dragged out with boat hooks to make further use of the saddle. The second horse survived, though it received a flesh wound.

No one who knows this story could enjoy seeing the Jesse James film which thus glorifies cruelty to one of man's most faithful friends, the horse. The "god of this world" is using the movies.

Mexico Shares in the "Free Nation's" Assembly

THE "Free Nation's" Theocratic Assembly of Jehovah's witnesses that encompassed the globe August 20-22, 1943, did not by-pass Mexico. Of the 160-odd cities linked together by the Assembly, twelve were located in this neighbor republic. The same table of spiritual food was spread for God's servants there as elsewhere, and His witnesses were greatly strengthened thereby to push on in the warfare of Bible truth against entrenched religious lies. And in that land that has unfortunately been under the blight of Roman Catholic religious humbuggery for so long, its greatest need is freedom-giving Bible truths to loose it from the parasitical Hierarchy. Truth-hungry ones were served a satisfying portion during the "Free Nation's" Assembly; it is only the appetizer.

But the tasty goodness of that appetizer lingers, and a report of its serving, despite religious interference, will be relished by all persons favoring the foremost one of the "four freedoms", freedom of worship. While the forces of religious intolerance fought against the serving of God's truth, in places their hatred flaring into physical violence, they did not prevail; they had no victories to celebrate. The final victory Jehovah gave to His truth-messengers.—1 Corinthians 15:57; Jeremiah 1:19.

Mexico City

The public lecture "Freedom in the New World" was advertised by a method new to Jehovah's witnesses in Mexico, namely, information walking. This consists merely of slowly walking up and down an assigned section of sidewalk, displaying placards and distributing leaflets informing passers-by of, in this case, "Freedom in the New World." Once accustomed to the new method, the Theocratic publishers went into high gear and advertised as never before. Not only to

the witnesses, but also to the Mexican public was the advertising method novel. Curious onlookers eagerly reached for the extended handbills, and even busses loaded with passengers would stop at the curb asking the information walkers for the printed slips and would permit a distribution to be made to all persons in the bus. And in Mexico city, in spite of the fact that ordinances exist prohibiting the distribution of announcements without special permit, the work was accomplished without a sign of trouble. The police were kind and helpful and courteous; the advertisers acted as Theocratic representatives should.

Nevertheless, Satan was determined to cause disturbance. Arrangements had been made for two halls, one large hall for the public lecture and a smaller one for the other assembly sessions. About a week before the opening date of the convention a representative from the Electricians Syndicate, the hall hired for the public lecture, called stating that due to another important meeting for that day they couldn't fulfill their contract. After those in charge of the assembly had shown the vast amount of publicity already given to the lecture, and the supplies printed that were to climax the advertising of that hall as the place of the delivery of the talk, along with the reminder that the rental fee had been paid and legal rights held by the witnesses, the president of the Syndicate agreed to put aside their special meeting and abide by their original agreement.

On Friday morning, August 20, 1943, the assembly opened at the small hall. The manager of that hall had discovered "special business" that would monopolize the hall for the next three days. Here all efforts at reasoning failed, fortunately, as will soon be seen. Within two hours another hall had been contracted for. It was better located, had a greater

seating capacity, and was managed by one who respected his business agreements. Energetic witnesses rustled about and filled the new hall with chairs and installed the needed sound equipment. The afternoon session opened on time before an assembled audience that could never have gotten into the hall used that morning. Thus the Lord maneuvered matters: the suitable hall for the public meeting was held; the inadequate one for the other sessions was lost.

The remainder of the "Free Nation's" Assembly in Mexico city was unmarred by enemy opposition. A tremendous witness was given to the spiritually-famished people of that religionized city. The Sunday lecture was attended by nearly a thousand, of which six hundred were public. A total of 3,556 heard the lecture as it was delivered in all twelve of the assembly cities.

The reports from three other of the twelve Assembly cities are interesting, which reports are here quoted:

El Salto, Durango

"In order to get the theater desired the witnesses called on the mayor to get the necessary permission to hold a meeting of more than five persons. They were told to return a week before the convention was due to open. When the day arrived they presented themselves and were told that they would have to get permission from the governor of the state. After some delay the witnesses got the governor's permission and wired ahead that they had the permit, and the key to the theater was turned over to the ones in charge of the convention. When they arrived at El Salto they were informed that several of the witnesses had been beaten and stoned. As they neared the theater they could see that the street in front was crowded with modern-day Ammonites [totalitarian-minded ones] with sticks, stones, and some with knives, the common weapon used in Mexico. These 'lewd men' were waiting for the witnesses to leave the

hall to vent their hatred upon the Free Nation and its subjects. But the Author and Maker of freedom in the New World backs up those who are determined to 'stand fast in the liberty wherewith Christ has made them free'. Just as the meeting was due to break up a tremendous rainstorm started, and the 'goats', whose courage isn't even skin-deep, fled, like the cowards that they are, to cover. The witnesses left the hall and went to their various hotels and homes without any further incident that day. The second day more of the friends were attacked, and one sister had the dogs set on her and received several ugly bites, but aside from these minor attacks no further difficulties were experienced at El Salto.

Venustiano Carranza, Chiapas

"True to Jehovah's word, those who form part of the Free Nation are indeed a 'nation not desired' by the present evil world and its dupes. In Venustiano Carranza, as in several other places, a number of the witnesses were ill-treated and beaten, one of them being threatened by a demonized hoodlum who brandished a gun, shouting, 'Viva la religión.' What kind of 'religión' is it that has to be protected by armed force and mobbings? Certainly it's not Christianity, because Christ's teachings are opposed to such devilish tactics; therefore it must be the devil religion created by the mimic god in imitation of Christianity. To the true Christians, such action is not surprising, because they have been forewarned by their Leader. The Devil overdid himself, as usual, in raising up a mob against the freedom-lovers, and, as a result, some of the people of good-will who had been ensnared by religion had their eyes opened. The flesh brother of the convention servant, who is not a witness, took it upon himself to stand for freedom, and when a mob gathered about the governor's palace to demand that the assembly be broken up, he demanded of the governor that the religious priest be

brought to see why the assembly should be broken up. The mob didn't want him to talk, and tried to prevent it, but he drew his sword (he is a soldier) and made himself heard. The mob had demanded that the convention servant be jailed to prevent the assembly, but the convention servant's brother declared that if the convention servant were jailed he would bring in the priest too. As a result the mob's demands were ignored and the assembly went on as planned.

Monterrey, Nuevo Leon

"In Monterrey a hall with a seating capacity of several hundred was rented but the electricity was refused them on the grounds that 'temporary installations' cannot be made. A neighbor offered her services, and connections were made. On the twentieth [the assembly's opening day] her lights were cut suddenly without any reason or warning. Another hall was rented and the brethren had handbills printed explaining why the new location was necessary. These were put out by the information walkers and from door to door. Radio station XEH, the 'voice of Monterrey', also announced the new location; so we see that nothing Satan can do can interrupt the onward march of the Free Nation. An hour before the lecture the sound equipment failed. Another was rented and put in operation just in time for the lecture. Fifteen minutes after the last talk of the assembly the lights went out in the entire district! How Satan hates the light, literal as well as spiritual, is clearly demonstrated here. But Jehovah's command to 'arise, shine' was carried out in Monterrey the same as elsewhere, and the witnesses at no time are without the spiritual light, which is the most important for them."

Mexico's share in the "Free Nation's" Theocratic Assembly was indeed a blessed one. And the campaign of providing free education in Bible truth to which it gave fresh impetus will do much toward liberating honest-hearted

citizens of that land from the web of religious lies and superstition that the scheming, preying Catholic Church has spun around them. From Mexico it is reported that all the witnesses there are determined to shoot the arrows of truth into the demonized land of the enemy, not once, nor twice, nor three times, but until the final victory is won! They delight to administer to the enemy what the writer of the report was pleased to call the "Ehud shove", with the "sword of the spirit". (Judges 3:16-22; Ephesians 6:17) Henceforth, it seems, there will be no peace for the religionmongers from the cutting truths of God's Word. (Heb. 4:12) The all-powerful Jehovah has so ordained it: "There is no peace, saith the Lord, unto the wicked." —Isaiah 48:22; 57:21.

A Newark Woman's Dreams

◆ The demons make their approach to some minds while they are asleep and to others while they are in trances. A Newark, N. J., woman has twice suggested solutions to murder mysteries to the police of her city, the murders in both cases having taken place in Massachusetts, and in both cases the visions seemed to be substantially accurate pictures of what actually took place. It would be easy enough for the demons who know of a murder to impress some one or more minds with their knowledge. And they might also use their knowledge to cast suspicions on those who are entirely innocent. The safest and best course for the police, and for all, is to have nothing to do with demonism in any form.

Plywood Bathtubs Now

◆ You don't have to wait for plywood bathtubs. They are already being made and sold and are declared by the Bureau of Standards to stand up to their work very well. In the tests, which extended over thirty days, the tub was loaded and unloaded with scalding-hot water and dead weights 100 times.

Editing Facts of History

AT PRESENT, a great and successful campaign is under way to pervert the facts of history, but it yet remains undeniable that America was founded by people desirous to get away from religion as it was practiced in Europe, and made such a good stab at a solution of the problem that the United States Supreme Court decided that this is a Christian country. In view of the fact that religion and Christianity are the exact opposites, this was quite noteworthy.

The Bible defines both, and that definition we should accept. Religion means the doing of anything that is contrary to the will of Almighty God. Christianity means joyfully doing that which is in full harmony with the will of Almighty God.

It must be admitted, however, that America until recently has had a national religion, commonly referred to as "the worship of the Almighty Dollar". This religion was practiced all over the Western Hemisphere, with its center in Wall Street. It kept dictators in power all over Central and South America, and when they did not pay at the appointed time the United States Marines went around and collected the tribute that was due.

Religion is making headway. Bingo is illegal in Ohio, but it took just one week in Cincinnati for big religion to put city officials in their place, and make

them promise not to make any raids. The concordat specified that gambling awards must not exceed \$100; not more than 75 percent could go to the operators of the racket; no advertising of the illegal gambling oftener than once a quarter; police to be tipped off 24 hours ahead, so as to arrest any law-abiding citizen that might complain; no institution less than five years of age might operate the religious racket.

Then there is Charles Coughlin, religious rabble-rouser. He used Goebbels propaganda, word for word, demanded violence against any persons disagreeing with him, stated that he and his following, the Christian Front, could do in America what Franco did in Spain, and America is all ready for Greater St. Bartholomew which he envisages.

What religion has accomplished: Religion brought sin and death upon the human race. Religion brought about the destruction of the world by the Flood. Religion caused the confusion of languages. Religion has drenched the earth with human blood. Religion brought the downfall of the nation of Israel. Religion and its wicked agents, under the leadership of demons, are destroying the people and will shortly bring down the wrath of God Almighty upon the whole world in the greatest tribulation ever known.—G. A. Tarr, in the Portland (Maine) *Press Herald*.

Witnesses in Winter

THERE is no record that Jesus and His disciples discontinued their activity at any season of the year. Jehovah's witnesses today likewise continue active the year round. Some illustrations appear on the opposite page: 1. Publishers of the Kingdom gospel at Cadillac, Mich., doing some work in the rurals. 2. Pioneer C. F. Condart bringing "this gospel" to Idaho farmers. 3. J. O. Breh-

mer starting the car at 20° below zero at La Crosse, Wis., preparatory to a day in the work of preaching the good news. 4. Jehovah's Theocracy publishers in zero weather at Coon Rapids, Iowa. (Note the two three-year-old workers.) 5. Pioneer publishers at Toledo, Ohio, stepping from trailer to car, equipped for service. 6. Some more Toledo pioneers off to tell the good news.



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Witnesses in winter

Presenting "This Gospel of the Kingdom"

Position of the Roman Catholic Hierarchy Toward the Bible

(In Three Parts—Part 3)

AT THE beginning of the nineteenth century came the formation of Bible societies, not only in Great Britain (1804), but also in Germany (1806), Switzerland (1812), Finland (1812), Russia (1813), Holland (1813), Sweden (1814), Denmark (1814), Norway (1815), France (1818), and, of course, the United States (1804). Such Bible-publishing and -distributing societies reached a climax in the founding, in 1884, of the Watch Tower Bible and Tract Society, the most faithful and devoted upholder and publisher of God's Word, and the most bitterly opposed today by the Hierarchy. Such Bible movement mightily alarmed the Vatican Hierarchy, and ordinances or encyclicals

followed, forbidding the spreading of Protestant Bibles, to wit, by popes Pius VII, Leo XII, and Gregory XVI.

From the bull of Pius VII, issued June 12, 1816, to the primate of Poland, we quote:

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this *pestilence* as far as possible. . . . Of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you that whatever you can achieve by

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power, provide by counsel, or effect by authority, you will daily execute with the utmost earnestness. . . . *The Bible printed by heretics is to be numbered among prohibited books, conformably to the rules of the INDEX [Expurgatorius].*

The same pope, in 1819, issued his "infallible" bull against the use of the Scriptures in the schools of Ireland. The bull says:

Information has reached the ears of the sacred congregation that Bible Schools, supported by the funds of the heterodox, have been established in almost every part of Ireland; in which the inexperienced of both sexes are invested with the fatal poison of depraved doctrines. . . . Every possible exertion must therefore be made, to keep the youth away from these destructive schools. . . . Do you labor with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishment of Catholic schools throughout your diocese.

Pope Pius VII thus disclosed the real aim of the Hierarchy in sanctioning and setting up parochial schools in Great Britain and America, namely, to keep Catholic youth from getting their eyes opened to the unscriptural claims and practices of their religious clergy.

Later, in 1825, Leo XII said in a bull to the Roman Catholic clergy of Ireland:

It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously dispreaching itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well-known decree of the Council of Trent, this society has collected all its forces, and directs every means to one object:—to the translation, or rather to the perversion, of the Bible into the vernacular languages of all nations.

Still later pope Pius IX expressed anguish of heart at the success of the scattering of the written Word of God, the Bible. Said he:

Accursed be those very crafty and deceitful societies called Bible Societies, which thrust

the Bible into the hands of the inexperienced youth.

In 1886, at the Roman Catholic Plenary Council of Baltimore (Maryland, U.S.A.), presided over by the local archbishop, James Cardinal Gibbons, it was decreed that an approved Bible should be permitted in Catholic schools of the United States. While such grant of liberty was made, it was not actually the Bible that was wanted in the schools, but merely a display of liberty to have it there. We have yet to hear of the Bible as being in the parochial schools and that daily or regular readings are made therefrom for the instruction of the pupils. Such grant of liberty merely arms American Catholics with the argument that they are not forbidden the Bible or hindered from having it to read.

In 1941 a new Catholic translation of the "New Testament" (by the Roman Catholic Confraternity of Doctrine) was widely advertised in American newspapers to appear in June, and a door-to-door visitation campaign was announced to be carried on to introduce it into the homes of the Catholic population. The "Testament" made its appearance later than as advertised, and it is not known to have been followed up by the advertised campaign to put it in Roman Catholic homes. It is now reported in the newspapers that the United States Government is printing on its own presses hundreds of thousands of copies of the Roman Catholic "New Testament" for distribution freely to Roman Catholic men in the armed forces, to safeguard them, of course, from non-Catholic Bibles and Testaments, which it is a "mortal sin" for Catholics to read.

In certain editions of the Douay Bible version you will find (toward the front) letters or communications from several popes, which grant indulgences of so many days from "Purgatorial" suffering to Catholics making a daily reading of such edition of the Holy Scriptures. The evidence is that few members of that sect heed such encouragement, even if

possessing a copy of said Bible, there being such notable exceptions as Justice Frank Murphy of the United States Supreme Court, who is a regular Bible reader. Catholic Bible editions are accompanied by footnotes which give the clergy explanation on touchy Scripture verses according to Catholic viewpoint which it would be "*sin*" for the Catholic reader to ignore or to despise by taking a contrary interpretation.

By claiming to be the sole interpreter of the Scriptures the Hierarchy keeps a tight rein on even such Catholics as it grants the privilege to read its approved Bible version. Thereby it can counteract the enlightenment of the Sacred Word and can keep readers from getting away from the religious perversions of Bible teaching. Said a Toledo (Ohio) priest in a sermon in February, 1943:

The Catholic Church made the Bible; she has preserved it; and she interprets it. Others may read the Holy Scriptures—and they are urged to do so—but beyond this they have no right whatever in regard to it. Almighty God has placed this precious heritage exclusively in the hands of his Catholic church. [Toledo Blade, March 1, 1943]

Thus it is argued that the Bible is an authority only in Catholic hands; and that, 'just as a last will or other important document is accepted as genuine only when proved to be so by credible living witnesses, so only the Catholic edition of the Bible and the Catholic interpretation thereof may be received as authoritative.' In other words, 'you cannot trust what you read for yourself in the Bible; your powers of reason dare not be active while reading it.'

The argument is that there must be an infallible *earthly* authority to interpret the Bible, and that authority is the Roman Catholic sect. Says Cardinal Gibbons, when discussing the "Infallibility of the Popes", in Chapter XI of his book *The Faith of Our Fathers*:

In a word, the sovereign pontiff is to the Church, though in a more eminent degree,

what the Supreme Court is to the United States. We have an instrument called the Constitution of the United States, which is the charter of our civil rights and liberties. If a controversy arise regarding a constitutional clause, the question is referred, in the last resort, to the Supreme Court at Washington. The chief justice, with his associate judges, examines into the case, and then pronounces judgment upon it; and this decision is final, irrevocable and practically infallible. If there were no such court to settle constitutional questions, the Constitution itself would soon become a dead letter. Every litigant would conscientiously decide the dispute in his own favor and anarchy, separation and civil war would soon follow. But by means of this Supreme Court disputes are ended, and the political union of the states is perpetuated. . . . The revealed Word of God is the constitution of the Church. This is the Magna Charta of our Christian liberties. The Pope is the official guardian of our religious constitution, as the chief justice is the guardian of our civil constitution.

However, when trying to support the sectarian doctrine of a so-called "purgatory" for human souls after death, Cardinal Gibbons appeals, in the absence of proof from the Bible, to the traditions of the Roman Catholic religious fathers, and says: "This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom." By such tradition the cardinal denies and nullifies the Bible, which teaches to the direct contrary of human souls in a burning Purgatory. Thus Cardinal Gibbons disqualifies himself and all the Roman Catholic Hierarchy, which he represents, as interpreters and guardians of the Bible. (Matthew 15: 1-9) Such Hierarchy asserts that the Bible is not enough for faith, and that this is so because, as it claims, the Bible contains only part of the truth and hence must be added to by religious traditions; and that, together, the Bible *and* religious tradition constitute the whole body of truth. (Revelation 22: 18, 19) The Hierarchy also teaches that the pronouncements of the pope

from his seat of authority respecting matters of faith and morals are infallible and hence of equal authority with the Bible. The Hierarchy declares itself to be the living *magisterium* or teaching body, and so to be more important than the Bible, and that by simply abiding by what the Hierarchy says and dictates human creatures can be saved without the Bible.

From the foregoing survey of history it is definitely proved that the Roman Catholic Hierarchy is the deadly 'foe of the truth of the Holy Bible; that it endeavored to conceal the Bible truth from the people by letting that inspired Book lie hid under the shroud of dead languages; that only when forced to it by the production of the Bible by other hands and its circulation in popular languages among the common people did the Hierarchy allow for the translation of the Scriptures in the people's vernacular, and that only by Catholic authorities and with Hierarchy approbation; and that the readers of the Scriptures may draw no conclusions from the direct text of the Scriptures themselves except in harmony with the traditions and religious practices and rule of the Hierarchy. Directly opposite to the Hierarchy's position toward that sacred Book stands the Bible itself, even the Roman Catholic versions thereof, as it states at Psalm 118:105 (*Douay*) and 2 Timothy 3:14, 15 and 2 Peter 1:19-21. That fact is the very reason why the Hierarchy has adopted its declared position toward the Bible. It camouflages deceitfully its real opposition to that inspired Book.

The Bible needs not the Hierarchy to serve as credible living witnesses to its genuineness or authenticity. Christ Jesus and his apostles proved the authenticity of the ancient Hebrew Scriptures by quoting from or alluding to the various books thereof hundreds of times. The apostles and associates authenticated the Christian writings in Greek by attaching their names to them. The apostle Peter, at 2 Peter 3:15-17, testi-

fies to the existence of the apostle Paul's letters as inspired writings. The internal evidence of all these Christian writings, and their agreement one with another and with the ancient Hebrew Scriptures, prove their being inspired from the Lord. Jehovah God and Christ Jesus now act as heavenly Interpreters of all such inspired Scriptures by bringing to pass their fulfillment and then enlightening the minds of truly consecrated Christians to see and understand such fulfilled and clarified Scriptures.

A Dream Saves Two Lives

◆ A New York locksmith was called to open two safes at St. Anthony's Hall that had not been opened in 23 years. He planned to cut around the mechanism and then use a blow torch. His assistant begged him to not use the torch, but pick the lock, on account of a bad dream he had the night before that when opening a safe it blew up. The locksmith did as his assistant requested and found two sticks of dynamite in the safe. Nobody knows how they came there. What is the explanation? Demons knew the dynamite was there, and while the assistant's mind was out of his own control, i.e., while he was asleep, they conveyed the information to him, having in view the favorable publicity that would and did come to this dream as a result of their taking advantage of the situation. In this case both men would have been killed and St. Anthony's Hall would have been blown skyward if the demons had not turned the trick in the way they did. Probably they did not want the hall destroyed. It is claimed the hall is a fraternity house of Columbia University.

They Get Back Most of the Cars

◆ Of the 17,432 automobiles that were stolen in the United States in the first half of 1941, the police succeeded in recovering 16,541 almost right away. That is 94.9 percent, which is pretty good for the police and pretty bad for the thieves.

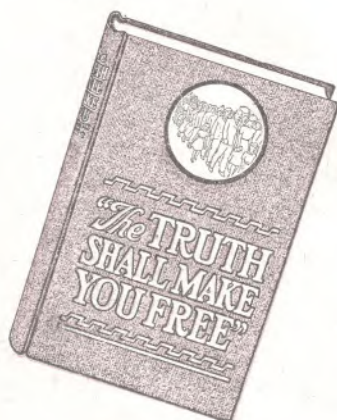
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A JOURNAL OF FACT, HOPE AND COURAGE

Fruit of Hitler Concordat

The tale of why the world now swims in blood

Ordination—True and False

God, not man, does all the real, true ordaining

The Truth Hurts

The Lutheran Companion gets caught in the net

Persecution in West Africa

An opportunity for Nigeria's new governor to act

Irenaeus of Lyon

His faithfulness shines after eighteen hundred years

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Notandum

The Pope Is Pro-Fascist

♦ The Roman Catholic Hierarchy is always for the aristocracy, always for the high and mighty, and always against the common people. It desires the restoration of Catholic monarchies, wherever such is possible, and the destruction of every republic.

It is interesting that just at this time the efforts of the controlled American press to put a halo on the Papacy are being upset. And the ones that are doing the upsetting are the ones that are pushing Hitler out of Russia, and so upsetting the plans exposed in the leading article in this issue of this magazine.

On February 1, the Russian government's newspaper *Izvestia* asserted that the pope's foreign policy had "earned the hatred and contempt of the Italian masses for supporting Fascism"; that "the disgraceful role the Vatican played in Hitler's and Mussolini's Spanish adventure is widely known"; that it was also known that Franco's Spain was the "image of the clerical states of post-war Europe" which the Vatican would like to see emerge from the present world war. It mentioned also that the Vatican was silent when Italy launched its "stab in the back" attack on France in June, 1940, and remarked on the fact that the Vatican was one of the first to recognize the Petain humbug regime at Vichy. It wound up by drawing attention to the hypocrisy of the present pope in his Christmas declaration of "impartial love of all peoples", which impartial love supported the Fascist states and sanctioned the destruction of other states.

This blast caught the *New York Times*. It had a column and a half trying to pin down the pope's skirts, but all to no avail. It quoted Sheen, O'Hara and Curley that the "Holy Father" was down on Nazism and Fascism, but they could not quote one word he had ever said against either; nor can anybody else.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, March 1, 1944

Number 638

The Fruit of Hitler's Concordat

Consequences of Ten Years' Operation, 1933-1943

(Concluded from last issue)

HITLER and the pope were on the march!

An emboldened Hitler next took Austria. By 1933 the Roman Clericals (the Austrian party devoted to discord and operated by a contingent of the pope's spy army and confessional priests) had delivered up the country to their liege lord at Vatican City, according to the Catholic authority C. F. Melville: "Above all, the Austrian Corporative State will be integrally and essentially a 'Catholic State'."

After Schuschnigg, who had followed Dollfuss, was reviled by Hitler, who had invited him to Berchtesgaden through the offices of Catholic von Papen, Hitler's army moved into Austria. "Hitler's troops entered Vienna to the pealing of the church bells." An interesting little item of this occupation was that Hitler placed much confidence in the Austrian Quisling-Catholic, Dr. Seyss-Inquart, the traitor who took charge of vanquished Holland, at its surrender to his confrere-religionist, Hitler (1940).

The Austrian Anschluss ("adherence", i. e., to Germany) was complete. That he was counting heavily upon the concordat at the time seems well borne out by the statement on good authority that when the German army moved into Austria they had a gasoline supply sufficient for a campaign of but ten days! Yet the trick was turned with Papal aid, and a stronger Germany emerged. The bluff was repeated at Munich, where England's Chamberlain played the appease-

ment role. Next in line was Czechoslovakia, whose western end, the Sudeten, was ceded to Hitler by the Four Power Accord (the Munich Pact) in September, 1938.

The Nazi technique had been achieved and perfected by internal dissension provoked by priests. Czechoslovakia, which runs like a finger between Poland and Austria-Hungary and pokes into east Germany, the creation of the Versailles architects, contained a small portion of old Germany, Sudeten, a semicircle around the ancient provinces of Moravia and Bohemia, in the center, and the backward and Catholic province of Slovakia on the east. The center provinces, especially Bohemia, were largely non-religious or Protestant, and had been the home of the martyred John Huss. Rome, therefore, wanted to destroy the country, and Germany wished to clear the road to the Ukraine, and approach closer to the Rumanian oil fields. The Vatican, therefore, ordered the Slovaks to howl for separation from the Czechs, just as the Sudeten Germans had cried for Hitler's intervention. "Separatist movements among the Slovaks and Ruthenians were openly encouraged." "During February 1939, Nazi-inspired separatist agitation in autonomous Slovakia and the Carpatho-Ukraine reached alarming proportions under the leadership respectively of Dr. Josef Tiso [a corrupt libertine] and Father Revay, both Catholic clergymen admittedly pro-Nazi." Because of his

sedition activities President Hacha dissolved the Slovakian cabinet, Tiso fled to Germany, and, just as the Austrian traitor Seyss-Inquart had done, invited Hitler to take over. The Nazi chief reciprocated by making Tiso (now dead) the premier, and later dictator. "Tiso, it will be recalled, is a Roman Catholic priest in good standing, who, after his pro-Hitler activities proved successful, was honored by the Vatican by being made a papal chamberlain." (*The Converted Catholic Magazine*, February, 1943) Some may find it a strange coincidence that this very same month, March, Cardinal Pacelli became Pope Pius XII.

At this time Pacelli and Hitler began to pat each other on the back and congratulate themselves at the easy manner in which they had duped the democracies, and bluffed their way to victory over about 28,000,000 people. They were now in position to put the squeeze on Hungary, Rumania, and especially Poland. East Prussia, Slovakia and Germany made a semicircle around Poland, with Russia on the eastern end. Poland, whose national reputation had many blemishes anyway, was made the victim of the Nazi-Jesuit technique by stories of "oppression" of German nationals within her borders. Then followed the punishment, and Germany, after cleverly spiking Soviet guns by giving Russia spoils which she intended to retake, smashed Poland. At dawn of September 1, 1939, the German armies crossed the Polish border, and, with the help of Pacelli's priesthood, rapidly subdued Poland.

Henceforth the dictator and the pope found it easier to spill blood than to bluff. England and France declared war in September. Albania had a few months earlier (April, 1939) been attacked by Italy; in November, 1939, the Russo-Finnish war began; and while the Anglo-French were watching their enemies across the Maginot-Siegfried (West Wall) line, on the dawn of April 9, the

German forces closed in upon Norway and Denmark, and another Catholic and puppet, Vidkun Quisling, native traitor, was harnessed with that monster of cruelty, Reichskommissar Josef Terboven, bringing untold terrors to the land of the Vikings. Among the acts of Catholic Terboven has been the refusal of paper to the Norwegian Bible Society.

The world is generally familiar with the destruction of the Netherlands, Belgium, and France, which were victims of the Nazi blitzkrieg of May and June, 1940. The campaign lasted only six weeks, during which the British were forced to evacuate a trapped French-British army of 335,000 men at Dunkirk; and Italy had been called in for the "easy kill".

Long before this humiliating defeat France had been betrayed to Papal greed for world domination. Catholicism had caused a rift, an open wound in the side of the republic since the days of Dreyfus, the Jewish officer who was sacrificed to Catholic intrigue, and finally acquitted of the treason actually committed by Catholic Esterhazy. Said the *New York Times* of French conditions then and now: "The clerical party was also the Royalist party, and for the most part those who supported the claim of the Church were also advocating the overthrow of the government." Three men, all Catholics, maneuvered the peace with Germany in June, 1940: Marshal Petain, whom the pope, rejoicing over France's overthrow, promptly dubbed "good Marshal Petain", Weygand, and none other than archtraitor and pious Catholic Pierre Laval. France could have fought on from Africa, and with her desert army and excellent navy intact might now have regained French soil. But the Catholics had determined upon a sellout. Pacelli had ordered capitulation, even as he had commanded it of Catholic Leopold, Belgian king, who surrendered without consulting his French and English allies. The incalculable advantages of the concordat to the

Nazis can be seen at every turn in European politics thenceforth.

Throughout the destruction of France, Pierre Laval, to this day in authority, was one of the chief tools of the Nazi-Papal conspirators. Says McCabe: "Laval is, after the Nazi leaders, the most loathed and loathsome man in Europe." According to the same authority, which is also admitted by *Collier's*, he is a Catholic, and, in 1935, was the first French cabinet officer in 70 years to visit the pope and kneel for his blessing. He received the honorary Papal insignia of Order of Pius IX (received also by Japanese Matsuoka); while his daughter, like Mussolini's, received the special Papal gift to ladies, a gold and coral rosary.

Led by Laval, a fifth column of Catholic structure, so easily formed by an organization with an army of unsuspected spies in the robes of religionists, had disintegrated France. Certain German paratroops were said to wear the garb of priests and nuns. Fifth columnists found the clerical garb their favorite costume; while clerics found the fifth column their favorite practice. They caused much devastation in Holland, holding open key bridges and capturing airports. Many of the French armed forces, falling back in retreat, expected to occupy pill-box defenses, only to find such locked and the keys thrown away. The French people know they were betrayed, and this adds unfathomed bitterness to the mourning for their millions of dead. When the Catholic Church has to reckon with the legions of her victims it will be a time dark with vengeance and flowing with gore!

The year 1940 was really the high-water mark for the Papal military

machine. Many will remember that Catholic priest O'Brien said that the Catholics "were ready prepared for 1940", with the view of taking over America. "Catholic-Fascists in Canada, led by Adrien Arcand and directed from the Vatican, intended to seize the Canadian government in 1940." (*Conspiracy Against Democracy*, pages 16-19)

The Catholic priest Curran, editor of

The Tablet (Catholic), published at Brooklyn, N. Y., is an ardent supporter of the so-called "Christian Front". In his support of lawbreakers he recently said: "It is about time we took over the newspapers of this country." Many of the big newspapers today fear to publish the

truth about Catholic Action because of the boycott methods constantly practiced by the Hierarchy. The effort of the Hierarchy did not quite succeed in 1940, but graves and burial trenches in many lands testified to the savagery of the attempt. Nor has she ceased to try. She possessed other weapons now discussed under

The Smoke-Screen of Press Collaboration

In another way she lent her aid to the Nazi partner, a field in which misinterpreting the Bible and a course of deception required to cover up her crimes had made her adept. The field of endeavor of which she was past master was the field of propaganda. Her armies could not easily get to America, so her fifth-column priesthood and controlled presses must flood those countries with deadly propaganda. How the American presses have been hoodwinked, bludgeoned and silenced by the Roman Catholic Church in a country which has nothing to fear from Papal disapproval is one of the outstanding disgraces of this decade. It is also proof that the power of Rome is



not based upon the little fortress of Vatican City, but on the superstitious fear thrust into the minds of subjects throughout the world. America is seen to be in the clutches of the Vatican autocracy, even as revealed by ex-Jesuit E. Boyd Barrett's book *Rome Stoops to Conquer*.

Because of that censorship it is likely that few readers have ever seen any of the information quoted herein, usually obscured even if published by a newspaper. Censorship is responsible for belief in such myths as the theme embroidered by Archbishop Spellman, and published in *Collier's*, that Franco is a "very sincere, serious and intelligent man", and such lies as "explanation" that the Spanish Rebellion was fought by Communists (Loyalists) against pious Catholics; that the pope is concerned with nothing but peace; that the Roman Catholic Church is fighting bitterly against Hitler (suggested by both Spellman and the N.C.W.C., and generally believed); that the Catholic Church is backing up the United Nations war effort; that the Roman Church does not meddle in temporal affairs (a thing which it does nothing else but); that although it may make mistakes it is generally on the side of right (while, on the contrary, it is vicious to the core, and what may appear as redeeming features are mere snares for the unwary); that it has the sole right to represent God and interpret the Bible (which claim is a blasphemous falsehood); and any other statements made in its favor. In the adulation campaign for Rome, the American press generally has been the foremost hireling.

The Catholic Church and all its pronouncements are considered inviolable, the "sacred cow" of journalism. No effort is ever made to point out inconsistencies, or sift the true from the false for the reader's benefit. This duty of interpreting naturally devolves upon editors and editorial staff writers; for reporters have neither the commission nor the time for calm meditation and study

required. It is therefore upon most American editors, with some notable exceptions such as the editor of the Baltimore *Sun*, that the gravest indictment falls.

Assuming that no information useful to the enemy has slipped through proper censorship, there is no AMERICAN reason why editors should hide any facts. As an example of what might be disclosed by alert editorship the following (in a syndicated column published July 30, 1943, in a number of newspapers) is cited:

Archbishop Spellman was secretary to the pope when, as Cardinal Pacelli, the pope was Vatican secretary of state, and he remains one of Pope Pius XII's most trusted confidants. All during the war, and until the New York archbishop left the United States, the two conferred regularly by transatlantic telephone at 1 p. m. on Wednesdays. These phone calls, never before publicized, are one of the anomalies of the war. Although this meant a telephonic hookup of two enemy countries, connections were made promptly and the conversations never censored or garbled—at least from our side.

The reader may now draw his own conclusions from a dispatch of sixteen months earlier:

March 8. Archbishop Francis J. Spellman celebrated Mass in St. Patrick's Cathedral in New York city. Roman Catholic reports say 2,600 men employed in the *telephone* and *communications* systems received the Roman communion at the Mass. [*The Monitor*, April 18, 1942]

A few editors have now waked up to what was done by the American press, particularly from 1936-1939, and this at the instance of the Hierarchy, to distort and falsify the real issues causing the Spanish Rebellion. That the Hierarchy has not given up the effort to glorify that unspeakable butcher, Franco, observe Spellman's praise during his recent visit. Spain is now a country in national mourning. The flower of its citizenry are tortured in Fascist jails,

or the more fortunate have found surcease in death. Spellman's recommendation for Franco can do the people little more harm, because the fiery lies of five or six years ago already have sealed the country's doom.

But it is a little more than a red-blooded American can stand to be told that when he listened to the Hierarchy's lies, sponsored by the press, and withheld all aid to the republic, callously watching the massacre of a free people, he served a good cause! That is just the tenor of the letters of the archbishop, and what our ambassador Hayes reiterates. "Franco is a very sincere, serious and intelligent man. He smiled . . ." (at Spellman) from behind a picture of Hitler. To this article Alexander H. Uhl, eyewitness during the siege of Madrid, wrote for *PM* a calm but indignant reply, in which he stated:

The Franco revolution was the revolution of Spain's landed proprietors, of Spain's reactionary clergy, of Spain's monarchical aristocracy and industrialists against the rising tide of democracy that had been rolling up each day stronger and stronger since World War I. [*PM*, October 11 and 14, 1943]

To this even the Catholic writers Lawrence Fernsworth and Bernano, reporting from the Spanish battlefields, agree. Englishman Gedye and Dutchman Van Paassen (*Days of Our Years*) also corroborate. Proving that the Hierarchy still is backing Franco, Priest Curran, editor of the *Brooklyn Tablet*, denounced *PM*'s mild article by Uhl as a "vicious attack upon Archbishop Spellman". There is no other fanatic so fanatical as the religious fanatic.

A few other weapons of propaganda employed by the Hierarchy, and published by the press without demanding advertisement rates, are the Papal bugle cry against Communism, now slightly fainter, the interminable "church pageants", festivals, functions, and eucharistic congresses, the pope's enormous

interest in and constant prayers for peace, and similar propaganda.

At this point it seems appropriate to consider the really high-voltage falsehood pandered without apology by a large section of the press: the asserted rift between the two leaders, whose actions have been followed herein, namely, Hitler and Pope Pius XII. Some editors accept such supposed struggle as an established fact, as the editorial writer of the *Pittsburgh Press* (September 24, 1942) who writes: "Because Hitler is the enemy of the Church on the one hand, and of political democracy on the other, it is to the mutual advantage of the pope and the president [Roosevelt] to work together now." Drew Pearson states: "Archbishop Spellman told friends that [the pope] manifested his contempt for Hitler and Mussolini in subtle ways." Others laud Pacelli as the qualified peace mentor, who is as fitted for the work as "the key to the lock".

It has been left to the National Catholic Welfare Conference to lay the important smoke-screen around the Nazi-Papal conspiracy, through its publication *The Nazi War Against the Catholic Church*. Page 17 of this 144-page booklet was quoted previously to prove, by their own admission, that a concordat was signed between Hitler and the pope. The publication has no pictures but the organization enlisted the service of *Look* magazine to embellish the theme with a good many photographs. (Issues of December 29, 1942, and January 12, 1943) Both articles in *Look* are admittedly based upon the N.C.W.C. publication. "Reports of Nazi persecution of the Roman Catholic Church" is a common subject in American publications and much purported "proof" is adduced. It is nonetheless propaganda and on a par with branding the Spanish Loyalists as all Communists.

One point, however, does require some clarification: the distinction between persecution of Catholics because of their

religion and *prosecution* of Catholics for espionage and other crimes. In many countries throughout the world priests and other Catholics have been rightfully prosecuted under the law because of felonious activities. *Consolation* has in the past remarked many instances where priests have been apprehended for spy activities in the Philippines, in the United States, in Canada, in England, Brazil, Cuba, and elsewhere.

Another case in point is the execution of Polish priests in Russia, when caught attempting to overthrow the government. Some priests were killed in Spain during the rebellion for similar reasons.

An instance of this sort also was the sensational trials (1936) of some two hundred Franciscan monks (276 were arrested) from Westphalia, particularly from the large monastery of Waldbreitbach, on charges of sodomy and seduction of feeble-minded girls. Waldbreitbach "was judicially proved to be a worse nest of corruption than is described in any medieval document".

Catholic papers fully endorsed the trials and the verdicts, and Germans in England, who had relatives and friends in the Catholic region and went to see them, told me that none of them questioned the guilt of the monks. In fine, the pope suppressed the Westphalian province of the friars, one of the largest branches of the Franciscan Order, for irregularities after about ten trials had been published. The details were appalling. Priests had systematically corrupted penitents in the confessional or used high positions in the church to corrupt boys. Friars had pleaded in excuse that on the leading feast days of the Church they had such orgies of drink . . . It is enough that all Germany read these infamies in the dailies and weeklies—a priest in Munich was arrested, at the complaint of Catholic parents, for discussing them in the confessional with girls of twelve and thirteen—and secessions from the [Catholic] Church multiplied. [*The Papacy in Politics Today*]

The same author relates that as a result the Catholic school attendance in

Munich alone fell from 36,404 to 19,266 in 1936. Also at this time the Nazis took over some of these charity institutions and even Catholics agreed that such corrupt guardians must be removed. However, it is reliably reported in other sources that Hitler himself stopped the trials against the monks.

In democratic lands such action on the part of the German government, and this without explaining the provocation, are brought to attention to bolster the claim of "Catholic Church persecution by the Nazis". No doubt the pope does consider the prosecution of the monks an act of persecution, because the Roman Church demands the sole right to deal with its prelates. (See Canon Law.) But the classification of punishment for such legal offenses as "religious persecution" in reality reveals the Hierarchy's tacit approval of crime.

Obviously the conviction of a pervert or the execution of a spy or murderer is not "religious persecution" unless the right to commit perversion, treachery and murder are among the approved tenets of the criminal's religion. If the Hierarchy persists in classing such statutory prosecution of the Catholic guilty as "religious persecution", then the crimes committed must be conceded as accepted practice of the Roman Catholic religion. In other words, if governmental prosecution of heinous offenders who happen to be members of the Roman Catholic Church is regarded as "persecution", then by the same reasoning it appears at once that the Hierarchy approves such deeds. Their practice in such cases is instanced by the harboring of John Surratt among the Papal Zouaves, whose mother Mary was executed for conspiracy in the assassination of Abraham Lincoln, and, after implicated, John, through the aid of priests in Canada, had fled to the Vatican. It thus appears that the news propaganda of the Hierarchy, instead of proving persecution-for-religion's-sake to the people of logical reasoning, simply testi-

fies further to their guilt. All the evidence in *Look* magazine and elsewhere, whether distorted as explained above or manufactured, can be brushed aside as smoke-screen propaganda to save the face of the Vatican that is so heavily involved with Hitler. Further proving this point, note the declaration of German bishops after Hitler's triumphs above described: "Berlin, June 6, 1940. Special meetings of the Roman Catholic bishops throughout Germany have resulted in a decision to hold thanksgiving masses for the German victory in Belgium and Flanders, it was reported today." (*Conspiracy Against Democracy*, page 19)

Three other items must be included in this discussion of Hierarchy-press collaboration in the Americas: (1) the decoration of American bishops and cardinals by dictators Mussolini and Franco in reward for their fulsome praise of such gangsters; (2) the Central American and South American propaganda, manufactured in Berlin, urging the return of those countries to Spanish rule, a role prearranged for Spain; and (3) the unanimous pro-Nazi thunderings, given press publicity, of American ambassadors and statesmen of the Catholic faith.

The award of medals to bishops and priests (1) by the dictators, it should be observed, was not limited to those of the United States, but is noted first, as highly significant of the great power of the Roman Church for Fascism in America. A very moving book, *What to Do with Italy*, written by two anti-Fascist Italian scholars, Professor Gaetano Salvemini, exile for freedom's sake, and George La Piana, professor of church history at Harvard, is highly recommended reading on the part the Roman Church played in saddling the Italian people with Fascism. Under the subhead "The Voice of America", page 61 on, they recount the terrible effectiveness of the campaign launched in the United States by financiers, such as Otto

Kahn, and cardinals and archbishops of the Roman Catholic Church.

The eminent Salvemini, in a previous publication, had listed seven cardinal archbishops, 23 archbishops, 44 bishops of the Italian hierarchy, in addition to the pope, who supported Fascism and the Ethiopian War. (*No Friend of Democracy*, p. 16) Such propaganda, he shows, was taken up by the American hierarchy. Said Cardinal O'Connell, of Boston: "Italy was in process of undergoing a marvelous transformation since Benito Mussolini had seized the reins of government. . . . I see perfect order, cleanliness, work, industrial development." (*What to Do with Italy*, p. 68) He received a high Fascist decoration.

Cardinal Dougherty, of Philadelphia, spoke "exalting religion and Fascist Italy", and applauded a priest who referred to "the admirable work of the Duce and the Fascist government". "Cardinal Hayes of New York [deceased] was the special object of Mussolini's affection, since the Duce four times presented his eminence with decorations, each higher than the one preceding, all of which the cardinal accepted with high praise for the Duce." (P. 69)

He sums up the work of Rome's American representatives as follows:

We need not descend to mere archbishops and bishops, many of whom received, at one time or another, decorations from the Fascist government as a sign of appreciation for their co-operation in creating a halo of greatness and almost of holiness around the head of the Duce and for their fostering among American Catholics and non-Catholics the cause of Italian Fascism. [P. 69]

Other Americans of Catholic leanings joined the adulators of Mussolini, who are castigated by the rapier thrust:

When, as here, ignorance, stupidity, and insincerity reach the sublime, they should, and do, command our admiration. [P. 75]

Decorations from "Father" Franco were also generously sprinkled about in America. The reasons for this have been

discussed previously. That the "Church" still reveres Franco is apparent from the letters of Archbishop Spellman, published in *Collier's*. As to Hitler, the Hierarchy, except Coughlin and Curran, who have boldly championed him, and this at Rome's secret direction, has been more cautious. But praise for Hitler's allies Franco, Mussolini, and Salazar, Catholic dictator of Portugal, reveals their real position.

Turning now to South American and Central American co-ordination (2), it is not amiss to open with a newscast (Overseas News Agency, January 4, 1943):

Prelates of the Catholic church in Argentina have just been honored by an order in Spain, emphasizing the role of the clergy in Spain's efforts to recover its influence in Latin America under the sign of the *Hispanidad*. Cardinal Copello, archbishop of Buenos Aires, who is head of the Argentine hierarchy, was made a 'Preferred Dignitary' by the Brotherhood of the Sagrado Femur of Santiago de Compostela of Spain [Brotherhood of the Holy Thigh of James of Compostella], while all other Argentine archbishops and bishops were made "Honorary Dignitaries". In the German-speaking regions of Argentina, the priesthood has in many cases used the pulpit to preach Nazism.

Mark now the facts that none other than Eugenio Pacelli made a trip to Latin America in 1934, and to North America and South America in 1936. *Time* magazine reported the latter trip, which included a visit to Hyde Park, N. Y. Those who have read the article will not find it strange that Buenos Aires was selected as South American headquarters for the German Gestapo, and that Mexican priests fought an open war for Nazism.

It has been publicly and officially stated many times that a large portion of the Mexican [Catholic] clergy is anti-democratic and pro-totalitarian, and that some members of it have even acted as Axis agents to aid Hitler and Franco in their "spiritual recon-

quest of Latin America". [Betty Kirk, *Covering the Mexican Front*, p. 126]

Condemning press censorship, Miss Kirk adds, "The subject is inflammable because the whole truth is seldom told about it." [P. 128]

It is not necessary to go into the Roman Catholic Church's activities in Central America and South America, which indeed form a black chapter in a history of blackness. The general rule there has been that "the power of the Church is in inverse ratio to the spread of education". Let it be noted here merely that it was because of this great power in the South American countries that the visionary connections with the Spanish monarchists could be exploited by Hitler and Pacelli.

Spain was therefore regarded as a key position both for geography and for propaganda. From Spain could go ships to Africa visible across Gibraltar. From Spain could go planes to Dakar or some other base, to the bulge of South America, where a southern fortress could be built against Panama and the hated United States. In the "Spanish" islands, and in the "Spanish Americas", bases for submarines could be built and observers stationed. *Falange*, quoted below, reveals a startling plot:

The Caribbean is one of the graveyards of the United Nations shipping in the Atlantic. Between Miami and Venezuela, the Axis, through the Falanges of Cuba, Santo Domingo, Puerto Rico, and the Vichysois of Martinique, maintains an almost unbroken chain of observation posts and secret radio stations in constant contact with Nazi submarine and surface raiders. The northern coast of Venezuela is infested with hundreds of Falangist agents, many of whom have casually and without ecclesiastical authority [the writer means the Hierarchy has denied giving this authority] donned the robes of priests, whose radio instructions lead Nazi submarines across the paths of United Nations oil tankers. . . . At Teneriffe the fuel carried by these neutral Spanish ships is transferred to the storage

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tanks of the great submarine base the German navy started to construct in 1937. This Canary Islands depot not only fuels Nazi submarines but also transfers vast quantities of oil to Italian and German tankers which visit the port regularly. . . . A newer German submarine base is serviced by the Spanish tankers which call at Vigo, in Galicia, an important port near the Portuguese border. Vigo is more than a German submarine base, however. It is also the city which harbors the chief southern European headquarters of German Intelligence. The Nazis maintain naval fueling stations at Ceuta, Melilla, Cadiz, and Tangiers, as well as emergency air bases for all Axis aircraft. These bases, too, are serviced by the tankers which ply blithely between the Caribbean and Spain. [Pages 207, 248]

***And from Germany, via Spain, Would
Belch the Propaganda of Domination!***

Religious hatred was fanned. No doubt remains that the opposition to Protestant missionaries was considered an adjunct to cutting all ties with the United States. South America was to be divided in opposition to the Monroe Doctrine, both by religious prejudice and by military invasion, from the kindred republic of the north. The mailed fist of Nazism, which is Catholicism, which is Romanism, was for strategic reasons draped in Spanish colors, and taught to gesture in the Spanish language. These trappings were much like the orange juice poured, before taking, upon the heavily sinuous castor oil.

The steps involved are intriguingly detailed in Allan Chase's *Falange, The Axis Secret Army in the Americas*. Proof that over a million trained enemies, not including priests, of the United States are now actively engaged in undercover warfare in both North America and South America is offered in this sensational book. It contains material from over 2,000 documents from secret Axis strong boxes in the Americas. The book proves that the Falange was the creation of the cabal backing Hitler, among them the I. G. Farben Chemical

Trust Company, Fritz Thyssen, Franz von Papen, the banker Baron von Schroeder, and bitter genius of both military and espionage campaigns, General Wilhelm von Faupel. To him was entrusted Der Auslands Falange.

Von Faupel said in Spanish:

Our movement incarnates a Catholic sense of life—the glorious and predominant tradition of Spain—and shall incorporate it to *national* reconstruction. The clergy and the state shall work together.

This was made the 25th article of the Falangist program, a set of principles similar to those of the Nazi. Then, according to article 3, Spain was promoted throughout the world as “the spiritual axle of the Spanish world”.

According to Chase, and this is substantially corroborated by the heavy Papal-Nazi aid to Franco, von Faupel, having planned it in advance that Spain should be an enemy flank to France, and a stepping stone to America, threw the rebellion machinery in motion in the summer of 1936. “Spain,” Goering declared, “is the key to two continents.” Again referring to that massacre witnessed by an indifferent world, note Chase's description:

In vain, day after day, the bleeding Republic appealed to the statesmen of the world for simple, elementary justice—for the mere right to purchase, for gold, arms with which to defend itself. The Republic chose as its earliest battle cry: “Make Madrid the Tomb of Fascism!” But the statesmen of Europe, at that time, were individuals named Chamberlain, Daladier, Blum, Hoare, Laval, Halifax. [P. 23]

It is thus observed that Germany not only designed the Falange, but wrought Fascist Spain with the German army (Condor Legion). Just how this Falangist propaganda was disseminated is graphically described in connection with its betrayal of the Philippines:

These radio programs were amazing. At the time del Castano arrived in Manila, for example, the Ateneo de Manila, one of the

exclusive Spanish private schools, was doing a series on the ideal corporate state of Portugal's Salazar. This was the familiar clerico-Fascist line of all good Axis propagandists in Catholic countries. Within time, del Castano was to hear programs contrasting the American pioneers and the Spanish conquistadores so cleverly that the listeners gained the impression that the pioneers who explored with Boone were drunken desperadoes while the soldiers who pillaged with Pizarro were hymn-singing abstainers. [*Falange*, p. 42]

The tie between Germany and Japan is made certain by a number of facts such as the accusation by Gonzalez, governor of Jalisco, Mexico:

"Some of the clergy are making an absurd and ridiculous campaign from the pulpit against the organization of our national defense. We must erase from the conscience of many people their belief in the false doctrines that are being preached to them that Mexico should be allied with Germany and Japan, 'because they are the defenders of religion in the world'." [*Covering the Mexican Front*, p. 126]

Both Allan Chase and Miss Kirk disclose that the Mexican Sinarquist movement is of German-Papal origin.

The above gives an inkling to abundant proof that Japan is also in Papal employ. Previous issues of *Consolation* reveal priests arrested for espionage in the Philippines. A few other facts briefly sketched:

Japanese make good Catholics. [*Catholic Missions*, November 1939]

The Catholic bishop of Manila and the Papal representative in the Philippines had joined in co-operation with the Japanese for creation of the "New Order" in Asia, and had urged island Catholics to do likewise. [*New York Times*, February 4, 1942]

For the first time since diplomatic relations were established between Japan and the Vatican [which occurred after Pearl Harbor], the correspondent of the Tokyo newspaper *Nichi Nichi* was received in audience by Pope Pius XII, it was announced today. [*Oregon Journal*, August 3, 1942]

"Japan Strikes at Freemasonry," [item from *Masonic Journal*, November 2, 1943, divulging Jesuit pattern]; "Vatican City-Tokyo Radio Link Revealed" [AP Dispatch of August 23, 1943]; "The Japanese . . . were very solicitous about the Roman Catholic Church. On the first Sunday after landing in Manila, Japanese soldiers marched to Mass, filling all the churches and chapels." [*The Reader's Digest* résumé of *The Nation* article, "The Philippines Under the Japanese Boot Heel," September 1943]

In view of this preponderance of evidence our readers will be able to detect the Jesuit effrontery of [Catholic] "Bishop Quinn, Eyewitness, Reveals Jap Atrocities Hit New Low After Raid". (Los Angeles *Examiner*, October 24, 1943) The dirt is harder to locate when the dust is stirred!

Most recent newscast bombshell, whose explosion was muffled by an obsequious press who subdued it in an inconspicuous corner of their papers, if published at all, exposing the clandestine love between the pious pope and his political paramour, sneak-attacking Japan, came over the wires of the Associated Press January 10, 1944. It should convince the most obstinate hold-out of the Vatican's complicity with the Axis. The Florida *Times-Union*, January 11, 1944, carried the scanty dispatch, as follows:

A Berlin domestic broadcast recorded tonight by CBS quoted a Manila dispatch as saying the Japanese-sponsored government of the Philippines "has now been recognized by the Vatican". It did not elaborate.

Thus Japanese-aggression conquests receive the Papal stamp of approval, and the excluded United States gets a slap in the face.

Parenthetically it is here observed that also among the category of Hitler sympathizers can be listed those Catholic saboteurs of United Nations war effort, Ireland (Southern) and the Canadian province of Quebec. A British officer reported to the writer that RAF fliers had been stoned in Quebec, "because they

bombed Rome." As to Ireland, Cardinal MacRory, Roman Catholic archbishop of Armagh, protested violently because the country was "overrun by British and United States soldiers against the will of the nation". The year following he visualized great danger to the pope during the British-American invasion. 'Only heaven knows what dangers of possible disaster await Pope Pius XII,' said MacRory, 'whose country is now overrun by strangers.' (*Buffalo Courier Journal*, October 13, 1943) From this and the armed protection given him by the Nazis it does not appear that the pope welcomes any liberation from Nazi-Fascism.

Countries throughout the globe thus suffer the effects of the Nazi virus. Conceived in Rome, cultured in the laboratories of Germany, it is spread by the combined organizations of Hitler and Pope Pius XII, agreeable to the binding concordat of 1933. An article of limited length can barely plow the surface of the vast field of evidence. Many of the books opening up this international intrigue have, although fully documented, the fascination of mystery novels. The authorities listed here will be of great interest to those wishing further details. Consideration is now given to point (3), the parallel activities of Catholic ambassadors and diplomats.

It will, no doubt, come as a surprise for many to learn that the following American ambassadors to foreign countries are Catholics: William Donovan, "roving ambassador" in southeastern Europe (later made head of Office of Strategic Service); Admiral Leahy, ambassador to Vichy, France; Carleton J. Hayes, ambassador to Franco-Spain; Patrick J. Hurley, diplomatic representative to New Zealand and the whole Southwest Pacific area; Robert Murphy, minister to North Africa; Jefferson Caffrey, ambassador to Brazil, described by the Catholic Press as "a classical type of American Catholic".

The work of some of these men is an

open scandal, and that of the others may be guessed. Ambassador Hayes in Spain is supplying what little is necessary to be added in friendly words to the United States' \$100,000,000 loan to appease Franco. Franco has accepted this donation with a smile and continues to do a whopping business with Germany. Caffrey is pictured in close conversation with Archbishop Antonio Cabral, who is telling him, according to the caption, "Protestant propaganda arouses antipathy and resentment against the United States of America." (*The Converted Catholic Magazine*, March, 1943)

Since his appointment as minister to North Africa, Jesuit-trained Robert Murphy, educated at Marquette and Georgetown's Foreign Service School, has been a close collaborator with French Fascists, Marcel Peyrouton, Lemaigre-Dubreuil, and the Fascist generals, such as Giraud. Supposedly democratic, Giraud has disfranchised Jews, declared Nazism good, is Catholic, was entertained by Georgetown University. In view of these facts, "Giraud's brilliant escape from a Nazi prison" was probably maneuvered by the Hierarchy, with German connivance. The deplorable conditions thus brought about by the Hierarchy in North Africa by the ministrations of Murphy are protested by radio commentator Johannes Steel:

Hundreds of Vichy sympathizers, appointees of the Berlin-controlled Vichy government, remain in charge of civil administration in the French colonial empire. Hundreds of Nazi agents, arrested in the first days of the American landing, have since been turned over to these Fascist Frenchmen for civil investigation and prosecution. Instead of prosecuting these Nazi agents, the French are only keeping them under observation. . . . Thousands of political refugees, sworn and tested enemies of the Nazis, are still in prisons and concentration camps, more than two months after the landing of the Allied army of "liberation".

Some authorities suspect a similar

sell-out in Italy, with "ace compromiser Adolph A. Berle", Catholic-minded, maneuvering relations. The "National Whirligig" syndicated article discusses this possibility under the subhead "Bribe", in which is revealed that the state department in August, refusing to "co-operate with such recognized liberals as Count Carlo Sforza, former *Rome* foreign minister", has been dickering with the discredited King Victor Emmanuel, Count Ciano (Mussolini's son-in-law, recently executed), and Emmanuel's new foreign minister, Baron Raffaele Guariglia, former crony of traitor Pierre Laval.

It would seem that America would no longer resort to Catholic diplomats since Joseph P. Kennedy, former ambassador to England, was virtually invited to depart because of his pro-Nazi sentiments, and who stated while still in London: "I can't make head or tail of what this war's all about. If you can find out why the British are standing up against the Nazis, you are a better man than I am." (*PM*) Then there was ambassador John Cudahy, who went to Berlin, thence to Vatican City, after the Belgian king's surrender, and who paid a later visit to Hitler, and was described by *PM* as "boosting Nazi propaganda".

Another Papal favorite was William C. Bullitt, ambassador to France until her fateful demise, another character at the scene of the crime. Ardent Romanist, he is reported as appealing for funds to assist a Catholic Church in the Soviet, the only one "to which a foreigner may go freely to mass".

J. A. Kensit, in an open letter to Archbishop Hinsley, (now deceased) Roman Catholic primate of England, baldly accuses all of these Catholic ambassadors of complicity in the successful Nazi aggressions on the continent.

It was doubtless a knowledge of some of the great bulk of evidence on the subject that led the unnamed New Dealers, as reported by Washington

Times-Herald, to have "frankly said that Catholics are not to be trusted because of their pre-Pearl Harbor position".

The unanimous voice of Catholic prelates and diplomats is thus raised, with much newspaper amplification, in behalf of Nazism.

Before considering the only way of escape from the religious shedders of blood, it is noteworthy that the desolation of the conquered does not end with surrender. Against France Papal hatred has burned fiercely since the Revolution of 1789, which struck down much of the aristocratic priesthood. The resultant spread of freedom was hated like a plague. This may account for the war of extermination which is continued by the Hierarchy in that wretched land. According to many authorities the Germans are purposefully and fiendishly annihilating the strength of France. Malnutrition, deportation, especially of males, and executions have brought a total decrease in French population of over three million in the last four years. ("*PIC*," December 7, 1943) A broadcast of December 8, 1943, stated that in order to block French aid to United Nations invasion forces, Frenchmen of military age have been catalogued for deportation or execution. The Nazis and their pope do not intend that France shall again stand in the way of their advance to world domination.

Another atrocious practice adopted from the Jesuits is the continued looting and killing of Jews. Judaism must also be destroyed. That the wholesale butchery is unabated, declares an eyewitness report of the massacre of 80,000 Jews of Kiev when the Nazis occupied that portion of the Soviet. The Jews were called to report with their valuables supposedly for deportation, then robbed and "placed on platforms in relays, machine-gunned by Nazis". The dispatch relates the further horror of burning the bodies:

The Germans brought iron fences from a Jewish cemetery near by and we succeeded in

building a furnace which would burn furiously. Seven hundred bodies were piled on one layer and then a new layer would be started. This continued until there were approximately 3,800 bodies in one furnace. Then gasoline was poured over the entire mass of wood and bodies, and the pile was set afire. The second furnace we made contained some 1,500 bodies. The bodies were those of men, women and children. [Los Angeles *Examiner*, November 29, 1943]

These facts, among many recorded in the dailies, are adduced to show the horrible concordat is still bearing fruit.

In many circles where the complicity between Nazi chief and Papal leader is known it is nevertheless considered expedient to soft-pedal or hide the known facts. In most instances this is due to Catholic pressure. But in rare cases such course of timidity seems dictated by the commendable, if short-sighted motive of preventing a rift in democratic forces. The thought is: "Play down the Papal alliance with Nazism in order to retain the loyalty to democracy of Catholics among the United Nations." The foolishness of this position is that the Roman Catholic Hierarchy, with its legions of confessional priests, is in far better position to inform its population than is the public press. Their counsel or command can go forth without interruption at any time. It appears, however, that the Hierarchy prefers to cast its people of all lands into the maelstrom of war, uninstructed, and then seek a position of dominance when all are exhausted. Her aims, supported by the Scriptural evidence, are fully disclosed in the lecture "Peace—Can It Last?" available now in printed form. This document proves that the pope will be the chief delegate at the coming peace table. Failing the conspiracy with Nazism the harlot of religion will nevertheless govern all nations briefly.—Revelation 17.

These facts will cause some to reason: "If the Hierarchy cannot be stopped by human efforts, why resist them? Why attempt to expose them? If, by all accounts,

they are scheduled to win, would it not be more expedient to take their side and thus avoid punishment?" This reasoning is fallacy chiefly because it does not take into consideration the Lord's announced vengeance against religion, foremost of which is Rome's. God warns to come out of that institution in order to avoid the evil He will inflict upon hypocritical religion in the coming squaring of accounts at Armageddon.—Revelation 18:4.

On the other hand, lining up with Rome is no assurance of safety. Millions of Catholics are dying yearly in the battle for world domination. Nor is it any defense to a nation to protect a spy within its bosom. Therefore it is particularly in behalf of the Catholic people that this exposé is written. It is not a criticism of Catholic population, the chief sufferers. Their Catholicism was learned at their mother's knee, who in turn had learned it from their forefathers, down through many generations.

In friendly warning the facts are given to those who have supported an organization which has been to their hurt. Let the evidence be regarded not as an offensive attack upon Catholics, but as an indictment of religion's autocrats and dictators. With such men Jehovah has a controversy! It therefore behooves the people to give them a wide berth of avoidance. They have sown for the people nothing but the fruit of destruction, the chief fruit of the concordat, and have no just claim upon the population they have mercilessly given to the slaughter. Harsh words? Note how the Scriptures foretold their heartless cruelty: "If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death." (Job 27:14,15) (*The New World*, page 263) This now befalls, and will continue to befall, the Hierarchy's children. The question then becomes: Why provoke the Lord's displeasure by supporting His doomed enemy? Why

stay on the sinking ship, which can offer no safety, which deserves no aid? Examine the imagined duty inherited from superstitious parents, and careful analysis will disclose the ugly form of fear. This fear is not of God: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. God is love." (1 John 4:18,8) Let all who now observe the savage treachery of religion turn to Jehovah for protection, even as Jesus exhorted.—Matthew 24.

Conclusion

Reviewing all the evidence, convincing proof appears of the politico-religious ring, seeking world domination, whose purpose was confirmed and sealed by the 1933 concordat between Hitler and the pope. Advancing when the democracies suffered from crises which largely pre-occupied them with domestic difficulties, Nazism found world conditions ripe for growth. Timing, unexpectedness, and the green-go light of Papal blessing contributed tremendous power to Hitler's legions. Fully trusting in religious support Hitler marched. His panzers were performance tools of the concordat. Looking for the approval of their chiefs, the Nazi-Catholic armies thrust in the sickle of destruction, reaping abundant and bloody fruit of Hitler's concordat.

The religious dictator of Vatican City, Eugenio Pacelli, fulfilled his part with zeal. Since Papal hopes and ambitions for world domination now rested upon Hitler, the "White Knight", the "Sword of the Church", all the facilities of Rome's vast organization, its clerical masters of propaganda, espionage and deception, were placed at Nazi disposal.

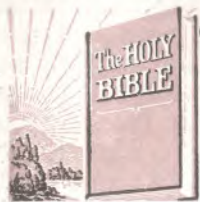
Nazism, Fascism, the Falange, the Synarchismo, the Shinto, names of slavery, became the bugle cry of Rome's representatives. Those who clamor for it do well to consider the conditions in these countries, such as Spain, Germany,

and Japan, which have adopted the above symbols of the pope's "New Order" as approved founder-members. Not even Spellman could conceal the wretchedness of Spain, after five years of Fascist rule. The promoters, however, have been shrewd at the selection of slogans, cunningly able to produce confusing propaganda, skillful at change of name and dress, while *constant* in the destruction of men's rights. The prelate, the Japanese, the press, the diplomat, and the clerical spy received simultaneous orders from their religious head to wage a "holy war" for Nazism. The fifth column and the other four went to work instantler!

Hitler would have been powerless without this aid. The pope, on the other hand, required a Catholic for his tool because "the sword" must install Roman Catholic Church power, waning especially where democracy had made inroads, in every nation conquered. Hitler has done that! Hitler is Catholic, has consecrated the German army to Catholic aggressive aims of long standing, and fulfilled the concordat in every major respect. Asserted rifts between religionist and dictator are not supported by any proof worthy of mention.

However serious the charge, it is not intended as a criticism of Catholics. Any indictment that comes to the minds of those who have considered the facts should be directed at the organization which has abused more Catholics than any others. If received as meant, the information is a friendly warning to Catholics and other men of the death-dealing traps of religion.

Almighty Jehovah is the Settler of all accounts. His day of reckoning against religion is the imminent battle of Armageddon. Neither support nor comfort for religious Rome is worth the price of being thus found consorting with His enemy when the Lord strikes! Flee the bloody house of Rome before the fatal day! Flee, as Jesus urged, while there is yet time!



“THY WORD IS TRUTH”

—John 17:17

Ordination—True and False

THE noblest, highest and most worthy of all occupations is that of serving the Almighty God as His minister. On the other hand, the most contemptible and despicable of all occupations in the sight of God and honest men is that of *falsely* claiming to preach and teach God's Word. It is the duty of this journal to champion the former and condemn and expose the latter. In this effort, the profound words of Thomas Jefferson, often spoken of as the “father of American democracy”, as contained in the Virginia Statute for Religious Freedom (Virginia Code, Section 34), offer the good assurance, to wit, that:

... truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

Among all Scriptural subjects, the mind of the people is more muddled, uncertain and confused on the subject of ministerial ordination than on any other. It is therefore timely that a short inquiry be made into the history of the subject.

The only source of authority on this subject is the Word of God himself, that is, the Bible. When Jehovah was directing the affairs of His covenant people, the nation of Israel, how were the prophets ordained?

Upon examination of the Scriptural record it will be found that in no instance was their ordination accompanied by any

sort of religious ceremony or “hocus-pocus”. These faithful men were chosen and ordained as prophets in Israel by Jehovah God, and man had no part therein. Moses received his appointment or ordination from Jehovah God at the foot of Mount Horeb when Jehovah spoke to him from the burning bush. (Exodus, chapter 3) David was chosen by Jehovah to “feed . . . his people” while David was a mere shepherd lad. (Psalm 78:70,71) Jeremiah plainly states that he was ordained to preach by Jehovah God. (Jeremiah, chapter 1) Likewise, the prophet Elisha received his ordination from Jehovah though he was but a humble farmer.—1 Kings 19:16, 19-21; 2 Kings 2:9-15.

It will be noted that none of these faithful men had attended any theological seminary or other institution where professional preachers were educated and turned out. In each instance God chose them because of their humble and honest heart. Their ordination and service as ministers of Jehovah foreshadowed the Great Minister who was yet to come.

The Son of Jehovah God was born in a rude stable and was raised as a carpenter's son. Never did He attend any parochial or ecclesiastical school. He had been taught and educated for the ministry by His earthly parents at home. He had been brought up “in the nurture and admonition of the Lord”. (Ephesians 6:4; Deuteronomy 6:4-7; Mark 6:2; Luke 2:39-52; 4:22) He was ordained by Almighty God, who accepted His unbreakable agreement to serve Him and bear witness to the truth. (John 8:25-32; 18:37; Hebrews 10:5-10) This agreement was symbolized by water baptism, and thereupon He became ordained to preach “this gospel of the kingdom”. (John 1:29-34; Matthew 3:13-17; 24:14; Acts 10:37, 38) After symbolizing His consecration to God by baptism in the river Jordan, at which time He was ordained, Jesus publicly stated the authority of His ordination by reading

from Isaiah 61:1, 2: 'The spirit of the Lord [Jehovah] is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'—Luke 4:17-19.

Jesus did not call upon the well-educated clergy, scribes and Pharisees of that day who had been trained in ecclesiastical seminaries, but chiefly He called upon the "unlearned and ignorant men" (Acts 4:13; 1 Corinthians 1:26-29; James 2:5) to be His ordained ministers. His apostles were merely authorized or 'anointed', which is synonymous with the word *ordained*. This latter word, according to the best dictionaries, means simply "to establish by appointment", "to appoint or establish." Concerning this the *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, McClintock & Strong, Volume VII, page 411, says:

Ordination . . . is the ceremony by which an individual is set apart to an order or office of the Christian ministry. . . . In a broader, and in fact its only important sense, . . . the appointment or designation of a person to a ministerial office, whether with or without attendant ceremonies. The term ordination is derived directly from the Latin *ordinatio*, signifying, with reference to things or affairs, a setting in order, an establishment, an edict, and with reference to men, an appointment to office. . . . A scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that *neither the Lord Jesus Christ nor any of his disciples gave specific commands or declaration in reference to ordination.*

Perhaps one of the most notable ordinations in the Bible is that of the apostle Paul. Here again the appointment or *ordination* came directly from the true "Higher Powers", Jehovah God and Christ Jesus, without the interposition

of any human authority. He was directed specifically to preach the gospel of the Kingdom to all the Gentiles as well as the Jews, such divine appointment being given as he journeyed on the way to Damascus. (Acts 9:1-9) Thereafter Paul regarded himself as an ordained minister, saying: "Paul, an apostle, (*not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead*)." (Galatians 1:1) Also in his epistle to the Romans (Romans 1:1) he introduced himself as "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God".

When Christ Jesus ordained His twelve apostles as ministers, there is no account of any ordination ceremony being performed. The account simply says: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3:14) This same text in the *Diaglott* translation from the original Greek is rendered, "he *appointed* twelve"; which further indicates the lack of ceremony.

"Laying On of Hands"

After the death of Jesus, the apostles were commissioned by the holy spirit to carry forward and expand the work started by their Master, Christ Jesus. The apostles constituted the central earthly body from which all of the ministerial work was directed. (Acts 15:2-30) These faithful men were given extraordinary powers to accomplish this work, among which was the authority to baptize and to appoint ministers. When one was consecrated to the Lord and devoted to His service, his appointment to special positions of service was often indicated by the apostles' putting their hands upon him. (Acts 6:1-6; Acts 19:5-7) When Barnabas and Saul were appointed or ordained as ministers the "Higher Powers", Jehovah God and Christ Jesus, first actually bestowed the spiritual ordination upon these faithful men and then directed the organization to "sepa-

rate me Barnabas and Saul for the work whereunto I have called them". (Acts 13:1-3) Commenting on this arrangement, McClintock & Strong's *Cyclopedia*, Volume VII, pages 413, 414, says:

It [the church] grew rapidly by the addition of regenerated believers, many of whom, in proportion to the demands of its widening work, were called of God . . . to preach to others the same gospel that had become to them the power of God unto salvation. The function of the church, therefore, as to ordination was not to create or bestow the gift of the ministry, but simply to recognize and authenticate it when bestowed by the Head of the church. Hence ensued prayer that the Lord would show the men whom he had chosen for that work, and the laying on of hands, to express the co-operative action and benediction of the church. . . .

And what was the virtue of the ordination here described? Did it furnish Paul and Barnabas with a title to the ministry? Not at all. God himself had already called them to the work, and they could receive no higher authorization. Did it necessarily add anything to the eloquence, or the prudence, or the knowledge, or the piety of the missionaries? No results of the kind could be produced by any such ceremony. What, then, was its meaning? The evangelist himself furnishes an answer. The [holy spirit] required that Barnabas and Saul should be *separated* to the work to which the Lord had called them, and the laying on of hands was the *mode* or *form* in which they were set apart or designated to the office. This rite, to an Israelite, suggested grave and hallowed associations. When a Jewish father invoked a benediction on any of his family, he laid his hand upon the head of the child; when a Jewish priest devoted an animal in sacrifice, he laid his hand upon the head of the victim; and when a Jewish ruler invested another with office, he laid his hand upon the head of the new functionary. The ordination of these brethren possessed all this significance. By the laying on of hands the ministers of Antioch implored a blessing upon Barnabas and Saul, and announced their separation or dedication to the work of the gospel.

Paul gave specific instruction to Timothy and Titus, his chosen representatives, as to the continuation and conduct of their Christian ministry, among other things giving them the authority to assign and appoint their faithful consecrated brethren to positions of service. Said Paul to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy 4:14) Titus' instructions were equally clear: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5) Such brethren as gave Scriptural proof of being elders by Christian growth were the only ones appointed to responsible services in the church.

As time went on, religious persons despising the methods fixed by the "Higher Powers", the Almighty God and Christ Jesus, broke away from the faith and formed religious sects, following the traditions of men instead of the commandments of God. (Colossians 2:8) By the sixth century the system of ordination as practiced by the Roman Catholic sect had become a ritualized, mysterious 'sacrament' entirely beyond the comprehension of the people. This theory of ordination had universal prevalence throughout "Christendom" from the sixth to the sixteenth century.

A prominent factor of the Reformation was a violent reaction against the dogmas and abuses of the Roman Catholic *system* of ordination. Without exception, Protestants rejected the so-called "five sacraments" of the Roman Catholic sect as fictitious. The Church of England, however, retained a portion of the Roman ritual, but almost all Protestant systems forsook those ordination ceremonies during the Reformation and leaned to the Scriptural precedent as their sole guide for modes of appointing and ordaining ministers. However, they have not adopted wholly the Bible pre-

edent, but have formulated their own peculiar religious ceremonies of denominational ordination of ministers of their

respective sects. Contrariwise, Jehovah's witnesses alone today are found to abide by the Scriptural ordination.

The Truth Hurts—After Ten Years

THE LUTHERAN COMPANION, Rock Island, Ill., November 3, 1943, lay on the desk with this gruesome story face up:

JEHOVAH'S WITNESSES AND THEIR DISHONESTY

When the Supreme Court upheld a lower court decision legalizing a local law which made it necessary to secure a license before peddling religious literature, we deplored that action despite the fact that the law was aimed at the obnoxious practices of probably the most fanatical group in America, the so-called Jehovah's witnesses. And when the Supreme Court reversed itself in the case, we expressed our satisfaction. The question of religious liberty was definitely involved, and if even such a group as Jehovah's witnesses be restrained from making themselves a nuisance to other people, one of America's most highly cherished liberties is gone.

It is singularly unfortunate, however, that any religious group should abuse the freedom that is theirs in America to the extent of circulating falsehoods. In a recent issue of *Consolation*, a publication of the Jehovah's witnesses sect, the statement is made that through a questionnaire circulated among the Protestant ministers of Chicago some years ago it was discovered that 24 percent of the Baptist, 45 percent of the Episcopalian, 59 percent of the Presbyterian, 70 percent of the Methodist, and 100 percent of the Lutheran clergymen declared that they did not believe in a Devil. It then goes on to say:

"Probably, by this time, there isn't a minister in the city that would admit that he believes in a Devil. And many of them, if they were cornered, would be forced to admit that they do not believe in one word of the Bible, nor in the God of the Bible, and that they are in the religious business because it is a soft way to get a living and stand well in the community without doing any work."

It is difficult to understand how any group

professing to believe in God, and particularly one that presumes to be his witnesses, can indulge in such misrepresentations of the truth. The falsehood contained in the quoted paragraph is so palpable that it must be instantly apparent even to one who has only a casual acquaintance with the Protestant ministry of Chicago. While hirelings are found in every walk of life, our contacts with pastors in that city lead us to say that it would be difficult to find anywhere in the world a class of men more devoted to their calling and more faithful in their teaching and preaching of the truths of the Word of God than is found there.

Since Christian charity does not seem to constrain these religionists to deal justly with other believers, we would solemnly remind Jehovah's witnesses of that commandment of Jehovah which reads: "Thou shalt not bear false witness against thy neighbor."

It took but a few moments, here in the office, to locate the offending story, which was published in the "Notandum" column of *Consolation* No. 624, August 18, 1943, and here it is:

BACK TO RELIGION IN CHICAGO

The London *Catholic Times* has an imposing story with a triple headline reading, "Protestants Launch Back-to-Religion Movement in U.S.A." That ought to be good in the city of Al Capone and Robert McCormick. It is now a little more than eight years since Chicago made its last grand Protestant rush toward religion. That was good, in the time of it.

The Bible plainly teaches the existence of a personal Devil. If you desire you may look up some of the evidence. See Job 1:6-12; 2:1-6; Isaiah 14:12-14; Ezekiel 28:11-19; Matthew 12:24-27; Luke 8:4-15; John 8:44; 14:30; 12:31; 16:11; 2 Corinthians 4:4; Ephesians 2:2; 1 John 3:8. There are many

others, which you can find with the help of a concordance.

Of course, neither these scriptures nor any other have any weight with clergymen, and so, when they had this last previous religious spasm in Chicago and a questionnaire was sent out to all the Protestant ministers of the city, 24 percent of all the Baptist clergymen replied that they did not believe in a Devil; so, also, 45 percent of the Episcopalians, 44 percent of all the Congregationalists, 59 percent of the Presbyterians, 70 percent of the Methodists, and 100 percent of the Lutherans. If these dominies were strong for religion (religion is the teaching of anything that contradicts the Bible), then they ought to be miles ahead of their 1934 stand by now.

Probably, by this time, there isn't a minister in the city that would admit that he believes in a Devil. And many of them, if they were cornered, would be forced to admit that they do not believe in one word of the Bible, nor in the God of the Bible, and that they are in the religious business because it is a soft way to get a living and stand well in the community without doing any work.

It took but another moment to locate the clipping on which the foregoing "Notandum" column was based. It was from the *Leader-Republican*, Gloversville and Johnstown, New York, and was the leading editorial in their issue of February 21, 1934. Some good soul had pasted it in a scrapbook, kept it there for eight years, and then, reflecting that it was accomplishing nothing in such a place, cut it out and sent it in to this office, where it arrived in May of the year 1942. Here it is, just as the *Leader-Republican* published it. Moreover, every religionist in Illinois knows that the alleged questionnaire actually was sent out, and that it attracted a very considerable amount of interest and comment at the time.

THE PASSING OF THE DEVIL

More than ordinary interest will be taken, particularly by church folk, in the report on a questionnaire sent out to the Protestant clergy of Chicago the other day and which

brought some astounding results. One question was as to the existence of the devil.

Of the ministers who replied that they did not believe in the devil there were 70 percent of the Methodists, 59 percent of the Presbyterians, 45 percent of the Episcopalians, 44 percent of the Congregationalists, and 24 percent of the Baptists. However, 100 percent of the Lutheran clergy replied that they did not believe in the devil.

A similar situation revealed itself on the question as to whether or not the ministers believed in a burning hell. The Congregationalists were virtually unanimous on the negative side. Ninety-six percent of the Episcopalians were also in opposition, as were 92 percent of the Methodists and 85 percent of the Presbyterians. The Baptists were almost equally divided. The Lutherans were for the burning hell more than two to one.

Some interesting results were obtained from the question: "Are people who belong to our church better than people who belong to another?" Ninety-nine percent of the Baptists, 99 percent of the Congregationalists, 98 percent of the Methodists, 96 percent of the Presbyterians and 94 percent of the Lutherans said they were not.

Clearly considerable water has gone over the dam, religiously speaking, in the last few years. Can anyone conceive of a questionnaire being sent out to a group of Methodist ministers 20 years ago and having 70 percent of them say they did not believe in the devil and 92 percent that they did not believe in a burning hell? Anyone who can remember the old-time revival meetings knows the answer.

Whatever one may think of hell and the devil, there will be general rejoicing in the disappearance of denominational bias. If the time has come when ministers representing all the Protestant denominations agree that equally good people belong to other churches, then there is no longer a serious obstacle to eventual union.

How plain it all is, from the *Leader-Republican's* own story, that the ministers believe in nothing, and stand for nothing, and that they will neither go into the Kingdom themselves nor permit others to do so.

Defeat of Persecution in West Africa

THE registered air mail from Nigeria arrived in Brooklyn, N. Y., January 12, enclosing cuttings from the *West African Pilot*, of December 20 and 23, 1943. The *Pilot* has the largest audited net sale of any publication in West Africa. On its front page, December 20, above the name of the paper itself, is the screaming headline, six columns wide, "New Governor of Nigeria Takes Oath of Office; and Makes Maiden Speech in Legco Chamber"; and below the name of the paper, also on the front page, is the equally screaming headline, also six columns wide, "Jehovah's witnesses Allege They Are Being Tortured and Persecuted by Authorities at Kabba."

It would be impossible for anybody to purchase the paper without observing these two prominent headlines. The story which follows, taken from the same issue, shows that the new governor has his work cut out for him; and if he cannot do something to restrict the cruelties performed by the native bosses in the name of the British Empire, he should take the first boat back to Britain.

JEHOVAH'S WITNESSES ALLEGE AUTHORITIES INTERFERE WITH THEIR RELIGIOUS WORSHIP

LOKOJA, Dec. 19.—Jehovah's witnesses who reside in Kabba Province are laboring under the impression that they are experiencing alleged religious persecution for their faith.

They point to certain instances of native authorities interfering with their persons and their religious professions, supported by administrative officers.

They submit that in view of the relaxation of the ban on their publications of Jehovah's witnesses in the United States, Canada, Australia, and other parts of the British Empire, not only should the government of Nigeria follow suit, but the liberty of conscience and religious toleration should be exercised, so far as they are concerned.

Acting upon instruction, they delegated four of their members to go and put the

matter before the district officer at Kabba, Captain Joel, for redress.

On the delegates' reaching him, learning that they were Jehovah's witnesses, he refused to listen to them and drove them away from his office.

Some days after, the Olu of Gbede called for them, telling them that they were required to appear before the district officer at Kabba.

On their appearing before the district officer at Kabba, he said that they, Jehovah's witnesses, are not rendering any help whatever to the government, that they have no backbone. Taking up a piece of rag from the table, he blew it off with his mouth, and said they are just something like that to be blown off; and kicking off a bench on the ground, he said they are like that, having no root, and can easily be kicked off in like manner.

They thereafter enquired for the reason they were required before him, and he said they must wait until the next day because it is the chief, the Olu of Gbede, that has a matter against them.

They waited, and on the next day when the chief, Olu of Gbede, arrived before the district officer, the following dialogues took place:

District officer to Jehovah's witnesses: Why were you brought here by your chief?

Answer: We do not know for what offence.

D. o. to chief: Why have you brought these people before me?

Answer: They are not obeying me.

D. o. to J.w's: Why are you not obeying your chief?

Answer: We are obeying him—paying our tax, bringing him rubber, bringing him palm kernels, cultivating farm for him, and repairing his house for him when need be.

D. o. to J.w's: You are being paid for these services; why cannot you take a shilling at least from such payments to support the school?

Answer: What we receive hardly maintains us in our living, and that is why we are unable to send our own children to school for education; you can see thereby that we have

no balance left with which to support the school where we have no children.

D. o. to J.w's: It is because you are all lazy. A shilling is not a thing so hard that you could not take it out from your living to help others who are poor and cannot pay the school fees of their children; moreover it appears you are not willing to help others.

D. o. to chief: Now, Chief, who of these Jehovah's witnesses you sent for and would not come to you?

Answer: It is Michael Aledare. (He is called out)

D. o. to Aledare: Why did you not answer the chief's call?

Answer: Those whom he sent to collect the school fees and war charities have beaten me so badly that I was unable to walk up to his place. (Marks of violence on him exhibited to the d. o. which he seems not to notice but saw them with the torn clothes of Aledare)

D. o. to Aledare and all others: This has passed; but as warning against the future, take note that the penalty for refusing or failing to answer a chief's call is £25 fine or six months' imprisonment.

You Jehovah's witnesses, remember that Christ Jesus whom you are following said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

In this case, the chief, Olu of Gbede, is your Caesar.

(At this juncture, one of Jehovah's witnesses wanted to speak, but the district officer did not allow him, but continued his speech.)

Chief to J.w's: All right; those of you whom I have not called can go to your homes meanwhile; and you (the called-out ones), go and wait for me in the town.

On arrival in the town, the chief sent for two more of us, Jeremiah Taiwo and Jacob Bankole by name, thus making 13 of us whom he put in custody that day.

In the Native Court at Kabba, over which he presides as the president of Gbede, he sentenced two of us, Michael Aledare and Daniel Orisanaiye, to six months' imprisonment each, and the remaining 11 he sentenced to four months each.

On his return from Kabba to Aiyetoro, Gbede, he became terribly hot against us.

He would send for those of us that could be found, only to ask such ones to salute him by prostrating and hailing him "kabiyesi" as king; and those who would not violate their covenant with Almighty God by such act would be beaten mercilessly even to bleeding.

Some of the treatment meted out to women is the tying up of their hands with ropes and hanging them up by it for some hours.

He has caused to be demolished our study meeting hall which we built, and he has seized and damaged some of our property by which we preach the good news of Jehovah's kingdom.

He told the people that he has received authority from the Resident to do with us whatever he liked.

As we could no longer stand the persecution, a lot of us have fled away from the town, even from the districts under his control.

EDITOR'S NOTE: The above report is unbelievable but for the fact that the bona fide of the writers has been vouched for by the head of the Jehovah's witnesses in Lagos (Mr. W. R. Brown).

We cannot vouch for the accuracy of the news regarding the alleged statements and acts of those concerned; however, we publish the news to call attention of government to make investigations accordingly.

In its issue of December 23, the *Pilot* carries the full text of the phonograph record on "Armageddon", and as this now has a news value on account of the outrages above described, it also is published in full, to show that the truth still goes out in Nigeria in spite of all efforts of the Devil to estop it. The men witnesses in prison for six months each for not falling on their faces before the native chief, and the women witnesses who have been hung up by their hands for hours, and those of both sexes who have been beaten until they could not walk, will hear about the "Armageddon" lecture or advertisement, whichever one chooses to call it, and the message will spread much farther and much faster than it would have done if there had

been no persecution. And so the defeat of persecution goes on until Jehovah God turns the tables once and for all at Armageddon itself.

HAS THE BATTLE OF ARMAGEDDON BEGUN?

Scripturally the answer is, No! According to the meaning of "Armageddon" the battle bearing that name has not begun. The part of the name "Mageddon" (for Megiddo) means the place for the assembly of troops. The prefix "Ar" (*Har* in the Hebrew) means mountain or hill. The highest part of a mountain the Scriptures designate as a hill.

A mountain symbolically represents Jehovah's organization. Hence the word "Armageddon" means the high mountain or organization where the troops of Jehovah are assembled or gathered together. These troops assembled at Armageddon are Jehovah's troops, including the remnant of faithful Christians on earth but who are not of this world. In Revelation 14:1 the Lord shows His troops to be made up of the 144,000 faithful Christians together with their Head and King Christ Jesus. They are assembled on Mount Zion, that is to say, they are gathered together in Jehovah's capital organization.—See Psalms 2:6 and 132:13, 14.

The enemy of God and His government, Satan, knows that soon the final battle must be fought and the issue determined, and he proceeds to gather together his forces to bring them against Jehovah's organization. Concerning the mustering together of Satan's forces it is written: "For they are spirits of demons, working signs; which go forth unto the kings [rulers] of the whole world, to gather them together unto the war of the great day of God, the Almighty. And they gathered them together into the place which is called in Hebrew Har-Magedon."—Revelation 16:14, 16, *A. R. V.*

A battle is often called by the name of the place where it is fought. Hence the battle is said to be that of Armageddon. But it must be noted that Revelation 16:14 says, "the battle of that great day of God Almighty"; which clearly means that at that time is when Jehovah God, the Almighty, takes a hand in the great tribulation that comes upon the whole world, and that He does so in the execu-

tion of His judgment against Satan's old world.

Christ Jesus is the head and commander over Jehovah's capital organization and leads the fight against the enemy. According to Ezekiel, chapters thirty-eight and thirty-nine, over against Christ Jesus is Gog, the chief field marshal of Satan the Devil, and which spirit prince leads the enemy forces at the great battle of Armageddon. The vision given in Revelation 14:1-3 discloses Jehovah's capital organization under the leadership of Christ the Lamb of God. All the members of that glorious organization are seen rejoicing. They are singing together and now sing to the praise of Jehovah, because the time has come to settle the great issue of supremacy, and they know that it will be settled in favor of Jehovah and to the honor and complete vindication of His name. The remnant of Jehovah's witnesses yet on earth are of that company assembled unto and rejoicing at Mount Zion, God's organization.

Over against the army of the Lord are to be seen the wicked forces of Satan under the leadership of Gog. The wicked invisible demons and their visible dupes on earth join in a conspiracy to destroy Jehovah's covenant people that they may not be part of God's "holy nation" and serve to the praise of Jehovah's name. (Psalm 83:2-5; 1 Peter 2:9, 10) Satan sends forth his forces, demon and religious-totalitarian, under Gog and against the assembled troops of Jehovah at "Armageddon". Up to this point Jehovah God by His Field Marshal Christ Jesus has taken no militant hand in the tribulation on the earth. The great battle that is about to be fought is called "the battle of God Almighty", because then is when He will take a hand. In the nineteenth chapter of Revelation, verses 11-16, is given a vision of Christ Jesus ready for the battle of the great day of God Almighty and supported by his hosts of holy angels. He is symbolized as riding a white horse, thus saying that his cause is a righteous one and "in righteousness he doth judge and make war". He is "The Faithful and True", the Executive Officer of Jehovah, and the "King of kings, and Lord of lords". Only the members of Jehovah's organization

will follow the great Leader in that war, and the part to be performed by the remnant and their companions on earth is to sing the praises of Jehovah and His kingdom. (Note 2 Chronicles 20:20-23.) The great battle of the day of God Almighty has not yet begun, but is near at hand, as all the evidence shows.

Satan's organization has not only oppressed the poor people of the earth, but made murderous assaults upon Jehovah's witnesses in an attempt to destroy them. Everyone of the anointed remnant and their faithful companions would have been destroyed ere now except for the protection furnished by Jehovah God through Christ Jesus. The Scriptures show that Satan's chief objective is to destroy the remnant of the Kingdom class because these maintain their integrity towards Jehovah and prove Satan to be a liar in claiming no one can remain a true Christian like Christ Jesus. In due time Jehovah God will fight for His name, His kingdom, and His own people, and that will be a righteous warfare. As foretold, at Zechariah 14:3: "Then shall the LORD

go forth, and fight against those nations, as when he fought in the day of battle."

To charge Jehovah God with the responsibility for the ills that now afflict the world is a gross defamation of His holy name by the religious clergymen. Jehovah is right and righteous at all times, and all His works are done in righteousness. The great battle of the day of God Almighty, which will suddenly begin when the worldly rulers fix up conditions and cry "Peace and safety!" will be the worst tribulation that will ever have afflicted the world, and it will be the result of the execution of God's righteous judgment against the nations that have forgotten Jehovah God and afflicted His faithful witnesses. (See 1 Thessalonians 5:3 and Psalm 9:17.) The prophet's description at Jeremiah 25:33-36, shows not many persons will be left alive on the earth. Only Jehovah's faithful servants, as foreshadowed by Noah and his family in the ark, will survive Armageddon. —Isaiah 24:6; Zephaniah 1:14-18; Genesis 7:1, 23; Matthew 24:37.

Jehovah's witnesses in Mexico

FOLLOWING the "Call to Action" Assembly the street-corner witnessing was inaugurated in Mexico, using the same style as in the United States. Heretofore the publishers would walk up and down the street offering the magazines to the passers-by, and, while a good number of magazines were placed, the witness was not as effective as it is in the United States; that is, it was not a means of identifying the witnesses. Since the reorganization, and particularly since the Assembly, the street-corner work began in earnest. The publishers in the Mexico city company were the first to put it in practice with street corners assigned them. Soon the joy of this service began to extend to the rest of the publishers, and now it is fast becoming a feature of the Theocratic service. In Mexico city, which is one of the best vacation spots in the world, due to its wonderful, all-year-round spring

climate, the tourists are very numerous. The remarks made by these tourists when they see the magazine publishers on the street corners are enough to cause the publishers to burst with pride at being one of Jehovah's witnesses. Often these remarks are heard in English: "My God, those Jehovah's-witnesses are here *too!*" or, "Say Willie, did you hear that? . . . *The Watchtower!*" or, "You just can't get away from those people." Many are the ones who take the magazines, stating that they didn't realize the magnitude of this work until they saw the same work being done here in Mexico as in the United States. One lady had quite a talk with a witness and explained how she had a study in her home (in Los Angeles) and how she had never before been so impressed with the importance of the witness work. She took a magazine in Spanish to show her "instructor" how she had been "talking

the truth with Jehovah's witnesses way down in Mexico". It is a real thrill to walk downtown on Saturday afternoons and see the witnesses with *La Atalaya*

on every busy street corner. Jehovah has certainly blessed His organization with peace, prosperity and unity.—1944 *Yearbook of Jehovah's witnesses*.

Irenæus of Lyon

THE kingdom of God, and the vindication of Jehovah's name, is the central theme of the Holy Scriptures. John the Baptist came proclaiming it, Jesus commenced His ministry with it, and the apostles were sent forth to proclaim it. There was to be a "little flock" to whom it would be the Father's good pleasure to give the Kingdom. There would come a time when on this earth every knee would bow, and that condition would last forever. No one ever had any right to preach a different gospel.

After the apostles fell asleep their work was carried forward by other honest and faithful men. They do not have a conspicuous place in human history, and did not seek it. They merely sought to do God's will, to honor His name, to be faithful to that, which was committed to them. Among these seems to have been Irenæus, of Lyon, France, one of the early martyrs.

While there is considerable diversity of opinion as to just when Irenæus was born and just when he died, there is no doubt that he "was born ere the apostle John had departed this life". Born in Asia Minor, toward the beginning of the second century, he became a learned Greek scholar, and in his youth an ardent disciple of the apostle John. "He frequently mentions having met certain Christian presbyters (elders) who had actually seen John, the disciple of our Lord." He is said to have been sent by Polycarp to Gaul (France), where he became an overseer in the congregation at Lyon.

Some of Irenæus' writings were published by Erasmus in 1526. He never claimed to be inspired. He knew nothing about the so-called doctrine of "apostolic

succession", but the following innocent statement of fact has been seized upon by the clergy to support that false belief. He said, "We are in a position to reckon up those who were by the apostles instituted bishops (elders entrusted with oversight), and the successors of these bishops in our own times." Indeed, Irenæus himself is generally referred to in ecclesiastical literature as the "Bishop of Lyon", where it is claimed that practically the whole city was converted to Christ during his ministry. He was gentle, lovable, and persuasive rather than dictatorial.

For the benefit of some unfamiliar with the subject, attention may be drawn to the fact that when the apostle Paul gave his farewell exhortation to the elders (*presbuteros*, presbyters, mature ones) of Ephesus, he said to them, all of them, every individual in the group,

Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you overseers [*episcopus*, "bishops," elders entrusted with oversight], to feed the church of God, which he hath purchased with his own [Son's] blood.—Acts 20:28.

Irenæus was a believer in the Holy Scriptures. Of the four Gospels, Matthew, Mark, Luke, and John, he said: "We have not received the knowledge of the way of our salvation by any other means than those by whom the Gospel has been brought to us; which Gospel they first preached, and afterward by the will of God committed to writing, that it might be for time to come the foundation and pillar of the faith."

His literary works are lost except his *Libri V. adversus Haereses* ("Five Books against Heresies"), of which fragments

in the original Greek remain, and a Latin version. In his works Irenæus quotes 767 passages of Scripture. These Scripture quotations, being from manuscripts that circulated in the second century, agree more with the three most ancient and authoritative Greek manuscripts (on vellum) extant today, namely, the Vatican MS. No. 1209, the Sinaitic MS., and the Alexandrine MS. Or, rather it should be said, these MSS. agree with the quotations of Irenæus, this being particularly the case with the Sinaitic MS.

Some of these readings of Irenæus are very interesting. For example, his quotation of Matthew 3:17 makes the voice from heaven say: "Thou art my beloved Son, in whom I am well pleased." His quotation of John 1:18 shows it to read: "The only-begotten God who is in the bosom of the Father, he hath declared him." Also his quotation of what appears at 1 John 5:7, 8 in our King James Version or Douay Version Bible does not support the trinitarian teaching. Of the works of the apostle John, Irenæus makes quotations from John's Gospel, 1 John and 2 John and The Revelation, or Apocalypse. The quotations by Irenæus add to the quotations made by other early Christian writers which cover the so-called "New Testament" so completely that, if all the Greek "New Testament" manuscripts were destroyed, it would be possible to reconstruct the entire "New Testament" from this great fund of direct quotations. Thus such quotations help to verify as well as to preserve the text of the sacred Scriptures.

It is said that in his writings "many passages of Scripture are quoted and commented on" and that "the Pauline epistles are adopted almost bodily by Irenæus, according to the ideas contained in them; his expositions often present the appearance of a patchwork of St. Paul's ideas".

Manifestly Irenæus hoped for the coming vindication of God's name. He

wrote a work "to prove that God is not the author of evil", and, in a time when all was confusion regarding the status of the Logos, he said that "Christ must be a man, like us, if he would redeem us from corruption and make us perfect. As sin and death came into the world by a man, so they could be blotted out legitimately and to our advantage only by man". Of the heavenly Father himself he said

that God made the world, including matter, not, of course, out of any material, but out of nothing, or, to express it positively, out of his free, almighty will by his word. This free will of God, a will of love, is the supreme, absolutely unconditioned, and all-conditioning cause and final reason of all existence, precluding every idea of physical force or of emanation.

The theological writers, while trying in vain to make a trinitarian out of him, have to shamefacedly admit that "he uses the terms Logos and Son of God interchangeably" and that when he quoted the text, "My Father is greater than I," he applied it to Christ's prehuman existence. He is also accredited with saying "that he would not have believed the Lord himself if he had announced any other God than the Creator".

It is pathetic that the theologians also, and in vain, try to make Irenæus responsible for the doctrine of infant baptism because he made this statement, which teaches nothing of the sort:

Christ came to save all who are recognized by him, infants and little children, and boys, and youths, and elders.

The Millennial Kingdom ("Chiliasm")

Irenæus believed that the object of Christ's coming to earth was and is "the purging away of sin, and the final annihilation of all evil", and it is admitted that he "always says that Christians must consecrate all to God in Christ's name". Also, "With Papias and most of his contemporaries, he maintained the Millenarian views which were

subsequently abandoned by the Catholic Church." In other words, Irenæus believed the following scripture, that at his second coming Christ would reign a thousand years:

And 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. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Revelation 20:4, 6.

The same theological work that states, truthfully, "On the whole, Irenæus is distinguished for the soundness and clearness of his understanding; he is

rather averse to speculation, being of a practical turn," is yet so opposed to the fact that he taught the gospel of the Kingdom that it took the two following pokes at him, to show the light esteem in which it holds a very important teaching of God's Word:

Though some of his views, especially on the millennium, may not have our approval, we must none the less commend the whole work for the fervent piety which constantly impresses us in the perusal of it.

The peculiar millennial views of Irenæus, which stamp him, by his close adherence to Papias, as a Chiliast [Millennialist], we hardly care to touch; they are certainly the weak spot in our author, and deserve to be passed not only without comment, but even unnoticed. They are brought out specially near the end of his great work (v, 32-36), declaring a future reign of the saints on earth; arguing that such promises of Scripture as those in Gen. 13:14, Matt. 26:27-29, etc., can have no other interpretation.

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Why Arguments Arise

THE apostle Paul wrote the following counsel to Timothy: "Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive." (2 Timothy 2: 23, 24) Was Paul here advising Timothy not to argue the things concerning the Kingdom, that most controversial subject? No; for it is written of Paul himself that while he was in Athens "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market [places] daily with them that met with him". (Acts 17: 16, 17) Paul was an imitator of Christ Jesus, and Christ was the greatest exponent of argumentation ever on this earth. So effective were His arguments and refutations that His enemies, the scribes and Pharisees, feared to dispute with Him on the Scriptures. Throughout the Bible are found the finest examples of argumentation, voiced by the servants of Almighty God. They were God's mouthpieces, moved to speak by the spirit of Jehovah. Hence it may be said that Jehovah God was the Author of such flawless argument.

Certainly, then, Paul was not advising the young minister, Timothy, to evade controversial issues arising between Christianity and religion and permit blasphemous lies to stand unchallenged in order to preserve the peace and good-neighborliness of a religious community. What Paul did mean in his counsel to Timothy was that quarrelings and contentions and profane and vain babblings, by which nothing is ever settled but rather increases unto more ungodliness, should be shunned. When faced by those of goatlike disposition, give heed to Jesus' counsel: "Let them alone." (Matthew 15: 14) This does not argue that the minister presenting the gospel will "let alone" all those whom he meets who

hold opinions differing from his own; nor does it follow that strife will result between the contending ones. Strife cannot spoil the propriety of a controversial discussion when all parties involved adhere closely to the divine formula for argument: "Come now, and let us reason together, saith the Lord: . . . if ye be willing and obedient. . . . Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." (Isaiah 1: 18, 19; 43: 9) Standing solidly upon this principle, the contending ones will not permit the argument to deteriorate into wranglings, name-callings, arbitrary contentions or strifes. Jesus' words recorded at Matthew 7: 6 may be construed as admonition against the latter course: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

In view of the foregoing facts, then, and realizing the obligation resting upon each one of Jehovah's witnesses to obey the injunction of his Leader, Christ Jesus, that this gospel of the Kingdom, though it be controversial, must be preached, it is apparent that a knowledge of the principles of argumentation will be valuable to those who argue in favor of The Theocracy. By skillful use of "the sword of the spirit" God's ministers will prove Jehovah true and every man contending against The Theocracy a liar. "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." (Romans 3: 3, 4) The refuge of religious lies shall be swept aside by the Bible truths. They must be presented wisely, tactfully and kindly.

To keep the discussion on the high plane of reason and logical argument it is valuable to know the causes for clashes in opinion. There are three reasons: The contending persons have had different

experiences; they have had the same experiences but have drawn different inferences from them; they look to a different authority or source for the information forming their opinions. It may be that all three of these causes of disagreement are involved in a single difference of opinion.

Take, by way of illustration, the controversy that raged over Jesus when He was on the earth as to whether He was the Messiah. The common people heard Him gladly; the scribes and Pharisees bitterly opposed Him. Why was this so? The sharp difference of opinion between the clergy and the common people on this vital issue of identifying the Messiah involved all three of the above-cited causes.

First, the two classes had had different experiences with Jesus. Note the following: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: . . . Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ye serpents, ye generation of vipers, how can ye

escape the damnation of hell?"—Matthew 9:35-38; 23:13-15, 25, 33; John 8:41-45.

Jesus was not being a respecter of classes of society, but gauged His words according to the merits of the case. The multitudes heard Him willingly, meekly; and He pitied them because they were as scattered sheep without a shepherd. He healed their sick, cured their diseases, and had compassion on them. He preached the good news of the Kingdom to them, and sent others to likewise minister unto them. Their experiences with Him were pleasant, and they recognized Him as Jehovah's Good Shepherd. The Pharisees, on the other hand, were not so dealt with, because they were evil-doers, meriting condemnation according to God's Word. They wished to be praised and glorified, and to see their nation, with them in prominent positions, exalted. Instead they experienced scathing denunciations from the tongue of Jesus. Moved by selfishness and stung by Jesus' plain-spokenness, they allowed such trying experiences to turn them against the Messiah rather than being edified unto repentance.

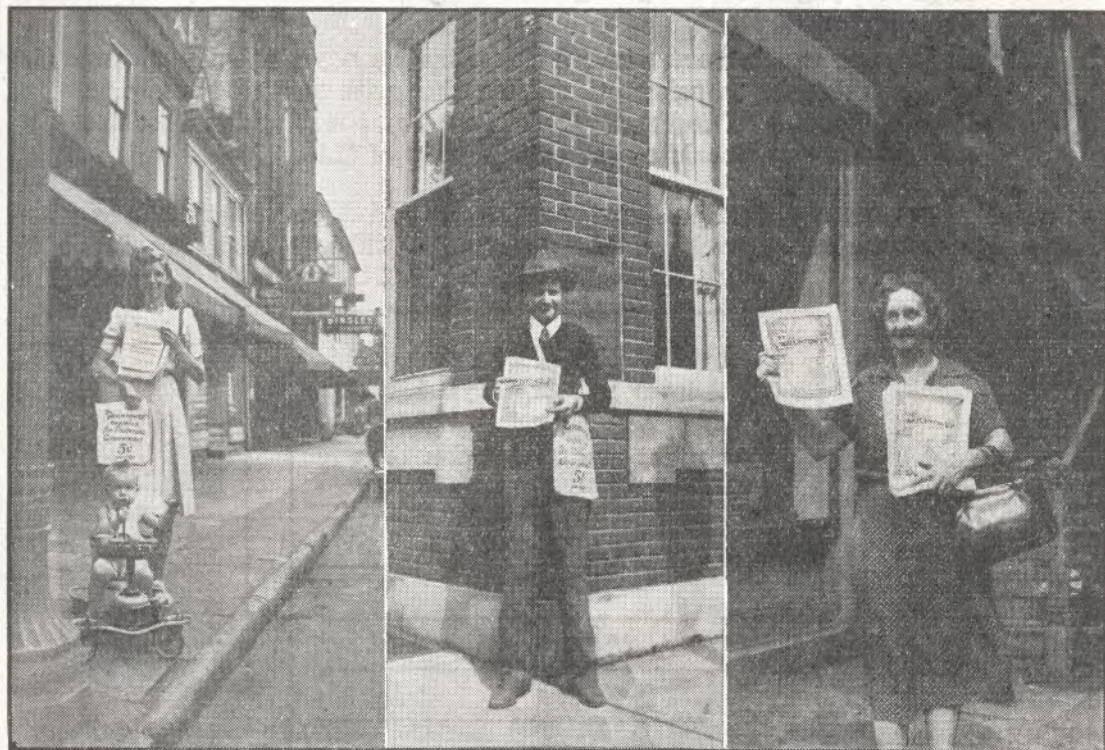
Second, the two classes drew different inferences from the same experiences. For an instance of this consider the account at Matthew 9:32-34: "As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils." This miraculous demonstration of God's power manifested through His Son was witnessed by both Pharisees and people. But what different inferences they drew! the "multitudes marvelled" and praised God, whereas the envious, religious Pharisees exclaimed, "He casteth out devils through the prince of the devils."

The third cause of disagreement, the looking to a different authority or source for the forming of opinion, is also

involved in this question of Jesus' being the Messiah. Matthew 7:28, 29 reads: "It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Jesus' doctrine was not His own, but was from God. He quoted God's Word. (John 7:16; Luke 4:17-21) For this reason the common people, who accepted God's Word as the source of truth, believed Jesus and looked upon Him as "one having authority, and not as the scribes". Why "not as the scribes"? Because they vainly babbled over the sophistries of men and relied upon the traditions of men as their "authority". They were willing to make void God's Word that their tradition might stand as true. Jesus told them as much, and showed the difference of authorities adhered to by His disciples and the scribes and Pharisees. "Then came to Jesus scribes and Pharisees, which were

of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matthew 15:1-3) The two authorities are incompatible.

To argue reasonably and profitably, therefore, it would be advisable to ascertain the basic causes for the entertaining of different opinions. So doing at the outset, the minister of the gospel can strike at the very root of the controversy. Basic stumbling-stones can then be gathered out and the highway leading to further truth on the matter can be opened up. Adhering to principles of argumentation will keep the discussion in the field of proper reasoning; abandoning such principles of logic throws the field wide open to emotional outbursts and calls into play personal prejudices. Strife follows. This the Christian will shun.



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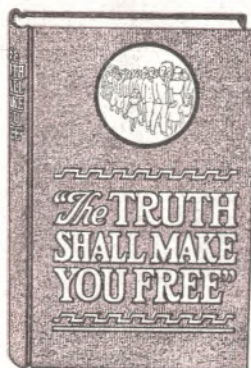
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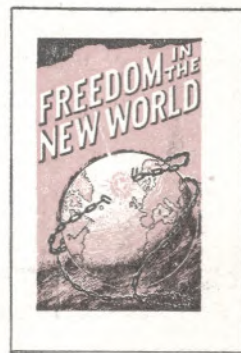


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Josephus

A brief sketch of the famous Jewish historian

Greek MSS. and Versions

How the 12,000 MSS. of the Scriptures are classified

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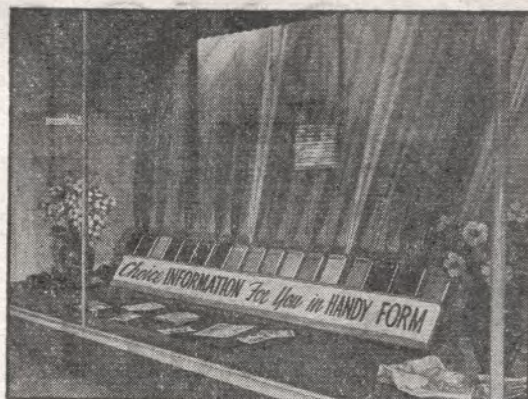
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116 Men Saved by One Life-Preserver

◆ In the Java sea, February 27-28, 1942, the Dutch destroyer Kortenaer went swiftly to the bottom after she was torpedoed, leaving 116 men clinging to her life rafts. It was night. The American cruiser Houston went past. She could not stop then, but as she went by a sailor tossed overboard a life belt. As the belt hit the water a light flashed on and kept burning while the tide of battle moved away. After a while a British vessel located the light and rescued the 116 men. These life belts, now in general use in the navy, turn on automatically when they strike the sea.

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CONSOLATION

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, March 15, 1944

Number 639

Canada Lifts Ban on Jehovah's witnesses

A Partial Recovery—Will She Complete It?

THOUSANDS of Christians have recently emerged from a nightmare of Inquisition, a nightmare prolonged over more than three years' darkness. In what Axis nation? Germany? Japan? No; unbelievably the scene sets itself in a country tied in with the United Nations' camp, Canada. The dark deeds cause many to wonder about the ability of any nation or combine of nations to usher in the "four freedoms" when so much evil is abroad. This wonderment and realist view, not defeatist, piques some of the world leaders, and these nettled ones make angry retort. Who are more justified in their position, the visionary theorists or those whose eyes are open to the freedom-denying forces operating about them? In the very heart of freedom's Waterloo in Canada, while the country still had a ban clamped on Christian worship, these scathing words were uttered with a grandiose air:

I am everlastingly angry only at those who assert vociferously that the four freedoms and the Atlantic Charter are nonsense because they are unattainable. If they had lived a century and a half ago they would have sneered and said that the Declaration of Independence was utter piffle. If they had lived nearly a thousand years ago they would have laughed uproariously at the ideals of Magna Charta, and if they had lived several thousand years ago they would have derided Moses when he came from the mountain with the Ten Commandments.

It was the voice of President Roosevelt, August 25, 1943, at the time of the

famous Quebec conference of United Nations' leaders.

Skepticism Understandable

This politician had to delve into the musty archives of the dim past for instances with which to lash out at the skeptics of the new-world utopia propaganda. He did not dare face the facts that might be giving rise to present-day skepticism, and realistically cope with the causes. Right there in the Dominion of Canada, at that very time, high Canadian officials were sneering at the principles of the Declaration of Independence, laughing off as insignificant the ideals of Magna Charta; and as for the Ten Commandments, what nation can honestly say they are not everywhere being trampled underfoot in derision? Responsibility for the latter sin is heavy, for those laws are not of man's composing, but were "two tables of testimony, tables of stone, written with the finger of God". (Exodus 31:18; 34:1, 28) In Canada at that time all four of the much publicized "four freedoms" were being withheld, the Declaration of Independence and Magna Charta documents flouted, and as for the Decalogue, at least the first, second, third and fifth commandments (involving freedom to worship God and the shunning of religious substitutes) were being infringed upon. If such conditions existed in one of the United Nations, was not there cause for concern and skepticism as to the attainability of "four freedoms"

at the hands of such men and nations, rather than an irresponsible, happy-go-lucky air of unconcern? Let us view the facts with a practical eye, and not through the rosy glasses of visionary political speechmakers.

By a coincidence it was on America's Independence Day, July 4, 1940, that the blow ushering in freedom-encroachments fell. It was launched by the oldest and most virulent hater of freedom now existing, namely, the Roman Catholic Hierarchy, using as its tool a Quebec Catholic, Ernest la Pointe, then minister of justice. This Hierarchy lackey, using his high Dominion post, caused to be passed an order in council declaring ILLEGAL the worship of Jehovah God by His witnesses, and even banning Jehovah's witnesses themselves as a group. A modern Inquisition followed. Spying upon neighbors was encouraged, homes were raided, private libraries seized, Bible meetings broken up, and even copies of the well-known *King James Version* of the Bible were confiscated and ordered destroyed. These outrages were sweeping the land at the time the United States' president's 'everlasting anger' was proclaimed against skeptics of the "four freedoms" being attained by the United Nations, Canada being one. His anger might have been leveled at a better target. Certainly in the midst of such bigotry and religious persecution doubts are understandable. From this malady of religious totalitarianitis Canada has since made some recovery. The ban on Jehovah's witnesses has been lifted. This is a practical step toward reducing skepticism and inspiring confidence in United Nations' aims. But much is still to be desired in Canada. An examination of the facts of the case is timely and will be enlightening to those soberly and realistically considering the problem of freedom for all.

Shoe Fits the Hierarchy

Some will immediately protest the involving of the Roman Catholic Hier-

archy in the matter. They were not operating at the time of the delivery of the Ten Commandments. Had they been there, however, they would have opposed; for they oppose them today. For example, the second commandment forbidding the use of images in worship has been deleted from the Decalogue as it appears in their catechisms and other publications, the tenth commandment being split into two to cover the nefarious blasphemy. They presumptuously censor God's Word, voiding it that their religious traditions may stand. (Revelation 22: 19; Matthew 15: 3, 6-9) The Catholic cult was much in evidence at the time of Magna Charta. Not only did they sneer at its ideals, but their pope issued a bull declaring it "null and void" and excommunicated the barons who had obtained its ideals of freedom. The founding fathers of America fled the continent to escape the Hierarchy's heavy hand of persecution, and the democratic principles of the new nation given birth by the Declaration of Independence are part of the liberalism that the Vatican has always condemned as heresy. As to the "four freedoms", those not blinded by the smoke-screen billowing forth from the columns of an obsequious public press can easily see the Hierarchy's connivings with the totalitarians of today. Her concordats with the dictators, her refusal to excommunicate Catholic Hitler (she did with alacrity the barons securing the Magna Charta ideals), her recognition of dictator governments in occupied countries, the benefits to the Papacy and the enactment of laws bearing the Papal earmarks in occupied countries, these facts and countless others identify this religious rogue as the enemy of the "four freedoms". President Roosevelt might well have been referring to it as the eternal opposer of freedom-measures. At any rate, their hand was in back of the dark conditions then obtaining in Canada.

The legislation used as a basis for the order in council banning Jehovah's wit-

nesses, the Watch Tower Bible & Tract Society, the International Bible Students Association, and the Watchtower Bible and Tract Society, Inc., was the Defence of Canada Regulations. These regulations were adopted as war measures, and the following objections against Jehovah's witnesses were cited by the prime minister as grounds for banning them: they refuse to obey man's law when it conflicts with God's (Acts 4:19; 5:29); they refuse to salute the flags of nations; they refuse to hail any man; they oppose war; their literature undermines the ordinary responsibilities of citizens, especially in time of war. For nearly two years Jehovah's witnesses suffered in silence, gagged so far as the opportunity of lodging formal protest and making a defense was concerned. Then, in June, 1942, opportunity was granted to them to make representations to a Select Committee of the House of Commons on the Defence of Canada Regulations.

"Lift the Ban!" Cry Unanimous

All the objections raised were answered and shown to be groundless. Out of the hundreds of cases involving Jehovah's witnesses it was shown that not one sentence from the WATCHTOWER publications had been cited by any judge as containing disaffection or subversion; that the vast majority of cases have been convictions for entertaining a Scriptural belief; and that therefore the convictions have been a form of religious persecution denying the right of the individual to read the Bible and in good conscience to believe and act upon what he reads. Not a shred of evidence was advanced by the government justifying its oppressive order in council. In fact, powerful though the defense advanced by Jehovah's witnesses was, committee members declared that the strongest argument for lifting the ban was the pitiful weakness of the government's own argument for continuing the measure. The committee recommended that the ban be lifted from

all four of the Jehovah's witnesses' organizations. In this the committee was unanimous.

But the minister of justice and the government he represented, and, above all, the behind-the-scenes Hierarchy instigators, were stubborn. The recommendation was ignored, shelved and pigeon-holed. So the modern Inquisition steam-rollered through the land and disgraced Canada for another year. The abuses sponsored by the order in council sound foreign to the ears of United Nations' adherents marching under the "four freedoms" banner; they smack of Naziland, Middle Ages Europe, and the early Christians' trials under the iron heel of Rome. Read the following excerpt from the report submitted to the regulations committee, and judge for yourself:

"Legalized" Hounding of Christians

Raids come at all hours. Usually it is a timid housewife whose home is invaded by three or four R.C.M.P. [Royal Canadian Mounted Police] officers. Questions are asked, the object of which can hardly be anything else but to get convictions. The housewife is threatened that if she does not disclose certain information or produce her Bible literature the home will be ransacked or, if need be, partitions torn down to find it. Property seized, even if wrongly seized, is rarely returned. And the property so seized includes Bibles, Bible helps, phonographs, recordings, private libraries, etc. Some persons have been held in jail for a week or ten days without charges laid (London, Ont.). Bail runs from \$500 to \$25,000, exorbitant for the offense of preaching the gospel of God's kingdom. Upright Christian men and women, known to the local police force to be above reproach, are arrested, convicted and jailed with never an opportunity to enter a defense upon the merits of their case. Such women thrown into jail go into a women's jail where the only other women are in there for crimes of immorality and where danger of contracting diseases arising out of immorality is never absent. Property losses, considering that Jeho-

vah's witnesses as a rule are not wealthy, run high. Some hundreds have been thrown out of employment. Spying is widespread. Jehovah's witnesses rarely have social visits from their friends without the possibility, near to probability always, that some neighbor who knows no better will telephone the police that there is a 'meeting' being held and a raid follows. Social life is, therefore, broken up. Literally, Jehovah's witnesses meet, if at all, underground, in catacombs and caves as did the early Christians. The R.C.M.P. seem to feel that they have a special duty supervising the lives and activities of Jehovah's witnesses, whose only desire is to serve God as he commands.

The ones representing Jehovah's witnesses submitted to the committee the substance, or effect, as supported by court records and persecutions, of the minister's action. The revelations will not fail to shock all those who conscientiously back the declared aims of the United Nations in the present global war. We quote:

The minister, in effect, by his order in council and the regulation, said to attorneys general, judges, magistrates and crown attorneys throughout Canada:

'I have examined the publications of the Watch Tower Bible & Tract Society and the convictions of Jehovah's witnesses. I have given my assurance to Parliament that I will not misuse powers given to me under the War Measures Act. I, therefore, guarantee to you that my examination of this literature has revealed strong evidence of subversive statements. These statements are gravely prejudicial to the safety of the state and the efficient prosecution of the war.

'You will, therefore, be fully warranted, and will do injustice to no one, in imprisoning any person professing to be one of Jehovah's witnesses (Reg. 39C (2); Isa. 43: 10-12); or advocating the acts, principles or policies of Jehovah's witnesses (Reg. 39C (2); Rex. v. Hall et al., North Battleford, Sask., 1941); or if you find them meeting together (Reg. 39C (3a); Rex. v. Moore et al., Welland, 1941); or if they speak in advocacy of Jeho-

vah's witnesses (Reg. 39C (3b)); or if they distribute literature of the Watch Tower Society (Reg. 39C (3c); Rex. v. Raycove, Woodstock, 1941).

'You will, further, do them no injustice if you order their property seized (Reg. 39C (4)) and destroyed as "enemy property" (Reg. 39C (4)) as has been done in fact at Vancouver, Windsor, Toronto and elsewhere. Their property is to be treated as if they were enemy aliens, deprived of all citizenship; and their ordinary rights of defense in courts on the merits of their case are to be denied them. (No witness of Jehovah yet has had opportunity to enter a defense on the merits of his case, neither on behalf of himself or his property.)

'And I further certify to you that, in declaring them illegal, I have satisfied myself that present constitutional law which guarantees to every British subject freedom to worship and serve Almighty God (Toleration Act, etc.) has no application to their rights because they do not preach Christianity (otherwise the order in council would not have been passed to restrain all their activities). They preach subversion. They may, therefore, hold no Bible studies (Reg. 39C (3a); Rex. v. Powley et al., Sault Ste. Marie, 1940); baptize no one (Reg. 39C (2) and (3a)); bury no one (Orillia case); are not to be allowed to celebrate the Lord's Supper (Reg. 39C (3a)); nor to meet for prayer or praise to Almighty God (Reg. 39C (3a); Rex. v. Moore et al., Welland, 1941); nor may they preach the gospel as the Scriptures command (Reg. 39C (3b); Rex. v. Ford et al., London, 1940); nor obey the laws of God if they conflict with this order in council or other laws, because man-made law is superior to God's (Reg. 39C (2)). (See every case tried, probably 500 in all.)' [Submitted to the committee in June, 1942]

Righteous Indignation

Such was the God-defying position taken by the order in council banning Christian activities. Honest men cannot long tolerate such tyranny; and Canada has a large number of honest men who favor freedom. Starting in February

(1943) and reaching a climax in July, the issue involving Jehovah's witnesses and their ill-treatment was the center of heated debate in the House of Commons. Remember, the government had adroitly side-stepped the committee's unanimous recommendation to lift the ban. How were they forced to face the issue? On February 22, 1943, L. S. St. Laurent (the present minister of justice, he having succeeded Ernest la Pointe) moved the appointment of a new committee for 1943 to consider and review the Defence of Canada Regulations. Reaction was instantaneous. It precipitated a flood of comment as to the use of setting up such a committee in 1943 when the 1942 committee's recommendations had been spurned. Would the recommendations of the new committee be adhered to if they were the same as those of last year, or would the government wait until the committee returned recommendations suiting its fancy before acting? Such was the gist of the comments.

Mr. Angus MacInnis (Vancouver East), after stating the great length and pains gone to by last year's committee in gathering testimony and protesting the minister of justice's disregard for the unanimous recommendation, said:

With regard to other organizations which had been declared illegal and whose members were prosecuted as a result of the activities they carried on, our report reads: "That subparagraph 'a' of paragraph 1 of regulation 39C be amended by striking therefrom: Technocracy Incorporated, Jehovah's witnesses, Watch Tower Bible & Tract Society, International Bible Students Association, Watchtower Bible and Tract Society, Incorporated." I understand that the three last mentioned are publishing organizations. Since this house opened, information has been placed in my hands that although the committee recommended that the ban of illegality be lifted from Jehovah's witnesses, these people are still being prosecuted for being members of Jehovah's witnesses. The committee was unani-

mously in favor of raising the ban on this particular sect, and no evidence was put before the committee by the department of justice which indicated that at any time Jehovah's witnesses should have been declared an illegal organization, nor did the representatives of the department raise any objection to the recommendation made by the committee. Since coming to Ottawa, as I said, I have found that these people are still being prosecuted. Their homes are being raided and literature which they have had for ten years is being seized. There have been cases where literature forming part of private libraries has been seized, which I think is forbidden by the law.

After citing several individual cases of injustice committed against these Christian people, he concluded:

It seems to me that there is little use in setting up a committee of responsible members of this house to deal with questions of this kind if the government or parliament is not going to give more consideration to its report than was given to the report made by the committee of last year. *It is a disgrace to the Dominion of Canada that people should be prosecuted for their religious convictions in the way in which these poor people have been prosecuted.* [House of Commons Debates, February 22, 1943]

Even the Bible Under Ban!

Mr. J. W. Noseworthy (York South) said:

I wonder what purpose the minister has in mind in asking that this committee be set up. Does he hope that a new committee will arrive at different conclusions and bring in a different set of recommendations from those brought in last year? Or are we to conclude that unless a committee of this kind can bring in recommendations which are favorable to the government, the recommendations it does bring in will receive no consideration, and that such a committee is expected to bring in recommendations which must meet with the approval of the government before they can be brought before this house for discussion and consideration?

The matter of Jehovah's witnesses has already been called to the attention of this house. . . . As late as last week, the homes of those belonging to Jehovah's witnesses have been raided by the mounted police, their literature taken and prosecutions threatened. Attention has already been drawn to the fact that *in many instances the literature taken is nothing more or less than the King James Version of the Bible*, the only difference between the copies taken by the mounted police and those read in Christian churches in this and all other cities being that those taken by the mounted police have been printed by a certain publishing house. In every other respect they are the same as those used by the rest of us. May I ask the minister if we have reached the stage in this dominion where he and those associated with him have been given authority to determine what religious faith a man shall follow or profess in this country? Are these people being prosecuted for military reasons, for political reasons, *or for religious reasons?* Is it because they are not good citizens? Is it because they are opposed to our war effort? *or is it because they belong to a particular religious faith?* . . . Will the minister of justice explain just what is or wherein lies the difference between the treatment we are meting out to those people and the treatment that is being meted out under similar circumstances in Germany today? There is this difference. Under the present administration fewer than one thousand Jehovah's witnesses have been prosecuted. In Germany more than six thousand members of the same organization have been prosecuted. They are being prosecuted in Germany much the same as they are here, *and for much the same reason.* [*House of Commons Debates, February 22, 1943*]

Many other members of the House of Commons expressed themselves in similar vein. Some declared that they had read quite extensively in the WATCHTOWER publications, and never saw there-in anything that warranted their being banned. Others were very plain-spoken that it was a matter of religious persecution (as it is in Catholic Hitler's Holy

Roman Germanic Empire), and that unless the new committee brought in a report pleasing to the minister and his backers, it would be ignored as was the recommendation of the committee of last year.

Government's Democracy Questioned

House members had further comments to make on July 15, 1943, on the arbitrary banning and maintenance of the Inquisition of certain organizations. One member commented: "It seems to me that the action of the department of justice or of the government is not in accord with democratic procedure. I refer to the lifting of the ban of illegality which was imposed on certain organizations." Another said with feeling: "Our minister of justice has full command of the letter of the law, but in my opinion he has failed dismally to appreciate the spirit of democracy; and never in my life have I said anything about which I was more sincere. He has failed to capture the essential spirit of democracy."

Mr. Diefenbaker made the following statements in the interests of liberty and freedom:

If there is one thing to be considered more than another in connection with the administration of regulations which grant extraordinary powers in a time of war, it is that they be administered fairly and in such a way as not to interfere with any person's right of speech, or freedom of speech, so long as that freedom of speech is not exercised in a manner likely to prove detrimental to the welfare of the state. Furthermore, the powers must not be used, nor must there be any suggestion of their being used, *to stifle the religious beliefs of any group or body of people in Canada.* . . . I have in mind the situation with respect to Jehovah's witnesses. I do not uphold their doctrines, nor their tenets or beliefs. But I do uphold their right to worship their God as they please, so long as they do not thereby interfere with the safety of the state. Last year a committee of parliament recommended the removal of the ban on Jehovah's witnesses. Yet the ban still remains.

The experience of most of us has been that these are harmless people, devoid of any intent to do wrong to the state. . . . Why has the ban not been lifted? It cannot be because of any fear that this organization is detrimental to the welfare of the state, or that its actions are subversive to the war effort. There has never been even the slightest evidence that such is the case. [*House of Commons Debates*, July 15, 1943]

This house member then drew to the attention of his colleagues the case of a Mrs. Mullins, one of Jehovah's witnesses, who was taken into custody while distributing literature that contained nothing on it but quotations from the Bible. So the ban strikes at the great Book of Freedom, God's Word, the Bible. It is not a new victim upon which the hatred of the Roman Catholic Hierarchy has been vented. It survived the destroying fires of the Inquisition lighted and fanned by Papal Rome; it will survive today. It existed in completion before the religious Hierarchy's birth; it will remain after that freedom-hating organization's death. "The word of the Lord endureth for ever."—1 Peter 1: 25.

Following those pointed comments by Mr. Diefenbaker, Mr. MacInnis condemned the department of justice and demanded justice, saying:

I support the hon. member for Lake Centre in what he said regarding Jehovah's witnesses. These people presented their case to the defence of Canada regulations committee last year, and the department of justice also presented its case, if you can call it a case, against them. As I have said here before, never have I seen a weaker document upon which to declare an organization illegal than the document which was placed before the defence of Canada regulations committee last year as a justification of the action against Jehovah's witnesses. I get letters almost every week from members of this sect who are being molested by the police while exercising their religious rights. I do not care what a person's religion is, or whether he has any religion at all; that is his business and nobody else's;

as long as in the exercise of his beliefs he does not interfere with the rights and liberties of others, he is entitled to hold whatever beliefs he sees fit. I should like to see the minister of justice, before this house prorogues, do what should have been done a year ago, namely, lift the ban on all these organizations. [*House of Commons Debates*, July 15, 1943]

The Lord's Supper Banned

On July 21, 1943, the stormy controversy resumed. Debate surged back and forth between members of the House of Commons and the minister of justice, Mr. St. Laurent. Several members testified that they knew some of Jehovah's witnesses personally, and had nothing but praise for their good character and loyalty. Further persecutions were cited, one being an instance where a group of these Christian people were assembled to celebrate the Lord's Supper. Mounted police charged into the hall and disorganized the services. Many other indignities suffered by these Christians were called to the attention of the house members. But not the faintest trace of evidence was offered to prove the government's false charges of disaffection and subversiveness. Instead the minister could offer only broad, sweeping and vague generalities against the witnesses, and relied upon irrelevant, prejudicial assertions to sway his hearers. He felt strongly about the prosperity of the gospel-preaching work of Jehovah's witnesses and the resultant exposure of religion. (Ephesians 5:13; Matthew 10:26) His statement follows:

With respect to the activities of these Jehovah's witnesses, the other day I stated that tens of millions of their tracts and pamphlets have been put out from their Watch Tower head office in New York. Their teaching is that all these organized religions are agencies of the Devil. They do not call their sect a religion, but they believe the organized religions are agencies to maintain the Devil's embrace on the human race. . . . At the present time—and the situation is still con-

tinuing—they are detrimental to the war morale of this nation. [*House of Commons Debates*, July 21, 1943]

How well would the false charges of this minister of justice have fitted in with the chorus of religious princes crying out for Jeremiah's lifeblood! Because Jeremiah kept integrity to God and declared His judgments at a time of national crisis when war clouds hung heavy around the holy city of Jerusalem, conniving persecutors and truth-hating religious opportunists capitalized upon the tense conditions to hurl false charges at God's truth-telling witness. They accused him of falling away to the enemy and weakening the fighting morale of the men of war; they succeeded in having Jehovah's witness Jeremiah dropped into a dungeon and snuffing out temporarily his freedom of worship.—Jeremiah 37:13-15; 38:4-6.

In the above-quoted comments of the minister of justice the true cause for the ban begins to see the light of day. House members were quick to note it, too. Charges of religious persecution against Jehovah's witnesses flew thick and fast. The following quotations will bear this out, and will also show what would have been the proper solution if the sole purpose of the government's action was to guard against sedition.

Mr. Douglas (Weyburn) had this to say:

The minister said that these people believe that all organized religion is the instrument of the Devil. If they believe that—I do not—that does not make them subversive; if they choose to hold that particular theological view, it seems to me that that is their privilege. . . . There is sufficient power under the defence of Canada regulations to deal with any person, irrespective of what organization he may belong to, for causing dissension in his majesty's forces or for trying to dissuade anyone from joining his majesty's forces. It is one thing to deal with an individual who is carrying on subversive acts and another thing to ban an entire organization without

giving any reason for the ban. . . . It is a sad reflection at a time when the united nations have been using as their battle-cry the four freedoms of the Atlantic Charter, that two of those freedoms, freedom of speech and freedom of worship, should be in jeopardy in this country. Here is a religious sect which has been allowed to carry on its activities in the United States, to carry on its activities in Great Britain, to carry on its activities in the sister dominion of Australia; here is a sect in connection with which a parliamentary committee of this house has recommended that a ban should be lifted from it; yet these people are still having their homes raided, and on April 19 a service [*Memorial*] which they were conducting was broken up. [*House of Commons Debates*, July 21, 1943]

Jehovah's witnesses Admittedly Enlightening the People

Mr. Hansell knocked the minister's argument off its pins, showing it to be nothing but froth, without weight or substance. He reasoned:

I want to read what the minister of justice said the other day in reference to the question of lifting the ban on Jehovah's witnesses. At page 4972 of *Hansard* the minister is reported as saying: "As to why the ban was originally imposed upon Jehovah's witnesses, among other organizations, I have only hearsay [probably Roman Catholic Hierarchy sources] information about that." The special committee had expert witnesses from Jehovah's witnesses. They appeared before the committee and made their submission. They were questioned, and questioned by, shall I say, some champions of the same school of thought as the minister of justice himself, and the minister, in deciding whether or not the ban should be lifted, should certainly take into account the evidence which was submitted to the committee and the fact that the members of the committee had an opportunity to question and did question the witnesses. Further on, on the same page, the minister said: "I have ascertained, however, that this is a very large international organization and the amount of literature that is put out from the Watch Tower on behalf of this organization

is something fabulous." Because an organization is large and international, does that mean for a moment that it is subversive? There are a good many organizations [the Roman Catholic Hierarchy, for one] that are international and whose literature is issued in large quantity and has a large circulation, but surely that is no evidence that the institution is subversive. The minister also said: "It is also well known that thousands of phonographs with recorded speeches of their great leader, the so-called Judge Rutherford, are being used to *further enlighten the people*." Just because they have gramophone records is no reason why the organization should be considered subversive. By the way, the minister made a slip of the tongue when he said they were being used "to further enlighten the people". I think the people need a little more enlightenment, but if the minister had said "to further confuse the people", it would have made his argument a little stronger. Further on he said: "There are also, or there were, very large numbers of motor trucks fitted out with these phonographs and loudspeakers to blare to the population at large the merits of that particular doctrine and the demerits of all religions." Supposing they did, is that any evidence that the organization is against the war effort or that it is subversive? I have a right to say that my church is the only true church and that all other churches are wrong. I have that right because it is embodied in the freedom of religion. . . .

Furthermore, as I said the other day, if any individual among Jehovah's witnesses rises and makes statements that are subversive, he can be dealt with in the same way [confinement in jail], and I have nothing against that. He should be dealt with in the same way. But to outlaw the whole organization and to say that they cannot gather together as an organization and worship God freely is something that is absolutely contrary to British democracy. . . . That is my contention, and I urge the minister that he lift the ban on that organization. That is what I am urging tonight. I do not believe the minister's arguments hold water in the least. [*House of Commons Debates*, July 21, 1943]

Clear-cut Case of Religious Persecution

Surely this gentleman scored the minister on the point that was rankling him most, the religious question and the desire to gag the witnesses for religious reasons, and not to meet political needs. Remember, these men are not defending Jehovah's witnesses; they hold no brief for the beliefs of the witnesses, and repeatedly state as much. But they are defending freedom to worship, not just freedom for their particular kind of worship, but freedom of worship for all. And they recognized the ugly head of religious persecution rearing itself up in their land, and they determined to behead the beast for freedom's cause. On this tumultuous day of sharp debate other voices joined the cry for freedom and tolerance.

Mr. Gillis said:

The only accusation I ever heard against them was that they make a nuisance of themselves; they pass around a lot of literature; they want to sell you a book every afternoon, and that kind of stuff. But we have freedom in this country to do that sort of thing; I am free to tell that fellow to get away from the door if I do not want to talk to him. I believe that to ban them as a subversive element, or an element causing dissatisfaction in his majesty's forces, or as in any way interfering with the war effort, is ridiculous, and it was an absolute mistake to include them under the defence of Canada regulations. . . . According to the *Ottawa Citizen* of recent date, if General Eisenhower's mother were living in this country she would be under this ban; she is a member of this group. [*House of Commons Debates*, July 21, 1943]

Mr. MacInnis bluntly voiced the motive of the ban, when he answered the weak murmur of the freedom-opposers that the witnesses were using religion as a cloak to do things detrimental to the war effort (though they never cited one instance in support thereof). Incidentally, the "banners" were the ones using a cloak, a patriotic cloak to grind a religious axe. Mr. MacInnis declared:

There are sections in the defence of Canada

regulations which take care of actions of that kind without having to put a whole religious organization under a ban of illegality, without having to invade churches where people are partaking of holy communion, without having to interrupt their service to ask for registration cards, without having to take people off to the police station because they have not their card. . . . *In my opinion it is clear, pure religious prejudice that is maintaining the ban.* [House of Commons Debates, July 21, 1943]

It remained for Mr. Quelch, however, to courageously put his finger down squarely on the troublesome religious cult inspiring the fight to slaughter Canada's traditional freedom of worship:

Sometimes I become convinced of the fact that this action regarding Jehovah's witnesses is largely a religious question. Some three years ago a couple of men called at my house on the prairie one morning. I did not know who they were. They asked me whether they could play a couple of records. I thought at first they were salesmen for a certain make of phonograph. We gave them permission to put on the records and they played them. They were two recordings of the man by the name of Judge Rutherford. I want to give the committee the assurance that in those two speeches by Judge Rutherford there was not one word of a subversive nature. The whole of the two speeches was a bitter attack on the Roman Catholics [Hierarchy]. I do not suppose that is considered subversive. . . . But it does make one wonder whether the action against Jehovah's witnesses is largely on account of their attitude toward the Roman Catholics, instead of their attitude of a subversive nature.

To the cry of "Shame!" the speaker responded:

You may say that it is a shame, but that question is being asked all over this country. I am asked it from one end of Canada to the other, and I am just repeating the question. . . . The suspicion is there. I am not planting it. [House of Commons Debates, July 21, 1943]

On this day of verbal battle for freedom the minister of justice said that the

regulation was amended "to provide that instead of its being an offence to belong to one of these banned organizations, it would be an offence to *act* as an officer or member thereof". This means you may take your Bible (provided the mounted police do not snatch it from your hand and confiscate it), read it, believe it; but you must not obey the divine injunctions or act in harmony with your Godly convictions. You must sear your conscience and become calloused to God's will, because an order in council says that you cannot prove your faith and maintain a pure conscience by works and acts, that you may be a hearer of the word but not a doer. (1 Timothy 3:9; 4:2; James 1:22-25) This rivals the misty sophistries of Justice Frankfurter, of the United States Supreme Court. It aids and abets hypocrisy. How can a true Christian be a follower of his Leader, Christ Jesus the itinerant Preacher, if he must confine his worship within four walls and the inner recesses of his mind? Such a course may suit the religiously-tutored conscience of those held fast in religion's grip. Such a course does not meet the demands of freedom of worship for Christians, whose obligations are not gauged by the lax boundaries of the dulled and deadened conscience of religionists. They have been purged from the dead works of formalism and ceremony and ritualism in dimly-lit cathedrals. (Hebrews 9:14) Their divinely-tutored conscience demands more if it is to be "a clear conscience towards God". (Acts 24:16, *Emphatic Diaglott*) The Christian must act in obedience to Jehovah God. Others cannot rightly say it is sufficient for the Christian to hide the Bible-light under a basket or under the rooftop of a meeting hall. A question asked nineteen centuries ago may again be asked by the Christian: "Why is my personal freedom to be decided by another man's conscience?"—1 Corinthians 10:29, *Weymouth*.

Opposition to Ban Widespread

The quotations of house members' comments on this issue may have seemed one-sided to the reader. They are, for this reason: the ban-supporters distinguished themselves by their silence. Not only was the outcry against banning Christian worship heard in the house, but it was sounded nation-wide. The public press caught up the freedom standard. Representative editorials are here quoted. On February 24, 1943, about the time things began stirring in the house over this issue, the *Globe and Mail* said editorially:

Mr. St. Laurent, the minister of justice, seems determined to convince the Canadian people that he is a very stubborn politician, whose liberalism is only skin-deep and whose contempt for Parliament is as profound as any dictator's. On Monday last, when he moved for the creation of a special committee of the House of Commons to study the Defense of Canada Regulations, he reiterated his refusal to act upon explicit recommendations made by the same committee last session. Its report urged that the ban now imposed upon the organized existence of three groups, the Communists, the Jehovah's witnesses and the Technocrats, be removed as soon as possible, but nothing has been done about implementing this recommendation and Mr. St. Laurent evidently intends to continue disregarding it. There is nothing mandatory about the report of such a Parliamentary committee, but a minister who treats with contempt the recommendations of a committee appointed by the government, of which he is a member, is standing on a slippery slope. Such an attitude is tantamount to a declaration that in these days a minister is a law unto himself, and that his judgment is far superior to the collective wisdom of a committee. These are curious and indefensible pretensions, and if they can be maintained they will soon make a mockery of the free parliamentary democracy for whose preservation we are supposed to be fighting. . . .

The Jehovah's witnesses are not, like the Communists, a political organization, but a

religious sect, and there has been no serious evidence that the activities of its adherents have been inimical to our war effort. It is true that their zealotry for a curious brand of Protestantism makes them view with a critical eye the Roman Catholic Church, but so do members of the Orange Order, and nobody has dared to propose that the homes of any of the latter should be raided and literature found inside them seized. . . . The elected representatives of the people have pronounced for the removal of the bans upon these three groups, and Mr. St. Laurent by his obduracy is defying their will and making Canada look ridiculous and hypocritical in the eyes of our Russian allies and other nations.

Five months later, on July 23, 1943, when the debate in the House of Commons had reached a climactic pitch, this same paper again protested through its editorial columns:

AN INDEFENSIBLE POLICY

Wednesday the House of Commons debated for three hours an Opposition demand for removal of the ban imposed on the religious sect Jehovah's witnesses under the Defense of Canada Regulations. The debate yielded nothing, although members of all the Opposition parties were united in the assault on government policy. It was another of the all-too-numerous occasions when the government stubbornly held its position by refusing to face the issue. . . .

The issue, and all argument advanced for the lifting of the ban, focuses on the fact that a group of citizens is being discriminated against and "persecuted" under federal law for what it believes. If there is religious freedom in Canada, such a thing should not be, and cannot be tolerated. If there is religious freedom, then all persons are permitted, freely and equally, to follow the faith of their choice. And it certainly is not for the government, or the minister of justice, to sit in judgment on what any person or group of persons shall believe. The government does not discuss the ban on any such basis. It ignores the principle to hide behind the argument that among the Jehovah's witnesses there are persons who

have committed, or might commit, subversive acts; who talk, or might talk, against the state; who try, or might try, to persuade others from performing services they are legally required to perform.

This is utter nonsense. By no distortion of reason can it be made to justify a ban on Jehovah's witnesses or any other religious body. And if the Defense of Canada Regulations mean what they are supposed to mean, such a ban is wholly unnecessary. If a member of the United Church, the Jewish faith or the Catholic Church should discourage recruiting or commit other subversive acts, would it be just to outlaw the whole body of his faith? It would be unthinkable. The offender would be dealt with under the regulations on the basis of his offense. The crime is in the act, not the faith. To suppose that people can be stopped from believing or thinking as they wish to do by declaring them an illegal entity is medieval. Certainly it is an abuse of the principle of freedom even to attempt it. If the government fears the influence of the Jehovah's witnesses upon the war effort, then the responsibility is on the authorities to check it, but on the basis of offenses and not on the supposition that some peculiarity of their faith might lead them to do wrong.

This same paper, the *Globe and Mail*, "Canada's National Newspaper," carried a copyright article by J. V. McAree. It supported the statement made in the house by Mr. Quelch, namely, that it was general opinion throughout the country that Jehovah's witnesses were the victims of religious persecution because of their exposure of the Roman Catholic Church. Mr. McAree said, in part:

It has been recommended by a committee of the House of Commons on which all parties were represented that the ban on the Communist Party and Jehovah's witnesses should be lifted. No action has been taken by the government, which probably finds the majority report embarrassing. Why the witnesses should have been classed with the Communists is not easy to understand; and though no particular reason for their suppression was given, it was generally supposed that they

had made themselves obnoxious to the Roman Catholic Church. Indeed they have waged particular theological war against it. But it is interesting to note that in England the sect is recognized and exempted from military service, while in the United States it has been pronounced harmless and non-subversive by Attorney-General Biddle. . . .

They may be a nuisance, but they are a religious sect in exactly the same way that the Protestants and Catholics are members of religious sects. . . . Our guess is that with regard to morality and good works they would probably average considerably higher than any of the main divisions of Christianity. . . . They carry on their campaigns by means of innumerable books and pamphlets, and portable phonographs which deliver messages from their leaders, and Scriptural selections. They are a most friendly people and it is difficult to be rude to them, however much their doctrines may offend good taste or normal common sense. . . . No doubt these beliefs seem crude and childish to most people; but the point is that they are religious beliefs and in all civilized countries which are democracies one religious belief is held to have the same rights as another. It is not that people 'respect' religious beliefs different from their own. It is that it has been found in practice that if one is attacked or suppressed all will be in danger.

A Partial Recovery

The totalitarian fever that had been gripping Canada for more than three years broke on October 15, 1943. The ban on Jehovah's witnesses was lifted. Vindicated and rewarded was the persistent fight for freedom that had been waged on the home front for so long, with such little seeming progress. Some will ask, Why so extensive a review of the freedom controversy now? The ban has been lifted; is it not unnecessarily stirring up "sleeping dogs" to revive the sharp speeches in the house that were over what is now a settled issue? If it were a settled issue the answer might be a Yes; but the issue is not settled. Canada's recovery was only a partial one. Leaflets

containing nothing but Scripture texts are still banned, if printed by a certain publishing house. The same King James Version Bibles once confiscated under the ban are still forbidden. These were some of the things protested against. These evils are still living. The arguments that have been reviewed and that smashed against these evils still stand as timely. The old hatreds against the free distribution publicly of enlightening Bible truths still smolder. The ban-lifting was not due to any change of heart by those responsible for it; it was the result of the fight waged by freedom-lovers and the persistent zeal and un-breaking integrity of Jehovah's witnesses in standing fast for freedom to worship Jehovah God as He commands.

The incompleteness of recovery is shown by this: the ban on Jehovah's witnesses was lifted; the ban on the Watch Tower Bible & Tract Society, the International Bible Students Association and the Watchtower Bible and Tract Society, Inc., remains. The review of the argument in the house shows that the unanimous recommendation of the committee was that ALL FOUR of these groups, and not just one, should be freed from oppression under the ban. The government has offered a compromise measure to appease. The committee's recommendation was watered down. It must be assumed the committee is still of the unanimous mind that the ban should have been lifted from all four of the groups.

What About Freedom of Press?

What is the effect of this partial relief? It is this: The witnesses themselves are no longer an illegal organization, but the legal corporations they use in their gospel-preaching work are considered illegal. What Jehovah's witnesses believe, teach, publish and distribute is all right. They may print their doctrines and tenets and call upon the people and leave such published matter with them; that is all right. But it must not be

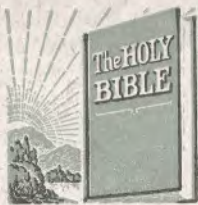
printed by the Watchtower. What difference does it make who prints the publication? It is the message that counts. If that is all right, what else matters? The government says that what is printed is permissible but the one printing it is not. Just one little line, the name of the Watchtower publishing house, makes the book illegal; remove that line, let someone else print the identical book, and it is legal. When the granting or withholding of freedom of the press hinges on such immaterialities and bald discriminations, and the truth-hating enemy seizes upon such straws to gag his expositors, he is desperate indeed.

How absurd it would be to say that the Roman Catholic Church is free to operate, but that the publishing houses that print the Catholic *Douay* Bibles, *The Faith of Our Fathers*, catechisms, and the sundry other publications essential to the Catholic way of worship, are banned. The outcry that would burst forth would deafen the world's ears! The cry would be justified. Operating under this principle the government could say to a newspaper, 'What you print is OK, but we don't like you. You'll have to quit. Get someone else to print for you.' Freedom of the press vanishes into thin air. This has happened to Jehovah's witnesses in Canada. If it can be done to one, it can be done to others.

Will She Complete It?

Immediate steps should be taken to complete the recovery of freedom for Jehovah's witnesses. Canada should finish the good work she started when she lifted the ban on Jehovah's witnesses by lifting the ban on the three affiliated organizations. A false impression of the situation is gained from merely reading the newspaper accounts of the ban-lifting. These state that the property of the Jehovah's witness organization will be restored, and it seems that full relief has been realized.

(Continued on page 18)



"THY WORD IS TRUTH"

—John 17:17

A Friend's Return

A FRIEND is one who loves you all the time; one who even without your knowing it makes a great sacrifice in order that you might be the recipient of some real good. The greatest friend that you have had, or anyone else has had, on earth is the One who was once known as Jesus of Nazareth. Why? Because He left all His heavenly riches and glory, became a man, and laid down His life in ignominious death in order that all lovers of righteousness might have one fair and full opportunity for the blessings of life everlasting.—John 15:13.

The facts show that nineteen hundred years ago Jesus went away on a long journey, even into heaven itself. When He went away He promised His disciples that He would return and that, when He returned, those who loved His appearing would receive many precious gifts. If the facts show that this precious friend has returned, and we begin to see that all the fond hopes of lovers of the Most High God are about to be realized and that "men of good-will" out of all nations and tongues are soon to enter into endless blessings, what unspeakable joy this brings! Those who have watched and waited for His coming necessarily break forth in singing the praises of the Lord.

For centuries Jews had been hoping, looking and praying for the coming of a Messiah. For nineteen hundred years now Christians have been hoping, watching, and praying, and waiting for the coming of Christ Jesus the Lord. *Messiah* and *Christ* mean the same, namely The Anointed One. The whole world of mankind, groping in darkness, laden with

grievous burdens, has been groaning and still groans in pain, waiting for some relief, but not knowing how it will come. (Romans 8:19, 22) Lovers of truth and righteousness are in fact waiting for the Messiah, the Christ, and His kingdom of righteousness. When these come to a knowledge of the fact that the Lord, the great Deliverer and the Benefactor of believing humankind, has returned, every such honest soul will be filled with joy and every grateful heart will respond in songs of gladness.

The reasons why we should expect the Lord's second coming are numerous, but unless we call these to mind, even though we once knew them, we overlook their importance. If we have never known them, then an examination of these reasons is satisfying to the hungry soul. Reason should always be employed in the examination of Scriptural questions. Sound reasoning and the Scriptures are necessarily in accord. "Come now, and let us reason together, saith the Lord." (Isaiah 1:18) The Scriptures prove conclusively that Jesus Christ died and was raised from the dead that He might be the Redeemer of mankind; that He ascended on high and presented the value of His human sacrifice in behalf of man, and that at some time the benefits of His great sacrifice must be bestowed upon all believing and worthy creatures on earth. The Scriptures declare that God formed the earth for man's habitation, that He made it not in vain, and that the earth abideth forever. So if, according to God's promise to the patriarch Abraham, a blessing is to come through Abraham's seed, the Christ, to all faithful humankind, it follows that the Lord must establish an order of things over the earth that obedient men might enjoy the things which God purposed them to have, and that the Lord must be present to establish such a righteous arrangement over the earth.

The student is not left to theory or conjecture. The Scriptural evidence is given in such abundance that all doubt

is for ever removed. God's prophet long ago foretold the coming of a mighty one, and said that this mighty One should have a government of righteousness; that "his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end". (Isaiah 9: 6, 7) An "everlasting Father" implies that there shall be some offspring who will have everlasting life. Hence this promise indicated that a government would be established wherein man would be granted the privilege of life eternal.

Once there was on earth a typical Theocratic government which foreshadowed that Messianic Government. It ruled the nation of Israelites. Jehovah God made a covenant with that nation, to the exclusion of all other nations. He gave them a law to shield them from the influences and machinations of the adversary and to lead them to Christ, their great Messiah. The Israelites or Jews, as a nation, did not keep this law, because they were imperfect; and some of their kings were especially wicked. The time came when Jehovah God said to Zedekiah, the last human king of Israel: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezekiel 21: 25-27.

It follows from this that at some future time there would come a mighty one who would establish a kingdom of righteousness, having full authority and right thus to do.

At the overthrow of Zedekiah God permitted the Gentiles to establish a world-wide dominion in the earth. The Lord God through a vision to Daniel pictured the development of four world-powers in succession, which would exist

for a certain period of time, and which would continue until Jehovah's chosen One should come, whose right it is, and then this righteous One should take possession of earth's affairs and rule the earth. (Daniel chapter 7) It is to be expected, of course, that the unrighteous governments would hold on to their power in earth as long as possible, and that they would still be thus doing at the coming of the great King, and that He would oust these earthly kingdoms of unrighteousness and establish a righteous government. Even so the Lord God, through the prophet Daniel, says: "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) It follows, then, that this righteous King must be present before He breaks to pieces and consumes the other kingdoms. The Scriptures speak of the righteous kingdom as the kingdom of heaven, because it is in accord with the heavenly Father's will and ruled by the invisible power of His great Messiah.

Christ the Messiah's disciples will have no physical part in violently destroying "all these kingdoms" of this world, because they are not authorized to even attempt to do so. They wait upon Jehovah's anointed King to do so from heaven, and in the meantime they proclaim the gospel of His established Kingdom to all people with a hearing ear and warn them of the invisible presence of the King and point out to them the way of safety in that time of world-wide destruction. All those of good-will who now take heed will find the Messianic King to be their friend unfailing in this time of crisis and world distress, and they will enter into still greater blessings when the enemies shall have been put out of power and destroyed and the Messianic Kingdom rules all earth without a rival.

Canada Lifts Ban

(Continued from page 15)

But restoring the property to Jehovah's witnesses, who are not a property-owning corporation, will present an enigma inasmuch as the Watchtower and the International Bible Students' organizations are still outlawed, and they are the property owners.

Jehovah's witnesses and their corporations are inseparable. All do the same work and have the same ends. To admit Jehovah's witnesses and their work and yet retain the ban on their organizations by which they accomplish their ministerial duties in a lawful and efficient manner smacks of the course of Pharaoh of old in Egypt. At one crucial point in the ten plagues when the going got particularly tough Pharaoh offered to lift the ban on the Israelites' worship of God and permit them to go and sacrifice unto Jehovah as He commanded. A string was attached: their flocks and herds must be left behind. Now, these animals were required by the Israelites for sacrifices. The two must not be separated. The freedom-offer of Pharaoh was hollow, and Moses rejected it. Pharaoh's heart was hardened by Moses' demands for full, realistic and practical freedom of worship, and more plagues followed.—Exodus 10: 24-27.

It is hoped that Canada, now that she has made some amends, will see the injustice of and insufficient relief granted by the partial ban-lifting. The publishing-house organization is inseparable from the witnesses if they are to fulfill their commission and worship in the way God has commanded, namely, "The gospel must first be PUBLISHED among all nations." (Mark 13: 10) Publications must be used to publish the gospel. They are as vital to Jehovah's witnesses' manner of worship as the sacrificial animals were to the Israelites under Moses. The printed message of Jehovah's witnesses is now approved by the Canadian government. Common sense

tells that the one printing the message is immaterial. This poses the question, Why is not the ban on the publishing house, the Watchtower Bible and Tract Society, Inc., lifted?

Recall in the debate herein published that the minister of justice was much alarmed at the magnitude of the publishing work done by the WATCHTOWER, saying incredulously: "Tens of millions of their tracts and pamphlets have been put out from their Watch Tower head office in New York"; and again: "This is a very large international organization and the amount of literature that is put out from the Watch Tower on behalf of this organization is something fabulous." Could it not be that it was desired to stem this tremendous flood of truth that the minister admitted 'enlightened the people'? Perforce the enlightenment referred to was concerning religion's hypocrisy and Christianity's opposition thereto, since that is the field embraced by the WATCHTOWER publications.

Could organized religion, particularly the Roman Catholic Hierarchy, be interested in shackling the volume of activity of Jehovah's witnesses? Who else could be? Who else has so much to cover and shield from the Bible searchlight? The persistent clamorings of freedom-lovers and consistency with United Nations' aims forced some kind of action. So that which would clear the slate on the surface, before the casual, superficial public gaze, was done; but the fountain-source of books and booklets remains plugged up. Practical means of Jehovah's witnesses' worshiping is still wanting. They have been denied the wherewithal to "publish" the gospel by the cutting of the supply line of books and booklets that so plagued the politico-religious Hierarchy and her toadies. Failing to hold the throttling death-grip on Jehovah's witnesses, the religionists try to impede, circumvent and obstruct the distribution of their God-given message. In

short, they have attempted to hamstring Jehovah's witnesses in Canada.

Canada! Shun the Ditch of National Destruction!

Canada has passed a crisis, successfully. During the ban's reign she was following in the footsteps of the Catholic dictators of Europe. They have all banned Jehovah's witnesses, and that ban remains. Canada has halted her headlong plunge on totalitarian skids and has turned from the path of destruction. May her steps grow stronger and surer and more determined as she treads back toward freedom's highway. May she completely restore to her citizens who are Jehovah's witnesses their lost freedoms. She has narrowly escaped being defeated and enslaved, even as she promised "four freedoms". She has avoided the trap ensnaring the religious rascals devoted to totalitarianism: "Great swelling words of vanity uttering, . . . promising freedom to them, they themselves being all the while slaves of corruption, for by whom one hath been defeated, by the same hath he become enslaved." (2 Peter 2: 18, 19, *Rotherham*) She must go farther if she is to escape entirely.—Psalm 9: 17.

President Roosevelt, when in Canada, complained of skeptics of the attainment of the "four freedoms". The cause for skepticism in Canada has been greatly reduced. Jehovah's witnesses appreciate the relief granted; but, while appreciating liberty guarantees from any human source, they are primarily grateful to their great God of Freedom, Jehovah. This does not mean that His servants would be so impregnable that never at any time would they suffer loss of freedom. It does mean that when affliction and persecution has been permitted long enough as a test of His servant's integrity and to identify His enemies, victory and freedom He will give to the faithful ones. All works out to the furtherance of Jehovah's purposes, even the wrath of wicked men resulting in His praise.

(Psalm 76: 10; Romans 8: 28; Philip-
pians 1: 12-21) So Jehovah's witnesses
thank God for all things, including free-
dom. Governments do not give freedoms
to the people; God gives them. The state
must not try to pass itself off as God's
vicar in this matter. Democratic states
do guarantee inherent rights. When
these proper guarantees are lived up to,
Jehovah's witnesses appreciate it. When
they resolve themselves to mere words,
doubts arise.

May Canada make true by actions the
words uttered by Prime Minister Win-
ston Churchill. They were spoken at the
time of the Quebec conference about one
week after President Roosevelt's address
previously *mentioned. They were far
from true then; they are not entirely
true now. He said:

Here at the gateway of Canada, in mighty
lands which have never known the totalitar-
ian tyrannies of Hitler and Mussolini, the
spirit of freedom has found a safe and abid-
ing home. Here that spirit is no wandering
phantom. It is enshrined in parliamentary
institutions based on universal suffrage and
evolved through the centuries by the English-
speaking peoples. It is inspired by the Magna
Charta and the Declaration of Independence.
It is guarded by resolute and vigilant millions,
never so strong or well armed as today. [*New
York Times*, September 1, 1943]

In times past other British dominions
and members of the British Common-
wealth of Nations have slipped from the
high plane of British democracy. Some
are still in the totalitarian wallow. Now
that Canada, and before her Australia,
has lifted the ban on Jehovah's witnesses,
why do not Jamaica, Trinidad, West
Africa and other recalcitrant members
of the British Commonwealth follow the
good example?

'Come, Let Us Reason Together'

Pause, and reflect. Look at the eternal
mountains, the peaks and towering crags,
the wilderness fastnesses with their
mighty rivers, the billowing oceans and

seas; shift your gaze skyward and contemplate in wonderment and awe the night heavens, the luminous bodies dotting that expansive vault and hurtling through limitless space at incredible speeds, moving in fixed orbits on a time schedule that is unvarying. The mind turns to the Creator, and the insignificance of man. The basest creature realizes his utter inability to alter Jehovah's purposes relative to all these works of His creation.

Yet puny, presumptuous man ignorantly outlaws a work that this same Almighty Creator orders in the earth, and declares Jehovah's organization established for that purpose *illegal*! Little wonder God sits in the heavens and laughs! (Psalm 2:1-4) How ridiculous are such governmental decrees, sounded with so much solemnity and pomposity by little men with twisted and distorted minds totally void of understanding! Of such stuff dictators are made. Leaders of nations championing the "four freedoms" will not emulate them.

More than appears on the surface is involved in this matter of Jehovah's witnesses. Not just the witnesses' freedom, not just the peoples' civil liberties, not just some proposed "four freedoms"; life, death, universal domination, and mighty spirit worlds are involved. Only blackest failure can await plots against God. The Devil is doomed to such fate. What wicked success can far less powerful man hope for? None whatsoever! They fight against God in opposing His witnesses. (Acts 5:38, 39; Zechariah 2:8) They may kill some; they did Christ Jesus. He gained victory over death; so will His followers. The wicked may succeed for a time. Sentence against them may seem delayed. Though it may seem to tarry, it will come on time. President Roosevelt declared that if the Axis tyrants knew the plans laid against them at Quebec they would give up in terror now. If the nations could foresee the

terrible vengeance the Lord has purposed for all persecutors of His witnesses they would fear and quake, and abandon opposition to The Theocracy. One higher than the highest earthly ruler sees the oppression of His little ones. (Habakkuk 2:3; Ecclesiastes 5:8; 8:11) The gracious God speaks to the nations now through His witnesses and with a life-giving message. Soon He will speak to the incorrigibly wicked ones in His wrath at Armageddon with the voice of death and unending destruction.—Psalm 2:5.

As for Jehovah's witnesses at this troublous time, let it be understood that they are not seditious. Accusing religionists level such charges at them for selfish reasons, just as religionists in the past did. (Ezra 4:15; Luke 23:2; Acts 17:6, 7; 24:5) In declaring God's Word and offering literature explaining the Scriptures in the light of the times Jehovah's witnesses render invaluable service to men and nations.

There is much talk now about the revival to Bible-reading. The New York *Times Magazine*, January 2, 1944, in an article by L. H. Robbins, stated:

MORE THAN EVER THE BOOK FOR TODAY
Timeless, yet Forever Timely, the Bible Holds
the Promise that a Better World Is Possible

The Bible has more readers today than ever it had before. It is read on battlefields all round the globe. It is read in countless homes where it may once have gathered the dust of neglect. Lonely people, burdened people, departing people search it for strength and courage. Anxious people seek light for judging these times of spiritual tempest and earthquake.

Yet despite the trend to Bible-reading, world conditions today surpass in wickedness and distress any time in history. More is needed than formalistic, religious Bible-reading. It must be understood. Jehovah is opening its heretofore hidden truths in this time of the end, and He is using His witnesses as the informers of all persons of good-will

toward Him. Their activities are to the welfare of men and nations. God's purpose that the witness be given will not swerve aside for governmental decrees of illegality against it. As well try to sweep back the ocean with a broomstick, and with better chances of success. Condign punishment opposing nations or combines of nations will reap at Armageddon. (Isaiah 8:9-13; Psalm 9:17) Life unending awaits all those who heed Jehovah's message.

Neither the nation of Canada, nor any other nation, is deciding the fate of Jehovah's witnesses. On the contrary, by their treatment of God's servants they are fixing their own eternal destiny. (Matthew 25:31-46) The judgment of the nations is on! As nations set their course relative to Jehovah's witnesses, may they make the wise choice. Remember: "BLESSED IS THE NATION WHOSE GOD IS JEHOVAH."—Psalm 33:12, *American Standard Version*.

Gilead College Graduates Its Second Class

THE "old world" is education-conscious. Even while it is in the throes of global war plans for the postwar program of education are being brought forth and debated. Courses of study embracing many fields of knowledge are being championed by their proponents. Politics, commerce, sociology, and, yes, by all means, religion are fields well represented in the proposed educational campaign by which this old world expects to lift itself up by its own bootstraps into the glittering, man-made "new world order" envisioned by political and religious leaders. The most vital educational need is pushed into the background as unimportant, even undesirable.

The crying need of the people now and in the future is education in God's Word, the Bible. Proper fear of its Author is the beginning of wisdom. He is the Giver of true wisdom, having laid up in His Word sound wisdom for creatures righteously disposed. (Psalm 111:10; Proverbs 2:6,7) Worldlings unwilling to search the pages of this Book of wisdom will find themselves "ever learning, and never able to come to the knowledge of the truth". "Lo, they have rejected the word of the Lord; and what wisdom is in them?" (2 Timothy 3:7; Jeremiah 8:9; 1 Corinthians 1:20; 3:19) The need of people of good-will for educa-

tion in God's Word is being met, and will continue to be met; but not by the educational program outlined by the builders of the postwar world.

Jehovah God, the foremost Educator of the universe, makes the provision. Through His organization He trains His ministers, that they may "be able to teach others also". (2 Timothy 2:2) They are commanded to "go . . . and teach all nations". (Matthew 28:19,20) His organization on earth has established the Watchtower Bible College of Gilead, located at South Lansing, New York, to specially train and fit ministers for service in various nations. In June of last year the first class of graduates left its halls, and they are now busily engaged in ministering free education to the impoverished people who have been long underfed on Bible truths and overfed on religion. On January 31, 1944, the ranks of these specially trained Theocratic educators were swelled by the graduation of the second class from Gilead college.

Five months previous one hundred ministers of the gospel had been called in from the field where they had devoted their full time for at least two years in ministerial work. For five weeks they applied themselves diligently to the prescribed course of study. At the end of this period examinations eliminated six-



Left to right: Front row: Price, R. Hutson, H. Stover, M. Pool, N. Weber, B. Kosak, H. Billings, R. Torbit, P. Kleinbaum, E. Wilson, G. Akin, C. Paterson, G. Waskowitz, J. Brown, M. Second row: Aniol, M. Brandt, J. Wallace, K. Dobrowolski, M. Prescott, S. Bu ford, H. Ferrari, H. Abel, M. Soviak, S. Muraf, A. Holcomb, M. Pool, V. Hettseheimer, R. Caryk, M. Trim, H. Olson, H. Torbit, R. Adams, J. Third row: Howe, E. Hinds, M. Ferrari, S. Paterson, R. Harvey, D. Renziehausen, R. Wallace, J. Butrus, P. Bangle, A. Glica, S. Thompson, D., Johnson, V. Peterson, M. Grenz, C. Sleep, B. Fourth row: Deane, L. Smith, H. Anderson, R. Moyer, W. Berry, B. Downie, M. Glica, P. Caryk, Z., Ferrari, J., Brehmer, J., Colangelo, A. Stover, G. Woodard, H. Fifth row: Zinser, H. Torbit, A. Olson, O. Akin, W. Shaffer, C. Corkern, C. Peterson, R. Papademi, G. McLamb, F. Behunick, S. Howe, J. Holmes, C. Sixth row: Rice, E. Harvey, R. Johnson, W. Conover, A. Blackburn, W. Mason, B. Johnson, L. Kipperman, A. Pillars, O. Dillon, L. Berry, J. Brandt, L.

teen as unable to meet the high scholastic standards set by the college, and these returned to full-time ministry in the United States. In due time the remaining eighty-four completed the college term, which is divided into two semesters of ten weeks each. Eighty-three graduated with merit and, at the exercises on January 31, received diplomas testifying to their completion of the course with merit, as well as their qualifications to engage in educational work and colabor with the Watchtower Bible and Tract Society in preaching the gospel of Jehovah's kingdom. (See page opposite for the picture of the graduating class.)

In this five-month period of strenuous mental activity and study the students covered material that would comprise a two-year curriculum in secular schools. Bible research, Theocratic field ministry, public Bible speaking, supreme law, Bible themes, college English, college mathematics, and Spanish constitute the courses of study pursued at Gilead. In addition to this, the students averaged upward of thirty hours each month in the field preaching the gospel of the Kingdom, thus putting the information gained in classrooms to practical use. Add to this the fact that after the close of classes in midafternoon each student put in approximately three hours of manual activity around the campus or Kingdom Farm (on which the college is located), and one can readily appreciate the intensity of the training program. "Much study is a weariness of the flesh," however, and therefore the extracurricular work around the farm and college grounds was of real benefit.

Having completed successfully so strenuous a five-month course, then, it was with genuine joy that the graduating students assembled in the auditorium on January 31. At 9:30 a. m. 228 had assembled to witness or participate in the graduation exercises. Friends and relatives of the graduates were present, some from neighboring cities, some from distant states. A song and prayer to

Jehovah having opened the program, each of the four instructors spoke directly to the students, counseling them as to their obligations to serve as Theocratic educators in teaching all nations. The college president, N. H. Knorr, who is also president of the Watchtower Bible and Tract Society, which organization founded the college, then addressed the assembly for over an hour, on "The Glorious Treasure of Service". As the absorbing theme of this discourse unfolded each one present appreciated more than ever the opportunities and blessings granted to him by Jehovah God. Enthusiastic applause marked the conclusion of this talk, and shortly thereafter the eighty-three graduating with merit had received their diplomas, thus climaxing and ringing down the curtain on their college careers.

On this occasion there were many reminiscences by the students of the happy, busy days just ended. In no other way could the spirit pervading the student body be better captured for the reader than by recording some of these observations and impressions expressed.

One states:

I had the great privilege of working before the term opened and saw most of the other students arrive. What a colorful sight they were, hailing from practically every state in the nation! Drawling southerners; snappy, staccato-voiced New Jerseyans, broad-accented westerners; from everywhere they came. One loved them all from the first because they were Theocratically minded. They all were intent on the Kingdom interests and had been pioneers [full-time ministers in the field] for at least two years, and some for many more. Those were happy days: greetings in the hallways, in the lounge, and elsewhere as the brethren sought to get acquainted and compared experiences in the field. [Judges 5:11, *Am. Stan. Ver.*]

The weeks flew by quickly. We all kept so busy studying that we hardly noticed anything other than our studies. The brethren during the first five weeks had vied with the roosters

in the chicken barn for early rising, as many repeatedly rose at five or five-thirty to study before breakfast. After the trying five-weeks examinations the brethren were less tense about their studies, and they loosened up and were more congenial. They no longer got up so early to study Spanish or Bible themes.

Joyful days of walking in the autumn sun between classrooms followed. The beautiful autumn changed to winter; the rolling hills of Kingdom Farm overlooking Lake Cayuga turned gold and red, and later took on the somber tone of winter, and finally were covered with snow. The final quarter rolled by. Then came the last class period in which new material was introduced. This was followed by a week of review, and then four days devoted to final examinations.

Graduation day! That was a thrilling, never-to-be-forgotten day. Then came parting. "See you in Mexico," or "Till we meet in Cuba", were typical parting words. Brethren who had lived together in unity for five months, bound by ties stronger than blood, bade each other good-bye. All had come eager, hopeful, enthusiastic, looking forward to making the most of their blessed opportunity and being better equipped upon leaving to carry out their consecration vows. At parting they were eager, enthusiastic, serious, and more mature as they set out for new territory, new Theocratic fields of activity, and greater privileges of service.

Another, much impressed by the scenic setting of the Gilead campus, gives voice to her sentiments:

It was a beautiful day in late summer when we came over the last hill and saw Gilead, nestled there so peacefully, far from the bustle of the city and the strife and turmoil of the Devil's world. As we drew up to the building and stopped we were greeted by others who had come as we had. It was so interesting, meeting brethren from every part of the country brought together here because of their mutual love and zeal for Jehovah.

The first task for us to do after our arrival was to get settled in our rooms. It was a joy to move into such comfortable, cheerful rooms. After what we had been living in out in the field this was real luxury, and we sincerely

hope it has not spoiled us. We soon learned that everything was run on an orderly basis at Gilead. Everywhere in every department there is perfect order, harmony and unity. Each is assigned to his task and he goes about it joyfully. The next few days we became acquainted with our instructors and the Farm family, and were assigned our tasks to be taken care of after the day's studies were over. This proved to be a real blessing to us, as there we had an opportunity to get away from the strain of study and to relax our minds. The work was always a pleasure, as in the Lord's organization there are no task-masters, hence no one giving orders. If there was a special job to be done, the servant in charge asked who would like to help, and, of course, everyone was willing, and the job was soon done, with laughter and singing.

Another thing which has impressed me is the scenery round about Gilead. It is indeed awe-inspiring. The trees outside my window. When I first came they were clothed in summer leaves of green; as the weeks passed I watched them change from green to the most gorgeous reds and browns and yellows. Then, leaf by leaf, they lost their beautiful garments until, today, they stand etched against the sky, beautiful in their nakedness; each in its own beautiful pattern. At their feet, and just beneath my window, runs a happy little stream. When I first came it was dry and I gave it little thought; but when the rains came, -what a surprise! This spot that had been dead suddenly came to life, and water was flowing through it, winding its way among the rocks and rushing merrily over miniature waterfalls, singing a happy tune as it wended its way to beautiful Lake Cayuga nestled between the hills behind Gilead.

No matter where you look there is beauty. A beauty that speaks of a marvelous Creator; an all-wise and loving Father who, in this time of strife and turmoil, has made a wonderful provision here at Gilead, to train men and women as instructors to go forth in His name to meet the famished, hunger-bitten, homecoming "prodigal son", and, with all the tender care of the Father, guide and direct this class into His fold, there to feed in green pastures, beside the still waters, and forever after to

serve to the honor and glory of His name.

A third describes in simple phrase emotions experienced upon arrival and departure:

We were just in time for breakfast, preceded by morning worship. With a lump in my throat I joined the group in the Lord's prayer. A real family, I thought. Why, I haven't said that prayer with a group since I was a little girl at home! And so it is; those at Gilead are a real family, as I grew to learn during the past twenty weeks.

Truly Gilead is a Theocratic college, I realized, as the president, in the opening address, explained that our instructors are in fact our brethren, simply Kingdom publishers of Jehovah like ourselves. As the weeks went by they endeared themselves to us, showing their zeal for the truth by expounding to us in classes daily the precious Bible truths, joining with us in the door-to-door work and magazine work each week-end, and studying *The Watchtower* with us every Sunday evening. Why, it was no time at all before Gilead was home!

And now our course of study is over, and, with grateful hearts to our heavenly Father for this His advanced instruction in the great Textbook of Freedom, we look eagerly forward to serving Him more efficiently and feeding His "other sheep" all over the world.

As the graduation exercises began we looked about us at each dear face, our brothers and sisters, with whom we have worked and lived and learned. Tomorrow this family would be gone, I reflected. We are leaving home. But what a wonderful promise awaits fulfillment before us, for our Lord Jesus Christ has promised: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." [Mark 10:29, 30]

So a second class of students have 'freely received' Theocratic education at Gilead; now they are fanning out in many directions to 'freely give' to others instruction in the most vital field of education, the field scorned by self-centered world-builders. A third class is now diligently pursuing their studies at Gilead, and in due time will graduate, to be followed by unnumbered classes in the future. "Gilead" means "heap of testimony", that is, testimony and witness to Jehovah's name and supremacy. It is living up to its name through its graduates.

Flavius Josephus, the Historian

FLAVIUS JOSEPHUS, noted Jewish historian, was born at Jerusalem about 3½-4 years after the death and resurrection of Jesus Christ, which occurred in A.D. 33. He claimed royal and priestly ancestry. His priestly lineage ran in the first of the 24 courses of the priesthood, which was the most eminent.

As a boy Josephus appears to have been exceptionally bright, and eager to learn the Jewish law.

As a youth he spent three years with an ascetic who lived upon food that grew of its own accord in the desert, following in some measure the example of John

the Baptist. The name of this Jew was Banus, and some think he was a follower of John. At any rate, Josephus seems to have imbibed a favorable impression of John, and so mentions him in his writings. After three years of desert life Josephus returned to the city and, like Paul prior to his becoming an apostle, "lived a Pharisee," whose rules he compares with those of the Greek Stoics.

When he was twenty-six years of age Josephus made a journey to Rome, to defend some priests who had been arrested by Felix. This Felix also figures in the experiences of the apostle Paul. (Acts 24) On the way to Rome Josephus

suffered shipwreck, and he says that he had to swim for his life, along with about 600 other passengers. This experience reminds one of the apostle's shipwreck, on which occasion, it appears, he also was in the deep a considerable period of time. (2 Corinthians 11: 25, 26; Acts 27) Since shipwrecks were relatively frequent, it is not likely that the occasions were the same, although they cannot have been many years apart.

Josephus made quite an impression at Rome, for he was a man of the world, and through favorable connections made the acquaintance of Poppea, Caesar's wife, through whose influence in turn he obtained the release of the priests he had come to defend.

When he got back to Palestine there was a rebellion afoot. But Josephus felt that any such opposition to Rome was hopeless, and sought to dissuade those involved in the plot from carrying it into execution. The priests and the Jewish aristocracy were not in favor of an uprising; but they were all, including Josephus, ultimately involved in it.

In his own description of the rebellion and how he came to be involved in it he graphically portrays the numerous plots and counterplots that marked this period of his life. He was in his early thirties now. One of the incidents he describes as occurring at this time is of particular interest to those who now contend for freedom of worship. He says:

At this time it was that two great men, who were under the jurisdiction of the king [Agrippa], came to me out of the region of Trachonitis, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither."

Josephus was at this time sole commander of the Jewish forces quartered in Galilee. He found that the Galilean Jews were divided, and so feared his position was too weak to meet the army of Vespasian. Retiring to the stronghold of Jotapata, he encouraged his soldiers in the siege and resisted with great skill the attacks of Vespasian. Vespasian conquered, however, and Josephus was put in chains, but found opportunity to exercise the gift of "prophecy" which he claimed to possess by predicting that Vespasian would become the next emperor. When this actually occurred Josephus was set at liberty, his chains being cut to signify that he had been unjustly bound. Josephus seems to have had the gift of getting out of tight spots. He now took the name of Flavius, which was the family name of Vespasian, whom he accompanied to Alexandria, Egypt. Josephus was done with rebellions. He had while still in Palestine witnessed from without the terrible siege of Jerusalem under Titus, and had even been sent by him to persuade the Jews, if possible, to give up their resistance. Their refusal resulted in the final destruction of Jerusalem, fulfilling the great prophecy of the Lord Jesus Christ as recorded in Luke 21 and Matthew 24.

Josephus persuaded Titus to spare his relatives and most intimate friends in Jerusalem. He himself, because of his aid and counsel in connection with the siege, received a valuable estate in Judea, but realized that it would not be a good place for him to stay. So he journeyed to Rome once again, became a Roman citizen, and devoted himself to writing, in Greek. His books are highly esteemed, and contain much of value and interest, although they are not always accurate. They sometimes contain material (such as legend and wrong chronology) that is hardly creditable to a Jewish historian. There is a brief mention of Jesus Christ in his "Antiquities of the Jews", but this is now generally believed to have been tampered with. It

appears in Book 18, chapter 3, section 3 of his "Antiquities of the Jews", and reads as follows in current editions:

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day.

Commenting on this passage and the "Antiquities" as a whole, *The Catholic Encyclopedia* says:

Attempts have been made to refute the objections brought against this passage both for internal and external reasons, but the difficulty has not been definitively settled. The passage seems to suffer from repeated interpolations. The fact that the "Antiquities" testifies to the truth of Divine Revelation among the Jews as among the Christians, and confirms the historical facts related in the Bible by the incontrovertible testimony of pagan authors, renders this work of Josephus of extreme value for the history of the chosen

people. The accounts which he gives of the rise and mutual relations of the different Jewish sects, which are so important in the history and sufferings of the Savior; his information regarding the corruption of the ancient Jewish customs and institutions; his statement concerning the internal conflicts of the Jews, and lastly his account of the last war with the Romans, which put an end to the national independence of the Jews, are of prime importance as historical sources. . . .

The early Christians were zealous readers of Josephus's "History of the Jews", and the Fathers of the Church, such as Jerome and Ambrose, as well as the early ecclesiastical historians like Eusebius, are fond of quoting him in their works.

Another writer, Joseph Scaliger, in his *De Emendatione Temporum*, says:

Josephus is the most diligent and the greatest lover of truth of all writers; nor are we afraid to affirm of him, that it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this because his fidelity and his compass of learning are every where conspicuous.

The testimony of Scripture being complete in itself, it cannot be said that the writings of Josephus are indispensable. That they are valuable will not be denied, and it is sure that they add their voice to the many witnesses that testify to the truth of the Word of God.

Presenting "This Gospel of the Kingdom"

Manuscripts and Versions of the Greek Scriptures

(In Three Parts—Part 1)

OUR purpose at the outset is to see the relationship that ancient manuscripts today extant have to the Bible as we now possess it, so as to confirm our faith that the printed Bible we study at present is authentic and reliable as God's inspired Word.

By the expression "Greek Scriptures" is here meant what are commonly called

"the New Testament books" in their original language, which was mainly Greek, the Gospel of Matthew having originally been written by him in Syriac and later translated or rewritten by Matthew himself in the Greek. We shall consider the most important manuscripts (MSS.), to wit: The Alexandrine, which is generally represented by the letter "A"; the Vatican Manuscript No. 1209, usually designated by the letter "B"; the Sinaitic Manuscript, designated by the

Hebrew letter א (Aleph), the first letter of the Hebrew alphabet; the Codex Ephraemi Rescriptus, designated by the letter "C"; and also the Cambridge Manuscript, or Codex Bezae Cantabrigiensis ("Cantabrigiensis" meaning "of or pertaining to Cambridge"), usually designated by the letter "D". You will find such letters used in footnotes of various Biblical publications or commentaries; for instance, in *The Emphatic Diaglott*, now published solely by the Watch Tower Bible and Tract Society, or in such other modern translations as Rotherham's, Weymouth's, Moffatt's. Hence your acquaintance with these symbols and their significations will serve you as a critical apparatus to understand readily the references made by such translators and commentators.

We shall also consider the papyrus manuscripts, which are designated by the capital "P" followed by a small superior number, as P¹, P⁸, P¹⁰, P¹¹, P¹³, P¹⁵, P²², P²³, P³⁷, P³⁸, P⁴⁵, P⁴⁶, etc.

There are some 12,000 known manu-

script copies of the inspired Christian Scriptures, such MSS. being either in the original Greek or in foreign-language versions thereof. There are some 8,000 Latin-version MSS., and over 4,000 MSS. in the original Greek, besides about a thousand MSS. of other versions besides Latin; making, all together, at least 12,000 copies. These MSS. have been assigned to various "recensions", as they are called, but better termed "families", inasmuch as "recension", in the modern sense, means a revision. In the sense intended by those handling manuscripts, the term means a family, that is, a family group of MSS., which MSS. are distinguished by certain peculiarities that place them in relationship one with the other and that show they have come from a common ancestor MS. this side of the original autograph writings of the Greek Scriptures by the inspired writers.

We can appreciate how the families of MSS. would arise, when we consider the instructions of the apostle Paul, as

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given in Colossians 4:16, namely: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." At 1 Thessalonians 5:27 he writes: "I charge you by the Lord that this epistle be read unto all the holy brethren." In writing the Colossians the apostle said that his letter should be read not only to the brethren of that congregation but also to the congregation in Laodicea. Then, vice versa, the letter he wrote to the Laodiceans should be read to the congregation at Colosse. At Revelation 1:3 the Lord Jesus caused the apostle John to write: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." All such instructions show that the scriptures were not to be confined to the brethren to whom they were first and directly sent, but that they were to be communicated to the brethren of other congregations.

There being just one original or autograph writing, it would become necessary to share the information with other companies of the Lord's people by making of copies of such autograph writing. For instance, the apostle Paul sends a letter from Rome to the church at Colosse, in Asia Minor, and says: 'Have this letter read likewise to the church of Laodicea'; Colosse being near Laodicea. The Colossians would be very careful and anxious for that original writing of the apostle Paul, but the news would get around to other Christian assemblies that the Colossians had this excellent letter from the Lord's apostle. Such other congregations would like to get the information contained therein; so copies would be made to satisfy their desires. The copies would not be made by professional copyists of books nor by book-makers of those days. Neither would copies be found upon the commercial bookstands or library shelves of the day. It is to be expected that, in the main,

the copying would be done by trustworthy brethren of the Christian congregation. They may have been not very well educated men, or may have been sisters, but they could copy. They did make copies, a number of copies. Likely several brethren would be set to the work of making each a copy so as to multiply copies quickly. Due to human frailties and imperfections, such copies would hardly be exact duplicates and perfectly correct in every respect. There might be a misspelling, or an omission of a word or phrase, or a transposition of a word, misplaced ahead of or behind another word. Thus mistakes would enter into the products of these imperfect and fallible copyists; and if there were, say, three copies made of this letter to the Colossians, each copy by a different writer could possibly have different mistakes in it.

The copies would be sent out, probably one to Ephesus in Asia Minor; another down to Alexandria in Egypt; and another to Caesarea, in Palestine. A copy might even be sent back to Rome, where the original was written. Being all by different copyists, different first-copy mistakes or alterations could be contained in each respective MS. Now, when the copy would come to hand at Rome, it would undergo a recopying by other scribes, and these would copy the mistakes in the MS. that was submitted to the congregation at Rome. Being likewise human, they could make errors of their own; so that, as time went on and the multiplication of copies continued, the variations from the apostle's original autograph writing to the Colossians would increase. However, their common ancestor would be that first copy sent to Rome, and each congregation in the Western Mediterranean area that would have one of such second copies would possess a certain type of MS. embodying different minor peculiarities but having a common basic likeness. Hence the MSS. in that western section of the Mediterranean world would grow up into a

family or "recension" called the "Western recension".

Easterly therefrom, in Asia Minor, alongside of Constantinople and including Antioch of Syria, another group of MSS. would grow up with their outstanding peculiarities as to style, errors, transpositions, omissions, and additions. Nevertheless, fundamentally they would have something in common and consequently would be related one to another as a family. This would be because they had a common MS. ancestor somewhere this side of the original writing of the apostle, say, the copy that was sent to Ephesus in Asia Minor. All such together might be called the Syrian family of texts, because Antioch was located in Syria, and for which reason also it could be just as well called the Antiochian family or recension. It could also be called the Constantinopolitan family, because Constantinople was in the area where this type of MSS. dominated. Inasmuch as Constantinople was originally the city of Byzantium, that is, before Emperor Constantine moved there and changed the name, one could call this same family the Byzantine recension. So, in that area of circulation of Scripture MSS. there would be a general usage of the Syrian, or Antiochian, or Constantinopolitan, or Byzantine family of MSS. This family dates particularly from the time of a man named Chrysostom, archbishop of Constantinople, who died in A. D. 407; hence it dates from the fifth century. Such body of MS. texts reveals an effort on the part of religionists in that part of the world to revise the Greek text, which text had by that time undergone so many alterations. Though there was an attempt made to get back somewhere close to the original apostolic standard, the Syrian, Antiochian, Constantinopolitan or Byzantine family of texts embodied an effort to present a smooth reading of the Scriptures in preference to literal accuracy. The editors of the text did not seem to be so concerned as to the literal accuracy

of the text as they were to have a smoothed-out reading. In cases where there were parallel readings in the several Gospels the editors would make them all correspond or have equal fullness. If the Matthew account of a certain occasion omitted something that the Luke account stated, they would supply and incorporate in the Matthew account some of the information from the Luke account. If the reading was somewhat rough and they could smooth it out by inserting a preposition or making some other alteration, the editors would so do.

The Western family of MS. texts is so called because of the support which it draws from the Latin-version MSS. agreeing with that body of Greek MS. texts. That is to say, the MSS. of the Western family are supported by the old Latin or Italic versions which circulated in the West prior to Jerome's Latin Vulgate produced at the beginning of the fifth century. This Western family or recension also has some support from the Syrian-version MSS. It is true that the Western recension readings are quoted by many so-called "fathers of the church", but by none earlier than the fourth century. Consequently the Western readings do not have such early support, and are therefore not so authoritative. Careful examination shows that the Western texts were subject to free handling by the editors, there being a lot of additions or insertions in the text, lengthy ones included; and such largely distinguish this Western family of MSS. This common feature serves to put them into a distinct classification as a recension or family.

Another family of texts is the "neutral" recension, being so termed by two Cambridge University scholars, Dr. B. F. Westcott and Professor F. J. A. Hort, who were prominent textual critics in the nineteenth century. This family is classified as "neutral" because its MSS. fall in neither of the above recensions and it is distinguished by an absence of their errors or alterations.

The "neutral" texts, which were based in Egypt as a center or point of origin, are outstanding in that they do not have any substantial changes or do not betray any great editorial rehandling of the text causing wide departures from the original apostolic autograph writings. This recension is also backed up by the Coptic versions, that is, the versions in the Egyptian language and which circulated in Egypt, of course. The neutral texts are also backed up by the quotations of Scripture made by the earliest "fathers of the church". Westcott and Hort thought that the neutral type of text exclusively held the field in ancient Egypt, and that it was the single dominant text used by Christian congregations down there. However, now due to the evidence that has turned up within the last fifty years, a new family of texts has come before our notice, which family also existed and circulated in Egypt contemporaneously with the neutral text.

It might be remarked that Westcott and Hort, noting some striking variations and peculiarities in a number of MSS. related to the neutral family, thought there was a sub-family which they called the "Alexandrian" recension. This included a small but unimportant number of MSS. They had very minor changes from the "neutral" family, mostly in the style of writing. But such classification of an "Alexandrian" textual type was rather hazy and rested on poor foundation. Hence now the classification seems to have been dropped; but the term "Alexandrian" appears to be a better designation for that body of texts which have hitherto been known as the "neutral" texts of the Greek Scriptures.

As to the new family, which has taken form within the last fifty years and which has strong support as really existent, it is known as the "Caesarean" recension. This does not denote that it had its origin in Caesarea, Palestine. Actually it too had its origin in Egypt,

but it was transferred to Caesarea and was established there as a center. This transplantation appears to have been due to an early writer named Origenes, or Origen. This came about in the third century, when he started writing at Alexandria, Egypt, and using one of this type of texts. In course of time he moved to Caesarea, where, in continuing his writing, he used for a while a "neutral" type of text, but finally he shifted back to the textual type he had used in the beginning. Thus Origen established Caesarea as the center which would name another family of texts, the "Caesarean", but which had widely circulated also in Egypt.

The Caesarean type of text is supported by a number of "minuscule" MSS., such as Nos. 1, 13, etc. (Italic numbers) There are two general styles of Greek writing, known as the "majuscule" and the "minuscule". "Majuscule" means written in large characters called "uncials". "Uncial" seems to mean literally "inch-high". Why? Because the uncials were all capital letters and seemed to be so large that Jerome, by way of exaggeration, called them inch-high or uncial. The minuscule style came into vogue first about the ninth century. It is a smaller style of writing, in a cursive or running hand. In other words, it is not written in all capitals. As stated, a number of such minuscule MSS. support the Caesarean family of MSS. as really being in a class by itself. Other MSS. which have been discovered within the last half century also lend support to the existence of the Caesarean family, such as the Koridethian MS., found at a monastery in Koridethi in the Caucasus mountains and designated by the Greek letter Theta (Θ); and also the Freer MSS. at Washington, D. C., and designated by the letter "W".

So much for the families of texts. The material and style of MS. production next prove interesting and claim our attention in the next of this series.

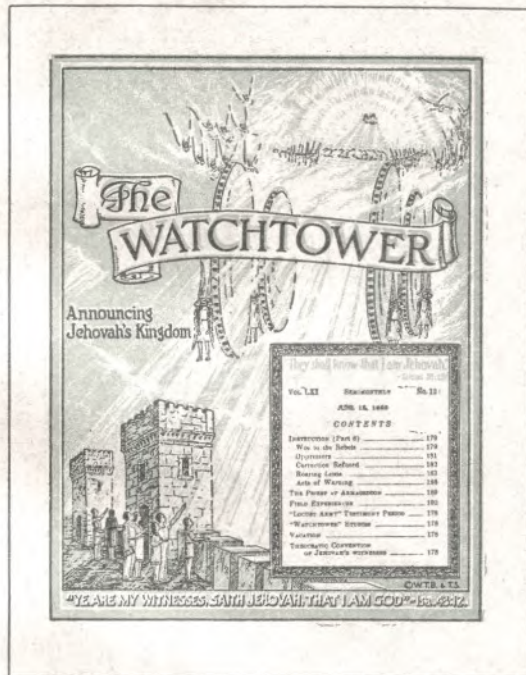
New World Seekers Liberated

IS THERE a way one can now follow to be liberated from the bondage and turmoil of this old world and enjoy freedom in a free world? If so, where may one seek information pertaining to the finding of this way?

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CONSOLATION

AL OF FACT, HOPE AND COURAGE

MRS GRANT OWEN
559 EAST AV
MEDINA
N. Y.

Havana, Cuba, Convention

1,511 Spaniards rejoice in their first general assembly

Peru, Three Countries in One

A land of deserts, gardens, mountains, and jungles

Gilead Commences Third Term

Another group of free educators begin intensive study course

Polycarp

The widely-known and widely-loved martyr of Smyrna

Manuscripts and Versions

of the Greek Scriptures; Alexandrine, Vatican 1209,
Sinaitic, and others

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Notanda

To Make Patients Talkative

◆ The University of California Medical School is reported to be injecting sodium amytal into patients to break down their resistance and make them talkative. If one shot does not accomplish the desired result, then another shot is used. The story says that "a person taking the test cannot hide his personality characteristics. In fact, the test usually reveals traits of which the patient himself is not aware". This may be lawful in California, but it doesn't sound that way, and it seems like an invasion of another's mind that nobody has any right to make.

It Takes Heat to Grow Rubber Trees

◆ It takes heat to grow rubber trees; so that is why no commercial rubber trees are grown in the United States. The climate isn't hot enough. But there is an experimental rubber-tree farm in Florida where they specialize in grafting buds from the world's finest rubber trees onto saplings. The latter are then sent to Central America and South America for transplanting. Oddly, the grafting process makes increased production of latex rubber from three pounds a tree up to as much as thirty pounds to a tree.

A Vicious Roustabout

◆ At Cleveland, Ohio, a Negro roustabout, discharged for laziness, set fire to the menagerie tent of Ringling Brothers' circus, and in a few minutes the flames had destroyed 39 magnificent animals and property worth, together, \$200,000. The animals included elephants, giraffes, camels, lions, tigers, zebras, Indian donkeys, gnus, and a puma. The circus missed only one performance.

Rejected by the Army

◆ In 1861 Eaton J. Merchant of Glendale, Calif., was rejected by the Union Army because of ill health. He died recently, at the age of 101 years.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, March 29, 1944

Number 640

General Assembly in Havana, Cuba

FEBRUARY 12 and 13 marked an event of vital interest in the annals of Cuba, “the Pearl of the Antilles.” And how greatly the Cubans of good-will rejoiced at the occasion! This particular Saturday and Sunday witnessed the two-day General Assembly of Jehovah’s witnesses in this island. For the first time in more than ten years Havana was favored by the presence of the chief representative of the only organization on earth today bringing to the oppressed and groaning peoples the glorious message of world regeneration. Through the advancing light of Bible truth the Lord God Almighty had just revealed the real significance of “regeneration” as foretold by the Lord Jesus Christ, and this island, where such regeneration is so badly needed, was the second place for this newly disclosed information to be presented both to Jehovah’s witnesses and their companions and to the public in general.

Food for the Four Millions

Larger conventions of Jehovah’s witnesses have been held in the United States since the first World War, but certainly none of such could surpass the Havana convention for joy and enthusiasm. Great numbers are not necessary to cause an overflow of joy and blessedness on the part of those who have the spirit of God. The revelation, knowledge and understanding of the message of God’s kingdom, as well as the active share in publishing this glorious message, this is what produces the rejoicing that is peculiar to Jehovah’s people and

that cannot be duplicated by those of any worldly organization whatsoever. To Christians in Cuba what could give more sincere pleasure than the visible evidence of the prosperity of the interests of God’s kingdom by Christ Jesus? And this island of four million inhabitants had such unmistakable evidence in the biggest and best convention yet of Jehovah’s witnesses to be celebrated here. It was simply a part of that delicious “feast of fat things” which Jehovah’s prophet of old foretold that the God of all goodness would spread for “men of good-will” of all nationalities at the end of the old world under Satan. And the precious things which Cubans were among the very first to feed upon at God’s table of spiritual food shall yet be passed on and served to millions of others throughout the earth who seek life, health and happiness under righteous government.

Miami to Havana by Air

To attend the Havana assembly it was necessary, due to war conditions, for the president of the Watch Tower Bible and Tract Society, together with his three companions, to take the Pan American Airways plane to the Cuban capital, the next day after a successful two-day convention in Miami, Fla., which convention, attended by 1,255, was the best yet in Florida. For the most part the air trip was accomplished above a sea of marvelous cloud formations, above which, before the flight ended, the sun rose in all its splendor, in symbol of the Sun of righteousness, Christ Jesus, who



President N. H. Knorr, with interpreter at his right, delivers his public address

has risen with healing in his beams and announcing the dawn of world regeneration. A pleasant foretaste of the coming Havana Assembly was the meeting of the Watch Tower president, N. H. Knorr, and his party, with the Society's branch manager and family, along with other Cuban brethren and the special pioneers from America at the airport.

On the arrival of all at the branch office, at 55 Belasquoin Ave., Havana, one could not escape observing that the advertising of the convention and of its special feature, the public address to be given by the Society's president in person, was already under way. A large streamer, announcing, in Spanish, the subject, "The Coming World Regeneration," was stretched overhead across several columns of the arcade in front of the branch office. Near by a sound-car blared forth announcements in Spanish,

and outside the car were publishers distributing handbill announcements. In the Kingdom Hall, which is connected with the branch office, were stacks of handbills and also large placards for information walkers to carry on their persons. What handbills were then on supply were due to disappear into the hands of the public within but a few days, and it became necessary to print many thousands more.

The first day of the Assembly, Saturday, February 12, dawned with cloudy skies, but with no precipitation of rain throughout the day. At 8:30 a.m. the convention was to open with a gathering for field service at the auditorium, Artistica Gallega, at Zulueta and Gloria streets, just a few blocks away from the national capitol. At one end of the auditorium was a stage, nicely decorated for



Part of the audience listening to the public address

the occasion. Flanking it on the streetward side were large glass doors which opened upon the balcony running round about the building. On the opposite flank was the cafeteria, and the facilities for taking care of registration of the pioneers and for the assignment of territory, and the literature department. Before the formal convention opening, field groups were being arranged, each group captain passing out to those whom he invited to line up with him small tickets bearing a designation of his respective group, such as C-4, V-5, etc. Various forms of field activity offered themselves, such as house-to-house witnessing, information marching with the placards, general distribution of the handbills, or offering of the magazines on the street corners.

About three hundred were present at the time the Assembly opened. It was

very interesting to look into the faces of these devoted servants of the Most High God, His ambassadors of the New World Government. White and black were intermingled, for God is no respecter of persons. There were brethren from Cardenas, La Palma, Matanzas, Cienfuegos, Santiago de Cuba, and other points far and near. There were some children who had courageously taken their stand in public school for the pure worship of Jehovah God and who had suffered because of their refusal to render obeisance to any image or symbol, contrary to the Second Commandment of Jehovah's law.

Here was a brother who had spent five months in the city prison of Pinar del Rio because of a false accusation that he, as a special pioneer, was going about teaching and inducing people to refuse to salute the national emblem; he had

been released from prison at midnight just in time to let him get to the convention. There were two fine young girls who walked 24 miles to reach a railroad station to entrain for Havana; joy gave them the strength. Elsewhere were some distinctly American faces, those of the special pioneers whom the Society sent into Cuba from the United States to assist in the expanding campaign of Bible education. (All together, there were 91 pioneers that finally registered their presence at this convention.) Many Cubans were prevented from attending due to the cutting of the sugar-cane crop then in progress. To provide things decent and honest in the sight of all men, they were obliged to take advantage of the seasonal occupation which paid them sufficient to tide them and their families over the remainder of the year.

Properly an opening prayer, the reading of the day's text and comment from the Spanish *Watchtower*, and then came service announcements, followed by the calling out of service groups. At each announcement the members of the particular group rose and joined their captain and left the hall in a body for field service. In fifteen minutes the entire service assembly was over with, and the field workers were all on their way—to the pleasure and delight of the observing delegates from America. Havana was surely now in for a concerted Kingdom witness such as the city had never before experienced.

Some Spanish Discourses

At 2 p.m. the Assembly got into full swing again at the Auditorium, by which time the attendance had greatly increased. Fifteen minutes of song, conducted by an American delegate, preceded a symposium of discourses by three capable Cuban brethren. All these spoke on subjects the material for which they had drawn from *The Watchtower*. A half-hour intermission, and then the first of the American delegates, a director of the Watch Tower Society, F. W.

Franz, addressed the assembly on the subject "The Firstborn Smitten". Although many of the audience well understood English, yet all present were specially pleased that the discourse was given directly and entirely in Spanish. Great was the rejoicing when the truth was made known from Scripture and physical facts that the firstborn ones of Satan's visible organization had been smitten by the Lord's judgment-plague and are now "dead" in His sight and also as respects His people; and that now Jehovah's people are free of subjection to such firstborn pets of Satan and are on the march out of this world and to the Red sea of Armageddon, through which God promises to bring them safely into the New World.

During the intermission that followed many took advantage of the time for more field service, strengthened and spurred on by the good spiritual repast just partaken of. At 7 p.m. the convention again came to order. About 500 were now present. The president's personal secretary was the first speaker of the evening. He addressed the brethren in English, the local branch manager acting as interpreter, and his auditors were much encouraged by his account of the increase of the witness work, particularly that in Cuba.

An Ovation to a Veteran

Another tall gentleman, the aged secretary-treasurer of the Watch Tower Society, W. E. Van Amburgh, followed him on the program. Quite an ovation was given to this servant who has occupied this responsible position for the past forty years. The hall rang with amused laughter at his quaint and simple illustrations of the present condition of humankind and of the personal beauty that will be commonly possessed by all men and women of good-will who will gain eternal life in the New World. In view of the millennial reign of Christ, the speaker said that he expected to see

them a thousand years from now. This liked to have brought the house down. However, it was all the more touching, because the eighty years' age of this veteran of God's service made it appear that his earthly days were very limited; yet his faith in the Kingdom and its power to resurrect all of God's faithful ones is strong. The Lord's "other sheep", who expect to live forever on earth under His kingdom, hugely enjoyed this brief speech.

An Ovation to the President

There was a special ovation when the president of the Society took his place behind the microphone and was introduced, in Spanish, by the branch manager. With a few introductory sentences, which drew applause, the president then launched off into the key-speech of the convention, on the subject "The Glorious Treasure of Service". The audience drank in this message with deepest appreciation, not seeming to tire because the time consumed was doubled due to the need of interpretation from English into Spanish. Clear to the end they hung onto every word. Although the speech carried on to a few minutes after ten o'clock, they were with the speaker down to the end and made the auditorium resound with their frequent applause. It touched the depths of their appreciation to have their unusual privilege of serving the Most High God described and magnified to them so grandly from the Divine Word. They vociferously evidenced their agreement with the speaker when he emphatically stated that Jehovah indeed had not *asked* "Jehovah's witnesses" to be His witnesses (as charged by the Roman Catholic Hierarchy recently). No; but Jehovah, instead, *commanded* them to be His witnesses. Judged by their fruits, they, together with the zealous companions, were the only ones who today were acting as His witnesses.

The conventioners were fairly thrilled through and through when the speaker

showed that there was no need for Jehovah's witnesses to have any certificates of recommendation from any human source to prove them to be God's genuine ministers of the gospel. Instead, God was using them as His instruments to write a letter of recommendation by means of their preaching activities, publicly and from house to house. All those "other sheep" who were now responding to the Kingdom message and taking Jehovah's side in the controversy, 'THESE were a letter in flesh and blood' which all the combined religionists could not discount or wipe out or destroy! (Much of that 'written flesh-and-blood letter' was due to put in appearance the next day, when, to cite just one instance, seventeen of such persons of good-will whom an American special pioneer has encountered and served with the Kingdom message attended the public lecture.)

In conclusion, the speaker dwelt upon the apostle Paul's comforting words: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Corinthians 4:7) He made it plain that the "treasure" is not any so-called "new creature" inside our mortal bodies. It is the service or ministry of the light of God's Kingdom truth, which we are privileged to receive while in frail flesh and which light we are obliged to reflect and shed forth upon others, to God's glory and to their salvation. The speaker's final words sounded forth the assurance that God's faithful remnant of witnesses and also their devoted companions will hold fast this precious treasure of service, down to the end of God's "strange work", regardless of what pressure and mishandling the Devil's crowd may apply to these fragile earthen vessels.

The Final Day

Grand as the opening day was, the final day of the convention topped it as to the pleasures and blessings of God. The wintry weather in the United States,

accompanied by heavy snowstorms, as reported by Havana newspapers, seemed to be reflected in cloudy Havana skies on Sunday, February 13, with a brief sprinkle about 9 a.m., and grateful cool breezes throughout the day. Events at the Artistica Gallega auditorium got off to a good start with a baptismal lecture, followed by the immersion of 11 candidates. There was an increased turnout for field service at the 9:30 a.m. assembly, to give the final flourish to the city-wide publicity before the culmination of the convention at 3 p.m. Those acting as 'shepherds feeding the flock' under the Chief Shepherd, Christ Jesus, put forth splendid efforts to aid the Lord's newly interested "other sheep" to get out to this feature of great public interest.

Preliminaries began at 2 p.m., with an address, in Spanish, by the branch manager, using the subject "Prayer and the New World". During the following intermission, with music, the auditorium became more and more densely crowded with eager truth-seekers. All available space was occupied. Hundreds stood about, in the hallway, on the balconies, and wherever there was standing room. About five minutes of the hour the song "A Dios Dad la Gloria" ("Give Praise to Jehovah"), voiced by thankful hearts, ascended and swelled out through the open balcony doors to the passers-by on the streets below. At 3 p.m., the company servant of the Cienfuegos company acted as chairman and introduced Mr. N. H. Knorr, the president, and his interpreter, the branch manager. The subject of the address was "La Venidera Regeneración del Mundo", or "The Coming World Regeneration".

The president and his interpreter used separate microphones, and the hall resounded with their words issuing from the loud-speakers. On the proscenium above their heads was a large banner with the words, in Spanish, of Psalm 143:10: "Teach me to do thy will; for thou art my God." The table behind which they both stood was bordered in

front with gold letters, "Testigos de Jehovah" ("Jehovah's witnesses"); and at their feet, in front of the footlights, the entire width of the stage, was the legend in gold letters, to wit, the subject of the public address. Potted palms and vases of bright flowers bedecked the stage. It was thrilling to be backstage and peep through a small hole in the backdrop behind the speakers and to see the upturned faces before them. All auditors were giving their most earnest attention and hungrily taking in the message *con mucho gusto*. How many more thousands were listening to 4 Cuban radio stations which were broadcasting the full translation of the speech in Spanish cannot be known.

From the very start the message struck a responsive chord in this audience of 1,511, the largest ever gathered together at one place and time in Cuban history to hear the glad tidings of Jehovah's kingdom by Christ Jesus. Applause punctuated the very first paragraph of the speaker's delivery. They intently followed the speaker's lucid and minute explanation from the Scriptures of the significance of "regeneration" as foretold by Christ Jesus the King at Matthew 19:28. Then came an unexpected test (and demonstration) of the genuine interest of the audience in God's Word. About seventeen minutes before 4 p.m., the transformer of the public-address system burnt out, and the microphones went dead. The interpreter looked perplexed and turned to the operators with a "What's the matter?" But the speaker turned to him and said: "Keep right on going!" And then both of them carried on magnificently. Their natural voices were now heard, heard by all present. The audience stuck; they had come out to hear about "world regeneration", and they were determined to listen, clear through the speech, whether by loud-speaker or by natural voice. None were looking for some excuse to get away, even though obliged to stand for more than two hours steady.

"Regeneration"—and Enthusiasm

Nor did the intensity of the delivery by the two *conferenciantes* let down; and again and again the auditors showed their undiminished appreciation of unfolding truth by rousing applause. There was much going on to distract attention, had anyone cared to divide his attention, because the electricians and radiotricians were bustling about in the right wing of the stage and through the audience and dashing off comments and suggestions and instructions in subdued tones. But the speech went on as if nothing else mattered, and the hearers kept eyes riveted on the speakers, unwilling to break contact with the current of the lecture.

Suddenly, about 4:40 p.m., after 55 minutes of energetic efforts by the sound operators with good ingenuity, the power surged back into the microphones and the loud-speakers boomed out their revitalization. A vigorous round of applause rose from the audience, while, no doubt, silent prayers went up from many hearts in gratitude to God. It was the beginning of a series of thrills as the speaker and his interpreter approached the grand climax of the speech, driving home with hammer blows that world events since 1914, viewed in the light of Bible prophecy, stand as an unanswerable challenge to anyone denying that we have reached the end of the old world, and that the righteous new world is at the door. Its beginning was marked by the birth of the New World government, Jehovah's Theocratic Government by Christ Jesus, in the heavens that year, such birth being the most important and primary part of the regeneration of the world of righteousness. Applause succeeded applause, reminding one of the Kingdom Psalm (47:1-8): "Oh clap your hands, all ye peoples; shout unto God with the voice of triumph. For Jehovah Most High . . . is a great King over all the earth. . . . God reigneth

over the nations: God sitteth upon his holy throne."—*Am. Stan. Ver.*

Describing how world regeneration would be completed with the creating of the *new earth* on this terrestrial globe under the Kingdom *new heavens*, the speaker set forth the Scriptures explaining who would function as Jehovah's visible representatives on earth, minus all political corruption and oppression. Then, in measured tones, and with a few closing sentences of heart-stirring import, the speaker painted the golden glory of the conditions to obtain among the peoples of good-will on earth under the Royal Majesty of the new heavens. All that then live in Edenic happiness on earth would forever praise Jehovah God and His reigning King for the manifold blessings flowing from the world regeneration.

For a while it seemed that the applause of the jubilant audience would not stop. Then the interpreter made a closing announcement, calling attention to the current campaign for increasing the subscription of the magazine *The Watchtower*, in the columns of which these blessed tidings are published semi-monthly. Then came the concluding song, "God has promised a glorious day," and how those Cubans did put their heart into singing it! As the crowd now milled around the auditorium there could be heard emphatic and sincere expressions of appreciation of the message on all sides. New hope, as with the freshness of the morning dew, was infused into the hearts of these hundreds of "men of good-will". To Jehovah God were given the praise and thanksgiving for the overwhelming success of this public event; and all Kingdom publishers rejoiced at the bountiful returns to the self-sacrificing efforts in advertising the lecture during the preceding days.

The Concluding Session

Seven o'clock found the conventioners again crowding the auditorium, for the closing sessions of the assembly. "Do

you want life in the new world?" was the subject used by a representative from Cienfuegos, and the speech was delivered in musical Spanish with noteworthy fluency and effectiveness. The hand clapping of the audience expressed their answer to this question about life, and the Lord's requirements for gaining it.

Then a delegation of bearers of the life-giving message filed onto the stage and took their seats. All were graduates of the Watchtower Bible College of Gilead, New York state, twelve being graduates of the first student body to attend, and one being of the second student body. To the delight of the Cubans the president of the Watchtower made his first attempt at public speaking in their language by making a short introductory speech and then introducing each of these 13 special pioneers, all in Spanish. There may have been a bit of Pennsylvania accent to his Spanish, but the *Cubanos* enjoyed it.

Each of the college graduates spoke to the assembly in Spanish and displayed good progress in mastering the language. Their enthusiasm for the Lord's work down there in Cuba was clearly apparent, and they told of their great gratitude for the privilege of being sent by the Society to this beautiful island to "feed the flock of God". The Cubans were amazed to hear these Americans, in Cuba only about five months, recount the number of book studies they were conducting in the homes of persons of good-will in Havana, one pioneer girl having 26 such studies weekly, whereas the least by any pioneer was ten a week. The native brethren were deeply impressed with the fact that, if these recent arrivals in their country, who now spoke Spanish imperfectly and only with difficulty, could open up and conduct studies in Spanish-speaking homes, how much more ought they whose native tongue is *Español* to be likewise able to establish and conduct home book-studies.

The faculty of the Watchtower Col-

lege of Gilead would doubtless have been greatly encouraged to witness the good showing made by those who had received training at their hands, and they were surely present in spirit at the Havana convention. The following cablegram was received by the Watchtower president from the registrar of the College of Gilead:

Theocratic greetings from Gilead. Delight in your "glorious treasure of service". May your "home-coming Prodigal-Son" convention feast bring joy to Jehovah and Jerusalem, God's "freewoman", the mother of us all, and to yourselves, including Gileadites.

FARM FAMILY, GILEAD.

Aside from their public declarations to the convention, the graduates of the Watchtower College made the following expression by special letter to the president the day before he returned to the United States:

Havana, Cuba, February 15, 1944.

The Gileadites in Cuba desire to express their appreciation and gratitude to the Lord for the provision He made through His organization for the wonderful convention in Cuba and for the visit of Brothers Knorr, Van Amburgh, Franz and Henschel. We were overjoyed at seeing them, and their visit was a great inspiration to us. The news we received directly from Bethel, Gilead, the work in the United States, and the victories the Lord has granted throughout the world to His people rejoiced our hearts beyond measure.

The Lord has greatly blessed our efforts here. This was evidenced by the fact that many with whom we have studies attended the convention.

We are greatly enjoying our privileges of service here and are resolved to continue to hold forth the Word of life and press on in the great Free Educational Campaign for men of good-will. To this end we stand shoulder to shoulder with our brethren throughout the world in the freedom for which Christ has made us free.

Be assured of our love, devotion and daily prayers that we might all be faithful fighters for the Free Nation of God.

CONSOLATION

Preparations for the Big Job

The lone graduate of the second college class had arrived by plane from the U.S.A. just the day before the convention began. When the president announced that this brother had come to assist in the Society's branch office, the Cubans gave him indeed a "glad hand". They were pleased with his first speech to them in Spanish and with his expressed determination to work with them faithfully for the furtherance of Jehovah's "strange work" in Cuba.

Finally the president and his interpreter took the floor to round off this joyous occasion with appropriate farewell admonition, counsel and comfort. He spoke out of the abundance of his heart, venting his appreciation both of the success of the convention and also of the excellent work done thus far by the Cuban brethren, especially during the past year, when the companies increased from 24 to 45 service organizations from one end of the island to the other. He cited the need, nevertheless, for better organization of the work among all companies so as to operate with even greater efficiency and to accomplish yet grander results on the island. He earnestly exhorted them to hold fast their freedom in Christ in order that they might enjoy to the full and might even increase their opportunities and privileges in God's

service as His witnesses. The work must be done by all in unity, and with love, unselfish devotion, to the Lord God. They should not worry about the time till Armageddon. It is a blessed privilege to serve Jehovah God, under stress and persecution, during what years yet remain before that final battle begins and destroys all persecutors and enemies, as well as to serve Him for the eternity after Armageddon.

Having now finished with his exhortation to continued faithfulness and integrity in God's service, the president called for his interpreter to dismiss the assembly with prayer. Loath to part, the brethren lingered in the auditorium, animatedly exchanging expressions of joy and of well-wishing. The president and members of his party also mingled among them; which fact the Cuban brethren much appreciated. This getting in personal, familiar touch with the president of the Watch Tower warmed their hearts, and they were overjoyed at the prospect that he would return many times, God willing, and that there would be further like assemblies in Cuba.

The Havana assembly, the largest single convention till now in that republic, doubtless signifies the beginning of a new epoch of progress of Jehovah's final work there in the free education of "men of good-will" concerning His Theocracy by Christ Jesus.

The Care of Orphans

THE care of orphans is properly at state expense; the children cannot help it that their parents died; they are natural wards of the state, and the state should see that they are taken care of. But this does not mean that the state should turn the money over to some gang of racketeers in religious garb that may and probably will torture the little folks for bedwetting or other childish misdemeanors so that their screams can be heard for blocks. If you live near one

of these religious torture houses you will well understand why decent, humane people move out, so as to get away from this expression of religion.

That leads up to the point that experience of capable public servants has revealed, that the best results with children are obtained when, in case of the death of mother, the little one can be taken care of by an aunt or a grandmother. The Scriptures show that "natural affection" is of divine origin.

Children That Are Firearm Crazy

IT IS probably just as bad elsewhere, but for some reason there are many children in California that are firearm crazy. In the year 1942 in that state a 14-year-old boy shot an uncle that he hated, and a runaway boy from Ohio shot a chance acquaintance in Los Angeles. A 13-year-old boy shot his companion in anger and killed him. Two boys eight and nine were playing cops and robbers and one was killed. A 13-year-old boy committed suicide after a scolding.

Widening the field of observation it is noted that in New York a girl of nine shot her sister eleven, using the gun of

her brother in a game of cops and robbers. In New Jersey a boy of ten shot and killed his brother; and in Chicago a child of four shot and killed a playmate. These children had too many guns.

What is going through the minds of these children can only be guessed. The movies have much to do with it. A movie that does not show at least one gunplay is rare. The radio has much to do with it. Every hour of the day and night, in these days, one hears of fights with guns in every part of the earth. The newspapers are full of the same thing. Pulpits ditto. Schools ditto. Playgrounds ditto. Activities in the home ditto.

Unusual Phenomena in Idaho Snowstorm

ON A recent March 6, with temperature above freezing, a dark cloud appeared in the south, hanging low. About four o'clock a blinding snowstorm whipped by a furious wind made vision impossible more than a few feet away. The next morning, as I hooked a barn-door open I saw on the north side of the roof snowballs larger than baseballs, and wondered how they got there. About ten o'clock, while walking down the road, I noticed many chunks of snow lying over a field and on the hillside. They were of various sizes. I met a neighbor who came off this road in order to tell me of the huge snowballs he had seen. So I began to investigate the phenomenon. I took a small scoop and a camera and went to the largest one I could find, snapping a picture of it without making tracks in the vicinity. I then examined it.

The snowball appeared to be made of a sheet of snow about $1\frac{1}{2}$ inches thick, wrapped up like a roll of cotton batting. An odd thing about these snowballs was that the large ones lay on top of the snow, while the smaller ones were driven into the snow by the wind.

I slipped a shovel under the largest one and weighed it, finding it to weigh 15 pounds. I later found one that was still larger. I did not get to weigh it,



but measured it, finding it to be 57 inches (4 feet 9 inches) in circumference. I took a picture of it also.

It looked as if some of the large balls had bursted in midair and scattered chunks of snow over an area of a large room. Others fell on the hillside and rolled or burst apart. Some were sagged

out of shape. Where the largest ones were found the ground was nearly level. It looked as if the snowballs had been formed in midair by a great volume of snow being whirled in the furious wind. I am wondering if such a snowstorm has ever happened anywhere else in recent years.—Roy I. Mabee, Idaho.

Peru, Three Countries in One

THERE is nothing ordinary about Peru. In the first place, it is big. It is as large as all that portion of the U.S.A. east of the Mississippi and north of Tennessee and North Carolina. It is larger than Texas and California put together. It is a country of deserts. The strip of land 30 to 60 miles wide, which has the Pacific ocean on one side and the Andes mountains on the other, is 1,410 miles long, almost never has any rain, and yet, in its valleys, is one of the garden spots of the world. It is a country of mountains. The Andes are piled up four miles in the air, are 200 miles wide, and stretch the length of the country. They can be crossed in only a few places. On the plateaus and in the deep valleys of this region grow all the crops and all the fruits of the temperate zone. And it gets cold up there, too. The third part of the country is in the great Amazon basin. Here are the headwaters, navigable for thousands of miles in Peru itself, that go to make the Amazon, the greatest river in the world.

Not attempting to draw the lines too closely, the fertile desert strip along the ocean is the home of the million or so persons of pure Spanish descent; the Andes plateaus and valleys are the home of the three million Indians and the three million mestizos; the Amazon region is largely uninhabited, but is capable of providing luxuriously for an incredibly great multitude of people. The present population of Peru, set at 7,023,111, is believed to be only about one-fourth of what it was 400 years ago.

The official language of the country is Spanish; that of the Indians is either Quechua or Aymara. They generally avoid using Spanish even when they understand it perfectly. Culturally, this is the oldest American nation. For centuries it was the leading political power of South America: first as the center of the Inca empire; later, as Spain's foremost viceroyalty in the New World.

A Land of Sudden Contrasts

It is a land of great contrasts and surprisingly sudden developments. There are children that have never seen a wheeled vehicle of any sort, thousands of them, and yet they are quite accustomed to the sight of airplanes flying overhead, north, south, east, and west.

But a few years ago, and perhaps even yet, the merchants had not generally adopted the modern one-price system; they charged what the traffic would bear. The children of the Indians and mestizos had no toys and lived a playless childhood. It was not uncommon to see a three-year-old child collecting firewood or driving the sheep or rendering some other service such as would be possible for a child of such tender years. Textile workers worked from six o'clock in the morning until midnight.

The greatest racket of all was the "church" racket. The New York *American* disclosed that there was a custom in those bygone days, when wedding fees dropped off, to herd young people of the village, down to twelve or thirteen years of age, into a room in the "church", lock

them in for the night, and, in the morning, as they passed out in pairs, one priest "married" them, while another collected the fees. Today, though the state protects the Roman Catholic religion, yet all marriages must be civil, and preceded by a medical examination. A factor in the situation is that there are seven Protestant churches in the capital and largest city. Some years back, and possibly even yet, women were required to go to "church" every day, and, if under forty, must be chaperoned by older women. Priests look after their business.

The Indians remember what their ancestors have told them about the days of the Incas, and even yet, all through the country, there are thousands of them who still offer burnt offerings of medicinal and aromatic plants to avoid the risk of offending those children of the Devil that provided ancient Peru with such a remarkable example of totalitarian government, at its best or at its worst.

As in the United States and Canada, South Africa, East Africa, and everywhere else, the natives have had a raw deal. In Peru many of their lands were sequestered to the "church". The "church" in every land backs the aristocracy against the welfare of ordinary folks and consorts with the land-owning and power-holding classes to keep the common people so busy trying to make a living that they will not have any time to think about the four freedoms, to say nothing of the greatest of all freedoms, the freedom, under The Theocracy, from sin and death. The Incas had a bogus theocracy. It worked, after a fashion, and when, in 1914, a native proclaimed himself a new Inca, and drew 70,000 to his standard, it was necessary to kill 2,000 of them to bring the hard fact home to the other 68,000 that the peculiar blessings of Inca days were no longer theirs.

Terrace Tillage

Not only did the Incas bring the potato and some 60 other plants to high development, but they rendered the

sandy wastes of the coast productive by the most stupendous works of irrigation ever built. These works are the most important in the Western world, or were at the time the discoverers first landed in America, and would be remarkable if built in any part of the world at any time. The coast valleys are lined with terraces ten feet high, and sometimes more than fifty terraces one above the other. The retaining walls of these terraces were built with great care. Back of the walls was dumped a coarse, gravelly subsoil, overlaid with fine, rich topsoil. This work involved the laying of millions of perches of stone and the transportation of millions of tons of soil, and it is not known today where the soil was procured or how it was handled.

Not only are there tens of thousands of acres of these colossal terraces, or "hanging gardens", as they are sometimes called, but there are in Peru cities built up on the mountainsides in a manner similar to the terraces. Stones used in the construction of these cities are, some of them, so large that it would tax the power of any modern engineering device to handle them. These stones are laid one upon another with such precision that the joint cannot be discerned by the unaided eye, but only by means of a lens.

The Incas may have known how to suspend the laws of gravitation, having been helped thereto by the demons. That is the claim of the Indians; also some hold it to be true of the ruins of Baalbek and of the Great Pyramid. At Baalbek are stones placed twenty feet off the ground which are twelve feet in breadth, twelve feet in thickness and sixty-four feet in height, and there is no machinery in existence today that could raise a stone of that weight to such a height.

Besides the terraces, other immense works were constructed. The courses of the rivers were narrowed and straightened by the building of walls of enormous strength. The work on the aqueducts was so well done that in modern times all that was necessary was to dig out the sand

which in the course of centuries had drifted in and filled them.

The Coming of Pizarro

It was 21 years after the discovery of America that Francisco Pizarro, illegitimate son of Gonzalo Pizarro, first saw the Pacific ocean, and heard of Peru. With others he entered into a contract to seize the country. It took 19 years more for this remarkable man to perfect his plans, but in September, 1532, he landed at Tumbez, in the far northwestern corner of the country, with 27 cavalry and 150 other men clad in armor, and armed with firearms. The Incas had never seen horses, armor or guns, and were babies in the hands of the Spaniards.

The then Inca Atahualpa came to Cajamarca to give Pizarro a cordial even if apprehensive welcome to his realm. He was promptly seized and held for ransom. To gain his liberty Atahualpa offered to provide gold enough to fill a room 22 feet long and 17 feet wide up to a white line halfway up the wall. The gold was to be in the form of vessels such as jars, pots and vases, besides lumps. As for silver, he would fill the whole chamber twice over. He was to do all this in two months. He did as he promised, turning over gold and silver of the value of \$15,000,000, but he declined to become a Roman Catholic, and thereby signed his own death warrant. As soon as the gold and silver had been melted and turned into ingots, and divided among Pizarro and his men, the "Reverend", or "Very Reverend", or "Most Reverend" Vicente de Valverde, who traveled with the gang, advised that he be murdered. Thereupon Pizarro had him garroted, August 29, 1533.

Two and a half months later Pizarro, the "Most Reverend" de Valverde, subsequently made bishop of all Peru, and the other men entered Cuzco and sacked the place. Each soldier received 200 slaves and several of the "sacred" sun-maidens, usually reserved for the Incas.

One cavalier, who had as his share of the golden booty the image of the sun, lost it in a single night at a game of holy bingo, or craps, or some similar game. But the police did not interfere. They never do. Cuzco was stripped of the gold and silver ornamentation which had been accumulated over the centuries. From that point onward Spanish vice-roys got control of Peru and, through it, most of the states of South America and exterminated the Indians in an extravaganza of destruction, which lasted 280 years.

Pizarro's confession, sent to the king of Spain after his death, has the following to say of the Inca morals as compared with Roman Catholic morals:

The said Yncas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods, the mines, and all kinds of property were so divided that each man knew what belonged to him, and there were no lawsuits. The Yncas were feared, obeyed and respected by their subjects, as a race very capable of governing; but we took away their land, and placed it under the crown of Spain, and made them subjects. Your Majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house, left it open, only placing a little stick across the door, as the sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves, and when they saw that we had thieves amongst us, they despised us. All this I tell your Majesty, to discharge my conscience of a weight, that I may no longer be a party to these things.

The Coastal Region

The principal wealth-producing section of modern Peru is the coastal region, a rainless strip of land 30 to 60 miles

wide and 1,410 miles long between the western slope of the Andes and the ocean. Fifty-four rivers cross this strip, and their waters, used for irrigation, are indispensable for the growing of crops. These irrigated lands produce about one-half of the total agricultural output. The principal exports are from this region; they are cotton and sugar. The long-staple Tanguis native cotton commands a premium over cotton grown in the United States.

The climate of the coastal zone is warm, equable and healthful. Due to the cold Humboldt current, the mean monthly temperature ranges from 62° to 71°. There is about two inches of rain a year, mostly falling in the cool months of July, August and September. There are no electric storms. The fogs of the coast zone cause intermittent pasture. Fruits of the most exquisite flavor are grown in endless variety. A partial list of the fruits grown in this belt includes oranges, grapes, bananas, lemons, alligator pears (avocados), cherimoyas, papayas, loquats, and sapodillas. The cherimoya is used extensively in Lima for flavoring ice cream. The coastline is remarkably straight, and usually steep. The islets are rocky and barren. Seals visit the coast in large numbers. The guano deposited on the islands is a source of much of Peru's wealth.

Lima, the capital, founded by Pizarro in 1535, two years after he had garroted Atahualpa, has a population of 520,528 and is the most important commercial center of the country. The national university, located here, and chartered in 1551, is the oldest university in the Americas. Pizarro's mummy is on exhibition in one of the 50 Roman Catholic cathedrals or churches. There are cotton and woolen mills, tanneries, and factories for the making of shoes, hats, furniture, tile, candles, soap, powder, cigars, and cigarettes. The city was destroyed by earthquake in 1746, and by pillage of the Chilean army in 1881-1883. It is connected with its port Callao by two rail-

ways and three concrete highways. The valleys near Lima are intensely cultivated, to supply the capital with food.

Callao, 75,000 population, the port of Lima and the principal port of Peru, was submerged, with all its inhabitants, by the earthquake of 1746; and when the sea is calm the ruins are still distinguishable under the water. San Lorenzo island, nine miles in circumference, and rising 1,050 feet above sea level, shelters the harbor southward. In normal times over 1,400 vessels enter and clear the port of Callao annually. The city was founded two years after Lima, and is another excellent illustration of Pizarro's good judgment. Callao has lumber, iron and sugar manufacturing industries and exports sugar, minerals, cotton, hides, bone, cocoa, wool, and vanadium. The Central Railway from here to Lima, opened in 1851, was the first railway in South America. This road now goes up over the Andes, crossing them at 15,805 feet above sea level. Callao has every modern port facility.

Trujillo, 320 miles northwest of Lima, population 30,000, was founded by Pizarro in the same year in which he founded Callao. It is in the most important banana and sugar-growing district of Peru, and is also a center of important gold, silver and copper mining.

Chanchan, not far from Trujillo, once housed 200,000 people. Its ruins cover eleven square miles. Hope Ranslow Bennett, writing in the *New York Times*, says of this place:

Many years ago, the people of Trujillo told us, a Spanish priest who came here was kind to a poor Indian in distress. In gratitude the man promised to show him two treasures, a larger and a smaller one. The priest upon recovering the peje chico, or lesser treasure, rushed back to his native land to spend it. When he returned for the larger amount the old Indian was dead. For that reason the peje grande is forever lost, it is said, a great treasure of gold hidden somewhere in the ruin.

Piura, population 20,000, was founded by Pizarro in 1532, the same year in

which Atahualpa greeted him. It is connected with Paita, its harbor, 58 miles away, by rail. The exports from the port are cattle, kidskins, tobacco, and Panama hats.

Chiclayo, in between Trujillo and Piura, population 15,000, is near sugar and rice districts, and the shipping of the sugar is its principal occupation.

Ica, 25,000 population, to the south-east of Lima, founded in 1563, lies in an irrigated valley of 50,000 acres filled with vineyards and cotton fields. The town, typical in its Spanish charm, has been twice destroyed by earthquakes, and was looted by a Chilean army in 1882. It has distilleries and textile mills.

Mollendo, supposed to be a port, is really no port at all, but is an open roadstead, and has been largely superseded by Matarani, several miles to the west, as the terminus of the important railroad to Cuzco and the east.

In leaving the discussion of this arable coast yet desert region attention is drawn to the fact that of Peru's arable 29,460,000 acres it is estimated that only 3,617,000 acres are actually under cultivation.

The Sierra Region

The Andes mountains extend along the entire west coast of South America, a distance of 4,400 miles in Peru and out, with twenty-seven known passes in Peru at an average of 14,057 and one at 17,400 feet. In Peru seven peaks tower above 19,000 feet, the highest being Coropuna, with 22,900 feet, and Huascarán, with 22,240 feet. The line of perpetual snow is usually at about 16,400 feet, though in some places a thousand feet lower. Longitudinal valleys, with their tributaries, make a labyrinth of wild gorges on an immense scale. The sierra is dry and cold, ranging from cool temperate to frigid. At Huancayo, 10,958 feet, the extreme range was from 25° to 77°. At Puno, 12,641 feet, the range was from 17° to 75°.

It thus happens that the natives, though living within the tropics, enjoy

the stimulating climate of high temperate zones because of the elevation of their homes and valleys among the Andes. But despite the sometimes bitter cold, the natives, men and women, wear no footgear other than sandals.

The Sierra Indian is very strong, silent, apathetic, and stolidly endures hardships. He resists cold, and is able to carry great weights for long distances. His clothing is homespun, and has not changed in appearance for centuries. His house is thatched and has but one opening. Ninety percent of his children die before they are two years of age. He cannot afford to "marry" religiously, but chooses his mate and is faithful to her throughout life. His food is dried mutton, salt beef or llama meat, maize, frozen potatoes, oca (an edible tuber with edible stalks), and quinoa, a millet-like cereal. He travels day and night, if necessary, following his flock of llamas, fording streams, sleeping anywhere, in spite of snow or hailstorms.

Railroads and other roads are few. In the high altitudes long trains of llamas are still used to transport the treasures of the country from one place to another. The llama is called the "living scales". If an extra pound is put on he will lie down and refuse to move until his load is made 100 pounds and no more.

The Sierra section contains some of the grandest scenery in the world. In one place in the Andes, thousands of feet above sea level, are deposits of marine shells, showing that the entire region was once an inland sea. In one place is a mountain of rock salt said to be so clear that a newspaper can be read through two inches of it.

The Sierra region is rich in fodder grasses, and hence stock-raising is an important industry, with sheep the most important. Recent estimates are that there are 11,048,000 sheep, 1,850,000 cattle, 1,169,000 alpacas, 650,000 llamas, 800,000 swine, 400,000 horses and mules, 650,000 goats, and 200,000 donkeys. The pigs are raised for their fats; and the

goats, for their skins. The wool-bearing llama, alpaca, guanaco and vicuna are found, but the vicuna is diminishing rapidly. The llama and alpaca are domesticated. The birds are the familiar birds of the temperate zone, but there is also the great condor of the Andes.

Heat in the deep sierra valleys is so great, and rainfall so slight, that often the narrow floors are semidesert; while 4,000 to 6,000 feet above those same floors rainfall may exceed 80 inches. Rainfall may be different on opposite sides of a single valley, so that the eastern walls may be grassy while the western walls are forest-covered. The valley of the Apurimac, 30 miles in breadth, and extending 300 miles in length, is the most populous region of Peru.

The Cities of the Sierra

Cuzco, the ancient capital, now has but 26,000 people, but it is the mecca of all the Indians in southern Peru. Experts can tell what district a visitor is from by the cut of his garments and the patterns used. The city is surrounded by orchards, gardens and cultivated fields. The air is pure and transparent, the altitude 10,500 feet, and the nights are cold. The long haul to the ocean, 500 miles by rail, and the poor facilities for handling freight at the Matarani roadstead restrict trade. For 250 miles northwest of Cuzco the sierra is a wilderness of gorges with cliffed sides, some over 6,000 feet. Into these it is usually impossible to descend.

Peru's greatest single gift to mankind, and the world's most productive crop, was largely developed at Cuzco. It is probable that the present-day value of a single world crop of potatoes exceeds that of all the gold that the conquerors took from the Incas. Those who know say that there are 200 varieties of potatoes growing in Peru with which the rest of the world is not yet acquainted. Potatoes are a staple food in the Andes. A writer explains:

Everywhere one goes in the sierras he finds the natives using chuño (choon'yo). They look like large flat white pebbles, but are potatoes which are frozen and dried, and which may be kept for a year without spoiling. The raw potatoes are first soaked in water, being wet every day, and left out at night until frozen; then the skins are trodden off with the bare feet, and the potatoes are thoroughly dried in the air. They are now white as snow and hard as a rock. They are soaked before cooking and usually served as a stew.

A favorite dish is challona stew, which is a combination of chuño and challona, the latter being dried mutton. It is prepared in this way: When the sheep is killed it is split open and then left out to freeze. When it is stiff water is sprinkled over it and it is frozen again. It is then hung up and dried, after which it becomes so tough that it will keep for months. It must be cut into small pieces and boiled for a long time before it is tender.

Peruvian potatoes are golden yellow and delicious when cooked. On the plateaus they are very small, not being much larger than walnuts.

Puno, 8,000 population, 12,641 feet above sea level, is the eastern terminus of the Southern Railway, on the western shore of Lake Titicaca. It is at this point that the through traveler to Buenos Aires changes from train to boat, traveling 200 miles across the lake by boat and then resuming his rail journey. The plateau in the neighborhood is well cultivated and settled, being devoted to cattle-raising and the production of potatoes and barley. The department of Puno now produces 70 percent of all the gold of Peru; the principal exports are the wool of the sheep, llama, alpaca and vicuna, with some cascarilla bark.

Arequipa, called "City of the Stars", and one of the loveliest places in Peru, is 107 miles from the ocean, on the 315-mile trip to Puno. With a population of about 8,000, it lies at an elevation of 7,550 feet above sea level and is surrounded by orchards, fields, market-gardens and eucalyptus avenues. Olives,

grapes, sugar and cotton are grown in the vicinity. To the west are the migrating sand dunes, remarkable for beauty of form and impressiveness. Great mountain peaks fill one-third of the horizon, and the city itself lies at the foot of the great El Misti volcano, 19,250 feet high. This volcano often sends clouds of sulphurous vapor into the air or spurts hot water and steam from its half-mile-wide crater. The climate is dry, and the air pure and invigorating. During the summer season, when there is five to six inches of rainfall, the sky is overcast much of the time. The city is noted for its "religious fervor". A center for the distribution of mountain products, it has woolen, cotton and flour mills and workers in gold and silver, like Ephesus of old, and doing the same kind of work, with the same objective. The city was completely destroyed by earthquake on August 13, 1868, not a single house being left habitable; but the climate is so mild, and the country about is so beautiful and fertile, that the city was rebuilt.

Ayacucho, population 20,000, 8,901 feet above sea level, and 394 miles distant from Lima, is on the highroad between Peru's ancient capital of Cuzco and its modern one of Lima. It was founded by Pizarro in 1539. It was given its present name (from Quichua, meaning "Corner of death") because near here, in 1824, the Spanish power in the Western world was destroyed and Peru, the last state in South America to do so, gained its liberty from Spain.

Huancayo, population 20,000, is 10,958 feet above sea level, and the terminus of the railway from Callao toward Cuzco, which, sometime, will, no doubt, be built across the mountainous country that intervenes.

Cerro de Pasco, 20,000 population, 14,275 feet above sea level, came into existence in 1630, in consequence of the discovery of veins of silver there by an Indian. On account of the extreme rarity of the air, the difference in temperature in the sun and that in the shade is great.

This city contains the most productive mines in Peru. Many of the shafts leading down to the veins of silver are in the town itself, and have their openings either in little huts or in the dwellings of the owners of the mines. The silver is found partly pure and partly in ores containing 25 percent to 80 percent of silver. A vanadium mine near Cerro de Pasco is the largest in the world, producing 30 percent of the world's total. The single Cerro de Pasco corporation, an American concern, today accounts for 60 percent of Peru's silver and 25 percent of her gold.

This is a good place to state that there is endless mineral wealth in Peru, but lack of transportation hinders it from development. Coal reserves have been estimated to be as high as 199,482,000,000 tons, 64 percent of which is anthracite. And there are gold, silver, copper, lead, zinc, vanadium, antimony, tin, bismuth, manganese, tungsten, molybdenum, sulphur, petroleum, salt, marble, and other minerals, including nickel, wolfram, cobalt, magnesium, porphyry, jasper, jade, alabaster, gypsum, and kaolin, for which claims have been staked out, but which, on account of their inaccessibility, are as yet but scantily worked.

Huaras, 149 miles by rail from the coast, is a picturesque Indian town of 14,000, at an altitude of 9,800 feet. The chief agricultural products are wheat, barley, maize, potatoes, and fruit. The cattle raised here are of superior quality.

The Montana Region

The Montana region, consisting of the eastern slopes of the Andes and reaching down into the jungle-covered plains of the Amazon river, comprises 56 percent of the total area of Peru. The annual rainfall is 150 inches or more. The humidity is so great that salt dissolves and matches will not ignite unless kept in air-tight boxes. The heavy precipitation results in the valleys' being filled with a rich alluvial soil, adapted to tropical crops. The sides of the lower valleys

are covered with impenetrable forest shrouded in mist. The steaming equatorial basin is an endless blue-green lowland with ranges of low hills and here and there a broad river shining through the mists. The heaviest rains are from October to May. The mean annual temperature is 78°, with a range of only 30°.

Where the Marañon river makes its great bend toward the northeast it passes through a succession of 35 formidable rapids in a great canyon known as the Pongo de Manseriche. This canyon is about 2,000 feet deep and narrows in places to a width of only 100 feet. Small steamers frequently ascend to this point, which is about 2,786 miles from the mouth of the Amazon; steamers drawing 14 feet.

In the Montana region grows every specimen of tree and plant known to South American botany. The district includes fibrous plants and flowers in greatest profusion. The forests, impenetrable except for rivers and a few short trails to gold or rubber camps, have endless wealth of ebony, mahogany, cedar, dyewoods, cinchona (quinine), sarsaparilla, vanilla, rubber, cacao, vegetable ivory, and balata.

A word here about the two items last mentioned. Balata resembles chicle, from which most of the chewing gum of commerce is obtained. Vegetable ivory consists of seeds of about the size of a hen's egg. When very young it contains a clear, insipid fluid, which is used by travelers instead of water. In this stage the nuts are eagerly eaten by sundry animals; and, as they are found in stems reclining on the ground, they are easily obtained. When they harden they become so very hard as to resemble elephant ivory, or some of the plastics, and are used extensively in the making of high-class buttons, umbrella handles, and the like.

In the Montana section are found pumas, jaguars, armadillos, tapirs, peccaries, anteaters, manatees, thirty species of monkeys, snakes, boas, vipers,

alligators, turtles, parrots, flamingos, a multitude of smaller tropical birds, and all the creatures, big and little, that inhabit the forests of Brazil.

The City of Iquitos

The city of Iquitos means much to Peru. To the north and west and south are the 5,400 miles of navigable Peruvian rivers that center at this point. Here the Amazon proper begins, and another trip by steamer, 2,653 miles in length, but this time not in Peru's own territory, but through the heart of Brazil. Iquitos is the second port of Peru. A place of export of rubber, tobacco, cotton, wax, timber, and ivory nuts, it has 20,000 population, with paved streets, electric lights, and a good hotel. Vessels from New York and Liverpool moor regularly at its dock, which is a floating one because the river rises and falls thirty-five feet with the change of season. The city itself is only 250 feet above sea level. Iquitos has machine shops, sawmills, shipyards, cotton gins, straw hat factories, soap factories, and vegetable lard works. It is the point of departure for the overland trip to Lima, a distance of 1,300 miles, in which the Andes is crossed at a point 15,800 feet above tidewater. The trip required 17 to 25 days before the new highway was built to Pucallpa. Now it takes five days, or four, and if you have \$265 you can go by plane along with the daily mail, and get through in two days.

Some idea of the impenetrableness of the Montana region may be obtained from the fact that in June, 1940, at the mouth of the Rio Pinquen, a corps of Peruvian aviators found a town of 80 white families that had become detached from civilization for twenty-five years, and did not know of either the first world war or the second.

Political, Social, Educational

The president of Peru serves six years, and is not eligible for a consecutive term,

but dictatorships which ignored the Peruvian constitution have been frequent here as elsewhere. The president appoints a cabinet of nine members. The senate is composed of 48 members, and the house of 140 members, all elected for six years. One-third of the senate and house are renewed every two years. Voting is compulsory for literate males between 21 and 60. The supreme court has 11 judges, elected by Congress from candidates nominated by the president. Chamber members must be at least 25, and senators at least 35, and all must be native-born Peruvians.

Peru is regarded as the most genuinely pro-United States republic in South America, says the *Encyclopædia Britannica*; and it ought to know. Peruvian men take off their hats to one another and are considered the most polite men in the world. As in other republics, there are plenty of young men ambitious to become politicians. The idea seems to have been well circulated over the planet that politicians need do but little real work but have numerous opportunities for affluence. Dispatches from Lima say that when Vice-President Wallace visited that city in April, 1943, he was accorded the most spectacular demonstration ever bestowed upon a foreign statesman. Ten thousand troops formed a guard of honor, fifty thousand school children saluted him, and 150,000 other people turned out to see the show and have a part in it.

In October, 1943, the *St. Louis Post-Dispatch* had a staff correspondent, Allen Haden, in Lima writing up his impressions. He marveled that Peru is so quiet; that the newspapers concern themselves not with the affairs of their own country, and the interests of Peruvians, but are almost wholly given to consideration of the world war. Though Peru is a republic in form, Haden thought it not a democracy in fact, but said that "it shows a curious complexion of paternalism, flanked by harsh disregard for the rights of man". He gave

illustrations to support his view, that "one senses an effort to convince foreigners that Peru belongs in fact to the forty families which have operated this country for 400 years". He thought the highway program excellent, with its employment of 40,000 laborers working full time, and said that the huge government hospital is the best-equipped in South America and that the government restaurants in Lima render a remarkable social service.

As showing the effect of the construction of good roads, a road was recently paved leading back into a district inhabited almost exclusively by Indians. The year before the road was rebuilt 1,000 bags of potatoes came over it to market; in the year after it was rebuilt 100,000 bags of potatoes came over the same road. The Avenida Progreso, six miles long, connecting Lima and Callao, is broad enough to accommodate eight motorcars abreast. The Pan American highway runs along the coast, turning inland at Vitor. The Peruvian Central from Lima to Huancayo crosses the Andes at an altitude of 15,805 feet; at one place it rises to 17,000 feet and is the highest standard-gauge railway in the world.

Compulsory social security since 1936 covers risks of illness, maternity, disability, old age, and death. Popular workers' dwellings have been constructed. Education is receiving attention, especially since 1934. There are now 490,000 children in 4,727 elementary schools; there are 47 high schools (*colegios*) and normal schools, with an enrollment of 14,000. There are 3,360 men and 647 women in the universities of Trujillo, Lima (founded in 1551), Cuzco (founded in 1598), and Arequipa, founded in 1616, four years before the pilgrim fathers landed at Plymouth.

Peru has a great future. It is a goodly land, a most remarkable one, presenting the greatest climatic contrasts of any on the planet.

Commencing the Third Term of Watchtower Bible College

A RAGING snowstorm in that beautiful region of upstate New York ceased shortly before the ordained ministers of the Watchtower Bible and Tract Society chosen for the special course to advance their ministry began to arrive for the opening of the Watchtower Bible College of Gilead, near South Lansing. By the time the first arrived the entire countryside, which was already covered by snow, was under a heavy blanket of white. Only the dark outline of naked trees and buildings protruded to give evidence of outdoor life in the community. In spite of these inclement conditions, by Friday night, March 3, 1944, all but twenty of the students had arrived, registered and received their assignments. Students continued to arrive, day and night, by train, by automobile, and by bus, from all sections of the country, until all but five had appeared on Sunday night. The clouds were whisked away by the wind and the sky remained clear through Monday morning, while the entire surface of the earth in that area continued to glisten like a jewel beneath the moon and sun.

As the sun rose Monday morning, March 6, 1944, with its rays reflecting on the porcelain-white-covered ground without, in the beautiful and spacious assembly hall of the Gilead college building there assembled together the new student body, bright, attentive, alert and anxious to begin their course. The speaker chosen to open the third term of the college, the vice-president of the WATCHTOWER SOCIETY, promptly at 8 a.m. walked upon the podium, amidst the warm and cordial surroundings, and brought the meeting to order by calling on one of the instructors for prayer. Then the speaker stated the purpose of the occasion, and the course for studying "to show thyself approved unto God", and emphasized the new status and obligations that had been assumed by the students. He stated that on previous

openings of the college it was the privilege of the faculty and students, as well as the Kingdom Farm family and visitors, to have the president of the Society and the college, N. H. Knorr, welcome and counsel the new students. While the absence of the president and his serving the brethren in Latin-American countries deprived the third class of the college of this privilege, yet his absence did not deny them a message from him. A comforting letter of counsel from the president, written en route, was then read and joyfully received by all present. Among other things he said:

Some months ago you made a decision, which decision will change the whole course of your life. This decision was not a selfish one. It was made because there were set before you, through the Lord's organization, greater opportunities and privileges of service. . . . Yours is a blessed privilege, and for twenty weeks you will study and meditate upon the Lord's Word and other subjects that will greatly profit you in your greater activity during the days to come. . . . All of you here will delight to increase in learning of the wisdom and majesty of Jehovah and of His glorious works. "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (Prov. 1:5) . . . The greater portion of your course at Gilead will be to study the wisdom of the Lord and to consider the knowledge that cometh out of His mouth. His expression for man has been set forth in His Word, and the Bible will be your chief textbook. . . . My prayers are with you that our God in heaven may bless you richly as you put your hand and heart to this new privilege, which is yours, of gaining for the future further knowledge of Jehovah's purposes. Looking forward to the days ahead, you will be able to take care of this light and proclaim the good news of the Kingdom unto all the world for a witness. This is your glorious treasure of service.

Then the speaker gave an extensive discussion upon the general purpose of

education of the students, conduct, and other important matters, with apt illustrations, which were deeply appreciated by those present. The importance of unity, co-operation and acting for the comfort and convenience of each other, and attention, alertness and concentration, was emphasized. The proceedings continued by the college registrar's explaining the daily school regimen. After hearing comforting messages from former graduates sent from many points the assembly closed by the adop-

tion of a message of acknowledgment and thanks to the president for his letter, which was cabled to him en route. The assembly adjourned after prayer, then all the students energetically and cheerfully entered upon the course of study and their daily routine, having ever in their view the glorious treasure of service to Jehovah that lies ahead on each road that they shall hereafter take in world-wide education of men of goodwill to God and to the praise of the name of Jehovah, the everliving and most high God.

Even the Protestants Have Rights

THE Roman Catholic Hierarchy has claimed for centuries the right to murder anybody who disagrees with its doctrines and practices. "Reverend Father" Harney, of the Paulist Fathers, New York city, is an outstanding and outspoken advocate of this peculiar form of liberty, first exercised by Cain on his brother Abel. One shouldn't take this form of liberty too seriously: one might wind up on the gallows, like "Reverend Father" Haman in the days of Mordecai.

Well, in the United States there are 247 different kinds of Protestants; so says the Omaha (Nebr.) *World-Herald* magazine. Most of them, or many of them, met at Cleveland, Ohio, to talk it over and find out what are human rights.

Among other things, they found that every individual has these rights: to believe as his reason and conscience dictate; to worship God as his reason and conscience deem appropriate; to live and act in accordance with his belief and worship; to express his belief in speech and by art, journalism, books and radio, etc.; to express his belief for the purpose of persuasion and propaganda in all its forms; to educate his children in his own faith and his own belief and action; to join with others in a congregation; to withdraw from such an organ-

ization, and, at the constraint of his reason and conscience, to change his belief, with corresponding changes in worship, action, speech, education and affiliation; and, finally, to disbelieve in God, and to act, speak, persuade, educate and affiliate with others in ways appropriate to this disbelief or atheism.

"Reverend" Dr. Luther A. Weigle, retiring president of the Federal Council of Churches of Christ in America, gave expression to these and many other kindred and interesting suggestions and propositions for consideration of those who hold with the apostle that "where the spirit of the Lord is there is liberty". That is quite a novel idea, that Protestants have some rights, the same as Catholics.

Spiritism Is Demonism

◆ Spiritism is demonism, and that is why Dr. Margaret Brennan, psychologist and psychiatrist at Menninger Foundation, Topeka, Kans., found that boys and girls 17 to 20 years old, who had submitted to hypnosis (demon control of their minds), could be caused to perpetrate wrong acts even after the hypnotic condition had passed away. Such tampering with the minds of the young (or old) is devilish.

Polycarp

POLYCARP was a little boy slave, born in East Asia in A.D. 69, and was brought up in the home of a Christian woman, Callisto, of Smyrna. There he so distinguished himself by his generosity, self-denial, right treatment of others, and his study of the Holy Scriptures, that when his mistress passed away she made him her heir. By the laying on of hands of the apostle John, he was made one of the caretakers (bishops) of the little company of believers at Smyrna. He died a martyr February 23, A.D. 155. His critics say of him, "Polycarp had no creative genius. He was a 'transmitter, not a maker'." That is rather to his credit than otherwise. Isn't it a good thing to be a reliable "transmitter"? And is it necessary that everybody must be "smart" and so be like mustard or red peppers? In writings attributed to him "sentence after sentence is frequently made up of passages from the evangelical and apostolic writings". In a single epistle he quoted 36 Scripture passages, to the congregation at Philippi, Greece. This is the only one of his epistles today extant of several that were current in the early church.

Irenæus of Lyon (discussed in these columns in No. 638, March 1, 1944) mentioned him frequently. In one instance he said that Polycarp had been "taught by the apostles and lived in familiar intercourse with many that had seen Christ", and in another he mentioned that Papias, who was of the same generation, was "a hearer of John and a companion of Polycarp".

There were problems then as since. The question came up as to the right time to observe the Memorial to Jehovah's great and holy name, whether on the 14th of Nisan, "the same night on which he [Jesus] was betrayed," or always on a Sunday, as had already become the custom in Rome. At eighty

years of age Polycarp visited Anicetus, one of the bishops (caretakers) at Rome. Of this visit it is related:

Irenæus has recorded the difference of opinion of these two holy men on the time of observing Easter [a heathen name given to the Memorial], and the steadfastness of Polycarp in adhering to the custom of the Asiatic churches, derived, as they affirmed, from the apostles; as well as their mutual kindness and forbearance, notwithstanding this difference. Indeed, the character of Polycarp appears to have attracted general regard.

Polycarp's refusal to agree with and conform to the bishop of Rome in this vital matter explodes the Roman Catholic theory of the popedom of the Roman bishop as well as his infallibility.

Polycarp Had Some Temper

What's that? What's that? You mean to say that Polycarp had a temper, just like the rest of men? Well, yes; that seems to be the drift of one of Irenæus' statements wherein he says of him:

Polycarp does not appear to have possessed qualifications for successfully conducting a controversial discussion with erroneous teachers . . . but he could not help feeling how unlike their speculations were to the doctrines which he had learned from the apostles, and so he met with indignant reprobation their attempt to supersede Christ's gospel with fictions of their own devising.

Irenæus goes on and shows that John had a temper, too. This is not specially new, for everybody who has read the third epistle of John will remember how he "went after" Diotrephes, "who loveth to have the pre-eminence," and of whom John said, "I will remember his deeds which he doeth, prating against us with malicious words." (3 John 9, 10) Irenæus was writing to a friend, and said to him, about Polycarp,

there are those who heard him tell how John, the disciple of the Lord, when he went to take a bath in Ephesus, and saw Cerinthus within,

rushed away from the room without bathing, with the words 'Let us flee lest the room should fall in, for Cerinthus, the enemy of the truth, is within'.

Cerinthus, a Jew, pretended to be inspired by angels; he taught that Jesus was the natural son of Joseph and Mary; that His anointing left Him at the time of His death and that when He is resurrected, as a man, He will reign in Palestine, as the Messiah, for a thousand years. So John was perfectly justified in dodging a bath rather than be under the same roof with one whom the demons had so manifestly under their control. Some of the things that John wrote are believed to have been about this man, who made considerable havoc in the church.

Widely Known, Widely Loved

Polycarp was widely known in the early church, and where he was known he was loved by all who loved the Lord. Irenæus wrote to Florinus, trying in vain to keep that believer faithful to the truth. One of his arguments should have touched Florinus. He said:

I saw thee when I was still a boy in Lower Asia in company with Polycarp, while thou wast faring prosperously in the royal court, and endeavoring to stand well with him. For I distinctly remember the incidents of that time better than the events of recent occurrence. I can even now point out the place where the blessed Polycarp used to sit when he discoursed, and describe his goings out and his comings in, his manner of life and his personal appearance and the discourses which he delivered to the people, how he used to speak of his intercourse with John and with the rest of those who had seen the Lord, and how he would relate their words. And everything he had heard from them about the Lord, about his miracles and about his teaching, Polycarp used to tell us as one who had received it from those who had seen the Word of Life with their own eyes, and all this in perfect harmony with the Scriptures. To these things I used to listen at the time, through the mercy of God vouchsafed to me, noting them down, not on paper but in my heart, and

constantly by the grace of God I brood over my accurate recollections.

At length, when Polycarp had attained to eighty-six years of age, there was a great heathen festival in progress in his home city of Smyrna. The Roman proconsul was present and the ruler of Asia presided over the games. Eleven Christians, mostly from Philadelphia, had been brought to the city to be put to death. The appetite of the mob was inflamed by the spectacle of their martyrdom, and they behaved as badly as did the residents of Connersville, Ind., and Litchfield, Ill., respecting Jehovah's witnesses.

A Non-resisting Martyr

A cry was raised, "Let search be made for Polycarp." That faithful servant had taken refuge on a farm in the country, and had been moved from one farm to another, but his hiding-place was betrayed by a child and he was arrested. Straightway his venerable figure and calm and courteous deportment commanded the respect of all, and when he offered a prayer some were affected with remorse for their share in his apprehension. The officer in charge tried to persuade him to offer divine honors and sacrifice to the emperor, which was the equivalent of demanding that he salute the flag. When he refused to do so he was thrown down violently, severely injuring one of his legs.

Brought to the place of execution, the proconsul, moved by his appearance, exhorted him to consider his advanced age and to comply with the requirements of the government. He requested him to swear by Caesar and then to cry "Away with the godless!" First looking around upon the *really* Godless mob, the old gentleman sighed and said, "Away with the Godless!" It was so apparent that Polycarp considered the mob, and not the Christians, as the Godless, that the proconsul next urged him to "revile Christ". Said Polycarp, "Eighty and six years have I served Him and He hath

done me no wrong; how can I speak evil of my King, who saved me?"

These words aroused the mob to fury, and they shouted: "This is the teacher of Asia; this is the father of the Christians; this is the destroyer of our gods; this is the man who has taught so many no longer to sacrifice and no longer to pray to the gods; let him be thrown to the lions." The ruler of Asia refused, urging as an excuse that the games were over, but when they demanded that he be burned, the proconsul did not inter-

fere. Timber and faggots were collected and Polycarp was placed upon the fire. The wind blew the blaze away from him, at first, but with calm dignity and unflinching courage he met his fate and crowned a noble life with a courageous death, refusing any favors at the hands of his executioners.

Polycarp knew of no pope of Rome, nor did he recognize any such office, and it is presumption by the Roman Hierarchy to claim him as a Roman Catholic saint.

There Seems to Be No Escape

PERHAPS Dad works in a munitions plant. When he comes home he is bound to say something about his job. Perhaps the big brother is in North Africa or in Australia and word from him has just been received. Perhaps the family is war-conscious at every meal and at every hour of the day. The children hear it all.

News may have come over the radio that the war costs of the United States for the fiscal year beginning July 1, 1943, will equal \$100,000,000,000 and will exceed the combined war costs of Germany, England, Russia, Italy, Japan and Canada. Boys are only human, and figures like this fire their imagination.

Even the grown folks have their imaginations fired when they read the president's message in which he says that his recommendations contemplate that in the fiscal year 1944, 96 cents of every dollar expended by the United States will be used to pay war costs and interest on the public debt and only 4 cents for all the so-called "non-war" purposes.

The London *Standard*, sore at the 3,350 bombings of British churches, sees no reason why St. Peter's or even Pope Pius XII himself should be an obstacle to the bombing of Rome; and can anyone blame British youth for wishing to

retaliate? But, for some reason, there seems to be little evidence that the children of Britain are shooting one another up in the way American children have sometimes done.

Henry Ford (no matter where you live you have heard about Henry) thinks he sees a way out. He would have a world-wide election, to form a world council against war. Apparently, he still thinks that the politicians can save the world, despite 6,000 years of evidence to the contrary.

Snides Prey on One Another

◆ The religionists prey on one another. Forty years ago the cardinals were complaining that it cost them about 35,000 francs to get into a cardinalate, and there was a big holler among these pot-bellied saints when Pius X tried to cut off an annual amount of 23,000 francs from each of the cardinals resident in Rome. He wanted them all to come and live with him in the Vatican proper, where there is plenty of room, and to thus save the high rentals which they paid for mansions in Rome proper. How he made out is not known. The cardinals thought it would detract from their dignity. Besides, they might have been afraid of all being poisoned at one time. Such things have been done.

Presenting "This Gospel of the Kingdom"

Manuscripts and Versions of the Greek Scriptures

(In Three Parts—Part 2)

THE first MSS. were written upon a material peculiar to Egypt, namely, papyrus, so called from a water plant by that name, from the pith of which was made papyrus sheets and rolls. Such papyrus material dates from about 500 years before Christ. It continued to be used for the writing of MSS. of the Holy Bible until about the year 300 after Christ, when there was a change for more durable writing materials. It must be observed that the apostles or Bible writers, when sending their letters to the Christian congregations, wrote on papyrus rather than what is called "vellum". Vellum (you can remember what it means by just thinking of veal) is a fine grade of calfskin, and it began to be used by the Scripture copyists as a material on which to preserve the sacred Record in the fourth century. Such transference of writing from that on papyrus to that on vellum occurred, therefore, about the time of the Council of Nicaea, which was held in A.D. 325. However, the writing upon vellum continued in the majuscule or uncial type of letter until about the ninth century. Then the minuscule or cursive handwriting became the standard style, and this continued to be the case until the middle of the fifteenth century, when printing from movable type was invented.

The first Greek text to be published in print as a standard for use of scholars and that was of serious consequence, affecting the course of textual criticism of the Scriptures thenceforth, was that of Erasmus. This scholar was loosely associated with the Protestant Reformation. In 1516 he produced a Greek "New Testament" text. His publication was actually bilingual, or in two languages, with Greek on one page and the corresponding Latin text on the opposite page. In order

to arrive at his edition of the Greek text Erasmus considered just a few MSS., including the minuscule codex No. 1, which is one of the Caesarean type. But Erasmus did not base his final form of Greek text upon this minuscule. Had he done so, we might have a notably different King James Version Bible reading today. Erasmus translated the book of Revelation from the Latin Vulgate into the Greek, because there were no ancient Greek MSS. available containing the book of Revelation.

At this same time the Complutensian Polyglot was being made ready for publication. The Polyglot (being an edition of the whole Bible in many tongues) was being produced by Francisco Cardinal Ximenez de Cisneros, of Spain, and the chief or principal editor for the cardinal was one Lopez de Stunica. The production of the Polyglot was completed in 1514 but was not published and made available to scholars until the year 1520. So Erasmus' Greek "New Testament" preceded it by four years. He brought out several editions, the first two of which did not contain the celebrated spurious text of 1 John 5: 7, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Such text is strongly relied upon by trinitarians to support their false doctrine of "one god in three persons". For example, in 1941 the Roman Catholic Confraternity of religious doctrine in the United States published an entirely new translation in English of the "New Testament" amid the blare of much free newspaper publicity. This new translation holds on to the spurious verse. In a footnote the editors confess that the text is not found in the most ancient MSS., to wit, the Vatican, the Sinaitic, and the Alexandrine, but they excused themselves for retaining the text because, said they, the pope has the authority to pass upon the validity of all Scripture

texts. The omission of this forged text of 1 John 5:7 from Erasmus' first two editions was marked by the Roman Catholic authorities, particularly by Stunica. In a controversy with him Erasmus promised that if Stunica could show him a MS. containing the disputed Scripture verse, he would insert it in his next edition of the Greek "New Testament". So Stunica came around with a MS. setting it forth in a clumsy form. Erasmus suspected it was a fraud, being merely a re-translation from a Latin version; but because of his promise he inserted the spurious verse in his 1523 edition of the Greek "New Testament". Only two minuscule MSS., Nos. 61 and 629, are known to contain the spurious text in the Greek, but these two MSS. are of late date, of between the fourteenth and sixteenth centuries, and hence of no great authority. A brief comment on this forgery practiced upon Erasmus is found in a footnote beneath column 1 of page 4 of *The Emphatic Diaglott*, which you can read for yourself.

William Tyndale, who began translating the Greek Scriptures into English about this time, used this 1523 edition by Erasmus to revise his English translation. The Tyndale version is the primary base for the popular Authorized or King James Version of the "New Testament", and it thereby becomes clear just why the King James Version Bible contains the 1 John 5:7 reading. Thus Erasmus, due to the Roman Catholic Stunica, started it, it was carried forward innocently by Tyndale, and finally it crept into the most popular English version of the Scriptures.

In 1550 another Greek "New Testament" edition appeared, known as the "Stephanus text". This was produced by the French Protestant scholar named Robert Estienne. ("Estienne" is the French for Stephen.) Preceding this he had produced two small editions of the Greek "New Testament", but the 1550 edition, in folio, proved to be a slight improvement on the Erasmus text, and it became a standard Greek text for the

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next three centuries, used by translators of the Scriptures. It is based on the Byzantine or Syrian family of Greek MSS. It underlay the Bishops' Bible of 1568, in English, as well as the Geneva Bible of 1557-1560. It underlay the Authorized Version of 1611, which is the King James Version Bible. Estienne (Stephanus) read or consulted about fifteen late MSS., including the Codex Bezae of the sixth century, which we shall consider shortly. But in spite of such reference to the Bezae text, which is Western in origin, his Greek "New Testament" edition agrees mainly with the Byzantine or Syrian recension. The Stephanus text was not called "the Received Text", or *Textus Receptus*, until the year 1633, when the Elzevir printers of Leyden, Holland, published a Greek "New Testament". It showed changes only slightly different from the Stephanus text, and in the foreword the printers said, in Latin: "Therefore thou hast now the text received by all." This is the Greek text that we have known and relied upon for about three centuries. The King James Version of 1611 relied principally upon it, which version preceded by sixteen years the bringing to England of the Alexandrine MS., which was brought thither in 1627.

Initially the Alexandrine MS. was brought by Cyril Lucar from Alexandria, Egypt, to Constantinople, when he was transferred there and made the patriarch of Constantinople. He was prevailed upon by the British representative to present the MS. to King James, who authorized the production of the popular English Bible called by his name. The MS. was sent to England, but did not reach there until after King James' death and hence was received by his successor, Charles I. Hence it was not available at the time to affect the translation of the King James Bible. At any rate, the appearance in England of the Alexandrine MS. and its examination by scholars started a great search by tex-

tual critics for ancient MSS., to discover the way back to the original readings of the Scripture text as written down by the original Christian writers themselves. This search continued for a century, and by the year 1830 the list of known Greek texts of the "New Testament" as compiled by various researchers included some five hundred copies of the Gospels, with lesser numbers of the other books of the "New Testament".

Research and printing having now made available for examination so many ancient texts of the Christian writings, attempts were thenceforth made to arrange a revised Greek text based on the evidence of the earliest MSS. The theory was that the MSS. which were nearest to the apostolic days would be freest from error and editorial revision. In May 1881, an epoch was marked by the publication of an edition of the Greek text by those Cambridge scholars, Westcott and Hort. The edition was based upon the two most ancient vellum MSS., the Vatican MS. No. 1209 and the Sinaitic, and finally superseded the *Textus Receptus* or Stephanus text. On May 17 of the same year, 1881, the English Revised Version of the "New Testament" was produced, the whole Bible being completed first in 1885. Hence its publication was so close to the Westcott and Hort edition that the English revisers could not have had it as an underlying base from which to make their translation. Nevertheless, the English revisers used substantially the same Greek MS. authorities as Westcott and Hort. In fact, both Westcott and Hort were members of that Revision Committee of nearly 100 of the ripest scholars of Britain and America.

Still later on, in 1901, the American Standard Version was published. An American committee had been attached to the body of the English revisers, and a number of their suggestions had been incorporated in the new version by the English revisers. But the British revisers

did not go far enough to satisfy the Americans. They left out many things that the Americans considered 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 versions of the Bible, particularly to us, inasmuch as it is in English, the language which we use.

The Spanish Versión Moderna, published in 1910, follows the American Standard Version text, if it is not in fact an exact translation of it. It is also published by the American Bible Society.

Consider now the most important vellum majuscule or uncial MS. known to exist, the Vatican MS. No. 1209, designated by "B". Although it is in the Vatican library and jealously guarded by Roman Catholic authorities, nevertheless all the intrinsic evidence points to its being Egyptian in origin. Hence it is of the "neutral" type of text. It was known as early as the fifteenth century, when the entry of it was made in the Vatican library catalog of 1481. It was first given prominence, however, in the following century, when pope Sixtus V, in 1587, had the "Old Testament" part of it published to provide the best edition of the Greek Septuagint Version (LXX) of the inspired pre-Christian Scriptures. The Vatican MS. No. 1209 is a whole Bible in Greek and originally contained all the Scriptures from Genesis to Revelation. Of course, to publish the Septuagint, which is the earliest version of the Hebrew Scriptures, the editors under pope Sixtus V had to use other Greek MSS. besides "B", because this MS. is damaged and had a lot of gaps. The texts for these gaps in "B" were supplied from other MSS.

In the nineteenth century Count Constantin Tischendorf, the German scholar, was permitted to see Vatican MS. No. 1209, but only on brief occasions, and he gathered notes thereon. In 1867 he published an edition of its "New Testament", but it was not a perfect reproduction

thereof. The next year, in 1868, the Vatican authorities themselves published an edition of it, followed in later years by volumes containing the "Old Testament" part of the MS., and all of which superseded Cardinal Mai's inaccurate editions of 1857 and 1859. The new Vatican publications were themselves replaced later on by a photographic facsimile reproduction of the entire "B" MS. in 1889-1890.

The Emphatic Diaglott, now widely distributed by the Watch Tower Bible and Tract Society, is based on Vatican MS. No. 1209, or "B". Whether the producer of *The Emphatic Diaglott* used as its underlying text the edition published by Tischendorf or any of the texts published by the papal authorities, no one seems to know. MS. "B" is a neutral text, in three columns to a page, and which was written in the first half of the fourth century, somewhere around the time that Emperor Constantine assembled the Council of Nice, in 325, and the writing material for MSS. changed from papyrus to vellum. The Septuagint part of "B" has various features, among others the transposition of the Sixth and Seventh Commandments, putting the Seventh ahead of the Sixth, just as Jesus does in Luke's Gospel, chapter 18, verse 20. In "B" the inspired Christian writings are deficient after Hebrews 9:24. It does not contain the Pastoral letters of the apostle Paul to Timothy, Titus and Philemon; neither does it contain the Apocalypse or Revelation. Hence *The Emphatic Diaglott* used Vatican MS. No. 1160 of the eleventh century for this.

Vatican MS. No. 1209, which is considered to be the oldest MS. on vellum known, has a rival in the Sinaiticus MS., designated by the Hebrew character א (Aleph). The Sinaiticus is of about the same date, being a fourth-century manuscript. Count Tischendorf discovered it in 1859 in the Greek Catholic monastery of St. Catherine at Mount Sinai; which in part argues for its also being of Egypt-

tian sources. It contains 376 leaves of the finest vellum, four columns to the page, except in the poetic books of the Scriptures before Christ, where it runs two columns to the page. MS. α (Aleph) contains the book of Revelation, and also the epistle of Barnabas and part of the book known as "the Shepherd of Her-mas". It agrees, and also disagrees, with the Vatican MS. No. 1209. It was bought from the Soviet government of Russia by the British on December 25, 1933, and is now at the British Museum, London.

The Alexandrine MS., designated by "A", rates about third as an ancient vellum MS. It too contains the book of Revelation; and *The Emphatic Diaglott*, in the lower margin, refers to it under the symbol "A". In the Gospels part of the Alexandrine MS. is represented an early stage in the process of revising the text of the Greek Scriptures, which revision produced at last the Byzantine text which is the basis of the English King James Version. The Alexandrine MS. dates from the fifth century, and runs two columns to the page.

Another MS. of about equal age with the Alexandrine is the Codex Ephraemi Rescriptus, designated by "C". You will find it referred to in the footnotes of *The Emphatic Diaglott* under that symbol. (See page 813 thereof.) As its Latin name indicates, "C" is what is called a *palimpsest*. This term is composed of *palin*, meaning *again*, and *psao*, meaning *to rub*; it means a MS. from which the original writing thereon was scraped off and which then was written over with a new and different text. It thus becomes a "rescript". MS. "C" originally contained the Greek Scriptures, but later this was scraped off and was rewritten or written over, in the twelfth century, with the Greek works of the Syrian named Ephraem (Ephrem Syrus). That is why it is called the Codex Ephraemi Rescriptus. In the sixteenth century it was brought from the Near East, and is now in the Royal Library of Paris, France.

It contains 64 leaves of portions of the Greek Septuagint. It also contains 145 leaves of fragments of all the parts of the Christian Scriptures. It is different from other ancient MSS. in that it has only one column to a page, of 40 to 46 lines. It resembles the Alexandrine MS. in its form and arrangement of books. It has, in fact, the characteristics of the same recension as the Alexandrine, and consequently it is assigned to the fifth century.

In 1843 Tischendorf published the Christian Scriptures of Codex "C" in accurate form, page for page and line for line, but not in facsimile. Although the works of Ephrem Syrus were written over the erased Scriptural text, yet by means of chemical solutions it was possible to bring out more distinctly the erased text so as to make it readable. Tischendorf also published the LXX part of "C" in 1845.

Another important MS. is the Bezae Cantabrigiensis or Cambridge Text, designated by "D". This was given by the Frenchman, Theodore Beza, to the Cambridge University library (England), in 1581. Beza had recovered the MS. in 1562 from the monastery of St. Irenæus, Lyons, France, as a result of the Huguenots' sacking of that city. It contained almost all of the Gospels and the book of Acts. It is defective in the book of Acts after chapter 22, verse 28; and therefore readings in other Western texts have to be referred to for comparison. This Cambridge MS. is bilingual, being written both in Greek and in Latin. It shows a relationship to the Western type of text, therefore, rather than to the neutral MSS. "B" and α.

For the epistles of Paul, or the Pauline epistles, another Beza MS. is referred to which is also designated by "D". This is the Codex Claromontanus or Clermont MS., and is now at Paris. It is also a bilingual MS. in Greek and Latin. It contains the 14 Pauline epistles, and evidence indicates the time of its writing as in the sixth century.

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April 12, 1944

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Notanda

Less Driving, Fewer Lives Lost

◆ The reduction in the use and speed of automobiles has saved thousands of lives. The estimated total of deaths resulting from accidents in this field was 28,000 in 1942, to compare with nearly 40,000 in 1941. This is a drop of nearly 12,000, or 30 percent. Cities of over 500,000 inhabitants showed a 17-percent fatality drop in the first eleven months of the year. Accidents, however, are claiming more victims per accident when they do occur, due to the fact that car pooling means more passengers per car. Reports also show an increase in drinking drivers. Until Armageddon cleans up the earth there will still be people who are willing to risk their own lives and those of others for the pleasure of gratifying their depraved appetites. Another factor that has tended to offset the favorable situation is that dimouts reduce the vision of drivers from 40 to 60 percent. But for this the number of accidents would be even less.

Sneezed Germs Travel 100 M.P.H.

◆ Common cold germs, propelled by a sneeze, hunt new victims at a speed of more than 100 miles an hour, the Air Hygiene Foundation reported (Sept. 30, 1940) in Pittsburgh, Pa. "An unstified sneeze sprays the air with thousands of droplets, some of which travel twelve feet and at a rate as high as 150 feet a second," said a bulletin of the Foundation.—*World Almanac*.

Lutherans Do Believe in the Devil

◆ The *Consolation* of March 1, 1944, on page 21, quoted from the Gloversville and Johnstown (N. Y.) *Leader-Republican*, February 21, 1934, as follows: "However, 100 percent of the Lutheran clergy replied that they did not believe in the devil." We are advised the word "not" should not have appeared in the above. *Consolation* hereby corrects the error.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, April 12, 1944

Number 641

The Carpetbag Government of Vichy France

THE carpetbag government of Vichy France is like the carpetbag government that was established in the Southern states after the Civil War. One of these is just a memory now, and the other is passing.

At the time when the Germans were dividing France from Britain physically, by their drive to the channel ports west of Belgium, the *New York Times* said editorially, and, no doubt, believed it to be the absolute truth, that "the alliance between France and Britain is unbreakable. From his conference in Paris Mr. Churchill brought back to London a renewal of 'the most sacred pledges that, whatever happens, France will fight to the end, be it bitter or be it glorious'."

In less than a month from the time that statement was made the farce that had its headquarters at Vichy, and still has it there, was referred to by Mr. Churchill himself as a "sincere and loyal collaboration with Herr Hitler in his scheme for establishing a so-called new order in Europe". It is not convenient for Mr. Churchill to link up the pope with this so-called "new order". It would not be profitable politics. But everybody knows that the pope is as urgently talking about this "new order" as is his disciple and fellow Catholic, Mr. Hitler, and that they both refer to the same thing, the re-establishment in Europe of the so-called "Holy Roman Empire" of superstition, greed, falsehood, oppression, ignorance, torture, and murder, all so that the Big Church, Big Politicians and Big Business crowd may have

beneath them, bearing them up, a horde of abject slaves.

The official explanation of the navy department at Washington (by its spokesmen Col. William J. Donovan and Edgar Mowrer), as to how it happened that the people of southern France had this worse than no government wished upon them, or foisted upon them, contains this explanation, which, it should also be noticed, carefully avoids any mention of the Roman Catholic Hierarchy or the Royalists, and touches the Big Business conspirators against the French Republic but softly and gently:

What happened to the French officers? Simply this: for the most part they had ceased to believe in freedom, democracy or any of the slogans which alone could galvanize the entire country. While not exactly pro-Fascist (and certainly not pro-German), they were hostile to the Third Republic; many had come to believe that an authoritarian regime like that of Italy and Germany was really preferable. It would, they thought, save the position of the privileged classes and really save France from the disagreeable necessity of defending herself. If there was to be a war, then let it be against the Bolsheviks. In other words, at least half and perhaps the majority of influential French citizens had come to believe what Herr Hitler wanted them to believe.

The Putsch Was Made Ready Beforehand

Others have as long memories as Mr. Donovan and Mr. Mowrer and are not afraid to place the blame for France's downfall squarely on the shoulders of

those "hostile to the Third Republic", and to tell who they were and are. It isn't so long since soldiers were transporting munitions for the Roman Catholic secret society of Les Cagoullards (hooded men) then planning for the very thing that took place, when one of the soldiers dropped his box, with the result that 200 cases exploded, each containing 32 hand grenades. The result was the death of 18 soldiers and civilians, arms, legs and parts of bodies being found as far as a hundred feet away from the place where the explosion occurred.

This made a stir, and the police in a short time uncovered five different caches of arms and ammunition, and could have uncovered a hundred times as many. Two tons of explosives found in one of the caches were of such a nature that they could have blown up one-fourth of Paris. In another cache, concealed behind a stairway, there were seven tons of ammunition, six machine guns and twenty-eight cases of hand grenades. In a cache in southern France itself, there were found in perfect condition, hidden under a bridge, two machine guns, 11 Mauser rifles, and 10,000 rounds of ammunition. These are but isolated instances of what was taking place all over France, and certainly, as all intelligent and honest people who know anything at all about the banner spy system of the earth must admit, it could never have been done without the knowledge and connivance of that greatest of all foes of republics, the Roman Catholic Hierarchy.

Collaboration Began Early

Vichy's collaboration with the pope's "new order" began at once, and, as soon as conditions would permit, all its civil and military servants were gone over "with a fine-tooth comb" (says the French writer Pertinax) and everybody loyal to the French Republic was combed out.

It took a little while for the British to catch on to what was going on in Vichy, but the news got around, through the American state department and in other

ways, and at length the London *Economist* made the businesslike matter-of-fact statement:

By collaborating with the invader, they have finally and utterly discredited any ideas or principles for which they profess to stand; and since these ideas are supposedly Christian, authoritarian and traditional, the natural reaction against Germany is now tending to take inevitably an anti-Christian, anti-traditional and revolutionary line. Any statesman of reasonable intelligence could have foreseen this development; but fear, cupidity and blind prejudice, not reason and good-will, have been the mainsprings of action at Vichy.

Long before the American armada landed in Northwest Africa, it was widely known not only that the Vichy government had agreed to give Germany control of all important war installations, railways and ports in Unoccupied France, but that she was letting the Nazis enter and leave Tripoli by way of Tunisia. And it is common knowledge that when the American troops reached Tunisia, which they did in short order, they found the whole northern and eastern coast of the country in the hands of the Germans. How did so many Germans get into Tunisia so suddenly if not with Vichy's knowledge and consent? Berlin claims that the French Mobile Guards actually aided the passage of Hitler's troops through France.

Collusion with Japan

One of the reasons that Singapore, the Straits Settlements and Burma fell into the hands of the Japanese is that Indo-China was offered to them on a silver platter by Vichy France. Of course, Vichy's claim is that she was without strength in Indo-China, could not safeguard the country, and therefore accepted the Japanese "proposals" as finally ratified between Admiral Kato and Admiral Darlan. But not a finger was lifted to stave off the "protectors". Not even a popgun was fired. What probably took place was that the Vichy

crowd was given the inside tip that *papa* would be better pleased if the doors were thrown wide open to the new 'saviors' of the Eastern world, the Japanese. But it made a bad hit in London. A dispatch from there, in the *Vancouver Daily Province*, said:

For a year, a treacherous government in the hands of the enemy has allowed Japan to enter Indo-China, to occupy her ports and her landing fields, to confiscate all her resources for Japanese war needs and finally to transform the whole country into an initial base and an arsenal for Japanese aggressions. In handing over French territory, the Vichy government has not only been a traitor to France but also to the Allies of our country.

Once in a while some Britisher comes out and speaks his mind regarding the Roman Catholic Hierarchy, but the common or garden variety of politician never does so, because he knows that it would mean his finish. And, rarely, one who is a subject of the pope and chances to live in Britain or some of her commonwealths tells the truth also, and makes the fire fly. That is what the former Mayor Camillien Houde, of Montreal, did when he said at a Y.M.C.A. supper:

You appear to be surprised when I say the sympathies of the French-Canadian would be with Italy in the event of a war between that country and England. [This was before the attack on Poland, at which time Britain jumped into the fray.] I would ask you to remember that the great majority of French-Canadians are Roman Catholics and that the pope is in Rome.

The French-Canadians don't want to go to war. If war happens—and the possibility it may seem more probable every day—and Italy is on one side and England on the other, the sympathies of the French-Canadians in Quebec will be on the side of Italy.

We French-Canadians are not Latins, but Normans, but we have become Latinized over a long period of years. The Canadians are Fascists by blood, but not by name. The Latins have always been in favor of dictators. Back in the Roman days when they didn't

have an emperor to dictate to them, they elected one.

Now, the French-Canadians have always been under dictators. When they came over to this country they were under the power of Louis XIII. Then came Cardinal Richelieu, a dictator and a cardinal at the same time, which made him an absolute dictator with full authority over the Communists of that time. And then came the seigniors and finally the parish priests.

It would not do to let a man run around loose who has no better sense in wartime than to tell the truth like that, and so Mayor Houde was arrested and locked up.

The Price of Betrayal

Judas received compensation for betraying Christ, and one would think that the Vichy crowd would have received something for betraying their fellow Frenchmen. But they seem not to have had anything but trouble. Their concentration camps are horrible beyond description. One of them, known as Les Milles, is in an old mill which has no windows in it and only two toilets for 840 men. The water used for drinking purposes is brought in pails from which dogs also drank. No bedclothes are provided, but merely four pounds of straw, where-with the man makes his own bed. To secure release from Les Milles, the prisoners had to sign for money and belongings taken from them at time of arrest, but never returned. Additionally, their trunks were rifled of all clothes, linen, silver, documents and valuable papers. The pope says that the "new order" is old; and so it is. This yarn sounds about like the way they must have done things back in the days of Pope Nimrod, "the mighty hunter before the Lord."

Some who have reached America from French prison camps in France tell of sleeping on a stone floor, on rotten straw swarming with vermin, with no bath, no sick ward, and only one kind of pills for all diseases. That was at Tou-

louse. Another story tells of victims locked in a car four days without food, water or sanitation facilities, and of twelve committing suicide because of the horrible conditions. At St. Gurs, where 6,000 were already confined, 6,000 more were dumped without any increase in the food allowance.

Who Shoulders Responsibility?

The ones that must assume responsibility for this condition of affairs are those that sought and gained the destruction of the French Republic, and in the dark, at that, and then adopted what they were pleased to call "hierarchical group representation", i.e., the running of the country by cliques. The top clique is composed of cardinals, archbishops, bishops, and clergy. Then on down to the lower levels. A married worker who is a father and a war veteran was to have four votes, one as a citizen, one as a family man, one as a worker, and one as a veteran. It works like this: If the clergy feel at any time that things are getting away from them, they call for more clergy and more votes for those already in the clergy business.

Ever since there was a nominal government at Vichy, Unoccupied France had been one of the principal sources of foods and supplies for Germany. This is now almost if not quite entirely cut off, due to American occupation of Northwest Africa. Before that event, in three weeks, according to Vichy statistics, 205 ships entered Marseille, coming across the Mediterranean from Algeria, mostly, though some of them right through the Straits of Gibraltar. And they were loaded down with all they could carry of heavy oil, rubber, lead, wool, linseed, cocoa, nuts, copra, gum, resin, sugar, coffee, wine, alcohol, rum, salted meat, fish, rice flour, dried vegetables, bananas, fresh vegetables, eggs, and other things too numerous to mention. Some 75 percent to 80 percent of all this material went right through Vichy France to its destination in Germany or Italy.

Not only that, but France itself has been stripped of all stocks of butter, fats, eggs, canned goods, oil cakes for the feeding of cattle, oats and fodder for horses, corn and grain for poultry, and the livestock itself was also carried off to Germany. Hunger has become a scientific war weapon. Because they could not help it, the British have allowed, or did allow, about 50 French ships each month to pass Gibraltar. The German Armistice Commission is or was in charge of the movements of all these ships and gave the captains orders that they must scuttle rather than submit to search by British warships. About 10 percent of these vessels were stopped by the British, and five attempts at scuttling were made. This line of supplies to Germany has now, of course, been cut off or greatly reduced. The New York *World-Telegram* tells of one cargo of American food landed at Marseille which went right on through to Germany, with nothing at all left for the slave state, France, through which it passed.

The Germans are going to miss the 6,000,000 tons of supplies that have come to them every year from Oran, Algeria, and through the port of Marseille. The French people themselves have not received much benefit. On the contrary, the paws of their dogs and cats have been found in the refuse pails, and that shows what happened to their pets. Conditions practically of starvation were reported from Nice, with restaurants closing because they had virtually nothing to offer except olives, radishes and vegetables.

The Resentment of the Slaves

The French are a proud people, and a liberty-loving people, and it can be faintly imagined how they resent the humiliations that are being piled upon them. They witness in their own factories three times as many goods turned out for the Germans as they turned out for themselves. They know that every pound of war material sent to Germany binds

their chains that much tighter. And they can never tell when the British or Americans will bomb them and blow their factories off the map. On a single raid on one of their large cities 1,500 people were killed and several hundred injured. Whole streets were destroyed and complete districts razed to the ground. There are no more containers for anything. If one wants anything, even sugar, he must bring along his own paper bag. Or, if one wishes toothpaste, he must bring his old tube, opened at the bottom, and the druggist refills it for him.

The infamous Nuremberg Laws have been applied to the Jews by this carpet-bag government, so that absolutely no civic rights are left to 1,500,000 people. All naturalization laws of the past fifteen years have been revoked; ghettos are planned. The history books have been "purged" of the truths they contained. This must be done in every land where it is proposed to switch over from a republic to a slave state. A 'master race' does not dare permit its slaves to know anything. The first thing the intelligent slave would wish would be some way in which he might get free. It is noted in all the slave lands of "New Order" Europe that the people dare not talk. They never know when they will be reported to the Gestapo, with the loss of any remaining liberty, and perhaps of life.

Only One Way to Freedom

There is only one way to freedom left open to the French people, or to any people henceforth, and that is God's way, the way of The Theocracy. Instantly, The Theocracy, while it may not now give freedom to the physical body, does give freedom to the heart and mind. And all the other freedoms will follow Armageddon, and maybe, in many instances, they will come sooner. If you wish to see what a blessing this freedom of the Lord is in a time of unequaled distress and anxiety, just read this encouraging, bright, cheerful, sunny

letter from one of Jehovah's witnesses in southern France, who lives right in the midst of a great time of trouble and which time of trouble will be banished for ever at Armageddon. This witness, of Armenian birth, or perhaps Syrian, writes as follows:

Don't worry about us as to what we shall eat or wherewithal we shall be clothed. We enjoy the Lord's definite care over us. Although troublous conditions are all around us, we have the peace of God. We know that worse times yet are ahead of us, but, if need be, we are ready even to die for His cause.

This year the people are in much worse condition than last year. The hospitals are crowded with the sick. The work of the undertakers has been greatly increased. The young men and women get consumption from lack of food. There is no wheat and no bread of any kind. Nor is there any kind of dried food like beans, peas, rice or lentils. There are some vegetables, but it is very hard to get them. People by the hundreds wait in line in order to get a head of cabbage or a few carrots.

When we see some of our acquaintances, we can hardly recognize them, because they have become so emaciated as to be hardly recognizable. Yet the hearts of the people in general have not been softened by their experiences, and they continue, as usual, to blaspheme God and to follow one another in the ways of selfishness.

The Theocracy is indeed the only remedy for this present miserable, unjust and foolish order of things. Every Sunday afternoon we have study meetings at the home of witness A. and sometimes the French witnesses come and comfort us.

Kind reader, ask yourself the question, "Since I must have one or the other, which had I better choose, some form of the totalitarian carpetbag governments of the Jesuits such as is disclosed by the Vichy regime, or some other of the 'new order' outfits, or do I, in my heart, wish for the kingdom of Almighty God, the only hope for humanity, for which Jesus taught His followers to pray?" What is your answer? It's yours to choose.

Balkan Hatred of the "New Order"

PEOPLE sometimes write and speak properly of the power of love. It is a real force. There is also a power in hate. An interesting illustration of the latter took place in Czechoslovakia. When it was reported that the Nazi authorities were going to confiscate bed sheets for German soldiers in the field, the Czechs began cutting their bed sheets into pieces and making them into underwear. They were willing to go without sheets themselves rather than to give up these simple luxuries to the comfort of those that are upholding Pacelli and Hitler's "new order", which "order", as the pope admits, is really very old.

There was another illustration of the same principle in the same land, recorded in the *Nase Noviny*, a foreign-language paper published in London. It tells that in various parts of their native land numerous Czech boys risked their lives by climbing to the roofs of public buildings where Nazi flags were unfurled, in order to cut out the swastikas, leaving round holes as the symbol of Nazism. None of the boys had been detected up to the time of the announcement, despite the fact that the Nazi flags are specially guarded.

Information gets around among the common people much faster now than it did in the days when only the "clericals" knew how to read and write. This makes it much more difficult to pull off swindles than was formerly the case, though it is still far too easy. Rumania was pulled into the war on Hitler's side, with the promise of Russian territory as their reward. The Rumanian clergy, like other clergy, take advantage of the war to fatten their purses at the expense of the common people, and Hitler, like all the other unprincipled politicians, virtually tells them to go ahead.

Thus an announcement from Bucharest, Rumania, sets out that Bishop

Ephrem declared that marriages performed under Soviet laws are illegal, because they did not cost enough. All a couple had to have was three rubles and they could get married. He stated that all such couples would have to be married all over again. The people know this is a swindle, and the word on such matters gets around among the women as well as the men, and the result is to make many discontented. Also, it opens their eyes as to the true motives back of religion.

Croatia is another of Hitler's puppet states in the Balkans, with Ante Pavelitch the Murderer as its ostensible ruler. This villain was recently received by Hitler at the Eastern front headquarters. He was also received by the pope some time back, but on account of his malodorous reputation the Vatican "news" mongers explained to the sucker world that he was received by the pope not as the ruler of Croatia, but because, like Hitler (personally another murderer), he is a fellow Catholic. How easy it must have been for Pacelli to say to the murderer, 'Now, Ante, you must understand that I am receiving you not as the ruler of your state, but as one of my beloved children, for whose escape from the legitimate consequences of their crimes my great, big, bursting, bleeding, fatherly, benevolent heart aches like a toothache.' The common people get to know about such things, and, though they don't dare hate the pope, for fear they will catch it in the non-existent "purgatory", they take it out in hating Pavelitch.

And they have other reasons. Thus it was not at all a nice thing for some unknown person to bump off the German Gestapo chief in Zagreb, Croatia, but it was even less nice for that gentleman's bodyguard to run amuck with revolvers and hand grenades in the crowded main square of the city and murder 700 in-

nocent persons to square the account. The people that were slain all had their fathers, mothers, brothers, sisters, friends, etc., and the natural result is more accumulated hatred of the "order" for which Hitler, Pavelitch and Pacelli stand.

Back to Czechoslovakia

Returning to Czechoslovakia, the "new order" state of Slovakia, until recently under the direct rule of "Reverend Father" Tiso (now reported dead), personal friend of Hitler, commands attention. This little split-off from Czechoslovakia was billed \$20,000,000 by Germany for ridding the country of Jews, and Tiso's minister of finance ordered that the bill should be paid, and expressed the hope that the amount could be raised by the confiscation and sale of Jewish property. That is something new. You chase 65,000 Jews from their own land to one that is not as good; then you bill their tax collectors \$20,000,000 for getting rid of them, and the tax collectors, by stealing all the Jewish property, raise the money and pay it to you. But there is still here and there some honest soul that whispers over the back fence that this doesn't look right: it looks like the Devil. And so it is. He is back of the whole "new order".

Another item on this same general subject comes from the late "Reverend Father" Tiso's state, to the effect that the Protestant churches of Slovakia may no longer use the Czech language in their liturgies, as they have been doing for 400 years. Tiso knew where his bread was buttered! Meantime the Catholic churches of Slovakia carry on their liturgies in Latin, and neither the priests nor the people know any more what it is all about than a dachshund knows about the precession of the equinoxes. It all has the effect of making a lot more people good and mad.

Meantime, to make Tiso smell better, the story was put out that he was think-

ing of retiring to a monastery. But he never did; he died in office.

The "News Flashes from Czechoslovakia" from which this last item was taken explains that the Czechs don't enjoy working for their Nazi lords twelve hours a day. Whenever they dare, they sabotage the war effort; but it is a risky business. The police have been greatly increased in number; but to prevent sabotage altogether it would be necessary to have an expert observer behind every worker. The paper explains that 335 labor leaders of Czechoslovakia had been executed for one "reason" or another.

Lack of Mercy Promotes Hatreds

The Nazis would have been within their technical legal rights if they had executed the man who shot Heydrich the Hangman; but for that one murder, the German government officially admitted, 1,765 Czechoslovakians were slain. The argument of the "new order" advocates is that, in order to maintain their power, they have to strike terror into the hearts of all subject peoples. It does not work in the way that they think it does. After a race of people has received just about so many cruelties and injustices, the desire to even the score surpasses the desire to live. Without a doubt, there are now tens of thousands more of Czechoslovakians eager for vengeance than there were while Heydrich was alive.

No doubt the Nazi crowd find it harder and ever harder to get along with their "new order" plans. Thus they promulgated orders for the collection and delivery of all fruit stones within a month after the close of harvest. This was because the stones contain 25 percent to 45 percent of fat suitable for oil production. But do you not think they would have had a larger harvest if they had treated the Czechoslovakians more fairly?

In the city of Prague (once the capital of Czechoslovakia), in the winter, Germans were permitted to push to the head

of the waiting lines, where they could get 400 grams (8/9 of a pound) of meat per week, but Czechs, who had to wait, could get but half that amount; Germans could get 125 grams (4½ ounces) of butter per week, while Czechs could get but 35 grams, or 1¼ ounces, provided they finally got to the head of the line before the shop's supply was exhausted. This was at a time when many American families thought nothing of disposing of a pound of butter a day.

In Czechoslovakia, if one can get it, he may have 2½ pounds of bread per week. The bread is glutinous and contains a large proportion of potatoes. He may have 11 ounces of veal per week, but only on Wednesday and Saturday, and exactly at the moment specified. He may have the same amount of sugar. He may have ½ pound of butter and margarine combined, but not less than half must be margarine. Of milk he may have ¼ of a pint daily. He may have one egg per week. He may have 18 ounces of fruit per month; and if there are children in the family, then the family may have up to 4 oranges monthly. One may have two pieces of very bad soap monthly. This soap does not lather. Good soap costs \$5 per cake. A fair suit of clothes costs \$100; a gold watch, \$500. When eggs can be purchased on the black market they cost 50c each. These hard conditions all tend to promote bitterness, especially when some receive the favors and others are refused their share of life's necessities.

Jan Sramek, prime minister of the last Czechoslovakia administration, in a statement signed in London by the representatives of nine European nations, made the following definite charges of Nazi cruelties against Czechoslovakians:

Hundreds of Czechoslovak citizens have been executed or tortured to death; tens of thousands have been compelled to undertake forced labor; the populations of entire districts have been expelled to make room for the German intruders; institutions of higher education have been closed; scores of second-

ary schools have been suppressed; Czechoslovak property has been arbitrarily transferred to Germans; Czechoslovak people have been removed from all leading positions, systematically impoverished, intellectually oppressed, and morally humiliated. The crimes committed by Germany and her satellites are not a matter of sporadic atrocities resulting from the war: they constitute a well-planned and prepared criminal campaign, having its source in the spirit of pan-Germanism and Nazi ideology. The German people prepared this campaign for decades, and the result is cruelty practiced on an immeasurable scale in the occupied countries since 1938, when Hitler inaugurated his march to world conquest.

How Will the Tide of Hatred Pass?

The tide of hatred will pass, for God's will shall be done on earth as in heaven. (Matthew 6: 10) The earth is God's footstool (Isaiah 66: 1), and God has declared that He will make the place of His feet glorious. All this will follow Armageddon, when all who wish to do wrong will perish. Meantime, once in a while, those that have been unscrupulous and cruel get what came to Heydrich. Or they may get it in some other way.

One can now see that the present war was planned by Pacelli and Hitler years ago, but, harking back to the days of Chamberlain and his umbrella, it looked to many then as if there was a chance of staving it off by letting Hitler "have his own sweet way" in Czechoslovakia, and so that was done. The man that at that time Hitler used to do his meanest and most contemptible work was one Konrad Henlein. Posing as the "protector" of a German minority in his homeland, he created an impossible situation for the rulers of the country, already kind beyond reason to their German citizens. Of course, this was all merely a part of the "new order" scheme: it was intended to bring to ruin one of the most powerful Protestant communities on the continent; and it succeeded. It is mighty interesting news, at this time, that this man Henlein, having seen his own com-

rades slaughtered by the tens of thousands in Russia, is himself in one of Hitler's jails, and is liable to be done away with.

Moreover, those that constituted Henlein's followers received an even worse deal than Henlein himself. They constituted one of the divisions that marched into Russia in the fall of 1941. They marched in without overcoats or gloves. The Russian winter came on, with temperatures down to 40 degrees Centigrade below zero. When these boys got back to

Warsaw, some of them had to have both hands amputated (three cases cited), and died as a result of the operation. A Czechoslovak publication says, bitterly, "These bones were all that was left of hands once raised to swear the oath of allegiance to Hitler and Henlein, of hands once raised in perjury against Prague and Dr. Benes [the last Czechoslovak president]."

That seems to suggest that Czech hatred of these men did not cease even with death.

Aimee Semple Still Religious

AIMEE SEMPLE McPHERSON is still religious, and there doesn't seem to be anything that decent or honest people can do about it. After that stunt she pulled off a few years ago, when she was being hunted for by reporters, lured by her disappearance from the spotlight, and when she suddenly showed up near the Mexican border (after some of the papers had accused her of a religious love affair at a California beach, while she maintained she had been kidnaped and dragged off to Mexico, from which she barely escaped with what was left of her reputation), Aimee went back into the religious business, the "four-square" kind, and was relatively quiet.

Now comes a tale that Henry C. Kramer and Gertrude B. Kramer his wife, both missionaries for Aimee, have filed suit demanding \$50,000 damages for being left high and dry 600 miles in the interior of Africa. The Kramers said they made their way down to the coast at Leopoldville, where they found they had been fired and were denied money wherewith to return to America. They were finally deported. They got back to Los Angeles, where Aimee still runs her religious business, and brought suit against the officials of her Four-square Gospel organization.

Like all other religious organizations, Aimee's outfit is founded on and prac-

tices demon-worship. The people connected with it see the "miracles" performed, people rolling around in religious frenzy, "talking with tongues," and raising pandemonium generally and think it is God's spirit that performs the "miracles". They do not realize that the "miracles" are performed by the Devil and that Aimee is really working for the same one who promised Jesus if He would only do the same thing he would give Him control of the whole world.

Worming His Way

◆ At Canton, Ohio, a man was arrested on the charge that he stole 20 gallons of fishworms from a wholesaler of fishworms in Muskegon county, Michigan. Whether he wriggled out of his embarrassing predicament, or whether the authorities succeeded in fastening him securely on the hook, is not known.

Salvage from Floor Sweepings

◆ At the Vultee aircraft plant a magnetic separator salvages a weekly average of four tons of rivets, bolts and other materials from the floor sweepings. First a blower blows away the dirt; then the aluminum parts are recovered, and finally the iron. The final sorting is done by hand, and all usable parts go back into production immediately.

Persecution

A "FIVE-TO-FOUR" decision handed down January 30 by the United States supreme court in the most recent of the "Jehovah witnesses" cases will rank with the Dred Scott opinion for illogicality and off-balance reasoning. The case reviewed was an appeal from a conviction under a statute of Massachusetts, the ostensible purpose of which was to prohibit minors peddling miscellaneous wares on the public streets of that state. The real and subtle motive, however, behind the enactment of that statute was a sectarian movement to harass and restrict the activities of the sect known as "Jehovah's witnesses".

The court resurrects a Mussolini-Fascist doctrine "that a state's authority over children is broader than over adults in cases where a child of tender years might be made a 'martyr' by overzealous parents or guardians". For some months past there has been a wave of juvenile delinquency sweeping over our land, and this has been apparent in our own community. This has been ascribed by teachers, social workers and clergymen of all denominations to lack of ethical training of the child in the home, yet, the highest court in this democratic land declares that the parent has no right to "make martyrs of children before they have reached the age of full and legal discretion when they can make that choice for themselves". In Soviet Russia the totalitarian rule has been—and it has not been abrogated so far as I know—not to give religious instruction to children under the age of 18. Our august supreme court by this decision in effect approves of that doctrine.

"A Peculiar People" (1 Peter 2:9)

I am not a member of that peculiar sect known as "Jehovah's witnesses"; I am not interested as to how my neighbor worships, but all should be treated alike on a common footing. Occasionally I purchase the little magazine published

by these people, and I find it well edited, instructive, and full of non-libelous information. At present they are running a description of the countries, customs and peoples of the Latin-American nations, which is especially apropos at this time. The members of this sect who display this literature do not solicit anyone to purchase it; they are quiet, law-abiding and inoffensive, and there is no question of their sincerity. They have been driven from post to pillar in every city throughout this free land, and it is time to call a halt to that form of persecution. Only the other day two of the local gendarmes arrested two of these people who were quietly walking on Central avenue and haled them before the municipal court. The judge, however, "knew his law," and, after citing a United States supreme court decision in a former Jehovah Witness case, ordered their immediate discharge.

A peace officer is presumed to know the law, and if he makes an unwarranted arrest he does so at his peril. He may make an arrest for a misdemeanor committed in his presence, but since when has it become a "misdemeanor" to practice one's religious beliefs? In this instance, the officers have laid themselves liable for damages for depriving a citizen of his liberty "without due process of law". I look for the supreme court to perform another act of self-stultification, as it did in a former Jehovah Witness case, and within a few months reverse itself on this proposition.—J. J. O'BRIEN, in the St. Petersburg (Fla.) *Times*.

◆ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.—1 Peter 2:9, 10.

The Shrill and Insistent Cry for Liberty

THE shrill and insistent cry for liberty takes a thousand forms, sometimes sad, sometimes comical. In Los Angeles a man was so injured in an automobile accident as to make it difficult for him to sleep; so he took to the habit of walks in the night. Warned by a police officer to stay off the streets at late and unusual hours, he still continued to navigate them as he saw fit. The officer got mad, arrested him, and shoved him 100 feet to his car, so that he could take him to the calaboose. This made the walker mad. He sued the officer for \$21,000 damages for interfering with his private business, and the court upheld him in his rights, saying that "a man is not a vagrant if he has a reason to be out at late hours, and that reason may partake of a thousand forms".

Just here is a good place to remark that the people around Los Angeles are different and peculiar. Now, there was that four-year-old maiden at Long Beach, located near Los Angeles. While her

mother was asleep in the next room Marianne Shaw started playing with matches and set the house afire. Not knowing just what to do she telephoned to her grandma at Alhambra, 30 miles away. Grandma telephoned right back to Long Beach fire department, and when Marianne's mama awoke the firemen were there putting out the fire that her small daughter had started. Probably by now the young lady has learned that while she does have some notable rights, yet setting the house afire is "out".

James Could Hear Better

♦ At Indianapolis, Ind., ten-year-old James Hurt could hear better after physicians removed from his left ear a wad of paper and from his right ear a wad of paper, a pencil eraser, and a piece of lead. Many boys carry a lot of junk around in their pockets, but James hit on the idea of using his ears. It wasn't such a brilliant idea.



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Jehovah's witnesses and the Kingdom

IN THE past decade the work of Jehovah's witnesses has been banned in many countries. However, these ministers of the gospel did not stop preaching the message of the Kingdom; they continued, because they are a free people, representing a new Government of righteousness, and obligated to preach because of a covenant made with Jehovah by them. Their God has made them free to proclaim the message of the truth and to worship Him according to His Word. Government officials, religionists, gangsters or mobs might kill a creature, or a group of witnesses, but they can never silence the truth. God will raise up others to see that the message of truth is proclaimed. He declared that the very stones would cry out the message of the Kingdom if the servants of God failed to do this. But God's servants are anxious and willing, and delight to sing forth His praises at the present time, and will continue to do so despite all persecution.

Jehovah's witnesses are not a sect or a cult, opposed to present governments; nor are they fanatics who have some peculiar ideas about government, and who want to force them upon other

people. Jehovah's witnesses are just plain, ordinary people from every walk of life. They have one thing in common, and that is their love for truth and righteousness; and they have faith in Jehovah God and His kingdom. Their belief and acceptance of the Son, Christ Jesus, as King of the New World cannot be shaken. Their will to follow in His footsteps cannot be changed. Their guide is God's Word, the Bible, and in it is expressed the will of God concerning them. It is from there that they receive their instruction, and they follow the commands of the Almighty. Jehovah's witnesses will obey all laws of men and nations if these are in full accord with Jehovah's Word, as set out in the Holy Scriptures. Because they preach the Word of God, and this alone, they are persecuted, browbeaten, jailed, tortured, and even killed. All manner of evil is brought to bear against them. They do not shun these sufferings and persecutions, because they know that their Master, Christ Jesus, had to go through the same kind of suffering; and 'the servant is no greater than the master'.—1944 *Yearbook of Jehovah's witnesses*.

'Let the Little Ones Come'

“AND they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.”—Mark 10:13-16.

Jehovah's witnesses encourage their little ones to come and serve the Lord.

The little ones do not need urging or constraint. They are as eager to be about their heavenly Father's business as was the Master at the age of twelve. It is not a "must", but a privilege, and the children enjoy it. Just look at the pictures. 1. Terry, on a busy corner in Columbus, Ohio, at 3½ years. 2. Elaine Ruthe Sparks, 5, youngest publisher at Portsmouth, Ohio. 3. Young Cleveland publisher. 4. Showing Larry Stiles, 4, of Seattle, Wash., how to do it. 5. Dicky Bjornes, 5, regularly on Clinton, Iowa, street corner. There is no joy to be compared with that of serving the King.



1



2



3



4



5

Joyfully serving their King



as **“THY WORD IS TRUTH”**

—John 17:17

He Comes to Reign

THE word *kingdom* is used in a twofold sense, as referring (1) to the ruling body, the dominating or controlling factor; and (2) to the dominion over subjects of that kingdom. In the parables of Jesus Christ are found many concerning the kingdom of God, or kingdom of heaven. So great is that kingdom in importance in God's arrangement that Jesus taught His disciples to pray: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matthew 6:10) From that time until now Christians have been praying this prayer and hoping for its fulfillment. The Sacred Scriptures definitely establish the fact that such a kingdom of righteousness is to be put into operation. Who, then, will be the king of that great and glorious kingdom? The Scriptures answer, Jesus Christ, the Son of God.—Luke 22:30; Colossians 1:13; 2 Peter 1:11.

After three years of preaching the Kingdom, Jesus stood before Pontius Pilate accused of sedition because He taught concerning that Righteous Government to come. Pilate asked Him: “Art thou the King of the Jews?” And Jesus answered: “My kingdom is not of this world.” (John 18:33, 36) By the word “world” or (Greek) *kosmos* here is meant Satan's organization. The Scriptures show that from the time of the destruction of Jerusalem in 606 B.C. until Christ Jesus comes to reign and sets up the Kingdom the Gentile ruling powers have a lease on earth's rulership and that these powers lie in the wicked one, Satan the Devil, who is the god or invisible ruler of this world. (2 Corin-

thians 4:4) Jesus spoke of Satan as “the prince of this world”. (John 12:31) Satan's rule has been unrighteous, wicked, and devilish; and when He comes whose right it is, He establishes a righteous kingdom in the place or stead of the unrighteous organization of Satan. By the above words addressed to Pilate, therefore, we would understand the Master to mean that from that time His kingdom was future, and yet that definitely in the future time He would have a kingdom.

Shortly before His death, resurrection and ascension to heaven Jesus gave to His disciples a parable designated the parable of the pounds or minas, in which He pictured himself as a certain nobleman going into a far country to receive a kingdom and to return; and He shows that this nobleman does return. Jesus said: “A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money.” (Luke 19:12-15) A like picture and prophecy is taught by Jesus' parable of the talents of money. (Matthew 25:14-30) As a further evidence that He would return, Jesus said: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations.”—Matthew 25:31, 32.

Just a few hours before being nailed to the tree Jesus was teaching His faithful apostles. They understood, though imperfectly, that He was to be taken from them. His disciples were troubled at this information. Then Jesus, speaking plainly to them, said: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare

a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) This is indisputable proof that He must come to reign.

After His resurrection He stated that He would ascend to God the Father in heaven. (John 20:17) Forty days after His resurrection He was with His disciples on the Mount of Olives, instructing them to go to Jerusalem and there wait until they should receive the power of the holy spirit, that they might thereafter be witnesses for Him. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11) Without a doubt those men who there stood by the disciples in white apparel were angels or messengers sent of Jehovah God thus to witness to them, and such angels doubtless materialized in human form for that very purpose and afterward dematerialized and disappeared. This additional testimony by angels was given, however, that the faith of Jesus' disciples might be complete that the Lord would come again.

Such fact was so definitely established in the minds of the apostles that they often spoke and wrote of the second coming of the Lord. In fact, the vindication of God's name and word by the establishment and work of that kingdom is the great event to which they and all other true followers of the Master have looked forward. One apostle writes, at 1 Corinthians 1:6, 7: "The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." The same apostle says, at 1 Corinthians

15:25, 26: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The disciple James writes: "Be patient therefore, brethren, unto the coming of the Lord. . . . stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7, 8; also see 1 Thessalonians 2:19; 2 Thessalonians 2:8; 2 Peter 1:16; Acts 3:19-21; Philippians 3:20) Of His coming again and the blessings His invisible presence will bring to those that love Him, further testimony was given by the apostle Paul when he wrote to the disciple Timothy: "I am now ready to be offered, and the time of my departure is at hand. 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, which the Lord, the righteous judge, shall give me AT THAT DAY: and not to me only, but unto all them also that love his appearing."—2 Timothy 4:6-8.

The last book in our Bible is the Revelation of Jesus Christ, which He gave after His glorification in heaven. This revelation He concluded by stating to the apostle John: "He which testifieth these things saith, Surely I come quickly"; to which John replied: "Even so, come, Lord Jesus."—Revelation 22:20.

That the Lord Jesus Christ is to have a kingdom of righteousness, that He is to be the great King of that Theocratic Government, and that He comes into the Kingdom when He comes the second time for the purpose of reigning, is so abundantly established by the Scriptures that all possible doubt thereon is removed. Let all persons of faith in God's Word look forward to that near day when His Kingdom will remove all imperfect, unrighteous and demon-controlled political powers from the face of this globe and will then shower benefits and good things indescribable upon all His obedient and faithful subjects on this earth.

A Trip into Colombia

IMAGINE that you are taking a trip into Colombia, and while you are at it you can imagine that it was 419 years ago, and that you were one of the Spanish Catholics that helped to settle Santa Marta, in the year 1525, ninety-five years before the Pilgrim Fathers landed at Plymouth Rock. The settlement still stands and there are 18,000 people living there. This town, "capital of the department of Magdalena, stands on the north coast near the mouth of the Magdalena river. The surroundings are attractive, but not salubrious. It has a good harbor." Maybe, as the town has the reputation of not being "salubrious", you prefer to wait eight years more and go with those who settled Cartagena.

Cartagena, founded in 1533, was a cache on a huge scale where the Spaniards collected and held for safekeeping the treasures of gold and silver looted from both coasts of South America, preliminary to their periodical shipment to Spain under convoy. It lies on a peninsula, joined to the mainland by a causeway. Lying parallel to the mainland is Tierra Bomba island, which must be skirted by vessels entering the harbor. Of the two entrances the Boca Grande ("Large Mouth") is nearest the city; but it is too shallow for shipping to pass through, so the lower entrance, or Boca Chica ("Small Mouth"), which lies eight miles distant, is utilized.

The walls which encircle the old city are in some places forty feet thick. They needed to be thick to cover the deviltry that went on in the olden days. Skipping a few centuries, one can still call on Martinez Brothers, wholesale hardware merchants, to see the hole in their cellar where a few years ago was found the skeleton of one of the victims of the Inquisition who had been buried alive in plaster. They have the names of 667 tortured in Cartagena, 60 of whom were burned alive. The account of the matter,

published in the *New York Times*, said:

The spot in the wall where the skeleton was found is almost exactly above the torture chamber entrance to the tunnel. The entrance to the cathedral, covered with a gray board with two black metal handles, is just to the right of the altar.

The New Days Are Better

The new days are better than the old ones in Cartagena. Today, though Roman Catholicism is the prevailing religion of Colombia, yet all forms of religion not "contrary to Christian morals nor to the law" are permitted. This language may mean much or little, but the facts are that the Liberals in the country have made some headway. Tithing has been abolished; ecclesiastical courts have been done away with; the Jesuits have been expelled; church and state have been separated.

Still, as recently as 1936, one could read an item like the following regarding Colombia:

I was well acquainted with Senor Don Heliodoro de Zapata y Ochoa, a distinguished cavalier from Medellin, Colombia, and a faithful "son of the church", so called. One night, completely nonplussed at his colossal ignorance of a certain Biblical subject, I asked, "Heliodoro, did you ever read the Bible?" "The Bible!" he replied in horror. "Of course not. In my country the Bible is a prohibited book." Now this speech came, not from one of the 90 percent of Colombia's illiterate population, but from the son of one of the governors of a state, a man who had had two years in medicine and who was sent to Detroit as commercial consul for the Colombian government.

When Colombia gained its liberty from Spain the first thing it did was to abolish the Inquisition, the importation of African slaves and the collection of tribute from the Indians. Religious toleration was decreed and laws were passed to encourage commerce and immigration. Though there is a concordat between

Colombia and the Vatican, it is claimed to be largely a settlement of the respective claims of church and state regarding marriage. As to the present freedom of the government of Colombia from the domination of the Roman Catholic Hierarchy, the *Encyclopedia Americana*, volume 7, page 278, says:

The Liberals, whose first great leader was Santander, favored a federal republic, a large measure of local autonomy, restriction of the powers and privileges of the Roman Catholic Church, and the extension of public educational and economic opportunities. The Conservatives stood for a strong central government, resisted all manifestations of liberalism, and staunchly defended the Church. . . . The Liberals advocated advanced social legislation, more equitable distribution of taxation, and the extension of democratic methods and institutions. The Conservatives defended the interests of the wealthy, especially the large landowners, fought democratic innovations, and in general opposed social legislation. On these issues the two parties are still deeply divided.

It is well known that the Roman Catholic Church claims it never changes; and it never does, unless it must. Hence, if it had the power, it would return to the torture of those who are getting their eyes open to its devilish teachings and practices. The way the "Reverend Father" Harney, Paulist, put it is that he did not doubt "if they were strong enough, the Catholic people would hinder, even by death, if necessary", the spread of doctrines among the people which the Roman Catholic Hierarchy did not approve. Certainly if they could put people to death in the United States for disagreeing with their blasphemies, they would without question do it in Colombia. And the people of Colombia know it right well. Ask the Martinez Brothers of Cartagena.

Occasionally somebody in Colombia, like the "Reverend Father" Coughlin of Michigan, tries to hark back to the "good old days" when the Hierarchy had everything its own way. As recently as June 1,

1940, there appeared in Bogota a newspaper with the motto "Fatherland Justice" which proclaimed its policy as completely anti-democratic and said that it "marched under the banner of the Catholic revolutionary movement", i. e., the "new order" of Hitler and Pacelli.

Coming Back to Cartagena

Coming back to Cartagena. It has a present population of 114,940. The mean annual temperature of the city is 82°, and the port is classed as very unhealthy, especially for unacclimatized foreigners. A few miles outside of Cartagena, at the suburb of Turbaco, is a field in which are located between fifty and sixty craters of what are termed "mud volcanoes". The cones rise three or four feet above the surface of the hard clay field; their mouths vary from a few inches to five feet; and they eject nothing but cold mud. The ejecting force is subterranean gas.

Since Cartagena is not particularly "salubrious", any more than Santa Marta, you probably will not want to stay there any longer than is necessary. However, you remain long enough to learn a few facts about it, and find that Cartagena is 65 miles from Calamar by rail (being now in the twentieth century). Calamar is a port up on the Magdalena river, 81 miles above the bar at its mouth. The canal between Cartagena and Calamar has been reopened, and so Cartagena gets quite a bit of the trade coming down the river. In fact, Cartagena is second only to Barranquilla, another Caribbean seaport. There is a brisk trade. Large merchant steamers, as well as two-masted schooners, line the water front. Coffee, chicle, ipecac, hides, gold, platinum, balsam and cacao make up the bulk of the exports. The larger part of Cartagena's population is Negro, though there is a considerable number of mestizos. They compose the middle-class of Cartagena. One-tenth of the population only is pure white of Spanish descent. One writer says that about

half the business of Cartagena is carried on by Syrians. "They have agents throughout the town and country, and no hamlet in the interior is free from a visit from the omnipresent Syrian peddler with his pack. The railroad out of Cartagena extends only to Calamar, about 65 miles distant, but the intrepid peddlers pierce the interior afoot or by canoe."

For four centuries the people of this incredibly rich country have had virtually no system of transportation except that of the Magdalena river. The Spaniards who first came in, whether from Santa Marta, on the shore to the northeast of its mouth, or Cartagena, on the shore to the southwest, had to find their way south up the Bajo Magdalena, 590 miles to the rapids at La Dorada, by this great river, the lower reaches of which are dissipated over a wide area of swamp, lagoons and lakes (accounting for the unhealthfulness of the region), with its course continually changing through the wearing away of its alluvial banks. Further inland the virgin forests that line the banks tend to keep them in place. A civil engineer familiar with the Magdalena says of freight moving over this route:

"The freight cost is always high and runs to fantastic figures when the river is low." And even if the freight [from New York] is promptly transferred to the river steamers [at Puerto Colombia] "there is a likelihood of loss and damage due to lightly-built, shallow-draft vessels and a dangerous river which is swift and shallow . . . and is full of sandbars and snags. Its vagaries are unknown even to experienced pilots." Furthermore, dry seasons, which render the river unnavigable, often last for months at a time.

And speaking of Puerto Colombia, if Cartagena doesn't appeal to you, suppose you start from this point. Junius B. Wood, special correspondent of the *New York Sun*, writing from Puerto Colombia had this to say:

From this port to Barranquilla is a seven-

teen-mile ride, skirting the coast to the city, which is seven miles from the mouth of the Magdalena river. To continue by the usual route to Bogota is several days' ride up the river, then another day by train [around the rapids from La Dorada to Ambalena], a couple more days on the river, and finally another train ride climbing up the mountains to the capital. In the dry season it may be weeks instead of days. Those who can afford it make the river distance by airplane, saving from six to nine days, even when the river is at its best.

Barranquilla, population 152,350, located not far from its seaport (Puerto Colombia), is quite a town. The new steel pier at the port is 4,000 feet in length, facilitates handling of freight, and contributes considerably to the importance of Barranquilla. That city's water supply is drawn from the Magdalena; has telephone, electric-light and street-railway service, and, as already intimated, airplane service to the capital of the country, Bogota, a thousand miles away. And so, at Barranquilla, you see the old Colombia changing into the new. You are off with a good start.

Proceeding Southward

Here is where a map, which has already been consulted, one hopes, will be further useful. Proceeding southward through the interesting country, and having passed Calamar, you come to Mompos, with a population of 11,000. It is 180 miles from the mouth of the river and is a depot for foreign goods intended for use in the valley of the Magdalena. Changes in the river's course, rendering it unnavigable in the immediate vicinity of the city, have seriously injured the city's prosperity.

Ocana, founded in 1572, lies back in the hills about 20 miles from a navigable branch of the Magdalena. It is a commercial center for coal, hides, anise, lead, and coffee. It has an extensive trade with Venezuela and down the Magdalena river.

A hundred miles east of Puerto Wil-

ches, on the Magdalena, is Bucaramanga, accessible by railway. It is 2,850 feet above sea level, so you realize that you have done quite a bit of climbing since you started your journey. The country here is mountainous and rich in gold, silver and iron mines. The valleys produce large crops of superior coffee, cocoa, cotton, and tobacco. There is a United States consular agent stationed here. The population, by the way, is 51,282. Not so bad. Near by, to the south, is Giron, founded in 1631. It has gold mining and tobacco culture industries, and a population of 6,202. Both Bucaramanga and Giron are located on the new paved highway from Caracas to Buenos Aires, as is also Cucuta, 70 miles to the northeast, next on the record. If you only had your car.

You learn that Cucuta, 20,364 population, is connected by rail with the Zulia river, flowing into Lake Maracaibo, Venezuela, and that this river is navigable by small steamers. Cucuta itself is an important coffee center. It was destroyed by an earthquake on May 18, 1875, but was rebuilt and is today the handsomest and most active town in the department or state. Socorro, on the same great highway as Cucuta and Bucaramanga, and about as far southwest of the latter as Cucuta is northeast, has 12,000 population and is reported as having a hot and unhealthful climate. There is straw-plaiting and the manufacture of cotton goods, and considerable trade in sugar, cotton, and indigo. However, not having any kind of car, you decide to go back to Puerto Wilches and continue along the Magdalena for the time being.

The Puerto Berrio Section

Steaming on to Puerto Berrio, and just before the place is reached, you come to the plant of the Tropical Oil Company. It is here at Barranca-Bermeja that the pipeline begins which parallels the river all the way to Cartagena, carrying between 15 and 20 million barrels yearly.

Assuming that you would like to visit the interesting town of Medellin, which lies 122 miles to the west of Puerto Berrio, you debark and take the train for that destination. The city has a population of 168,268 and lies 4,823 feet above sea level and is reputed to be one of the most healthful and wealthiest and most attractive cities in Colombia. It was founded in 1674 by the Spaniards who were interested in the gold and silver to be found here, the mining of which is still the principal local industry. But there are also manufacturers of pottery, porcelain, cloth, candies, cigarettes, clocks, shoes, paper, and jewelry. There is also a mint. A well-informed writer states that "the city is not only the most important trading center in Colombia, but its wealth is out of all proportion to the number of its inhabitants. There are few, if any, cities of its size that rival it in wealth".

Medellin is a city of eternal spring, its average temperature being 72 degrees, from which it varies not more than five degrees either way throughout the year. An exception to this uniform temperature occurred in January, 1935, when a great quantity of snow fell. This caused the roof of a moving picture theater to collapse, killing seven persons and seriously injuring twelve others.

Referring to the conditions in Medellin, a writer in the *New York Times* explains:

Here in Antioquia, the rich central province of Colombia settled by Basques of Spain some 300 years ago, one finds an industrial hum and activity resembling New England. The Antioquenos of Colombia are often termed the Yankees of the nation; and it is here that one can accurately gauge the complaints and suggestions of the Colombian business interests.

Somehow you feel at home in Medellin, and would like to stay, but, assuming that duty calls, you return once more to the Magdalena, passing through a 4½-mile tunnel on the road to Puerto Berrio.

From this "port" you continue to La Dorada.

Bogota and the Gilded Man

The Alto Magdalena, which is upstream to the south, above La Dorada, is quite different from the Bajo Magdalena, already ascended. The river now runs between high ridges and is about two or three hundred yards wide, with a very swift current. This makes it necessary to take the railroad from La Dorada to Ambalencia. This place, population 8,500, is the trade center of a rich agricultural region, exporting much tobacco, that curse of "civilization".

Eventually your travel by steamer and rail brings you to Girardot, with its population of 10,000, and here at last is the railway that will take you to Bogota, the capital. (You could have come direct from Barranquilla to Girardot by plane in 2½ hours! But you would have missed much.) At this point it should be explained that Colombia, held back more by transportation difficulties than any other country in South America, was a pioneer in aviation. Besides 12,000 miles of airplane routes over 24 air lines in Colombia itself, there is a triweekly airplane service to the United States. Aviation is one of the main factors in Colombia's present advance.

Now on to Bogota, the capital. The railway from Girardot to Bogota follows and ascends the eastern ridge of mountains 10,000 feet high, afterwards descending to the beautiful so-called "La Sabana" where Bogota is located. The scenery can perhaps be better imagined than described. On this 100-mile trip one of the stops is at Facatativa, 10,607 population and 8,275 feet above sea level. It was an Indian fortress before the arrival of the Spaniards. Here the last Indian chieftain was killed by them in 1538, when the invasion took place. The city has an iron foundry. Lumber, wheat and corn are produced in the adjacent country.

Approaching Bogota you pass through plains remarkable for fertility and intensively cultivated. Many cattle are pastured there and the region produces an abundance of cereals, vegetables, and fruits, manifesting the bounty of the great Creator, Jehovah God, and furnishing a foretaste of that time of blessing known as the Millennium.

Bogota, with its 331,100 population, is situated 8,563 feet above sea level on a great "shelf" 70 miles long and 30 miles wide. Near the city is the beautiful perpendicular waterfall of Tequendama, 475 feet high. The streets of the city slope to the west, with streams of cool, fresh water from the mountains running alongside. The north-south streets cross these at right angles, with the effect that the blocks thus formed are like great terraces, a beautiful sight.

You are interested to learn that the Meta river, connecting with the Orinoco, is navigable to a point only eighty miles from Bogota, so that you can sail all the way to where the Orinoco flows into the Atlantic ocean, a distance of considerably over a thousand miles.

The chief industries are the manufacture of chocolate, cigarettes, shoes, soap, furniture, cotton and woolen blankets, flour, beer, and cement. The city was founded in 1538.

In the fifteenth century, long before Columbus sailed out of Palos, Lake Guatavita, north of the present capital of Colombia, was considered a holy place. Pilgrims resorted to it to cast offerings of gold and emeralds into its waters. Whenever a new chief of Guatavita was chosen the priests and nobles of his tribe covered his naked body with resinous gums, which were then covered all over with gold dust. In a conveyance hung with disks of gold he was taken to the lake and plunged into its waters. The spectators at this time made their offerings of treasures. Thereafter the new ruler, El Dorado (Spanish for The Gilded Man), and his subjects went back to Guatavita village for a feast and

dance. By Columbus' day this custom had been discontinued, but the stories of El Dorado, as a place where gold was as plentiful as stones are elsewhere, spread among the Indians of the entire continent, who, in turn, told it to the white explorers.

In spite of a desire to remain in this beautiful spot, you continue now, via railroad, to the north. The railroad brings you to several fine towns, among them Moniquira, 12,908 population, Sogamosa, with 16,539 inhabitants, Tunja, with 10,680, and Chiquinquirá, with 22,502; a total of 62,629. Tunja, in the center of this group, is 9,054 feet above sea level, has a cool, temperate climate, though only $5\frac{1}{2}^{\circ}$ from the equator, and, with the three other towns, is in a district which is very mountainous, rich in minerals, and heavily forested. It is on the main highway from Caracas to Buenos Aires.

A "Miraculous Picture"

Regarding Chiquinquirá it may be explained that before the days of the Spanish conquest this was an Indian place of pilgrimage for some demonistic religious racket. The racket continues, but the Indian shrine has given way to a "miraculous picture of the Virgin". It is just as easy as that to switch from one religious racket to another. It is like taking candy away from a baby, if one has the gall to do it. And the Hierarchy knows how, with the help of the torturers.

Boyacá, 7,000 population, also in this region, has extensive limekilns. The residents are mostly Indians. It was on the site of this town that General Bolívar, the South American George Washington, defeated the Spaniards on August 7, 1819, and gained independence for Colombia.

Tunja and Sogamoso is as far as the railroad will take you in this direction. The paved highway from Tunja to the north would take you on to Giron and Bucaramanga, where you have already

stopped. So you decide to return to Girardot. From that point there is rail service on the other side of the Magdalena river, to the northwest, taking you to the fine city of Ibagué, with a population of 71,370. This city is built on a beautiful elevated plain, 4,300 feet above sea level, and has a mild, subtropical climate. The plain and the neighboring valleys produce cacao, rice, sugar, and the inescapable tobacco. For a short time, in 1854, it was Ibagué that was the capital of Colombia.

You had your choice between going to Ibagué or continuing via the Magdalena river from Girardot to Neiva, 200 miles farther south. This city, of 21,852 population, occupies about the same relation to the Magdalena that Minneapolis does to the Mississippi. As this is a sort of jumping-off place (meaning Neiva), you went on to Ibagué and the Cauca valley.

The upper part of this valley is rich and beautiful. The Cauca river flows into the Magdalena just below Mompos, and is navigable to a point about due west of Puerto Wilches, but is unusable for transportation purposes for five hundred miles farther up. Hitherto the rich valley has found ways to get some of its products over the mountains by mule pack to ports on the Magdalena, but now a new way is opening up, and, as this is of utmost interest to Colombia, and you are interested in Colombia, you give this some thought, along with your plans for continuing your trip.

Buenaventura, 360 miles south of Panama on the Pacific coast of Colombia, is located ten miles back from the mouth of a natural entrance like the neck of a bottle, on a small island. The port is subject to a rise and fall of the tide of about 12 feet, and until a few years ago was served by a small pier which could accommodate but one steamer at a time. This sometimes made it necessary for vessels to wait eighty days to receive and discharge their cargoes. But a new and modern pier has been built able to receive vessels of 20 feet draught and

the city has been growing rapidly, despite the fact that it is in an oppressively hot, humid and unhealthful climate. You, being now a more or less experienced traveler, begin to realize that the low-lying coastal towns are generally unhealthful, and the higher interior towns the reverse. However, Buenaventura, with its population of over 25,000, is now considered one of the most advanced cities of the republic, having become the most important trade center and port of entry not only for the Cauca valley, but, as will be learned, for the upper valley of the Magdalena as well. In a purely material way this puts Colombia into a new world. Already, Buenaventura has become third in importance of the ports of Colombia, widely used for exports of coffee, gold, and platinum.

Assuming that you rather favor the idea of visiting Buenaventura, Armenia comes to notice first. In about a generation it has grown from almost nothing to more than 40,000. An automobile road rises from this coffee center, 5,000 feet above sea level, up the sharp grade to La Linea (the divide), at 10,000 feet, and thence descends to Ibaguë, already described. By this time the railroad between these two points has probably already been completed. In 1928 the only way over the mountain was by muleback. It took eleven hours. One can't make much money carrying coffee on a mule's back for eleven hours, then shipping it by rail for 200 miles, then by river steamer 600 miles, and then by rail for another 12 miles or 65 miles before you can get it to an ocean port. So the reason that Armenia has grown so rapidly is that it has found a new way to get into the world. Instead of trying to get its coffee out via the Magdalena river, it just ships it by rail to Buenaventura, and away it goes.

Continuing from Armenia, the next point of interest on the Pacific Railroad connecting Armenia with Buenaventura and other points is Manizales, popula-

tion 86,030 and nearly 7,000 feet above sea level. This city, founded in 1848, and ensconced at the junction of main passes over the Cordillera range of mountains, is near valuable gold fields and is also a stock-raising center. Before the Pacific Railroad was built Manizales maintained communication with the rest of the world by way of the Magdalena river, and used aerial cables for swinging freight and passengers over the Andes to Mariquita, a point on the railroad just south of La Dorada where you changed from the steamer to the train in your trip to Bogota. How would you like to be swung over the top of a 10,000-foot mountain in a big iron basket? Oh, you are not going in that direction? Going on to Cartago.

Cartago, Palmira, Cali, Popayan

Navigation of the upper Cauca valley begins at Cartago. The population is 21,500. Though the climate is hot, it is dry and healthful. The trade is principally in dried beef, pigs, fruits, coffee, cacao, and, yes, tobacco.

Palmira, next southward, lies on a plain eastward somewhat from the Cauca, but tributary to it. The town, which has a population of 30,000, was founded in 1794. It is in a thriving agricultural region, and tobacco is grown extensively.

Cali, 124,000 population, 108 miles by rail from the Pacific port of Buenaventura, is at the head of the 200 miles of navigation by river boats of the upper Cauca. The town stands 3,327 feet above sea level in one of the most healthful regions of Colombia. Bustling with commercial activity, Cali is the distributing center of merchandise for all the cities of the valley, and is the financial center of the coffee business. In recent years thousands of low-priced homes have been built to care for the rapidly increasing population.

Popayan, 20,235 population, 5,712 feet above sea level, lies at the upper end of the Cauca, and is even farther south

than the source of the Magdalena. The city was founded in 1536. It is a center of gold, silver, copper, platinum, and other minerals, and is located 84 miles from Cali and 354 miles from Bogota. Until the building of the railway line, via Cali, Armenia and Ibague, and the Trans-Andean highway, it used to take six or seven days to reach the capital. The trans-Andean highway, incidentally, follows the route from Caracas via Cucuta, Tunja, Bogota, Girardot, Ibague, Armenia, Popayan and Pasto into Ecuador. Cali and Cartago are off to one side. Now, with a good car, it ought to be easy to make it from Popayan to Bogota in one day. Three mountains, each higher than any mountain in the U. S., tower above Popayan on the southeast. Earthquakes, in 1827 and 1834, caused much damage here. You are undecided about continuing to Pasto.

Farthest South of All

Farthest south of all the principal cities of Colombia is Pasto, 40,000 population, 8,347 feet above sea level. This city, founded in 1539, lies in a lovely valley or basin. In the war for independence the inhabitants, mostly of Indian descent, were cajoled into taking their stand on the side of Spain. This resulted in their city's being burned by the soldiers of General Bolivar. The city was rebuilt, and then destroyed again, this time by an earthquake, in 1834. Again rebuilt, its principal industries are now the manufacture of hats, blankets, and pottery. About 36 miles from the border with Ecuador, it is on one of the inland trade routes with that republic. It is also on the principal line of communication with the great forested region of the Amazon basin, via the rivers Caqueta, Japura, Putumayo and Napo.

Colombia has, in bygone years, had plenty of difficulty with both Ecuador and Peru over its path to the Amazon, but these seem to have been solved by the arrangement indicated at the extreme

southern boundary wherein Letitia goes to Colombia and Ecuador is apparently for ever shut off from having any boundary with Brazil. (Meanwhile you have decided to skip the idea of going to Pasto, and have taken the train to Buenaventura, to sail from there, via the Panama canal, back to the good old U. S.A.)

How very apparent it is, to all who have followed this tale, that the development of Colombia has been made next to impossible because of the difficulties of transportation. The sudden solving of these problems by the opening of the Pacific port of Buenaventura, the building of the highway and the railway over La Linea, the construction of the thoroughfare from Caracas, and the multiplication of airlines all over the country have given Colombia, in a purely physical sense, an entirely new world.

But, and this is the best of it all, the common people, the really good people of Colombia, the hard workers, the ones that at heart wish to do right and to be right, are on the immediate threshold of the actually New World for which Jesus taught His followers to pray. He said to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven," and the time is near when it will be done just that way in Colombia and everywhere else on earth. Good news, isn't it?

Extra! Newspaperman Tells the Truth

◆ A delegation of Jehovah's witnesses, four attractive young women, were on Main street Saturday evening distributing literature in support of their cause. People who tried to buy the magazines they offered were told that they were not for sale but anybody interested could have a copy. They also stated that they were willing to accept gifts for the support of their organization. This is the order that has been accused of making disturbance in some places but they were orderly enough here.—Bennington (Vt.) *Banner and Reformer*.

Presenting "This Gospel of the Kingdom"

Manuscripts and Versions of the Greek Scriptures

(In Three Parts—Part 3)

FINALLY we come to what are known as the "Papyri MSS.", because written on papyrus. These were the earliest MSS. Doubtless the originals of the Christian Greek Scriptures were made on this material. Papyrus rolls have been discovered as long as 144 feet; the Harris papyrus is 133 feet long. The oldest is the papyrus Prisse, of centuries before Christ. Great quantities of papyrus writings were found in the province of Fayum, in Egypt, which is west of the Nile river and more than 80 miles southwest of Cairo. The first papyri were found in the year 1778. Early in the nineteenth century papyri began to find their way into Europe, but more as curiosities of antiquity. In 1891 there was a great acquisition of papyri by the Britisher Sir Flinders Petrie, at Egypt's Fayum, and in the same year Dr. F. G. Kenyon, of the British Museum, published an enlightening book entitled "Classical Texts from the Papyri". South of the Fayum are other sites of discovery of ancient papyrus MSS., such as Oxyrhynchus. The Greek names of such sites show there was a great settlement of Greeks in Egypt, particularly after Alexander the Great established the Grecian Empire and included therein conquered Egypt. When he died, his empire broke up into four parts, and this southern part, including Egypt, was assigned to Ptolemy I, a Greek. Greeks settled not only at Alexandria, but all throughout Egypt; which accounts for all those Greek names, instead of Coptic names, down there in the land of the Nile. It accounts also for there being congregations of Greek Christians in that land who were reading both the LXX Version of the Hebrew Scriptures and also the Greek texts of the Christian Scriptures.

The most important papyrus find since Tischendorf's discovery of MS. α (Aleph) in 1859 was made public in 1931. The find consisted of a collection of portions of eleven codexes, and these contained parts of nine "Old Testament" books in Greek and fifteen "New Testament" books in Greek, besides two other writings. These papyri range in date of production from the second to the fourth century. Very likely they were found near the city of Aphroditopolis, east of the Nile. The natives were unwilling to disclose where they dug up all these ancient papyri, because they wanted to preserve the remaining hoard for themselves and to commercialize upon it. So the site of discovery remains a secret to us. A great part of the papyri was acquired by Chester Beatty and is now at London. The remainder thereof was acquired by the University of Michigan, at Ann Arbor, and by others.

The oldest in time of these MSS. is the Deuteronomy-Numbers portion, which dates from the second century, that is, the century running from the year 100 down to 199. The apostle John appears to have died about the year 100, and the book Revelation and the Gospel of John and his three epistles were written in the decade before the year 100. We have therefore papyri going back practically to the days of the apostles themselves. As to the aforesaid Numbers-Deuteronomy portion of this papyrus collection there are substantial portions of 33 leaves of the Greek LXX Bible and smaller portions of 22 other leaves, besides many small fragments. No extensive discussion is here made thereon because that concerns the pre-Christian portion of the Bible.

As stated in a preceding article of this series, the Scriptural papyri are designated by a capital "P" followed by a small superior number. The Oxyrhynchus 2 papyrus is designated as P¹, and

dates from the third or fourth century. It is now located at Philadelphia, Pa. It contains a portion of Matthew, chapter 1.

Papyrus MS. named Aegyptus 8683 is designated P⁸. It is of the fourth century and is or was located at Berlin, Germany. It contains portions of Acts, chapters 4-6.

P¹⁰, of the fourth century, is called "Oxyrhynchus 209", and is kept at Cambridge, Mass. It contains portions of Romans 1.

P¹¹, of the fifth century, is located at St. Petersburg, or Leningrad, Russia. It contains fragments of 1 Corinthians, chapters 1, 6 and 7.

P¹³, of the fourth century, is called "Oxyrhynchus 657", and is located at London, England. It contains Hebrews 2-5 and 10-12 in portions.

P¹⁵, of the fourth century, and called "Oxyrhynchus 1008", is located at Cairo, Egypt. Its contents consist of parts of 1 Corinthians 7 and 8.

P²², of the third century, called "Oxyrhynchus 1228", is located at Glasgow, Scotland. It contains portions of John 15 and 16.

P²³, of the fourth century, and called "Oxyrhynchus 1229", is at Urbana, Ill., and contains part of James 1.

P³², of the third or fourth century, and located at Manchester, England, sets out portions of Titus, chapter 2. It is called "Rylands 5".

P³⁷, of the third century, and called "Michigan 1570", is at Ann Arbor, Mich., and contains portions of Matthew 26 and 27.

P³⁸, of the third or fourth century, and called "Michigan 1571", is also at Ann Arbor, in the University of Michigan, and contains parts of Acts 18 and 19.

P⁴⁵, of the first half of the third century, is called "Chester Beatty Papyrus No. 1". Its date of writing puts it 100 years before Constantine's Council of Nice. It contains parts of the Gospels and of the Acts: 2 leaves of Matthew, 6 leaves of Mark, 7 leaves of Luke, and 2 leaves of John. The Luke and John

portions are the best preserved of all. There are 13 leaves of Acts.

P⁴⁶, called "the Chester Beatty Papyrus No. 2", is of the early third century. It consists of 86 leaves out of a codex of 104 leaves. It contains the Pauline Epistles. Mark you, this is a codex, which means, not a mere MS. roll, but a book having leaves like books of today, and lids and page numbers. This codex, one of the earliest known to be extant, indicates that the Christians were well to the front in specializing on or introducing this style of MS. This codex contains the 10 Pauline Epistles in this order: "Romans, Hebrews (which second position in this codex shows that the book of Hebrews was viewed as being written by the apostle Paul, a fact which the Western religious organization did not concede to be the case), 1 Corinthians, 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians." Part of P⁴⁶ is at London and part at Ann Arbor, Mich.

P⁴⁷, or "Chester Beatty Papyrus No. 3", is probably of the second half of the third century. It includes 10 leaves out of a possible total of 32 leaves of the book of Revelation. It contains parts of Revelation from chapter 9, verse 10, down to chapter 17, verse 2. This papyrus on the book of Revelation is very useful due to the small number of very early MSS. that contain the Apocalypse, among which MSS. are Sinaiticus and Alexandrine, but not Vatican No. 1209.

Besides the above papyri there is in the Rylands library of Manchester, England, a very small fragment of a codex of John's Gospel, known as "the Fourth Gospel". This was written in the first half of the second century, which means between A. D. 100 and 150, or somewhere within fifty years of the death of the apostle John. It is very important to note this, because it supports the truth that this "Fourth Gospel" was produced, not, as modern critics have contended, in 132 or 150, which would be after John's death, but in the first century,

and then by the apostle John himself. Only on that basis could copies have been written early in the first half of the second century and the Gospel have attained a wide circulation reaching down into Egypt.

The Rylands library has another important papyrus, written in the second century *before* Christ. Its fragments contain columns of a roll or scroll of the book of Deuteronomy. It is the oldest MS. of any part of the Greek Bible known to exist, being written from a century to a century and a half after the LXX Version of the Pentateuch was made, which version was produced in 282 B. C. This papyrus contains 15 verses of Deuteronomy, chapters 23 to 28, and conforms more to the Alexandrine MS. rather than Vatican MS. No. 1209. Please do not confuse this papyrus MS. with the famous Nash MS., which is also of the second century before Christ, but which is not in Greek but is in ancient Hebrew.

Conclusions

After the relation of all these details, which to some may seem to be dry material, to what conclusion do we honestly come? "So what?" as some modernists would say. Why should this be of any interest or importance to us in this modern day? Well, because these new discoveries within the last fifty years in particular show something for which we have been eager to have proof, for a long time. The fact that we have among the Chester Beatty papyri a codex which contained bound together the four Gospels and the book of Acts shows that the compiling or bringing together of the books of the inspired Christian Scriptures took place shortly after the death of the last of the apostles, namely, the apostle John, and that this second century was the period in which the compilation of all these Christian Scriptures was accomplished as being on a par with the ancient Hebrew Scriptures

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as inspired writings. Not only do we have this codex of the Gospels and Acts, but we have also the Chester Beatty papyrus No. 46, which contains the Pauline epistles which had all been brought together in one codex; which again shows the progress of the compiling of the inspired Christian Scriptures during the second century. Such two papyrus codexes, mind you, were produced in the first half of the second century, or before the year 150; which is factual proof, therefore, that the making up of the canon of the Bible, including the Christian Scriptures, was accomplished in the second century and thus the canon of the whole Bible was closed. The authorship of the "Fourth Gospel" having been established as being that of John, who wrote it during the first century, the completing of the canon of the entire Bible did not even have to wait until the modernistic date of A. D. 150, but could have been done sooner.

However, you have observed the fact that there are several different families of Greek texts, and that of the thousands of such MSS. there are no two exactly alike. All such thousands differ one from another in many respects. The atheist will argue that this weakens the case of the Christian Scriptures and argues against their being inspired, authentic and reliable; but not so. The very fact that there are extant today at least 12,000 copies of either the original Greek text or of versions thereof, all upon the same books of the Bible, testifies to the fact that such books were accepted by the early Christians as being of divine inspiration. That is the reason why they were so prized and so many copies of them were made and circulated. As is well known, when testimony is being given in a court to establish the truthfulness concerning an occurrence, the witnesses that are produced to testify have their different viewpoints of identically the same occurrence or event. They have their different ways of expressing

themselves; but if you bring together the evidence of the several witnesses, then, instead of conflicting, the bits of evidence are found to dovetail with one another and are thus proved truthful and reliable. So it is with all these thousands of MSS. The variations in their text, though mounting up to thousands, are nevertheless only with respect to minor matters, such as spelling, omission of prepositions, conjunctions or other particles, or transpositions of the order of the words, or long or short insertions and additions; but none of them affect the basic doctrines of the Bible, nor do they alter the main theme of the sacred Book.

The thousands of MS. texts, despite their multiplied variations, by their very numerousness argue for the common text as being the genuine authentic text, the inspired text, produced by the hand of men whom God used, who were consecrated wholly to Him and whom He guided by His irresistible spirit in giving us the originals of the inspired Christian writings. It is therefore not amiss to note the conclusion that such an outstanding scholar as Sir Frederic G. Kenyon, of England, makes for himself in this regard. Writing in his book entitled "The Bible and Archaeology", which was published in February, 1940, he says:

The interval then, between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the Books of the New Testament may be regarded as finally established. General integrity, however, is one thing, and certainty as to details is another; . . . [Paragraph 2 of page 288 to paragraph 1 of page 289].

And on this last observation is where the problem due to the many minor differences of text arises for the textual critic to work out, rather than for us to take time to solve. We are comforted

to know that the conclusion arrived at by foremost Bible text investigators of the day is that we have the authentic text of the Word of God and that its authenticity in general is unchallenged and that therefore we can arrive at the basic doctrines of the Word of God.

In his book *Our Bible and the Ancient Manuscripts* Dr. Kenyon lists and quotes in the appendix 100 readings in the

Gospels and Acts and shows the variations from the King James Version of 1611 of the various prominent MSS. such as A, B, & (Aleph), C, D, etc. The comparison shows that the variations are not really consequential as to affect or alter the doctrines of God's Word as He has been revealing them to us through the WATCHTOWER publications in recent years.

Papias, Obscure Yet Renowned

PAPIAS lived very close to the time of the apostles, and some think that he met some of them personally, but this is doubtful. It seems rather that he had the privilege of speaking with many who knew the apostles and who had heard them speak, and hence he tells of his conversations with such in the following words:

I will not hesitate to add also for you to my interpretations what I formerly learned with care from the presbyters [elders] and have carefully stored in memory, giving assurance of its truth. For I did not take pleasure, as the many do, in those who speak much, but in those who teach what is true, nor in those who relate foreign precepts, but in those who relate the precepts which were given by the Lord to the faith and came down from the truth itself. And also if any follower of the presbyters happened to come, I would inquire for the sayings of the presbyters, what Andrew said [to them], or what Peter said, or what Philip or what Thomas or James or what John or Matthew or any other of the Lord's disciples [had previously said], and for the things which Aristion and the presbyter John, the disciples of the Lord, were [then] saying. For I considered that I should not get so much advantage from matter in books as from the voice which yet lives and remains.

Irenæus and Eusebius, who lived some time later, and who consulted and quoted the writings of Papias, understood that the presbyters or elders to whom Papias

refers are not the apostles themselves, but men who heard the apostles or even who were disciples of such associates of the apostles. It is this that Papias calls "the living voice that yet remains", and which he highly valued.

Papias is called the companion of Polycarp (see *Consolation* No. 640), who was born in A. D. 69 and who was a disciple of the apostle John. Polycarp lived in the same province of proconsular Asia.

Papias states that some who had been cured and raised to life by Jesus lived until the time of the Emperor Hadrian (A. D. 117-138). If this statement is accurately reported it must refer to some who were but children at the time Jesus healed them.

Nothing is known of the life of Papias aside from the few fragments of his writings that were preserved by later authors. He was born around the year 70, but that date cannot be closely approximated. It may have been later, so that, when he reached an age where he would be likely to have taken an interest in Christianity, the apostle John had probably already finished his earthly course. Besides, while John lived at Ephesus, Papias was located at Hierapolis in Phrygia, some distance away. It is reasonably certain, however, that Papias wrote in the first half of the second century, and his testimony is therefore of more than average value.

The title of Papias' writings was "Five Books of Commentaries on the Sayings of Our Lord". These books have long since been lost, but portions of them are preserved in the writings of Irenæus and Eusebius. They give testimony to the authenticity of the Gospels, containing the earliest external testimony on their source that we now possess. They inform us that the Gospel of Matthew was originally drawn up in the Hebrew (probably the Syro-Chaldaic) dialect, and was subsequently translated into Greek. It is Papias, too, who preserves for us the information that Mark was the interpreter (and probably the amanuensis) of the apostle Peter, and that what he wrote was recorded with great accuracy. Since Peter refers to Mark (Marcus) as my son, the close relationship between them is evident and warrants the conclusion that what Mark has written accurately mirrors what Peter told him on various occasions, though an actual dictation of the Gospel is hardly likely.

The portions of Papias' books referring to Mark and his Gospel are considered most important. The information is said to have come to Papias from the presbyter John, who some contend was the apostle by that name, while others contend he was an early disciple who had been in close touch with some of the apostles. Papias states that Mark wrote with accuracy, although what is set down in that Gospel is not always in exact chronological order, which is, of course, something that is not absolutely necessary.

Eusebius refers to Papias as one who is "well skilled in all manner of learning, and well acquainted with the Scriptures", but seems to contradict himself when he later speaks of him as of limited understanding and very credulous as a chronicler of "unwritten tradition", having collected "certain strange parables of our Lord and of his doctrine, and some other matters rather too fabulous". But Eusebius is known to have been prejudiced against Papias on account of the

fact that the writings of Papias played a large part in maintaining the faith of the disciples of the second century in the coming millennial reign of Christ over the earth. As in the days of Paul some would rather reign then and there, refusing to wait for the Lord from heaven to set up His Kingdom, so after the death of the apostles this same "mystery of iniquity" continued to operate and increase. Soon the positive teachings of the apostles concerning the millennial reign were obscured by many, and among these the writings of Papias were evidently not highly valued. It is believed to have been for this reason that the writings of Papias were finally lost, only the portions quoted by others remaining as a testimony. Papias' faith in the coming reign of Christ, dubbed "chiliasm", counted against him in the eyes of those who wished to recognize "no king but Caesar".—1 Corinthians 4:8-10; 2 Thessalonians 2:3-7.

Papias, and what remains of his writings, stand as a testimony to the truth of the Scriptures, and particularly the Gospels. As suggested in the introduction or prologue of Luke's Gospel, there were in existence in his day numerous narratives about the life and work of Jesus. Without condemning these efforts, Luke attests his own "perfect knowledge" of these matters, and writes his own superlative record. Gradually the less authentic stories were laid aside, and the four that were known to be wholly trustworthy were accepted, as specially provided by the Lord, taking the eminent position for which they were designed. The testimony of Papias shows that this process of eliminating untrustworthy testimony had been largely accomplished in his day and that only the Gospels which are now a part of the inspired Scriptures were most confidently relied upon by himself and fellow Christians in that early age in the history of Christianity.

Papias died as a martyr at Pergamos, Asia Minor, in A. D. 161.

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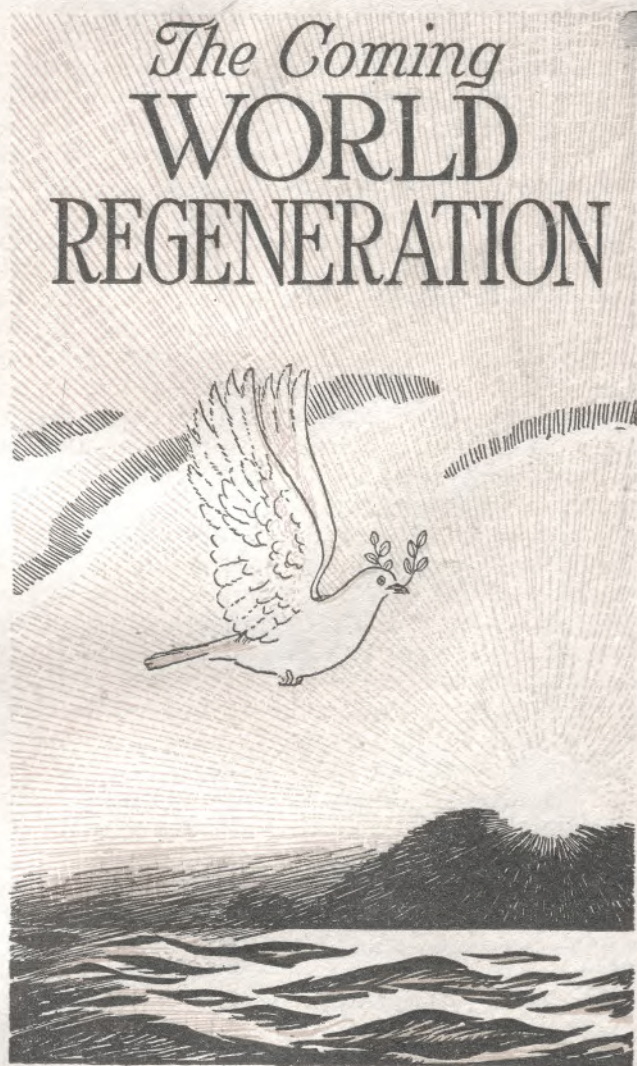
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Notandum

The Tunnels from the Monastery

◆ Do you remember that place where the Lord and the apostles shut themselves up in a monastery and dug tunnels deep underground, hooking up with cellars that led them to "wine, women and song"? No! Peter was a decent man; he had his own wife; so had John, to whose home Mary went after Jesus' death; and, indeed, when the apostle Paul asked the question in 1 Corinthians 9:5, he seems to have implied (*Diaglott* translation) that "the other apostles" all had their own homes.

So these stories that fill the newspapers about the tunnels in Cassino, Italy, that crisscross the town but all lead to and from the Benedictine Monastery, and have led the German soldiers to and from every part of the city, and caused the death of nobody knows how many Allied soldiers, make a dark tale.

The newshounds swing their white-wash brushes desperately, trying to make out that these saintly monks were not just drunken rakes. The *Seranton Times*, March 25, under the caption "Sought Buried Treasures" has this:

Three tunnels dug under the town in the Sixteenth Century, in connection with searches for buried treasure, according to local tales, enabled the Germans to move their troops in from one strong point to another, a headquarters spokesman said. . . . These underground passages, believed to be sixty feet below the surface in some sectors and ten to twenty in others, probably explain how so many Germans survived the furious Allied aerial bombardment that virtually obliterated the town on March 15, how the enemy has been able to bring up reinforcements despite the way the Fifth Army's artillery has been raking the outskirts of Cassino, and how more Nazis suddenly appeared in the Continental Hotel [good place to sleep off a jag] after its garrison appeared to have been wiped out.

The truth may come out even yet. Nobody can hide anything from Jehovah.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, April 26, 1944

Number 642

Laval the "Strong"

LABELED by the pope as the "strong" man of the German-controlled Vichy government, Pierre Laval has the unique distinction of being a man nobody can trust. He occupies such a peculiar position with reference to France that it seems necessary to give some attention to a man who otherwise is beneath the notice of decent men.

Nobody likes to come right out and bluntly accuse Laval of having made his money as a panderer, but the fact is often hinted at. The Socialist papers say he had the art of selecting the most glamorous women in France for his establishments, and that the reason no open charges are made is that there were too many prominent men involved. A few citations, read between the lines, show how this "strong" man managed to pile up his millions:

He has been, in turn, a schoolmaster without education, a lawyer without knowledge of the law, a politician without a party. . . . Laval has a soft voice, and that is one of his charms. It can make the most astonishing statements sound sincere. . . . A string of provincial newspapers and a table-water bottling business are the *obvious* sources of his wealth, although how *they* came to be acquired is a mystery. There were often threats of inquiry, but there were always too many who were interested in avoiding scandal.—P. J. Philip, former Paris correspondent of the *New York Times*.

It is dangerous to tread the line of honor with an enemy, if one is in earnest; dirty if one isn't. Petain himself followed it, babbling of his own honor and Hitler's honor, while he assisted the *vice* and mineral water rack-

eteer Pierre Laval in pinioning France before handing her over to the Nazis. . . . If anybody had told Georges Clemenceau at the end of the World War I that twenty-two years later Petain would share control of France jointly with a German corporal and the then defeatist and petty swindler Laval, he wouldn't have seen the joke.—London *Cavalade*.

Laval is one of the cleverest men in France. He has a dominating personality. His versatility and capacity for work are almost without limit. He claims to be a realist, like Hitler, Stalin and Mussolini. He never bothers about principles, never having had any. National honor, the plighted word mean nothing to him, and he would have greeted with a sneer Patrick Henry's immortal cry, "Give me liberty or give me death!"—Henry Noble Hall, first secretary of the British embassy in Paris, in *New York World-Telegram*.

A "Peace at Any Price" Man

Having no principle, as the above extracts disclose, Laval has always been a "peace at any price" man. That's simple enough. All one has to do is to go along with every crooked government in everything they have on hand. Anybody can do that. In 1931 Laval, then France's premier, was hailed as a great man because of the deal arranged in Berlin that thenceforth France and Germany would be at peace because of the Franco-Germanic Economic Commission. Two years later Hitler was in the saddle, and since then there has been much to pay all round.

Four years later Laval was in Rome on the same errand, which was also

successful, on paper. On that trip he did something that not another member of the French government had done since the establishment of the French Republic. He called on the pope and made an agreement which it was even then claimed would result in the reuniting of church and state. In other words, as the then French foreign minister, he betrayed his country. The Franco-Italian accord reached on that occasion, between Mussolini and Laval, was hailed as one more grand peace-making agreement. Five years later Mussolini stabbed France in the back. This shows how much confidence can be placed in a deal between two politicians, when neither one of them is trustworthy.

Shifted back into the premiership again a year or so later Laval lost his job because of joining up with the papal plan of splitting Ethiopia, thus double-crossing the League of Nations. He was egged along by the papal legate. Sir Samuel Hoare, British foreign secretary, went down with him. But Laval is never down for long.

Selling Out to Hitler

The Germans were no sooner in Paris than Laval was there, as Petain's representative, to see what he could do to please the conquering Germans by aping in Vichy France their methods of government. He got in trouble a few months later when he threatened Petain with personal violence, and was put on the shelf for a year.

Laval hates Britain so much that at press conferences he is said to have almost frothed at the mouth when the country was mentioned.

The magazine *Friday*, in its issue of November 22, 1940, contains five splendid illustrated pages by Andre Simone entitled "J'accuse! The Men Who Betrayed France". See what he has to say as to who ruined France, and the place in that list of infamy which he accords to this man Laval:

During the almost seventy years the Third French Republic existed, many governments came and went, over a hundred of them, but all the while the country was actually governed by the fifteen regents of the Bank of France. It constituted a "money wall" which no government was able to breach. In 1931 the capital of the Bank of France was divided among 31,000 shareholders. But of these only 200 had the right to vote at general meetings of the Bank. These 200 shareholders were called "the 200 Families of France".

The fifteen regents came from the great banking houses, from commerce and industry. They controlled the money of the nation; hence they dominated most of its industrial mechanism. They enjoyed the closest connections with the leading members of the military caste, many of whom sprang from collateral branches of the same families. Their sons, nephews and sons-in-law held key positions in the Foreign Office, in the Finance Ministry and in the State apparatus. They furnished the diplomats who represented France in foreign countries. They financed, and lavishly, their own political parties and groups. They were the extremist backers of extremist groups; the most important of these, the Croix de Feu, was led by Colonel Casimir de la Rocque. Originally a non-political ex-servicemen's group, the Croix de Feu was now organized along fascist lines. It was already common gossip that its arms and weapons came from military arsenals. From the first days of Hitler's regime the "200 families" gazed with envy across the Rhine. By 1934 they judged France ripe for remodeling in the image of Italy and Germany. . . .

It was Laval who laid the foundations for the future defeat of France. Laval had helped Hitler win a smashing success in the Saar plebiscite; he allowed the Fuehrer to commit the first open breach of the Versailles Treaty by introducing military conscription in Germany; he signed the Franco-Soviet Treaty of Mutual Assistance only to do everything to render it valueless. He backed Mussolini in his war against Abyssinia. He ruined the system of Collective Security. Laval came originally from the French Socialist Party. He achieved prominence just prior to the

war (1914) as a "poor man's lawyer". By 1935 Laval's fortune was estimated higher than \$3,500,000. He had entered politics in 1914 penniless. His main source of income [after his first "enterprise"] came as a result of his connections with Francois de Wendel, the potentate of the Comite des Forges (French Steel Trust) [and one of the world's most contemptible crooks].

His Master's Most Active Tool

It was Laval's regime that turned French Indo-China over to Japan. As Hitler's most active tool in France it is now his task to make the French people hate the British and Americans, and with all his other work he actually retains and makes use of the Ministry of Propaganda. Goebbels is helping him in this, and between them they fill the Paris and Vichy papers with invective against the United Nations and praise of Hitler and the "New Order". The pope is carefully kept out of sight, as very few of the French have any use for the one that is at the bottom of the world's present troubles.

Perhaps no expression of disgust with a man could be more complete than was shown at Washington when five members of the French embassy staff resigned when Laval regained power on April 22, 1942. One of these was the counselor of the embassy who said he could not serve under a German agent, and such he considered Laval to be. It is generally held that Laval has staked his all on a German victory, with the idea in the back of his head that he will be an important figure at the peace conference. And, in the light of his visit to the pope, he may be even at that.

One of the most reprehensible things Laval ever did was to close 1,300 French factories, with the idea of forcing the former employees to seek work in Germany, at the rate of three expert able-bodied workers in exchange for one disabled prisoner of war. On this subject he said:

I have grave reasons for asking them to go and work in Germany. It concerns something more than our daily life. France cannot remain passive and indifferent before the immensity of the sacrifices which Germany is making to rebuild a Europe in which we must take our place. We shall have to negotiate peace one day. Workers of France, it is to you that our prisoners will owe their freedom.

In other words, here is a man who confesses that he cannot remain passive and indifferent when he sees one man robbing another, but wants to turn in and help make it a good job, in the hope of making something out of it in the long run. And he is in a hurry about it, as in the same speech he said:

I have the certitude, and do not doubt for an instant that I am speaking the truth when I say that if Germany should be beaten the Soviets would dictate the law of Europe.

To a man who has scooped up \$3,500,000 (don't ask how he got it) that means a lot. Laval is afraid that the Russians (who, in this case, correspond to the police) might want an accounting.

Cruelty to Refugees

After their escape into France, in February, 1939, some 100,000 Spanish Republicans were concentrated in Vichy France, under intolerable conditions. Among them were 3,000 members of the International Brigade. These soldiers were the first in the world to fight against Fascism, but Pope Pius XI, Franco, Hitler, Mussolini and the Jesuits were too much for them, and, as neither Britain nor the United States would help them, they were compelled to flee to what was then believed to be a land of liberty. This man Laval ordered that these unfortunates must either go willingly to Germany as laborers or go back to Spain. Whichever way they go, they are almost sure of torture and death. Mexico alone, of all the so-called "civilized nations" of the earth, has done anything worth while to help these unfortunates. The United Nations are now belatedly taking up the

fight for the four freedoms exactly where these Spanish Republicans left off.

Again, when Belgium was overthrown some members of the Belgian cabinet streamed into France, along with about 2,000,000 others fleeing from Hitler's panzer divisions. These men should have been given protection, as they were officials of France's former allies, but Laval had all of these men arrested, and, though two of them were sick, they were all obliged to walk twelve miles to the police headquarters to be questioned.

Laval is responsible for the attempt to draft Frenchmen between 21 and 50 and Frenchwomen between 21 and 35 to produce war materials for Germany, or else migrate into Germany in order to relieve Germans for duty at the front. There were immediate outbreaks. At Lyons and Amberieu 55 persons were killed and 400 injured when Mobile Guards fired on the crowds. To dissuade Frenchmen from making munitions for Germany, a broadcast was issued by the United States government, in the French language, notifying all concerned that all munition factories are subject to bombing, no matter where located.

At Sete, a coastal city in southeastern France, 50 Jews who had been hiding in the woods hanged themselves, after first hanging their children, when it became clear that Laval's police would soon seize them and turn them over to Hitler. As a result, when the police did arrive, they found only dead bodies hanging from the trees. Not a single Jew remained alive; so says the *California Jewish Voice*, October 2, 1942. Laval, by his course, was the real murderer of these unhappy men, women and children.

Less fortunate than these were trainloads of Jews shipped to Germany marked "Material for the Wehrmacht: whoever seeks to open this car will be shot". Those who listened near the cars at the railroad sidings could hear the sobs of the doomed on their way to slavery or death. The French now de-

scribe these unfortunates as "battues", which means 'hunted animals'.

A Villain Unmasked

Laval has shown himself to be the villain of the tragedy enacted in Vichy France. The *New York Times* says of his efforts to send these and other slaves to work in Germany: "This is the final indignity, the ultimate betrayal, the last mile in the French retreat from Verdun."

Laval makes no secret of the fact that he wishes the Jesuits to win the war. In a broadcast, he put it like this:

Germany, with all those fighting on her side, is checking Bolshevism and preventing it from sweeping over Europe. If Germany were beaten the Soviet Union would rule Europe tomorrow. It would be an end to the independence and patriotism of the nation. It would also be an end to this human and generous policy—in a word, to that real socialism which on the ruins of a capitalism which abused its power will force itself tomorrow on Europe, respecting all the time the proper genius of each people [provided, of course, they admit that the Nazis are the master race, and they are willing to be slaves and laborers for it].

Old Mr. Petain "resigned" after he had made Laval chief of state and explained that Laval could now make laws by merely writing them and signing them. What a farce to hand such a bouquet to an international pimp! Laval has forgotten that 2,000,000 American soldiers visited France in 1917-1918 and that Uncle Sam never got anything for it but abuse from those whose liberties he then saved. Now he says that the landing of the American armada in Northwest Africa is because Uncle Sam is trying to steal France's colonies. What a joke!

What a manly reply President Roosevelt made when Laval broke off diplomatic relations. Read it again:

No act of Hitler, or any of his puppets, can sever relations between the American people and the people of France. We have not broken

relations with the French. We never will. This government will continue as heretofore to devote its thought, its sympathy and its aid to the residue of the 45,000,000 people of France from enslavement and from a permanent loss of their liberties and free institutions.

It was Haile Selassie, ruler of Ethiopia, who sized up Laval in few words when he said: "The blood of my people is on the hands of the white-shirt-fronted M. Laval. He is the traitor who destroyed

the independence of Ethiopia and who killed the League of Nations."

Laval hasn't hit bottom yet. He has already been called France's "strong" man by the Vatican. That's a start. But the crowning shame will come when the Vatican either makes him a Knight of Saint Gregory, like Manton the justice-seller, or when it finally makes of him one of its "saints". They have "saints" for the special "protection" of those in every line of business.

How to Figure Memorial

SOME asked how to figure the Memorial date for 1944.

Astronomically, the new moon rose in Brooklyn, N. Y., March 24, at 6:36 a. m. That, being the new moon nearest to the spring equinox, marks the beginning of the month Nisan, the first month of the year in Jehovah's calendar.

The time shown is Eastern Standard Time, four minutes faster than Washington, D. C.

The place where Jehovah caused His temple to be erected, and where He put His name, is Jerusalem. There Jesus was born (Bethlehem is a suburb), and there He died on Calvary. So there is the proper place to begin to count time. Jerusalem is 7 hours 25 minutes faster than Washington, D. C.

Adding 7 hours 21 minutes (4 minutes already added) to 24 March 6:36 a. m. brings to 24 March 1:57 p. m. This is the astronomical moment the sun and moon passed each other at Jerusalem. But visibility of the new moon never occurs until at the very least 16 hours have passed.

Adding 16 hours to 24 March 1:57 p. m. brings to 25 March 5:57 a. m., when the moon could hardly be seen in the extreme southwestern sky because of dawning day. So the watchers in Jerusalem could not possibly report at the temple that they had seen the new moon until night-fall of that day. The new month, how-

ever, did not begin until sundown the next day, March 26. Its fourteenth day was "March 39", which is April 8. The day of 14th Nisan began at sundown April 8, which, therefore, was the correct day to observe the Memorial.

Jacob Israel Was Only Six

◆ In 1936, in the city of Los Angeles, Alvin F. Payne, a Negro janitor, became enamored of the form of spiritism taught by the Negro fakir who masquerades under the name of "Father Divine". Then and there he was, so he says, reborn, and was given the cognomen of Jacob Israel. So it came about that when the Selective Service Act came his way in 1942 he paid no attention to it, because, saith he, "I'm only 6. I didn't think it necessary." The F.B.I. thought otherwise; so he was jailed.

Dogs and Cats Have Value

◆ In the early days of the war Britain made the mistake of underestimating the value of cats and dogs. Too many were destroyed. As a consequence the discovery was made that rats and mice multiplied and millions of dollars' worth of valuable materials were ruined. So don't be in too big a hurry to kill your cats and dogs.

A Passing Actor, Protestantism

JUST what is happening to the Protestant churches today does not seem to be a matter of general concern. Their church functions are more often than not relegated to the small-news columns. However, the Protestant faith still claims more than forty million adherents to one or another of its denominations in America; and as an institution which once vigorously supported the principles of Americanism against all opponents, especially the Papal, it is of interest to scan the most recent condition of an ailing power. Its present status is one to note, if not to lament. From the facts gleaned in the press, and commented upon below, Protestantism appears to approach its final death throes, which will be the less remarkable because of the long duration of the illness. The passing of an invalid is never surprising. But the failure to maintain integrity, which would have invigorated its powers, shows a startling contrast to past deeds of Protestant valor.

While this remains a commentary on the weakness of Protestantism, be it noted that in one thing some strength remains: the activity of the Bible Societies, especially the American Bible Society and the Gideons. In 1941, the former distributed 8,096,977 copies; while the year 1942 showed considerable increase although complete figures are not available. Demand for the Bible everywhere, especially in Europe, was phenomenal. Almost every European country is faced with a shortage of Bibles, increasing rapidly where "certain governments clamped down on the printing of the Bible", making the need there acute. Editions of the Bible in Italian are exhausted; in Rumania the supply will last only three months; the Czech supply will last about a year. These facts are revealed in an article by George Dugan entitled "The Bible Is Still the Best Seller", published in the Birming-

ham (Eng.) *News*, December 15, 1942.

In Germany the Bible has outsold *Mein Kampf*. Many other sections of Europe have been supplied through the American Bible Society. To France and Belgium, particularly through the Reformed Church of France (Eglise Reformee de France) 400,000 Bibles have gone out. Also by the Society funds have been furnished to print Russian Bibles in Finland, Hungarian Scriptures in Hungary, Malgasy Gospels in France and Madagascar. It plans to print also in Bulgarian, Hungarian, Greek, Polish, Russian, and Ukrainian, all in Europe, as soon as funds are available. Through their good offices Bibles have gone through the barbed wire to prisoners of war in Germany, Italy, France, Egypt, India, South Africa, and the West Indies. Many have gone also to Germans and Japanese interned here and in Canada.

Preachers of Righteousness Needed

It now appears all that is needed are preachers of righteousness to help these unfortunates who seek Jehovah, to find the way to knowledge of life. This, also, the Lord has promised to supply.—Hebrews 11:6; Lamentations 3:25, 26.

In view of this worthy effort to bring the Bible to most of the world by a Protestant Society it seems that the Protestant churches would lead the way in the much-needed study of the Bible. Unfortunately in this lack appear again the sure symptoms of Protestantism's demise, and that by their own admission. A typical statement by "Rev." Morris C. Robinson that the church had failed drew this comment from a soldier: "Because spiritual leaders know not the message of the prophets . . . , the church is itself bewildered and dismayed and laymen have had to take over the leadership." (Minneapolis *Sun Tribune & Star Journal*, December 13, 1942) A writer for *The Christian Century* says: "In

wide areas of our national life, we are going ahead with what should be the church job without the church." (Issue of September 3, 1942) Futility of Protestantism is again reflected in a question by the editor of the Halifax (Nova Scotia) *Herald*, December 1, 1942, who asks: "Are the churches ready for the 'new world' they are perpetually talking about?" And answers, "they are losing, and that rapidly, any position of moral and spiritual leadership just because they are apparently impotent to provide leadership."

Dorothy Thompson makes a blanket criticism of all churches, the facts of which must be admitted by the intelligent of every creed. She begins this castigation of "Christendom" entitled "The World Crisis of Christianity" in this wise:

That there is a crisis in the Christian church and in the Christian faith is undeniable. The World War that rages over the entire globe had its origins in Christendom . . . He whose birthday we celebrate with tinsel trees and an exchange of gifts preached the unity of all mankind in God, a concept absolutely irreconcilable with nationalism. . . . The Christian faith commands an imposing priesthood and pastorate, and vast institutions for worship and for charity. Yet the Christian idea is estranged from the characteristic institutions of our civilization. It does not govern in the field of economics, or international relations, or education. These are secular and mundane. . . . The church feebly survives in Russia as an outlaw. In Germany the swastika is hung above the altar and a cynical attempt is made to co-ordinate the swastika with the cross. . . . The Christian idea, like Mary with her unborn child, is homeless in the modern world.

Such is the glaring fault of "Christendom", as seen by the journalist. To say that her criticism is just is an understatement. Yet clearly envisioning the false, her eyes are too blind to see or too prejudiced to discern the true Christian in a world full of antichrists. The

only ones on earth today who teach as Christ taught and suffer as He suffered, and whose works and lives are patterned after that of the despised Nazarene, are Jehovah's witnesses. Another evidence thus appears of the folly of worldly wisdom. While a brilliant and learned writer, well-versed in current affairs, finds no evidence of Christianity in the world of high repute, and glances not at the humble Christians of no repute, and while those of distinguished talents and attainments stumble along in darkness, little children are seeing and learning how to become Christians.—1 Corinthians 3: 19; 2 Corinthians 4: 4; Psalm 8: 2.

A Strange Alliance

Again is highly advertised the perfect teamwork between Catholic, Protestant and Jew. In the Mosaic law it was forbidden to yoke up the ox and the ass. (Deuteronomy 22: 10) Just how abominable before Jehovah is the hookup between these three sects of religion, each of whose tenets of faith condemn the others, and yet who profess friendship to make the religious world appear as a vast brotherhood, may be judged from many Bible denunciations of hypocrisy. The Roman Catholic Hierarchy has long been engaged in the extermination of Protestants and Jews. The ancestors of the Jews killed Christ, and their descendants hate His name. The very birth of Protestantism was a bloody war with the armies of Papal Rome. Now in this day of hypocrisy gone-to-seed comes the announcement that sweet friendship has sprung up among the three. In the Chicago *Herald-American* appear pictures of the clergy of the three religions, each smiling beatifically from the midst of his printed prayer. Dr. W. E. Garrison, of Chicago University, echoes the sentiment, "3 Faiths Allied by Year of War." (New York Times, December 26, 1942) From many such advertisements they hope that Americans will conclude that the closest unity exists between Catholic, Protestant and Jew, and turn

to this great religious bulwark. But its abominable purpose is to hide God's kingdom, and it will not cohere.—Isaiah 8:9, 10.

Nor does the declaration of the firm co-operation between Catholic and Protestant voiced by the conclave of the Federal Council of Churches of Christ in America add any permanent glue to the tie-up. The largest affiliation of Protestant groups in America held a convention in Cleveland last December. A resolution cited "increasing evidences of Protestant-Catholic co-operation in Great Britain, the United States as well as in Nazi-dominated countries". This organization speaks for 25 denominations and plans the merger of 60 "non-Roman" denominations, which it is estimated will include "30,000,000 churchgoers from the Rio Grande to the Arctic Circle". (*Columbus Evening Dispatch*, December 27, 1942) "Six pillars for world peace" were also brought forth, the result of two years' deliberation.

The assembly, however, did not look upon Rome with unmixed favor. The council went on record as upholding Protestant missions to South America and deplored "the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians" in South America. This came in answer to the manifesto of the Catholic "Seminar" which had declared with typical Catholic "generosity" and "tolerance" as follows: "Every effort to rob [the peoples of South America] of their Catholic religion [by conversion to Protestantism] 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." Thus the Protestants are firmly told to stay out of South America by their so-loving "brethren" the Catholics. The Scriptures indicate that it is not long ere the Hierarchy will "request" other religions to remove themselves not only from South America but from the earth. This would seem to foretell the end of

any affiliations between the Hierarchy and other groups, which delude only the simple.

While the Catholic claim to the sole right to educate in religion or proselyte to Catholicism received but a slight tap in 1942, it was not always thus. Condemnation of Rome was vigorously uttered over thirty years ago. In 1911 the Presbyterian General Assembly issued a resolution ("Protest Against Romanism") viewing "with serious concern the pernicious activity of that powerful politico-religious organization known as the Roman Catholic Church, which is and always has been a menace or a blight to civil and religious liberty of every kind". In Bristol, Tenn., a similar assembly of Methodists declared that "the Church of Rome is a menace in proportion to its power".

Quoted in the same pamphlet is "Advice to the Pope" by a Methodist bishop, who admonishes:

Be quiet, pope. The world has slipped by you. . . . You have used the sword more against the friends than against the foes of Christ. . . . The pandemonium of Rome must give place to the kingdom which is not of this world. . . . Fall into line! Give the people the Bible. Ask the next council to take back its silly decree of papal infallibility, which every sensible man ridicules. You (the pope) are nothing but a man, and you know it; and all the fawning flattery cannot make you believe that you are anything more than a poor, ignorant mortal like the rest of us. —Bishop Charles C. McCabe, who died in 1906.

Protestantism had some fiery zeal in those days. Occasionally today comes a spark from the otherwise inanimate. The January, 1943, issue of the *Protestant Times*, Liverpool, describes the Roman Catholic organization as a "centipede having many feet all in different camps". To illustrate the position of Rome in the present conflict, where she trims her sails to meet and use the winds of controversy, the *Times* related a story about the famous French diplomat

Talleyrand. Watching a revolt brewing in the streets below his window Talleyrand remarked: "I see that our side is winning." When asked by an attendant which side was meant, he remarked, "I don't know yet; it is the side that is going to win."

Demagogues Crowd Closing Scenes

When the vitality and the heart are gone only the corpse remains. The organization that once did some real protesting is now reduced to representation by ignorant fanatics, ranting demagogues, and even outright gunmen. Surely this is the end for all its high principles. Typical of this downward trend in Protestantism is the career of Norman Peale, publicized by *PM* (December 24, 1942) under the taunting "Rise of Pastor Norman Peale, or Sink or Swim on \$25,000 a Year". An excellent description is brought to mind by the following: "Round-faced and a bit on the roly-poly side, Pastor Peale exudes geniality. That is not to say he is oversweet; there's exactly the right tartness in his spiritual back-slapping, a sort of crisp heartiness which (helped out by a handclasp just the right bit short of bone-crushing) stamps him as a man's man." Though once pastor of a small Methodist church in Flatbush, Peale is now orator for the wealthy Marble Collegiate Reformed church on Fifth Avenue. His fortunes now lie with the rich, and his sermons are calculated to protect his investments. His chief discourses are devoted to attacking President Roosevelt, smashing labor unions, halting the limitation of incomes to \$25,000, which bring rejoicing and applause from a very rich and sympathetic audience. *PM* finds that the connection between his sermons and Holy Writ "seems remote". For those interested, however, a good description of the gentleman and his flock will be found at Jeremiah 25: 34-36; and further reference elsewhere, such as at James 4: 4.

Cottage Grove, Wis., numbers among its pastors a clerical conjurer. Louis Bultema amuses his congregation, holds the children spellbound, by pulling rabbits out of hats, "swallowing" a thimble and then taking it out of his ear. It seems that Bultema learned magic through a professor at a San Francisco theological seminary. Magic would appeal to those seeking to instruct in anything except the Bible. The account states also: "At his first regular charge, in Idaho, he startled his congregation by pulling rabbits out of hats. Later his congregation became used to their pastor's pulling such stunts. He says the magic attracts attention and helps sell religion." Compare Revelation 22: 17, and Isaiah 55: 1.

Other Unique Types

There are other types quite as unique as the pastoral Houdini. A party who describes himself as "Rev. D. F. Billington, Pastor and Founder of the Akron Baptist Temple", makes his money hawking the "hell-torment" feature, the most blasphemous and the most irrational of God-libeling falsehoods, to certain superstitious ones in Ohio. In a newspaper invitation and program which gives some Scriptural misquotations and misinterpretations, the temple pastor makes a left-handed attack on Jehovah's witnesses as "people who are standing on street corners saying to you there is no such thing as a place called hell". Seeing that proving the non-existence of hell-torment would be quite a loss to the "temple collections", Billington cites Jesus' parable of the rich man and Lazarus to "prove" that the Lord torments all except those who have laden the collection plate. (For a Scriptural explanation of the parable see the Watchtower booklet *Refugees*.) Anyone unreasonable enough to believe that the great Creator, who marks the sparrow's fall (Matthew 10: 29), feeds the young ravens (Psalm 147: 9), numbers the hairs of the head, and is of tender and enduring mercy,

would provide a place of torment—only such have the deficiency of intelligence to take Billington seriously. "Hell," as Billington well knows, means the grave.

Then there is the "Reverend" Charles Monroe, rector of fashionable St. Paul's Episcopal church in New Orleans for sixteen lucrative years, who shot the husband of his former secretary in a running gun-and-knife battle. The husband objected to his sending checks to his wife after she had terminated her employment with the rector. Before going to the house where the fracas took

place the "Reverend" prayed for thirty minutes. His father heard him, no doubt. —John 8:44.

Could anyone doubt from the facts found in the press, of which the foregoing are samples picked at random, that the dissolution of Protestantism is at hand? Compromise with Rome and partaking of its spirit is to embrace death. Unprotesting Protestantism is a passing actor, passing rapidly and forever, together with its elder sister, Rome. Having forsaken the Lord, they have been forsaken by Him.

The Sacramental Dog

IN THE Dominicans' convent it happened that a lady who had a lap dog, which she always used to carry along with her, went to receive the sacrament with the dog under her arm, and the dog looking up and beginning to bark when the friar went to put the wafer in the lady's mouth, he let the wafer fall, which happened to drop into the dog's mouth. Both the friar and the lady were in a deep amazement and confusion, and knew not what to do; so they sent for the reverend father prior, who resolved this nice point upon the spot, and ordered to call two friars and the clerk; and to bring the cross, and two candlesticks with two candles lighted, and to carry the dog in from the procession into the vestry, and keep the poor creature there with illuminations, as if he was the host itself, till the digestion of the wafer was over, and then to kill the dog and throw it into the piscina. Another friar said it was better to open the dog immediately and take out the fragments of the host; and a third was of opinion that the dog should be burnt on the spot. The lady, who dearly loved her Cupid (this was the dog's name), entreated the father prior to save the dog's life, if possible, and that she would give anything to make amends for it. Then the prior and friars

retired to consult what to do in this case; and it was resolved (1) that for the future the dog should be called *El perillo del sacramento*, i. e., The sacrament's dog; (2) that if the dog should happen to die, the lady was to give him a burying in consecrated ground; (3) that the lady should take care not to let the dog play with other dogs; (4) that she was to give a silver dog, which was to be placed upon the tabernacle where the hosts are kept; and (5) that she should give twenty pistoles to the convent. Every article was performed accordingly, and the dog was kept with a great deal of care and veneration.—Narration of a historical matter of which Francis Gavin had knowledge when he was a priest at Saragossa, Spain. Recorded by him in *The Great Red Dragon*, page 138.

Cloth from Casein

◆ More and more attention is being paid to the cloth made from casein. It takes 100 pounds of skim milk to make three pounds of casein, and that makes the new yarn more expensive than rayon or cotton, but nevertheless it is less costly than fur or wool. It can be cut into any length from a half-inch to a half-mile, and has been well received by the textile industry as to tensile strength, abrasion, and other desirable qualities.

The Rani of Bhopal

IT IS awkward for a wife who thinks her husband has been safely cremated to have him unexpectedly turn up, as good as ever, and be recognized by his sister and grandmother. This occurred in the case of the rani of Bhopal, India, and the story came hitherward in the columns of the once comatose but now very much alive Australian *Consolation*. A rani is the wife of a raja, and in this case she thought she was a widow of a raja supposedly dead and cremated at Darjeeling in the year 1909. Also, and this is important, she supposed that she was the one entrusted with the disposal of an income of £100,000 a year. Nice little job that.

The awkward part of it was that the raja supposedly died in the night, and on the same night, at midnight, was taken to the crematory, which was built on the open and loose style that finds favor in India. A great thunderstorm came up. The attendants fled for shelter. The storm awoke and refreshed the raja, and he concluded to postpone the festivities for a time and went out for a walk. He had amnesia, but amnesia, while it is bad, is not nearly as bad as being baked until one is nothing but ashes.

After some years of wandering around he finally came to himself, and said, in substance, "I have a fine palace at Dacca, and an income of £100,000 a year; why should I go on a tramping expedition when I can go back home and live on the fat of the land? I have a grandma there, and a sister, and, oh yes, I also have a wife; I had almost forgotten about her." This was sound reasoning; so he headed for home. Grandma recognized him, so did sister, but not the rani, with her income, which used to be his, of £100,000 a year. So he took it to court at Calcutta, and after two and a half years the High Court, having examined 1,500 witnesses, ruled that somebody had substituted for the raja on the funeral pyre, and that he was rightfully back home in his

palace, and that the rani could have only part, and not all, of the £100,000 that she had been pocketing every year.

The "Goats" and the "Sheep"

♦ While at the Minneapolis "Free Nation's" Assembly, I stopped in at Al's barber shop, 404 East Franklin avenue, Minneapolis, to get a shave. A nicely dressed man walked in ahead of me, and there was a man in the chair getting a shave and haircut. Subsequently another man came in and sat down beside me on the settee.

The nicely dressed man then began to say that everything Jehovah's witnesses do is wrong; so I said, "That is too general; let us have something specific and we will discuss it." He repeated his first statement and added, "They should be run out of town." Shortly the man in the chair began putting in his two bits, the barber rather egging the conversation along.

We discussed various church doctrines and who is responsible for all the trouble there is in the world. Cardinal Gibbons' book *The Faith of Our Fathers* was mentioned, and what it says about studying the Bible; thereupon the man in the chair remarked, "So we Catholics believe that book more than we do the Bible?" I replied, "The book itself says just that; that the opinions of the fathers of 'Christendom' (the Roman Church fathers) are all that is necessary." He then admitted that that is true and from then on agreed to all the points made. Meantime the well-dressed man kept up a barrage of sarcastic remarks.

Imagine my surprise when, after a few minutes, the man in the chair got up and backed into his collar, and it fitted him. It was "Father" O'Leary, a Catholic priest. I then told him how responsible he is before Jehovah, in claiming to be a teacher of God's Word

and yet digressing from it to uphold the precepts of men; also that if he wanted to learn the truth I would be glad to help him. He thanked me and walked out. I subsequently learned that before this man had entered the barber shop he had been driving around block after block and shouting at the magazine publishers, "You wouldn't kid us, would you?" When he came out of the shop he got in his car and drove away without a word.

Then the well-dressed man who had been sitting beside me in the shop got in the chair, still keeping up his sarcastic remarks about our work. I asked him questions, trying to draw him out, but he would not stay on any one point long enough to admit anything. At length, however, he got around to the flag-salute matter, and the barber said, "They are right on that question because the United States Supreme Court has decided that they are right; and they are right not only on that point but on about 65 others, just recently." That stopped him for a minute, but he finally countered with the remark that there are, no doubt, many anarchists and Communists among Jehovah's witnesses. This was easily refuted by Scriptures; so he became silent until the barber was through with him, and then left the shop.

After he had left the barber said, "That fellow is a Protestant preacher." That almost floored me; to have two such prominent goats there together was certainly something one might hear about but would seldom see. Then the man beside me picked up my magazine

bag and asked, "Is there anything in here that I can read?" He was quickly supplied with literature, and then while the barber was cutting my hair he asked many questions.

It developed that he was a college man and had mistaken me for one. I had to tell him that all I know the Lord has taught me in my spare time. He then said he had studied philosophy and religion while in college and had been on debates both as a debater and as a judge and that never in all his life had he heard anything like the conversations just concluded between the two religious leaders and myself; that it was the most wonderful thing he had ever heard in all his life and that he was going to find out all about it. The barber also was very much impressed and took some booklets.

That evening one of the workers was warned, "You had better keep that man (meaning myself) out of that barber shop or he will get his throat cut." It was thus apparent that one of the goats had bleated to his stooges. But when the barber was subsequently called on, and the veiled threat was repeated to him, he said that that conversation was the best thing he had ever heard in his shop, and that I need not worry about anything happening to my throat while I was in his shop.

This interesting experience has been very helpful to me in house-to-house and back-call work with Catholic friends who are beginning to see the truth; one such is coming to our study now.—Fred P. Tilton, Washington.

Jehovah's witnesses at Beverly Hills, California

IN A neat, uncluttered hall on one of the main streets of Beverly Hills, Calif., Jehovah's witnesses have their *Watchtower* Bible study and service meetings. (See No. 1 on the next page.) Taking the good news to the people in store-to-store witnessing is a regular feature of the work of finding other

"sheep" that belong to the fold of the Great Shepherd. (No. 2) The officers of Beverly Hills are intelligent and appreciative of the good work Jehovah's witnesses are doing. (No. 3) And (in No. 4) you see a publisher who does not wait for passers-by to come up. She approaches them and finds a listening ear.





"THY WORD IS TRUTH"

—John 17:17

The Invisible Presence

OUR minds must be made up at once that the Bible testimony concerning the manner of the coming of the New World's King is to be taken as conclusive. A careful examination of this will disclose the fact that the Bible does establish definitely and reasonably the manner of the royal Messiah's appearing.

Many have supposed and yet suppose that earth's Rightful Ruler comes again in His human body of humiliation, the very body in which He was impaled on the tree at Calvary and which body has the marks upon it; and that such is to be visible to human eyes. The words of Jesus Christ disprove this conclusion. When instructing His disciples just before His hanging on the tree, Jesus said: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." (John 14:19) Thus He establishes the fact that His faithful disciples will see Him as He is, but that the world will see Him no more. And why is this true? Because the Scriptures plainly state that Jesus was raised from the dead, not a human, but a spirit, clothed upon with immortality. He now has a glorious body, which no man has seen nor can look upon directly and live. (See 1 Timothy 6:15, 16.) Examination of the Scriptural evidence will show that no one of the different organisms or bodies in which Jesus appeared to His disciples after His resurrection was His glorious body, but that such bodies were created by Him for the purpose of showing himself at the time.

Jesus was put to death a human; He was raised from the dead a spirit. So say 1 Peter 3:18 and 1 Corinthians 15:45. The apostle John definitely shows that the body in which Jesus will appear is not His human body, because he says: "It doth not yet appear what we shall be: but . . . we shall be like him." (1 John 3:2) Jesus is no longer human, but divine; therefore we could no more expect human eyes to see Him than to see Jehovah God. He is now the express image of Jehovah. (Hebrews 1:3) Because He is no longer human and has not a body of flesh, but a spirit body, the apostle Paul wrote, under inspiration: "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—2 Corinthians 5:16.

After His resurrection Jesus "was exalted and given a name above every name. (Philippians 2:9) He then sat down at the right hand of the Father in heavenly glory and power. (Revelation 3:21) Of Him the apostle Paul writes: "Now the Lord is that Spirit." (2 Corinthians 3:17) Jesus explained to the Jewish ruler Nicodemus concerning the spiritual condition, saying: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."—John 3:4-8.

Seeing, then, that Jesus Christ is a glorious spirit with a divine organism that is impossible for human eyes to behold, could not He be present and yet not be observable by any natural eyes? That is exactly according to the facts. Satan is a wicked spirit. For many centuries Satan has been the god or invisible ruler of the present evil world; yet no human eyes have seen Satan, although men have felt his influence and still feel it. (2 Corinthians 4:4) Satan is not only

the god of this world, but also the chief one of his wicked organization, which is invisible and which is called "the heavens which are now", such being composed of Satan and the other fallen angels who exercise power over humans. But, says the apostle Peter, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13; Revelation 21:1-5) The coming kingdom of the Lord is the new heavenly kingdom. This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible agencies and representatives of His government of righteousness. We should not, therefore, expect the Lord's second coming to be in a body visible to human eyes, but should expect that He would be present, exercising His power in His own sovereign way.

In many places in our Bible referring to the second coming of the Lord the word translated into the English as *coming* is properly translated *presence*. The Greek word *parousia* means *presence*, and refers to the invisible presence of the Lord Jesus and is used in the following Scripture texts. Note below these texts as they appear in the Authorized or King James Version of the Bible, but showing in brackets [] the word as the marginal reading of the American Standard Version Bible renders the Greek word *parousia*:

"What shall be the sign of thy coming [(*Am. Stan. Ver.*) *presence*], and of the end of the world?"—Matthew 24:3.

"As the days of No'e were, so shall also the coming [presence] of the Son of man be. . . the flood came, and took them all away; so shall also the coming [presence] of the Son of man be."—Matthew 24:37, 39.

"Christ the firstfruits; afterward they that are Christ's at his coming [presence]."—1 Corinthians 15:23.

"Are not even ye in the presence of our Lord Jesus Christ at his coming [presence]?"—1 Thessalonians 2:19.

"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming [presence] of our Lord Jesus Christ."—1 Thessalonians 3:13.

"We which are alive and remain unto the coming [presence] of the Lord shall not prevent them which are asleep."—1 Thessalonians 4:15.

"I pray God your whole spirit and soul and body be preserved blameless unto the coming [presence] of our Lord Jesus Christ."—1 Thessalonians 5:23.

"Now we beseech you, brethren, by the coming [presence] of our Lord Jesus Christ."—2 Thessalonians 2:1.

"Be patient therefore, brethren, unto the coming [presence] of the Lord, . . . stablish your hearts: for the coming [presence] of the Lord draweth nigh."—James 5:7, 8.

"Scoffers shall come, saying, Where is the promise of his coming [presence]?"—2 Peter 3:3, 4.

When Jesus was taken up into heaven, the angels standing by the disciples said to them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) The manner of His going or being taken away was quiet, without observation by the world which was to see Him no more; only the few faithful disciples saw Him after His resurrection, that they might be trustworthy witnesses of His being alive again, even though invisible to human eyes. At His second coming only those faithfully watching for the Scripturally predicted signs marking His arrival would be the first to observe His invisible presence. And of His coming He said, "Behold, I come as a thief." (Revelation 16:15) A thief comes usually in the night, and none see him. Even so the Lord Jesus comes in the nighttime of the end of the old world, just before the dawn of a new day; and none discern His presence at first except those who watched for it as they were instructed to do.

Colombia in a New World

IN A very real sense Nueva Granada, as the Republic of the United States of Colombia was once called, has become a new state, and is becoming newer and newer every day. It has always been a place of magnificent possibilities, but with tremendous physical obstacles in the way of its development. These obstacles are now being overcome, and so the title "The Coming Country, Colombia" given to an account of this development by the writer J. E. Zalles, in *The Grace Log*, was a good title.

It is easy to say as two works of reference put it, that "it has a coast line of 782 miles on the Pacific and 1,056 miles on the Caribbean" and that "there are no good natural harbors", or, as another good reference book puts it, that "the country has an extreme length from north to south of 1,050 miles and an extreme breadth of 860 miles. The area is 448,794 square miles". But one cannot dismiss in that manner a portion of the Creator's blessings on this planet that is considerably larger than all that section of the United States north of the Potomac and Ohio rivers and east of the Mississippi.

The province of New Granada was ruled by a viceroy from Lima until the year 1718. Most of Venezuela and Ecuador were included in the new state then formed. Venezuela and Ecuador withdrew in 1829, and since then the country has borne its present name. There is in Colombia every kind of climate that anybody could want. Most of the principal cities are located between 7,500 and 10,000 feet above sea level, and are thus in what is called "the vertical temperate zone". The country as a whole is well watered. The year in general is divided into a dry season and a wet season, but nature thereabouts is prodigal and some sections have two dry seasons and two wet seasons.

If one wants torrid heat in Colombia he can get it; for the whole country lies

in the tropical zone. All he has to do is to come down from the high plains into the low ones. A glance at a map will show that more than half of the interior consists of low-lying plains in the watersheds of the Orinoco in the north and the Amazon in the south. Those in the Orinoco area, called llanos, are alternately flooded and parched, but are excellent for cattle-raising. The jungle area of the Amazon is nearly impenetrable. Until recently the Pacific coast, because of its unhealthful nature and because of the high mountain barriers, played but a slight role in the country's development.

Plant Life Galore

Colombia produces one-third of the mild coffee of the world, having 600,000,000 coffee trees in production. Sugar, bananas, beans, cotton, tobacco, cacao, rice, indigo, barley, corn, oranges, wheat, oats, pineapples, potatoes, sisal, figue, pita, hemp, and tropical fruits and vegetables are grown. Coconuts, rubber, tagua nuts (vegetable ivory for making buttons), mangoes, papayas, alligator pears, and practically all the fruits and vegetables known in the United States are grown somewhere in Colombia.

Orchids are abundant in the forests, and these forests cover most of the republic. Out of them will yet come an endless stream of mahogany, lignum vitae, Brazil-wood, pine, walnut, cedar, oak, eucalyptus, balsams, dyewoods, vanilla, quinine, ipecac, sarsaparilla, gums, resins, waxes, castor beans, chicle, copaiba, divi-divi (for tanning), aloes, tonka beans (for scenting tobacco), and time would fail to tell of what else.

There are very few plows or other agricultural implements and there is little or no use of fertilizers. Much valuable timber is destroyed by the most common method of preparing land for cultivation, which is merely to burn it over.

In a land where food is so plentiful it would follow that animal life does well; and though there is considerable diversity in the works of reference as to livestock in the country in the year 1937, there is a record of 9,167,450 cattle, 1,865,185 swine, 1,018,267 horses, 913,990 sheep, 517,510 goats, and 815,923 mules and asses there in that year.

Also, since man is an animal, maybe this is as good a place as any to mention that there are 9,523,200 humans in Colombia, of whom 35 percent are said to be pure whites, 5 percent Negroes, 2 percent Indians, and 58 percent mixed. Large families of 12 to 14 children are common among the native whites. Among the Indians (reckoned in number as low as 105,807) there are alleged to be about 100 languages spoken, but these languages belong to very small and isolated communities, and the traveler in the country hears nothing but Spanish along the ordinary routes of travel.

There are two species of bear, and there are to be found the puma, jaguar, sloth, armadillo, tapir, deer, guinea pig, opossum, and 17 kinds of monkeys. Also, the fox, skunk, weasel, squirrel, nutria, porcupine, alligator, and lizard. Serpents, though very numerous in the lowlands, are not found at 5,000 feet above the sea. The shell of one of the turtles is the tortoise-shell of commerce. The birds include the condor, eagle, osprey, buzzard, kite, hawk, parrot, parakeet, macaw, toucan, and the migratory birds that visit the United States and Canada in the summer. Colombia has an excessive insect life and is considered one of the best places to study it. The low country swarms with spiders, beetles, and ants.

Before leaving this matter of animal life it is well to note that the llanos of northeastern Colombia, covered most of the year with succulent grasses, would readily support 10,000,000 cattle. At present they are largely unutilized.

Yellow and Liquid Gold

Gold was the original magnet that drew Columbus westward and which led to the settlement of white men in New Granada. And to this day gold comes next after coffee in exports, constituting 23 percent of the value of all exports. Petroleum comes next, with around 20,000,000 barrels a year. The oil production in 1939 was 22,998,000 barrels of petroleum, making Colombia, next after Mexico and Venezuela, the most important Spanish-American oil-producing country. Colombia produces about half of the platinum mined in the world. Not knowing that this metal would sometime be much more valuable to men than gold, the early Indians, so it is said, when they found this white metal in the river beds used to throw it back to "ripen" into gold. It is estimated that since the beginning of the sixteenth century, when the Spanish arrived, about \$700,000,000 worth of gold has been taken out of Colombia; and it is still going out from both lode and placer mines at the rate of about \$2,000,000 a year.

The emerald mines of Muzo (70 miles northwest of Bogota; population of the town, 7,660) are famous. Some silver, copper, iron and coal are mined; also niter, lead, tin, and mercury. Huge deposits of salt, sulphur, manganese, zinc, cinnabar, phosphates, marble and limestone are located, but mostly undeveloped.

A Liberal Government

The Republic of the United States of Colombia is nearest to the United States of America of any South American country, and the relations of the two countries, which are very similar in their forms of government, are good. Dr. Alfonso Lopez, the present president, is now 57 years of age, a banker, businessman, and political leader, educated in Colombia, England, and the United States, who believes in close co-operation between the two countries. He is well and favorably known for averting

a war between Colombia and both Peru and Ecuador over the disposition of the village and environs of Leticia, away down on the Amazon river.

The president is elected for four years by direct popular vote and is ineligible for re-election until four years after the expiration of his term. He is now serving his second term, after another man's filling the office four years *ad interim*. This arrangement, which is now the general rule throughout South America, is recommended to such countries, if any, as have the idea that only one man in the country would make a fit president and that he should remain in office from generation to generation until he dies of old age.

The president appoints* the nine cabinet ministers, the fourteen governors of departments, the six governors of the commissaries, and the four governors of the intendancies. He also appoints the executives of the municipal districts into which these various units are divided. Citizenship is restricted to males over 21, but women may hold office. None may vote who do not have a lawful occupation. The Congress consists of a senate of (at present) 57 members, elected for four years on the basis of one for each 120,000 inhabitants, and a house of representatives of (at present) 119 members, elected for two years on the basis of one for each 50,000. Freedom of speech and press is guaranteed.

The Liberal government of 1934, under the same president as now serving, enacted legislation improving the hours, conditions and wages of urban labor and inaugurated a land distribution scheme for the peasants. Public education was secularized. Divorce by mutual consent was legalized. The state was authorized to inspect and to intervene in the management of Catholic social and charitable institutions, and to regulate the donations to the church. The right of labor to organize and to strike was guaranteed.

In the ten years from 1918 to 1928 the illiteracy rate declined from 68 percent to 48 percent. Primary education is now free and obligatory, and there are no religious restrictions. There are 293 kindergartens, with 12,823 pupils; 8,554 elementary schools, with 561,948 pupils; 31 vocational and 141 night schools, with 4,690 pupils; 17 agricultural schools, with 2,544 pupils; and 30 colleges and universities, with 3,548 students. The urban illiteracy rate is said to be not more than 19.5 percent.

There is a supreme court of twelve members at Bogota, and there are numerous inferior courts.

In the days of Theodore Roosevelt there was much bitterness and resentment among all classes in Colombia over the manner in which the United States came into possession of the Canal Zone; but this was finally calmed by an award of \$25,000,000 for the territory, with special privileges for Colombia in the passage of her vessels through the canal.

Uses of Fluorescent Light

◆ Fluorescent light is obtained by coating the inside of a tube with powdered willemite stone mixed with an adhesive, filling the tube with mercury vapor and connecting the ends with an electric current. Today this new invention lights about 1,000,000 business establishments in the United States. It locates tungsten ore deposits with infallible accuracy, makes clear the difference between butter and oleomargarine, shows if there is chicory in coffee, horse fat in lard, and if olive oil is really that or something else. Fluorescent dye is used for marking laundry with invisible marks and babies the same way, to keep them from being mixed up in the hospitals. The germs of tuberculosis, cancer and typhoid each glow with a different light. The new light is used to detect forgeries and tampering with mail. The light diffused in factories throws no shadows but lights everything evenly.

Some Facts Concerning the Earth

SOMEONE made the statement that if the earth were reduced in size to a small sphere it would be as smooth as a billiard ball. The following analysis reveals that although such is not perfectly true, its smoothness and roundness is nevertheless quite surprising.

The earth is not considered a perfect sphere, but has the shape known as an oblate spheroid, which means that it is flattened at the poles and bulging at the equator. This is probably due to the centrifugal force of the earth's rotation. The earth's polar radius is 3,949.99 miles and its equatorial radius is 3,963.34 miles, a difference of 13.35 miles. The earth as a perfect sphere would have an exact radius of 3,958.89 miles. This indicates that the depression at the poles is 8.9 miles and the rise of the equatorial surface is 4.45 miles. If the earth were now reduced in size to a sphere $2\frac{1}{4}$ inches in diameter, the flattening at the poles would amount to two thousandths, minus, of an inch, and the equatorial radial bulge would be about a thousandth of an inch. Of course, no one could detect such difference by simple inspection or even say that the sphere is an oblate spheroid in appearance.

When we further consider the earth's mountainous elevations we find that Mount Everest is the highest projection, with an elevation of 29,141 feet, or $5\frac{1}{2}$ miles. In comparison on the small sphere the highest mountainous projection would be about $1\frac{1}{2}$ thousandths of an inch. Since the terrain in the vicinity is also of gradual elevation, the rise of $1\frac{1}{2}$ thousandths of an inch would not be detected. It can therefore be stated that the earth reduced in size would be nearly as round and smooth as a billiard ball. If the continents were visible at all they would appear so as fine etchings upon the surface.

Water and Air Masses

Other facts concerning the earth would be interesting to note. Almost everyone knows that the land area is about a quarter of the earth's surface. Specifically, the land area is 57.5×10^6 , or 57½ million, square miles. This indicates that the land area is 29 percent of the earth's surface, and the ocean area is 71 percent. This seems like a lot of water, but let us make some further comparisons.

The deepest sea is off the east coast of the Philippine islands and is a long and narrow depression extending along the islands. It is known as the Philippine Trough, which is 34,219 feet, or $6\frac{1}{2}$ miles, deep. There are seven of such troughs, in all the ocean bottoms, and they range from four miles downward. A good average depth of ocean, however, would be about two miles. The total volume of ocean water, therefore, is 279×10^6 cubic miles, and the total weight is 127×10^{16} tons. With the 10 to the 16th power here means 127 with sixteen zeros following. Can you read this?—1,270,000,000,000,000,000. It is one quintillion, two hundred and seventy quadrillions, here tons.

The figures given us for the volume of the earth is 259.9×10^9 cubic miles. Since the average specific gravity of the earth is 5.5, or so many times as heavy as water taken as a standard basis of comparison, the weight of the earth is 650×10^{19} tons. The percentage of ocean water in the earth is 1/10 of 1 percent by volume and 1/50 of 1 percent by weight. All in all, that is not a large quantity of water, yet it is sufficient to keep the earth's surface as well as the atmosphere quite moist, producing conditions, in general, livable and comfortable as man's abode.

The total weight of the air surrounding the earth has been determined at 5.7×10^{15} tons. Since the atmosphere is capable of absorbing moisture up to 3 percent of weight of air, the total water vapor the atmosphere would hold is

17.1×10^{13} tons. At 50 percent humidity the figure would be a half, or 8.55×10^{13} tons.

If the entire mass of the air upon the earth's surface were packed to equal density to that which we are accustomed to breathing, it would extend upward about 5 miles. In reality the air becomes less dense as the altitude increases. Meteors are known to strike the earth's atmosphere at 124 miles of altitude and contact sufficient oxygen to support combustion. The high speed of the meteor produces friction against the air, causing it to burn like a flaming star. Most people realize that the oxygen content of the air is diluted with relatively inert nitrogen, leaving only 21 percent oxygen. No creature could live in pure oxygen, but would be consumed in a very short space of time. Even plants and inanimate material would oxidize and deteriorate in short order.

At the altitude of 12 miles the oxygen and nitrogen percentages are 18 and 81 respectively. At 31 miles the percentages are 10 and 87 with 2.8 percent for hydrogen. At 62 miles of altitude the oxygen content is less than 1 percent, nitrogen 3 percent, hydrogen 96 percent, and helium 3 percent. Other rare gases of the atmosphere are neon, argon, krypton, and xenon.

The Aurora Borealis

It is the presence of these various gases more or less prevalent at different altitudes that causes the lights and colors of the aurora borealis to be seen at the northern and southern altitudes. Auroral lights are known to be displayed at 27 to 224 miles above the earth. At 224 miles the indication is that there are traces of gases still present at this altitude. The reason is that northern lights are caused by the electrical luminescence of rarefied gases.

The well-known neon light which has revolutionized electrical display lighting is a man-made form of northern lights.

The neon light is produced by the action of high voltage electricity passing through a chamber filled with a rarefied gas such as neon. Each of the gases has its own spectrum or characteristic color of luminescence when impinged upon by a discharge of electrons through it. Since the earth is electrically polar, electrical energy impinging upon the earth's atmosphere from the solar system without passes to the poles high in the upper atmosphere where a partial vacuum exists.

A vivid display of the aurora borealis is a beautiful and awe-inspiring sight to behold. Under ideal conditions of close proximity and a clear atmosphere, the weaving and spiraling curtains luminesce with ever-changing colors and hues. This is often accompanied with an audible crackling sound of electricity the same as the neon tube. During strong disturbances all electrical communications are affected, if not disrupted. On a small sphere of our previous comparison this auroral display would exist at from 1/100 to 1/16 of an inch from the surface, which is also the point at which there exists a good vacuum. To an outside observer an auroral glow of the sphere would appear at the polar extremities on or very close to the surface.

Pondering the Creator's Wisdom

One might raise the question, "Why does not the atmosphere disappear into the spacious vacuum beyond the earth?" Possibly it is gravity that prevents this. However, we know of other celestial bodies having much higher densities and gravities than ours that do not have any atmosphere. We do know that the Creator Jehovah took care of these myriads of factors which if not precisely regulated would not permit the existence of life on the earth.

Job 26:7 states, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." The earth and all celestial bodies literally hang upon nothing in a vacuum of uni-

versal space, spinning and moving in the orbits of their systems. The earth whirls about its axis at an equatorial surface velocity of 1,040 miles an hour. It speeds in its orbit of the solar system at 66,600 miles an hour.

The Lord answered Job out of the whirlwind and said, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? . . . Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? . . . Hast thou perceived the breadth of the

earth? declare if thou knowest it all. . . . Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? . . . Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? . . . Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? . . . Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee." (Job, 38th and 42nd chapters)—Francis J. Cirves, Illinois.

Chicago's Prayer Strike

THE Holy Scriptures contain Jesus' command, 'When thou prayest, enter into thy closet and shut the door, and pray to thy Father in secret.' That might have been all right for Jesus and the apostles, but it would never do for the Roman Catholic Hierarchy. Everything must be done in the open, and as publicly as possible. For instance, there was what the papers called "Chicago Holy Hour", but it would better have been called the "Chicago Prayer Strike", the same being a kind of picketing against Jesus' words. The Newark *Star Ledger* contained two pictures of it. Under the heading "Prayer" was a picture of Archbishop Stritch, supposedly praying, with his eyes wide open and looking "perfectly beautiful" in his expensive new lace dress. His polonaise (is that what they call it?) came down so far that his pants did not show one bit. That's right, Mabel. They shouldn't.

The other picture, five columns wide, was called "Chicago Holy Hour". You will want to know about it. As showing that the Almighty will just have to change the praying rules the newspaper account says:

This was the inspiring scene in Chicago's vast Soldier Field as more than 200,000 devout

worshippers raised their voices heavenward in a fervid prayer for the end of war and killing. Archbishop Stritch presided and led procession of nine bishops, 1,000 priests and 5,000 altar boys.

The *Douay*, Roman Catholic version of the statement of the Lord against which the strike was directed, is as follows:

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 6:6.

The point of this whole pronouncement is that prayer uttered with a view to the effect it will have upon one's fellow men is worse than no prayer at all.

Ethide Kills the Insects

◆ Ethide (that's the name civilized people give to "1, 1-dichloro-1-nitro-ethane") is a chemical, discovered at the University of New Hampshire, for applying on the top of grain in bins, and on fabrics, furs, and other substances. It has the effect of killing all the insects, no matter what their plain or fancy names. Now if it doesn't eventually kill the people that eat the grain, everything will be all right. That yet remains to be determined.

"Religion's Big Brother"—Interest

IN THE present world crisis religion holds the greatest responsibility before the Almighty God. She claims to represent the interests of the Creator and His kingdom in the earth. The present war is but a result of centuries of religious misguidance and misrepresentation of truth and perversion of the examples of true worship given us by Christ Jesus, the One whom the religionists so loudly claim to represent.

With religion and of the same father is commerce, otherwise known as Big Business. This blood relationship and co-operation with religion is evidenced by the cry of commerce along with politics, "We need more religion!" Honest people are awakening to the facts that religion is a fake and is not Christianity. Also that politics and commerce have become the refuge of every "unclean and hateful bird" of religion.

When the first Americans fled from religious persecution in Europe and settled on the desolate shores of New England they also fled from the oppressive banking system prevailing in the "Old World". These honest-hearted men were looking for a world free from oppressions and strife. They sought to establish a government patterned to the promised Kingdom under Christ. They called this the "New World" and did all in their power to bring it about. Liberty, justice, freedom from intolerance and the right to worship God according to one's conscience were the goal.

A short period of prosperity followed the severance with Europe. To quote Benjamin Franklin: "Abundance reigned in the Colonies and a more happy and prosperous people could not perhaps be found on the globe. In every home there was comfort. The people generally were highly moral and knowledge was extensively diffused."

In comparison the streets of Europe were covered with beggars and vagabonds. Why? Because the trio of para-

sites were drawing the lifeblood from Europe. Who are these parasites? Religion, Politics, and Commerce! All three are for complete control of the people under one form of dictatorship or another. In Europe they were well set. They had their strangle hold and did not wish to let go. They had not yet established their deadly systems in the "New World" and hence the Colonies had a short-lived prosperity.

The Colonies had an interest-free medium of exchange called "Colonial Scrip". This "Scrip" was merely a means to effect the transfer of goods. There were no unemployed in this interest-free, bank-free "New World". This was like a beacon light beckoning to the oppressed of Europe. It seemed to be the way of escape. Also it was an experiment of great and sudden success that might lead to imitation in Europe. It threatened the security of the enthroned powers and hence it must be brought into subjection. This meant the end of the financial independence of the Colonies and sowed the seed that resulted in the bloody revolution. Instead of the desired "peace on earth", war!

It was in 1751 that English Parliament passed the act forbidding the Colonies to issue any more "Scrip" or paper money, except on a few exceptions, war being one. In 1763 the exceptions were also forbidden. In other words, Colonial Scrip was no longer "legal tender" and there was then no interest-free medium of exchange in the Colonies. The short period of prosperity was ended, and, instead of being the refuge for the oppressed, New England became the new field for "financial enterprise", or legalized robbery. Misery and unemployment resulted. There was not sufficient money to effect the transfer of goods, and indebtedness to the English bankers resulted. This was the greatest contributing cause for the revolution. The "Stamp Tax Act" was but the "last straw".

To quote the English writer John Twiss: "In an evil hour the British government took away from America its representative money, commanded that no more paper bills of credit be issued, that they should cease to be legal tender, and collect the taxes in hard silver. This contraction of the circulating medium paralyzed all the industrial energies of the people. Ruin seized upon these once flourishing colonies: the most severe distress was brought home to every interest and every family." The revolution was the result.

To establish and protect the rights of the people from further inroads by the commercial giants the Declaration of Independence was written. Thomas Jefferson was the author of this memorable document and gave evidence of seeking divine guidance in the matter. In respect to the future of this new democracy he said: "If the American people ever allow private banks to control the issue of the currency, first by inflation, then by deflation, the banks and corporations that will grow up around them will deprive the people of all their property until their children will wake up homeless in the continent their fathers conquered." Has this prophetic observance come true?

"Old Hickory" Andrew Jackson was of like opinion and stated: "If Congress has a right under the Constitution to issue paper money, it was given to them to be used by themselves, not to be delegated to individuals or corporations." Since Jackson's time we have donated to the banks \$65,000,000,000! To this add the \$200,500,000,000 given to the European International Bankers via the world wars No. 1 and No. 2. What have the American people gotten in return?

To quote Abraham Lincoln: "As a result of war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudice of the people until all the

wealth is aggregated in a few hands and the Republic destroyed."

The power of the banks to deflate the currency at will and then to restore the circulating medium gives them the power to bring about depressions, unemployment and misery at will and thereby to bring the value of property to rock bottom prices. Foreclosures are made at this stage and the property goes into the hands of the banks. Then the banks start loaning liberally again and prices and wages return to the old level; likewise the value of property increases. At the peak of this bank-made "prosperity", or when high prices prevail, the bankers sell at a good profit. What proof is there of this?

In the United States most of our bills are paid by check, not by cash passing from hand to hand. A check is the promise of the bank to pay a certain amount on demand. There is not a dollar in the bank for every dollar in check money, as we shall see later. The check represents "money in the bank", and so differs from cash or pocketbook money.

Just before the depression, in 1926, to be exact, there was estimated to be \$22,000,000,000 of "check book" money in circulation. The total cash or pocketbook money was less than \$4,000,000,000. There was $5\frac{1}{2}$ times as much check money in circulation, and a total of \$26,000,000,000 in use. Behind the 22 billion dollars in bank deposits the banks held only 3 billion dollars in actual money! Of what was the rest of these deposits made up? Frozen assets or promises to pay, and bonds. There wasn't enough cash in the country nor gold in the world to make up 22 billion dollars!

By 1933 the total check-book money shrunk away to 15 billion dollars by arrangement of the international bankers. How? By refusing to loan and curtailing the circulation of check money. Seven billion dollars less to transfer goods and pay wages! This caused thousands to lose their homes, farms and businesses.

Unemployment reached a peak and labor became cheapened to where even those who were fortunate enough to have a job were forced deep into debt. Now was the time for the banks to buy.

Pen-and-ink entries in check books are made to represent "money in the bank". This so-called "money" is transferred by means of check to another person and seldom does the actual cash leave the bank. Thus imaginary money that never existed and of which the banks are the sole custodians determines whether a man may or may not have the necessities of life!

The interest system has become a man-made monster that is demon-controlled and is wrecking the nation. It has grown all out of proportion to the growth of industry. There is in America today more money in private fortunes than there is cash in the whole earth! In order to keep the value of this mountain of interest money at the highest point wages must be kept down as low as possible by hook and crook. The people must continue to work and slave for money else it will become valueless. When the payment of wages and the transfer of goods can be effected without the use of money, the entire system will collapse.

There are many honest-hearted men who are making every effort to repair the money system of the world. With all due respect to the reformers for this present evil world it is plain to be seen that all reforms would be but new patches on an old, rotten pair of pants. The efforts of reformers have consistently met with defeat and the efforts of the framers of the Constitution have failed to establish the "New World". Now these three tyrants are bringing forth another so-called "New World Order" based on the moral (?) principles of the new pope. Will the people of America believe longer in the rosy promises of men, or will they look to the Almighty God Jehovah and His kingdom for which

we were taught to continually pray? Of these present "world builders" Jehovah says: "Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and rely thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant. And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd wherewith to take fire from the hearth, or to dip up water out of the cistern." (Isaiah 30:12-14, *Am. Stan. Ver.*) "Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest to him. The earth shall be utterly emptied, and utterly laid waste; for Jehovah hath spoken this word."—Isaiah 24:1-3, *A.S.V.*—David J. Longfellow.

Your Night Eyes Are Sharper

◆ You have double vision, night eyes and day eyes, and those that have studied the matter say that your night eyes are thousands of times as sensitive as your day eyes. They say that it takes a half hour to get accustomed to using your night eyes; that a night airplane pilot who has been flying in the dark for an hour can see the light of a match 12 miles away, even if it is exposed for only the thousandth of a second, and that if the light of a candle burns continuously he can see it for a distance of 200 miles, or at least can if the curvature of the earth does not put it below the horizon.

Presenting "This Gospel of the Kingdom"

Why Bible Chapter-Reading Falls Short

THE Bible is in the news. Religious leaders point to the phenomenal increase in its distribution in recent months and years, and argue that this revival of interest in The Book speaks well for the postwar world to come. Is this true? The popular trend to the Bible bespeaks of multitudes of men and women in dire need of the comfort and solace and instruction that only God's Word contains. Despite its increased circulation, however, those abiding under "Christendom's" reign will continue to suffer spiritual famine. (Amos 8:11) So far as religion is concerned, the famine will continue to stalk through the land after global war has ended and a religionized "new world" obtains. The religious guides, blind guides, of the people are responsible. They have substituted the traditions of men for God's Word, and thus beclouded the minds of inquiring men who do turn to the Bible. To keep the people in the dark as to God's Word, the clergy recommend the same old method of study, the formal ceremony of reading so many chapters a day or week. They condemn other aids, such as Bible helps. The question arises, Why does the mere reading of a set number of consecutive Bible chapters fall short of ending the 'famine of the hearing of the words of the Lord'? An examination of the style in which the Bible is put together discloses the answer.

The Bible, as its name means, is in itself a library of sixty-six books. It is composed of literature that is historical, prophetic, legal, and doctrinal or instructive in divine truths. The Author of the Bible is One, Jehovah God, but the men He inspired to write its many books lived at different periods of time, over a long stretch of time, about sixteen hundred years. The Bible therefore takes under survey hundreds of characters, male and female, and places, in the development of the history which it

covers. Being also prophetic, it contains not alone history of the past, all the way back to man's creation and earth's preparation for his appearance and life on it, but also the history of the future, that is, history written in advance by the inspiration of God's spirit or illuminating power.

Also, the laws of God as handed down from time to time are not gathered all together in one codex or book, but are scattered throughout the full length of the Bible, and are not indexed. As to its doctrines, the Bible is not or does not give a continuous discussion of any one particular doctrine, treating each doctrine topically and bringing all the information thereon together under one head as in an encyclopedia. No; but the Bible was written to God's covenant people. It was written from the viewpoint that such covenant people already understood the basic or elementary teachings or truths, such as, What is a soul? Where are the dead? Hence the Bible speaks on the basis of these understood elementary truths and weaves them into its message, and it instructs, corrects, and admonishes from the standpoint of these doctrines. In the language of such doctrines, which are taken for granted and not disputed by God's devoted people, the history, teaching, argumentation and exhortation of God's Word is carried on. It follows that the details on any particular subject are distributed and mingled in with material on other subjects. Hence to get a rounded-out, harmonious, and complete discussion or explanation of a doctrine it is necessary to hunt up these scattered references, bring them together and view them all together as parts of a whole.

This is true also of historic incidents, Bible characters, covenants, laws and commandments, matters of the worship of God, matters of government, the customs and practices of God's people and of the Gentile nations in general, and

God's promises and prophecies respecting definite things, such as the "seed" of promise, the Kingdom, the Christ, the battle of Armageddon, the vindication of God's name, and so on.

The Bible is ordinarily a book of over a thousand pages, and to read it through in order to dig out this material and bring it together would require too long a time. Aids are therefore necessary, even to one who has read the Bible through one or many times.

The aid that sends one directly to the Bible itself is the Bible concordance, which helps one to find texts related to one's subject. The subject on which one must gather material contains some word or words or theme directly mentioned in numerous texts of the Bible. The concordance contains an alphabetic index of all words appearing in the English Bible translation, and shows every location of such words in the books, chapters and verses of the Bible. Locating these, one can read the specific verses and

their context, to get the background of each text.

It often happens that great truths are hidden from the reader of the English Bible because the original Hebrew or Greek word from which the translation is made appears in other texts of Scripture but is there translated by several different English words. Hence, unless one knows the various ways the original word is rendered in English, one cannot look up all the texts where that word occurs, nor can one examine them together to see their relationship to one another and how they illuminate the subject. Or, it may be the other way around: one English word may be used to translate several different Hebrew or Greek words. Hence, to relate all texts where the English word occurs and try to harmonize them would lead to apparent contradiction or confusion, because the meanings of the several original words differ from one another and are not associated in thought. Hence

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one must have a concordance with a Hebrew and Greek Lexicon, such as Strong's or Young's or Englishman's, which will help one to trace the English word back to the original word or words and thus to differentiate between them. This will aid one to gather material really belonging together and to sort out what is not truly related.

If one does not have a concordance help, one may go, and, in any event, should go, to several Bible translations to determine how they render the original tongues of God's Word into the English. Look up the English Revised Version, the American Standard Version, the Douay Version, the Emphatic Diaglott, the Companion Bible, and translations by such recognized authorities as Rotherham, Young, Leeser, Moffatt, Weymouth, Margolis, etc. Passages obscure in one translation may be made clear in another. Harmony may be brought between passages seemingly contradictory, or the falseness of an erroneous religious doctrine may be proved by a comparison of such translations. Some of these translations are more consistent in their renderings of the original words and bring more exactness into the translation of God's Word. Hence they enable one to get authoritative material, that is, information from the Bible in its original sense or meaning.

Bible dictionaries or cyclopedias are another source of subject material. These dictionaries have been made possible largely by Bible concordances, and give much information one would otherwise have to hunt up with the help of a concordance. Like a word dictionary, they treat subjects individually in alphabetic order. According as one's Bible dictionary is exhaustive or abridged, it gives more or less material that the author has accumulated thereon and set forth in each article treated. These articles are quite informative and instructive. They oftentimes give the geographic details, the natural life, the native customs, the

chronology, associated with one's subject and which form a setting for it and its understanding or proper appreciation. Such dictionaries generally help one to distinguish between persons and places of like name but which have a different location in time or place and a different history.

If one's subject includes a Bible character or a historic place, the name thereof may have a meaning that is often pertinent and important to a treatment of the theme. Do not fail to get this material; look up a table of Bible names and their meanings in a Bible concordance or get the meaning from the Bible dictionary. See how it fits in with the events of the story or helps in the interpretation of its significance and application.

Another source of material is the commentaries upon the Bible. These are largely for the interpretation of Bible doctrine. Many such have been published by religionists of various denominations, and include material of much value interspersed among many religious interpretations. Such commentaries one may find in the footnotes of various Bible editions or in their appendix, as in the Emphatic Diaglott, the Companion Bible, Rotherham, the Douay Version. The best commentaries, however, the ones divorced from all religion and that stick scrupulously to the Bible and let it interpret itself, are the publications of the Watchtower Society. The value of these particular works has been detailed previously.

The foregoing discussion should prove conclusively to the reasoning mind that Bible helps serve a good purpose, that their use is legitimate, that one using them is not trying to replace the Bible but merely capitalizes upon them as instruments to collect the Bible truths on a given subject and which are scattered throughout the Bible's hundreds of pages. It should also bring home to each thinking person the impossibility of gaining the full, rounded-out truth on a topic or doctrine by the mere reading of

an isolated chapter of the Bible each morning or evening. One must "run to and fro" through its many pages if his knowledge is to be increased. (Daniel 12:4) The Master said, "Ask, and it shall be given you; seek, and ye shall find." That is, do your seeking of knowledge prayerfully. Whether searching the

Bible to increase your own knowledge or assembling information for use in presenting "this gospel of the Kingdom", ask the Lord's blessing and guidance. In Bible study, as in Theocratic service, follow the divine rule: "In all thy ways acknowledge him, and he shall direct thy paths."—Matthew 7:7; Proverbs 3:5, 6.

Justinus

BORN of pagan parents, about A.D. 100, at the place, Sichem, in Palestine where Jehovah appeared to Abraham and promised to bless his seed, Justinus, or Justin, was by nature a searcher for the truth, and finally found it, knew he had found it, and, between the years 163 and 167, died a martyr to it. His conversion to Christianity took place at Ephesus, Asia Minor.

His father, a Greek, at first drew his attention to the teachings of Plato, Pythagoras, Aristotle, Zeno, and Socrates. None of these satisfied his honest heart. Becoming familiar with the prophecies of the Holy Scriptures, and their fulfillment in the life of Christ, he became soundly converted, and thereafter traveled from place to place teaching the gospel as did the apostle Paul when at Ephesus and elsewhere. It will be remembered that at Ephesus Paul

went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years.—Acts 19:8-10.

Justin believed he could be a good witness to the truth in the city of Rome. There he opened a school, in the very heart of imperial demonism, and there he suffered martyrdom, in due course, as a result of his faithfulness to what

he had learned. Quite likely, besides teaching Christianity, as he had opportunity, he may have taught arithmetic, geometry, rhetoric, elocution and other things men need to know.

He Knew the Scriptures

He knew the Scriptures, which are able to make one wise unto salvation. He taught that "he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him"; and that God is all-powerful and merciful. He taught that the Son was with God before the creation of other creatures; that He is distinct from the Father; that He is subordinate to the Father; and that when the fullness of time had come the Son, through the virgin, became flesh, to bear the infirmities of those who believe in Him, and to remove the curse of the law, from such.

Justin quoted often from Genesis, Exodus, Deuteronomy, Psalms, and the prophets, but never mentioned the apocryphal books, Tobias, Judith, Wisdom, and Ecclesiasticus. He specially emphasized that the prophecies of Holy Writ long preceded the life of Christ on earth, and that those prophecies, so clearly fulfilled upon Jesus of Nazareth, can be explained only by accepting them as a Divine revelation.

He correctly maintained that the prophets foretold two advents of the Messiah, the first in humiliation and the second in glory; that the Jews, failing to see this, were blinded; that the second advent which the prophecies foretold

was not as yet fulfilled, but would be in God's due time. The title of one of his lectures, "The Divine Monarchy," shows that he prayed intelligently, "Thy kingdom come; thy will be done on earth, as it is in heaven."

Why He Became a Christian

He thought that many of the Greek philosophers had made free use of Moses and the prophets, without according them any recognition. He made such liberal use of the Scriptures that it seems well established that he had a concordance; that such a concordance was in general use among Christian teachers of the time, and that it was based upon the so-called "Western" text of the Gospels. One of his statements was: "Listen to the texts which I am about to cite: it is not necessary for me to comment on them, but only for you to hear them."

Believing that Christianity is the only true doctrine, that it is of Divine origin, that it is the absolute truth, and that it gives to Christians their complete confidence, even in the face of death, he remarked that, when he was still a disciple of Plato, hearing the accusations made against the Christians, and seeing them intrepid in the face of death and of all that men fear, he had said within himself that it was impossible that such men and women could be living in evil and the love of pleasure; and that it was noteworthy that while the Christians died for Christ's doctrine, no one was willing to die for that of Socrates.

He maintained in the most public way, while demonism was still the official religion of the Roman Empire, that Christians are the one and only true people of the one and only true God; that they fulfill the purpose of the law, and not merely its letter; that they have the circumcision of the heart, and not of the flesh; that they are God's true priests; that they offer the true sacrifices; that they are the promised seed of Abraham and the true Israel of God.

The Final Showdown

At length came the final showdown, as it always does. Justin was called to account by the emperor, Marcus Aurelius. He bore testimony that true Christians have no fear of death, though they do not seek martyrdom, but only the will of God; that they prefer truth to life; that they are devoted to their children; that they live continent lives; that they love peace; that they love even their mistaught enemies and desire their salvation; that they are patient; that their reaction to persecution is to have recourse to prayer; that the attempt to live up to the teachings of the Sermon on the Mount accounts for the fact that Christians are a burning and a shining light in a world of pagan darkness.

He foresaw his own end. Quite likely he knew that Crescens, a Cynic orator, had already betrayed him to the authorities, when he said, quite pointedly and pungently, "I, too, expect to be persecuted and to be crucified by some of those whom I have named, or by Crescens, that friend of noise and of ostentation." Sure enough, it was Crescens' influence that brought about his death.

When at length he was seized and brought, with others, before the police magistrate, Rusticus, that praefectus urbi (prefect or governor of the city) demanded: "Approach and sacrifice, all of you, to the gods [salute the flag]; if you do not obey you will be tortured without mercy." Justin replied, almost in the language of the three Hebrews that were thrown into the fiery furnace, "Do as you wish; for we are Christians, and we do not sacrifice to idols." Thereupon Justin and his comrades were first scourged and then beheaded, according to the regulations then in effect.

Even *The Catholic Encyclopedia* is obliged to admit that the role of Justin "may be summed up in one word: it is that of a witness", *martyr* meaning *witness*. For this reason the surname is usually given to him of Martyr and he is commonly called Justin Martyr.

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Spain and the Archbishop

Spellman's blind devotion to the totalitarian "New Order"

The West Indian Isles

The diversified and intriguing isles off the south coast

The Tree of Life

Entirely different from the tree of the knowledge of good and evil

Gaining Emphasis in Speech

The relative powers of pause, of time, and of stress

Tatian and the Diatessaron

The harmony of the Gospels widely used for two centuries

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Notanda

New Grinding Process

◆ By a new process of finishing tools with a mirror-like polish, the Wright Aeronautical Corporation has found that the cutting tools which formerly could cut but 13 gears are now able to cut 200 to 500 and that another tool that had to be reground after each operation now machines 28 parts. Details of the process have been released to other manufacturers.

Religious Gamblers Never Reform

◆ There is never any reform of these religious gamblers. They may close, under pressure, but reopen again right away. Holy Trinity Catholic church, St. Peter's Catholic church and St. Casimir's Catholic church are three of the Yonkers churches that closed temporarily when Governor Lehman asserted that Yonkers countenanced open gambling. By now, they may be at it again.

Had His Face Lifted in Vain

◆ At San Leandro, Calif., Fred T. Morematsu, Japanese youth of 23, had his face lifted and changed his name to a Spanish one, so that he might woo a young woman of Italian ancestry. His efforts seem to have been all in vain, but the young man is testing it out in the courts, to see if he must be a Japanese when he really wants to be something else.

Thailand Gets on the Band Wagon

◆ The news is swiftly getting around the world that all politicians who hope to keep their jobs or save their lives must get on the Vatican band wagon. One of the latest "seeking to establish formal relations with Vatican city" is Thailand. So says the Roman Catholic *Register*, and enumerates the 39 other nations that have already seen the light(?).

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, May 10, 1944

Number 643

Spain and the Archbishop

IT IS quite conceivable how any good man, woman or child, properly brought up, could pray, "Thy will be done on earth as it is in heaven," because in heaven there is no sickness, no pain, no poverty, no sorrow, no death, no funerals, no cemeteries, no hospitals, no prisons, no asylums, no police, no clergymen, no convents, no saloons, no houses of ill fame, no popes, no bingo games, no politicians, no poison gas, and no machine guns. One cannot imagine one of the holy angels fitted out with a halo, a gas mask, and a basket of hand grenades, or dressed in a black Mother Hubbard, with a tin cup in hand, at the gate of some munition factory on payday.

None of the aforementioned institutions could bring about the much-desired Kingdom, which is the hope of every true Christian, but, on the other hand, no true Christian could knowingly and willfully conspire against any democratic regime that is doing its best to give a good government to the common people and is trying to amend some of the horrible conditions such as existed in Spain in the days of King Alfonso XIII. The only reason that gentleman fled from Spain was that he knew he had done nothing for the alleviation of the woes of the Spanish people. Like the rest of the aristocracy and the "Church", he had bled them white. Yielding to an ever-rising demand for the ballot and just one honest election, such an election was held, and the honest Catholic people of Spain voted so overwhelmingly for a republic that he thought best to grab something over £2,000,000 in cash and

light out for Rome; which he then did.

A Liberal Constitution

The 1931 Constitution of Spain was quite similar to that of the United States. It separated "Church" and state; it stopped the subsidies to the clergy, so as to put them, in that respect at least, more nearly on the level of Jesus and the apostles, who also had no subsidies. It provided for the purchase, at reasonable prices, of the huge unused estates of the nobility and the clergy, so that the poor might have a chance to get something to eat as a result of the sweat of their brows. Some of the four freedoms were adopted, freedom of thought, freedom of worship, freedom of the press, freedom of assembly. Every Spaniard, and every stranger in Spain, was to be secure in his home, his papers, and his possessions. The state was to provide free education. The powers of the government were to emanate from the people themselves. War was renounced as an instrument of national policy. The ballot was given to women. The Catholic people of Spain, the great majority of them (and in Spain almost everybody is a Catholic), were for the new constitution heart and soul. The "Church" was against it, as a matter of course.

The "Church" in Spain was a peach. It had a catechism there which contained these words: (Ripalda's Catechism)

Q. What sin is committed by those who vote liberal?

A. Usually mortal sin.

The officials put in the various offices of the Spanish Republic were the finest, most intelligent men in Spain. For example: When Juan Negrin became president of the republic, the big aristocrats and land owners fled, leaving behind them \$50,000,000 worth of jewels and other valuables. When, as an outcome of the Franco conspiracy, Negrin himself had to flee to France, he took the treasure along, making a careful inventory of it, and allowing no one to touch a penny of it. He then placed it in the hands of an honest man, Nuñez, with instructions to take it to Mexico, who there placed it in the hands of Indalecio Prieto, former war minister in Negrin's cabinet. Subsequently that money, which Negrin honestly believed had been taken from the common people of Spain by dishonesty and oppression, was used to bring 17,000 Spanish refugees from the concentration camps of France and settle them in Mexico and Central America and South America.

Not an Anti-God Government

It would surprise an honest Spaniard to hear the American government referred to as an anti-God government or a Red government, and it should have surprised all honest Americans to hear such expressions used in describing the government of the Spanish Republic. One of the many authorities for this statement is Lawrence A. Fernsworth, special correspondent of the *Washington Post*, himself a Roman Catholic and evidently an honest man. In one of his dispatches from Spain he referred to the "poison that has been spread abroad in the effort to make people believe that this is an anti-God government having as one of its main purposes the crushing of religion". He stated that in Barcelona, at the time he wrote, there were 2,000 priests living in quietness and security, and that the only reason that the churches were not open was that the priests were engaged in a program of "systematic obstruction". He mentions

that one honest priest said to him of the conduct of most of his fellow priests, "They are more interested in having a pretext for murmuring against the government than in accepting its protection and good will."

For three years after the people had set up their republic there was comparative peace. More than 10,000 schools were built. Five thousand libraries brought books to people who were learning to read. All the property of the "Church", representing a third of the total national wealth, became the property of the state. In the Spanish Congress, The Cortes, 286 of the 470 deputies were for the Republic. To be sure, 16 of these 286 were so-called "Communists" and 3 were so-called "Anarcho-Syndicalists"; but what of it?

Six Anglican, Methodist, and other clergymen, who visited Spain before Franco had accomplished his deadly purpose, signed a report on their return to England that they had found no evidence of organized godless propaganda, and intimated that Spain's troubles were the result of the improper exercise of political activity on the part of Spain's religionists.

Widespread Educational Activities

Is there anything essentially "Red" about wanting to read and write? And what is there about Big Religion that makes her so greatly dread that the common people should be able to use their brains? While the Spanish Republic was still in existence its American ambassador, Fernando de los Rios, in an address at Teachers College, Columbia University, New York city, said that the Catholic soldiers of republican Spain were so anxious to learn that they studied their lessons while the bullets intended to kill them were whistling over their heads. In a single month, to his knowledge, 587 learned to read and write. What is "Red" about that? Traveling theaters and traveling art galleries were also a feature of the days of

the republic. At no time were there more than 50,000 Communists in Spain, and some wise and able observers say there were only about 20,000, out of a population of 20,000,000 Catholics. How does it come that one-tenth of one percent of the population makes a republic so "Red" that a world war is justified because of it?

It is noteworthy that while Franco was working hard to destroy the Spanish Republic, and so to please the Roman Catholic Hierarchy, that *The Queen's Work*, St. Louis, Mo., edited by evidently honest Catholics, wrote him a four-column open letter, saying to him, in part:

We have been assured by your friends that you are an honorable and an estimable man. We have been told by men who know you that you are a devout Catholic . . . We cried aloud that as Catholics we believed in democracy . . . We pray in our hearts that our faith in you is justified, General Franco . . . How eagerly we shall watch you! How fervently we shall pray that under you Spain may reach a place among the great Christian democracies of the world.

It was Catholics, not Communists, that voted the Spanish Republic into power. The way it was put by Shaemas O'Sheel, Barrytown, N. Y., in *The New Republic*, was:

Whether the Church has lost its hold in a land where it was supreme for eighteen centuries, or whether its own communicants turned against it, the vote was a terrific indictment, calling for humility, repentance and reform. But no: when "subjects of the Church" rebel against the State they are blessed by bishops and received at the Vatican.

Why Condemn a Democracy?

What is it about the Papacy that makes it hug up to the monarchies, no matter how corrupt, and abuse the republics, no matter how well managed? This question is the more appropriate in view of the fact that in their day the Papal States of Italy were accounted the worst-managed and most corrupt gov-

ernment on earth. One pope after another has condemned every liberal constitution in the world, and so the condemnation of the Spanish Republic when it tried to loose the yoke of the Hierarchy was normal, but hypocritical.

When its vicious co-religionist, Hitler, bombed Guernica, the Vatican was silent. Is it any worse to vote Liberal at the polls than to blow an entirely Catholic city completely off the map, merely for the practice intended to be applied later to the whole civilized world? (Readers will please excuse the use of that word "civilized".)

Sherman S. Hayden, of the Foreign Policy association, an apologist for the Vatican, is reported by the Associated Press as having said at Washington, D. C.:

Critics (of the papacy) both friendly and hostile, have forecast a period of unprecedented anti-clericalism in Italy, believing that the long association of the Vatican with Fascism will reap its harvest of hatred and even of persecution. [The Vatican] has shown an inclination toward Fascist governments in the past 20 years . . . One could not expect the church to support the Spanish republic [why not?], but it is unfortunate that such wholehearted support was given to General Francisco Franco; all the more because Pius XI seems to have suspected the true situation.

He not only suspected it, but was personally at the bottom of the whole wicked business, and with the present pope as his right-hand man, his crony:

Jehovah's witnesses on the Job

Jehovah's witnesses were on the job when the Spanish Republic flourished and when Franco's treason came into the open. In their report, sent out from Madrid when that city was fighting for its life, occurred this statement:

The people are fighting for dear life; for they well know that if the Hierarchy should win, it will mean a return to slavery and the condition of the Middle Ages and the Inquisition for them. If it is true that the people's anger has at times gone to extremes

and vented itself against religion by the burning of churches and convents and by the killing of priests and monks, it must be stated emphatically that the latter 'had asked for it' and that what has come to them was but their due. One may also say with equal emphasis (as the Communists have published in a manifesto) that their fight is not against religion as such, but against those who under the cloak of religion have betrayed the people and are endeavoring to continue to exploit and oppress them as in the past.

The Churchman, which had the courage to mention "that the Holy See established diplomatic relations with Japan within ten days after Pearl Harbor", also had the courage to mention in the same issue (July 1, 1943) that:

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 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.

The Blue Division

As soon as the Hierarchy, by the use of its German and Italian troops, had helped Franco and his Moors to win the war in Spain, Franco was required, in part payment of his indebtedness, to send an army against the one country that had had enough common sense to try to help the Spanish Republic to survive, i.e., Russia. A Spanish legion was therefore sent to Hitler to help him in his Russian campaign, and, when it arrived, was virtually annihilated by the Russians. At one time Franco stated that he had sent 90,000 Spaniards on this errand; but whether anything he says can be believed is not known.

In March, 1943, at a new session of The Cortes (the national assembly) Franco stated that the great threat of the war is Communism. He has no more sense than to believe everything that the Hierarchy tells him, even though, in his heart, he knows that they are no more to be trusted than is he himself. Six months later he was expecting the United States and Great Britain to furnish him with the arms and ammunition that he needed for this enterprise. He knew that the great men running these nations had helped him to crush the Spanish Republic; so, he reasoned, they should help him to crush Russia also. It was not bad reasoning, but it shows how religion can make a hopeless fool out of a moron. At the same time Spain let it be known that she expected to have a share in the formation of the coming world peace. That is a hot one!

The Blue Division did not have too happy a time under Hitler. They were underclad and underfed, insulted and treated with contempt. They complained that the German soldiers had called them chorus boys (a delicate hint that they were there as part of the pope's castrato choir). Also, they said the Germans had ordered them to hold sectors of the line and had then abandoned them on both flanks. A month later, October, 1943, Franco still had 10,000 men in the Blue Division on the Russian front. In November, 1943, these 10,000 were nominally recalled to Spain, but every individual soldier received a letter from Franco asking him to join the German army. The general Esteban de los Infantes, erstwhile commander of the legion while it was in Russia as a unit, was given one of the highest decorations of the Spanish army when he returned to Madrid in December, 1943. At the middle of January, 1944, the Russians claimed that the Blue Division was still fighting on one of the sectors of the Volkhov front, despite Spanish press announcements that it had been withdrawn. Franco is a practical Catholic.

Is that why nothing that he says can be believed? many ask.

In January, 1944, the allied diplomats in Spain, all of whom are Catholics, admitted that the Blue Division was still in Russia, and the London papers were beginning to protest that Franco was treating the Allies in this matter as badly as the Allies had treated the Spanish Republic only a few years previously.

The Fair and Unfair Press

The Scottish Rite News Bureau, Washington, D. C., had a hard time figuring it out as to why the Spanish Republic was being called "Red" by so many American newspapers. They ought to know the Hierarchy, by now, but they don't. There are key men in almost every editorial and proofreading department in America to fix things up as the Hierarchy wants it. The fact that the people of Spain are 95 percent Catholics, and that it was a Catholic republic, meant nothing to the Hierarchy, which is for itself first, last, and all the time, and for the common people never, at any time.

An unnamed but splendid Catholic gentleman, writing in the French Catholic review *Esprit*, a magazine without political connections, protested the inference that a section of the press had put out that the Spanish atrocities were all by the Reds. After citing a terrible instance of which he had personal knowledge where a farmer's three boys were shot one after another in front of their mother because they did not join Franco's army, and when their mother wept she also was shot, he made the following manly statement:

As far as I am personally concerned, I think I can explain why I have made my choice by explaining what I have chosen. To say it once for all and frankly, I have chosen the people. I do not say exactly the proletariat, although I admit that they form the greatest part and, doubtless, one of the most important parts of the people: no, I simply say "the people". The people of Spain, or, better still,

the people of all the Spains. The humble, forgotten, impoverished, neglected people. The people who are the real victims of the present tragedy, as of almost all the recent tragedies in our history. The people hungry for bread and athirst for justice, yearning (under all the fury of their explosive rage) for a little love and understanding. The people, whom we expect to satisfy by adding a few pesetas to their salary, or by tapping them, with a gesture of friendly protection, on their broad shoulders laden with the burdens of work and contempt. I repeat, the main victims of this moment are the people: victims of the oppression and abandonment of the others, the great and the rich, the powerful and the well-placed; and victims of themselves, their own errors and their own passions which no one has taken pains to soften and to civilize. "Whose fault is it if we are coarse and ignorant?" a Communist workman lately asked me with bitterness. Yes, I have chosen, and not just today: my choice, at least my spiritual choice, was made some years ago. I have chosen the people, humiliated, forgotten, brutalized, and unknown. But I have chosen them also because after long contacts with all classes of society and politics, I have reached the conclusion that it is almost exclusively the people from whom the powerful source of any life now surviving in our country can spring. The Spanish people is the only soul living among the corpses of the "aristocrats", the fops, the intellectuals (ah! the shameful treachery of the intellectuals), the rich, the politicians, the social climbers, the parvenus, the "right-thinkers", the upper classes.

George Seldes, editor of *In Fact*, and a man who everybody knows is uncovering a wealth of truth on every subject, wrote to the *New York Times* when the flood of propaganda against the Spanish Republic was at its height, saying:

A tremendous untruthful propaganda has been unloosed in the United States attempting to prove that German aviators in the service of Franco did not bomb and destroy this Basque city [Guernica] and machine-gun its inhabitants. The eye-witness accounts of the *Times* of London, the *London Express*

and Reuters correspondents, the Mayor, the curé of the church of Santa Maria and Canon Father Onaindia of Valladolid have been attacked and an attempt made to discredit the testimony of hundreds of survivors.

The Yellow "Catholic Register"

The Cincinnati *Enquirer* is a paper that, if it had the courage, would like to tell the truth. It did tell some truths on the Spanish situation, when out came the *Catholic Telegraph-Register* containing this cowardly snarl, which is beneath the contempt of any decent American. The threat of boycott was put in this fashion:

Our readers have been most patient with the *Enquirer*. They could have organized so that few copies of this paper would have gone into 70,000 homes. They could have organized to call on the advertisers of the *Enquirer* and to say that, week by week, Catholics were being insulted by a superficial writer, or writers, who apparently went only to radical or Communistic sources for their information on the war in Spain. . . . We ask our readers in every parish to take up in their discussion clubs this question of the unfair presentation of the whole Spanish situation as portrayed by the writer or writers on foreign affairs in the *Enquirer*.

When H. R. Knickerbocker, of the pro-Franco Hearst press wrote how he saw grandmotherly women murdered by Franco officers, Hearst editors, to keep their jobs, changed the story so that readers could not tell which side committed these atrocities. Noble specimens of modern journalism.

It is well known that the Hierarchy now controls American movies. Paramount got out a picture "For Whom the Bell Tolls". Word came around that "Franco" did not like the picture. The monkeys back of him used his claws to pull the chestnuts out of the fire, and the film was altered to make it pro-Franco before it was permitted.

Mr. Uhl Answers Mr. Spellman

PM is the New York newspaper that is different from all other newspapers

in that it carries no advertising, and is published by the multimillionaire Marshall Field III, who enjoys the great fun of publishing what he believes to be the truth, regardless of whether anybody likes it or not.

It seems that the "Most Reverend" Archbishop Spellman, who worked for years as a clerk in the office of the gentleman who is now holding down the job of "Vicar of Christ, King of Heaven, Earth and Hell", recently went almost around the world at Uncle Sam's expense, to see how things were going, and, among other places, visited Spain. There he was charmed with Franco's ways of doing things, wrote to his father about it, and in due time these private letters were published in *Collier's* and became public property. Then the fun started. Alexander H. Uhl, *PM's* foreign editor, so it happened, knew plenty about Spain, and so he sent a story to *PM* which read, in part, as follows:

I was a correspondent in Madrid for the Associated Press for a year before the Civil War broke out. And I lived in Madrid for more than a year and a half during the siege. What I write now is about things that I have seen with my own eyes.

The Franco revolution was the revolution of Spain's landed proprietors, of Spain's reactionary clergy, of Spain's monarchical aristocracy and industrialists against the rising tide of democracy that had been rolling up each day stronger and stronger since World War I.

The government against which Franco and his generals revolted was a Popular Front government. It was a government made up of republicans, liberals, labor union parties, socialists. There was not a Communist in it.

It was a government that was determined to separate state and church, as we have in the U. S. A., and establish lay education as we have it, too.

I wish that Archbishop Spellman could have been with me in Madrid the last night that I was there. He would have found a million people of every conceivable political

faith, yes, even Fascists, for the embassies and legations were filled with them. He would have found republicans, socialists, syndicalists, Communists, even anarchists. He would have found peasants who had come hundreds of miles with laden burros and sometimes little carts, driven by the Moors and Requetes from homes that were mostly hovels and camping out now in Madrid, a fabulous city that they had never dreamed of seeing, neither they, nor their children, nor their children after them.

One of the first places that Archbishop Spellman went to see in Spain was the Escorial Palace, which he called a "worthy memorial to Philip II, the king who built it". For my own part I'm not sure at all that Philip II was worthy of the memorial, or that the kings and queens who lie buried in it were worthy of it and the toil of the thousands of men who built it. For me it is the mausoleum of a half-mad fanatic, who left a legacy of hate that has blighted the life of Spain for centuries. [Whew!]

He saw, too, the tomb of Jose Antonio Primo de Rivera with its solid bronze wreaths, rich and massive, and its inscription "Il Duce to the founder of the Falangists". And, like a good democrat, the archbishop wrote: "The significance of this inscription has shriveled and will shrivel further." The same night the archbishop had dinner with Sir Samuel Hoare, British ambassador to Spain when the Civil War broke out. I hope that he told Sir Samuel what he felt about the significance of that inscription. For it was Sir Samuel who once rebuked a pro-Loyalist American diplomat with the words: "How can you oppose Franco? After all, he's one of our class."

The archbishop wrote:

"Spain's attitude toward the United States has improved immeasurably during the past twelve months, as I learned from sources other than our ambassador. This change of feeling was at least partially due to the fact that America sent petroleum and cotton to Spain, and both products are vitally needed by the Spaniards. As a consequence the Spanish people have liked us better. There is very strict control, so that none of it can reach Germany. Thus, by improving our country's

relations with Spain, Dr. Hayes fulfills the mission of an ambassador. Some criticize this policy as appeasement. The inexorable implication is that appeasement is something inherently evil, and that an expedient thing cannot be a good thing."

"The Spanish people like us better." I hope so. But I wonder. Franco may and the forces which are supporting him and depending on him to keep them on top. But the people? I can think of them and appeasement only in terms of what I saw in Madrid in 1936. I remember the sudden joy that swept them when they heard rumors that we might not, after all, betray them, that we might sell their government arms as was our international right to do. And I remember the light that went out of their eyes when they knew finally that we were craven enough to appease Hitler and Mussolini, that we had decided to turn our eyes away and pass by on the other side of the street. That was one day when I did not feel proud to be an American.

Then archbishop Spellman saw Franco. He found him a "very sincere, serious and intelligent man" and he could not doubt that Franco was "a man loyal to his God, devoted to his country's welfare and definitely willing to sacrifice himself in any capacity and to any extent for Spain".

I've never met Franco, so I cannot judge. But I remember him as a man who:

Betrayed his oath as a Spanish general of the Republic.

Brought back the Moors to fight like semi-savages against the Catholic workers and peasants of his native land.

Brought in the legions of Hitler and Mussolini to bomb and ravage the countryside, to use this Spain that he loves so much as a guinea pig for the world war that was to come.

Executed thousands of Spanish Loyalists, Communists he called them, and I suppose they don't count in the sight of God.

Imprisoned hundreds of thousands of other Loyalists, men and women workers and peasants of his native land.

It's so easy to say that Franco would sacrifice anything for the welfare of Spain. What Spain does the archbishop mean?

The West Indian Isles of the Sea

THE diversified and intriguing "isles of the sea", lying off the coast of Florida and south therefrom for more than a thousand miles, known as the West Indies, are a world in themselves. They are inhabited by peoples as diverse and various as are the shapes and sizes of the isles. The islands have a total area of from 90,000 to 100,000 square miles, and one may sail 2,000 miles to go from the easternmost to the westernmost points, while the extreme distance from north to south is about 1,500 miles.

The West Indian isles form, for the most part, a continuous barrier between the Atlantic ocean and the Caribbean sea and Gulf of Mexico. The Gulf, in turn, is separated from the Caribbean by the long island of Cuba, which meets the jutting point of the Yucatan Peninsula on the mainland. The Gulf Stream passes out of the Gulf of Mexico by way of the Florida Channel in its northward course.

The plant life of the islands is rich and varied, due in part to plants' having been introduced from all parts of the globe. These continue to flourish in a wild or a cultivated state. The extensive forests produce delicious fruits and valuable woods.

The animals common to the West Indies include such interesting birds of tropic climes as the trogon, sugarbird, chatterer, parrots, and hummingbirds. In many of the island groups, however, land animals are rare. They include wild pigs and dogs, affording "good hunting" to those who follow the steps of Nimrod. There are smaller game in the shape of armadillos, opossum, muskrats, raccoons. There are plenty of snakes, lizards, scorpions, tarantulas and centipedes. As goats abound, many of the islands afford idyllic homes, particularly as the climate rivals that of California, for one who relishes the milk of these creatures. (Proverbs 27: 27) Perhaps, after earth's

present difficulties are once settled, a person having such predilection will be found making his way to one of these islands with a companion of his choice, envisioning a numerous progeny, all faring sumptuously every day on goat's milk. It is said that in these islands sheep are kept for the sake of their flesh alone, as the climate is not adapted for wool-growing.

The islands and groups of islands that make up the West Indies have in some instances more than one name, but the classification that is usually followed is this: To the north lie the Bahamas, rising above the waters of the Atlantic from the Great Bahama bank. Directly south of these numerous and sandy isles comes Cuba, with Jamaica to the south of it, while to the east of these two large islands lie Hispaniola, Puerto Rico and the Virgin island group. Then, extending southward in a semicircle come the Caribbee islands, called the Antilles proper, divided into two groups called the Leeward and Windward islands by the island of St. Lucia. Trinidad lies close to the coast of South America, while farther west, and also not far from the mainland, lie the Dutch West Indian islands of Curacao, Bonaire, and Aruba.

Prehistoric Races

As the history of the islands extends back less than 500 years, the designation "prehistoric" does not denote any necessarily great antiquity. The people that lived on the islands before their discovery by European explorers were Indians. One group, the Arawaks, had apparently made their way from the South American mainland through the entire island chain, including the Bahamas. Later came the warlike Caribs (whence the name of the Caribbean sea) and ousted the less aggressive Arawaks, at least from many of the islands. In the

Bahamas the people called themselves Yucayos, the chief tribe of Cuba being called Ciboneys; all being branches of the American Indian race. The larger islands were thickly populated by these Indians. They had acquired well-developed arts, the Arawaks being devoted chiefly to agriculture, while the Caribs depended largely upon fishing and fighting. The former inhabited the Bahamas and the larger islands, while the Caribs lived mainly in what are now known as the Lesser Antilles. The Caribs had the inconsiderate custom of taking the Arawak women as wives, when they could get away with them. As a result, some of the islands had an arrangement of so-called dual-tongued family life, the women speaking Arawak, and the men and the older boys speaking Carib. The boys accompanied their fathers on their venturesome voyages to other islands as well as on their fishing tours.

Tobacco Religion and Cotton Saints

The religion of the early peoples of the West Indies had its roots in a land of nature worship. The sky and the rain, and other natural phenomena, were associated with various deities, and these were propitiated with offerings of one kind or another. The supposed spirits of ancestors and of trees were also objects of common worship, and were manifestations of demonism, still rampant in the islands, now in the form of voodooism. Most of the idols were fetishes, called *zemi*. This word seems to have been used to designate not only the god itself but also images of wood and of cotton and charms and ceremonial paintings.

The tobacco plant had a religious significance among these Island Indians. It was called *cohoba* or *cogioba*, and the smoke of the leaves was inhaled through tubes called *tabaco*, which name is now given to the plant. The smoke was inhaled at important religious ceremonies and the officiating priest continued to inhale until he was in a comatose state and experienced visions. These visions

were accepted as messages or revelations from the gods or *zemi*.

When Columbus arrived upon the scene the islands were well peopled and for the most part the Indians were not warlike. They received the newcomers with reverence, impressed by the size of the ships and the unwonted fairness of the white-complexioned visitors. Columbus called the islands the Indies, thinking he had found what he had sought, a new route to India. He little realized that he would have to travel a good many times the distance he had come to reach his objective. Only after his death was that toilsome journey made by others.

After Columbus had made his report, and all Europe had been stirred by the news, the name of Antilles became associated with the islands, under the supposition that he had reached the fabled country of Antilla, which was believed to lie far to the west of the Azores. Others associated the name with a large island which was supposed to have sunk beneath the Atlantic. As a matter of scientific investigation the islands are believed for the most part to be the summits of submerged mountain ranges. Columbus found the climate to be agreeable, the extreme heat being greatly moderated by steady winds. The nights still are cool and refreshing. Snow is unknown, and only an occasional frost. The seasons are a short, wet spring, followed by a brief dry period with the thermometer at about 80°. Then the heat increases until September, after which start the great rainfalls of the year, often accompanied by destructive hurricanes. The dry season begins in December and lasts until April, but is relieved by occasional showers.

After his first discovery Columbus made several more, finding most of the larger islands and ultimately reaching the coast of South America and Central America. Spain quickly saw the importance of the discovery and was not slow in turning it to account. Settlements

were made on all of the main islands and many of the smaller ones. The natives were reduced to slavery, being distributed, with their lands, among the conquistadores that came from across the sea. But do not think that the beneficent and religious Spaniards failed to give the Indians something in return for their freedom and their lands. Oh no! They brought them "religion". True, the Indians already had "their own religion", but they had better accept the Spanish variety or else—. The Indians were no match for the "civilized" Spaniards with their religion and their guns and other means of converting the heathen. As a "master race" the Spanish newcomers must have labor performed for them by others, and the Indians were it, as long as they lasted under the grueling bondage.

Driven to desperation by their oppressors, the Indians took up what arms they could against their masters, with the result that they (the Indians) were practically exterminated. Many sought escape by suicide rather than perish in the mines or endure the indignities heaped upon them by the intruders. The native peoples in a short time almost ceased to exist.

With the blessing of the pope, Spain tried to hold on to her vast "possessions" in the newly discovered hemisphere. But the British and the Dutch could not see it that way. The pope might "give" half the world to Spain, which gift, after all, cost him nothing, but he could not quite blame Britain and the Netherlands for feeling slighted. At any rate, British and Dutch seamen came around to take a look to see what they could see, and get. With such an abundant source of wealth there should be enough to go 'round.

French and Danish seamen also came to see if they could not get some of the almost fabulous wealth of the new lands, and soon there was a dandy free-for-all, everybody seeing what he could get. Of course, they did not consult the Indians about it.

The English began colonization in the West Indies by establishing a settlement on the little island of St. Christopher (now known also as St. Kitts). It was only 23 by 5 miles, but it was a start. Other settlements followed rapidly, on St. Eustatius, Barbados, Tobago, and St. Croix (all in that same year, in fact). By 1713 Britain had so well established herself in the West Indies that the Treaty of Utrecht recognized her claim to all of the Bahamas, the Caymans, the Caicos and the Turk islands, as well as Jamaica and several other islands. The agricultural possibilities of these islands were one of England's main concerns, and the results were highly profitable.

The French Get Busy

In the same year in which England began to colonize in the West Indies the French West India Company was incorporated and a settlement was made on the same island on which the British had made their start. Both were driven out by the Spaniards in 1630, but not to stay.

It was about this time that the buccaneers, Dutch smugglers and British and French pirates began to carry on their activities in the seas surrounding the West Indies, doing considerable damage to more legitimate traders. Their exploits make a colorful chapter in the history of these islands, a chapter which was not completely closed until the early years of the nineteenth century.

The Advent of Sugar-Growing

Sugar cane began to be grown in the West Indies in 1640 and brought a marvelous prosperity to the islands. Crowds of adventurers were drawn to the islands and in Barbados alone 50,000 British subjects are said to have arrived in one year about this time.

For many years the British government used the islands as penal settlements, employing the prisoners on the plantations. The Portuguese were the first to import Negro slaves, and their example was quickly followed in other

West Indian colonies. The slave traffic continued for about three centuries.

In 1660 the French and English tried to come to some decision about a division of the islands, and did come to some agreement. But the continued wars of Europe variously affected the fortunes of the islands, so that they frequently changed hands. The aboriginal inhabitants were in time segregated in specific localities.

The cane-sugar prosperity could not last forever, and was faced, after a time, with the beet-sugar industry of Europe. Sugar, nevertheless, continued to be the mainstay of many of these islands, particularly of Cuba.

Abolition of Slavery

In time the Negro and mulatto population of the French, British, Dutch and Danish islands became so numerous that it was no longer possible to keep them under control as slaves. There were repeated revolts, particularly in Haiti, where at last the white population was almost wiped out. The British freed all slaves in their West Indian possession in 1838, and the French and Danes did the same ten years later. Abolition came more slowly in the Dutch and Spanish colonies. The Dutch freed their slaves in 1873, while the Spanish held on to theirs until 1886. Emancipation was not an unmixed blessing. There was a drop in economic prosperity in islands where the freed slaves became dominant, and it cannot be said that political and social conditions improved even for the emancipated.

The West Indian islands have undergone a great change in the few hundred years of European occupation. The Indians have all but disappeared. Only on St. Vincent and Dominica are there any considerable numbers left, and even these are of mixed blood. In Cuba and Puerto Rico the whites predominate, constituting about three-fourths of the total population. In all the other islands the colored race of African descent greatly

outnumbers the whites and Indians. With the exceptions mentioned the West Indies are practically a racial extension of Africa. In Trinidad there are, interestingly, many East Indians, brought from the other side of the world, and constituting almost a third of the total population. These Orientals are now where Columbus expected to find them some four hundred years ago. In the Dutch West Indies and in the Bahamas the proportion of Negroes is not quite as high as in the other islands.

The Bahama Islands

Having completed this rather general survey of the West Indies, a more particular consideration is given to the various islands comprising the archipelago.

Closest to the North American mainland lie the Bahamas, whose chief distinction in the minds of many is the fact that the former King Edward of England, now duke of Windsor, with his fair lady, has for a number of years lived here. He is the governor of this group of islands, with his capital at Nassau, on the isle of New Providence. The Bahamas are also noted for the fact that Columbus' first landing place in the new World was, it is believed, on the small island now ingloriously called "Watling Island", though Columbus gave it the more euphonious name of San Salvador. He appears to have been quite religious, in harmony with the custom of the times.

The Bahama islands were formerly called the Lucavos, because inhabited by a native tribe by that name. They called the island on which Columbus landed Guanahani. The Indians were, as a result of the Spanish merchandise in the souls of men, removed to work in mines elsewhere, and the islands were left depopulated.

The Bahamas stretch over a distance of some 780 miles, but the total area is only about 4,400 square miles. The islands are believed to be simply piles of wind-blown sand and coral shell, and at one time they extended over an area

greater than that of the island of Cuba. Much of the land has sunk beneath the ocean and constitutes what is known as the Little and the Great Bahama banks. There are but three channels for the passage of ships.

The Bahamas were deserted and uninhabited until 1629, when the English started a settlement on New Providence. They were later expelled by the Spanish, but came back. Thrown out once more, they again returned, this time to stay. Tories from the American colonies came to the island at the time of the Revolution, bringing their slaves with them. For a short time during the Revolution the Americans held the island of New Providence. Cuba also had it for a few months, but the English finally became the acknowledged owners.

Today the islands seem remote from modern times, and, due to the war, even Nassau, popular as a resort, is not what it can be with the help of tourists. Many of the islands are seldom visited by outsiders, and the natives see little of movies, electric lights, and other modern inventions. Their only contact with the world is by means of small mail boats that make periodic calls.

The big business of the Bahamas is sponge-fishing. The sponges are often of great size. Other products are sisal, lumber, tomatoes and shells.

The total population is around 70,000, of which 12,500 live in Nassau. Some of the islands are sparsely settled. Villages lie peacefully in the all but tropic sun. Ruins of old mansions tell of a more active past. Sugar was once exported in quantities, but now salt has taken the place as a product of many of the islands. The sea, flooding the marshes, yields large quantities for shipment to all the world.

Schools in the Bahamas are maintained by the government and the church, keeping the inhabitants religious.

The islands at the southern end of this archipelago are called the Turk islands.

These and Caicos islands are under the same administration as Jamaica, just on the other side of Cuba. But you can't skip Cuba that way.

Cuba is the largest and for many reasons the most beautiful of the West Indian islands, and is called "The Pearl of the Antilles". It merits the distinction in many ways, having a delightful climate and unrivaled scenic beauties, besides abundant natural resources.

Because of its importance a separate article will be devoted to a description and study of its outstanding features. So we pass on to Jamaica, another of the British West Indies. The name of the island is derived from a native Indian word "Haymaca", meaning "island of fountains" or "well-watered". Its length is 144 miles, and breadth 49 miles, at the extremes. The area is 4,540 square miles.

On the eastern end of the islands are the Blue mountains, the highest peak being 7,388 feet. While the island is largely a plateau, frequent depressions are found having areas of hundreds of square miles each, while some are comparatively small and are called "cockpits". It is thought that these depressions are the result of the action of the elements, but how the immense areas of land could have been thus removed is difficult to see. There are no rivers which might have carried off the soil or worn away the ground. Yet in the limestone regions there are interesting caverns of considerable size and beauty, and often these contain Indian relics. There are places of considerable scenic beauty.

From Jamaica come such desirable products as sugar, oranges, ginger, lime juice, tamarinds, nutmegs, dyewoods and cabinet woods; and the less desirable products of cacao, coffee, tobacco, and rum. Bananas also are exported in great quantities. Much of the produce of Jamaica is exported to various parts of the United Kingdom.

The inhabitants are chiefly Negroes. They are dependable and industrious.

There is but a small white population. They constitute but 1½ percent of the total. There are likewise some Chinese and East Indians. The total is now about a million.

In 1935 a hurricane swept the island, which uprooted 2,000,000 banana trees bearing ripening crops.

Jamaica has had considerable labor trouble in recent years. The workers are seriously underpaid and generally undernourished. Hence demonstrations included the stopping of bread vans by the strikers and distributing the bread gratis among the strikers and their families. The government resorted to force in putting down the uprising. No sooner was one strike settled than another would begin. The authorities did not show more wisdom in handling this situation than they did in suppressing the message of Jehovah's witnesses in the island, or rather, attempting to do so by denying the importation of the Society's literature.

Market-Day at Kingston

Queen Street, Kingston, is the center of Jamaica's market-day activities. Dark-skinned farmers from many miles around start the day before and all converge upon the town, traveling along the not too modern roads by various means, carrying their wares upon donkeys or in small trucks, if they are so fortunate as to have the latter. Bringing mangoes, chochos, fruits, cocoa beans, and ginger, they come to the Saturday sale with a holiday air, and are glad when, at the close of the day, they can return with an honest dollar earned.

Special instruction at the schools is provided for agriculture, as there are a million acres of land under cultivation, although of this total only about one-fifth is in tillage. Stock-raising is important. Formerly the island was occupied by large plantations; but when slavery was prohibited large numbers of landowners abandoned the island.

At the time of the slave trade Port

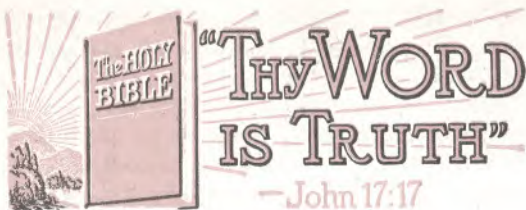
Royal, Jamaica, was a kind of center for slave distribution to various parts of the West Indies and the mainland. Port Royal was once a town of great wealth and importance, but a series of catastrophes accomplished its ruin. An earthquake swallowed up a great part of the city in 1692, the land sliding into the sea. Hurricanes in 1712 and 1722, and a great fire in 1815, destroyed what was left of the original town.

Education and Religion

There were 664 public elementary schools in Jamaica in 1939, with a total enrollment of 163,732 pupils. Government training colleges, four in number, provide for the training of teachers. There are a number of secondary and industrial schools supported by the state or endowed.

The Church of England hold on Jamaica has been waning in the last seventy years. It has now long been "disestablished and disendowed". It is to be feared, however, that religious totalitarianism under the subtle lead of the Jesuits has gained ground in Jamaica. The measures taken against Jehovah's witnesses are an indication of this. Satan, who is 'the god of this world setup' (2 Corinthians 4: 4), is out to extinguish the light of truth, and the activities of Jehovah's witnesses are most distasteful to him and his. Proscription, prohibition of freedom of speech and press, and the ban, have been and are the favorite instruments of those who have the spirit of the Devil. These have been put into effect in Jamaica, a part of the great "free" British Commonwealth. Why are those who professedly stand for freedom so deathly afraid of the publication of the truth? Why do they think they can hoodwink the people by sitting on the safety valve? Do they not realize that damming up the river of truth only causes its waters to rise and increase in power? It is so with the truth of Jehovah's kingdom. The work in Ja-

(Continued on page 18)



The Tree of Life

THE first book of the Bible mentions three classes of fruit-bearing trees in the garden of Eden, to wit: (1) "every tree that is pleasant to the sight, and good for food"; (2) "the tree of life also in the midst of the garden"; and (3) "the tree of knowledge of good and evil". (See Genesis 2:9.)

God told His creature Adam that he might eat of all the trees that were good for him. "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." —Genesis 2:15-17, *Am. Stan. Ver.*

There is no evidence that Adam knew anything about the tree of life that was in the midst of Eden. On the contrary, he must have been ignorant of it, because there was no specific command given to him concerning it. Lucifer, as the officer or invisible overseer who was clothed with the power of death and entrusted with the high office of "covering cherub", would, of course, know all about the tree of life. The fact that God gave Adam command about other trees in the garden and said nothing about the tree of life is evidence that man knew nothing about this tree. The eating of the tree of knowledge of good and evil would, doubtless, open the way so that Adam would shortly know about the tree of life. That Adam had had no opportunity to eat of the tree of life and that he must therefore

have been in ignorance of it until immediately before being expelled from Eden is proved by what took place just after he and his wife Eve sinned by eating of the forbidden fruit.

God summoned the guilty parties before Him. Upon a full hearing of the fact, God pronounced judgment against the woman and against the man and against the serpent which the traitor Lucifer had employed to deceive Eve. The final judgment against Lucifer, who now became Satan the Devil, is set forth in Ezekiel's prophecy, and it provides that in due time he should be destroyed and never be again. (Ezekiel 28:13-19) After the pronouncing of judgment against man God addressed someone else then and there present, and it seems almost certain that He was speaking to His only-begotten Son, the Word, or Logos, who later became Jesus. Genesis 3:22 reads: "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." To be particularly marked here are the words of Jehovah: "Man is become as one of us, to know good and evil."

Knowing the situation was critical, God seemingly acted at once, before man had an opportunity to get to the tree of life and eat of it, and even before unfaithful Lucifer had time to inform man of the location of the tree. Jehovah's words to the Logos were cut short; the sentence seemingly stops in the middle without being finished, to wit: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:—" According to this record God did not speak another word, but acted immediately. His action is recorded in the next sentence: "Therefore the LORD God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword

which turned every way, to keep the way of the tree of life."—Genesis 3:23, 24.

Doubtless it was God's purpose to permit man at some time to partake of the tree of life and live forever. Had man proved faithful under the test, that would have been his reward. Lucifer therefore caused man to fail in the test, caused him to fail to retain life, and caused him to bring upon himself and all his progeny the great sorrow and distress that have afflicted humankind down through the centuries.

Lucifer had manifested his unfaithfulness and treachery, and without doubt he intended to act as quickly as possible and lead sinner man to the tree of life and let him eat of that fruit. He knew God had given His word that the fruit of that tree was a fruit of life, and that if man should eat of it he would live and not die. Lucifer therefore reasoned that he would be able to prove to Adam and Eve that God was purposely deceiving them and keeping them ignorant and keeping them away from the opportunity for life; and that he, Lucifer, was telling them the truth and was bringing them a great blessing, and that hence he was entitled to be worshiped by them and by all their offspring.

Had Adam eaten of that fruit of the tree of life immediately he could not have been put to death by Jehovah himself, because God cannot be inconsistent. God had given His word that this was a tree of life; and for Him to permit man to eat of it and then put him to death would make void God's word, which is impossible for God to do. (Psalm 138:2; Isaiah 46:11; 55:11) Therefore, to keep His word inviolate and enforce His judgment against Adam, God at once expelled him from Eden and set a powerful officer on guard with a flaming sword turning in every direction, to keep man out of Eden and away from the tree of life.

Why did not God kill man forthwith? Other scriptures show that at that time man had not exercised his powers to

beget children. No children were born in Eden. Hence God permitted Adam to continue on earth 930 years, during which time he begat and brought forth his children. All of these have suffered from the baneful effects of sin, eventuating in death; but God knew that some of Adam's descendants would have a love for righteousness and would place themselves on Jehovah's side and prove that He can put men on earth who by God's grace would keep their integrity unto Jehovah God and prove the Devil a liar. This would be for the vindication of God's name, upon which name Satan the Devil had brought great reproach.

Adam was sentenced to death. This sentence was enforced against him by compelling him to eat of the fruits of the earth outside of Eden, which eating gradually resulted in his death. Within that period of 930 years his children were brought forth. While these were not formally sentenced to death, they were all born sinners. The imperfect Adam, undergoing the death sentence, could not beget perfect children. Hence it is written at Psalm 51:5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." To the same effect is the apostle's statement in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus are seen the terrible and far-reaching effects of this rebellion. It has brought all the suffering and sorrow, sickness and death, wars, famine and pestilences, to which humankind have been heir during almost sixty centuries. The very first son that Adam had turned out a murderer, and Lucifer, alias Satan, induced him to commit the murder; therefore Lucifer was a party to the crime. Lucifer is guilty of every murder that has ever been committed on this earth, and was an inducing cause of man's failure to prove worthy of the privilege of eating of the tree of life in the garden of Eden.

The West Indian Isles of the Sea

(Continued from page 15)

maica of those who stand for the heavenly rule is not stopped and can not be stopped. True the Witnesses are prohibited from importing literature to carry on their work. They cannot even import Bibles! And what is the result? They make more diligent use of those they have and go everywhere preaching the word, even though deprived of the privilege of doing so with the aid of the printed page. Even the children, and not a few, are publishing the truth, talking like real grownups with all seriousness and understanding about the things of the kingdom of God. This educational work is progressing in spite of the efforts of religion to suppress it.

Religion has a considerable hold on the island. Many of the primary schools are under the control of religious organization. There are 118 government schools, to compare with 193 Church of England schools, 111 Baptist, 74 Methodist, 57 Moravian, and 126 of other denominations. The religious schools receive government subsidies.

Trinidad

Because Trinidad, at the southern end of the Caribbean, occupies almost as large a part in the British West Indies as does Jamaica, it is considered next, bypassing for the present the larger islands in the immediate vicinity. The population of Trinidad, together with its dependency, the island of Tobago, is 500,000. It is about 50 miles by 35 miles in size, having an area of 1,862 square miles. It is therefore considerably less than half the size of Jamaica. The land is mainly level, though there are some hills at the north and south ends of the island. It is practically a continuation of the mainland of South America, and the gulf between the island and the continent is comparatively shallow. Trinidad has several "mud volcanoes", and it is unique for its asphalt-producing "Pitch Lake", which is located about 40 miles

southeast of the capital, Port of Spain. It is about three miles in circumference; and the surface is sufficiently firm to permit one to walk upon it, although when the sun shines upon it footprints will be left in the pitch or asphalt. Pitch is continually dug from the surface, and the holes or depressions thus formed always fill up again, from subterranean pressure. The lake has been worked for many years, but always continues supplying more asphalt.

Near the capital in the opposite direction is the great Maracas falls, twice as high as the Niagara, and a striking feature of the scenery.

Trinidad has in recent years become an oil-producing country, which fact has contributed greatly to its prosperity. The estimated production in 1940 was 20,300,000 barrels of oil and benzol. A large part of this is refined on the island itself.

Trinidad is productive of many tropical fruits and woods. Cacao and sugar are staples, but Trinidad is not a one-crop country, and has therefore suffered less from depressions than some of the other West Indian islands. It is likewise free from the hurricanes that frequently cause havoc in the neighboring islands. John Paul Jones was once stranded on Tobagos. This island is likewise believed to have been the one that is described in the adventures of Robinson Crusoe.

The population of Trinidad is quite a mixture both as to race and as to language. One-third of the inhabitants are from the East Indian islands, on the other side of the world. For the rest, the majority are Negroes or mulattoes, with a relatively small number of whites, made up of descendants of the British, Spanish, French and Portuguese settlers. English is spoken in the towns, but in the country districts a sort of French is spoken. There is also a variety of religions, and in the monetary field there is further diversity, for the government keeps its accounts in English money, while the people generally use United

States currency. English money, however, is legal tender.

The schools are maintained, for the most part, by the various religious sects, both Catholic and Protestant, and receive state aid. (A somewhat similar scheme appears to be the Hierarchy objective in the United States.)

While Trinidad is a part of the British Commonwealth, it does not appear to be overly democratic, and probably never made a pretense of being such. During 1943 some of Jehovah's witnesses were prosecuted for having Watchtower publications in their possession, and one of them was fined \$240 with the alternative of spending four months in gaol (jail to you). The witness went to the gaol and continued his witnessing there, for to those who are free in Christ "stone walls do not a prison make, nor iron bars a cage".

Windward and Leeward Isles

Those who desire to stop in Trinidad longer may avail themselves of the encyclopedias. This brief stop will have to suffice for the present purpose. The remaining British West Indies are next in order. They are mainly the Windward and the Leeward islands of the Lesser Antilles. Most of these belong to Great Britain, with the exception of a few small islands, held by the United States and the Netherlands and some minor French possessions, which include the island of Martinique, recently much in the news, being the location of a French naval base. The Netherlands also has some islands along the coast of Venezuela, farther west, but these will be considered later.

The British West Indies are intriguing climes, having an English aspect, yet being peopled by a race composed of dark-skinned members. These islands have lovely little towns laid in sunny and verdure-clad hills, surrounded or bordered by the blue of the ocean. There are luscious fruits and gorgeous flowers and marvelous scenery. And some day,

when the curse of sin and death are effaced from the earth, these isles will literally carry out the prophecy of Isaiah (42:10), "Sing unto the Lord a new song, . . . the isles, and the inhabitants thereof." The symbolic fulfillment is now true of those who, though they be scattered, are united in the praise of Jehovah.

Among the Lesser Antilles are some places with historic associations of interest to others besides those directly involved. The British island of Barbados, farthest east of the island chain, is the only foreign country ever visited by George Washington (of whom you may have heard). It was at the little island of St. Eustatius that the U.S. flag received the first foreign salute, in November, 1776, when the Baltimore privateer Andrew Doria, stopped there. Alexander Hamilton, aristocrat among the American Revolution statesmen, was born on the little island of Nevis, in the city of Charles Town, January 11, 1757. Of him it is said that "he left as deep a mark on our political institutions as any other statesman America has produced". Another West Indian of renown was the empress Josephine, almost as well known as her noted husband Napoleon. She was born at Trois Islets, Martinique, and was a widow when she met Napoleon. When he became emperor, in 1804, she was crowned with him. (See the WATCHTOWER publication *Government*, page 68.)

In some of the islands the styles of more than a century ago still persist, the women wearing voluminous skirts, caught up to reveal equally voluminous petticoats, well-starched. These costumes are adapted from those worn by the empress Josephine, and are worn by white and black alike.

Diamond Rock, a little islet jutting out from the blue of the ocean like a rounded haystack, was officially listed as one of Britain's men-o'-war in 1803. It had been used by gallant British as a base of operations, against Martinique.

The island of Guadeloupe, which now belongs to France, was discovered by Columbus on his second trip. It was here that he first saw the Carib Indians, who inhabited most of these smaller islands. They are now living in a reservation on the island of Dominica, a remnant few in number.

Government

As far as the British islands in the Leewards and Windwards are concerned, they are absolutely under the control of the British colonial office. The official members of the councils predominate and the unofficial members are nominated by the crown. In Barbados (as in the Bahamas and Jamaica) there is a measure of self-government. The laws in the colonies are English, local statutes meeting local needs. Each governor, appointed by the crown, acts under the advice of a privy council. Until 1940 only Jamaica, Barbados and St. Lucia were fortified, but since the Anglo-United States agreement of September of that year American air and naval bases have been established in the Bahamas, Jamaica, St. Lucia, Antigua, and Trinidad.

Sugar cane is grown extensively in the British West Indies, except in the Bahamas. In Trinidad and the Windward islands cocoa is of greater importance. Spices are also grown in considerable quantity. All contribute to prosperity. The tourist trade which has been an important factor in the economy of these West Indian islands has been practically at a standstill since the war. The islands, all taken together, are not self-supporting, with all their abundance. There are many things important in modern life which they do not produce. This drives home the fact that no part of the earth is self-sufficient, and that the true basis of earthly happiness and prosperity is not competition, but co-operation. The West Indies import nearly all needed manufactured goods.

British and American Virgin Islands

There is no need to tarry long in the Virgin islands. Columbus named them, but not in honor of Mary. He had in mind Ursula and her companions, a company of religious women honored by Catholics. Many of the Virgin islands are so small that they remain uninhabited. Those that are inhabited are of healthful climate. The British Virgin islands are now of secondary importance. Those held by the United States are important because they furnish desirable harbor facilities in connection with the defense of the approaches to the Panama canal. St. Thomas, at Charlotte Amalie, has a fine harbor, nearly midway between New York and the Panama canal. The Virgin islands of the U. S. formerly belonged to Denmark, from which they were bought at the then unheard-of price of \$25,000,000. They include St. Thomas, St. Croix and St. John and about fifty small mostly uninhabited islets. The area of the three larger islands is but 133 square miles, and the population is 25,000, speaking the English language. Education, as in the United States, is compulsory. Rum is produced on a large scale, the government having established a rum distillery backed by 5,000 acres of sugar cane and two sugar mills. The natives were given citizenship in 1927, and under the organic act of June 22, 1936, all who can read and write English may vote. So much for the insignificant and important Virgin islands.

The Netherlands West Indies

Although Germany dominates the Netherlands for the time being, the flag of the Netherlands still flies over the territory of Curacao, which consists of three Windward islands lying close to the Venezuelan coast, and three of the Leewards, Saba, St. Martin (half of which is French), and St. Eustatius. These islands are ruled through governors with their advisory councils, much as are the English Indies, but with more of democracy's forms and freedoms.

Curacao is the most important of these Dutch possessions, and handles a large part of the products of Venezuela with its large exports of oil, refined on Curacao. Before the discovery of the oil Curacao's main export was an orange-flavored liqueur much in demand.

Curacao colony consists of Curacao itself, 210 square miles of island, Bonaire, 95 square miles, Aruba, 69 square miles, St. Martin (southern), 17 square miles, Saint Eustatius, 7 square miles, and Saba, 5 square miles; with a total population of 90,870. The capital is Willemstadt, and has one of the best harbors in the West Indies. The subsidiary islands are governed by representatives of the governor of the colony. Exports from the colony run into hundreds of millions of "guilders" (worth about 40c each in American money). The refinery on Aruba has a capacity of well over 250,000 barrels of crude oil daily, and employs 5,000 workers.

The French

The French possessions in the West Indies have shrunk to a small part of their former extent. They include a portion of St. Martin, the Guadeloupe group, Martinique, and a few small islands.

The Guadeloupe islands have a total area of 688 square miles, and a population of well over 300,000. The area of Martinique is 385 square miles; population, 234,695.

And now, having tarried in these smaller isles long enough, it will be of interest to make a brief stop in Hispaniola. This island is the second-largest of the Greater Antilles. Haiti occupies the western third of the island, and the Dominican republic the eastern two-thirds. The population is chiefly Negro, the rest being mulattoes descended from former French settlers. These, together with the 3,000 white foreigners, number about 3,000,000. Roman Catholic is the state religion, and the clergy are French,

which is the official language of the country, although a dialect, French Creole, is spoken by most of the people. In about a thousand schools a hundred thousand pupils receive their education.

The most important crop is coffee. There is an increasing production of cotton, sugar and logwood. Sisal (for ropes), tobacco, tropical fruits and nuts are also gaining ground as sources of wealth.

It was Columbus that called the island La Espaniola (Little Spain), of which Hispaniola is a corruption. A settlement was begun on the island and the Indians were slaughtered or worked to death in quest of gold. Within twenty years from 1492 Negro slaves were imported. When the Spanish went to the mainland they left the island deserted. Not long after, the French and English buccaneers settled on Tortuga, a near-by smaller island, but came to Hispaniola a little later and the part they occupied was ceded to France. The efforts of the French resulted in the establishment of the prosperous colony of St. Dominique. Irrigation, and, unfortunately, slavery, contributed to its progress. Sugar, cotton, coffee and indigo were raised. Descendants of slaves and their white masters, i. e., mulattoes, gained freedom and many became property owners. They gained political rights in 1789 and fierce struggles between them and the whites resulted. On January 1, 1804, Haiti won its independence from France. The first governor, Dessalines, massacred all the whites. He then crowned himself emperor, but was assassinated after a reign of but two years. He was a bad actor, and his successor was, if anything, worse. He made himself king, Christophe Henry the First. But he accomplished some remarkable things, among them the building of a stupendous palace on the top of a mountain, so amazing an undertaking that the mystery of its construction almost equals that of the pyramids.

The Citadel La Ferriere

Those who have seen the citadel La Ferriere wonder how the builders ever succeeded in carrying the great stones up the rugged trail to the brow of the precipitous heights upon which it is built. Christophe was the opposite of the meek and lowly one whose name constitutes part of his own. He ruled with despotic ferocity, and is reputed to have shot down any man who complained that the burden he was called upon to bear in the construction of La Ferriere was too heavy. The walls stand 150 feet high, rising often from a mountain steep many times their height. Within are tiers and corridors, the lower ones showing cells where prisoners were kept confined in such a way that they had to stand upright for days on end. Upon the parapets are guns, and even yet piles of cannon balls remain as a testimony to the military spirit of the illiterate ex-slave that had the structure built. If the Haitians suffered at the hands of their white masters, they suffered vastly greater woes under the domination of one of their own race. Christophe's sense of humor included such pranks as inviting those whom he suspected of opposing him to La Ferriere and taking them on a stroll through its vast corridors and halls, finally ending up on the top ramparts, from which he would suddenly push them down into the abyss below. It is believed there is still treasure hidden in La Ferriere's secret chambers. It is guarded by the government.

Port-au-Prince, the capital, is the site of the palace Sans Souci, also built by Christophe, and second in stupendousness only to the citadel. Yet Christophe's reign came to an end, and he was followed by a bewildering succession of "presidents", until the procession bearing the dismembered body of the last in line was overtaken by the occupying marines sent by the United States. Nineteen years of American occupation brought order out of chaos. There were

some charges that American job-holders were racketeering, that the Americans held most of the important offices, and generally did not even speak the language of the people. Inefficiency was also charged, and voices demanding the immediate withdrawal of the Americans were not wanting. Other Haitians would gladly have had the Americans stay. An article in *The Nation* of March 6, 1937, lists the beneficial results of American occupation as follows:

The American occupation did a poorer job here than in Santo Domingo. But the marines did accomplish certain things. They taught the Haitians the necessity of organization. They imbued them with a great concern for public hygiene and sanitation, though this work would be far more efficient today if the Haitians had been allowed a greater measure of collaboration in the days of American rule. They built some roads, not many, and demonstrated that good roads are the key to advancement in every phase of the national life. And they ordered well the public finances. But there the list of American achievements just about ends.

Already, since the Americans have withdrawn, the president of Haiti, Stenio Vincent, has breached the constitution and made himself a dictator, however conscientious. And so it goes.

This necessarily brief view of Haiti would not be complete without some reference to the widely prevalent voodooism. Those who have had opportunity to observe the weird practice, if only in part, are slow to assert that there is "nothing to it". On the contrary, they are convinced that there are malevolent hidden powers connected with it. These hidden powers are readily identified with the demons which, under various guises, are found active in connection with religions old and new the world over. Through voodooism the native black priests exercise a fiendish mastery of the people of the island. This despotism employs every primitive device at its command to exalt itself, and flourishes in Haiti today as it does in Africa,

where it has been practiced for thousands of years.

Santo Domingo Next

To the east of Haiti lies Santo Domingo, the first land in the New World to open its borders to refugees from war-torn Europe. A colony of such refugees was established on the shores of Sosua bay in 1940, and is now functioning as a farm settlement of 450 residents, and 25,000 acres, subject to increase.

The city of Santo Domingo, now called Ciudad Trujillo, was built by Columbus' brother Bartolome. It was the first European settlement in the newly discovered hemisphere, and had the first cathedral and university there. The capital, almost completely destroyed by a hurricane in 1930, was rebuilt by Trujillo. The ruins of the Palace of Diego, son of Columbus, and the first Spanish governor, still remain. The people of Santo Domingo are a racial mixture of European, Indian and Negro blood. They number 1,656,000, speak Spanish, and are nominally Roman Catholic. The area of the country is 19,325 square miles, twice the size of Vermont.

Sugar is the principal export and represents more than half of the productive wealth of the Dominican republic. The growing of rice, corn, bananas, mangoes, coffee, and guavas is also fostered. Many of the large estates have been broken up into individual farms, resulting in greater general prosperity.

In 1936 a considerable number of Haitians had moved into Santo Domingo territory, seeking employment. In a concerted uprising against them around 12,000 were massacred, men, women, and children. Their bodies were burned or thrown to the sharks. The news of the atrocity caused widespread indignation, and the Dominican republic at length agreed to indemnify the Haitians in the sum of \$750,000. Just \$62.50 for each person massacred!

On to Puerto Rico

Fourth-largest of the Greater Antilles, Puerto Rico boasts an area of but 3,435 square miles. It was discovered by Columbus in 1493. Ponce de Leon conquered the inhabitants in 1509-1511. It was subject to Spanish misrule until Major General Miles took it over in the Spanish-American War and Spain ceded it to the United States by treaty in 1898. It has been administered by the United States since under a special act which also granted American citizenship to the inhabitants, and, to the men, suffrage. The governor is appointed by the president of the United States, as are five justices of the Puerto Rican Supreme Court. The island has a resident commissioner at Washington, who has a voice in the House of Representatives, but no vote. He is elected for four years. The Puerto Rican Senate and House are elected by the people.

The soil of the island is very fertile, well-watered in the north, but irrigated in the south. Sugar, pineapples, oranges, grapefruit and coffee are among the chief exports. Cotton, linen, and silk manufactures are exported to the United States.

Puerto Ricans are doubtless better off now, in alliance with the United States, than when Spain controlled the fortunes of the island. But it is human to forget the benefits and to emphasize the disadvantages of any arrangement. There has been agitation for Puerto Rican independence. Uncle Sam seems indifferent on the subject, and is willing to let Puerto Rico shift for itself, but then it must expect to be treated as a foreign country and forego all the advantages it has enjoyed as a territory of the United States.

Puerto Rico has a mild climate, warm in summer, cool in winter, and is therefore attractive to tourists. In six years it had but seventeen days without sunshine. As a territorial possession of the United States, Puerto Rico requires no

passports from those who visit its shores from that quarter, and no immigration obstacles are put in their way. However, any who wish to remain for a relatively long period of time are required to fill out a blank indicating their citizenship. This blank is supplied by the steamship or air line when one purchases tickets. Puerto Rico uses United States money.

Since 1899 education has been free and compulsory in Puerto Rico. There are some 2,300 schools, with nearly 300,000 pupils. These are taught English as well as Spanish. Puerto Rico is credited with having the most up-to-date school system in all Latin America, one of the good things some Puerto Ricans are inclined to overlook. The Hierarchy of Rome would not appreciate it. Roman Catholicism is supposedly dominant in the island, perhaps as it is in the remainder of Latin America, where religion is not taken too seriously, although there are many who are of good-will toward God.

Puerto Rico has a population of 1,869,255, three-fourths white. Density of population exceeds that of all but two states of the United States. A third of the people live in the towns.

With this outpost of the United States in the West Indies this survey of these islands draws to a close. Generally one is reminded of the song, "Every prospect pleases, and only man is vile." Not that West Indians are more vile than other

people, but they too show their need of the cleansing that only the truth of God's Word can provide.

Knew Where to Look

◆ You have to hand it to the Federal Bureau of Investigation for knowing where to look for buzzards. At Salinas, Calif., they jumped a Buddhist temple and, along with a truckload of contraband, carried off three priests, one of whom, the "Reverend", or "Very Reverend", or "Most Reverend" Koyo Tamana turned out to be a former Tokyo chief of police. In the same town a laundry proprietor turned out to be a former high police official of Japan and a close friend of Emperor Hirohito's brother. All four of these birds got a free ride in the big black wagon.

Cornhusk Dolls

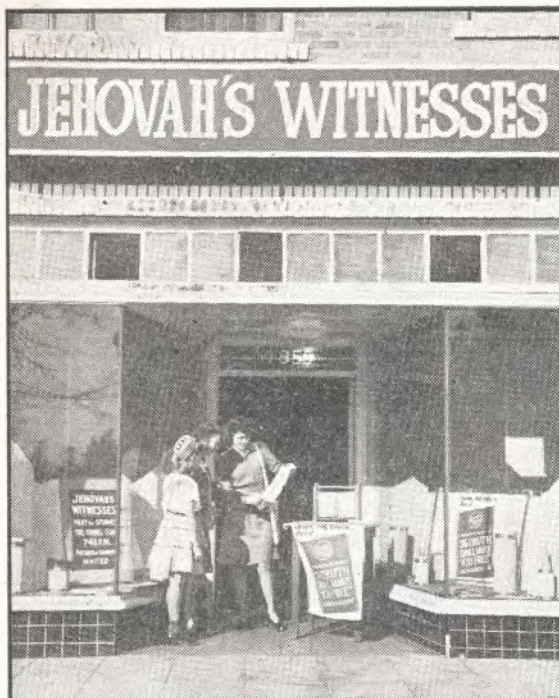
◆ Many Ohio women have found out how to make tiny dolls out of cornhusks, dyed and varnished, at a cost of about one cent each. Everything, including the full-skirted dress, the long veil, and the muff, is made of the husks. The only extra materials needed are a bit of string around the waist for a belt and a safety pin to fasten the doll to the lapel of a coat. Hundreds of the dolls have been sold; also wreaths and necklaces made from the same cheap and plentiful materials.

Magazine Witnessing in Beverly Hills, Calif.

BEVERLY HILLS, say Jehovah's witnesses of that town, is one of the most exclusive territories in America. (Witnesses elsewhere will conclude that it must be very exclusive indeed.) As it is very difficult to reach 'motion picture stars' and others at their homes, Jehovah's witnesses at Beverly Hills make a special effort to reach them in "street witnessing" and have met with considerable success. In the past year five wit-

nesses have in the magazine work left 4,339 magazines with residents of Beverly Hills and vicinity.

At the Kingdom Hall (scene 1) a worker is on hand every Saturday afternoon who finds it difficult to stand very long on the street corners in the regular magazine work. In the past month, working from the stand in front of the hall, she placed 288 magazines, 260 booklets, 12 bound books. The large sign (scene 2) is one of thirty publicizing the new book



"The Truth Shall Make You Free", in Beverly Hills and Los Angeles terri-

tories. Other views of street witnessing work appear in scenes 3, 4.

Jehovah's witnesses and the Catholic Church

RECENTLY two religious denominations made the front pages of the daily papers. In the case of the Jehovah's witnesses the Supreme Court of the United States reversed itself, giving Jehovah's witnesses the right to preach their faith without having to pay a license tax. Also those belonging to this sect do not have to salute the United States flag if they so decide. Pope Pius XII, in addressing 20,000 workers, found it necessary to deny "that propaganda was being circulated especially among workers, alleging that he wanted the war, supported and supplied money for its continuance".

The significant thing about these stories is that one sect, Jehovah's witnesses, has succeeded in forcing the Supreme Court to "return to American fundamentals of sovereignty of the people to choose their own speech and their own writings and worship God in a manner acceptable to the dictates of conscience and as directed by Almighty God".

In the matter of refusing to salute the flag, there too Jehovah's witnesses have a real case. We are all familiar with the codification of the rules of respect to the flag, by Congress, so as to allow the flag of the Roman Catholic Church to fly above the Stars and Stripes during Catholic church services on the ships of the navy of the United States. Which brings us to ask, By what right then have the American Legion and other public officials been allowed to interfere in the religious beliefs of school children when they refuse to salute the flag?

K. M. Landis II, in the *Chicago Sun*, says recently: "In many states, thanks to its [American Legion] zeal, the salute to the flag has been made compulsory for school children." We would rather side with Jehovah's witnesses than with Landis. Jehovah's witnesses "will not

render unto the state that which properly and solely belongs to Jehovah God. School boards, mobs and lower courts of the nations have advocated that Jehovah's witnesses 'render to Caesar the things which be Caesar's, and to Caesar the things which be God's'."

However, it now seems that the Supreme Court has agreed with Justice Blackstone of England and Judge Cooley of the United States, authorities for Anglo-American courts, to 'render to Caesar things which are Caesar's, and to God things which are God's'; which makes us very happy.

The significant thing about the "Pope" story is that his holiness must have heard that the Allies are about to win the war. Fearing Russia and the working peoples of the world in particular he is hastening by his speech to divorce himself from Nazism, which he supported openly during the civil war in Spain. He did so because he could not be assured of the future of the church under republican Spain.

His speech was calculated to win over to the church the working masses. But his action proved him otherwise. Franco will protect first the church property and wealth before the masses eat. He tells the workers, "Your salvation, beloved sons and daughters, does not lie in revolution. And it is against the genuine and sincere profession of Christianity to drift toward a revolution. . . ." But a man must eat, revolution or no revolution. "His Holiness" says "the whole complex structure of society is in need of adjustment and improvement. . . ." So do we. But not by installing a Fascist at the head of Spain. And what happened in Spain will happen in other countries where the Roman Catholic Hierarchy is strong. Austria undoubtedly will be the next country to bear the cross. Drew Pearson, in his story of December 1, 1942, points out that after Crown Prince Otto of Austria

(scion of one of the foremost Catholic royal families) was able to get the war department support for an Austrian legion, "since then the diplomatic corps has been buzzing with reports regarding a recent conference between the pope and Myron Taylor . . . This conference was followed by the emphatic statement by the Catholic archbishops and bishops of the United States calling for unlimited support of the war."

Even the United States of America had to buy his holiness' support for our war effort.—The Chicago *Pnyx*.

"Police Dogs with Horns"

♦ One spring morning recently, a lady in Salt Lake City called up the police and explained to them that there was a huge police dog with horns in her back yard. She did not know that police dogs do not come that way, but the police did, and they had to inform her, and a good many other anxious inquirers, that some three thousand deer from near-by canyons had rushed into the city, to nibble the buds on shrubbery and to eat some of the new grass which tastes so good to hungry deer. The inhabitants of the city varied in their reception. Some thought the deer were cute; others were offended at them. The police did what they could to save the deer from the humans, explaining to inquirers that it was the deer, not the humans, that were in danger.

An antelope isn't exactly a deer, but he is in the same family; and can he run! The "Wildlife" editor of the Portland *Sunday Oregonian* tells some interesting things about the pronghorn antelopes, and how they can get over the ground. The young of the species are born in the middle of May, and the fawning season rarely varies more than a day or so from year to year.

An antelope may be followed for hours and hours by men on horseback and by hounds without ever being caught. He seems to get a lot of fun out of keeping

about ten feet ahead of the hounds. If they put on a burst of speed he does the same; if they slack off he slacks off too.

Like some other creatures that depend on their speed for their lives, the pronghorn antelope has a rump patch that blazes as brightly as a mirror when danger is about. The resemblance is that of mica sparkling in sand, and may be seen by humans at a distance of ten miles. The rump patch when lit up serves to notify all antelopes in the vicinity to beware: those men with guns, horses and dogs are about.

The "Wildlife" editor traveled 1½ miles on a modern highway, racing one of these beautiful creatures at 44 miles an hour. The antelope was on rough ground alongside the highway, making twenty-foot jumps without any apparent effort. At length he concluded he did not wish to linger longer near this strange animal that was on the highway, so he put on a spurt, and leaped across the highway directly in front of the automobile. The editor says:

So swift was his flight that the wind made a finger tracery in the stiff hair that covered his arched neck. He leaned in the curving interception of his course as a bicycle would tilt and was gone, a dun shadow that swept across the desert with the swiftness of a falcon.

Gas from Water?

♦ The Carbondale (Ill.) *Free Press*, May 28, 1942, publishes a picture of the John Andrews (still living near McKeesport, Pa.) "who in 1916 demonstrated to navy officers a claimed method of transforming water into gasoline". "The government never has approached him further since the demonstration 26 years ago." The reason, of course, is that the Big Business boys that are interested in production and sale of gasoline would put on all the pressure that hundreds of millions of dollars in investments could think of to prevent any such blessing for mankind in general from becoming known.

Presenting "This Gospel of the Kingdom"

Gaining Emphasis in Speech

EMPHASIS is derived from the Greek word *emphainein*, which means "to show". Emphasis is force of expression, a special impressiveness or weight given to the utterance of words to throw the prominent and important elements of the sentence into bold relief, above all words of lesser importance. Thus by effective voice emphasis one "shows" to the listener the vitals, the key thought-words, of one's utterances. Through his ears the mind's eye of the hearer is enabled to discern clearly the speaker's thoughts. The word picture he receives has foreground, background, tone, shading, etc. Three principal elements or mechanics are employed by a speaker to secure the emphasis that "shows": pause, time, and stress.

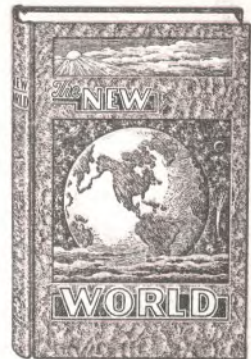
Strangely, a very powerful means of "oral" emphasis is silence; that is, pause. Pauses fall into two classes: dramatical and logical. Pauses that come before or after a word or group of words that the

speaker desires to emphasize may be said to be dramatical pauses. The pause before arouses curiosity and keeps the listener poised; the pause after gives a moment for reflection and allows the thought to penetrate, to "sink in" so to speak. Undoubtedly Elijah used pause for emphasis in uttering these significant words: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

Logical pauses would be those that mark off words, phrases or clauses in logical thought groups. The book of Proverbs, chapter 6, provides a good example: "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." In this particular instance the punctuation of the written

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word clearly indicates the place of a logical pause in the spoken word. However, grammatical punctuation is not always an accurate guide to follow.

Pauses may be misused by utilizing them at the wrong time, or using them too often, or not using them at all. Notice the perverted meaning conveyed by the misplaced pause (indicated by the last comma) in the following text: "The law of the LORD is perfect, converting the soul: the testimony of the LORD, is sure making wise the simple."—Psalm 19:7.

Some individuals have a "system" for the use of pauses. Words are uttered a few at a time in a jerky, choppy manner, without logical grouping, and comparable to a slow, puffing steam engine. Words come out, yes, but a puff at a time. No emphasis is expressed and the listener is given the task of determining the meaning that the speaker intended to convey, which he should have indicated by the proper use of the pause.

Pauses can be abused by ignoring them. The absence of such comes by speaking from memory; or, the speaker may be nervous and to him a pause is terrifying, so he pours out words continuously to hide his fright. In such cases good material is wasted because the speaker's profuse expression does not provide the necessary pauses for the audience to grasp the thought. As in music, rests or intervals must occur to show change in key or tempo; so in speaking, pauses are necessary for the same reason. Then, too, the audience, as well as the speaker, needs the rest or momentary pause. 1 Corinthians 14:7-9, *Moffatt*, is in support of this. "Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make out the air that is being played either on flute or on harp? If the trumpet sounds indistinct, who will get ready for the fray? Well, it is the same with yourselves. Unless your tongue

utters language that is readily understood, how can people make out what you say? You will be pouring words into the empty air!" His verbal flood will fail to give the sense, and hence he cannot cause his listeners to understand.

The pause gives freshness, clearness and poise to the spoken language. The pause indicates transition of thought, carries depth, gives the speaker and the listener time to think, and is in itself the result of clear thinking on the part of the speaker. It is the pause that refreshes. So, then, pause; but only when the pause serves a definite purpose in emphasis.

Time is the second element in the consideration of oral emphasis, and refers to the duration of utterance, not only of words, but groups of words and clauses that are contrasted one with another. To use *time* as a means of emphasizing would be to dwell upon matters of importance, thought-containing words that carry the principal idea, speaking slowly so that the listener has time to assimilate the information and follow the main line of thought.

Time in emphasizing should not be used indiscriminately. The same amount of time spent on every word shows a lack of discrimination and betrays the speaker's unfamiliarity with the material, and the delivery becomes monotonous.

Emotions and the state of the mind enter into the consideration of emphasis by time. Excitement, agitation or joyfulness would be expressed in speedy, accelerated and crisp utterances; whereas fatigue or grief would be indicated by slow, retarded, despondent speech. It would be illogical to believe that the messenger who informed Saul of the Philistine invasion uttered the warning cry, "Hurry back, the Philistines have made a raid upon the land," in a listless, dragging voice. That would be as incongruous as one's saying with exuberant animation, "Whew, am I tired!"

The third element involved in oral emphasis is *stress*. Stress is gained by

an increase or decrease in volume, yes, but not that alone. More important and effective in gaining stress is varying the pitch of the voice, not mere loudness. "Hit" key words by raising the voice above the average key. Oftentimes in such stress the voice goes up at the beginning of the word and ends the word on a note lower than normal. The use of stress keeps the audience awake and interested, and prevents the speech from becoming like a monotonous jungle chant.

To be effective, pause, time and stress cannot be disassociated or used individually. They are interrelated and directly dependent upon one another. To use one alone would be tantamount to walking

on one leg. One could conceivably ambulate on one leg, but one's progress would be uncertain, unsteady and tiresome. So in a discourse, if the speaker uses only one of the means of securing oral emphasis the speech will be handicapped. Do not cripple the discourse, but supply in proper amounts the three essentials for effective speech, that it may be vigorous and well balanced so far as emphasis is concerned. On the other hand, do not stumble into one of these pitfalls: over-emphasis, lack of emphasis, or misplaced emphasis. The first two bring monotony; the third distorts thought. Use moderation in all things.

Tatian and the *Diatessaron*

TATIAN, a noted Christian writer of the second century, although often referred to as a Syrian, was born in Assyria. The date of his birth and his early life's record are lost in obscurity. He was well educated for his time, and was also well read, referring in his writings to more than ninety classical authors. He appears to have been engaged in the activity of a traveling speaker, or strolling rhetorician, and in the course of his travels eventually came to Rome. It was at Rome that he came into contact with Christianity and heard Justin. (*Consolation* No. 642) From him and others he learned of Christian doctrine and it was not long until he wrote a defense of the Christians and their teachings, demonstrating the superiority of the truth over the speculations of the heathen philosophers of the Greek school. One of his works, *Apology for Christianity*, addressed to these Greek teachers, is preserved to this day, and in it he confessed his conversion to Christianity and strongly defended it. The M'Clintock and Strong's *Cyclopædia* sums up the trend of his argument as follows:

Stern and even harsh in his morality, he could recognize no truth in heathen philoso-

phy, and feel no sympathy, even though but of a scientific or aesthetical nature, with heathen life and culture. To him, as to his contemporary Christians, the belief in *one* God was of the highest moral significance. The loss of this faith, he taught, had exposed the soul of man to the rule of the dark powers of material nature, the daemons with whom polytheistic views originate. Its recovery delivers from servitude to the wandering daemons . . . Tatian defended the supermundane spirituality of the one God, the Creator and First Cause of all things, in whom, as the Great Source of being, all things, including matter, potentially existed at the first. At the beginning the Logos sprang into being as the first-born work of the Father, that he might produce the world . . . He teaches that as the Father is (in his essence) spirit, so the Logos proceeding from the Father is spirit; and the latter, that he might imitate the Father, has made man. . . . The fame which Tatian acquired through his apology, from which the foregoing sketch is principally taken, was lost in consequence of his perversion to Gnosticism.

The Gnostics claimed to have a superior knowledge of things in general and mixed Christian teachings with oriental pseudo-philosophy. They held to various

unreasonable and extreme notions, such as asceticism and celibacy as being essential to salvation. Tatian prohibited the use of wine, even going so far as to direct that water instead of wine be used in the celebration of the Lord's Memorial Supper. In so doing he set aside the plain record of the Scriptures on the subject. According to Tatian Adam was lost because of the mere fact that he had a wife, overlooking the fact that God provided Eve to serve in that capacity. Inclined to the use of strong language he reserved his most vehement denunciation for the marriage relationship, overlooking the counsel of Jesus and Paul on the subject, or interpreting their words in an extreme and unwarranted manner.—Matthew 19:3-12; 1 Corinthians 7; Hebrews 13:4; 1 Timothy 4:1-3.

Not only did Tatian write his *Apology* at Rome, but the evidence inclines to indicate he also wrote the *Diatessaron* there. After Justin died (in 165), Tatian was condemned as a heretic for his extremely ascetic opinions. So he returned to his native land of Assyria, where he died, about 180. *Diatessaron* is Greek, and is a musical term denoting a harmony of four elements.

The *Diatessaron* is Tatian's chief claim to notice. In this work the four Gospels were combined into a consecutive account by Tatian. This interesting effort is sometimes called the first Life of Christ. It is also referred to as the "Gospel of the Mixed", meaning perhaps the "Combined Gospels", comparable to a "Harmony" of the Gospels. Tatian's *Diatessaron* was used instead of the four Gospels in the Syrian churches for about two centuries. At the beginning of the fifth century, however, there was a general return to the use of the four original Gospels of Matthew, Mark, Luke and John, and the Tatian "Gospel" was almost lost in obscurity. Two revisions of it in languages other than that in which it was originally written are now extant, one in Latin and the other

in Arabic. A Syriac edition has been reconstructed from comments on the original work by Ephraem, a writer of the third century. The *Diatessaron* shows that the Gospels were well known in Tatian's time, namely, in the second century. It has been suggested that the fact that the old Syriac version of the Holy Scriptures agrees with the Western texts of the Greek Scriptures is due to Tatian's having brought his *Diatessaron* from Rome rather than that the Western text of the Greek Scriptures circulated in the Near East, including Assyria. If Tatian wrote the *Diatessaron* originally in Greek, it is probable that on his return to Assyria he himself translated it into Syriac, and that the later translation of the four Gospels as separate books into the old Syriac had a shaky standing until both the old Syriac version itself and the *Diatessaron* were superseded by the Syriac Peshitta version of the Scripture, which Peshitta version became the Authorized Version of the Syrian Church.

German Jesuits Jubilant over Japan

♦ A week before the Japanese attack on Pearl Harbor, the Roman Catholic *Register*, West Virginia edition, contained a three-column story of three German Jesuits, including their pictures, who were trained at a Jesuit school in St. Mary's, Kansas, and are enthusiastic about Catholic prospects in Japan.

This can be well understood, as stories came in of fifth-column work in the Philippines, against Uncle Sam and in favor of Emperor Hirohito. The New York *Herald Tribune* told of electric signal lines in Manila mysteriously cut just before Japanese bombers came over the city, and of the arrest of "two Spanish Catholic priests" for fifth-column activities. The Detroit *Free Press* of two days later mentioned the same incident but left out the word "Spanish".

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The outstanding example of faithful Enoch

Consult Your Dictionary

A good teacher must learn to make frequent use of it

Theophilus of Antioch

One of the early Christians who left behind a good record

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Notandum

No Substitutes Wanted or Needed

♦ *Vicar* means *substitute*. There isn't much sense in accepting a substitute when you can have the real thing. So thought the metropolitan of Moscow Sergei, challenging the position of the old man in the Vatican as being the vicar of Christ. He said that although Jesus had left the earth in person, yet the Lord told His disciples He would be present with them nonetheless, "even unto the end of the world." So why a substitute or "vicar"? The patriarch had something there. There are altogether too many substitutes for Christ, and they don't do such a good job at substituting either, not if you look for at least a reasonable facsimile of the real thing. The various so-called "Vicars of Christ", from the one who messed around with Constantine to the one who is now messing around with Hitler, haven't done so well as substitutes of Christ, who would have nothing of the kingdoms of this world, and said so in no uncertain terms. Sergei is a sort of vicar himself, though he wouldn't admit it. It makes interesting reading to hear these various vicars (there are others galore) rake one another over the coals and none too gently. The pope of Rome found great satisfaction in the plight of the Greek Orthodox Church when his minion Mussolini, aided and abetted by Hitler the Roman Catholic, overran the country. As a vicar of parts the pope can't stand anything that seems like competition, and the Greek patriarch, as he is called, together with the aggregation of Orthodox believers over which he presided, was a thorn in the side of the 'one and only vicar' in Rome. Pacelli thought he saw an end of this old rival of the papacy, and it must now come with considerable chagrin that the leader of the Russian Catholics pipes up and gives the Roman pontiff something to sniff at.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, May 24, 1944

Number 644

Miseducated Germany

THE most highly-educated people on the globe are the Germans, and, as might be expected in a world ruled by the one who offered Jesus all the kingdoms of the world, their education is the most Satanic. Some recent official pronouncements follow:

In such a war there will be no longer any victors or vanquished, but only survivors and those whose names are stricken from the list of nations. The elite lies torn to pieces and poisoned on the battlefields. The survivors, a mob without a leader, demoralized, broken in body and mind by unspeakable horror and suffering and by terror without end, are at the complete mercy of the victor. (German army magazine *Deutsche Wehr*, June 13, 1935)

War is the highest form of development in human life. It is the final and natural step in the history of human society. (German military magazine *Review of the Military Sciences, Militaerwissenschaftliche Rundschau*, February, 1936)

The Government has decided to extend the German Order over the whole world. The world will have to reckon with German economy, with German soldiers and cannon. (Josef Goebbels, spokesman for Germany, speech of March 23, 1936)

It is obvious that a decisive conflict must result in unmitigated catastrophe for the vanquished. The victor will have rid himself of his rival once and for all. The only prize of victory will be the complete elimination of the vanquished from further competition, his destruction as an independent and important economic force. The enemy will not be allowed to produce any more, or to make our lives

miserable through renewed competition; nor will he be permitted to have productive industries that might enable him to wage another possibly successful war against us. He must be destroyed and despoiled. (German army magazine *Deutsche Wehr*, May 16, 1933)

We have always considered it a matter of course that the antiquated bourgeois attitude towards unmarried mothers and their children should be radically changed, because illegitimate children, the children of Love, more often than not are a valuable addition to our race, and therefore ought to be protected and encouraged by the nation out of the spirit of self-preservation. A girl who attempts to shirk this, her supreme duty, is just as much a deserter as a conscientious objector. (The Schutzstaffel organ *The Black Guard, Das Schwarze Korps*, January 4, 1940)

As to the rearmament of Germany, Hitler has only continued the rearmament that had been prepared by the Weimar Republic. I, myself, deserve great credit for this preparation. The great difficulty was that our military efforts had to be kept secret from the Allies. I, therefore, always had to appear polite and harmless. When Hitler came to power he no longer needed to concern himself with the quality of the German army but only with the quantity. The real reorganization was our work. (Dr. Karl Joseph Wirth, leader of the Catholic Center Party and chancellor of the Weimar Republic, in the *Luzerner Tagblatt*, August 9, 1937)

The foregoing are extracts from a little 128-page book, *Know Your Enemy*, containing about 150 similar selections. On the copy received at this office appeared the following notice:

This is not so much a book to read, though the time spent reading it would not be wasted, as it is a source of information to be kept at hand and used as required. I believe a ten-minute glance at it will convince you of that. Additional copies may be secured without charge from the Society for the Prevention of World War III, 515 Madison Avenue, New York 22, N. Y.—Wm. L. Shirer.

Soldiers—Materiel—Slaves

A British writer in the *Vancouver Daily Province* says in effect that the German general is a first-class, highly trained professional; that the German soldier is very good at handling his technical equipment; has a very good eye for appraising the country in which he works and its military uses; has complete and absolute obedience; is weakened by overindulgence in sun-bathing; but is a very good fighting man, and it is a great mistake to think that the war will soon be over. Others think the same thing.

The American army intelligence service report shows that as it entered the fifth year of the war the German army had three times as many combat divisions as it did when it attacked Poland and that it had more planes; that Germany now has 300 well-trained divisions, each with approximately 600 machine guns and 300 heavier weapons; that the number of workers in Nazi-dominated territory has risen from 23,000,000 to 35,000,000 and that the Germans have raised and equipped armored, motorized and infantry divisions to replace each of the twenty lost at Stalingrad, and twice as many more.

The Germans have now admitted that in 1921 the heavy industry of the country spent much time right in Berlin, and right under the noses of the stupid Allied control commissions, designing new guns. It was almost twenty years before they awoke.

German planes are now shooting explosive machine-gun bullets, so designed

as to blow ten grains of powdered phosphorus into a wound. This prevents the wound from healing. Thousands of these bullets were found in Britain when a plane crashed there.

The foreign workers (slaves) in Germany are crowded in wooden huts at the rate of a floor area of 3 feet by 4 feet for each worker; there are no washing facilities, no sanitary facilities, the walls and ceilings are covered with insects, the air is putrid, and the slaves literally wallow in filth. The machinery lacks the customary shields for moving parts; hence many lose arms, legs, and eyes.

The Stripping of Europe

For more than forty years German militarists have been planning to rule the entire earth and to strip other peoples of everything they possess. The plans, carefully formed, and announced in advance, have worked successfully. Without naming the countries they have overrun, it is sufficient to say that from all over Europe there has been flowing into Germany in the last five years everything from the occupied countries that was worth taking.

From country after country comes the same tale, that the Germans have taken not only all the bank assets, but all the machinery, war materials, art objects, garden tools, door hinges, laboratory and scientific equipment, horses, cattle, sheep, pigs, furs, office furniture, park benches, steel scrap, oil reserves, copper, nickel, food, soap, shoes, clothing, paper, razor blades, tooth paste, laundry stocks, and hundreds of thousands of dwellings complete. Nothing like this was ever done before in the history of the human race.

In the first 28 months of the war, it was calculated, the loot had exceeded \$36,000,000,000 and was growing by leaps and bounds. One can only faintly imagine what it is now. And the gangsters have also stripped the middle

classes of Germany itself. Thus, there used to be 24,000 daily papers, but since the time Hitler came to power 22,600 of them were closed up and put out of business. The fewer editors there are to watch, the safer it is for the gangsters. In a single period of two months 100,000 small retail shops were closed and the owners shoved into the factories, to spend the rest of their days in slavery.

The "Herrenvolk" Insanity

Inasmuch as God "hath made of one blood all nations of men" (Acts 17: 26) "and the scripture cannot be broken" (John 10: 35), it follows that for any race of humans to claim that it is a master race and destined to bring the whole human family into subjection to it is not only insanity, but blasphemy as well. The human family belongs to the Creator and to the Redeemer, and not to a demon-obsessed paper-hanger. But there are more Germans that believe they are the master race and that their leader is inspired than there are Americans that believe there is only one man that can fill the office of president.

Virtually the whole human race is insane on the subject of sex, but in Germany unwed girls, sometimes called Germany's state mothers, are given the best the country can provide. Not only are their children born at resorts which provide the most beautiful scenery within the Reich, but while the girls are at school they are assisted, encouraged and inspired to produce the storm troopers of the future. At a girls' school in Frankfurt am Main Gregor Ziemer heard a teacher explain the meaning of the word "moral". She said there is no such problem in Germany. Her exact words, as recorded in his book *Education for Death*, were:

All of us women can now enjoy the rich emotional and spiritual experience of having a baby by a healthy young man without the restricting ties of the old-fashioned institution of marriage.

A mile and a half away there was a labor camp, and two evenings a week the girls were permitted to go out without chaperones, and, says Mr. Ziemer:

Some of the girls were leaving the next day, going home to have their babies.

There Are No Moral Problems

Of course, if a country has no moral problems for the Bund Deutscher Madchens and harlotry is encouraged in the 550,000 girls that are each year initiated into their state-blessed organization, then all is well for the men; they may do what they will. To be sure, one shudders a little at the story about the quiet little old bachelor Denke of Muensterburg who skillfully strangled some 30 persons, disemboweled them, salted the meat, ate it himself, fed it to his relatives, sold it as pork, separated the good teeth from the bad teeth, kept everything in jars and packages, and had a separate record of the name, date of birth, address and occupation of each victim. No doubt he enjoyed "the rich emotional and spiritual experience" of shutting off the wind of his fellow citizens, until one accidentally got away from him and squealed on him, but somehow one is glad rather than sorry that when he was caught he hung himself. Muensterburg is only about 25 miles from Breslau, Germany's present capital, and Hitler should go down there and build a monument to this pure-blooded Aryan, Mr. Denke.

The Associated Press, in dispatches from Baltimore and New York, in February and March, 1944, tells of Nazi prisoners of war in United States prisoners-of-war camps in the southern states of this country who murdered five of their fellow prisoners because they were not sufficiently enthusiastic for "the rich emotional and spiritual" program of Pacelli and Hitler. One of the prisoners wrote to his sister on Long Island that he carries a scar four inches long on his neck where one of these birds tried in vain to sever his windpipe.

Zierner explains in his book *Education for Death*, already mentioned, (The Oxford University Press, 114 Fifth Avenue, New York city) that he heard a teacher explaining that the United States is peopled with criminals and renegades and has a government by rich Jews in which there is no real leadership.

The Pacelli-Hitler attitude toward real scholarship is shown by the fact that of the 2,000 students of Czech colleges and universities dragged out of bed on the night of November 17, 1939, and thrown into concentration camps of Buchenwald, Oranienburg, and Dachau, only 500 remained alive two years later. But old superstitions persist, and when a mother loses her son in the accursed cause of this infamous combine, she advertises, as one did in the *Deutsche Allgemeine Zeitung* of March 2, 1943, that her

Gefreiter Fabian Zoega von Manteuffel, aged 18, has been called into the glory of God. December 17, 1942, he failed to return from an attack in the Don bend.

One wonders, when Denke hung himself, if his mother was then living and if she thought that he also had "been called into the glory of God".

Always New Cruelties to Jews

God's Word contains no provision of blessings for Jews that it does not also contain for Gentiles, but the Nazis can always think of new cruelties for these people, with whom, to some extent, they seem to have confused Jehovah's witnesses. In concentration camps the Jews must wear a red triangle topped by a yellow one; Jehovah's witnesses wear a violet triangle; other classes of "criminals" wear pink, black, green or brown triangles.

Before the bombings of Berlin no Jew in that city might stroll leisurely upon its streets; he might not carry a cane; nor could he linger in front of a shop window, or halt to chat with a fellow Jew met en route, or use a public con-

veyance for any distance of less than 4½ miles, or keep canaries or other pets. And he must surrender, and without compensation, all typewriters, adding machines, electric heating pads, vacuum cleaners, binoculars, and cameras. And he had to show on his front door and on his visiting card that he is a Jew. Penalty for violation was death. When time bombs (probably "planted" by the Nazis themselves) were found at a Berlin exhibition, 258 Jews were seized and machine-gunned and their families were deported.

As early as 1942 over 1,000,000 Jews had been murdered in Poland and adjacent countries, and slaughters were then proceeding at a rate of 1,000 a day. The *New York Times*, referring to these executions, explained that two civilian Germans were appointed to tear off the wedding rings and pull out the gold teeth from the bodies of the corpses. The *California Jewish Voice*, July 10, 1942, stated that about this time Nazi policemen publicly drowned thirty Jewish children that had tried to escape from the ghetto at Warsaw and Nazi troops had machine-gunned 5,000 Jewish men, women and children at one time at Kerch, in the Crimea.

Horrible Jewish Massacres

The same paper, March 12, 1943, gives the details of how the 58,000 Jews of Kolomyja, Galicia, Poland, were wiped out. During the first eleven months of Nazi occupancy of this city on the Rumanian border 50,000 had been machine-gunned in lots of up to 3,400 at one time. On September 7, 1942, a total of 6,300 were compelled to completely undress, hand their clothes and shoes to the Gestapo guards, and these naked men and women were then taken in trucks to the incinerator at Rawa Ruska (just north of Lwow, 100 miles to the northwest) and were there burned alive. On October 4, 1942, another 5,700 having been gathered together, these were

handled in exactly the same manner. The ghetto was thereupon burned to the ground and so Kolomyja was "judenrein". The same paper, same date, contains five columns of details of similar massacres all over Poland, submitted to the Congress of the United States by the Jewish Peoples Committee.

The details are of infants clubbed to death; of men forced to dig their own graves; of mothers going mad at the tortures of their children; of boys shot because they trembled with fright; of mass exterminations by gas; of the surface of communal graves moving and palpitating for hours over the bodies of the suffocating and wounded but not yet dead victims.

The cold facts are as stated. Moreover, the Ministry of Propaganda of Germany, in the week of May 14, 1943, admitted its intention to exterminate the Jews when it said:

The Jewish question is still in the center of interest in Germany; nobody in the world should doubt Germany's determination to solve this question for ever without any compromise, and in a cold, dispassionate, relentless way.

At Minsk, every Saturday, until all were killed, the Jews were machine-gunned to music and the dead and living were buried together. At Kursk all Jewish patients in a hospital were slain except one old man, saved by a nurse, who, when the Germans arrived, said he had died. Every other Kursk Jew was killed; the infants being dashed against the walls, to save ammunition. At Kharkov thousands of Jews were driven into gas chambers and gassed; young children and babes in arms were poisoned. At Smolensk Jewish girls were raped in the presence of their mothers, and Jewish children were buried alive, also in the presence of their mothers. At Vitebsk all the Jewish children were buried alive. These are the facts, as narrated in the *Jewish Chronicle* and in *The Jewish Hope*.

MAY 24, 1944

Germany itself has disposed of all but 5,000 of the 525,000 Jews living there when Hitler came to power in 1933.

Murder Etiquette Disregarded

On October 28, 1941, a Nazi general in Serbia issued orders that "burning of bodies is to cease". He also said:

To avoid unnecessary contact with the bodies, those to be shot are to be led directly to the edges of their graves. In case of mass executions, it is allowable to cause the hostages to kneel with their faces toward the grave.

If this murder etiquette was intended to be universally applied, then it has been generally disregarded; for burnings continue still. The Poles have suffered too, along with the Jews, and educators claim that with 50,000 Polish schoolteachers thus far killed, the rebuilding of the educational system of Poland will be very hard work.

The Russians suffered also. In the magazine *Soviet Russia Today* for July, 1943, occurs this paragraph among many just as bad (it is telling of what took place at Rzhev):

A five-month-old infant had been thrown out of its crib and shot through the head. The body of a twelve-year-old girl was still in a sitting position on a window sill. She had been killed by a bayonet thrust through her heart. Her dilated eyes, open mouth and raised arms showed that she had died pleading for mercy.

The Russian Extraordinary State Commission of Inquiry into German Crimes has exhumed evidence of the 15,000 civilian and Russian soldiers shot in the back of the head at the Tuesday and Friday executions, and buried in the communal grave; also of the 17,000 children and adults exterminated in lethal vans at Krasnodar. And those who saw these things done have given their testimony.

At Sachsenhausen, Germany, concentration camp the Russian prisoners of war (says the affidavit of Victor von Tothathy)

were called up for 'medical examination' and were injected with typhus bacilli by the S. S. doctors. Some of them, however, were able to survive, but they were taken into a specially constructed sound-proof chamber and there shot by S. S. men.

Von Tohathy, Austrian, was given his liberty to go into the German merchant marine; his ship was sunk by a U. S. destroyer, but he was saved and brought to Washington, where he told the above story. At Sachsenhausen he saw Kurt Schuschnigg, Jr., son of the Austrian premier, beaten to death because he collapsed while carrying a seventy-pound stone.

The News Gets Around

No country could embark on a policy of wholesale slaughter of the rest of the world and expect to have it covered forever, and Germany now stands in relation to its war prisoners in about the same position as the Roman Catholic Hierarchy does to Protestants. On arrival at Melbourne, Australia, Keith Godridge, who left a Hamburg prison camp in June, 1943, as an exchange prisoner, said:

We saw thousands of Russian soldiers, women, children and aged herded into compounds close to ours last December 14. They were immediately pushed into delousing huts, scoured with steam and water at high temperature, and then driven into the snow. They died in the hundreds. We used to throw them scraps of food over the wire. The Russians lived on them, and when the crowd dispersed several would be lying dead on the ground, having collapsed in the struggle.

On recovering Smolensk the Russians discovered sufficient evidence to establish that 135,000 men, women and children had been killed or allowed to perish and had been buried in a communal grave. Buried naked or in rags, and sometimes with bodies of horses and dogs, the bodies showed deaths by beatings, shooting in the back, and starvation, as well as gas poisoning.

At Kharkov Russian war prisoners were used as live targets for German rifle practice, so says the United Press. There, in the execution of 30,000 persons, use was made of the *dushegubki*, or asphyxiation machine, in which 60 to 70 persons were killed at a time by gas fumes from the motor which drove the car. This, it would seem, is a relatively merciful machine for wholesale killings.

On arrival in Austria of a train containing 1,200 Russian prisoners it transpired that 300 were dead. On this the Manchester *Guardian* says:

The British were so much affected [by the whipping and kicking of the helpless prisoners] that an English medical officer remained to take care of the Russian prisoners after his time was up, and his noble example was followed by Australians, New Zealanders, and English orderlies, who refused repatriation. A German intelligence officer had visited eight other camps and the treatment of the Russians there was worse.

The Polish Telegraph Agency in a London dispatch of March 13, 1944, stated that at Lwow, Poland, in the path of the Russian advance, 10,000 persons had perished in the Nazi slaughter frenzy. Included in these were a whole trainload of Russian women and children and Italian officers and men who had refused to continue fighting the Russians. It stated that for two weeks the smell of burning flesh had hung over the city, caused by the Germans putting torches to the gasoline-soaked bodies of their victims; that special trucks had been loaded with Poles and Jews and sent in a continual stream to the execution grounds; and that no attempt had been made to conceal the butcheries.

Any rational person should be able to see from the foregoing that the long-anticipated release of the demons from their restraints is an accomplished fact, and that the most highly cultured people in the world have been their first objective, with disastrous results.

Is There Money in Religion?

THE Associated Press apparently stuck its foot into it when it sent out a dispatch from New York city, March 25, 1943, containing the following brief summary of facts. It is not discreet for any concern in the United States to tell the plain truth in a matter of this kind, but in this case the Associated Press seems to have done so:

Police found \$57,000 in cash, \$5,000 in bonds and bank books in the pockets of the Reverend Michael Lopez, Franciscan priest, stricken with a fatal heart attack last night, on a Long Island railroad train in Jamaica station. Father Lopez was 65, was chaplain of the juniorate of the Franciscan brotherhood of Smithtown branch, New York. Members of the orders said he was scheduled to arrive in St. James, Rye, New York, for the week-end, to substitute for the pastor of the Roman Catholic Church of St. Philip and James.

It isn't so long ago that a priest died with \$10,000,000 on him. He got it in Italy somewhere. Your guess as to where he got it is as good as anybody's, but if you are a good guesser you know perfectly well there is only one place in which such a huge sum could be found, and that is the place where they had so much money even a generation ago that they did not know what to do with it. The man who made that remark about their having so much money is now the pope himself. He made it to a woman then a "sister", but now an appreciative reader of this periodical; and he made it in Rome, where both then were employed and where Pius XII still has a job operating the greatest religious organization that ever existed beneath the sun.

According to the New York *Times*, and quite recently too, an unnamed "clergyman" with \$7,700 in money on his person was making a tour of some of the fast districts in Harlem, and lost his roll. This resulted in 23 persons'

being arrested by the police, two of them women. It was very nice of the police, and of the discreet and enterprising *Times*, not to mention the name of the "clergyman" with the big roll, or how he chanced to be touring the red light district with it all in his pocket. He knew whom to trust. Another Franciscan, maybe.

Others Careless with Their Change

Others are careless with their change, and sometimes they regret it. There is that other item in the New York *Times* which mentions that Judge Sullivan (guess his "church") sent Joseph Martin up the river for four years for swindling priests of the Roman Catholic Church out of \$100,000. Such conduct on Martin's part is as bad as swindling a counterfeiter or a bank robber; and he deserves what he got. It is hard enough to get money in such quantities away from washwomen and chambermaids, without having it lifted in such huge chunks all at once.

Ruminating on such wild finance the Milwaukee *Journal* tells how Archbishop Francis J. Beckman, of Iowa, lost \$250,000 in a gold mine in southern Oregon, but when you get the story of the original gold-mine owner it sounds very different. This gentleman, Philip Suetter, 3921 S. E. 81st avenue, Portland, tells how his mine turned out to be much, very much, better than he had expected. As a consequence the archbishop wanted him to accept a much smaller amount of stock than he had considered to be his due. This peeved Mr. Suetter, and in a statement printed in the Northeast, Portland, News, he said, in part:

Upon my refusal to accept their proposition, they immediately set about to take my property away from me and to force me to turn over to them all the aforementioned property and all the machinery I had on hand. In other

words, the Archbishop undertook to strip me down to my financial BVD's, and discredit me in any manner possible. Having been born and raised a Catholic, I was stunned when I saw they were trying to rob me, for I believed in the Archbishop, as I thought a good Catholic should.

In the same issue in which it mentions the archbishop's little flyer of a quarter of a million dollars in a gold mine, *The Converted Catholic Magazine* says:

The same Milwaukee paper on May 19, 1942, carried an account that illustrates how well many priests can provide for their relatives in their wills, after supporting them during their lives. Edward J. Blackwell, pastor of St. Thomas Aquinas Roman Catholic church in Milwaukee died on August 5. His will provided a \$2,500 yearly income for his sister for the rest of her life, plus the interest and \$600 a year from the principal of a fund totaling \$46,491. Meanwhile Catholic nuns are sent out to beg in the streets, in subway entrances, in saloons and even on WPA projects. Every large department store in New York has a tin-cup nun at the entrance. This practice is as degrading to womanhood as it is misrepresentative of the wealth of the Catholic church.

The 'Limbo-Purgatory' Entrance

The tin-cup nun entrance into the department stores is a camouflage to cover up the big "take" that is had at other entrances. Take, for instance, "limbo" and "purgatory". Neither of these places is mentioned in the Scriptures, and there are no such places except in the minds of the "women" that fashion such doctrines. But the "women", and the men who listen to their hallucinations, say that there are two "limbos", one for the faithful men of old and one for the infants, as well as the "purgatory" that so many people think they know all about. "Purgatory" is the cash "limbo", so to speak. The customer pays all his life, and all his folks pay for him after he dies, as long as they have the money. If nobody has any money,

'nobody goes no place, never.' Is that clear? The priest gets the money and does not have to account for it. Thus, Coughlin put \$100,000 cash into the *Social Justice* magazine, and never had to account for a cent of it to anybody except the clever reporter John L. Spivak. The priest can bleed a parishioner white and make no accounting, and if the parishioner doesn't pay and pay and pay, he can just "go plumb to hell".

Maybe, without knowing it, you help to make the 'purgatory-limbo' enterprise a permanent one, as well as a profitable one. Thus, you may perhaps be paying for insurance in the Penn Mutual, Mutual Benefit, New England Mutual, Massachusetts Mutual, Life Insurance Company of Vermont, or Life Insurance Company of Virginia. These companies loaned the Roman Catholic Hierarchy of Detroit the neat sum of \$10,000,000 at 3½ percent and are thus betting that this sum can be extorted from the poor victims of the racket in southeastern Michigan.

Vatican Is the Center

The Vatican is the center of it all, and the pope is too big a man to deal in chicken feed. For instance, when he patched up his deal with Mussolini his cash reimbursement for wounded feelings was 750,000,000 lire, which is around £30,000,000 or \$120,000,000, with most of it yet to be paid. When the deal was made, the pope promised not to take part in any temporal rivalries between other states, nor in any international congresses called to settle such matters. It is interesting to know that this promise was made, and it will be interesting to see how it is evaded when the time comes for a showdown. Another point worth mentioning about this deal between Mussolini and the pope is that the concordat stipulates the suppression of freedom for all other religions but its own in Italy. So, when you read of the Italian bishops' being a unit behind whatever they are behind, you know

that they are a unit grouped around the lire above mentioned.

The American Freeman, which makes a special study of everything connected with the Roman Catholic Hierarchy, claims that although American Catholics constitute but one-sixth of the population of the United States, yet this country alone, the U.S.A., contributes 90 percent of the pope's income.

This little magazine would not undertake to describe all the kinds of graft that center at the Vatican. But it could repeat for your benefit the list published by "Reverend Father" Jeremiah J. Crowley in pages xv-xvii of the index to his work entitled *The Parochial School*. Surely a priest would know more about what to list than would any outsider. Mr. Crowley begins with the subheading that "Parochial School Officers Are Grafters", and then mentions 58 other kinds of graft which he lists as follows (with the word "graft" following in each case):

Holy orders, promotion, vacation, anniversary, baptismal, penance, first communion, confirmation, matrimonial, extreme unction, last will and testament, funeral, cemetery, purgatorial, building, incendiary, sanitary, corner stone, dedication, consecration, mass, church fair, the Paulist Fathers' fair, poor box, St. Anthony, relic, charm, grotto, Holy Thursday, Good Friday or Holy Land, Holy Saturday, Easter and Christmas, mission, revolving candlestick, Candlemas Day, indulgence, special collection, Peter's pence, Catholic university, sodality and lodge, advertising, sacramental, savings bank, eleemosynary, undertaking, employment, "pull," school procession, commencement day, tuition, school book, accident suit, testimony, naturalization, janitor, assembly hall, miracle working, and the handling and investing of graft.

Mr. Crowley Explains, in Part

On page 309 of the book just mentioned, Mr. Crowley explains, in part, something of how the gigantic revenues of Catholic priests are piled up. His statements are confirmed by facts that

occasionally leak out when holdup men take a Sunday collection away from some not sufficiently careful priest:

Let us suppose that only two Masses are said on Sunday in the *small* parish, and that 250 worshipers attend each Mass; and that ten cents, on the average, is paid at the door by each worshiper; this would equal \$25 for each Mass, or \$50 for both Masses. Suppose that ten cents, on the average, is received from each worshiper, either as a contribution to the Offertory collection or for a share in a Mass which is to be said sometime during the week; this would equal \$25 at each Mass, or \$50 at both Masses. Add together the \$50 received at the door and the \$50 received for shares in the prospective Mass, and the result will be \$100, which is the income on one Sunday. Multiply this \$100 by 52 and the product will be \$5,200, which is the amount that the pastor receives for one year from his Sunday services alone. In addition to this amount he receives offerings on the six Holy Days of Obligation, and proceeds from various forms of graft. His total annual income is at least \$10,000.

Now let us suppose that five Masses (exclusive of the Mass for the children) are said on Sunday in the *large* city parish, and that, on the average, 1,500 worshipers attend each Mass; and that ten cents, on the average, is paid at the door by each worshiper; this would equal \$150 for each Mass, or \$750 for the five Masses. Suppose that ten cents, on the average, is received from each worshiper, either as a contribution to the Offertory collection or for a share in a Mass which is to be said sometime during the week; this would equal \$150 at each Mass, or \$750 at the five Masses. Add together the \$750 received at the door and the \$750 received for shares in the prospective Mass, and the result will be \$1,500, which is the income on one Sunday. Multiply this \$1,500 by 52 and the product will be \$78,000, which is the amount that the pastor receives for one year from his Sunday services alone. In addition to this amount, he, too, receives offerings on the six Holy Days of Obligation, and proceeds from various forms of graft. His total annual income is at least \$100,000.

Easy Way to Make a Thousand

Reader, how long would it take you to make \$1,000 net cash, that you could either put in the bank or spend in any way you saw fit? You can answer that one, for maybe you have tried it and been surprised to learn how long it took you. Maybe you never did get it together. You were in the wrong business. You should have gone into the priest industry, if money is all you want. Here is how it works.

Elizabeth Turner, practical nurse, tells of an experience she had in Arkansas years ago where the child of a Catholic family died in her arms. The child had not been baptized; and, though Jesus Christ himself was not baptized until He was thirty years of age, and there is not a word in the Scriptures justifying the baptizing of infants too young to know what it is all about, yet this mother, having been misinstructed, was frantic, in fear that her little one would never get out of the imaginary place into which she thought the innocent little creature had gone. Her story continues as follows:

The priest lived at Little Rock, and he could not get there until the next morning. In the meantime, as soon as the baby died, the father went to the bank and got a thousand dollars, to give to the priest when he came, to pray the baby's soul out of hell. When the priest did arrive at Beebe, after a thirty-five mile trip, he unhesitatingly took the thousand dollars and muttered a few prayers for the baby.

Those prayers were an abomination in the sight of God. (Proverbs 28:9) The man and his wife were robbed, and it surely is surprising to see how many robbers there are. For instance, here is an item from Kansas City. A priest there stated that he was going into the loan business; he had heard that one of his parishioners had paid \$18 for a six-week loan of \$30.

The Bingo Robberies

Robbery by bingo is one of the steadiest of all grafts. An ordinary thief

would be ashamed to steal from children; but not the religious thief. He steals wherever he can get it, and, though other churches and other institutions are in on it, yet it is the Roman Catholic church that makes the greatest use of it. How it operates is set out in the following letter received by Mayor La Guardia, of New York city:

Dear Mayor: I am a little girl of the age of thirteen. I am the eldest of four children. My father works for a big company and is a good father. He works nights. My mother runs every night to a bingo and leaves us alone. We never had much to eat because she lost all the money at the bingo and we are afraid to tell father because he will fight with mother and us kids will also get a beating. Mr. Mayor, I hear that bingo are opening up again, and if my mother runs away every night again and leaves us alone, I don't just know what I will do. I listen to your broadcast every Sunday at 1:00 o'clock and I was so glad you closed the bingo. Now they are going to open it again. I will listen to hear what you got to say Sunday. I would rather die, because many a time we went to bed hungry because my mother needed the money for bingo.

The New York police force tried to straddle the bingo fence by closing "bingo games run by gamblers and professional promoters for their private profit", and letting the "church" games run wide open. Any jackass would know such a thing could not be done legally. But the attempt was made, under church pressure, of course. Five days later St. Leo's Roman Catholic church, Corona, Queens, was running wide open and boasting an attendance of 861 that had paid \$1.10 each to get in. There is nearly \$1,000 right there. Two days more and, on December 1, 1942, St. Gabriel's Roman Catholic church, East Elmhurst, Queens, had 1,500 players. That is more yet.

All at Uncle Sam's Disposal

The person directly responsible for maintaining the bingo business in New York city is the much advertised and

highly honored Archbishop Spellman. About the time the bingo odor began to arise, clouding the skies and irritating the olfactory organs, the archbishop said that he had placed all his institutions at the disposal of the government. The *Long Island Star-Journal* mentioned five of them: "St. Patrick's Party, a \$1,025 program," "\$1,000 Bingo, Our Lady of the Most Blessed Sacrament Hall," "St. Joan of Arc's Bingo, \$500 [no bric-a-brac, no cutlery, no animal skins, hard cold cash]," "Bingo total awards \$1,050, Blessed Sacrament Parish" and "Bingo at St. Francis Assisi Church, \$300." There is nothing like letting your country know what you are doing for them. This tells them; and if they don't like it, they know what they can do.

The New York police do not shine with special brilliance in this business of stopping gambling frauds. To be sure, every year the New York newspapers are loaded with columns of praise of the Irish-Catholic element in the force, when they have their so-called "communion breakfast", but the righteousness shone with a pale and sickly effect in 1942 when a \$100,000,000 city-wide gambling racket was unearthed and Carney, Connors, Connolly, Duggan, Joyce, Mager, Madden, and forty-two others, were named in connection with this graft and the pay-off of \$1,000,000 which the plainclothes division in Brooklyn had collected for keeping the graft protected. Maybe you did not know that you pay the police force to keep illegal business going steady, so that "communion breakfasts" will have the right flavor.

This business of operating illegal bingo goes on all over the United States, and always the forces that are against the law and in favor of the racket are the ones that shine at "communion breakfasts". Thus a little item from San Antonio explains that on a Sunday night bingo was in full swing at the community hall of St. Joseph, contrary to law, and two conscientious police officers

very much embarrassed Maury Maverick, who was then mayor, by closing up the joint. When will some of these police learn that they are not supposed to administer the law indiscriminately?

To see how embarrassing it is to have officers that obey the law, consider the following church bulletin put out by St. Stephen's Building Committee, Glenwood Springs, Colorado, and so signed that the priest might be kept out of sight, to avoid the odor of sanctity arising from the sewer:

Notice! We are sorry to have to call off our drawing. All money collected will be returned. Because the state law forbids gambling, we were advised by the district attorney and sheriff to stop the drawing. They told us a complaint was made concerning our activities by one of the men who was closed up. Not wishing to be accused of breaking the law, we will return your money and call off the drawing. However, we hate to be placed in the same category with a bunch of professional gamblers.

Learning Great Lessons in Michigan

Great astonishment and dismay at Muskegon, Mich. A public prosecutor, Stephen H. Clink, got the wild idea that he is expected to enforce the Michigan anti-gambling law, even against St. Michael's Roman Catholic church. Gambling was going on as usual, with various lotteries in full swing. The sheriff had been there. He knew it was illegal, but he was not interested. The chief of police could have been there, but he did not want to know about it. But this young man Clink was interested, and he got results. He asked a patrolman, a member of the parish, to seize the gambling equipment, but received only half-hearted co-operation. It is a wonder that he got any co-operation at all. But the racketeers made too big a noise for some of the neighbors, and young Clink finally got a deputy sheriff to raid the place. The "Reverend Father" Andrew Sikorski, cashier of the racket, was

horrified, and it is a safe bet that Clink will lose his job and never get another political one as long as he lives.

Why, the very idea of enforcing the law against a Roman Catholic priest! What is the country coming to? If the priest had been one of Jehovah's witnesses, and had been teaching the people something about God's Word, then the matter would have been quite understandable. How gladly the sheriff and the chief would have opened their eyes and ears to the enormity of such a terrible thing! And if they could not have done anything legally, why, maybe they could have gotten something done anyway. There are ways, and ways. It has been done, all over the country. Look at what they did to that carpenter from Nazareth.

Another interesting lesson on the same subject took place in Michigan on March 20, 1941. That isn't so very long ago, and the point to the story is the same as in the foregoing selections from thousands of similar cases which have arisen all over the country. For example, Cleveland and Cincinnati. On that date the "Reverend Father" John P. Eppenbrock went into the office of Mayor Jeffries, of Detroit, and told him that St. Mary's of Redford Roman Catholic church planned to operate roulette wheel, chuck-a-luck, and other games of chance. The mayor warned him that he was pledged to uphold the city and state anti-gambling laws. Then Eppenbrock, who, like every Roman Catholic priest from the pope down, holds the laws of every republic in supreme contempt, said, "We have a lot of voters in our parish and there is an election coming." Jeffries pounded the table and said:

If I have to be elected by the votes of people who don't want me to uphold my sworn duty, I don't want to be elected at all. I held up my hand to the good Lord and swore to uphold the laws made by the State Legislature and the City Council. If you are quoting moral law, I am learning a new lesson in theology.

Gentle reader, do you remember that place where it tells about Jesus and the holy apostles operating a gambling joint and splitting the swag between them, and about their schemes for bluffing the Roman officials to a standstill, so that they could do their illegal work without interference? No? Well, there isn't any such place. Jesus and the apostles were not religionists: they were Christians; and the difference is the difference between darkness and light; between everlasting destruction at the hands of the indignant Creator and everlasting life for those on His side of the great argument between Him and Satan, set out in the first two chapters of the book of Job, and explained in detail in the book *The New World*. By way of conclusion, consider these words of one of the holy apostles:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thessalonians 1:7-10.

Golden Lotus Temple of All Religions

◆ The shores of California are always more or less uneasy; hence the Golden Lotus Temple of all Religions, erected at Encinitas in 1936, concluded to set out for Japan, without bothering to wait for ocean transportation. The Philadelphia *Inquirer*, enterprisingly, contained a picture of this institution erected to the honor and service of the Devil. It looks like him. Tilted at an angle of 45 degrees, and not far from the surf, it has almost attained the goal that "all religions" are headed for at Armageddon.

The Llama and the Camel

THE little magazine *Our Dumb Animals* contains countless gems from those who love the works of the Creator's hands. In a recent issue Alden Mann, writing on the burden-bearer of the Andes, said:

The llama is somewhat similar to the camel, save that he is much smaller and does not have a hump. About three feet high at the shoulder, long-necked, long-haired, and varying in color from white to black, he is fitted by nature for his task in the rarefied atmosphere above the clouds. He can work on a scant supply of food and oxygen. High altitudes are his habitat, and he thrives where other beasts of burden would perish. No doubt the llama helped to erect the marvelous stone structures of the Inca empire.

The burden of the llama must not be too heavy, for it is said that he knows to a pound his capacity and that if he is overloaded by even a small amount he will lie down, refusing to go farther. However, even with the small carrying capacity of the llamas they are capable of transporting tungsten, tin, vanadium, copper, gold, silver and other valuable strategic ores from the remote mines to the few railroads found in the Andes. Large trains of these little animals follow the steep, rocky trails where it would be impossible for other beasts of burden to travel.

From the hair of the llama various kinds of cloth are made for protection against the biting wind of the high *paramo*, and to the peon he is food and clothing as well as burden-bearer.

Ahoy the Camel

If it is all right to say "Ship ahoy" to mariners on the briny deep, then it would seem as if it certainly ought to be all right to use the same term in addressing the "ship of the desert", now passing out to the automobile. In another issue of the little magazine, Mabel Irene Savage writes interestingly of the sturdy camel:

Did you know that a camel can close his nostrils tightly or open them wide at will?

During the terrific desert sandstorms of Arabia the camel closes his nostrils to keep out irritating sand until the storm is over.

Did you know that camels sometimes fly into sudden fits of extreme rage? It is wise not to go too near a camel's head. Sometimes, for no visible reason at all, camels become so angry they try to bite and kick the person nearest.

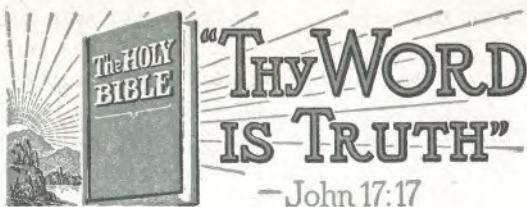
Did you know that an adult camel can carry 500 to 600 pounds of commercial goods for hundreds of miles across barren, sun-scorched deserts? About 25 miles a day is the limit for baggage camels, but riding camels, with only a light pack and rider, can cover up to 80 miles of desert country in ten hours. Starting their third year, camels will carry heavy loads for fifteen to twenty years, and are able to do light work until thirty years old or more. Some live to be fifty years old.

Did you know that, given a handful of dry beans or hard dates after a hard day's journey, the camel can fare very well? For his required green roughage he crops twigs, thistles and thorny shrubs that grow here and there in the desert. He can actually go a whole week without a drink of water because his stomach is a honeycomb of tiny cells that hold the moisture, allowing it to be released as needed by the camel's body.

Did you know that riding the camel, the "ship of the desert", will make you seasick? This is because he lifts both feet on one side at the same time, tilting his body sideways. To ride properly you must allow your body to roll over and back. Tossing and pitching, heaving and rolling, you might feel that you were in a sailboat on a rough sea.

Did you know that there are no records of wild camels? In the Bible we read that Abraham took on his journey "sheep and oxen and camels". Job had at one time six thousand camels, and the Amalekites possessed "camels without number".

Did you know that in 1857 the United States tried to introduce the camel into Arizona and New Mexico?



Faithful Amidst Hypocrisy

FROM the very day of his rebellion Satan the Devil has opposed God and fought against every one that has diligently tried to serve Jehovah God. By resorting to ridicule and mockery Satan has delighted to reproach God in every possible way. Of course, God Almighty could have imprisoned or destroyed the Devil; but the Bible discloses that it has been Jehovah's purpose to let this wicked one come to the full in wrongdoing before He executes His final judgment against the Devil.

More than 105 years after Cain killed his faithful brother Abel, and about 230 years after their father Adam was expelled from Eden, Enos was born to Adam's son Seth. By that time, so far as the Bible discloses, every one of the human race followed the course of wickedness. The Sacred Record does not indicate that between Abel and Enoch there was even one good man that loved God and righteousness. This warrants the conclusion that all were under the control of Satan, the wicked one. That being true, Satan must have thought that he had succeeded in having all men to worship him, by turning away all men from Jehovah God; and that therefore by mockery and hypocrisy he would reproach God forever. It was in the days of Enos that organized hypocrisy began to be manifest on earth for the first time. That was in connection with religious worship. It is written, at Genesis 4:26: "Then began men to call upon the name of the LORD." It seems quite clear that this was a scheme of Satan to have men call either themselves or other objects of worship by the name of Jehovah and yet pursue

a course in opposition to God, thereby to ridicule Jehovah God and hold his name up to scorn. Such men were tools of the Devil and therefore hypocrites.

This discloses a scheme of Satan which he has ever followed since; namely, to have in his system of government an organized religion, by which means he could deceive the people and ridicule Jehovah God. It discloses the fixed policy on the Devil's part to use religion as a part of his deceptive and fraudulent schemes. Evidently he does this because he knows men are so constituted that they will worship something; and if he is unable to induce them to worship himself directly, he will cause them to worship something else or to ridicule God at any cost. He has many such schemes in vogue now on the earth, causing the people to worship anything except the true and living God.

Four generations later Enoch was born. He was the seventh generation from Adam. (Jude 14) Of course, Adam was wicked, because he had violated God's law in Eden and continued in the evil course. Aside from Abel every one from Adam to Enoch was evidently unrighteous. The human race was going the road of corruption and wickedness. Enoch was the exception. He believed in Jehovah God. He believed that some day God would reward all those who obey Him. Satan the Devil had been so active that the peoples of earth by that time even doubted the existence of God.

For Enoch it was necessary to exercise faith that God actually exists. This was necessary in order for him to please God. "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) That Enoch pleased God is shown by the statement at Genesis 5:24: "And Enoch walked with God: and he was not; for God took him." To the same effect the apostle testifies, at Hebrews 11:5: "By faith

Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."

Enoch, because of his faith in God, was an outstanding figure among all men of earth. He was a witness on earth for God. Surely he was known among the other men and known by the fact that he believed on God and served Him while all others were against the Lord. Such faith under adverse conditions was pleasing to God, and God rewarded that faith by translating Enoch. How?

In those days it was usual for men to live upward of eight hundred years. Enoch lived 365 years, and then God took him away. No one saw him go, no one buried him, and no one knew where he went. Satan the Devil had the power of death, and without doubt would have killed Enoch had not God prevented him from so doing. God has the power of death, of course; but He did not put Enoch to death for any wrongful act on Enoch's part. Nor did Enoch die because of sickness, the result of the inheritance from his grandfather Adam. The Devil had nothing to do with putting Enoch to death. He was a young man, compared with other men of his day. While in the vigor of youth, and while he walked with God and joyfully conformed himself to God's righteous law, the Lord manifested His pleasure in the faith of Enoch by taking him suddenly away from earth's wicked scenes, putting him peacefully to sleep without his having to pass through the bitter waters of a violent or agonizing death.

Adam died during the days of Enoch, but the apostle Paul testifies that Enoch did not see death. After enumerating a number of faithful ones, including Enoch, the apostle says: "These all died in faith." (Hebrews 11:13) It follows, of course, that Enoch was not taken away to live on some other planet, but that God took him quietly and suddenly, put-

ting him to sleep in death without pain or anguish and without fear of the terrible monster death. Here God began to indicate that at some time He would destroy death and deliver all those who have faith in Him from all their enemies, including the enemy death.—1 Corinthians 15:25, 26.

At Jude 14, 15 it is recorded that Enoch prophesied that in some future time the Lord would come with a mighty host of saintly angels and execute judgment upon the ungodly. Of course, Enoch would give utterance to this prophecy in the presence of other men, and they in turn would mock and jeer and taunt him, and the Devil would use every power at his command to destroy Enoch. But the Lord Jehovah held His hand over Enoch. From Jude's record it seems quite evident that God had told Enoch, or by inspiration put it into Enoch's mind, that sometime in the future Jehovah would send His mighty Representative, Christ Jesus, to execute judgment upon all the enemies of God and to deliver men of good-will from bondage. The spirit of the Lord moved upon the mind of Enoch and caused him thus to prophesy, because his heart was right toward God. This was the first prophecy through a man of a coming Deliverer.

Thus by those two men, Enos and Enoch, are made manifest both hypocrisy, a detestable thing in the sight of God, and true faith, a thing pleasing to God. Hypocrisy, the fruit of wickedness, is from the Devil; faith is a gift from God. For our benefit today Jehovah thus made manifest early His rule, from which He will never deviate, that those who have faith in Him and who walk with Him in the way of righteousness and in obedience to His command shall be rewarded by deliverance from the enemy and be given the blessings of everlasting life. The goodness and mercy of Jehovah God endure forever; His loving-kindness is marked by His every act.

"The Mother of God"

SAYS the *Ulster Protestant*:

The chief impression of papists about God is that he is a capricious Sultan who is so temperamental that his devotees never know quite how he will behave, and must, therefore, be approached very gingerly. Direct approach in fact seems a bit risky, or, at any rate, not likely to result in getting successful answers to petitions.

The "priests" have, therefore, arranged for a host of "friends at court" ("saints," apostles, patriarchs, &c.), so that the chattels may approach these first instead of the Sultan direct.

Easily chief among these go-betweens is the Virgin Mary, Queen or Empress of Heaven, a lady whose position in the papist hierarchy is a trifle ambiguous. In the New Testament (absolutely the only authority about her) she is just a woman, and there is not the slightest hint of her being a goddess. Of course, as a goddess she is absolutely the creation of the Roman Catholics. Her evolution is well known and has not stopped yet. On theory the "priests" were able to make the Virgin Mary all sweetness and compassionateness. There were no incidents in her earthly life to the contrary; seeing that scarcely half a dozen incidents all told are known, this is not surprising.

In the beginning, the only intermediary for humans approaching God was Jesus, and later on Mary was utilized for influencing Jesus in putting petitions forward. But Mary has been promoted far beyond this. As in some sort (according to papist theology) the wife of God she has been made Queen of Heaven, and thus in a sense above Jesus. But the process has not stopped here. As the mother of Jesus she was the mother of God, and if the mother of God then His precursor. If the precursor of God she must have been His creator and, therefore, His superior. And so she is beginning to be called the Empress of Heaven. Certainly for many years now she has been the

the greatest amount of their custom in the way of prayers, hymns and worship generally. If the evolution of popery continues in the same direction it has hitherto followed, then Mary will continue to increase in importance and God will become very hazy and unimportant and Jesus gradually become more exclusively a mere child. The circle will come full turn and Diana of the Ephesians will have a new incarnation.

Does this seem fanciful? Maybe it does, to anyone not conversant with the extraordinary mess of Roman Catholic superstition. About 700 years ago there was a "bishop", later made into a "saint" (St. Bonaventura) and a "doctor". In theology the latter term means one whose writings were all correct and infallible, and, therefore, part of the teaching of the "church". What he thought of the goddess may be judged by the fact that he took a great many of the Scriptures and other Christian writings and where he found the words God, Lord, Jesus, "He," then he replaced them by Mary or "she". He prepared a "*Psalterium Marianum*" the preface to which begins: "Come unto Mary all ye that are weary and heavy laden and *she* will give you rest."

Rev. C. S. Isaacson says that the one just given is actually inscribed over the main door of one of the chief churches in Cuzco, Peru. Samples of tampered texts are "O come, let us sing to our Lady," "Have mercy upon me, O lady," "How amiable are thy Tabernacles, O Queen." The *Te Deum*, when tampered with, sounds even stranger: "We praise thee, O Mary; we acknowledge thee to be the Virgin . . . all the earth doth worship thee . . . all angels and archangels, thrones and principalities, serve thee . . . to thy glory the angels for ever sing Holy, Holy, Holy, Mary Mother of God, both a mother and a Virgin. The glorious company of the apostles praise thee the Mother of the Creator . . . O Lady, save thy people." The Athanasian Creed is made to begin, "Whosoever will be saved, before all things it is necessary that he believe firmly in the Virgin Mary." (Note that "*before all things*".)

CHIEF DEITY OF PAPISTS,
that is, reckoned as the recipient of by far

You might think that the above parodies about go the length. You do well not to be too positive. When these lunatic papists really spread themselves they become unpredictable. Bonaventura drew a long bow—but listen to “St.” Bernardine: “All things, even God, are servants of the Empire of the Virgin . . . God is subject to the command of Mary.” Do you think now we have got to the limit? You do not think even lunacy could go further? You little know. Listen (still “St.” Bernardine): “Setting each individual thing one against another, namely, what things God hath done for man and what things the Blessed Virgin hath done for God, you will see that Mary has done more for God than God has done for man; so that thus, on account of the Blessed Virgin, God is in a certain measure under greater obligation to us than we are to Him.”

Pius IX (the Johnnie who declared himself infallible) said: “The whole of our confidence is placed in the most Holy Virgin . . . if there is any hope in us, if any grace, if any salvation, it redounds to us from her.” Pope Leo XIII was another of these infallible Johnnies, and in an encyclical of his he said: “Our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the ‘church’ even addresses to her the words with which we pray to God, ‘Have mercy on sinners.’”

For several centuries Mary was only one among many “saints” who were receiving worship of a kind inferior to that paid to God. It was not until the Council of Ephesus (A. D. 431) that she was given the title “Mother of God”. In this title was the possibility (which has actually happened) for those of the Mary-cult to assert for Mary both a priority and superiority to God; in short, for her to become Empress of Heaven and the chief of the heavenly hierarchy.

Zip Go the Zippers

◆ Zip go the zippers from bags, coats, corsets, foundation garments, bill folds, footwear, lingerie, sport sweaters, jackets, seat covers, slip covers, gloves, overalls, shirts, swim suits, and other

things. Along with them go toasters, flatirons, waffle irons, percolators, permanent-wave equipment, portable heaters, electric dishwashers, dry shavers, hair driers, roasters, grills, cable stoves, juice extractors, and other gadgets that belong to days of peace.

Work for the Police

◆ At Olean, New York, a deer thing got into trouble with the police and they finally had to finish her; but she created a lot of excitement while she was on her first and only shopping tour, and she was disorderly too.

First, woman-like, she tried hard to enter a dress shop, but it was early in the morning, the doors were not open, and there was a bar across the door which prevented her entering. She left some hair on the door, however. Then she crossed to the Olean House, about breakfast time, and on her first jump went through a plate-glass window, through the hotel lobby and up to the dining-room door. Then she turned around, cleared a large settee and chairs, and went through another plate-glass window on her way back to the street. This wasn't a bit polite. Maybe she had not brought any money for her breakfast. She tried to make up for this failure. She crossed the street once more, dived through the glass door of the Olean Trust Company and made a wreck of about everything in the place. She had been so badly cut by her glass-window entrances and exits that the police had to kill her, poor deer.

Silent on the Subsidizers

◆ Certainly there is not one commercial publication—ranging from *Time*, *Life* and *Fortune* to *Reader's Digest*, *New York Times*, *Saturday Evening Post*, *Collier's*, *Chicago Tribune*, 19 Scripps-Howard newspapers, 19 Hearst newspapers and thousands of etceteras, that has ever mentioned the financial and business interests which in every country have subsidized Fascism.—*In Fact*.

Little Jael in Sand Cave Valley (A True Story)

THE court did not blame Hiram Farraday for not wanting a wife who stands on street corners offering people literature advertising Jehovah God's kingdom. Furthermore, "justice" ruled that this woman who conducted Bible studies concerning the establishment of that new world of righteousness under Christ was not a fit mother to bring up Hiram's thirteen-year-old daughter, Miranda. So Hiram took little Miranda away from her mama. He whisked her off to his farm down in Kentucky, where people have been prosecuted for advocating this kingdom by "one Jehovah God". There he hoped Miranda would not only never see another of Jehovah's witnesses, but would soon hush declaring that she was one herself.

But lo! the first piece of mail to follow Hiram to Kentucky was this call to the army!

He had to leave Miranda with her mama or take her to her mama's people back up north, and they were Jehovah's witnesses too. So there Hiram hung, with two days to squirm, on the horns of an infuriating dilemma.

In a choleric mood Hiram suddenly recollected that he did have one distant uncle. Hiram had never seen his uncle Dave Farraday. And no wonder; for a quarter century no one else had either! When Uncle Dave came home from World War I and found his sweetheart turned fickle and married to another man, he was seized with a fit either of insanity or shell shock or plain common sense, no one knew which; but, at any rate, Uncle Dave struck out into the southern Cumberlands and climbed to the top of Sand Cave mountain, which is capped by a small plateau having only one gap through which it can be entered. He built a stout rock wall across that gap, and fitted a door in the middle of the wall, and, barring the door tight and fast, shut himself up on the plateau for

the past twenty-three years with no one's company save the wild beasts. (No, to be exact, Uncle Dave has lived "in solitary" only twenty-two years; for in 1942 his nephew had a half-wit son get in trouble, and, to keep the law from finding him, the father brought the boy up there on Sand Cave mountain and left him with Uncle Dave.)

If Miranda could get off Sand Cave mountain in the first place, she would likely wander and starve to death before finding her way back to "civilization". The region has been held under option for two generations by a mining company, and to this day Sand Cave mountain stands amid surroundings as wild and unsettled as when the Cherokees hunted there. Hiram Farraday figured that up there was just the place where Miranda would be safe, even for years.

Still shocked with grief over her mama, Miranda faced the prospects of imprisonment on this wilderness mountaintop with a weird old hermit and a half-wit criminal, and she realized that her faith in Jehovah's deliverance was being put to a fiery test. The instant Hiram Farraday drove her horse ahead of him through the plateau gap, Miranda beheld a sight that left her weak with terror. Straight ahead stood a quivering bull elk, his new autumn coat gleaming under patches of ragged pelage and his glistening antlers held high. They rode down a primeval forest to the rutting roars of stags, the bellow of buffalo, the hoarse lowing of Uncle Dave's black bulls and the plaintive, hysterical "Baoh!" of the male deer. Their horses reared in fright when they were met more than once, right in the trail, by lumbering black bears.

But what drained Miranda's courage to the last drop was that idiot boy with Uncle Dave. Miranda has written a description of Jack here in her diary, which I have before me now:

Jack had long hair like Uncle Dave's and three brown teeth. I felt sorry for him the way he looked. He knotted both fists in the mouth of his pockets and hung all his weight on one hip. He gripped the grass with his toes and giggled. What was wrong with Jack, Uncle Dave said, was that he wanted to shine in my eyes. So he stole Uncle Dave's rifle and shot poor Uncle Dave's biggest stag for supper. Uncle Dave didn't allow any of the beasts to be killed, and so when he saw his fine elk dead, he said he couldn't stand any more of Jack. That is when a terrible thing happened.

Yes, that is when Hiram Farraday beheld in savage clarity the kind of company with whom he was going to leave his child. Writes Miranda:

Jack was cutting on it with the big butcher knife. Uncle Dave was spitting on his hands. He dropped on one knee and grabbed Jack by the neck and jerked him across his knee. Up, Uncle Dave's hand went. It landed flat and cracked. Jack wiggled all over and screamed a terrible word. Each time Uncle Dave's hand came down I know Jack felt stars to the tip of his nose. Then Jack's hand went up too, with the knife. Uncle Dave dumped Jack and leapt up just in time. Jack started crawling away and sobbing in the grass, full of hate. He crawled over the rifle and jumped up with it. He was screaming and he pointed it at Uncle Dave so rage-blinded he couldn't aim. It bounced off his hip and fire burnt Uncle Dave's eyebrows and I smelt them.

Springing on his horse, Jack rode off screaming and cursing because he hadn't killed Uncle Dave with the bullet or the knife either. But when he came back he wouldn't fail, he shouted.

Hiram could wait no longer than next morning; and as the idiot boy had not yet returned, he left Miranda alone with the old man of the mountain.

Fighter for a Free Earth

Miranda's account of how Uncle Dave tried to make himself sociable is really touching. At first he couldn't think of a word to say, and just sat there helplessly looking at her, and "big crow's-feet crinkled all around his eyes". Then and

there Miranda promised to grit down every last sob. Only, "You don't know what it means to have to live up here and never get back in the Lord's work again!" Her chin quivered in spite of everything. "And I'm scared crazy thinking of Jack coming back, Uncle Dave! He looks at me like a wild beast and he hates you so." There she was sobbing already. "But why does he hate you?"

Long, lean, rheumatically bent, Uncle Dave got up off his stool, clutching both hands at his hip bones. His short "hornet's nest of a beard" doddered toward the kitchen door. "Let's me and you take a walk down in my valley, Miranda. Maybe I can show you, better than I can tell you, why that youngun hates me."

Now this is where we come to the truly wonderful endowment of Sand Cave mountain. It is what Uncle Dave refers to as "my valley". Sunk down in the middle of the plateau, the valley is surrounded on all sides by sheer mountain walls that no wildcat can descend, and its only outlet is a narrow canyon at the lower end, across which Uncle Dave had erected a high log palisade. The upper end of the valley runs up under a gigantic mountain-split, or sand shed, from which the valley and the mountain take their name. "Uncle Dave says the shed is an eighth of a mile across," writes Miranda. "It is big enough to hold a town. It is higher than the tallest fir. It looks like a frog trying to swallow the whole earth." Viewing Sand Cave valley for the first time from the far side of the palisades, Miranda had beheld a grand and awesome sight:

When Papa and I rode up the canyon and first came in sight, the sun was going down and was shining straight into Sand Cave, filling its whole insides with golden fire, and the fire reflected all over the valley like Indian summer light. Big dark firs stood around the mountain walls all fringed with rosy splendor. Away up there set Uncle Dave's buildings like little blue blotches in all that shimmering, about to be sucked down Sand

Cave's throat, and honey locust treetops scattered around in the air above his cabin looked so fragile.

When we got through the palisades, and all those fierce beasts were barred outside, I looked up the valley, and it was beautiful. Only Jehovah can make a valley like it. Uncle Dave's apple trees were dotted around all over the wheatstubble and dropped almost out of sight in the cornfield way ahead. There were birds flying and singing everywhere. The toads hopped in the air after gnats. We came to the corn and it was so green that it looked black, only turning purple and brown and yellow. Pumpkins in the corn rows sometimes had a blacksnake coiled on them. Then there were fields of beans and squash and potatoes and cabbage. I could smell muskmelons. The grass commenced and rolled smooth toward Uncle Dave's house on the floor of Sand Cave, and everywhere over the grass little things were tumbling, colts and calves and lambs and fawns, and Papa and I both saw little cub bears, too.

But it took Uncle Dave to discover to her the really finer things about his valley. So, as they walked through the midst of it, while robins hopped and sang their particular liquid melody, Uncle Dave began to talk in a vein that is nothing short of poetry:

"Look yonder under the laurel bush at that fawn, Miranda. He's taking in every whisper of life, even his streaked red hair drinking in the feel of rain or danger in the air. His ears listen to you and me and the moles in the ground, the squirrels in the trees, the rustle of the breeze in the grass. His nose feels out the whereabouts of everything from mice to bears. He's one keen spark of life. And he has to grow keener; for when he grows bigger he'll have to go out of my valley and stand his own against the old stags and bears. Now, Miranda, in all your living in the big cities, have you ever seen as much real life all put together as you see there in that one little deer?"

Uncle Dave didn't stop at the end of

his valley but took Miranda right on through the big gate and down the canyon to the plateau outside. The top of the mountain lilted about them in horizons of veiled music, the hills rolling away like dun horses' bellies, the meadows married by a thousand tender hues to the woods. Oak and ash trees stood blood-red, the hickory trees yellow, the mulberry trees yet half green. The bright autumn sun plunged great swords through the trees, and in and out of the shafts of light the gorgeous pheasants streaked, zigzagging like arrows that finally took flight in explosions of feathery fireworks. There were clouds of birds, gathering in migratory fervor, impelled to one last strange ecstasy by the nameless rejoicing of autumn. All the while the plateau rang with the pugnacious cries of the male beasts.

"People have the wrongest notions about beasts," Uncle Dave was explaining. What he wanted Miranda to notice was that when beasts have a chance to live otherwise, they're not interested in slaughtering and devouring one another. "Not even the bear, when he can get wild honey and grubs and roots, like up here." What men seemed never to have noticed was that "beasts eat grass, and turn it into manure, and strew it about, and scatter seeds, and keep the earth rich and clean and young. This is the kind of earth a man has when he tries to bring order into the works of the beasts and birds and snakes, who make right conditions for each other, and for him. If a man would make them feel they had a home on this earth same as he has, by and by the beasts would grow plumb fearless and teachable. I don't know how long that would take, but I'd like to live up here on this mountain long enough to find out. Twenty years and more I've been here, but it's still a frail peace we know together, on account of misdeeds like Jack's. None of the brute beasts has so little feeling for my way of thinking as Jack. That's why he hates me."

They were coming back into the valley

now, and Miranda found herself feeling strangely blissful, in spite of that lurking terror of Jack.

"Uncle Dave,—” these words were coming straight from her heart, “you remember Papa told you why he divorced Mama, don't you?”

“Oh—?” Uncle Dave's face startled.

“And why he brought me up here?”

Uncle Dave pursed his lips.

“Because we Jehovah's witnesses teach things from the Lord's Word just like you teach them from His beautiful creation!”

Astonished, Uncle Dave gazed at Miranda.

“Uncle Dave, I'm going to tell you something wonderful. The time has come for the whole earth to be filled with freedom and peace and life. Like up here, only much better, where everyone will grow younger all the time.”

“How're you gonna spread my valley around the earth?” Incredulously Uncle Dave shook his head. “And the world overrun with war-makers and trouble-makers!”

“Well, Uncle Dave, don't we see from the things around us that Jehovah has all power, or He couldn't make this wonderful creation?” declared Miranda. “Then don't you know that He has power to destroy those that destroy His creation, and leave only the people like you, who love it and care for it?”

Uncle Dave stopped, grounded on the spot. “You mean that's what He's going to do?”

“His Word declares so, Uncle Dave!”

“But, Miranda, when?”

“The Sword of the Spirit” Strikes!

Within a few minutes Uncle Dave was thrilling to his first lesson concerning the glorious New World now at hand, wherein the earth shall be cleansed of all corruption and filled with such a paradise as Uncle Dave had never imagined could be. Poor Uncle Dave was overcome to discover that for all he had lived in

his valley, this little girl knew more about the creation than he. Sometimes she read from the Bible, and sometimes from another book, a book she had smuggled along without Hiram Faraday's knowing it. You will have to read and study this book, *“The Truth Shall Make You Free”*, to appreciate how thoroughly and swiftly it enabled her to cover the whole grand story from the Bible for Uncle Dave, beginning with the description of the only real paradise and the only perfect world that have been, and which were models of the new one coming wherein this earth shall be a total garden of perpetual youth and beauty; and how an adversary entered upon the scene to disrupt God's creative work, and why Jehovah has permitted that adversary a limited time to contest His domination of the universe; and that now this adversary, Satan the Devil, has reached his “time of the end”, because the last prophetic account of that Old Serpent's organization is fulfilling its final form ere it goes into destruction at the battle of Armageddon. So near are we to that great fight between worlds that, in Jesus' words, *this very generation shall not pass away* until it is fought; therefore all creation now faces what the last four chapters of *“The Truth Shall Make You Free”* term a choice of sides in the “Final War for Freedom”, “Princes of a Free Earth,” “The Thousand-Year Reign,” and “Freedom Now!”

But with those last words, poor little Miranda, in spite of that hovering dread of Jack, dropped off into a sound sleep, her first in two nights. Next thing she realized she was dreaming that the idiot boy was riding up to the house, his horse's hoofbeats sounded so plain! She awoke with a cry.

Instead of Jack, it was Uncle Dave out in the yard packing her things on a horse and saddling two more.

Uncle Dave was not only taking Miranda back up north to her mama. He was going along to stay himself.

Miranda writes (last page of her diary):

We fastened the door in the rock wall tight and left Sand Cave valley, Uncle Dave says, for the duration or forever. Uncle Dave now fights full-time for freedom in the New World, which is finer freedom than he had in the valley. When I get off from school Uncle Dave stands on the street with the magazines across from me, holding forth the word of life.

They were standing there the afternoon Hiram Farraday raged in on his furlough and assaulted Uncle Dave.

"You know you've got yourself in for trouble?" shouted Hiram.

Uncle Dave didn't flicker an eyelash. "Hiram, you see that electric light up there on that pole? And you see the streetcars rolling along on electric power? Well, you never saw electricity, though, did you? It's the same way with Jehovah."

"Shut up!" roared Hiram. "I'm calling the law right now!"

Uncle Dave grinned. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse," perfectly quoted Uncle Dave. "Everybody can see Jehovah's 'other sheep' being gathered together, even hunted out of every mountain, and every hill, and the holes in the rocks. Everybody can see Satan's abomination of desolation, the 'new world order', being raised up against Jehovah's righteous nation. So nobody has any excuse for not seeing Armageddon straight ahead! You'd better take notice yourself, Hiram!"

But Hiram already had a cop on his thumb, and had Uncle Dave hauled into court. Which was just what Uncle Dave had been waiting for. When he testified about how Hiram Farraday had left Miranda in Sand Cave valley alone with him, knowing that the idiot boy Jack was liable to come back and murder Uncle Dave and be left alone with Miranda, then "justice" changed its mind

and decided that Miranda will be better off from now on with her mama.—Marley Cole.

The Pope's Neutrality

◆ Pope Pius XII, in his address from the loggia of St. Peter's on Sunday, once more declined to differentiate, so far as war guilt is concerned, between the Axis powers and the United Nations.

He appealed for peace, for the immunity of Rome from bombardment and for the relief of the Roman population, on the basis of equality of responsibility between the opposing powers. At least, one cannot discover or even divine, by the closest examination of his words, the slightest indication that he recognizes or intends to recognize any heavier burden of guilt on the side of the Axis or any greater hope of freedom for humanity on the side of the United Nations. Rather—and this is said in a mood of depression—if any conclusion is to be drawn, it is the opposite one; for the Axis forces, though now giving away on all fronts, are still not far from their lines of maximum expansion, and a negotiated peace at this moment, which is what the pope indicates, would freeze the barbarians in possession of their loot and in their overlordship of the conquered peoples.

It would freeze Germany, under its racketeering leaders, in control of Europe; it would freeze Japan, hating all things Christian, in control of eastern Asia and the western Pacific. Most of us cannot understand why the pope does not spread his arms to the skies and say: "Shatter every stone of these ancient Seven Hills if it will save us, in the end, from a world ruled by force and barbarism."

The importance of Rome to all Christendom is understood, but, as some of the great Catholic leaders have said, Rome is less important than humanity and Christianity itself.—*The Oregonian*, Portland, Oregon, March 14, 1944.

The Ringing of Doorbells

IN the Chicago *Daily News* the "Reverend" Robert M. Yoder had a full column devoted to the occupation so dear to the clergy heart, that of roasting Jehovah's witnesses. The offense this time is that they have been found ringing doorbells. This is an awful indictment. Melville J. Eames, of the same state, wrote him about it, saying, in part:

I have been ringing bells with the rest of Jehovah's witnesses for about thirty years. As my home is practically hemmed in by churches, five not more than two blocks away, and the bells of one ring every fifteen minutes night and day (there goes one now on the quarter hour), I can really sympathize with you and you should with me. But you don't.

The bells of St. Mary's are four blocks away, but don't ring as often. Church bells can be a nuisance, yet they ring on without any complaint from you. Police sirens and fire trucks can be a nuisance at times, but their benefits make us forget their annoyance. Were your nerves calm enough to reason, you would see that the message of life or death brought to you by Jehovah's witnesses far outweighs the annoyance of a doorbell ring.

And can't newsboys with their extras, at times, be annoying. Some papers have their boys calling "Extra", "Extra," even at night, when people are sleeping.

I would appreciate the church bells more if they kept up to date. Take for instance the Easter bells. To be sure, the tunes about "Christ is risen" are beautiful and He is indeed risen, but instead of being a childish person, delighting in Easter eggs and rabbits and other foolish religious knickknacks, He is quite grown up, exalted to the divine life and given a name which is above every name. "All power in heaven and earth" is His.

The "times of the nations" having ended, Jesus is now earth's new ruler, "King of kings, and Lord of lords," has received the uttermost parts of the earth for His possession, is ruling in the midst of His enemies, and shall break them with a rod of iron and dash them in pieces like a potter's vessel.

Jehovah, as usual, selects His own witnesses, and, as in times past, the world rejects them, as Stephen, whom they stoned to death, well said, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." For this very reason orthodox religion was passed by and the announcement of the Savior's birth was made to humble shepherds who were glad to tell others of good-will. With the second advent, at the close of the "times of the nations", orthodoxy has again been passed by and for the same reason.

What matter, then, if you and others are a bit disturbed by the ringing of a doorbell? What matter then if your religious susceptibilities are shocked at this glad tidings? Did not the shepherds quake with fear as they heard the tidings of great joy?

Better have your doorbell rung and find the way to life in God's New World than to stake your all on religion and get nothing in return. Invite these New World publishers in, ask as many sincere questions as you wish, consider their answers, and bear in mind that the liberties of speech and press which enable you to speak so caustically against these witnesses are being fought for and made secure on the home front by these very witnesses. And don't forget that victories may be won abroad while liberties are lost at home.

KGEI and Japanese Paper Money

◆ Knowing that the Japanese invaders would do in the Philippines what Hitler has done all over Europe, the California radio station KGEI broadcast several times a day to the people of the Philippines that Japanese troops were passing out counterfeit money to strip them of their farms and stores. This turned out to be the truth, and the invaders proclaimed seventeen death penalties to civilians in the occupied areas of the islands, and one of these was for refusing their military notes.

“Numbered with the Transgressors”

JESUS was numbered with the transgressors. (Isaiah 53:12) His followers have like experience. In the accompanying page of pictures No. 1 shows a group of Jehovah's witnesses that were arrested in Chandler, Ariz., for proclaiming the message of God's kingdom. In the same town a mother was jailed for preaching the gospel. (No. 2) When these little ones tried to visit with their devoted mother the authorities there, desperately frightened (one of the youngsters is 4), locked the ladders up so that no jail deliveries might occur. In No. 3 you see a 70-year-old Theocratic publisher of good news, whose wife and five children are likewise serving God, two of them devoting their entire time to witnessing for the Kingdom. He, like other witnesses, fears neither man nor devil. Out of jail and back, he continues to advertise Christ the King and His Kingdom, in Fort Worth and vicinity. In No. 4, the eight at the left (their attorney and the San Antonio company servant are at the right) were held 19 days in Jourdanton, Tex., for preaching the gospel. In this lawless town the Roman Catholic Church is next door to the jail. However, the jailed witnesses were shown many kindnesses; both the jailer's wife and sheriff's wife seemed happy at their release. It is recalled that Pilate's wife counseled him to have nothing to do with Jesus' execution.

Jehovah's witnesses in sundry and divers places are observing that it does not seem as safe for public officials to be as illegal, unjust and abusive as was formerly the case. Things seem to "happen" to them. Or do they "happen"?

One case is reported from Eureka Springs, Ark. A witness was arrested but would not promise to discontinue the work and leave town if released. Thereupon the mayor requested the residents of the city to use their walking-sticks,

broomsticks, or other similar weapons, to whale the life out of Jehovah's witnesses if they came to their doors, the reason being that they would not stop because of arrest. A few weeks later the mayor was badly crippled when he fell on a restaurant floor.

Gradually the news will get around that mankind is living in the judgment day, and, if they want divine protection and wish to go down to their graves in peace, they must at least accord decently fair treatment to the messengers of Almighty God, engaged in the work of acting as process servers for the great Judge now on the bench.

The same letter that tells about the Eureka Springs incident tells of one somewhat similar at Berryville, also in Arkansas. The mayor there manifested himself to be a real "goat", as did some of his fellow officials. They arrested four witnesses and kept them in jail for 18 hours. This was all enjoyed very much by those that love religion and hate the truth, but the town did not benefit from it. Along came a great storm, doing damage to the extent of more than \$1,000,000 and killing upward of fifty persons. Scores of others were injured, and among them was the mayor's own wife. Incidentally, and by way of contrast, the sheriff of the county (living in Berryville) had been kind to Jehovah's witnesses, and it is noteworthy that his home was not damaged in the storm.

Still another analogous case arose at Green Forest, in the same county as Eureka Springs and Berryville. A cop, trying to please some religionists, arrested and threatened several of Jehovah's witnesses. A few weeks later he was run over by an automobile. As he was recovering from that, his wife beat him up pretty badly. And then along came the big storm and swept the town, doing a lot of damage and injuring several people.



1



2



3



4

"Numbered with the transgressors"

Presenting "This Gospel of the Kingdom"

Consult Your Dictionary!

A WORD fitly spoken, how good it is! compared by Solomon to apples of gold in pictures of silver. Certainly a very high value to place upon language, but the qualifying phrase "fitly spoken" limits the application of the figure of speech to words spoken with the object in mind of glorifying God and edifying the listeners. Will the dictionary used in conjunction with God's Word, the Bible, aid us to so fulfill our ministry? Can we by diligent preparation of our language with the help of the dictionary be able to bring forth words fitly spoken, in season, good words, golden words to the honor of Jehovah?

The Scriptures are examined in vain for any trace of wordiness. None of the faithful servants of God at any time set forth his message in the technical high-

sounding terminology demanded by the so-called "wisdom" of this world as evidence of learning and authority. Christ Jesus, the great teacher who spoke as no man had ever done before, would speak in this manner: "Blessed are the poor in spirit: for theirs is the kingdom of heaven"; or, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." No flourishes, no evidence of theological schooling, no long, unusual words; he talked as one knowing words, one able to use them fitly, and they were truly apples of gold in pictures of silver.

The Scriptures clearly prove that the power of speech lies not in the use of many words, nor does it come from the exercise of long, high-sounding jaw-breakers, or the fanciful, polished stock phraseology of the religious colleges and

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other so-called "seats of learning" of this world. Wherein then comes that force, that color and absolute undeniable-ness necessary to right speaking? and how will the dictionary assist in this direction? Actually, words are pictures, stable metaphors, and the more intimately we know the precise meaning and proper usage of each word we utter, to that degree our language will take on color, variety and effectiveness. To most people, a dictionary is something to be hurriedly glanced into when an unfamiliar word is encountered, just to learn what the word means. Having thus obtained a sketchy idea of its actual value, off they go and use the word on some unhappy occasion with disastrous results. There is much more to a word than a mere superficial knowledge of its meaning. Words have definite personalities and characteristics. They can be sweet or bitter, soft or hard, friendly or hostile, and that is where the dictionary may be of such great help, namely, in knowing the right meaning and proper usage of the words needed to present the Word of God; not necessarily to know many words, but to thoroughly understand and fitly speak in season the words that are used.

The word "dictionary" comes from the Latin root *dictio*, a word. Therefore it is actually a word book. It is a lexicon, from the Greek root word *lexikos* (of or pertaining to words). It is an alphabetically listed vocabulary with definitions; a work of reference, in which the words of a language are listed with their meaning, spelling, variation, etymology, and pronunciation. The most useful dictionaries, of course, are the unabridged, because therein is found the complete and exhaustive treatment of a word, so necessary to the careful student in gaining the whole meaning of language.

To write, or even read, one must know how to spell. So the dictionary deals with this feature, known as orthography. The complexities of English spelling are

many, and distressing to users of the language. The dictionary will show the correct spelling. It goes even farther, giving many helpful rules on spelling in its introductory material. (See the article of this series appearing in *Consolation* No. 630, issue of November 10, 1943.)

Syllabication is the next step dealt with in the treatment of a word. This is the division of a word into its various sound parts. Each syllable is that part of a word that can be uttered by a single effort of the voice. Therefore words are thus divided to facilitate their utterance. A knowledge of syllabication is very essential in the proper enunciation and writing of the language; so full use of its treatment in the dictionary is advised.

Next, and very important, comes the explanation of pronunciation. There is hardly anything that will discredit a speaker in the eyes of his audience more than mispronunciation. A speaker may be moving along with a fine choice of words and with much enthusiasm and feeling; then he brings forth some wrongly pronounced words and the entire effect of the speech is marred. His message will have lost authority. The dictionary is invaluable in setting the standard and accepted pronunciation of a word. By all means learn the correct pronunciation and use only words of which you are sure. Examine and learn the right way to pronounce those words with which you are not familiar.

One may feel that he knows the right pronunciation, but in the use of even the common, ordinary words many pitfalls occur. For instance, is it per'fume or per-fume', ad'dress or ad-dress', adver-tise'ment or adver'tisement? By examining such words and learning their entire meaning you will be familiar enough with them to use them correctly. Often a word when used as one part of speech will be pronounced one way but when used as another it will have a different pronunciation. Thus with *perfume*; when

it is a noun, the name of a pleasant scent or odor, it is per'fume. When it is used as a verb it is per-fume': the incense was used to per-fume' the room. The same way with the word *precedent*; when used as a noun (such as establishing a precedent) it is prec'edent; when used as an adjective it is pre-ced'ent; as, a pre-ced'ent law or event.

This brings forcefully to mind the need of knowing the various parts of speech and their right use. The dictionary gives the part (or parts) of speech to which each word belongs; and correct knowledge of this feature is extremely necessary to the Theocratic minister. He should learn this fundamental of grammar, and be able to classify any word as to part of speech to which it belongs. This makes him sure of its use, and dispels fear of improper utterance.

Inflectional changes next appear for consideration. This too is of much concern to the learner. A word often goes through much change in spelling to indicate distinctions of case, gender, number, tense, etc. There seems to be no definite rule governing these inflections. Hence there is great need for careful use of the dictionary in this connection, in following it as a guide for proper usage of words in their inflectional changes.

Now comes the subject of etymology. This is a fascinating study all its own. Nothing enriches the understanding of a word and its use so much as a definite knowledge of its origin and development. The etymology of the word "etymology" shows that it comes from the two Greek words *etymon*, meaning true, and *logos*, meaning word or reason. Thus determining the etymology is the gaining of the true knowledge of the meaning of words by learning of their origin, development and use. When one knows this he has a mental picture conveyed to his mind, and the word takes on real meaning and life. An example: hippopotamus, from the Greek *hippos*, horse, and *potamos*, river; a river horse. This draws a mental

picture of this amphibious animal and helps the student to retain it in his memory. Through looking into the origin of words, one can also trace the effect and influence of other nationalities and languages upon his own.

Of course, the definition of a word is of utmost value. Here is one particular wherein the servants of God must be informed. To be effective words must be "fitly spoken", used in their proper setting. The dictionaries of the world, in their definitions of some words, have been tampered with by God's enemies. So one has to be on the watch for these cases, and see that the definitions conform to the Scriptures. An example in point is the word "religion". However, the great majority of word definitions in dictionaries are reliable.

To further avoid monotony in speech and writing a knowledge of synonyms and antonyms is needed. Thus a house becomes a home, a dwelling, a domicile, an abode, a residence, a habitation, etc. If one wants contrast he uses antonyms. So doing he not only avoids monotony, but his language takes on color and power. If there is any one feature in which the Word of God is made to stand out above all other writings it is the variety, power and lack of monotony gained by repeatedly referring to the same issues and incidents in newness of expression; yet always being marked by simplicity. One can follow this pattern by using synonyms and antonyms.

Other uses of the dictionary will be discovered by its close examiners. Use the dictionary freely, setting God's Word as the touchstone in the matter of definitions of some words. The dictionary may be used, not necessarily to accumulate many words, but to make clear the meaning and use of words needed daily in gospel-preaching.

Words are thought-carriers; gracious and fitly-spoken ones are required to convey adequately to others the glorious Kingdom message.

Theophilus of Antioch

THEOPHILUS, "lover of God"; what a beautiful name! At the moment, the consideration is not of the nobleman of that name for whose use Luke wrote his Gospel and the Acts of the Apostles (Luke 1:3; Acts 1:1). That Theophilus is believed to have been converted by Paul during the two years in which he made residence in the imperial city, and that is about all that is known of him.

The Theophilus *here* in mind is that one who served as one of the several caretakers (bishops) of the church at Antioch during the last twelve or thirteen years of his life, and who died about A.D. 182. The ecclesiastical writers say of him:

Having been converted from heathenism by the study of the Scriptures, he wrote an apology [defense] for the Christian faith, addressed in the form of a letter to his friend Autolyceus. The work shows much learning and more simplicity of mind. In its general structure it resembles the works of Justin Martyr and the other early apologists; but it contains a more detailed examination of the evidence for Christianity, derived both from Scripture and from history. [McClintock and Strong's *Cyclopædia*, Vol. X, p. 335]

The *Ad Autolyceum* [To Autolyceus], the only extant writing of Theophilus, is an apology for Christianity, consisting of three books, really separate works written at different times, and corresponds exactly to the description of it given by Eusebius as "three elementary works". The author speaks of himself as a convert from heathenism. He treats of such subjects as the Christian idea of God, the Scripture accounts of the origin of man and the world as compared with pagan myths. On several occasions he refers (in connection with the early chapters of Genesis) to an historical work composed by himself. [*The Catholic Encyclopedia*, Vol. XIV, p. 625]

The work last cited mentions him as having refuted certain writings of Marcion and Hermogenes; and as having

made commentaries on Proverbs and the Gospels.

A Pretty Good Recommendation

This strikes one as a pretty good recommendation. Here is the caretaker of a congregation who looks after the interests entrusted to him during all the closing years of his life; he is familiar with the Scriptures; he makes them the basis of his appeals to others; he writes commentaries on them, particularly on Genesis, Proverbs, Matthew, Mark, Luke, and John. He accepts the Christian idea of God, because it is the correct one, and the only reasonable one; and he knows the origin of man as it is set forth in the Bible, and upholds it as infinitely superior to the pagan prattle that was all about him at the time. And he dies with his hand on the throttle.

Best of all, he is not referred to as the "Holy Father" Theophilus, nor the "Most Reverend" Theophilus, nor the "Very Reverend" Theophilus, nor the "Reverend" Theophilus, nor Monsignor Theophilus, nor Saint Theophilus, nor Theophilus the Great, nor even Elder Theophilus, nor, for that matter, even Mister Theophilus. He is just Theophilus, and, do you know, it just sounds rather good! Especially when it was backed up with the statement that though he had "much learning", yet, thank God, along with it was "simplicity of mind".

To how great an extent he erred in foisting the unscriptural doctrine of the trinity on the church is not known. All that is definitely known is a statement by *The Catholic Encyclopedia*, Vol. XV, page 47, that "the word *trias* (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A.D. 180". It may very well be that Theophilus had not the slightest intent to cause this great error to originate and take root.

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Good and weak points of valuable works noted

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In Brief

"A New World Idea"

◆ Many people seem convinced that after this war is over there will be "a new world", but they do not think of it in terms in which that world is spoken of in the Scriptures, as the one for which Jesus taught His followers to pray and for which He gave His all in heaven and earth. Jesus wished to see His Father's name vindicated and a reign of absolute peace, justice and truth for all the millions now living that will never die.

On his return from his trip around the world Wendell Willkie made the statement over the radio, "We must fight our way through not alone to the destruction of our enemies but to a new world idea." Commenting on his radio address the columnist Anne O'Hare McCormick remarked on the "ancient nations" being reborn in the profound convulsions of war and change". But in the New World there will not be any ancient nations, nor any new ones. There will be just God's people; and those who are not His will not be anywhere.—Obadiah 16.

Organized Crime

◆ Organized crime is a big business today, with an annual bill of ten billion dollars. "Big time" racketeering has learned the lesson that it is unsafe to steal less than \$100,000 in the United States. Organized crime nestles comfortably in that murky breeding-ground of shady business and party politics. Even the federal Department of Justice does not choose to meddle with it in any decisive fashion.—Dr. Barnes.

The City Behind Bars

◆ America's city behind bars is in the immediate neighborhood of a quarter of a million population. There are 161,386 in the 108 largest prisons as of December 31, 1939, but there are 3,000 county jails and 10,000 police lockups through which 1,000,000 persons pass every year.

CONSOLATION

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, June 7, 1944

Number 645

Jehovah's witnesses Hold Series of Conventions

(Society's president attends in Costa Rica, Mexico, and many American cities)

CHRISTIAN fellowship is edifying to all. Christians today are more widely scattered throughout the earth than in the days of the apostles, and association together is vital in these perilous last days. So, like Jehovah's witnesses of early Christian times, neither do they 'forsake the assembling of themselves together'. Also, they look forward to special visits by representatives from the Lord's visible organization to counsel and aid them in more effectively ministering in Jehovah's service. Recently a tour involving many such visits was completed by the president of the Watch Tower Bible and Tract Society, Mr. N. H. Knorr.

Readers of *Consolation* have already enjoyed the account of the Havana, Cuba, convention as published in our issue No. 640. Miami, Florida, and Havana, Cuba, however, were just the beginning of the visits by the president with Jehovah's witnesses in the Americas. His itinerary included (in addition to Cuba) Mexico, Guatemala, and Costa Rica, as well as some principal cities of the United States. *Consolation* is pleased to have the opportunity of reporting this interesting trip.

New Orleans, La.

First to be visited after the Havana convention was the city of New Orleans. Here a convention was scheduled for February 19 and 20, with a speech by Mr. Knorr on "The Coming World Regeneration". Due to conditions pecu-

liar to the South, it was not possible for all the conventioners to attend at one auditorium; therefore Carpenters Auditorium was engaged for the white delegates and San Jacinto Club for the colored, both halls being centrally located. Arrangements were made to have the halls connected by telephone lines so the entire program could be heard at either auditorium. During the convention, however, the president personally spoke at both places to the great satisfaction of everyone.

It was not the first convention for New Orleans, but the very fact that the Society's president was there in person aroused great enthusiasm. It may be remembered that in 1938, when a former president of the Society spoke from London, England, by radio, to conventions around the world, certain Catholic religionists disrupted the New Orleans assembly and later boasted that they had "frustrated" the convention of Jehovah's witnesses. Then it was that one McNamara, in the employ of the police department, along with other "officers of the law", took it into his hands to illegally cut the wires which were bringing the speech.

Almost six years have passed by since that stigma was placed upon the history of New Orleans. The local Catholic hierarchy have continued ceaselessly to exert their influence in New Orleans, but apparently are losing their hold. This we see in the holding of such a fine convention there, which, it was reported, the

same McNamara of 1938 fame attended during one session and kept his place in silence.

It was evident from the start that the hierarchy hadn't been very successful with their "scare campaign" against Jehovah's witnesses. Great advertising work was done in the main business sections of New Orleans, with 100,000 handbills being distributed and upward of 500 large paper signs placed in the store windows. A brief notice appeared in the press. The city knew about the assembly of Jehovah's witnesses and "The Coming World Regeneration".

The program arranged for Saturday, the 19th, included speeches by a graduate of the second class of the Watchtower Bible College of Gilead, the president's secretary, two of the Society's representatives from Louisiana, and was climaxed by the president's discourse, "The Glorious Treasure of Service." (See the *Watchtower* magazine, May 1, 1944, for text of this speech.)

Sunday, the 20th, the day of the anticipated public address, "The Coming World Regeneration," by N. H. Knorr, brought an overcast sky and showers. The public address was the event of the day, although there were an immersion of 11 persons and several other features, including the evening study of the *Watchtower* magazine. About two hours before the speech the heavens seemed to open and pour down water 'by the bucketfuls', which continued throughout the afternoon. Nevertheless, 1,204 attended, rejoiced in the word-picture of the blessed New World, and broke their attentive silence only for appreciative applause.

In the audience were several recently-graduated pioneers from Gilead College. With everyone there so interested in Gilead, a few remarks from each about his experiences during his stay at the College were appropriate and delightful. Then, as a special surprise, the president appeared Sunday evening to make a few

extemporaneous remarks concerning the progress of the work in Cuba, where he had just been, and the good increase of the work earth-wide.

San Antonio, Texas

The trip itinerary necessitated an overnight stopover in San Antonio, Texas, before entraining for Mexico city. Mr. Knorr therefore offered to speak to the San Antonio company of Jehovah's witnesses on the evening of February 21, if they wished. Did they? By all means! The beautiful San Pedro Playhouse, seating 656, was engaged and a few neighboring companies of Jehovah's witnesses notified. What a surprise when over 1200 persons packed out and overflowed the Playhouse! The 'grapevine' had been working! People came from Houston, Dallas, Fort Worth, San Angelo, the Rio Grande valley, yes, from all parts of Texas, and some from Oklahoma and Louisiana. All were eager to see and hear the speaker. At 7:30 p.m. he spoke on "The Glorious Treasure of Service", to be followed by his secretary with a report of the Miami and New Orleans assemblies. Then, "Would you like me to tell you more?" inquired the president. "Yes! Please!" came the unanimous reply. The president concluded his remarks as the clock struck ten. Seemingly they could have listened for hours.

A Stop in Mexico City

It would be quite unusual to reach Mexico city according to train schedules. The arrival of the president of the Society was certainly no exception; the train was six hours late. That night, February 24, there was a service meeting of the Mexico city company in their new Kingdom Hall. It appeared that the company had doubled in size since the president's visit a year ago. For about fifteen minutes he spoke to them through an interpreter, the Society's Mexican representative, and concluded with the announcement that he was merely pass-

ing through at that time but would return within two weeks for a local convention, on March 12. The expressive Mexican publishers manifested their joy by unrestrained shouts and applause.

En Route to Costa Rica

The flight from Mexico city to San Jose by Pan-American Airways is indeed interesting. Over Mexico the plane is at about ten to twelve thousand feet altitude most of the time, and here and there a snow-covered mountain is seen projecting above some clouds. The first stop, at Tapachula, in the Mexican state of Chiapas, is like dropping into another world. Mexico city is built on a high plateau. There is little rainfall during the winter season; the climate is mild and exhilarating. Tapachula is low on the coast, a tropical city. Banana trees are seen everywhere around the airport. The climate is extremely hot and humid. There is a breeze at Tapachula, but after Mexico city it felt like standing before a furnace. The stay at Tapachula is for about fifteen minutes.

An hour later, as the airliner lands at the large, modern Guatemala city airport, the sun is just dipping below the horizon. Pan-American Airways does not operate its passenger ships at night over Central America, so it's Guatemala city for the night. A pleasant surprise is in store for the traveler here. The city is striking in appearance, very clean, and nestled in surroundings of green hills and volcanoes. Beautiful flowers fill the air with their fragrance. The altitude of about 5,000 feet makes the climate delightful. The hotels are good and the food plentiful. One begins to feel sorry he can't stay for a while; but a sunrise departure leaves time only for sleep.

In Costa Rica

After brief stops at airports near San Salvador (El Salvador), Tegucigalpa (Honduras) and Managua (Nicaragua), the huge plane glides into San Jose, the

capital city of Costa Rica. It lies in a broad, fertile valley 3,800 feet above sea level and not far from the picturesque volcano Irazu. Mr. T. H. Siebenlist and his wife, both graduates of the first class at Gilead, and some of the Costa Rican witnesses met the president and his secretary. It was the first time a president of the Watchtower Bible and Tract Society had made a personal visit to that land. To the Costa Ricans, March 1 marked a great event in their lives. For many years the Bible truth has been proclaimed in Costa Rica, and the publishers are very faithful in their work. Occasionally they had seen a representative from the Society's headquarters. Some had waited so long for the day when the president would visit them that now it seemed almost like a dream; but it was real.

An assembly was scheduled for San Jose on March 5, but at the time of the arrival of the president no auditorium had been obtained. The National Opera House is generally available for gatherings of all types; however, when those in charge were approached as to its use by the Society's president for his address to the Costa Ricans it was pointed out that Costa Rica is a Catholic country, and no one but the Catholics could use it for anything "religious". Thus they denied their own people the use of a public building. Another meeting-place, adequate and centrally located, was obtained.

There are two main rail lines in Costa Rica, one running between San Jose and Port Limon and the other between San Jose and Puntarenas, the latter being electrified. As early as Wednesday, March 1, the witnesses began to arrive in San Jose for the March 5 convention by their two rail lines, which are really their only means of travel from the coastal points. They swelled the numbers in attendance at the new Kingdom Hall of the San Jose company, the 2nd of March, at the service meeting. There are many colored witnesses from the British

West Indies who speak only English or who prefer English because they understand it better, although Spanish is the national language. Much English is spoken on the Atlantic side. It was fortunate that one of these Kingdom publishers has an excellent command of both English and Spanish; someone was needed to interpret for the president and his secretary, who were privileged to say a few words at the service meeting. It was a foretaste of the assembly to come Sunday.

Costa Rica's Biggest Assembly

March 5 came quickly for these busy witnesses. The sun shone with warm friendliness as the Costa Ricans gathered to the local Kingdom Hall for their field service assembly. The hall was as full as it could be; people were standing on all sides. They were all equipped with literature, territories were assigned, instructions were given, and off they went to all corners of San Jose to make the truth known. It was by far the most witnessing ever done in that city in one day. And they came back smiling, happy in the rich blessings they reaped through singing the Kingdom truths, outdoing the contrasting, tolling bells of the houses of religion. Over one hundred witnesses were in San Jose that Sunday morning, and more were coming in during the day.

There were 165 at the convention hall when the afternoon session got under way. Many were still to come from the Atlantic zone. By the interpreter, the president's secretary addressed them concerning the progress in the divine education of Jehovah's witnesses during the years since 1918. He gave way to Mr. Siebenlist of Gilead, who spoke to the assembly in Spanish, using the latest issue of *La Atalaya* (*The Watchtower*) as the basis for his remarks.

Intermission to allow for the evening meal followed. Just as the witnesses were dispersing many of the Port Limon

delegates and those from Siquirres and other eastern rail points began to arrive. Special cars had been added to the train at Port Limon and Siquirres to accommodate these conventioners, but when the train reached the mountains about thirty miles east of San Jose there were too many cars for the locomotive to make the grade. The special cars had to be cut off and left behind while the rest of the train was taken over the top. Then the locomotive had to go back for the other cars. Better late than never, was the good-natured attitude of the tardy conventioners.

At the evening session the president told 330 attentive Costa Ricans about "The Glorious Treasure of Service". It may not have been the largest assembly of Jehovah's witnesses ever held on earth, but it would be hard to find a happier or more enthusiastic group of witnesses. They were extremely interested in the reports on the conventions at Miami, Havana, and New Orleans, the San Antonio meeting, and the work in Mexico and other lands. The Lord has been blessing the work in Costa Rica too, and it brought the speaker much joy to be able to announce that the book supply depot at Siquirres would be replaced by a branch office located at San Jose. A house in Barrio Mexico, the northern part of the city, had been rented two days before for the office and Bethel home. Later on a servant to the brethren, one of the Society's representatives who visits and counsels the various companies of Jehovah's witnesses, would be sent to help them. And that wasn't all. He hoped it would be possible in the coming months to send at least five more graduates of Gilead College to help them carry on. Their prayers of thanksgiving went up to Jehovah for all these marvelous provisions and the prospects of increased work in Costa Rica. What more was there to say? The Society's president bid his brethren good-bye, expressing his hope to be with them again and have a convention twice as large.

The good accomplished through the San Jose convention is best demonstrated in the report of the branch servant at the end of March: "The assembly early in March gave us a good start in the number of publishers reporting for the entire month. The San Jose company alone showed an increase of fifteen publishers over February, thus setting a new peak of forty publishers. Port Limon reached its peak of publishers the first time since September, 1943, with forty-three reporting." And the Port Limon company sent the following letter:

DEAR BROTHER KNORR:

Greetings in Jehovah's name through His Theocratic King Christ Jesus. The Port Limon Co. of Jehovah's witnesses deems it one of the greatest privileges to express its heartfelt joy and gratitude to you upon your visit to San Jose, Costa Rica. Sunday, March 5, 1944, was one of the grandest days for the Lord's people in Costa Rica. It was filled with enthusiasm, for it has been a rare pleasure to have the president of the Society in our field—a thing we really did not expect. We returned from the capital with renewed zeal and renewed determination to press forward in this aggressive warfare. Upon your timely advice and admonition we, the Limon unit, are glad to adhere to, and carry out every instruction as best we can. We do realize that we are at the dawn of the New World, and to begin to live for such is our greatest desire. Filled with the refreshing and invigorating truth that flows from the temple, we are determined to continue steadfast as bold fighters for the New World.

Our joy and thanks to Jehovah for the Society's Branch Office in San Jose cannot be overstated. It is years we have been praying that the Society see the necessity of sending a representative to that vast uncovered field to aid the few witnesses there, and to sound His message of warning to the "people of good-will", and now that it is accomplished we will with great effort co-operate with Bro. Siebenlist in every possible way for the progress and advancement of the work.

Accept our sincerest wishes for the Lord's blessing upon you. May His strong arm continue to protect and direct you. We hope and pray for a next visit from you soon, trusting that then you will grant us the pleasure of your presence, which we know will be a great help and bring us a blessing in our little Port.

Your fellow workers in the Free Nation,

LIMON COMPANY OF JEHOVAH'S WITNESSES

Returning to Mexico

The flight back to Mexico city was over the same route, with the night stop-over at Guatemala city on March 6. Guatemala has not been entirely without the Kingdom message, there being a small company at Guatemala city and a faithful pioneer in the vicinity of Rio Bravo. The lone pioneer is an elderly colored woman who speaks English and Spanish. She received news of the stop-over on March 5 and, being about a hundred miles from Guatemala city by rail, made immediate preparations for the trip to the capital. She did not forget her friends of good-will in the excitement, and was able to bring a lady with her, the fruits of her Christian labors. She was the one at the Guatemala airport who approached the Society's president with the query, "Are you el presidente?" A meeting was arranged at the home of a witness. Those of the company spoke no English, so most of the conversation was with the pioneer, although the president's secretary was able to say a few words in Spanish to the Guatemalans, with the help of a dictionary. The small meeting touched the Society's president more than any other of the entire trip. The witnesses explained their position in a land of impressive scenery and oppressive rulers, and that they actually lived under a dictatorship influenced by the Roman Catholic Hierarchy. The outward appearance is beautiful to the *transmigrante*, but within there exists an undercurrent of dissatisfaction and poverty.

They showed how greatly the people needed the comfort of the Kingdom message, and how few there were to serve them. *El presidente* thrilled them with the suggestion that some from Gilead would be sent to help them as early as it could be arranged.

Mexico City Assembly

The modern, colorful, fully-equipped auditorium of the electricians' syndicate, conveniently situated along the avenue Artes, not far from the Paseo de la Reforma, was the site of the Mexico city assembly. It was available for the afternoon only. Shortly after one o'clock the Mexican delegates began to assemble. By 2:15 p.m., five hundred of them, mostly from Mexico city and near-by companies, were seated in the auditorium. A few delegates came from the states of Vera Cruz, Chihuahua, Tamaulipas, Nuevo Leon, San Luis Potosi, Jalisco, and others, but many were unable to come on such short notice.

The program brought the president's secretary before the assembled witnesses as the first speaker. Then the Mexican servant delivered a very forceful talk, "The Firstborn Smitten," the auditors being pleased to learn of the smiting of the now corpse-like firstborn in this old world. A representative from the Mexican office devoted fifteen minutes to a discussion of the privileges of full-time pioneer service. There is a big field in Mexico for pioneers.

What everyone was awaiting, however, was the president's lecture on "The Glorious Treasure of Service". The Mexican office servant interpreted. Conventioners leaned forward in their seats, as though afraid they would miss a word. They wanted to hear and understand everything; and days later they were heard talking about letting the glory-shine from their faces.

Then, in a very informal manner, the Society's president related the events of the trip, conveying the greetings of those

all along the way. He told how much was being done to advance the work in Mexico and how the number of active publishers of The Theocracy in Mexico had increased during the past year from some 1,400 to 2,541. Efforts were being put forth to further stimulate the Mexican field by sending graduates of Gilead to help them. That was wonderful to hear; but the biggest thrill of all was the announcement that two of the full-time publishers from the Mexican office had been invited to attend the next class at Gilead. Perhaps this was only the beginning; many more might go to the college for future classes. What an incentive to push ahead with the work!

An Unexpected Meeting at Tucson, Ariz.

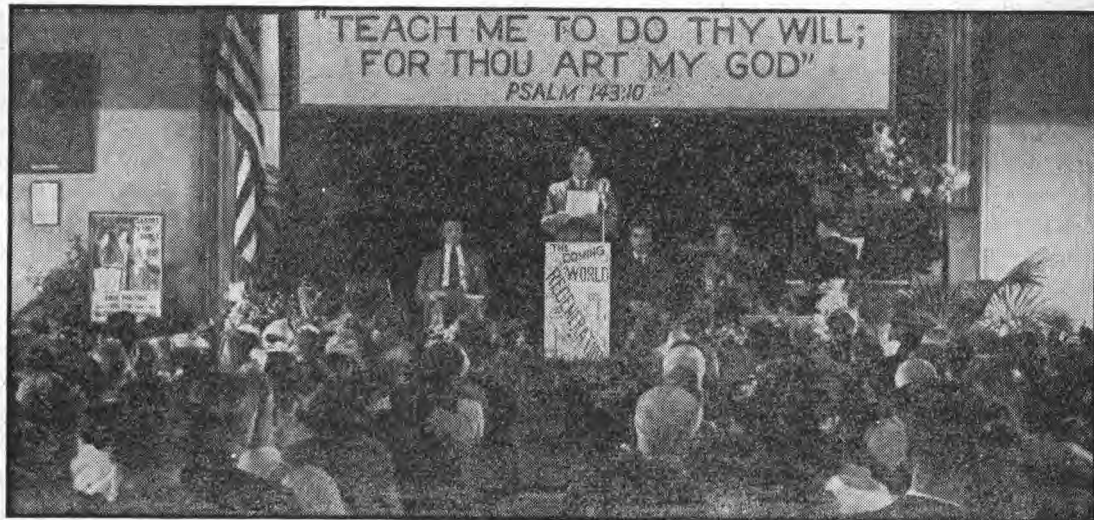
Upon recommendation of the passenger agent of a Mexican railroad, an extra day was allowed for train connections at Tucson. That wasn't according to the original itinerary, but it proved a wise move. Somewhere along the way, between Mexico city and Nogales, Sonora, the engineers managed to lose fifteen hours and twenty minutes. If he reached Tucson by Sunday afternoon, March 19, the president would speak to the Tucson company. Phoenix and other companies heard about it. Though not sure there would be a meeting with the Society's president, they came to Tucson just the same. Mr. Knorr arrived in the morning and everyone was notified there would be a meeting. "The Glorious Treasure of Service" is what they wanted to hear. They heard it, 175 grateful witnesses, in the local Kingdom Hall. These Arizonans were glad there are slow Mexican trains.

San Diego, Calif.

A convention was scheduled for March 25 and 26 at the Vasa Clubhouse, 3094 El Cajon Boulevard. It was the largest auditorium available, and only during the public address was it necessary for anyone to use the chairs placed on the outside. The program arranged

was similar to that at New Orleans. The largest number of people ever to attend a convention of Jehovah's witnesses in San Diego, 1,007, appeared for the president's speech, "The Coming World

seemed to be an indication that the time was ripe for the most intensive advertising campaign ever staged in San Francisco. If there was a soul who didn't learn about "Religion Reaps the Whirlwind"



San Diego convention

Regeneration," proof that an effective witness had been made in San Diego.

San Francisco's Best Assembly

Having outgrown all of the auditoriums in San Francisco except the Civic, which was always denied to Jehovah's witnesses in times past, it had seemed quite impossible to the local convention committee that an adequate auditorium could be had. The only thing to do was to try the Civic Auditorium again. Once more the manager refused; however, this time he stated his objections. Someone had misinformed him concerning the type of conventions Jehovah's witnesses hold. With the aid of the manager of another auditorium in San Francisco who had seen how Jehovah's witnesses conduct their conventions, the Civic Auditorium manager was shown the truth and he readily leased his hall. This

at the Civic Auditorium on April 2, it was only because he closed his eyes when he went into the streets of the city. Strangely contrasting posters appeared side by side on the Auditorium billboards: one advertising the heathen Easter services to be conducted under the auspices of the archbishop of San Francisco on April 7, and the other faithfully reiterating "Religion Reaps the Whirlwind".

The convention program for the two days was patterned after San Diego and New Orleans, but the public address "Religion Reaps the Whirlwind" had not yet been given. That was the big feature and everyone looked forward to it. The Saturday attendance was 3,000.

Sunday, the 2nd, opened with the baptism of 54 new witnesses for The Theocracy. Off they went after the immersion to join the 1,400 other busy witnesses in

the field, inviting the people to come to the Civic Auditorium. The advertising and personal-invitation work was very fruitful, for by 3 p.m. and the introduction of Mr. Knorr for his public address 5,000 people were seated in the Auditorium. Many were wondering, "Just what does he mean, 'Religion Reaps the Whirlwind'?" They soon found the answer. Mr. Knorr removed the mask behind which religion hides, religious lies (Isaiah 28:15), and by their own testimony he showed them in their true light, nothing but pagans. They have not sown according to God's Word of truth, but as Hosea 8:7 states: "They have sown the wind, and they shall reap the whirlwind," destruction at the hands of the righteous Almighty

God. It was not a malicious attack upon religious leaders. That would accomplish no lasting good. Rather, it was an exposé of religion as empty, without sound basis. It was an appeal to the people of goodwill to turn to the Holy Scriptures and follow the Christianity therein taught as the only way to life in the regenerated New World of righteousness. One individual sought to disturb the meeting by shouting vile words at the speaker, and he was persuaded by the ushers to leave the auditorium, amid the smiles of those seated near by. The truth hurts sometimes, and some can't stand its power. With the exception of this one, however, the audience was very attentive and enjoyed to the full the points made in the course of the speech, constantly interrupting with applause.

As a token of the effectiveness of the truths brought out, one of the ushers picked up a crucifix (which is actually

a religious image and has nothing to do with Christianity) that a woman had torn from about her neck and thrown to the floor.

At the conclusion of the address announcement was made that everyone could receive a free copy of *The Coming World Regeneration* from the ushers. Observed as an usher handing out booklets was a young man in the uniform of the U. S. Navy, who had recently become a Kingdom publisher and who had been

out in the work that day. As he stood handing out booklets he was approached by a U.S. soldier, who said: "Say! there's a lot of people going out that other door who aren't getting a copy of the booklet; give me some to hand out"; whereupon he was handed a supply

and took his position at the exit, passing out booklets until they were all gone.

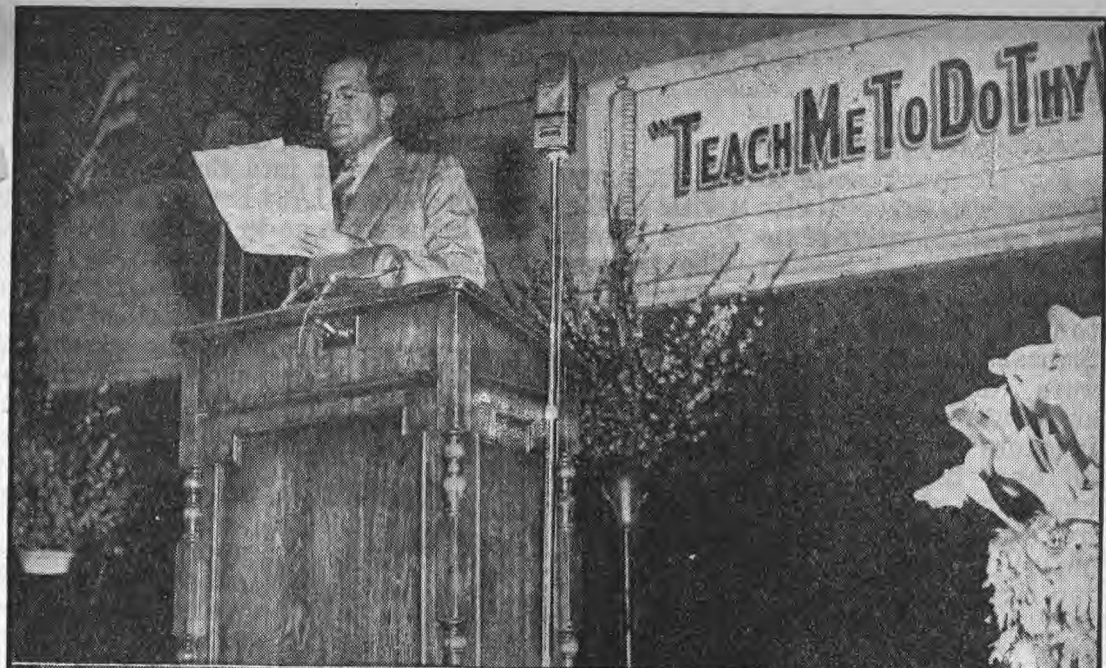
Several days later streetcars still carried signs showing "Religion Reaps the Whirlwind". Those signs may be replaced by others now, but there are several thousand people in San Francisco who cannot forget "Religion Reaps the Whirlwind".

Less than Two Hours at Salt Lake City

Once again taking advantage of a brief period between trains, an hour and thirty-five minutes to be exact, the Society's president was privileged to address 129 of the Utah witnesses who had gathered at the Kingdom Hall of the Salt Lake City company of Jehovah's witnesses. He dealt with "The Glorious Treasure of Service", following it up by a report of his trip and the work being done world-wide. There was no time to speak to anyone individually; it was just



Billboard at Denver



President Knorr and a part of the assembly at San Francisco

JUNE 7, 1944

deliver his lecture and go. The Utahans smiled their appreciation and waved good-bye.

Assembly at Denver, Colo.

For the first time in twenty-six years Denver was favored with a visit of the chief representative of the Watch Tower Bible and Tract Society. The Denver witnesses meant to make the most of it, too. A hundred thousand handbills were distributed, signs were placed in store windows all over the city, hundreds of witnesses carried signs throughout the city, and over fifty cars were sprayed with signs to advertise "Religion Reaps the Whirlwind" at the Municipal Auditorium on April 9. Billboards at busy intersections heralded forth the announcement.

April 8 being the Memorial date, that event was looked forward to by all. In the afternoon, after two other discourses, the speech "The Glorious Treasure of Service" was delivered by Mr. Knorr. He also conducted the Memorial celebration and discussed its significance. There were 1,103 in attendance; 148 partook of the bread and wine. During the serving of the emblems the public-address system gave out. That did not disrupt the meeting, however, for he just put more power behind his voice and everyone heard.

Sunday morning twenty persons symbolized consecration by water immersion, thereafter joining hundreds of other witnesses who were visiting the people of Denver at their homes. Rain fell throughout the day and, while the weather may have discouraged some who thought

about coming to hear "Religion Reaps the Whirlwind", the people of good-will began pouring into the auditorium an hour before time and soon had the entire downstairs portion and the boxes filled. Then they went into the balcony. The ushers counted 1,734 listeners. One lady, who intended to go to the Sunrise Services held by the Knights Templar in the same auditorium but had arrived too

late, decided to stay for the assembly, showing much interest and giving a subscription for the *Watchtower* magazine. She was not alone in her appreciation. Two subscription booths were kept busy after the lecture taking new subscriptions and placing other literature.

A study in *The Watchtower* brought to a conclusion an assembly which Denver needed for a long time, one which is still being talked about in Colorado.

The Largest Convention, at Chicago

On April 15 and 16, Chicago's Coliseum, S. Wabash and 15th, housed the largest convention of the tour. The convention program was added to by the presence of the vice-president of the Society, H. C. Covington, who came to Chicago to act as the chairman of the convention. From the first and second graduating classes of Gilead College six men and four women were in attendance. Each was given the opportunity to speak during the two days. They urged upon their fellow witnesses the need of becoming pioneers so as to qualify for entry at the college. They expect to need some help when they go abroad to visit isles of the sea and lands where The Theocracy is unknown.



As at San Francisco and Denver, the outstanding event was to be the speech on "Religion Reaps the Whirlwind", at 3 p.m. on Sunday. Everyone was busy making it known to the good citizens of Chicago. Five automobiles were equipped with banners as long as the cars themselves and driven throughout the Loop area almost continually during the week prior to the convention. Hundreds of thousands of invitations were distributed. This diligent activity brought good results. There were 5,000 in attendance during the Saturday and Sunday sessions, but at the time of the public address 8,500 persons packed the Coliseum to hear Mr. Knorr. The speaker was at his best. His announcement at the conclusion that free printed copies were on hand brought forth a thunderous applause that shook the building. That was the initial release of the booklet *Religion Reaps the Whirlwind*, fittingly in the very religious city of Chicago.

Those who attended came principally from Illinois, Wisconsin, Minnesota, Michigan, Ohio, Indiana, and Iowa, with a few from places as far away as Texas and Florida. Of the delegates, 113 were immersed on Sunday morning.

To Brooklyn via Gilead College

When the third class assembled at Gilead, on March 6, the Society's president was at San Jose, Costa Rica. Not having seen them personally, he arranged to stop at South Lansing, N. Y., for a few days. En route there is a change in trains at Buffalo, N. Y., allowing sufficient time to address the combined units of the Buffalo company of Jehovah's witnesses on "The Glorious

Treasure of Service". Over three hundred were present.

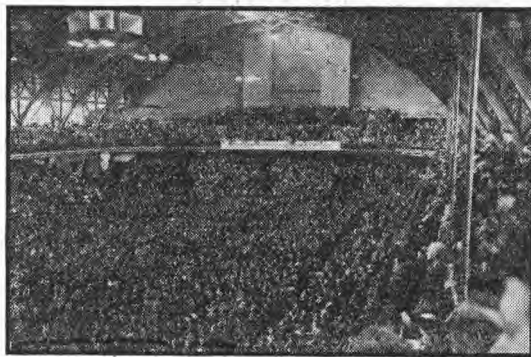
At Gilead things were progressing nicely. The third class was deep in the midst of studies. Each day the president addressed the student body during the morning lecture period. They were especially interested in the former students now in foreign lands and the manner of carrying on the work there, about which he was glad to tell them.

Radio Broadcast—WBBR

As a fitting termination of his busy trip, Mr. Knorr made arrangements to broadcast "Religion Reaps the Whirlwind" over the Society's station, WBBR, in Brooklyn, N.Y., on April 23. The broadcast was widely heard. At the conclusion announcement was made that free copies were available to listeners upon request.

Daily, during the week following, hundreds of letters and post cards were received at WBBR offices from Pennsylvania, New Jersey, New York, and Connecticut.

Prosperity has come to the Lord's witness work in these perilous times. These assemblies are past, but the effect remains. Many have gained precious knowledge and are strengthened to proceed with their God-given work of carrying nourishing spiritual food to persons who love righteousness, for their comfort. Jehovah's witnesses have a glorious treasure in the ministry, and they intend to use it well. Soon religion will reap the whirlwind of destruction at God's judging hand, and then true worshipers of the Most High will dwell peacefully in the regenerated New World of righteousness.



Chicago Assembly

But the Men Built the Road

THE New York *Times* sent a capable staff writer over the new Canada-Alaska highway, and below are some of the things that he brought to light.

In the first place, nobody was coaxed to participate in this work. On the wall of the hiring hall in Edmonton, Alberta, was the sign, printed in bold letters:

THIS IS NO PICNIC. Working and living conditions on this job are as difficult as those encountered on any construction job ever done in the United States or foreign territory. Men hired for this job will be required to work and live under the most extreme conditions imaginable. Temperatures will range from 90 degrees above zero to 70 degrees below zero. Men will have to fight swamps, rivers, ice and cold. Mosquitoes, flies and gnats will not only be annoying but will cause bodily harm. If you are not prepared to live under these and similar conditions, DO NOT APPLY.

That was telling 'em, and it was telling 'em the truth. In the long days of summer, the men had to wear veils for their heads and gloves for their hands to ward off the mosquitoes, black flies, and other bloodthirsty insects for which some parts of the far north are famous.

In some places the yellow dust of the glacial deposits was so thick that the trucks had their lamps switched on all day, and the workers had to wear dust respirators in order to breathe.

The getting of supplies across some lakes and rivers was often accomplished by carrying portable sawmills, setting them up, sawing the timber, and so building barges to carry the things that had to be moved forward, including the portable sawmill itself. How's that for enterprise?

Hurry-up supplies had to come by airplane, and in one ten-day period 100,000 pounds of machine parts went northward in that way.

The rivers present a problem all by themselves. On this subject the afore-said writer, Theodore Strauss, said:

At one arm of the White river, a few miles east of the Alaska border, a unit guards the temporary bridge night and day, and, until the freeze is solid, must sometimes blast the ice away from the bridge as often as eight times in a single night.

Army colonels flying reconnaissance above the glacial headwaters of the White, the Donjek and the Duke shake their heads anxiously as they see the ice jams piled up on the heights.

For the glacier-fed rivers in this area are shallow and swift flowing over their gravel beds and, as one discovers while riding the cab of an army truck from Kluane lake to the Alaska border, they freeze from the bottom up, accentuating natural reservoirs and irregularities in the river bottom. Above this the air freezes the false crust of the "hollow ice" and, in between, the river rushes this way, then that.

The Duke and the White are bridge-builders' nightmares because the channel which today cuts through the seemingly frozen river near by may tomorrow be coursing through other grooves a mile away.

The men have all the comforts of construction workers, and, as you might wish to know what some of these are, another quotation is offered at this point:

Today, frozen sides of meat dangle from the spruce trees protected by wire mesh against wolves and dogs. Potatoes are iron-hard and have to be thawed for many hours before they can be cooked. Pancake batter may be freezing on top and burning where it touches the stove. Returned laundry arrives in a solid chunk, which has to be set beside the oil drum stove for days before a sock or a handkerchief can be pried loose.

The Bill for Liquor

◆ When you get to worrying about the immense sums expended for relief in the United States, you might take a moment to consider that since liquor was put back on the country's bill of fare the amount spent for it exceeds by \$1,000,000,000 the total sum used in relief.

The Most Deadly Totalitarian Government

PROPAGANDA and suppression have so hoodwinked public opinion as to shield the oldest and most absolute and perhaps the most deadly of all totalitarian governments. Centuries ago it measurably accomplished what Hitler now strives to do. It imposed its authority on many peoples of the world.

Nations in which its influence is most complete now grovel in illiteracy nearly universal and their governments are frequently swept from power by revolution fomented by its enthroned agents. Its ruler surpasses all other totalitarians in the extravagances of his pretensions.

Other totalitarians have their "fifth columns" in many lands, but that particular dictator has his agents on about two thousand thrones in every part of the world. Everywhere do they openly enforce the law of their totalitarian master in derogation of the national and local law.

Other dictators keep their "fifth columns" under cover, but his function openly in defiance of the public authorities. He has muzzled the press, the radio and the picture shows. Scarcely would any book or newspaper dare carry either information or comment distasteful or discreditable to this vast supreme totalitarian government.

It is the one international government.

IT IS THE PAPACY.

The jurisdiction of all other rulers stops at the national borders. But that of the Roman pontiff does not stop. It encircles the earth. It boldly claims sole right to educate the people. Under that claim it lays its withering hands on the public schools; it thrusts its hands into the pockets of taxpayers.

In its structure and functions totalitarianism has reached perfection. Every "cardinal" is created by the triple-crowned pontiff. His power of creation is absolute. Every vestige of democracy is banished from his rule. No voice of the people is heard in his election. He

creates the seventy "cardinals" in secret consistory and they elect the pope in secret conclave.

Every province, diocese and parish exists by his authority. Every primate, patriarch, "archbishop," "bishop," abbot, "priest," monk, nun and layman is such by his will alone. For centuries he exercised appellate jurisdiction over the most powerful nations of the earth. Appeals lay directly from their highest courts to his tribunals in the Vatican. The growth of nationalism since the Reformation has upset that arrangement in some measure, but the pontiff still claims the right to such jurisdiction.

His law is essentially totalitarian in form and spirit. It is enacted and enforced by his fiat. It outlaws public schools to all Roman Catholics and requires them to patronize his alien schools. His legislation strips parents of all authority over the education of their children and vests it exclusively in his enthroned hierarchy. The pontiffs officially condemn the sovereignty of the people as inherently wrong and fraught with danger.

In the present stupendous struggle of totalitarianism against democracy, the papacy is secretly aligned with the dictators. It is the supreme dictatorship and could stand nowhere else.—Gilbert O. Nations, in the *Ulster Protestant*.

Exposing St. Francis Xavier's Body

◆ For the week of May 7-13, 1942, the body of St. Francis Xavier, enclosed in glass, was exposed for public veneration in the church of Bom Jesus, Goa, India. This public worship of dead bodies is in direct violation of every word on the subject in the Holy Scriptures. It is the worshiping of an image, and a dead one at that. And, besides, there is a good chance that the image which the people see is merely a fake, made of wax or stuffed with cotton, as was a common practice in Russia years ago.



"THY WORD IS TRUTH"

—John 17:17

Why the Deluge

THE longest period in man's history in which there was no rain throughout all the earth was 1,656 years. That condition which continued down into Noah's days began shortly before man's creation, as stated at Genesis 2:5, 6: "For the LORD 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." The account next describes Adam's creation.

In Noah's day the influence of Satan the Devil was so strong that all the people came under his control, except Noah and the members of his household. Concerning Noah it is written that he was perfect in his generation. This was not perfection of physical organism, but the perfection resulting from complete devotion to his God, Jehovah. "But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God."—Genesis 6:8, 9.

God told Noah of His purpose, thus: "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."—Genesis 6:13.

By that we are not to understand that God would destroy this mundane sphere, the planet earth, but that He would destroy the visible part of the world, the organization of the adversary. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from

under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee." (Genesis 6:17, 18) Noah believed God, and was obedient to Him. Such faith was pleasing to the Lord. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Hebrews 11:7.

The righteous course of Noah testified against the Devil's organization, both visible and invisible, and marked it with God's condemnation. Noah was a witness for God, and for this reason Satan the Devil had turned all others against Noah and against God. Of course, the Devil would do everything within his power to destroy Noah, but was unable to do so because Noah had the protection of Jehovah. The mixed breeding of "daughters of men" with angelic "sons of God" had resulted in a progeny of 'mighty men of renown' that were wicked beyond description. Also there were demon "giants" on earth in those days. (Genesis 6:1-4) In demonstration of His almighty power for the vindication of His name and also for the good of humankind Jehovah God must take action against that wicked world. He must carry Noah and his family through the world destruction and then start the human race anew. And this He did.

Noah warned the people of the impending judgment of the Lord against the wickedness prevailing on earth. They gave no heed. It was not a difficult matter for Satan to induce the people to believe that rain never would fall. No one gave serious heed to the warning of Noah, but, on the contrary, they scoffed at him and made all manner of sport of his prophesying before them. In obedience to God Noah and his sons built the ark, which was completed after a long period

of time; and during its construction Noah continued to preach righteousness to the people.

At the appointed time Noah and his family, and the beasts of various kinds, went into the ark. Then the Lord opened the windows of the heavens, and a great deluge of water swept from one end of the earth to the other and destroyed every living creature upon the face of the earth. This, of course, included the progeny of the angels and women; but the "sons of God" and the demons that had left their first estate to appear as giants, will be finally disposed of at the great judgment day.—Jude 6; 2 Peter 2: 4, 5.

But why should God bring the deluge? Was it merely to destroy wicked creatures? Such was not the sole nor even the most important reason. The issue in the minds of the people was then, and is now: Who is the supreme and almighty God? Satan, unhindered, had induced almost all men, and a host of angels, to believe that he was superior to Jehovah. He became arrogant in the extreme, boastful of his greatness and power; and doubtless he exhibited it in a marked degree. God would now teach all His creatures that every good and perfect thing proceeds from Himself, and that to follow Satan the enemy results in disaster. God would teach all intelligent creatures that He is the great eternal One and that from Him alone proceed the blessings of life, liberty and eternal happiness.

The deluge came and was so terrible that its marks are still upon the earth. All peoples, regardless of whether they believe in Jehovah God or not, have been taught by tradition that at some time in the past there was a great deluge upon the earth. But tradition has failed to teach them the real reason why the flood was sent. The flood was typical of a greater and more terrible trouble coming upon this present wicked world, in which trouble Jehovah God will demonstrate to all His creatures that He

is the Almighty One, the Most High. Long ago the spirit of the Lord had moved upon the mind of Noah to teach him of the approaching flood; but it is manifest from the apostle Paul's words that the deluge foreshadowed something even greater to come in our day.—Hebrews 11: 7.

Many centuries after the flood Jesus Christ said: "As the days of No'e were, so shall also the coming of the Son of man be." (Matthew 24: 37) All the people, aside from Noah's family, mocked him because he preached of the coming disaster upon the then evil world. All, aside from Noah and his family, formed a portion of Satan the Devil's own religious system and worshiped the Devil or some other creature or creation. In this twentieth century the religious systems make sport of the preaching by Jehovah's witnesses concerning the impending fall of Satan's organization and the establishment of a new world of righteousness under Jehovah's kingdom by Christ Jesus. In Noah's day only a few were witnesses for God. Now only those who love and serve the Lord Jehovah with pure hearts are proving themselves really on the side of the Lord. It is to the faithful class that Jehovah now says: "Ye are my witnesses, . . . that I am God."—Isaiah 43: 10, 12.

As the issue in Noah's day was, "Who is God?" even so now the issue is, "Who is God?" That evil world, of which Satan was the ruler, Jehovah destroyed with the flood as an expression of indignation against wickedness and against that wicked one. It was for the purpose of teaching all His intelligent creatures that in Jehovah resides all power, which operates in complete harmony with wisdom, justice and love, and that the oppressed creatures of humankind will find complete deliverance only by taking heed to the mighty provision which God has graciously made for the deliverance and eternal blessing of His obedient creatures.

THE name dates from a book published in the year 1510 in which a certain mythical island of this name was described as "on the right hand of the Indies, very near the terrestrial Paradise". Ordonez de Montalvo did not miss it much in that description, and if he is privileged to return from his long sleep, and to make his home in the Golden State, he will be like everybody else that lives there. He will say, as others have said, "California is the only place to live." That isn't exactly correct, but it is not away off.

At certain times, in the vicinity of Los Angeles (1,504,277 population, fifth-largest city in the United States), it is possible to take a sleigh ride and to look down upon beautiful orange groves not five miles distant, and yet, within an hour, one can be bathing in the Pacific waters off Santa Monica beach in the winter temperature of 60 degrees Fahrenheit. This cannot be done in any other place in the world. More about the climate, later.

With its 6,907,387 population (95.5 percent white), California, 158,693 square miles in area, has an extreme length of 800 miles, an extreme width of 270 miles, and a coast line of 1,097 miles. Thus, this second state in size in the Union is 10,000 square miles larger than the combined areas of New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia.

Stating it in European terms, it is larger than England, Scotland, Wales, all of Ireland, Belgium, and Netherlands, with enough left over to make another complete set of British West Indies. Or, stated in Asiatic terms, it is 10,000 square miles larger than all of Japan.

This writer, like many readers of this magazine, was personally well acquainted with one of the army of wide-

awake, hustling young Americans that rushed across the continent when gold was discovered in California in 1848; he also knew the Los Angeles resident who was legislated into distinction because he was the first white lad to be born in California after the state was admitted to the Union, September 9, 1850. He also, with many others, saw William F. Cody (Buffalo Bill), one of the Pony Express riders, who, with his comrades, carried the mail through from Independence, Mo., to San Francisco in ten days. And if you think it is any fun to ride a horse 1,950 miles in ten days, try it once. On one trip Cody made 384 miles without stopping except for meals and to change horses. On one occasion the trip through was made in 7 days 17 hours. Post was \$5 per half ounce, and worth it. In those days, men were men and women were women.

The Stupendous Sierras

California is proud of her mountains; and you can't blame her for that. The Sierras cut the sky right in two for 600 miles at a stretch. In that distance there are 120 peaks exceeding 8,000 feet, 41 exceeding 10,000 feet, and 11 exceeding 14,000 feet. Highest of all, and highest peak in the continental United States, is Mount Whitney, which Californians are careful to explain is 14,494.777 feet high (this, perhaps, in the hope that some few may mistake that period for a comma). From this towering highest summit can be seen the lowest spot in the United States, Death Valley. Mount Shasta, which one may see almost from sunrise to sunset while en route by rail from Sacramento to Portland, Oreg., is only 14,350 feet high, and so is 144.777 feet lower than Mount Whitney. (How much more respectful that makes it look than to say that the difference between these two mountains is less than 200 feet!) Mount Shasta used to be a volcano; now it has glaciers instead. In Mount Lassen,

altitude 10,577 feet, California has the only active volcano in the United States. In 1914 it shot a column of steam 10,000 feet in the air, but that was all it did. As a volcano it is what might be called a hazwuzzer.

The width of the Sierras averages about 30 miles at the snow line, falling on the eastern slope 10,000 feet in 10 miles, but on the western slope averages only about 100 feet to the mile. It is these mountains, cutting off the cold winds from the north and east, that give California its paradisaical climate, and make it one of the choicest garden spots of the world.

The principal rivers of California, the Sacramento, 370 miles long (navigable for 180 miles), and the San Joaquin, 350 miles long (navigable to Stockton, 88 miles), join 60 miles northeast of San Francisco and enter San Francisco bay, one of the finest and safest harbors in the entire world. Two other valleys should be mentioned, Death Valley, which extends 276 feet below the sea level, and Yosemite valley, which is 7 miles long, $1\frac{1}{2}$ miles wide, surrounded by cliffs 3,500 feet high, and is famous over all the earth as one of the greatest sights in creation. The Pioneer waterfall, 3,270 feet, is one of the highest in the world.

An Exquisite Climate

One grand thing about California climate is that one can obtain any kind of climate one desires, and can depend on it. Hurricanes and cyclones are absolutely unknown; sunstroke also is unknown. In an average year there are over 350 days with only a half inch of rain in Los Angeles. That makes this city, within which is located Hollywood, the most desirable place on earth for the movie industry. It may be added in this connection that California has also every kind of scenery known to man, and within a relatively short distance from the studios. In the high Sierras the winter precipitation takes the form of snow, with an annual fall of 30 to 50

feet, thus supplying the natural reservoirs which feed the streams, upon irrigation from which agriculture largely depends.

The winds are extremely regular in their movements. There are brisk daily sea breezes, and seasonal trade winds. Along the coast an on-shore breeze blows every summer day; in the evening it is replaced by a night fog, and the cooler air draws down the mountain sides in opposition to its movement during the day. Altitude is what makes climate in California. It gets hot in the summertime in the desert portions, running up to 129° in the shade, which is about the greatest heat ever recorded anywhere, but it is so dry that it is bearable. Death Valley combines the greatest heat and aridity of any place on earth.

San Diego, 300,000 population, 10 miles from the Mexican border, is accounted one of the ten best ports in the world, and with a climate, with an annual mean temperature of 61° , that is believed to be as fine as any on earth.

In the very readable 17-page story about California in the *Americana Encyclopedia*, under the head "Earthquakes", occurs this:

California has never had an earthquake approaching in severity that of Charleston, S. C., in 1886. The "Earthquake" of San Francisco, April 1906, was a very minor shock (geologically), not above the 6th or 7th magnitude. It broke rusty water mains in the 30 feet of sand with which lower San Francisco is "filled". It threw down a few decrepit frame buildings, on the same sand "fill", but not a single respectable structure in the city. Fire caught in one of the wrecked tenements; and half San Francisco was consumed because there was no water to check the fire. In Charleston, practically every building was wrecked by the earthquake.

A Top-Notcher in Education

In California 1 out of every 115 of the total population is in college. In this respect California leads the nation. The University of California is a colossal

educational institution, having 34,475 full-time resident students in the year 1940-1941. In educational expenditures per capita New York state comes first and California comes next. Some of the great educational institutions of the state besides the one named are the four-year colleges at Chico, Arcata, Fresno, San Diego, San Francisco, San Jose, and Santa Barbara, the polytechnic at San Luis Obispo, the Stanford university at Palo Alto, the University of Southern California at Los Angeles, and the Lick Observatory (which, though here named separately, is a part of the University of California).

No one may vote in California unless he can read the state constitution and write his own name. Lobbying is made a felony. San Diego city school board voted 4 to 1 against application of the religious gangsters to release students of the public schools one hour each week so that they could teach them "religion", i. e., disobedience to the Word of Almighty God.

The University of California *Daily Californian* shows a good deal of courage in panning the "American" Legion as follows:

This purportedly 100-percent American organization contains the seeds of Fascism. The group in control has laid down a policy which is rampantly nationalistic; intolerant of other nations and other people; intolerant of minorities within the United States; lacking in regard for the rights of citizens and strongly emotional in its approach to social and political problems. Would-be critics are frightened off by the Legion's loudly proclaimed patriotism.

It is useless to try to teach anybody anything if he declines to use his brains. That holds good for others besides the Legion. If the Jacobbergers had read bygone issues of this magazine they would have learned not to cook fowls in aluminum utensils, and certainly not to store them in such utensils after they were cooked. But as the proprietors of

the De Lux Box Lunch and Catering Company of Los Angeles they have been sued for about \$1,000,000 by 284 war workers who ate their turkey dinner, and the chances are that the real trouble was with the cooking utensils, though these were not mentioned. For that matter, they never are, except in this magazine, which accidentally stumbled upon the great truth that the phenomenal increase in cancer coincides with the phenomenal increase in the use of aluminum utensils, and that those who have been at death's door, many of them, get well when they quit using the stuff and cook in something else. Seems like an easy way to get well.

Quite a cute story comes through from California of two little boys, each nine, who noticed a railroad switch was open. They were afraid a train might get wrecked, so they told a railroad man what they had seen. He looked and found the boys were wrong in playing hookey but right about the switch; so they were awarded \$50 in an assembly of the school, not for playing hookey, but for using their brains about the switch.

Religious Education Falling Off

While other branches of education appear to be up in California, it seems that the religious branch is down. At any rate, Frederick H. Eaton, of San Francisco, puts it this way:

No glottee much dough no moah. At least not in San Francisco's famous Chinatown, where the priestly Catholic religious business has hit a slump. Or so it seems from the latest antics of these dollar-dunning dominies.

For some reason Chinese Catholic congregations have not been much enthused to see their hard-earned money shipped to enemy Japan via collection box and Vatican City. Nor has the Pope's protest at "China's bombing of the Japanese" poured oil on troubled waters. Japan has bombed the Chinese incessantly for years without one blat of protest from "His Oiliness." No wonder proverbial Chinese patience has turned to anger against

the Vatican. No wonder the melodious tinkle of Chinese money in priestly coffers has dropped to a comparative whisper!

If there is a way to get money the religious crowd will find it. In this case, parochial schools would seem to be the best solution. It costs money for children to attend parochial schools. Every day it seems that parents must give their children money for this collection and that. The priestly purse, like the maw of death, has never yet been filled, and only God in his mercy can stop either one.

Chinese children attend the Catholic parochial school in Frisco's Chinatown. Childish minds of any race can be allured with beads and fairy tales. However, those of wiser years require something more than priestly minds can give. So, now that Papal action speaks louder than sugared words the true regard held by the Pope for Chinese folk, the parents of these children want no more Catholic education for their offspring. Withdrawals from the parochial school go on apace.

Frantic priests, anxious to stem the receding golden tide, are trying to prevent the pupils' leaving. Transfers to public schools are being denied, and in this some public officials are co-operating with Romanism by offering the excuse that public schools are overcrowded. Chinese parents unable to understand much English are being pushed around and protests shelved. Yet where there is a will there is a way, and determined families are still getting their children out of parochialism and into public schools where they belong.

So Papa allee samee bloke in Chinatown. There's nothing left but bingo gambling games, it seems. Ho-hum! Every man to his own trade.

A Story in Superlatives

It is natural to write about California in superlatives. In fisheries it stands at the head of all the states; Massachusetts comes next. In petroleum it comes second; Texas is first. In its expenditures for highways, it comes fourth; only Pennsylvania, New York and Illinois spend more. In manufactures of all kinds it comes seventh; and all this is very recent, since the discovery of the huge

oil deposits. Its Golden Gate bridge, with a span of 4,200 feet, is the longest span in the world; its San Francisco Bay bridge, $8\frac{1}{4}$ miles long, is the only bridge in the world that was built in such deep water that the piers had to be built from the top down. Sounds impossible, doesn't it? But one section of a pier was built; then it was let down; then another section was welded to it; then it was let down again, and so on until the shell hit bottom. Then the shell was filled with concrete.

California is third in the value of its mineral products, being surpassed only by Texas and Pennsylvania. Some of the mineral riches besides a remarkably rich topsoil, and the petroleum deposits already mentioned, are natural gas, gold, cement, borates, copper, lead, mercury, salt, sodium salts, and silver.

But wait! You haven't heard the beginning of it. Of the 2,482,110 tons of grapes produced in the United States in 1940, California produced 2,186,000 tons, which is 88 percent. The state doesn't mind letting the rest of the country know that it stands first in diversity of crops, first in wines, first in total fruits, first in canned fruits, first in dried fruits, first in barley, first in number of irrigated farms, first in average wages in manufacturing establishments, first in borax, first in asphalt, first in quicksilver, first in platinum, first in beet sugar, first in hops, first in oranges, first in lemons, first in olives, first in all semitropical fruits, first in honey, first in prunes, first in almonds, first in beans, first in grapes, first in pears, first in peaches, first in cherries, first in apricots, and first in electric power transmission. It also is first in production of asparagus, first in celery, first in cauliflower, first in lettuce, and first in spinach.

Stopping here for breath, the Californian straightens up and talks again about California strawberries, raspberries, loganberries, blackberries, dewberries, and currants. Then he switches off to watermelons, cantaloupes, raisins,

plums, peaches, apples, figs, pears, walnuts, wheat, cotton, alligator pears (avocados), guavas, loquats, Japanese persimmons, pomegranates, and dates.

He leans back and you think he has finished, but he hasn't. The irrepressible Californian! Up he comes once more and says: "Do you realize that California produces more than one-half of all America's canned peaches; more than two-thirds of all the canned pears; nearly one-half of all the canned cherries; nearly four-fifths of all the canned plums; more than one-half of all the canned beans, and more than one-half of all the dried fruits?" The rest of the country looks down and remains silent. Then he adds, "The typical California farm is ten acres, irrigated by its own pumping plant or by community irrigation, and it yields an income of \$200 to \$900 an acre."

California is the leading state in irrigation. As long as fifteen years ago it was irrigating 4,746,632 acres in the San Joaquin valley; that is over 7,400 square miles. The value of the milk and cream produced annually is around \$216,000,000.

And listen! In three years last past New York state lost 1,000,000 in population and California gained that much. Moreover, last year California averaged bigger payments to the indigent, \$47.15 per month, than any other state. And there is gratitude there, because a Californian left \$175,000 cash to an Ohio family that sheltered him and his family 36 years previously when he was on his way to fortune in the Golden State.

Oldest and Largest Living Things

In its *Sequoia Gigantea* (Big Tree) and *Sequoia Sempervirens* (Redwood) California has the oldest and largest living things on the earth, though the eucalyptus tree of Australia grows to a greater height. One Big Tree that was cut down in 1853 was 302 feet high, was

96 feet in circumference, had bark 18 inches thick, and was 25 feet in diameter six feet from the ground.

The *Sequoia Gigantea* is found in ten small groves in the Sierras at elevations over 4,000 feet, and nowhere else on earth. In one of these groves are 8,722 trees exceeding 10 feet in diameter. The General Sherman is 103 feet in circumference, with a diameter of 35½ feet four feet from the ground. It is 280 feet tall. Measure off 35 feet on the floor, or make a circle 18 feet in radius, and see what you think of it. One of these trees, felled, showed that it had been living 4,000 years. The *National Geographic Magazine* says:

When unnumbered thousands of Egyptian slaves were laboriously transporting the stones for Cheops across the Nile Valley and hoisting them into position, these hoary old veterans of the California mountains were sturdy saplings.

The most complicated piece of machinery that had yet been invented was the handloom. There was not a screw, a bolt, or a nut in existence. There was no printing press, no steam-engine, no microscope, no telescope, no telegraph, no telephone. The tallow dip was the only method of lighting; the caravan, the sail and row boat, and the runner were the only means of international communication.

That tree was a thrifty sapling when Abraham went into Egypt. It was already a seed-bearer when Sodom and Gomorrah were destroyed. It was as old as American civilization when Joseph was sold into Egypt. It was nearly a thousand years old when David slew Goliath. And it was older when Christ was born than the Christian religion is today.

The *Sequoia Sempervirens* (Redwoods) grow for about 400 miles along the Pacific Coast, and for some forty miles back therefrom, and are not found elsewhere. It has a marvelous capacity for new growth from trunk or root, but can be permanently killed by fire. It grows to a height of 340 feet and to 16 or more feet in diameter, and may live to be 1,300 years old. 'Rah for California!

Wartime Loyalties

The Roman Catholic Propaganda Machine Is at Work

By Lawrence Fernsworth

[Special permission was granted this magazine for the publication of this article. It will be greatly appreciated by all, but especially by those who remember that Mr. Fernsworth, courageous, competent, is of the Catholic faith. For a column from his pen see *Consolation* No. 508, leading article entitled "Death of the Spanish Republic".—Ed.]

A GREAT PROPAGANDA machine has again been set in motion to shape the course of our military operations in Italy. The American Roman Catholic hierarchy, taking its keynote from the bitter denunciation of our method of warfare in Europe uttered by Pope Pius XII on the fifth anniversary of his coronation, has condemned this military operation in unmeasured terms and has warned us that the curse of untold millions, both in this generation and in generations to come through the centuries, will rest upon us if we persist in our course.

There is a strange similarity of phraseology and argument in the protests that have issued from American prelates. The *Catholic News*, official diocesan organ of Archbishop Spellman, devotes ten different news articles to the pronouncements of ten of these American archbishops and bishops in its issue of March 18, in addition to printing the pronouncement of the pope.

Archbishop Spellman heads the list. In messages sent to the Archbishop Primates of three South American countries, he prays "that military ingenuity will find a way to overcome military necessity". This seems like an echo of those terrible words of the pope that the turning of Rome into a battlefield would be "an act as inglorious from a military viewpoint as it would be abominable in the eyes of God and mankind".

(The pope did not seem to remember that occasion March 16, 1938, when the Fascist countries to which the official church gave such valiant aid and encouragement in Spain, ravaged Barcelona from the air, giving the world its first horrible demonstration of what

aerial warfare really is. But then it was man merely—man made to the image and likeness of God—that was mostly destroyed. And in Spain as elsewhere, the warning of the pontiff notwithstanding, there still are millions, as millions there will be in the centuries to come, who will not understand that the Pastor of Men should give his first concern to buildings rather than to men. There are, on this account, men, and there will ever be men, who now turn against him and his church that curse he invokes against the attackers of Rome.)

Like Archbishop Spellman, Archbishop Stritch of Chicago trusts that the "ingenuity" of our leaders will find a way to victory without damage to Rome. He speaks of buildings and not of lives. Not one word does he say of the lives of American sons and he offers no clue that it would matter greatly to him if a thousand or more of the lives of our sons were sacrificed—as between 700 and 800 were sacrificed in the first attempt to save Monte Cassino—if thereby the "priceless monuments of culture and venerable shrines of religion be saved from damage or destruction".

Bishop Hurley of Florida and Archbishop Mooney of Detroit (whose Coughlin as "a priest in good standing" is spouting again and who fails to use his unquestioned powers to see that Coughlin does not remain a priest in good standing if he continues in his cunning and treacherous course)—these two prelates, Hurley and Mooney, both use the identical term, "booby trap," in denouncing our attempts to take Rome.

Pursuing his theme Bishop Hurley, whom liberals once vainly looked to as liberal, tells us that by our warfare on this Nazi-occupied city, "we shall destroy our own prestige and thereby make a decent peace almost impossible." And he adds:

"Countless millions of people in Europe and in South America would turn absolutely from the nations which, despite their Christian professions, had, on the Prussian plea of military necessity, dared to raze the beloved shrines of the Christian centuries."

There is no mistaking at whom this charge of Prussianism is leveled. It is surely at us and at our principal ally, England. Is it not time to ask bluntly whether this kind of thing is compatible with loyalty to our country in wartime? Loyalty surely it is to someone or something. But not to my country and Bishop Hurley's.

Our military leaders have taken their decisions with great deliberation, and with the most benevolent intentions toward the church and its monuments. They have decided that military necessity—and that means the issue of war, the lives of our soldiers and the very safety of our country—demand that the war be carried home to the enemy, even though the enemy be found lurking among the monuments of Rome. This charge of Prussianism strikes directly at these our military leaders. To say that it is intolerable is putting it mildly. It is damnably disloyal.

Before we entered this war most of the Catholic hierarchy and press were raising their voices against preparedness for defense. And because of the drive against national preparedness we were found—as General Marshall's report reveals—unprepared when the enemy struck. In this these men and their press were false prophets. But it is a characteristic of false prophets to be ever brazen. Shame is not in them. And so in forgetfulness of their offense, and in shamelessness, they abandon their roles as leaders of men in matters of morals and faith and attempt to dictate to our generals what is and what is not military necessity.

That plea of Archbishop Spellman, "that military ingenuity find a way to overcome military necessity," is particularly sinister. Just what is in the Archbishop's mind anyway? Let him speak clearly, for a clear explanation is due. Let him stop speaking in riddles. He must know—for he is a man well versed in logic—that the only way to overcome a necessity is by acting according to its dictates. The only alternative is to ignore it. And this—so our military men have decided—means, not only the needless loss of American lives, but imperiling our cause. Is this what the Archbishop means? Does he mean that our younger generations must go to the

slaughter in order that buildings may be saved? Does he mean that to save buildings we must play into the hands of our enemy and endanger the victory? Let him ponder these things and speak clearly, or apologize and retract.

And let him speak henceforth, not as a subject or citizen of some alien land or principality, but as a citizen of these United States of America.

I have just been reading a book, *The Vatican and the War*, by Camille Cianfarra, who used to be the *New York Times* correspondent in Rome. It is an habile piece of propaganda, first for the Pope, and next for Italy's moronic little king and that arch war criminal, Badoglio. With the most benevolent intentions toward the Vatican this writer nonetheless throws revealing light on Vatican ways.

After expounding that the Pope is the head of a political state he tells us in the following words how the Pope uses moral authority as a political weapon:

"With his unequalled moral authority a new Pope could influence millions of Catholics into supporting this or that government. He could be a powerful friend or a dangerous enemy."

Is this what Pius XII was trying to convey to us when he proclaimed from the balcony of St. Peter's that the attack on Rome was a deed "which no motive could ever justify in history", and that those who followed that action through would find their names held "as a curse through the centuries on the face of the earth"?

Was he trying to advise us that if we fought the war as military necessity, dictated by our leaders, imposed, we would find him a "dangerous enemy"? And is this the idea that Archbishop Spellman and his fellow archbishops and bishops are trying to drive home to us?

Correspondent Cianfarra further tells us that "The constant task of the church is to obtain the best possible conditions for the development of its program within the framework of the lay state." He lets us know that the Vatican can strike back hard "when the state interferes with its program," or "hostile forces" try to block its way. He recalls that

Pius XII once shouted (in French) "Qui mange du Pape en meurt." That is, "Who devours the Pope dies thereof."

The Pope has announced a program and Archbishop Spellman and others have rallied to his cause. He has announced a program which conflicts with our interests in war. It conflicts with our most vital interests of self-preservation. And yet these men rally to this program abandoning our own. They have only themselves to blame if men observing these actions begin to think that their loyalty is elsewhere than here. If they do not wish that men so conclude, let them pause to reflect, and reflecting let them act as American citizens should act.

The Catholic hierarchy and press has likewise injected itself into the conflict over the neutrality of Ireland and the aid that goes out to the enemy from there. Here again they take, not the cause of this their country, but that of the country whose "neutrality" operates to our injury. That the most authoritative of our leaders, speaking as the representatives of the nation, have made it plain that this so-called neutrality of Ireland operates to our injury does not matter to them. Eire's spokesmen proclaim that it does not, and they prefer the word of its spokesmen to the word of our own. They prefer DeValera's word even to the word of President Roosevelt.

Again Archbishop Spellman's official organ, the *Catholic News*, is one of the leading offenders. In its issue of March 18, it prints in large letters, two columns wide, at the top of page one, "U.S. Bishop defends Irish People's Right to Remain Neutral." The bishop is Gerald Shaughnessy of Seattle. He warns us, "a great nation," of the "sin" of "the trampling of the rights of small nations" on the plea of "expediency".

This is the same Bishop Shaughnessy who on October 10, 1941, (less than two months before Pearl Harbor) warned us so solemnly against the military alliance we then were preparing with Russia. And, said the United Press dispatch which reported his speech:

"He recognized as valid the contention of Charles A. Lindbergh that the 1942 Congressional elections might be canceled."

Yet our farsighted military alliance with Russia has been our salvation. The 1942 elections were held. This bishop's prophecies were false. But false prophets never blush.

But how comes it, one is entitled to ask, that Archbishop Spellman's diocesan organ gives such prominence to the utterances of a man, interjecting himself into a conflict between our country and another, who has shown himself so insolvent in his views regarding military and political matters?

Nor does Archbishop Spellman's diocesan organ abstain from interjecting itself into this debate by editorial expression. It devotes a lengthy editorial to "Ireland and Neutrality", and informs its readers that: "The right of Eire to remain neutral is obvious to all except unreasoning and utterly prejudiced persons."

Our president and our secretary of state, reading this editorial expression from Archbishop Spellman's diocesan organ, will, of course, understand their protests against the actions of Eire are "unreasoning and utterly prejudiced". No doubt they will in the future conduct themselves accordingly.

Archbishop Spellman recently wrote an article in the *American Magazine* pleading for less bigotry and more tolerance, particularly as respecting his church. Therein he "yearns" for mutual understanding and forbearance, and deplores "the growth of the cancer of bigotry penetrating American life".

But the archbishop omitted to examine his conscience to see how much he by deed or speech or omission or otherwise may have contributed to the increase of intolerance, insofar as it exists. Does he imagine that such conduct as has just been described, emanating from his own official organ, is calculated to promote good will for the church on the part of thinking citizens concerned for the welfare of their country?

Has it helped in the past that his diocesan organ and his clergy, the higher clergy especially, should wage inveterate warfare against Russia, one of our allies, and should do so in defiant opposition to the policy of our country in war?

Has it not aroused enmity against his church that the residents of our city on Sundays saw the doctrine of race prejudice

disseminated at the doors of his cathedral and elsewhere in the city, by the peddling there of Coughlin's *Social Justice*? These people well knew that the archbishop could stop it by lifting a hand and that the plea of "free speech" was insincere on the part of churchmen who have effectively silenced their clergy when that has seemed suitable.

And has it not contributed to public resentment that the people should witness how liberalism and democracy are regularly and systematically under attack from Catholic pulpit and press? Or that the man, Fulton J. Sheen, whom one never can hear without feeling how bitterly he hates our American system of liberalism, should at each lenten season be given an honored place in the cathedral pulpit?

Has Monsignor Spellman helped along good-will by his fulsome praise of that iniquitous man Franco, maladroit words which shocked the nation?

The archbishop, unfortunately, is in no position to cry out for tolerance until he

collaborates to create the conditions which make good-will possible. And he must know that ill will against things that are ill is neither bigotry nor intolerance.

The sad thing is that this ill will also attaches to the great mass of Catholics who have no responsibility therefor. Catholic citizens, in the main, do not take their politics or their criteria as citizens from their clergy and they are grievously harmed by a hierarchy and clergy which strives to make others think that they do.

It is not anti-Catholicism that all good citizens, Catholics and others, should oppose a line of behavior which in so many ways is harmful to the national good. They are not anti-Catholics who protest against this. Most of them, indeed, are tolerant and broad-minded citizens who have shown a particular benevolence toward Catholicism. It is not amiss to suggest that the real anti-Catholics may be that hierarchy and clergy whose conduct bring into such disrepute their church and its people.

Bonuses to Murderers

IN VIEW of the fact that the Scriptures say "no murderer hath eternal life abiding in him" (1 John 3:15), it seems surprising that any man would hire another to commit murder. But it has been done. In his work *The Roman Catholic Church in Italy*, published by Morgan & Scott, London, Alexander Robertson, D.D., of Venice, says:

Pope Paul V granted dispensations and pensions to any persons who would assassinate Fra Paolo Sarpi; Pope Pius V offered, as Mr. Froude tells us, "remission of sin to them and their heirs, with annuities, honors, and promotions, to any cook, brewer, baker, vintner, physician, grocer, surgeon, or others," who would make away with Queen Elizabeth; and Pope Gregory XIII offered a high place in heaven to any one who would murder the Prince of Orange; and the poor wretch, Balthazar Gerard, who did the infamous deed, actually told his judges "that he would soon be a saint in heaven, and would have the first

place there next to God," whilst his family received a patent of nobility, and entered into possession of the estates of the Prince in the Franche Comté, rewards promised for the commission of the crime by Cardinal Granvelle.

Want to Die? Use Nicotine

◆ One popular way to get out of this world is to "enrich" oneself by the use of nicotine. The reason that it is so popular is that so many smell like polecats from its use that the human nose has been accustomed to it. Some have used tobacco all their lives and lived to be over 100, and that without granting that non-smokers have any rights whatever on public conveyances or elsewhere.

A Missouri subscriber writes in that when he was a boy a neighbor's ox ate a package of tobacco and shortly thereafter died. It "satisfied" him all right, but he checked out.

Presenting "This Gospel of the Kingdom"

Bible Dictionaries as Study Aids

A NOTED Bible scholar once made the statement that there are three books that should be in every home: the Bible, an English dictionary, and a Bible dictionary. The need for the first two is generally admitted, but unfamiliarity with the third has caused its usefulness to pass unnoticed by the majority of persons, even those who consider themselves students of the Holy Scriptures. Yet the need for a dictionary of Bible words is a real one, and has been so recognized by careful Bible scholars.

As early as A.D. 340 Eusebius Pamphili produced his *Onomasticon*, meaning the correct use of names. It was about the first systematic effort toward a Bible dictionary. However, it was not until 1722 that a dictionary of the Bible was produced similar to those in use today. It was compiled by Augustin Calmet, a French monk. In 1769 John Brown published his dictionary of the Bible. In 1863 William Smith released his three-volume Bible dictionary; then, in 1867, Smith's four-volume American edition was published by Hackett and Abbot. The same year Samuel Barnum published Smith's comprehensive Bible dictionary. In 1898 John Davis issued his dictionary of the Bible, to be followed two years later by the Peloubet brothers' publishing a one-volume teacher's edition of Smith's. By this time William Smith recognized the need of a more compact work, and issued his single-volume work, in 1902. In that same year James Hastings' Bible dictionary made its appearance. In the main, the original three-volume set by Smith provided the basis for most of the dictionaries that followed. Few, if any, have surpassed this original work in value as a Bible-study aid, from the standpoint of a dictionary.

Of what use to the Theocratic minister are these various Bible dictionaries?

This question has been answered in previous articles of this series, but some repetition and further elaboration will prove helpful. Many animals and plants are referred to in the Scriptures, yet information as to their habits or growth, destructiveness or usefulness, etc., is seldom presented in the Bible record. One's understanding of the parable of the trees (Judges chapter 9) is increased if he looks up in a Bible dictionary "cedars" or "Lebanon" or "bramble", and the other plants mentioned. The Song of Solomon speaks of the little foxes in the vineyards. All Bible dictionaries agree that the damage they do is extensive, and appreciation of this fact helps in understanding that their destruction is not a violation of the everlasting covenant concerning the sanctity of life.

Oftentimes in Bible usage clothing identifies in some specific sense the wearer. Take, for example, the case of Elijah and Elisha. Though their work was different they had one thing in common: a mantle. The mantle was a sleeveless robe or garment usually made of sheepskin, and tied around the loins so as to give freedom for movement of the arms. Smith's three-volume dictionary adds: "Since the time of Elijah this garb has become the recognized sign of a prophet of Jehovah." (Perhaps as the phonograph today identifies Jehovah's witnesses.)

The geographical setting of events is always interesting to know, and often necessary to a full appreciation of a prophetic drama. Mark 3:7,8 reads: "Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him." The mere naming of these cities and towns means

little, but if the names of these various places are looked up in a good Bible dictionary and the maps in its back pages consulted, and it is seen that in those days of slow travel the people came from an area of several thousand square miles, some traveling days to get to Jesus, one really appreciates that many of the common people were anxious to hear the Master.

Referring to the name "Rome" in the various dictionaries, it is interesting to note that certain dictionaries immediately connect the Papacy with that city of persecution of Christians, while others do not. For example, Davis' dictionary states: "During the decline of Rome's civil power the Christians there had been growing in power and influence. Although it had been the policy of Rome to tolerate the religions of her conquered peoples, the Christians were persecuted almost from the first. This was due mainly to two causes: their uncompromising attitude toward all heathen rites

and religions, and their unceasing efforts to make converts. The persecutions were especially severe under Nero, who attempted to throw on the Christians the blame for some of his own nefarious deeds."

Smith's three-volume dictionary says: "The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burnt to serve as torches during the midnight games. Others were crucified." From centuries back to the present time the site of the Vatican has been associated with persecutions and inquisitions.

Under the heading "Rome" Brown's Bible dictionary reads: "There have been about two hundred and thirty bishops and popes at Rome. Among the first 65 I find nothing remarkably good. Of the last 165 I find not one giving any tolerable evidence of the grace of God

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in him; but all of them pretenders to the headship of the Christian church, and many of them noted for falsehood, perjury, murder, whoredom, magic, and almost everything horrid." From the three examples just cited from different sources it is evident that it is well to consider more than one source, if available.

Sometimes words not appearing in the Bible itself but which are prominent in religion may be listed. "Apocrypha" is in point. Brown's Bible dictionary says: "Few of them [the Apocrypha books] 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 anything to pass for divine." Smith's write-up reads at one point: "It was reserved for the age of the Reformation to stamp the word Apocrypha with its present significance."

In using dictionaries one must know wherein they are reliable, and those portions that should be rejected. When they deal objectively with history, animals, and dress, they are of use. Their geographical locations are not always accurate, and all of them commit gross errors in chronology. The principal thing to guard against, however, is private interpretation and higher criticism. The preface of a dictionary will usually tell one what to expect in its pages. To illustrate, compare the following statements from the prefaces of two works, one much older than the other.

From Davis' Bible dictionary: "The interpretation of Scripture which is frequently involved in the statement of facts will, it is believed, be found to be sober, fair, and just."

From Smith's three-volume set: "It is a dictionary of the Bible, and not of theology. It is intended to elucidate the antiquities, biography, geography, and natural history of the Old Testament, New Testament, and Apocrypha; but not to explain systems of theology, or discuss points of controversial divinity." In the preface of Smith's one-volume work he says: "The simple explanation of this work, unlike the exposition of a commentary, admits no denominational or sectarian coloring, and it is therefore equally valuable to Bible readers of every diversity of belief."

Thus it is seen that the earlier works are usually of more value. Those of later date go astray in a maze of higher criticism, modernism, evolution, religious interpretation, and other like fields of worldly "wisdom" which is foolishness with Jehovah God and those having full faith in His inspired Word, the Bible. Drawing the good from the Bible dictionaries, however, and leaving the chaff behind, one does derive from them considerable knowledge of value. The Theocratically trained servant of Jehovah God is able to make this selection of worth-while material, using his knowledge of the fundamental truths and the divine purposes as the touchstone. A good Bible dictionary deserves a place on the library shelf of a student.

Clement of Alexandria

CLEMENT of Alexandria is known almost exclusively from the books he wrote, although he is mentioned in some letters written by contemporaries. Almost nothing is known regarding him personally, but it is fairly certain that he was a convert from paganism and was an extremely well-read man for

the period in which he lived. He was acquainted with a vast amount of literature and philosophy and was also an ardent student of science and poetry. It can, therefore, hardly be said of him that he was ignorant and unlearned. While some consider that his approach to Christianity was philosophical, that

is probably not doing him complete justice. The date of Clement's birth is set at about A. D. 160, while his death is believed to have occurred about A. D. 220.

Before his conversion to Christianity Clement (Titus Flavius Clemens) visited various countries in search of a satisfying philosophy. He finally felt that he had found that satisfaction in Christianity, and therefore identified himself with it, becoming in course of time a presbyter or elder of the Alexandrian (Egypt) church. It was here that he did most of his writing and teaching, having what was called a catechetical school. Among his pupils was Origen, well known in the history of early Christianity.

Many of Clement's works are lost, but those which are still in existence form the largest collection of Christian writings of that early period. They are valuable for the information they give about the social conditions in the Roman Empire at the time and concerning the philosophies and ideas then current. He additionally gives extensive information about the various heretical sects which, while retaining a considerable portion of Scriptural phrase, were filled with peculiar and heathen notions concerning the 'nature of God and the universe'.

Prominent among the works of Clement of Alexandria is the "Appeal to the Greeks", in which he sets forth the foolishness of the heathen doctrines and worship practiced in his day, contrasting these with the principles of Christianity, their purity and their simplicity.

Second among his writings is the work entitled "Instructor" (referring to Christ in the capacity of teacher), composed of three "Books". In the first Clement introduces his readers to the Instructor, and describes his way of teaching the truth which leads to salvation. In Book II Clement goes into considerable detail as to food, drink and conduct, commending temperance, frugality, modesty and purity. In Book III he discusses true beauty, and shows the extremes to which men and women of

the world would go in their search for beauty. He humorously satirizes the follies and vices of the day.

Clement's third noted work is rather a collection of more or less disconnected writings, which he called the "Stromateis" or "Stromata", which may be rendered "Miscellany". It consists of eight books, described as follows:

Book 1. The usefulness of philosophy in preparing the heathen for the reception of the gospel and aiding Christians in defending their faith.

Book 2. Faith and repentance, dealing also with the freedom of the human will and the propriety of marriage.

Book 3. Condemns the extreme and unscriptural views of some sects which opposed marriage.

Book 4. Treats of martyrdom, which the Christian does not needlessly bring upon himself but which is accepted cheerfully if the witness to the truth requires it.

Book 5. Shows that Greeks derived much of their wisdom from those whom they call barbarians, notably Moses and the prophets.

Books 6, 7. Discuss the true Christian as one who seeks to live in righteousness and morality.

Book 8. (Lost)

Clement also wrote some other minor works on the Scriptures, with which he was thoroughly familiar. Those still extant are the following: *Who Is the Rich Man That Is Saved?* *Outlines* (eight books); *Treatise on the Passover*; *Fasting*; *Slander*; *Patience* (for newly baptized); *On the Rule of the Church*.

Persecution drove Clement from Alexandria, and he is next found at Caesarea, in Cappadocia with his former pupil and friend, Alexander. There is persecution here also, and Alexander is put in prison. Clement looks after the interests of the local company of Christians, and under his supervision converts are added to their number. Next we see him bearing a letter from Alexander to the company at Antioch, and then he drops quietly

from the pages of history on which he has, nevertheless, left a very deep mark. Always careful to go to the Scriptures for his doctrine, he erred on the side of over-philosophizing in his studies. Yet his writings contain a remarkable testi-

mony in evidence of the truth of the claim that the Gospels and other parts of the Greek Scriptures have come down to our day unchanged. Quotation from 380 passages of the Greek Scriptures of the Bible are credited to this Clemens Alexandrinus.

They Shouldn't Have Told It to a Marine

EVEN before the last world war ended, corpulent politicians, flushed and perspiring with the prospects of future elections, were vigorously campaigning for the passage of laws that would give disabled veterans of the war preference as to government civil-service positions. The laws quickly passed, and so did the politicians' enthusiasm for the enforcement thereof. By 1938 all memory of the deeds of the hard-fighting marines at Chateau-Thierry in stopping the German advance was completely forgotten. Thus, when Daniel E. Morgan, one of those ex-marines, qualified himself as first on the roster of eligibles for a civil-service position in New Jersey, the State Civil Service Commission found that he was also one of Jehovah's witnesses and would not salute the flag, and that for this reason none of the supervisors of the positions where he was certified to serve desired to have him appointed, his qualifications to the contrary notwithstanding. The commission soon found that the ex-marine did not become discouraged easily; for he vigorously contested this arbitrary and unfair action on the part of the supervisors. Finally, he was able to bring the refusal of the Bergen county, New Jersey, Board of Chosen Freeholders to appoint him to a bridge-tender's position before the State Civil Service Commission for review, and this afforded the commissioners opportunity to rule that the "freeholders" were entirely justified in their refusal to issue the appointment to one who was unwilling "to salute the flag on appropriate occasions and otherwise conform

to the patriotic practices recognized by law and custom as commendable and proper", etc. As far as the Jersey politicians were concerned, that was the end of the matter; or at least they wished that it was.

As it turned out, however, this was only the beginning of a lengthy court battle instituted by the undaunted ex-marine, which terminated in the Supreme Court of New Jersey last April in a notable victory for the cause of freedom.

Said the court:

It is not within the power of officialdom to coerce individual affirmation of a belief and an attitude of mind—to compel the individual to give utterance to what is not in his mind. The flag salute is a form of utterance. Coerced acceptance of a patriotic creed is beyond official authority. The conscience of the individual may not thus be trammelled. The Bill of Rights enjoins such assertions of official authority. The Fourteenth Amendment, as now applied to the States, protects the citizen against the State itself and all of its creatures. It safeguards against hostile State action the individual freedom of mind preserved against Congressional abridgment by the First Amendment. Government itself exists by the consent of the governed; and the Bill of Rights forbids coercion of that consent by those in power. . . . Our Bill of Rights safeguards the individual's right to speak his own mind, uninfluenced by civil or political disabilities. The cited guaranties of personal liberty plainly forbid disqualification from the public service for one's religious or political opinions. These constitutional freedoms are limitable only where vital to the protection of an imperative paramount interest of the State.

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New Giants in the Clouds

◆ Ever newer and bigger giants are finding their way into and above the clouds. There is Uncle Sam's boat, Mars, the world's largest flying boat. It has the space of a 15-room house. It weighs 37½ tons empty, and twice that when loaded. It has a 200-foot wingspread, and rides as easy as a Pullman. Its four engines are each of 2,200 horsepower, and, since it takes three horses to do the work of one mathematical "horsepower", that figures up to 26,400 horses dragging that plane around at the rate at which she travels; and it is plenty fast. When the Mars, which is as large as ten ordinary cargo planes, made its first flight over the 2,400 miles from San Francisco to Hawaii, it flew faster than had been anticipated, and after arrival in Hawaii in 15 hours 18 minutes had to circle around overhead for an hour and fifty-one minutes waiting for the sun to rise. It took more than 6,000 gallons of gasoline to make the flight, or only about one quart for each real "horse" employed. When the boat finally came down it bounced on the water ten times, each bounce smaller than the one previous.

The Germans claim that their six-motored Messerschmitt ME 323 is the largest land plane in the world; and, from the photographs, it looks it. The nose of the plane opens outward to take on the cargo, and the photograph which was published showed a tractor driving up into the nose of the plane and hauling a good-sized field gun along for company. Though no specifications were stated, a comparison of the gun's bore with that of the arm of a man standing alongside indicated that it was at least four inches.

April 17, 1944, the fast giant 40-ton Lockheed "Constellation" flew 2,663 miles, from Burbank, Calif., to Washington, D.C., with 17 persons aboard, in 6 hours 31 minutes.

CONSOLATION

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

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Light Comes to the Dark Continent

Ban on Jehovah's witnesses' Literature in the Union of South Africa Raised

A FEW years ago a mania for banning Jehovah's witnesses seized hold upon several of the dominions of the British Commonwealth. Like a contagious plague it spread from one land to another. In July of 1940 freedom was smitten in Canada, a government ban blotting out free worship so far as thousands of Christians, Jehovah's witnesses, were concerned. January 17, 1941, the malignant plague struck down another victim, Australia. Thence it speedily swept westward to the tip of the African continent to claim more prey, this time the Union of South Africa. Though preceded by minor attacks, the felling blow came in March of 1941, when importations of Bible literature were forbidden and large shipments seized. Thereafter the noose was slowly but surely drawn tighter and tighter, that all life might be choked from the organization known as Jehovah's witnesses. But the demonized enemy has failed! and he shall continue to fail. The pendulum has now swung in the other direction.

The same sinister hand is seen working in all these assaults on freedom. The false charges leveled against Jehovah's witnesses are the same; the mouthings as to "expediency" have the same flat tonelessness; the insipid desire to protect religion, particularly the vulnerable Roman Catholic Hierarchy, from exposure is a strong undercurrent running beneath the surface of all these cases. Who, then, is the owner of this vile hand so busy spreading the totalitarian virus? It is easily traced to that ancient and

fervent foe of freedom, the Roman Catholic cult operating from Vatican City, Rome.

Catholic Action in South Africa

Let us turn our attention to the South African front and take note of the fight that has been so perseveringly waged there by liberty-lovers, and mark the climaxing victory that will rejoice the heart of those favoring freedom. In the final half of the year 1940 reports of opposition to the Lord's work in other parts of the earth began to appear. This was a signal for the Roman Catholic Hierarchy to redouble their efforts to quash Jehovah's witnesses in South Africa. In the hateful Jesuitic style peculiar to the underhanded workings of this religious clan, pressure was exerted on government officials and a campaign of fomenting religious hatred launched in Catholic papers. *The Southern Cross*, chief mouthpiece of the Hierarchy in South Africa, in a leading article of its issue of October 2, 1940, gleefully called attention to the ban in Canada. Using this Canadian action as a springboard, *The Southern Cross* poured forth a virulent stream of malicious libels.

It was specially concerned that natives held down by ignorance and superstition might escape such bondage by learning the 'truth that makes free'. (John 8:32) So they gave the activities of Jehovah's witnesses a seditious taint to move government officials to fight their religious battles for them, just as their religious prototypes in Jesus' day

spurred Roman officials to act against Jehovah's Son and "faithful and true Witness" by falsely branding Him a seditionist. (Luke 23:2; Revelation 3:14) This Catholic paper said: "The activities of these people, who condemn loyalty to the authority of either the State or the Church [meaning the political Catholic sect, not Christ's church], are even more dangerous in a country like South Africa, with its huge native population. The government should certainly curtail the spread of their propaganda here, which has not apparently ceased since the war."

Religious Politicians to the Rescue

Acting dutifully in response to these religious overlords, not long thereafter subscribers' copies of *Consolation* were seized by the Censorship authorities, and large shipments of Watchtower publications were confiscated in March, 1941, and importation of Bible literature halted. On making inquiry Watchtower representatives were informed that the literature was "not desirable, and consequently it is regretted that your application for its release must be refused". Asked to be definite and state what was undesirable about it, the controller of censorship replied: "The Censorship is not prepared to enter into any further correspondence as to the reason for detention." That was that.

In the meantime a copy of *Kingdom News* was prepared by Jehovah's witnesses answering the venomous backbitings of the Catholic press. Two hundred thousand were quickly distributed. They helped offset the garbled statements that flooded the columns of other papers servile to the Hierarchy. The true facts as to Jehovah's witnesses and their position were presented to every member of Parliament, the judiciary, and the press. Protests were repeatedly lodged with responsible government officials, all of which were adroitly side-stepped by the nimble Hierarchy tools. Clam-like silence was the only answer to the many

representations. Another issue of *Kingdom News* appeared, protesting the infringement of Christian liberties and tagging the Roman Catholic Hierarchy as the behind-the-scenes instigator of the persecutions of Jehovah's witnesses in this and other lands. Two hundred and fifty thousand of this issue were spread throughout the land.

Ears Deaf to the People's Voice

Gathering momentum, the next phase of the fight for freedom by Jehovah's witnesses was the circulation of a petition (May, 1941) addressed to the government. Petitioners declared themselves in favor of free assembly, press, speech and worship; protested the seizure of the Watchtower publications and labeled such arbitrary action a direct blow against freedom; requested the government to maintain the reputation and claims of the nation as being a free land; and petitioned the government to release the confiscated literature and restore freedom of worship to South Africa. In ten days the signatures of fifty thousand Europeans residing in the Union of South Africa were obtained. But before this petition even reached the officials, both the *Watchtower* and *Consolation* magazines were banned; this coming on top of the holding up of shipments.

For many years these treatises on Bible subjects had been widely circulated and brought comfort to many; now they suddenly became "objectionable". In deciding the printed matter "objectionable" the minister of the interior did not allow the Watchtower representatives to submit their contentions or evidence, as the law requires; hence the proceedings were arbitrary in the extreme. Jehovah's witnesses resorted to the courts for relief. A decision by the Supreme Court (Cape Division) on September 19, 1941, in favor of the Watchtower Society caused the minister of the interior to agree to hear the representations of the Society and to state to Jehovah's wit-

nesses the specific grounds for the banning of their Bible literature.

Things "Likely" to Happen

As an indication of the "good faith" of the minister in making this agreement, the following is quoted from a report from the South African representative of the Watchtower Society:

Eventually, early in April [1942, about six months after the minister's agreement] and after the fight had been in progress a whole year, we received the "Grounds upon which the publications seized are contended to be objectionable". The preamble runs as follows: "Having regard to current times, the composition of the population of the Union [the Hierarchy's words, you remember], the relative low standard of education of a considerable section of that population, and to the existing divergence of views amongst the inhabitants of the Union of matters political, economic and religious, the publications are—both individually and collectively—likely:" and then follows what we have frequently read in the Roman Catholic press.

You will observe the word "likely". There is not one word from start to finish that they [the publications] have done thus and so; but because someone or other thinks they are "likely" to do thus and so they are withheld from us. One would have thought that the fact that the literature has circulated for the past thirty and more years without any one of the things feared having taken place would in itself be sufficient to indicate that there was no justification for the action taken. We were given fourteen days in which to reply, and our written representations were filed with the government attorneys on 15th April. At the same time we intimated our desire to make oral representations in harmony with the offer made. At the time of writing, four months after submitting the written representations, the minister of the interior has not yet fixed the date of the hearing.

One year after the receipt of the above report, or nearly two years after the minister's agreement to have a hearing on this controversial issue, the following

report came from the South African representative:

Repeated efforts have been made during the year to obtain the release of the literature held at the docks, but all such efforts have thus far proved unavailing. We have had no considered reply to our written representations and the promise to give us an opportunity to make oral representations has not been honored. However, whatever the difficulties, our commission [from Jehovah God to preach the gospel] remains unaltered and we have moved right on in full harmony with the terms thereof.

Evildoers Hate the Bible Light

One of the grounds, and doubtless the key one, cited for the banning of the literature was that "The said publications violently attack and foment antagonism towards all forms of established religion in general and, in even more offensive terms, towards the Roman Catholic religion in particular". Banning the Watchtower publications would never suffice to cover over religion's filth; fawning politicians would have to strike at their authoritative base, the Bible. They would have to go all-out and outlaw God's Holy Word before their nervous and uneasy religious allies could rest secure from embarrassing exposure. It is the Bible that shows up religion's doctrines as false; it is the Bible that exposes religion as a meddler in totalitarian politics and oppression in these last days; and it is the Bible prophecies that forecast her bitter end when divine judgments are executed at Armageddon. It is also the Bible that gives courage to Christians by foretelling the continued shining of the truth light that so plagues religious rascals.—Isaiah 59: 21; 60: 1, 2; John 3: 19-21.

Godly Zeal Defeats Religious Persecution

That the Lord's people have gone forward in the fulfillment of their divine commission, and that persecution has suffered a signal defeat, note the amazing surge ahead of the work in South

Africa since Catholic Action maneuvered a ban on Bible literature. In the service year just prior to the ban the peak number of Kingdom publishers was 881. They devoted 195,794 hours that year to the work of preaching the gospel of Jehovah's kingdom. In one month in 1943, the third year of the plaguing ban, 2,126 Jehovah's witnesses reported activity in the service work. During that service year the hours of field service climbed to the new high mark of 597,478. As Jehovah's witnesses preach from door to door, as Jesus and the apostles did (Acts 20:20), they arrange to call back on those who show interest and desire further information. The year prior to the ban they made 27,923 of such back-calls, whereas during the service year of 1943 the total number of these revisits soared to 148,995.

So it is seen that God's Word stands true, despite religion's interference. Ban or no ban, Jehovah's promise that His witnesses would continue beaming forth the light of divine truth is fulfilled. The campaign of free education for men of good-will has forged onward in South Africa, hurdling the barriers and "legal" walls thrown up in its path by religionists whose racket thrives only amidst ignorance and superstition. Their wrathful opposition has boomeranged and resulted in a greater witness to Jehovah's name, as the Bible foretold: "Surely the wrath of man shall praise thee." (Psalm 76:10) Another point is noteworthy, also, in the advance of the work of Jehovah's witnesses despite the cutting-off of their literature supplies: namely, that their activity does not decrease but, if anything, increases when they are deprived of the books and booklets they customarily use in the witness work. What of it? Just this: it unmistakably gives the lie to the charge often made by religious enemies that Jehovah's witnesses are engaged in a money-making, book-selling scheme. As long as God's servants have breath in their lungs, as long as they have tongues in

their mouths, as long as there is a listening ear, so long will Jehovah's ministers speak the words of the Lord.—Isaiah 59:21.

Victory on the Legal Front

As the work in the field was going ahead, the fight for freedom from the ban's oppressiveness was being pushed legally with quiet persistence. Crowning a battle of nearly three years' duration the following thrilling victory flash from the South African representative was received by the president of the Watchtower Society:

Following receipt of your cable advising removal of the ban in Canada, I made representations to the controller of censorship and to the recently appointed minister of the interior. The latter undertook to fulfill the promise made by his predecessor eighteen months earlier. The interview took place on January 18 as indicated above and confirmation has now been received of the following:

(1) The action instituted by the commissioner of customs seeking condemnation of seized shipments to be withdrawn immediately and the literature released and delivered to us. Each party to pay its own costs.

(2) The ban imposed by the Department of the Interior, Government Notice No. 865 of 12th June, 1941, to be withdrawn. This notice banned the *Watchtower* and *Consolation* magazines.

(3) The order issued by the chief control officer, dated 20th December, 1941, authorizing seizure of 6 publications, to be withdrawn and the seized literature returned.

(4) The order issued by the minister of the interior dated 10th September, 1942, bringing all of the Society's publications under the Emergency Regulations, to be withdrawn by the minister of justice who now has jurisdiction in that matter.

(5) The Department of the Interior to notify the censorship, customs, police and post office officials throughout the country of the removal of the ban so that delivery of the Society's publications may be resumed.

'Light Shineth More and More'

Jehovah's witnesses everywhere rejoice in this victory, along with all freedom-lovers. They are glad that the Union of South Africa has a new minister of the interior who is in full harmony with the four-freedom standard of the United Nations; they delight in the prospects that their fellow witnesses in South Africa will have some Bible literature to aid them in fulfilling their commission from the Lord; above all, they are grateful to the Most High God Jehovah for this latest victory from His hands. They are glad that religious light-haters have been turned back once more in their wicked efforts to snuff out the light of truth. It is assurance that Jehovah's favor is still upon His witnesses: "By this I know that thou favour-est me, because mine enemy doth not triumph over me."—Psalm 41:11.

Much of the light sown for the right-

eously disposed ones in South Africa has shone forth for them in years past; now in the years to come it will shine with increased brilliancy, until that perfect day when it will fill the whole earth, including what is now known as the "dark continent". (Psalm 97:11; Proverbs 4:18) May light soon come to other sections of this vast continent, now that the dominion on its southernmost tip has followed in the wake of Australia and Canada by lifting the unjustified ban on Jehovah's witnesses. Perhaps the love of freedom will spread to West Africa, for instance, where not long ago huge bonfires consumed 250,000 Bible helps belonging to the Watchtower Society. While waiting upon Jehovah, the God of the free, for further victories, His witnesses remember His command, "Arise, shine; for thy light is come"; also Jesus' words, 'Let your light shine before men.' So be it: LET IT SHINE!

What! No Cigarettes?

IT OFTEN makes one fairly sick when every Harry, Tom and Dick "drags" on a cigarette. But when one sees some dainty "frail" inhaling through a "coffin nail" it makes one sicker yet. When once that habit has been set, no one can "shake" the cigarette; he's caught as in a net. His mind is brought to such a state he can no longer concentrate without his cigarette. By lying ads and honeyed words, tobacco's Barons, Dukes and Lords, for mighty dollars' sake, have foisted cravings on mankind and habits that most victims find impossible to break. Once Indian councils sat aground and passed the long clay pipe around that tribal wars provoked. Then when their best blood had been shed and they had mourned their many dead, the "pipe of peace" was smoked.

'Twas there tobacco's curse had birth, that now encircles all the earth in dark lands and in white. No one but Satan could conceive or in such short time

could achieve this universal blight. This cigarette ubiquitous, obnoxious and iniquitous, yet ever in demand, vile-tasting and malodorous, how it has been put over us why can't men understand? If mankind were not so obtuse they would have found the proper use for this tobacco plant. But He who fashioned it is here; the end of Satan's world is near, though some may rave and rant. In Christ's New Earth of peace and joy 'they shall not hurt nor dare destroy'. Like waters of the sea the knowledge of Jehovah God shall cover this earth's every rod and "Truth shall make you free".—W. T. Tremler, Ohio.

(It is a pleasure to print this "poem", for the reason that a decent man can no longer return from a railway journey without smelling like a skunk because some female polecat has deluged him with stinking tobacco smoke from his journey's beginning to its end—and, of course, no gentleman would wish to say anything unpleasant to a polecat lady.—Ed.)

BENEATH the protecting curve of Cuba's westernmost extension lies the comparatively small "Isle of Pines" with the Golfo de Batabano to the north and the Caribbean to the south. It was discovered by Columbus in 1494 and named Evangelista. Later it became the favorite haunt of buccaneers, that lusty tribe of sea robbers that made Spain's lucrative trade with her vast American possessions a perilous one. The "Isla de Pinos" had many a cove, or a cave or a grove that suited the buccaneers well for suitable hiding-places for their booty. Nor was their booty insignificant. The ships that bore gold back to Spain were well laden with the precious metal, and many there were that were intercepted by the buccaneers. Then a lusty fight resulted, and the treasure quite often, instead of going to Spain, went to the "Isla de Pinos" instead, or sank to the bottom of the Caribbean before it reached a destination. The "Isla de Pinos" became a veritable "Treasure Island", and is believed to have inspired Robert Louis Stevenson's book of that title.

The piratical buccaneers gave picturesque names to certain sites on the island that contrasted strangely with its name Evangelista. The coves of Hell and Purgatory and the Devil lie just a little west of the point where The Don Carlos III, with its \$5,000,000, was wrecked by the mutinous crew. East of the island an archipelago of keys furnished coves and camps for the pirates that were remote from the customary sealanes. Upon the easternmost of the keys a \$7,000,000 treasure was hidden in rawhide sacks in a cleft of the rock, but if treasure ever sank just south of this point it would not be easy to recover it, for the bottom of the ocean drops steeply to a depth of 14,000 feet within but a few miles. Much of the treasure left on Cayo Avalos and

Cayo Largo has been of little satisfaction to those who fought to get it and labored hard to safeguard it in these lonely little isles. It was found by treasure hunters many years after the buccaneers themselves had returned to the dust. In the bay of the larger Isla de Pinos, Signanea bay, fourteen tons of bar silver was covered by eighteen feet of water and mud.

The pirate loot is still being hunted, but it takes money for equipment, plenty of it. Besides, not everyone can get permission to look for treasure, whether on the isles or in the surrounding seas. Official permission from the government of Cuba must first be obtained, which would have an interest in whatever treasure is to be found.

Crown of the Virgin of Yucatan

Treasure hunters hope some day to recover the crown of the "Virgin of Yucatan", a treasure of fabulous value lost at sea when the Jesuits were transporting it because of the uprising in which the cathedral, as well as the "Virgin" statue itself, was demolished. For which is more valuable, think ye, the "Virgin" or her crown?

Cuba itself, as well as these small dependent islands, is a place of treasure of many kinds. At the remote Cape Corrientes, then little frequented, Jesuits carried treasure ashore in jars, and on the westernmost point of Cuba, at Cape San Antonio, there are treasures hidden in a rock-walled cave. And that will suffice in consideration of the treasures of gold and of silver, which are, after all, of but relative worth. The purpose of this article is rather to consider the island of Cuba as a treasure island of a different kind. In some respects it reminds one of the portion of Joseph, of which it was said,

Blessed of the LORD be his land, for the precious things of heaven, for the dew, and

for the deep that croucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof . . .

Cuba has been abundantly blessed with natural treasures of many kinds, brought forth by the fields and the woods and the mountains in rich profusion and great abundance. It is a sun-drenched land of beauty, and is well named "The Pearl of the Antilles". With its dependencies Cuba has an area of 45,883 square miles.

In Cuban forests, 13,000,000 acres of which still remain in an entirely wild state, there are treasures of valuable woods: mahogany, ebony, cedar, granadilla, and sabicu. All these woods are useful for cabinet work and shipbuilding. The trees, together with the palms that are everywhere, add much to the beauty of the landscape. Cuba is noted for its royal palm, often attaining a height of 100 feet.

A large part of the island's wealth consists of cattle and horses and pigs, and there are numerous birds with brilliant plumage. At night the beauty of the Cuban countryside is enhanced by the brightness of exceptionally luminous fireflies. These give forth so much light that some twenty of them in a pierced calabash are used by the poor as a kind of lantern.

In Cuba there is an abundance of "the precious fruits brought forth by the sun". Its flora is described as of splendid richness. It is of a wide variety. There are coffee and cacao, citron and cinnamon, and coconut and rubber trees. Bread trees are found in considerable numbers. Plantain of various kinds furnishes a healthful substitute for bread. After the poison is removed from the bitter cassava, it serves the same purpose. The sweet cassava is the source of tapioca. There are white potatoes and sweet potatoes, yams and sweet and

bitter yuccas, sago and okra, to be found. The pineapple is the most favored fruit. Then there are bananas, tamarinds, mangoes, lemons, oranges, pomegranates, coconuts, and many others.

There are numerous birds, and as many as 276 species have been recorded. Fishes are found in even greater variety. There is plenty of good fishing in and around Cuba, and in shallow waters one sees the crocodile and turtle and other creeping things. Land crabs cross the island from north to south every spring in large numbers. The snake called the maja is enormous, sometimes twelve feet long, and disposes of pigs and goats and similar animals, but does not molest man, which is nice of it. The same cannot be said of the juba, which is but half its length, but venomous. So beware of the juba when in Cuba!

Treasures of Sweetness

Cuba is quite literally the sweetest island in the world, producing vast quantities of sugar cane. It is the greatest of sugar-raising countries. There is a difference between being the greatest sugar-raising country and being the greatest sugar-using country. The United States of America, Cuba's northern "good neighbor", holds the latter distinction. And thereby hangs a tale, of which more later. Sugar is Cuba's greatest source of wealth and "treasure", a treasure in which others besides Cuba have been and are interested.

Cuba also has considerable mineral treasure, notably copper and manganese. The manganese is important in the production of steel. Cuba has become the third-largest source of manganese for American steel mills.

The island is also rich in rats and bats, the former infesting the numerous limestone caves of Cuba. This "treasure" is doubtless one that Cuba would readily dispense with, but it is probable that in the economy of nature these creatures serve a present purpose.

One would think that with the abundant natural blessings that are everywhere in evidence in this treasure island the Cuban standard of living would be high. But it is, on the contrary, comparatively low, considerably lower than that in the United States. There is a reason, no doubt.

For a long time Cuba was a Spanish colony. Spain was always generous in its dealings with its colonies, that is, generous to herself, exceedingly so. Not that this generosity helped the common people of Spain. Rather it was for those who already had an abundance, the aristocracy and the higher clergy. Cuba had reason to take note of this "generous" streak in the disposition of the "mother" country, and it was anxious to cut the apron strings. But this was not so easy.

From the time of Napoleon until the Spanish-American War Cuba was ruled by governor-captain-generals from Spain who exercised practically absolute authority. They were dictators pure and simple. The Cubans, deprived of every liberty, and excluded from public office, were nevertheless taxed heavily. They developed a strong hatred for the officials sent from Spain and for Spain itself. To them the name spelled only oppression. There were frequent uprisings. The people demanded greater freedom. One conspiracy after another was put down. Finally a reform party succeeded in getting a hearing in Spain! But the only result was a more oppressive tax than before. The leopard could not change its spots. Spain's thirst for gold bereft it of all reason. Most Catholic Spain was almost the most greedy, and that was not strange.

After the loss of all her Central American and South American colonial possessions it might have been expected that Spain would ease up a bit in dealing with what was left to her in the West Indies, and particularly in Cuba, the largest and most wealthy of them all.

Not so. Most Catholic Spain had the most catholic notion that it is well to take all one can, giving as little as possible in return. Ever since Columbus discovered the island, naming it Juana, in honor of Prince John, son of Ferdinand and Isabella, it was considered solely in the light of what could be gotten out of it. Columbus had "taken possession" of it for the king of Spain quite as a matter of course, and the pope backed up the "take" with his "blessing". It was a "sin", and no mistake, to object, or to suggest that something of the treasures of the island might be left to make living sort of decent for the inhabitants. They could get along with their palm-thatched huts and their meager diet. And if they could not get enough to eat they could partake of the garbage that fell from their masters' tables, like the turkey buzzards and the vultures that constitute the sanitary department of most Cuban towns to this day.

Cuban Independence

Cubans finally gained their independence as an indirect result of the Spanish-American War of 1898. That war followed the blowing up of the U. S. battleship "Maine" in Havana harbor, involving a loss of 266 of the men on board. The United States had long sympathized with Cuban efforts to gain independence. Back in 1848 President Polk had proposed to make it a part of the United States by purchase for \$1,000,000. Ten years later the idea was again considered, the consideration being raised to \$30,000,000, but after senatorial debate the proposal was dropped. With the successful conclusion of the Spanish-American War Spain relinquished its sovereignty over the island, and after a transition period of some four years a republican form of government was decided upon and a constitution adopted, America giving Cuba its freedom upon condition that Cuba accept the Platt amendment (March 2, 1901) which provided that the Cuban

republic should not enter into any compact with a foreign power that would impair its independence; would not run up an excessive debt; that it approved the acts of the United States in Cuba during the war with Spain and thereafter; that plans for the sanitation of the island be put into execution; that certain lands be leased to the United States for coaling or naval stations; and agreeing that the United States might "exercise the right to intervene for the preservation of Cuban independence and to maintain a government capable of protecting life, property and individual liberty". These provisions being made a part of the Cuban constitution on June 12, 1901, arrangements were made for the election of a president.

Cuban Presidents

Cuba's first president was Thomas Estrada Palma, elected February 24, 1902, at which time the United States formally relinquished control of the island to the Cuban government. Like the United States, Cuba has a vice-president, a Senate and a House of Representatives, all with four-year terms. A president was not to succeed himself in office.

The provision that a president may not succeed himself is common in the constitutions of Latin-American countries, but is frequently ignored. The presidents and their backers have generally done as they pleased in connection with such matters. They would, of course, have some plausible excuse for setting an example of lawlessness. People generally do, when they would rather be president than be right.

President Palma finished his term of office, but trouble arose in connection with the election of a successor, and a period of American intervention followed under Chas. Edw. Magoon, who served as provisional governor from October 13, 1906, until January 28, 1909, at which time President Jose Miguel

Gomez took office. There was corruption and extravagance during his administration. Early in 1912 there was a serious uprising of Negroes, who were discontented with their share in the government. This rising was crushed, about 3,000 of the Negroes being killed. Another president was elected, Mario Garcia Menocal taking office May 20, 1913, and by means of flagrant ballot-stuffing he was re-elected in 1916, continuing in office then until May 20, 1921. He became more and more dictatorial in the face of opposition, but co-operated closely with the United States in the World War, declaring war on Germany April 7, 1917. During Menocal's second term the price of sugar first went up and then came down, resulting first in a period of reckless spending, known as "the dance of millions", and subsequently in an acute depression, ruining many.

General Enoch Crowder, of the United States Army, was invited to Cuba in anticipation of the 1920 elections, to draw up a new electoral law eliminating the usual fraud. Still the elections were marked by bloodshed. Dr. Alfredo Zayas, backed by Menocal, was elected. Civil war threatened and Crowder returned to keep an eye on things. The Zayas government is said to have been the most corrupt in the history of the Cuban republic, which is saying a good deal. The worst of the graft followed the return of Crowder to the United States.

Cuba's next president was the notorious Machado. Murders, assassinations and disappearances of people who opposed the government even in word were the order of the day. An account of some of the more atrocious official crimes includes the following:

On the eve of President Coolidge's address before the Pan-American Congress at Havana early in 1928, Claudio Brouzon, Noske Yalob, and two Cuban students were arrested for putting up anti-imperialist posters. Neither friends nor relatives were able to ascertain their whereabouts, until parts of a human

body were found undigested in a shark's belly. Mrs. Brouzon identified her husband from a coat, shirt and initialed cuff links found in the shark. The details of Mrs. Brouzon's identification and the supporting testimony of friends were given in the oldest, most conservative paper of Cuba. The widow and all the other witnesses were immediately deported to Spain.

Soon after this identification, the Port-Captain prohibited shark-fishing! This order is given in *El Pais* of March 15, along with news of the discovery of Yalob's body in a state of decomposition, half-eaten by fishes, still weighted with prison chains. Evidently the prisoners had been dropped, either dead or alive, through a medieval trap-door in Morro Castle, to serve as food for the sharks—an ancient custom.

Too numerous to mention are those who have otherwise vanished—workers, political leaders, and editors . . .

It was under the Machado government that Cuba's great central highway was built at a cost of \$100,000,000, and also the beautiful and showy capitol building at Havana at a cost of \$16,000,000. Two-thirds of the cost of each of these is said to have been graft.

By political maneuvering President Machado got an additional six years in office without the need of an election. He cheerfully violated the entire legal system of Cuba. A revolt against him by ex-President Menocal and Col. Mendieta in 1931 was unsuccessful. By July of 1932, however, a free-for-all war between the government and underground opposition groups caused many assassinations and general terror.

Roosevelt Sends Welles

In May 1933 President Franklin D. Roosevelt sent Sumner Welles to Havana as ambassador. He made effort to mediate between the rival groups, and, because a general strike against the government interrupted these negotiations, urged Machado to resign. Army officers, fearing American intervention, backed

him up and gave Machado 48 hours to leave Cuba. He took a plane to the Bahamas, leaving his power in the hands of Alberto Herrera, secretary of war. There was general rejoicing when the news of his departure became known. Says the *New York Times* of August 13, 1933:

Never, it seemed, could people feel so sure it was their victory. A talkative, gesticulatory nation, from groups they spread to crowds, from crowds to immense throngs. Machado could not stop them from yelling. His city had become theirs. People who did not know each other embraced fervently and thumped each other on the back, Spanish fashion. The hated army and police of yesterday suddenly had become smiling friends. Policemen embraced and kissed. They forgot they were on beat and ranged with the throngs. Hurrahing and cheering soldiers on trucks passed through roaring lanes of people voicing their approval.

Following Machado Cuba has had a succession of presidents and changes of constitution. The constitution of 1901 had been all but scrapped in 1928, was restored in 1933, and a completely new constitution adopted in 1940. Colonel Fulgencio Batista emerged as Cuba's strong man and, in 1934, forced the resignation of Dr. Grau San Martin, then provisional president, but exercising dictatorial powers. Carlos Hevia, the next provisional president, held office but two days. He was succeeded by Gen. Carlos Mendieta, described as an honest, middle-of-the-road leader. A few months after he took office the secretary of justice of the Cuban government "committed suicide". A subscriber for *Consolation*, then *The Golden Age*, wrote concerning this incident as follows:

I suppose you have heard of the suicide of the secretary of justice of the Cuban government. The report . . . should be taken with mental reservation. The truth is that the man was murdered and the president, Mendieta, is not innocent of his secretary's death. Mendieta is not carrying out the program of the party that put him in power. Therefore

the dissatisfaction of the people is increasing and, as the secretary of justice had threatened to resign, it was feared that if he did he might draw a large following after him and make the sailing difficult for the government. In their judgment the best way out was to kill him.

There was island-wide dissatisfaction with Mendieta's regime, and it became obvious that he was not far behind Machado in the use of terrorism, if indeed he did not exceed him. A plot to throw out both Batista and Mendieta was led by Lieutenant Colonel Mario Alfonso Hernandez, a former Brooklyn taxicab driver. He was caught, and died "in an automobile accident" on the way to prison. The revolt was crushed.

The people were bitterly disillusioned. Their joy over the end of the Machado regime was short-lived. One Cuban writer said, expressing the general mood: "Nobody believes in anybody." Force ruled Cuba once again.

Fulgencio Batista Y Zaldivar

The spectacular rise of Col. Fulgencio Batista from sergeant to chief-of-staff within a few hours made him one of the most interesting characters in Cuban history. It was not long until he headed the largest and best-equipped armies the island ever had, consisting of 13,000 soldiers, 3,000 marines and 3,000 national police. The army became the controlling factor in Cuba.

Batista was the son of obscure Cuban parents, a onetime barber, tailor, carpenter, railroad man, and stenographer. In 1935 the press reported him thus:

I am not interested in becoming president. I will never accept that post. I think it would be criminal to take advantage of the power I have achieved, in the way I have achieved it, to further any political ambitions. I can never become president. I hope some man with really great qualities will come forward with a program acceptable to the people. Fulgencio Batista is now president of Cuba.

Batista appears to be entirely sincere, and surely does not lack ability. He is interested in Cuba and those who live there. He says:

We must buy back some of our land. Most of our business is in the hands of foreigners. We must give Cubans a chance. But we mustn't injure anybody's interest. We must take it easy, slowly, with due consideration. We must do everything carefully. The misguided opposition wishes to do things too fast. We have made mistakes. We hope to make fewer in the future.

Batista is a man of fiery eloquence, a natural and highly emotional orator, which accounts in considerable measure for his influence over others. When he took office as constitutional president, October 10, 1940, the new constitution, which had been completed by the Constituent Assembly, also went into effect, a dramatic coincidence. The new constitution contains provisions for social security, wages-and-hours regulations, and other reforms. Both men and women are required to vote in the presidential, congressional, provincial and municipal elections.

To offset the evils of "pull" in government service a civil service system has been instituted. The judiciary is independent, according to the constitution, which also restricts to Cuban citizens the right to practice professions. Importation of laborers from other lands is prohibited.

Cuba has now expressed decided preference for Dr. Ramon Grau San Martin, who won the recent presidential election, hands down, against a strong government coalition in support of a Batista candidate. Wild enthusiasm marked the end of Batista's rule. Cubans want freedom.

Education Nominally Compulsory

Education has been nominally compulsory for children between the ages of seven and fourteen since 1880. It is also free. There were, in 1938-39, 424,100

pupils in the public primary classrooms, and an additional 31,023 were taught in private elementary schools. Traveling teachers reached 3,089 pupils in remote sections. There is need for more free education in Cuba. The total of 458,212 pupils in school does not represent all the children of school age. More than half a million children are without school facilities still.

The religion of Cuba is nominally Roman Catholic, but there is, of course, complete freedom of worship. Religion appears to be a side issue, anyway, most Cubans being more interested in politics.

The language of Cuba is Spanish, but English is widely used and understood. A constant stream of tourists comes and goes, mainly from the United States.

Havana, the Capital

Havana is the hub of Cuba's intense life. It is therefore worthy of a bit of particular consideration. It was founded by Diego Velasquez in 1514. The first site was an unhealthful one, and the city was early removed to its present location. Its important strategic position made it the key to the New World and bulwark of the West Indies in its early history. Toward the end of the eighteenth century Havana was one of seven great commercial centers of the world, and early in the nineteenth century it rivaled New York in population and trade. New York has since left it far behind.

The harbor of Havana is one of the finest and safest in the world, being completely protected and accessible to ships of practically any size. The entrance and outer shore are flanked by a broad avenue.

Wide streets have been cut through the old city, replacing many of the former narrow thoroughfares, which were always terribly congested by automobiles. Many improvements have made the city attractive. Numerous public build-

ings were formerly churches, of which there are always too many. Some still, in spite of progress, continue to do business, relics of former days. The convent of Santa Clara, built in 1644, was bought by the government in 1928 and is now the ministry of public works. A substantial price was paid for the old building, as you would know. Selling old churches can be profitable.

This is as good a place as any to mention that in one part of the city is a charitable organization that has provided a door-window in the building it occupies, through which opening unwanted babies are admitted without question. The door is always open, and the baby can be deposited and left for the sisters to take care of without trouble or identification.

The cathedral of Havana was originally the Jesuit church. It took about seventy years to build it. Columbus' bones are supposed to have lain in this building, to be subsequently removed to Spain. They were originally deposited in an ancient cathedral in Santo Domingo, and the Dominicans claim they still have the bones. One idly wonders why Columbus was never made a "saint" by the religious Hierarchy. He seems to have been quite religious, but was perhaps a bit too practical to be included among the emaciated company that as a rule hang their heads like a bulrush. There is a wide difference between the religious "saints" and the saints mentioned in the Scriptures.

But, to come down to earth. Havana has many "fine old churches" which are about to give way to more modern business structures. The present owners are willing to let them go, for a sufficient consideration.

The first international sky-train flew between Key West, Fla., and Havana in 1935, consisting of a plane and two gliders. It made the distance of ninety miles in an hour and forty-five minutes, and must have tarried some. Of course,

there is air transport between the United States and Cuba of a more dependable and regular kind today, contributing materially to the many ties that bind Cuba to its northern neighbor. American investments in Cuba run into many millions of dollars, and about 55 percent of Cuba's sugar mills are owned and mostly operated by Americans.

Key to Continental Defense

Cuba is considered the key to continental defense by the United States. It is just 720 miles from the very important Panama Canal; and the Windward Passage, off the eastern tip of Cuba, is the chief route for ocean traffic between the United States and the Canal Zone. The locality of Guantanamo was rented from Cuba for use as a naval base by the United States in 1903. It guards the strategic strait.

The affairs of Cuba are often a problem to the government of the United States. If anything goes wrong, there are always plenty of persons who are quick to blame Uncle Sam. If he tries to do something about it, he is blamed some more, and if he keeps hands off he is blamed just the same. He has been blamed for the rule of the notorious Machado, and not every Cuban appreciates the support which Uncle Sam is supposed to be giving President Batista today. But President Batista is wise enough to see that co-operation with the United States is essential to Cuba's prosperity and he is ready to make the best of the situation. Batista has many enemies at home and abroad. The Axis is not likely to appreciate him; for it tried to use Cuba as a base for its propaganda mill and met with decisive action on the part of the president. He barred all totalitarian propaganda and outlawed organizations affiliated with the Axis powers, together with their flags and uniforms. Wonder how he is getting along with the religious Hierarchy. Not much said about that. But since the Roman

Hierarchy has also found Cuba to be considerably profitable it is not likely that it will refrain from any action that is calculated to keep the treasure coming.

The rule of the Hierarchy and its aristocracy in Cuba and in Latin-American countries as a whole has not been conducive to elevating the people from their poverty. Centuries of oppression and ignorance have left their impress. These things cannot be overcome in a few short years. Cuba has, it is true, enjoyed more than forty years of relative independence, with intermittent revolutions and periods of terrorism, and it seems to be making progress, but by slow degrees. Its presidents have exercised considerable dictatorial power. This has probably seemed expedient in a land where patriots are more disposed to resort to bullets than to rely upon the ballot to gain their ends. Yet of Cuba it is true, as it is of other lands the world around, that only the kingdom of Almighty God, The Theocracy, can bring enduring peace, prosperity and righteousness. That is the obvious lesson that the study of every land under the unwearied sun reveals clearly.

Cuba is a part of the "field" that must yield fruit to the Creator's honor. It is an island of treasure not only in a material way, but also in that here as in other parts of the world there are many persons of good-will toward God, eager to know the truth and to do righteously. These were made manifest recently at an assembly of Jehovah's witnesses in Havana, addressed by one who, in devoted service of the Almighty God, brought them a message of genuine comfort in the lecture "The Coming World Regeneration". (See *Consolation* No. 640.) Cuba, too, will share in the blessings of that happy time. And under the ministrations of the Kingdom of the Highest, it will yield the treasure of praise and homage to the Most High God, whose name alone is Jehovah!



“Thy WORD IS TRUTH”

—John 17:17

Prison Term for Spirits

THE apostolic writer reveals a secret of the invisible realm when he writes: “[Christ resurrected] went and preached unto the *spirits in prison*; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” (1 Peter 3: 19, 20) Why a prison term for spirits?

Concerning the days of Noah the prophet Moses wrote: “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants [*Nephilim*] in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men [*gibborim*], which were of old, men of renown.” (Genesis 6: 1-4) Those “sons of God” became disobedient spirits by leaving their angelic state and materializing in flesh as handsome men and then marrying with human wives. Doubtless their intentions were well-meant in so doing, but they were disobedient in such a course and the suggestion did not come from Jehovah God, who forbids mixtures of spirits with humans, but must have come from Jehovah’s adversary, Satan the Devil. The result of their union was a hybrid offspring that brought reproach upon Jehovah’s name.

Till then all flesh creatures upon the earth, except Abel, Enoch, and Noah,

had brought reproach upon God’s name. Hence God’s judgment was issued for the destruction of the wicked generation by an earth-wide deluge. The offspring of daughters of men and the materialized “sons of God” were flesh with vitality above men in general and became “men of renown” in a wicked sense. They were mighty or powerful [*gibborim*] before other human creatures, but not before Almighty God. Before Him they were an abomination. The judgment of God was against them, and in due time they were destroyed in the flood. There was no reason why they should be kept alive; because, it is written, at Psalm 37: 20: “The wicked shall perish.” The mighty flood of waters came, and concerning the result thereof Genesis 7: 21, 23 states: “And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and *every man*. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.”

What became of the “sons of God” that materialized as men and set sail on the sea of matrimony? Those angels called “sons of God” were originally a part of God’s heavenly organization, and it was their duty to be faithful to God and serve him continuously. They yielded to the wiles or influence of the Devil and his associates in wickedness. They permitted themselves to be led into a course entirely out of harmony with the Almighty God, who had created them spirits or spirit creatures. They were therefore no longer shielded nor had God’s protection, but became subject to what the Devil might do to them. God’s rule of action in this respect is stated at Hosea 11: 8; Jeremiah 12: 7; and Isaiah 47: 6.

At the flood those “sons of God” were

obliged to dematerialize their handsome fleshly forms and withdraw to the spirit realm. What, then, did the Devil do with those sons of God, if anything? The Scriptures show that those spirit creatures were imprisoned. Where, and who imprisoned them? Manifestly Satan and his bullies, those *Nephilim* who had materialized on earth as giants to domineer over men, imprisoned the disobedient sons of God; and their place of imprisonment is somewhere in the place to which the Scriptural name Magog applies. (Ezekiel 38:2; 39:6) After more than two thousand years, Jesus, being resurrected out of death to life in the spirit, preached to those spirits in prison, doubtless during the forty days after His resurrection and before He ascended to the right hand of Jehovah God. Let it be noted that those "spirits in prison" are not human souls suffering torments in a non-existent fire-and-brimstone "hell" and "purgatory" of theological imagination.

Those "sons of God" were not destroyed in the flood; for the reason that they were not included in the judgment concerning all flesh; hence long after the flood Jesus could visit and preach to them. During the 120 years when God determined that that generation's days should be just that much longer till the flood, Noah was a "preacher of righteousness" and preached to them. They did not heed his preaching, and for that reason they remained under the power and influence of the Devil. When the flood broke upon the earth, they found no safeguard given to them by the Lord God, and the Devil imprisoned them in the expectation of keeping them always away from God. They had heard the preaching of Noah; and the fact that he preached to them and that Jesus later preached to them shows that there is a possibility of their receiving forgiveness and returning to God's favor. Satan would imprison them in order to prevent them from returning to God; and it

appears that their imprisonment is in the realm of Satan's prince named "Gog, of the land of Magog". Satan and his bullies would hold the disobedient "sons of God" in restraint so they could not again present themselves unto God. The record, at Job 2:1, shows that thereafter Satan presented himself before the Lord God, but his angels did not appear: "Again there was a day when the sons of God came to present themselves before the LORD [Jehovah] and Satan came also among them to present himself before the LORD."

Since one of the purposes of preaching the truth is to afford creatures an opportunity to repent and come into harmony with God, the fact that Jesus took the time and effort to preach to those spirits in prison supports the conclusion that there may be an opportunity for them to be recovered and come back into harmony with God. Being held in prison by Satan would not necessarily mean that they are the 'seed of Satan', but that those who repent and reform according to God's law might be thus saved. That would mean that in due time they would have to take a positive and determined stand against Satan and Gog and all the wicked crowd and to declare themselves wholly on God's side. Reasonably, this would have to be before the battle of Armageddon, because in that universal war between Jehovah's organization and all the hosts of Satan in heaven and in earth, all of Satan's organization and all those under it will be destroyed. Only those who have taken their uncompromising stand on the side of Jehovah God and his Theocratic Government will have any opportunity to be spared alive and survive into the future post-Armageddon world. To those "spirits in prison", therefore, would now apply the divine command stated at Hebrews 1:6: "And again, when he bringeth in the firstbegotten [Christ Jesus as King] into the world, he saith, And let all the angels of God worship him."

MOST folks enjoy eating; so also the Netherlanders, and one thinks of them as a well-fed people, and they look it. But war conditions have changed the normal status. For coffee those who until recently controlled the island of Java have been making use of a combination consisting of 53 percent roasted grain, 24 percent roasted chicory, 18 percent of green peas, 4 percent coffee, and 1 percent of the roasted mixture of the coffee substitutes last used. For tea they have been using, or did use, cherry leaves, nuts, roses, blackberries, raspberries, strawberries, cherry stems, and tulip and crocus buds. Orders were issued that they must not use leaves of the birch, wild hawthorn, raspberry, roseberry, whortleberry or blackberry, because the plants were being so denuded as to imperil their existence. So the totalitarian abomination advised the Dutch housewives to use discretion in the leaves they select for tea; also it told them they must not use sugar in their teas and coffees, but powdered chalk instead.

In retrospect it seems quite reasonable that after the Germans had been in control of the Netherlands for a year, the Central Nazi Office for Public Welfare in Amsterdam declared that "Dutchmen look unhealthy". Instead, however, of admitting that these once well-fed specimens of humanity were having a tough time trying to wash down their food with stewed extract of rejected underbrush sweetened with powdered chalk, the "Welfare Office" said that the real reason for their unhealthy appearance was "unhygienic living conditions, including the fact that they stay up late at night listening to the forbidden radio". How could they be so ungrateful?

The Pacelli-Hitler abomination has done its best to help the Dutch to see the light, but those Zuyder-Zee-ers haven't changed much since they constituted the backbone of the Reformation,

so they probably did not give any heed to the speech of Dr. Schmidt, their Nazi overlord, when he said, in April, 1943, as reported in the Amsterdam newspaper *Standard*:

We have acquired the divine right to replace German workers by foreign workers. Dutch laborers must work to provide weapons for their comrades on the eastern front; moreover it is the duty of the Reichskommissar to send to Germany those laborers who can be spared in Holland. Under the same right, we shall dismiss recalcitrant burgomasters and if necessary replace them by intelligent laborers.

The "Divine Right" Racket

The "divine right" racket, above mentioned, it should be explained, is earth's oldest racket. The Devil said, in substance, to mother Eve, "I have acquired the divine right to tempt you; you have a divine right to eat the forbidden fruit, and if Adam knows when he is well off he will recognize this divine right and do as we say or we will put the heat on him to a fare-ye-well finish." The Roman Catholic Hierarchy, Emperor Hirohito of Japan and the Dalai Lama of Tibet are outstanding advocates of this "divine right" claimed by the Dutch Reichskommissar, Dr. Schmidt. Every burglar that stands a citizen up against a wall, with a gun pointed at his abdomen, is a classical example of this "divine right" when he orders the citizen to come across with all his valuables or he will make him look like a polka-dot dress.

In pursuance of their "divine right" to relieve the Netherlanders of everything except their shirts, shorts and wooden shoes, the Nazis have completely destroyed 200,000 Dutch homes, sending all the bricks, timber, furnishings, carpets, curtains and fittings to Germany, to be used in housing Germans whose own homes have been blown into the aurora borealis; 25,000 homes were obliterated in The Hague alone.

The Big Business Backers of Hitler and Mussolini

JANUARY 30, 1933, Hitler came into power after a deal with Hindenburg and the big Prussian landlords (Junkers).

Since then, and in all of vast occupied Europe, Hitler has been paying off the men who invested in Fascism as a purely money-making enterprise. A personal dispute put Thyssen out, but his brother and the 1,000 biggest industrialists and bankers of Germany have as a result of financing Hitler become millionaires; the I. G. Farbenindustrie and other cartel organizations have made billions.

Yet there are probably not a half dozen American newspapers and magazines which live on advertising, on the good will of the big corporations (many of them, including Standard Oil, General Motors, General Electric, Sterling Products, Aluminum Corporation and the like, members of the Hitler cartels) that would dare tell the American people what Fascism really is, why Big Money in every country has always backed Fascism, why Fascism has employed Hitler, Mussolini, the Japanese war lords, Franco, Salazar, Mannerheim and other dictators to do a military-social-economic job, and how big the profits have been.

The reason your ad-taking newspapers and magazines dare not tell you the truth is because every honest fact is an arrow pointing directly at familiar and parallel elements in the United States which have in the past made several attempts to subsidize native Fascist organizations, which today control a large element in Congress, most of the press, the "Royal Family" of bankers who have led the American Legion, and who threaten our future just as Hitler and Mussolini threatened their nations years before money put them in power.

It is a historical fact that when the Italian Confederation of Labor told

Mussolini it could not use his Black-shirts for seizing Rome he went to the Lega Industriale, the Associazione fra Industriali Metallurgici ed Affini and the Confederazione Generale dell'Industria. It is a historic fact that the National German Employers Association, the National Federation of German Industry, the National Chamber of Commerce and the Herrenklub subsidized and paid for Hitlerism. Translated into their nearest equivalent in America, these elements are: our National Association of Manufacturers, the U. S. Chamber of Commerce, the Associated Industries, and the Associated Farmers. These organizations and the defunct American Liberty League they also subsidized include all the big advertisers in the papers and magazines. Naturally no paper or magazine living on the bounty of these men and corporations will give the facts of the subsidization of Fascism everywhere and the money, or profits, which come to the few out of Fascism.

For example: *In Fact's* editor in 1929 sold the New York *World* an article on Italian Fascism in which were mentioned the FIAT works, the Martini liquor company, Snia Viscosa and other corporations that were making fortunes because Mussolini had smashed the Socialist and Popular party opposition and destroyed the labor unions. This article was set up and printed sheets distributed to all World clients. It appeared in St. Louis *Post-Dispatch*. But although in type it was killed in New York just before publication day by no less a liberal than Walter Lippmann, now world-famous columnist. Some of these corporations were advertisers, and Fascism itself was supported by the leading American bankers, notably J. P. Morgan & Co.—Lippmann sailed around the world on the yacht of a Morgan partner—and Dillon, Read & Co.—*In Fact*.

HAVE you ever come downstairs in the morning, and have the cat that had been in the cellar all night stand up on his hind legs, put his forepaws about the calf of your leg, and lean his head against it? And then, when a misguided neighbor poisoned him (aiming at a dog instead), and you dug his little grave in your garden, did you quietly weep as you laid him to rest? Then you know that a cat is lovable. And when you really start to love, unselfishly, you start to live. William Phelps says:

Of all domestic animals, the cat is the most beautiful and the most graceful. His anatomy is precisely adapted to his needs and, although he takes only a hundredth as much athletic exercise as the dog, he is always in perfect condition. Who ever saw a housemaid exercising a cat? Every household should contain a cat, not only for decorative and domestic values, but because the cat, in quiescence, is medicinal to irritable, tense, tortured men and women. When a cat decides to rest he not only lies down, he pours his body out on the floor like water. It is reposeful merely to watch him. The cat has an acute mind, an inflexible will and a patience almost divine. It is often said that a dog is more intelligent, because he learns tricks so easily. But is this good evidence? You command a dog to sit up and he, poor fellow, thinks he has to do it. The average cat throws off, pretends unconquerable limpness of body and stupidity of mind and an inability to understand what is wanted. Of course, he understands, only too well. Why sit up? There is nothing in it.

As an offset to Mr. Phelps' argument, attention may be drawn to the 12-year-old cat at Lewiston, Maine, that has been taught to stand on his hind legs and raise his right paw whenever he passes a flag. Thus, in the minds (or vacant spaces above the ears) of those who do not think, this cat is very patriotic, but it should, in their eyes, now be taught to scratch out the eyes of all other cats that fail to do the same thing, and with

no more knowledge of what it is all about.

Cats Are Useful

Cats are useful in what may be considered an offset to the rat multiplication table. This is nothing like the multiplication tables learned in school. It starts out with two rats, and in three years, at compound interest, it comes to 259,000,000 rats; at least that is what the rat experts say; and they ought to know. They go on to say that every year, in the United States, even in wartime, the rats destroy the total labor output of 265,000 farmers and that a wild rat can gnaw through two inches of solid concrete to get at what he wants to get at. But one thing he does not want to get at is a cat. It is the other way around. The cat takes pleasure in hastening him to the exit from this life.

Cats are doing war work in Cleveland. It is in the core rooms of the huge foundries in that much overgrown village of 1,214,943 people. It seems that they use molasses and flour in making molds, and word got around in the rat world that foundry eating was good. Then the cats heard about the rats, and the foundrymen not only invited them in, and petted them, but enticed them with raw fish and liver, and shut them up in the core rooms at night, and in the morning the cats were all smiles and there was crepe over the door of every rathole leading into the room. This being a journal of fact, please do not write in about this.

In *Our Dumb Animals* Elizabeth Van Praag Dudley tells of some of the things her cats have taught her. Here is the list:

Politeness. When I pat them, if they are seated, they rise.

Patience. At mealtimes, they wait silently in a corner of the kitchen, until I see fit to give them their meal.

Consideration. Because they gaze at me

reproachfully when I turn the radio loud and disturb their naps, I tune it down.

Thoughtfulness for others. Who can enjoy a meal when a pair of green eyes and a pair of topaz eyes watch wistfully every bite?

Refinement. Because they dislike noise, I enter rooms quietly. I do not slam doors. Because abrupt movements startle them, I move gently.

Fortitude. When "Dusky" was taken to a veterinarian to have a tooth out, he neither struggled nor made a noise; and he purred afterwards.

Gratitude. A few pats on the head sets "Dusky" purring like a smooth-running engine; a scrap from the table elicits a veritable serenade of purring.

Repose. "Peewee" lies motionless on the window-sill meditating, plump tail wrapped around white paws; "Dusky" sits long hours in a sunny window, watching with serene yellow eyes the world hurrying by.

Forgiveness. "Dusky," because he is black-out black, and because of his unfailing love for mankind which brings him where people gather, suffers much unintentional abuse. He is stepped on, pushed around, shut in dark places. Does he hold it against us? Never. Pick him up and apologize, and his purring apparatus is in instant action.

Faith in a higher power. Their trust in me is implicit. They look to me for food, shelter, love and protection; whatever may come, they know I will not fail them.

At Elmhurst, Pa., is a cat, born in the same home as the one mentioned in the first paragraph of this little cat story. It has been so taught that when its owner comes home from work at night, the first thing his kitten does is to bring him his slippers, one by one, and lay them at his feet. Don't you think that the Lord did a pretty nice thing when he made kittens?

2,000,000 Slain at Treblinka

◆ No, there is no mistake about the figures. The journal *Polish Labor Fights* is published in London and declares that a special building is maintained at Treblinka, Poland, at which, up to August 1943, at least 2,000,000 persons were

killed. The Jews, men and women, were first comforted with false hopes; then men, women and children were compelled to disrobe; then they were driven into the death-house in droves, urged on by whips; the floors are slippery with blood and excrement; small children are flung over the heads of the women; the cells are filled, closed and sealed; the deaths are by steam suffocation; when the trap is opened the dead bodies fall down together, stuck together with heat and steam; they are sprayed with cold water, so that they can be separated and dragged naked to the communal grave. This is what might be called "the rich emotional and spiritual" program that Pacelli wished on the world when he pumped Hitler into power. Something ought to be said here about his great, big, bleeding, blubbing "fatherly" heart; but it doesn't come. Details are from the *New York Times*.

The Institute of Jewish Affairs, in a 300-page survey made public August 26, 1943, gave the details of the methods by which up to that time 3,030,050 Jews had been exterminated in Germany and the sections of Poland, Lithuania, Latvia, Austria, Rumania, Yugoslavia, Greece, Belgium, Holland, France, Czechoslovakia, Danzig, Russia, Estonia and Norway under German control. Since then, the same methods have been applied to the Jews of Denmark. Economic destruction, of course, accompanies the physical deaths.

An eyewitness of the massacre at Kiev witnessed the men and women disrobed, stripped of rings and wrist watches, and ranged up shivering to be shot on the edge of a gulley. Little children were hurled in alive. Some went insane and laughed just before they were shot. This witness observed that the clothing was put on one truck and the underwear on another. He stood the scene ten minutes, when everything went black before his eyes and he had to withdraw. This information is from the Russian *Izvestia*.

I LIVE in a small town in California. I had been a preacher of the Pentecostal Holiness religion for fifteen years until a little more than a year ago when Jehovah’s witnesses called at my door. This took place twice while I was at home, but one of my daughters, age 15, took a little booklet entitled “Where Are the Dead?” We read it and became very much interested.

The third time the witness called I was at home. I showed interest, and they soon started a book study with us, and this without knowing I was a preacher. They seemed to put their whole heart into the study. They turned the Bible inside out for me, and I became so interested that I gave up my preaching, gave up my ideas and gave up my doctrines for the Kingdom of God’s sake.

When I changed to preaching the gospel of the Kingdom, I lost hundreds of religious friends, but never was as happy in my life. My days of mourning were over. I had held many meetings in Arkansas, Oklahoma, Texas, Arizona, and California. When I quit religion I had 52 appointments to hold revival meetings, but when I saw that I was not telling the people the truth, I was glad to stop. The world, however, does not seem to understand.

My daughter and I attended our first convention of Jehovah’s witnesses at Los Angeles last year. We have never missed another since. After we came home from that first convention I got me a job and went to work. When I heard of the last coming convention I began to make preparations to go. A few days before the convention I went to my boss and asked for a release, and told him I was going to a convention of Jehovah’s witnesses in Louisiana, and he said, “Very well.”

But my life-partner said, “Oh, you should never have told him that. I would not have thought he would ever give

you a release to go to a thing like that. Why did you do it?” My answer was, “Because I wanted him to know it.” Then she told me I would not have a job when I came back, and I still said I was going anyway. Then she said, “If you just must go, you should have gone on without telling the boss, and then when you got back you could have told him you had been sick.” She also said that she had a sister that had gotten into that mess, and it had taken her three weeks to talk her sister out of it. I told her that her sister must not have been a very good witness; that it would take her longer than that to talk me out of it. Then she said, “Let me tell you something; you had better read your Bible and pray out of that mess”; and I said that would be good advice if it would work, but that it just would not work, for that was the way by which I had gotten into it.

Well, I took two of my daughters and went to the convention. I heard things that were real food for my soul. I feasted two ways, came back home, and went back to my job expecting the worst. But the boss said he was glad to see me; asked about the convention; gave me an easier job than I had had previously; and when, after two days, my life-partner asked me how it all happened that I did not get laid off, I told her that the Lord knew I needed a job. She then began to ask about the convention. I was delighted to tell her about it, how much I enjoyed it; and now, though I feel very weak in the Lord’s sight, I want to hereafter live very close to Jehovah and do my best to help vindicate His great and holy name.—A publisher for The Theocracy.

(Keep drilling. You can never tell when you will strike oil. The other day a worker placed a *Truth* book with one of the biggest financiers, a president or director of 18 big corporations.—Ed.)

SOLEMN and voluble complaint was proclaimed to the world when the United Nations, with astounding caution and carefulness, exercised their unquestionable right of bombing the fortified and militarily employed city that is the seat of the potentate and international politician herein indicated, but we don't hear any complaint now that the Nazi power has "taken under its protection" and is fortifying the premises of this potentate and politician. On the contrary, we are told that even while "German and Italian troops were locked in bitter street fighting in Rome", the "Vatican radio was broadcasting the usual features" and giving assurances to the world that all the activities of the Vatican were proceeding, that "Pope Pius XII has continued audiences 'of great importance'," and that the temporary closing of "ancient St. Peter's" and restrictions on entering or leaving Vatican City were merely "precautionary measures" taken "for certain reasons". (New York Times, Sept. 12, 1943, p. 44) And there does not appear to be any compelling reason to assume that this priestly potentate and his so politically adroit organization will not continue to get along very well with a power with which they are so much in agreement in political philosophy and principle. But, oh my, what a wail of condemnation would be sounded by this potentate, and re-echoed throughout the world by his imperial appointees and minions, should the United Nations dare to attack the fortifications of their military foes which, apparently, this potentate has with considerable equanimity seen erected in and about his domain!

As you see, I have written very plainly and to a length that is beyond your permissible letter space. I have thought I might as well do so, as there is little probability of your publishing anything I may write on this subject. But please take careful note yourself of what I say

and be advised that very many of the "common people" are "wise" to the far from admirable course that the American newspaper press has long followed with respect to the conduct and encroachments and pretensions of the foreign potentate and international religious-political machine here indicated. They read books, and with people whose opinions count books are far weightier than newspapers, which have found themselves heavily on the losing side in the last three presidential elections in this country and, apparently, are now getting ready for a fourth defeat.

In reviewing the new book, *What to Do with Italy*, by Dr. Salvemini and George La Piana of Harvard, John Selby remarks that "both are dangerous to fascism because each has brains and each has knowledge"; that "perhaps even more important" than other important features of this excellent book "is what the two men have to say about the Church and fascism"; that "it is possible that a more complete and better reasoned study of this complicated and dangerous subject has been printed, but, if so, I have not seen it"; that "obviously, the authors feel the Church, or more exactly, the Vatican, has played with fire in the matter"; but that "any statement of so delicate a matter cannot be condensed into a paragraph, and I have no intention of trying". (Daytona Beach [Fla.] *Evening News*, Sept. 15, 1943, p. 6)

And very probably he would not try if he had an unlimited number of paragraphs in which to make the statement, for he knows that newspapers will not permit freedom of discussion on this subject. That is one of the important considerations that cause him to describe it as "so delicate a matter" and as "this complicated and dangerous subject". He recognizes the inhibitions that shackle and suppress free discussion of this matter. He knows that the religious-political system in question is pre-

eminently the "sacred cow" of American newspaper publishers, journalists, politicians, and all who prefer to appease rather than to expose and oppose one of the most efficient, adroit, and dangerous organizations of bigotry and intolerance and anti-democratic policy extant in the world today.

Notwithstanding the shameful course of the American newspaper press with respect to shielding from just criticism and exposure the principles and operations of this essentially autocratic, fascist, and anti-democratic institution of foreign government and international intrigue that claims to be neutral in the present great crisis for humanity and its highest values but which is leaning to the wrong side in conformity to its nature, it would appear from the standpoint of genuine Americanism that a matter that is "so delicate", "complicated and dangerous" is one that most needs the application of the enlightenment and clarification of free, open discussion instead of the undemocratic and dangerous "hush, hush" policy.

It is, indeed, fortunate for informed and correct thought on this matter and in the interest of the vital principles for which the nation is now fighting that many of the writers and publishers of books do not adhere to the newspaper policy of the suppression of discussion on this subject, and thus perform the high service of keeping in circulation, at least among the readers of the best books, the truth and current developments in this important matter that are carefully avoided by the newspaper press. This newspaper policy will yet be demonstrated in the United States to have been of great assistance to the development here of some of the detestable evils which subservience to priestcraft has brought upon many other nations. Considerable progress has already been made in fastening upon the country one of the first and foremost of these evils, the one which enables the others to flourish.

It should be recalled that the first and most persistent and effective enemy of freedom of expression and communication, and particularly of printing, was priestly and ecclesiastical, that from that quarter was chiefly exercised that censorship that so long shackled freedom of the press, that censorship against which was waged by the heroes of mental liberty the long and dangerous struggle that at last brought freedom of the press. Nothing was more important in establishing that freedom than the continual limitation of ecclesiasticism with respect to the government of society. Freedom of the press cannot exist where ecclesiasticism controls, and is denied to the extent it controls. The attitude of ecclesiasticism with respect to that freedom was put quite plainly in an "infallible" deliverance by Pope Gregory XVI in 1832, and it remains the attitude of the institution of which he was the head: "That pest, of all others most to be dreaded in a state, unbridled liberty of opinion . . . Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings."

Nevertheless, today in the United States, where the liberty of discussion and communication was made the very foundation of government and society, this same priestly, ecclesiastical, religious-political system has not only cowed the newspaper press but is exercising to a considerable degree a censorship in its interests over other publications also. This thing has gone to the extent of exerting effective influence upon the Post Office Department of the federal government to exclude from the mails publications of which that institution disapproves, and of interference by mob and other action with the circulation from door to door by private persons of literature that presumes to discuss and criticize the principles and operations of that intolerant, tyrannical institution that is doing all it can to subvert the basic principles and liberty of American-

ism. Beyond this it imposes an effective censorship upon the radio, motion pictures, the theater, public meetings and discussions and the securing of halls for the same, and over all other forms of expression and communication to the extent of suppressing as far as it possibly can any criticism of itself. This is done in ways that the skilled pressure, bulldozing, and coercion at which this institution has long been so adept make possible.

And in the presence of this situation, that should stir the indignation of every American and is looked upon with loathing by everyone who knows history and loves human liberty, a newspaper press that is busy prating of "freedom of the press", and that affects to be very jealous for that freedom and to be on the defensive against alleged grave menaces thereto (mostly in matters where there is no true issue of freedom of the press), remains silent or aids and abets its own enslavement and that of other means of communication and discussion by the same ancient and inveterate enemy of freedom of the press and expression and communication, an ecclesiastical, priestly, religio-political machine possessed of unlimited audacity and arrogance. What a shameful abandonment and betrayal of and treason to freedom of the press, of and to the very function and ethics that the press exists to exemplify and in which its virtue and glory are to be found!—John D. Bradley.

Boosting the Townsend Plan

♦ I am aware that this plan, like any other human plan, cannot bring the blessings that Jehovah's New World will bring; nor is it intended to do so; but it will bring more comfort to the aged who are deserving of comfort, until the New World is established. Constantly we are reading of judges getting pension of \$625 a month, which is more than the aged receive annually. The aged

may have toiled from dawn until long after twilight for half a century, to raise tax money to build institutions wherein judges and politicians can acquire educations to hold high positions at high salaries, from which they could have saved enough for old age; then they are retired on monthly pension rates far above the yearly wage of the average laborer. Yet it is not always the best qualified who get the offices; politics controls that. It is the wealthy class that oppose the Townsend Plan, and uphold the old social security plan which affords a better opportunity to misappropriate such funds.— I. L. Ritchey, Pa.

[The wealthy own all the newspapers and on no account would they permit the columns of these class sheets to popularize something that would place humanity on a level; they certainly own all the churches and on no account would they back either priests or preachers in any honest effort to bring justice to the lowly; and the politicians eat out of their hands and are afraid to say anything above a whisper for fear they themselves will not end their days in luxury. Additionally, it transpired that Dr. Townsend's own publicity man turned out to be a rascal; so it looks once more, and always, that the only hope for humanity lies in The Theocracy. Touch the moneybags and you are out of luck, no matter who you are. Is it necessary in a land where there is too much of everything for a third of the people to be ill-fed, ill-housed, and ill-clad, as the president admits to be the case? Is it necessary for the poor and lowly to pay ever stiffer prices for every one of life's necessities so that the absolutely conscienceless international murderers (who backed Franco and Hitler to the limit) may have *more* than 6 percent profit in this national emergency? Why, the big fellows could have torn Morgenthau apart for even hinting that they should have no profits above 6 percent, except that it was necessary that somebody should put up a token, a bluff, a gesture, so that those really interested could say that it was proposed to enlist the war profits but American patriots would not permit such-er-spoliation.—Ed.]



NO, Jehovah's witnesses do not have "places of worship", so-called; for worship is not a matter limited to certain times and places. But Jehovah's witnesses do assemble, in harmony with the injunction of the Scriptures, for the purpose of study and service. For that

purpose any kind of structure will do, provided it is clean and presentable. Herewith are a few scenes of such gathering places: (1) East Chicago, Ind. (2) Bellingham, Wash., Southeast Unit. (3) Allentown, Pa. (4) Richmond, Va. (5) Superior, Wis.

"The Way of the Transgressor" at Kannapolis, N.C.

FOR the past few weeks the publishers had been on the streets of Kannapolis. The Lord's blessing was manifested, as many magazines were distributed. Again the publishers were on the streets; previous mobbings and present threats had not weakened their determination to worship God and to obey His command to hold forth the words of wisdom and life for the benefit of men of good-will. After about fifty minutes one of the mob leaders passed by a witness, a victim of previous mob action, and then turned, saying, 'So you're back again, eh?' striking the witness with his fist as he turned. But this time was different. The witnesses were not going to submit to a beating! A look of surprise, and then dismay, showed on his face as a second witness came up and took up the fight. A companion of the mobster fled as the mobster was dealt a severe beating. Other witnesses and a fast-gathering crowd watched the combat. Finally the mobster had enough, begged for mercy, and promised never again to bother the witnesses. Then said the witness to the crowd: "Jehovah's witnesses have been beaten and mobbed in times past in Kannapolis, but they have been recognized the right by the Supreme Court and the Constitution to do this work, and, above that, they have been commanded by the Almighty God to do this work, and, by God's grace, from now on we'll do it!" Then speaking again to any

otherwise disposed he said: "If anyone wants to take this matter up, let him step up now." Then the witnesses returned to their corners unmolested. The next Saturday, Memorial Day, saw twenty-six witnesses on the street and no opposition. After a joyful week-end the following was unanimously adopted by the Kannapolis company:

RESOLUTION

At the meeting of the Kannapolis company April 9, 1944, a resolution was offered and unanimously adopted. The resolution reads:

BE IT RESOLVED:

We, the Kannapolis, North Carolina, company of Jehovah's witnesses, declare that we recognize the all-importance of the educational campaign entrusted to us by Theocratic arrangements. That in due appreciation of this trust, and by the grace of Jehovah God, the great Educator of the Universe, we irrevocably and uncompromisingly commit ourselves to carry on this campaign of free education to people of good-will. That we hereby agree to participate in all phases of this educational work, regardless of opposition or persecution encountered, and that we shall at all times carry out Theocratic instructions, that the people of good-will in our assigned territory may be assured an education in the all-essential Kingdom truths.

There is no power in heaven or earth that can stop the forward march of Jehovah's organization or frustrate the execution of His purposes by His servants in all the earth. That in the face of this evidence we unite ourselves in greater service by increasing our

time in preaching and teaching, until the praise of Jehovah is upon the lips of every creature, and Christ, our King, has vindicated the name of our God, whose name alone is Jehovah!

The following sayings are common in Kannapolis: "He [the mobster] certainly had it coming to him"; and, "He [the witness] beat the hell out of him, and preaching a sermon all the while."

Nehemiah on Liberty's Home Front

IT CAME to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. . . . And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your

brethren, your sons, and your daughters, your wives, and your houses. . . . And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded.—Nehemiah 4:7-9, 14, 16-18, *American Standard Version*.

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Tertullian

QUINTUS SEPTIMIUS FLORENS TERTULLIANUS was born A.D. 155 at Carthage, now Tunisia, Africa, and died there peacefully 67 years later. The son of a Roman centurion in the proconsular service, he was highly educated, was trained in Roman jurisprudence and oratory, and probably practiced law. He had great natural endowments. He was conversant with both Greek and Latin.

In his early thirties he was converted from paganism to Christianity by the admirable courage of Jehovah's witnesses. Forthwith he bent himself with all his energy to the study of the Word of God and to the literature which undertook to help explain it, as exemplified in the writings of Hermas, Tatian, Justin, Miltiades, Melito, Irenaeus, Proculus, and Clement. He seems to have been specially interested in the writings of Justin and Irenaeus. As a writer he is described in the works of reference thus:

Tertullian was the most fecund, original and powerful genius in all the history of Christian Latin literature, which he in fact created. Nearly all of his works are of a polemic character and this brings out strikingly his penetrating intelligence and inspiring eloquence.

Another work of reference says:

From Rome Tertullian visited Greece and perhaps also Asia Minor; at any rate we know that he had relations with the churches there. He was consequently placed in a position in which he could check the doctrine and practice of the Roman church.

He was an elder in the Carthage assembly, and was married. Equipped with "a lively imagination, a fund of wit and satire", he is described as "exceedingly fresh and vigorous, angular, abrupt and impetuous", "a fearless champion of the truth." He began to write, and as he did so he "laid the foundation of Latin Christian literature" (says the *Britannica*) by the use of a Latin

which had its origin, not in the literary language of Rome as developed by Cicero, but in the language of the common people as used in his home town. It is noted also that the Latin which he used is strongly influenced by his knowledge of Greek and contains some military expressions. He was familiar with the Latin translation of the Greek Septuagint and of the "New Testament", so called.

Familiarity with the Scriptures

Familiarity with the Scriptures enabled Tertullian to see and to teach that "there was a time when there was no Son and no sin, when God was neither Father nor Judge". *This is the more noteworthy in that it is from "The Catholic Encyclopedia"*, which has six pages about him. See page 31. From the same authority it is conceded that "he seems to teach that Mary, the mother of Christ, had other children". Others have thought this also; it may be the truth, and would be perfectly all right in every way if such was the case. The idea that there is anything wrong in a married woman's having children is the pure quintessence of bunk.

He was also qualified to show and did show from the prophecies of the Hebrew Scriptures that Christ appeared in the person of Jesus of Nazareth. He made a defense of water baptism. He made an exposition of the Lord's prayer. Manifestly, the work last named meant that he was a believer in God's promised Kingdom, which was then yet future. He believed in the virgin birth of Christ and that His then flesh-and-blood body was a real body. He quoted so much Scripture from Luke and from the Pauline epistles as to enable students to outline and identify the teachings of Marcion which he was refuting. Tertullian makes more than 3,000 quotations from the books of the "New Testament", so called.

Standing Up like a Man

Standing up like a man for the persecuted Christians, Tertullian protested that the accusations against them "repose on unreasoning hatred only"; that "the offense is nothing but the name of Christian"; that "no proof is forthcoming of any crimes, only rumor"; and that Christians could not possibly be, as claimed, "the causes of earthquakes and floods and famines", for these had happened long before Christianity. Attacking these popular prejudices in his *Ad Nationes* he said to the heathen, "Your gods are images made on a cross framework; so you worship crosses." This from *The Catholic Encyclopedia*.

His *Apologeticus*, one of the first defenses for Jehovah's people to be addressed to the governors of the provinces of the Roman empire, argued that "there are no witnesses to prove our crimes". The fact that he included himself among the Christians shows that he was seeking no fame and dodging no responsibility. He thought it hypocritical and cowardly for the emperor Trajan not to seek out the Christians for punishment but to punish them if they were known. It was also completely inconsistent to torture others to make them confess, but to torture Christians to make them deny Christ. One of his protests against persecution of Christians was addressed direct to the African governor Scapulus. In *Ad Martyros* he wrote an exhortation to Jehovah's witnesses then in prison to be faithful even unto their forthcoming martyrdom. To the rulers he said:

When tortured, the Christian cries, "Worship God through Christ." The demons confess Him and they stir up men against us.

We meet together to pray, to hear readings from the holy books and exhortations. This is quoted against us as a disgrace; see, it is said, how they love one another.

We are accused of every calamity.

The resurrection at which you jeer has many parallels in nature.

We conquer by our death. Inquire into the cause of our obstinacy.

A Gentleman of the Left

Though Tertullian died peacefully at 67 or more years of age, yet there is no question that he was a Liberal, a Leftist. A certain soldier had refused to wear a chaplet on his head when he received the donative granted to the army on the accession of the fiendish Roman emperor Caracalla. This soldier had been degraded and imprisoned, and many professed Christians thought his action extravagant, and refused to regard him as a faithful witness. Tertullian, however, declared that to wear the crown would have been idolatry and compromising his faith.

It was Tertullian's belief that God desires the courage of the martyrs and their victory over temptation. He thus saw that the real fight is for the vindication of Jehovah's name. God can put men here who can and do prove faithful even unto death. The way *The Catholic Encyclopedia* puts it is that "he proves from Scripture the duty of suffering death for the faith and the great promises attached to this heroism".

In *De Idololatria* he denounced the making of idols and the selling of incense; he denounced astrology; he thought that no schoolmaster of his own time could elude contamination, and in *De Spectaculis* he expressed his belief that it is impossible "for a Christian to attend any heathen shows, even races or theatrical performances, without either wounding his faith by participation in idolatry or arousing his passions".

The Catholic Encyclopedia says of him that "he claimed that the keys were left to Peter personally", which is the absolute truth. Concerning his relations to the Roman church, the *Encyclopædia Britannica* says that he was "anxious to protect it from becoming a political organization"; and it also mentions "his burning indignation against the ever-advancing secularization of the Catholic church".

It is probably for these reasons that

Tertullian is not considered by the Catholic church as one of its "saints". Another reason may be the point suggested by *The Catholic Encyclopedia* that he made an "attack on a bishop who is probably Pope Callistus". The reason that the Roman Hierarchy feels so sensitive about Pope Callistus, or Calixtus I, is that after they had made him a pope (long after his death and when he did not know that there is any such animal), and after they had made him a "saint" (and he did not know anything about that either, and neither did they), they discovered a manuscript of Hippolytus in which that gentleman said of Callistus that he was a "heretic" and a "servile and deceitful profligate and an embezzler".

Unbalanced on the "Trinity"

Millions of men, apparently well-balanced on most other subjects, reason wildly when they write or speak of the Creator. The Scriptures seem quite plain:

There is but one God, the Father.—1 Corinthians 8:6.

With that fact as a foundation it ought not to be hard for men and women to grasp the great truth that, besides Him, there is

One Lord Jesus Christ.—1 Corinthians 8:6.

One and one make two. Jesus set forth this truth in other phrase when He said the same thing, but in the reverse numerical order:

The testimony of two men is true. I am one that bear witness of myself.—John 8:17, 18.

That's one; that's Jesus. Then Jesus went on to the climax, and spoke of the other One:

And the Father that sent me beareth witness of me.—John 8:18.

That's the other one. That's the One God, the Creator, and He is Jesus' God and our God and the only God. To be sure there is a unity of purpose between

God and Jesus and between Jesus and those who He prayed might be made one with each other, and one with Him and one with the Father. But there is no unity of person, none at all. The Father is one. Jesus is one. Each faithful apostle is one. Each overcomer is one. You yourself are one person.

But demonism, especially Buddhism, has tried to make out that eventually the cream of humanity will all lose their identity and be absorbed into Buddha. All this is to the dishonor of Jehovah's name. Those familiar with Buddhism have marveled at the closeness with which it outlines the false doctrine of the "trinity".

It was to Tertullian's disadvantage that he knew too much about the religions of the East. He was so carried away with the false theories then prevalent that the WATCHTOWER, in *"The Truth Shall Make You Free"* (page 280), had to say:

Less than a hundred years after John died there arose a man named Tertullian (A.D. 155-222), who taught there is a trinity of three persons of one substance in one God. So centuries after him a religionist wrongfully inserted the text at 1 John 5:7 to give seeming Bible support to such a doctrine. [See] Kenyon's *Handbook to the Textual Criticism of the New Testament*, page 270 and footnote; also page 133 ¶3, and page 138, ¶4. Note *Diaglott* and *A. R. V.* as to 1 John 5:7, 8.

A concluding word may be said for Tertullian. In *De Patientia* he wrote a little essay on patience. In it he was honest enough to say that while he could but commend the virtue, yet, as far as he himself was concerned, he could but lament that it was one in which he was conspicuously lacking.

How singular that this man who could and did attack and expose the increasing follies of the church at Rome yet gave it the one doctrine (the "trinity") which its spokesmen claim is so holy that they even decline to discuss it (because they know it cannot be defended)!

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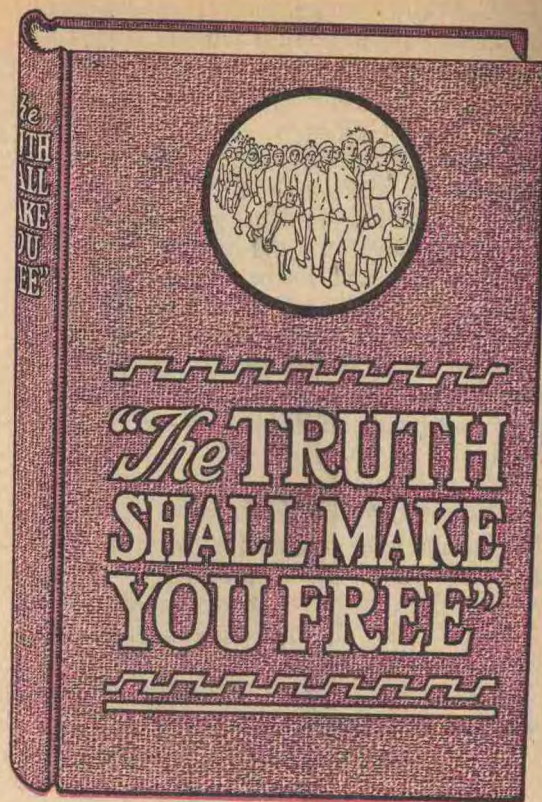
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A JOURNAL OF FACT, HOPE AND COURAGE

Malice in Blunderland

Feeble-minded truant officers and judges emit "wisdom"

Why Many Languages

Only Almighty God can remove the barriers He raised

Will Babylon Expose Herself?

What significance does the Babylon of Scripture have for today?

Growth of the Canon

The straightedge which enables Christians to be sure

Origen

An intensely earnest, educated, industrious, honest man

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In Brief

Disappeared in a Hurry

◆ In a certain issue of the New York *Daily News*, Friday, May 19, 1944, there appeared on pages 22 and 23 nine pictures. Four of these, all apparently taken (By Acme), and three of them so marked, were of scenes in Berlin showing the effects of the bombings. One, entitled "Jittery Joe", is said to have been withdrawn in a hurry, and, if you look at the reproduction herewith, you can readily see why. It is all right, in Germany, for the people to see gentlemen with their collars on backwards standing on either side of Joe Goebbels, to give him "spiritual" comfort in his diabolical work, but any fool would know that such pictures if published in America would certainly be displeasing to Hitler's friend, Pacelli. And so they disappeared in a hurry. They told the truth, to be sure, but it interferes with the Hierarchy's fairy story that they are being persecuted in Germany.

DAILY NEWS, F

FOR THEIR LIVES



JITTERY JOE. Propaganda Minister Goebbels casts an uneasy eye skyward as Allied planes come in for attack on Berlin. Repeated attacks on German capital have had devastating effect on nerves of the people. With death and destruction all around them, this trio has reason to be uneasy.

CONSOLATION

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, July 5, 1944

Number 647

Malice in Blunderland

Courts Halt Nation's Greatest Blunder

FOR many years people have said that "truth is stranger than fiction", but we never expected to find a story stranger than the adventures of Alice in the mythical land "through the looking glass" created by Lewis Carroll in his famous book, *Alice in Wonderland*. As strange as it seems, however, certain things happening in the real land on this side of the looking glass (which might appropriately be called *blunderland*) are much more unusual than the sights that Alice saw on the other side of the looking glass where everything happened backwards.

None of the peculiar characters that Alice saw even compared in absurdity to the "backwards truant officer" of our real-life "blunderland" who takes studious pupils out of their classrooms instead of putting truants in. Nor did she see anything so completely ridiculous as the "backwards judge" who takes little children from their parents and puts them in reform institutions because their loving parents teach them to be obedient to their Creator, Almighty God. And more than likely even the odd characters in the fictional 'land through the looking glass' would be amazed at the "backwards patriots" of "blunderland" who advocate the destruction of the Bill of Rights and defiance of their own government which they profess to serve. The ridiculous blunders of these queer characters would undoubtedly be tremendously amusing if they were only part of a fantastic dream; but their very real presence removes all traces of

amusement, for the past eight years has sickened the heart of freedom-loving citizens. This article is well named "Malice in Blunderland".

The Backwards Truant Officer

The truant officer is a familiar character in every community. Many a small boy who planned a day's fishing trip instead of going to school has found himself being led by the ear into his seat in the schoolroom by the village truant officer; which, of course, is what this officer is paid to do.

But imagine the surprise of the good citizens of Upper Chichester township, Pennsylvania, last year when they saw their local truant officer (who also serves as chief of police and dog-catcher) stalk out of the schoolhouse leading two resolute-looking youngsters, put them in his official canine transport, and rumble away. The next day the same thing happened. At first some thought that this erstwhile nemesis of the truants had been reading his duties backwards out of the book with a mirror, but after a few days the facts of the matter finally became known. It seems that these two youngsters, Dolores Conte, age 8, and her brother James Conte, age 10, both model pupils in the township school, had refused to participate in the compulsory flag-salute ceremonies conducted at the school every morning. Both children had explained at great length to their teachers that for them to participate in the flag-salute exercises would mean that they would not have life on earth under God's kingdom rule. Numerous threats

were made against the children and their parents, and finally, after it appeared that the children would not compromise their position, they were expelled and sent home. The parents promptly filed petitions for reinstatement and sent the children back to school, whereupon they were speedily sent back home. This unusual procedure was repeated every day for several weeks, during which time the children began to fall behind their classes.

Then one day, after his teacher had ordered him to put his books away and go on home, James politely but firmly advised the teacher that he had a right to an education and that he was going to stay in his class and get it. This precipitated the calling of an emergency session of the school board and forthwith a local court official was dispatched to the school to remove James and his little sister from their classes. The children went with him without argument, but the next morning they were back at their desks, whereupon the official was called out again and the whole performance repeated. After a few mornings of this, the court official, worn out with this extrajudicial duty, put the case in the hands of the truant officer, who for the next thirty days, as astounding as it may seem, each day *removed* these two children from their classes, thus forcing them to be truants, and thereby qualifying himself as the world's most unusual truant officer.

The Backwards Patriots

Shocked at the habitual truancy of these children, provincial citizens of the township began agitating for 'something to be done' for the education of the youngsters. Accordingly, a summons was served on Vincent Conte, the children's father, charging him with violating the peace and dignity of the Commonwealth of Pennsylvania by failing to keep his children in attendance at school. A quick "trial" was held before the justice of the peace. A conviction resulted, and an

appeal was taken to the Court of Quarter Sessions, presided over by A. D. McDade, who also officiates as the "Commander of Bradbury Camp No. 149 of the Sons of Union Veterans of the Civil War", a purportedly patriotic organization. Another trial was held, and the judge reserved his decision to ponder on the issues involved.

While the judge was holding these issues under advisement, the Supreme Court of the United States announced its opinion in the famous West Virginia "flag salute case" holding that children could not be constitutionally expelled from the public schools for refusing to salute the flag if it violated their consciences. Whatever effect this decision might have had on the august assembly of the "Sons of Union Veterans" is not known, but the commander thereof, in his best juristic phraseology, promptly decided the Conte case and published to the world that a mere decision of the Supreme Court of the United States would not be enough in his court to establish the guiltlessness of a father who would encourage his children to obey the laws of God rather than the commands of their schoolteacher. Soaring into the heights of dramatic eloquence, the judge, in a frenzy, pointed out that he was right and the Supreme Court was wrong, and to prove it he relied upon the national anthem, which he quoted in full, besides several excerpts from "The Man Without a Country" and other patriotic declamations.

The unanimous applause from the "Sons of Union Veterans" was spontaneous. A formal resolution was immediately adopted and published praising the judicial integrity of the judge for "the faithful performance of this portion of his judicial duties in 'standing by his guns' despite the previous decision of the United States Supreme Court."

We here go on record as doubting that anyone ever published a more masterful declaration of *reverse* patriotism than

appears in the sentence last quoted. But be that as it may, the case was appealed, and the Superior Court of Pennsylvania did not agree that the rousing strains of "The Star-Spangled Banner" were any authority for overruling the Supreme Court of the United States, and ordered the defendant acquitted, much to the chagrin of the disgruntled persecutors.

This would have been sufficient rebuke for honest-hearted persons desirous of enforcing and upholding the law, but the *self-styled* patriots had no such purpose. Instead of publicly admitting their atrocious error in unlawfully depriving innocent children of the education to which they were entitled, they have announced their intention of presenting the case to the Supreme Court of the United States for review, thereby attempting to secure *another* reversal of the flag salute case. Under the circumstances, it is very unlikely that the Supreme Court will even allow the petition for review, but, nevertheless, while their petition is pending, the *self-styled* patriots are enthusiastically planning a new and greater program of persecution. The Supreme Court, now in summer vacation, will not rule on the petition until it reconvenes next fall.

More Backwards Patriots

Professors of government who never heard of the "hoot and holler" method of government would do well to study the political process of the little town of Rockvale, Colo., the population of which is reputed to be 90 percent Roman Catholic. Most citizens know that the Constitution rules supreme in American democracy, but this theory of government apparently was a little slow in reaching certain citizens at Rockvale, as demonstrated by the unique process by which the school board handled the flag salute issue.

In September of 1940 a teacher expelled six children from school for their refusal to participate in the compulsory

flag salute ceremonies. The parents petitioned the board to reinstate them, and a public hearing on the matter was called. A great number of the population of the town turned out to the hearing, which began with a statement by the schoolteacher involved. Then the father of three of the expelled children, one of Jehovah's witnesses and a veteran of the last world war, addressed the chairman and began to state his reasons for petitioning the school board to reinstate the children, but his statement was interrupted by an alcoholic and excited voice from the rear demanding all to listen to him read a denunciation of Jehovah's witnesses published in the *Elks Magazine*. The article was read and uproariously applauded, whereupon the children's father began again to present his petition, only to be heckled and jeered as he made his appeal for law, order and reason. Then, in much the same manner as the Roman emperor called to the blood-crazed crowds at the gladiatorial contests to turn thumbs up or down on the life of the losing gladiator, the chairman of the meeting cried out to the crowd, "What is your decision?" Someone shouted, "Uphold the school board!" Hooting and screaming to the top of their lungs, the mob roared its approval, at the same time stomping on the floor and wildly beating their hands together. That ended the matter, and the persecution campaign was off to a good start.

Unwilling to believe, however, that the great liberties guaranteed by the Constitution could thus be summarily hooted out of existence by a frenzied mob, the parents immediately instituted a suit in court to compel the school board to reinstate the children. Rising to the emergency of the occasion, the local post of the American Legion quickly drew up a lengthy declaration, and rushed it to the local newspaper, where it was printed in a boxed space three columns wide in boldface type under scare headlines as an "appeal to every patriotic citizen". The Legion

denounced the action of the parents in resorting to the courts for the preservation of liberty as "un-American and anti-American acts and demonstrations" and called upon all citizens and organizations to adopt and publish like resolutions to the end that Jehovah's witnesses might "understand that they are not wanted in Fremont county". Several other so-called "patriotic" organizations were glad to ape this action, and as a result the case against the school board drew widespread attention.

Unfortunately, the legal battle in the courts proceeded slowly, and the case was not finally decided by the Supreme Court of Colorado until March 27, 1944. But however slow it might have been, the well-considered judgment of the court was nonetheless explicit in its wording and showed that those self-styled "patriotic organizations" who were so quick to denounce others as "anti-American" were themselves the ones subversive of the peoples' liberties. This trouncing administered by the highest court of Colorado will long be remembered as a real lesson in democratic process.

The court's opinion, titled as *Zavilla v. Masse*, brushed aside the several arguments advanced by the school board one after the other:

... if there was no authority in the [school] board to make the [flag salute] rule, any effect, any incidental destruction of the morale of other pupils or ineffectiveness in the exercise of saluting the flag as a method of instruction in patriotism arising from plaintiffs' [Jehovah's witnesses] refusal to comply, is not to be attributed to the breach of the rule but to the exercise of unwarranted authority by the board in making the rule.

We assume that the salute is enjoined, as counsel for the board state, 'for the purpose of engendering in the youthful mind, a love of country, respect for its institutions and for constituted authority.' We think this is its purpose and that it was adopted as a method or means to teach patriotism and has

and can have no other purpose in a school curriculum. Even so, it is not the only means of accomplishing that end. Before a compulsory salute was ever thought of for our public schools, countless thousands of our citizens, under the promptings of patriotism, offered their services to their country and thousands of them died on the battlefields of the wars in which it has engaged. No compulsory salute was necessary as a means of teaching them patriotism. . . .

Is involuntary compulsory compliance with a rule requiring the flag salute as a means of teaching respect for our country and its institutions and the inculcation of a spirit of patriotism, of such efficacy or compelling necessity that we should say, as a matter of law, that it is necessary for the peace, good order and safety of the state?

It is not, as we believe, a trespass on the legislative function that enacts or authorizes the promulgation of a rule having such an effect, admittedly establishing a method or means only of attaining an objective that can and has been otherwise attained, to declare that such rule is an unwarranted invasion of the constitutional guarantee of liberty and the guarantee against the deprivation of civil rights and privileges by reason of one's opinion concerning religion, and to hold that as to these plaintiffs the rule is not enforceable.

The Backwards Judge

The American flag hangs in every courtroom of consequence in the land as a symbol of freedom, toleration and justice. Every judge is sworn to uphold and defend the great principles for which that flag stands. But in spite of the solemnity of the oaths, a few judges occasionally get out of line and run contrary to their obligations under the law, making it necessary for the higher courts to correct them. It is not very often, however, that a judge so flagrantly and openly violates the rudimentary principles of the constitution, and does it in the name of the flag, as did Ralph Smythe, judge of the Superior Court for Clallam County, Washington.

Certain intolerants in Clallam county caused legal process to be served on three families in the county ordering them to appear the *very next day* in court to "show cause" why the children in these families should not be taken away from their parents and put into an institution that would 'train' their consciences into obedience. The only reason assigned for this drastic action was that the children had been expelled from school because of their refusal to salute the flag. When the case was called, the parents asked for a continuance of proceedings to allow them opportunity to secure legal counsel, but, since the judge did not see the necessity for going through the usual formalities of a trial, their request was denied. Instead, after a few legal incomprehensibilities, the judge began to declare his uncompromising opinion of Jehovah's witnesses. To demonstrate his supreme contempt for their faith, he ordered that the four children of Mr. and Mrs. Edward Bolling should be taken away from their parents and put in custody of a person who "promised to see to it" that they saluted the flag. The other three families were given a six-day ultimatum to have their children back in school saluting the flag on pain of the same penalty.

An appeal was immediately taken to the supreme court of the state. Then, in due course, the Supreme Court of Washington delivered its opinion, a stinging rebuke to those who robe themselves in the folds of the flag and, cloaked by this very emblem of freedom, seek to destroy the principles for which the emblem stands. Said the court:

Of course, many people pay lip service to our national ensign, who have in their hearts no reverence for the flag or for the principles for which it stands. . . . Too often in times past persons in authority, who were sincerely convinced that they knew and believed the truth, have felt themselves justified in persecuting persons holding different opinions, believing that the truth should avail itself

of all means at its disposal, including the strength of the secular arm, in order to enforce belief or at least conformity. . . . The section of the code . . . which requires school children to repeat the form of words constituting the salute to the flag, as set forth in the law, may not be enforced as against the children of the petitioners in these proceedings.

The courage and judicial integrity manifested by this statement can be even more keenly appreciated when it is considered that this decision was made six months before the Supreme Court of the United States in the *Barnette* case from West Virginia ruled that the compulsory flag salute was unconstitutional.

Malice in the State of Washington

Just at the time when all the foregoing was taking place, in another part of the state of Washington, a mother, one of Jehovah's witnesses, was embroiled in a divorce proceeding. Her husband, who was bitterly opposed to Jehovah God's law and Word, contended that she was not entitled to the custody of their five children for the reason that she taught them "not to salute the flag and other disloyal and un-American practices". The trial judge, apparently beguiled by this base lie, ruling sternly against this Christian mother, decreed, ". . . plaintiff is a fit and proper person morally to have the custody and control of the minor children, but she is a member of a fanatical organization with teachings inimical to the rearing of children as American citizens; *that for this reason only she is not a fit and proper person to have the custody and control of the minor children.*" And with that, she was deprived of the custody and control of all the children as well as all the property belonging to the family.

The case was appealed to the Supreme Court of Washington, where the decree of the lower court was completely reversed, principally upon the basis of the decision of the Texas Court of Civil Appeals in the case of *Reynolds v. Rayborn*, decided in 1938. In that case

a father, one of Jehovah's witnesses, had been deprived of the custody of his little girl on the grounds that the teachings of Jehovah's witnesses were of "such a character that the child should not be reared under such an influence". Quoting from this Texas decision, the Washington Supreme Court said:

"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. . . . However much we may disagree with or disapprove their religious belief, the failure of appellant, because financially unable to supply greater comfort and pleasure for his daughter, together with their refusal to salute the flag, do not constitute a sufficient cause to adjudge the father disqualified and unfitted to have the care, custody and control of his minor daughter." We think the reasoning of the above case applicable here.

We do not doubt the right of the state to suppress religious practices dangerous to morals, and presumably those also which are inimical to public safety, health and good order, but so far as appears from the testimony in this case, the teachings of Jehovah's witnesses cannot, in our opinion, be classed in any one of these categories.

We cannot find in the record any testimony which would justify the court in finding that this mother is unfit to have the care and custody of her children, because of her religious beliefs, or that the children, if left with her, will be reared in an atmosphere of disloyalty to their country or its institutions.

Blunders in Oklahoma

The fires of persecution over the flag salute issue have burned hotter in Oklahoma, perhaps, than in any other state. At the time the Supreme Court upset the compulsory flag salute requirement, four different cases were pending before the Criminal Court of Appeals of Okla-

homa, involving in one way or another the validity of the compulsory flag salute regulations.

In one case, a mother was charged with "unlawfully hindering and forbidding the carrying out of the ceremonial for saluting the American flag formulated according to law by the state superintendent of public instruction", because she dared present a petition to the board of education asking that her seven-year-old daughter be excused from participation in the flag-salute ceremonial. She was convicted and sentenced to serve sixty days in the county jail.

In another case, two members of the Woods county school board, both of whom were Jehovah's witnesses, were charged with having committed the same offense because they voted to reinstate in school several children that had been expelled for failure to participate in the flag ceremonies. Both of them were convicted and sentenced to pay a fine of \$150 each. And while all of this was going on, the children in question were being deprived of an education; so the Christian parents of the children arranged for them to attend a private "Kingdom School". Promptly, the officials arrested the teacher of that school for her failure to enforce the flag salute regulation promulgated by the state superintendent of public instruction. She was convicted and sentenced to pay \$250 and court costs.

In a fourth case, a man was charged with the crime of having "contributed to the delinquency of a minor" because he "did aid and abet and encourage said child [his 12-year-old daughter] to not participate in the flag ceremonial". He was convicted and fined \$250 and court costs.

It appeared for a while that liberty had indeed come to an end in Oklahoma. But even while new and varied prosecutions were being formulated by the enemies of freedom, the Oklahoma Criminal Court of Appeals made short shrift of all four cases, ruling that the compulsory

flag salute requirement was unconstitutional. The court, adhering to the decision of the Supreme Court of the United States in the West Virginia flag-salute case, declared that this opinion was "sound in principle and consonant with constitutional provisions". When the newspapers in Oklahoma announced this judicial declaration the disappointed persecutors loudly proclaimed their disapproval and consternation, but not loud enough to conceal the obvious truth: that they had perpetrated one of the greatest legal bungles in the history of the state.

In Indiana and South Dakota

On July 3, 1943, one day before the nation celebrated its 167th anniversary of independence, the Supreme Court of South Dakota reversed a judgment of conviction entered against Mr. C. R. Davis and his wife for the alleged crime of having contributed to the delinquency of their son, Donald, a sixth grade student who had been expelled from school because of his uncompromising stand with reference to the flag salute issue. This decision was based on the United States Supreme Court's ruling in the

West Virginia flag case and is just one more supporting bulwark in the wall of freedom, put there because of the unremitting fight for liberty on the home front waged by Jehovah's witnesses.

An Indiana mother was sentenced to serve thirty days in jail for a similar offense. She appealed her case to the Indiana Court of Appeals. While the case was pending there, the Supreme Court of the United States settled the flag salute issue, but rather than to decide the case on its merits, and reverse the conviction, the Indiana court seized upon an infinitesimal legal technicality and ordered her committed to jail. The police were prompt in carrying out the mandate, and she was locked up to serve her sentence. It was only after she had served several days of her sentence that her attorney was able to effect her release by the expedient of an ancient and seldom-used writ in the federal court. Still another victory in the cause of freedom to worship God!

Jehovah's witnesses give praise to Him for these many victories which have turned back the greatest wave of persecution of Christians in the history of the United States.

Abusing Christians; Glorifying Crime

WOULD you think that businessmen would stoop to abusing Christians and glorifying crime? Be it known unto you that if you are selling advertising, and catering to the Roman Catholic Hierarchy, you almost have to do it. The newspapers always step softly when they touch the "Sacred Cow", as they choose to call it. And the Sacred Cow insists that if it is ever mentioned it must be with praise. If not, they boycott the advertisers; and how!

Newspapers that misrepresent conventions of Jehovah's witnesses attended by a hundred thousand lovers of righteousness give prominence to information

that flouts every decent standard. Thus: "Two of Murder Inc. Go Silently to the Chair. Maione and Abbandando Kiss Cross in Last Minute of Life." Sure! Of course! Why not? Using the "rites" of the "church" is easy. It doesn't take anything but outward compliance, even though ostensibly "penance" is required. The facility with which the "church" is ready to overlook anything and everything, except even the merest slight to its own boasted authority, fosters that attitude toward crime that can give a criminal a bang-up church funeral with all the trimmings, as next described:

Murder—with Benefit of Clergy

ANOTHER gangster chief has met his funeral, and it was done in real style, too. Perhaps one should not comment caustically on such affairs, especially since the well-known adage "The king can do no wrong" is still applicable with suitable adaptation to the clergy. In other words, they will do as they jolly well please, and the rest of us can shut up about it. However, suffer a few well-chosen words on this recent so solemn occasion. Quoting from the *Daily News* report of the obsequies, one reads:

Louis Capone, the fat fingerman for the late Louis (Lepke) Buchalter, yesterday joined Frankie Yale, an illustrious predecessor of prohibition days, in Holy Cross Cemetery, Brooklyn, but by contrast with the garish rites attending Frankie's obsequies almost 16 years ago, Capone was interred in what amounted to decent silence.

It was a big enough funeral, the cops said—as gangster funerals go these days—but where Yale reposed in a \$15,000 nickel and silver coffin, Capone perforce had to be content with one that looked like silver but cost only \$1,000.

400 CROWD CHURCH

Where Yale's body rode behind 38 cars of banked flowers and was attended by all the notables of gangland, Capone drew only five such cars and police saw few underworldlings on the scene. Louis got more attention, though, than did Lepke and Emanuel (Mendy) Weiss, who were buried last Sunday in Mount Hebron cemetery, Flushing, Queens. All three were electrocuted Saturday night at Sing Sing for a 1936 murder.

Some 400 persons crowded the Church of Our Lady of Solace, W. 17th St. and Mermaid Ave., Coney Island, where the Rev. Francis A. Froehlich sang a Solemn Requiem Mass. Hundreds more stood about outside and gave the one sergeant and eight cops assigned there no trouble.

There were no police mingling with the mourners, seeking to discover a slayer, as had

been done with Yale. The state, not gangland guns, had done Capone in.

The body was taken to the church from the funeral home of Andrew Torregrossa, 1305 17th St., Brooklyn. Besides the flower cars, in two of which were flowers inscribed to "Friend Louis," the cortege included 20 hired autos and another score of private machines. The flowers, it was estimated, could have cost no more than \$1,000.

ALLOW 4 CARS IN CEMETERY

Capone's widow, Mrs. Sophie Capone, drew her black veil over her face as she alighted from the first car with her three children, two of them girls.

The mass took only 25 minutes.

And that reminds one of the magnificent funeral accorded a gangster of the worst type by the Roman Catholic organization, not so very long ago. "Happy" Maione was executed as a criminal under the laws of the United States of America. There was no doubt about his career as a criminal. There is a good deal of doubt about the sincerity of his final "repentance". But "Happy" was buried with the full benefit of the clergy. True, the Scriptures say that no murderer shall have part in the kingdom of God, and no murderer hath eternal life, but what difference does that make to the clergy of the Roman Hierarchy system? On the contrary, that system appears to take delight in deliberately flaunting in the eyes of civilized and honest people, Catholic and non-Catholic, its complete disregard of every standard of righteousness and decency. Note the following:

Happy Maione, the law said, was a vicious, murdering hoodlum; but judging from the funeral they staged him in Brooklyn today, his friends and neighbors never quite believed all the things they said about Happy.

Of course not. They believe what the Roman clergy teach them, the system that produces three times as many criminals

per hundred persons as all other religious groups. Yet this is the system that holds forth as being the greatest moral force in the world today!

But the "good thief", what about him? The robber on the tree next to Jesus was given a word of hope. That incident has been distorted in such a way by the religious system as to make the goodness of God that should lead to repentance an encouragement to murders, an inducement to continue in crime. A single incident is isolated from the consistent teachings of the Holy Scriptures to make it possible for the worst criminals to be buried with all the "blessings" of the "church". And these very "blessings" are purchased with the ill-gotten gains of lawlessness.

It is this system that is now considered beyond criticism, and under the protection of its immunity it carries on the most stupendous conspiracy against democracy of which the mind of man or of devil can conceive. Every fiber of the system is inherently anti-democratic; and it has never been any different, never will be any different. But what is worse by far is the fact that under cover of its religious formalism it subverts and perverts every part of the Theocracy of the great God of the Scriptures.

Harry (Happy) Maione and "Dasher" Abbando were leaders of "Murder, Inc.", a regular murder business which killed at least 63 men in and around New York alone. "Happy" himself is believed to have ten murders to his personal credit, perhaps twenty. He used the meat cleaver or ice pick with effect. According to Roman Catholic theology he may have sent most of his victims to "hell" and the rest to long terms in "purgatory". But "Happy" himself is all right. He had money. Never mind how he got it. So there was a swell "church" funeral for "Happy" and he may not have to stay in "purgatory" very long. Didn't he kiss the cross before he died? And didn't Abbando too?

Here, and by way of conclusion, an item from the book *The Roman Catholic Church in Italy* will be of interest. It shows that giving murderers the benefit of their services was nothing new to the Roman Catholic Hierarchy.

All these brigands strove to make a pilgrimage to St. Peter's, Rome, once a year at Easter, when they confessed, and shared their spoils of robbery and murder with the Church. For what? For the pope's absolution, patronage, protection, and fatherly blessing. These things were given them, and thus the yearly balance between the brigands and the church was struck and settled, and they were sent back again to their mountains and their forests to pursue with a clear conscience and a happy mind their infamous business. The late Dr. Howard Crosby says: "I have seen with my own eyes Gasparoni, the brigand chieftain, with his band of three hundred men, come down out of the mountains to get absolution, and then go back to their nefarious occupation. Afterward, when he was put in prison, it was said that it was because *he refused to divide longer with the pope*. I had a talk with Gasparoni myself. He told me he had killed seventy-one men with his own hands in cold blood. Holding up his own cross before him, I asked him if he knew what that meant. He said that it meant that he was a Christian. 'But,' I said, 'how can you be that if you have murdered seventy-one people?' 'Oh,' he said, 'but I did not kill any of them on a Friday.'" They were men, as Samuel Rogers has said,

"most devout, though, when they kneel and pray,

With every bead they could recount a murder." . . .

When the kingdom of Italy was at last formed, and consolidated, one of its earliest cares was to make war on brigandage. General Pinelli, who commanded the troops first sent for that purpose, has left an account of the arduous nature of his enterprise, and in this account occur these words: "The moral sense and patriotic sentiment of the Italians were exasperated at the infamous conduct of the Church in this matter."

Will Babylon Expose Herself?

IN THESE days of frightful carnage, with the world shattering about their ears in every newscast, the peoples of earth are asking questions they never asked before. Persons who have studied the Bible make honest comments like these: "This Book, the Bible, declares that there is a Creator who created this earth, the life upon it and the universe around it. It tells me that this great Creator, whose name is Jehovah, calls himself the God of love, justice, power, and wisdom; and that when He first created His works they were all 'very good'. However, according to this Book, one of the Creator's mighty spirit creatures, Lucifer, coveted the rulership of the creation for himself and thereupon revolted and led many other spirit creatures and almost all of the earthly creatures along after him.

This Book positively declares that a time will come when, through another of His spirit creatures, the Logos, or the Christ, the Creator will destroy rebellious Lucifer and his world with him, after which there will be a complete New World, ruled by Christ in a reign of unending righteousness. The Bible declares that the end of Satan's (rebellious Lucifer's) world and the beginning of Jehovah's New World will take place during a time of trouble upon earth such as never was known before. Now if all this is true, surely such awful happenings as are going on in the earth today must mark some part in fulfilling these prophecies of that New World to come. That is an absolutely reasonable observation for anyone to make concerning the Bible and its Author.

Is it an actual fact, as so many people believe, that this strange and wonderful book, the Bible, is the true and holy statement of an Almighty God concerning the world in which we live, even this present civilization, its past, present and future? Certainly the Author of the Book

makes bold reply: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 45:19; 46:10.

But, Now, Are These Things True?

"If, then, the Bible be a true and verifiable account of the past, present and future of the world," you ask, "why can't I accept the Lord God's bidding to 'Come, let us reason together', and, by rightly dividing His Word, be able to find out from the Divine Account the meaning of the present happenings and what the outcome of them shall be?" But then, in the same breath, you have a startling thought: "Why is it that I cannot go to the teachers of religion and get the answers to my questions? All around me there are countless and long-established sects and cults of religious teachers, all claiming to represent that 'seed of Jacob' to whom God's promise of enlightenment was given."

The World Almanac informs you that there are 585,859,818 people now living who claim to be believers in the Bible. This does not include 16 million Jews, who are the actual blood-descendants of the men who were used to write the Bible. Nor does it include 221 million Mohammedans, who claim to have sprung from Abraham, and whose prophet Mohammed was a profound "admirer" of Jesus. "All this great body of humanity," you reflect, "have their religious teachers who claim to be infallible representatives of the Almighty God and His truth and Kingdom. But it is this very body of people called 'Christendom' that are the most perplexed humanity that ever lived! They positively don't know what is coming

next! If the Bible is truth, if it is the history of the world written beforehand, then it is bound to contain the answer to 'Christendom's' terrible perplexity. Why, then, does 'Christendom' not understand? Why does she stagger and flounder around in total darkness? Either this Bible is a pack of preposterous lies or else its teachers the religionists are the greatest set of impostors that ever lived!"

Is the Bible Misrepresented?

You then begin to search the scriptures in the Bible for yourself. One of the most repeated and striking teachings in the Scriptures is that concerning those who misrepresent Jehovah God and His Word. You find that those falsely and hypocritically posing as God's appointed representatives are the very ones He holds responsible for all wickedness and crimes and tragedies ever committed in the world. Speaking to His own unfaithful nation Israel, whom He had chosen to make himself a name throughout the earth, God declared: "Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." (Jeremiah 2: 34) You discover that false Israel set an example or type to be followed thereafter by all religious peoples and nations that claimed to serve and worship God but whose heart belonged to Satan, the god of this world.

For example, you read on and discover that hundreds of years later God's own Son, Christ Jesus, repeated similar words directly to religious teachers: "That upon you may come all the righteous blood shed upon the earth." (Matthew 23: 35) And as proof that the same words apply even to the end of Satan's world, the same Christ applies these very words through John the apostle to Satan's last great ruling organization called "Babylon": "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." —Revelation 18: 24.

But Where Is Babylon? Who Is She?

There, clearly before your eyes, is the clue to what the Bible has to say concerning the times in which we live. It states that Satan's last world-ruling organization would be this mighty religious system or "harlot" named "Babylon", and that all nations and peoples of earth, save a small body of faithful Christians, would be extremely corrupted by her, ruled under a beastly world-order on which she rides, and all viciously determined to destroy the minority body of Jehovah's people. (Revelation 17 and 18) The question you now come to is this: "Are we living in the time when this Babylonish world-order comes into existence? If so, just who is this Babylon?"

Would World-Communism Be Babylon?

If the world were ruled by Communism, would that be Babylon? The Roman Catholic religious system has followed a course of action which certainly inclines one to believe that Catholics think so. For instance, when Nazi Germany and Fascist Italy came to the aid of Catholic Franco, who murdered republican Spain where Communism was allegedly in control, the German bishops at their Fulda conference in August, 1936, praised Hitler for backing Franco, in these words: "May our Fuehrer, strengthened by the faithful co-operation of all citizens, succeed with God's help in carrying through this work with a firm and unshakable hand." Some days later the German bishops addressed a second appeal to Hitler to accept their co-operation "in fighting the ever-increasing threat of world bolshevism which shows its sinister hands in Spain, Russia and Mexico."

That same year in their Xmas pastoral the German bishops implored Hitler for more forceful aid to Franco, adding, "As Catholics we are ready, in spite of the mistrust shown toward us, to give to the state what belongs to it, and to support the Fuehrer in his struggle

against bolshevism and in his other tasks." Hitler's "other tasks", of course, were the preparations for the assaults upon Europe, Asia and the democratic powers to wipe "communism" completely off the face of the earth and "save" the world from becoming Babylon by bringing it under the protection of Nazi domination.

Is Nazism the Babylon?

If Nazism ruled the world, would Babylon be here then? Vice-President Wallace, in his "Century of the Common Man" speech, declared so:

"Through the leaders of the Nazi revolution, Satan is trying to lead the common man of the whole world back into slavery and darkness," said the vice-president. "For the stark truth is that the violence preached by the Nazi is the Devil's own religion of darkness."

A Religious New World Order—Babylon?

Such actions and declarations coming from every quarter of the globe make it clear that the powers of earth engaged in the present world conflagration are carrying on a religious war, in hopes of establishing a religious new world order out of the ruins of their civilization. Freedom of religion is one of the four freedoms which the United Nations are dedicated to establish in peace and safety. The pope of Rome, head of earth's mightiest religious organization, declares that out of this chaos there must rise a new world order founded on moral principles, that is, a religious new world. There is mounting conviction, spreading earth-wide, among leaders, political and commercial as well as religious, that religion alone can bring forth new order upon earth and restore a secure civilization in the world to come. Earth's chief religious heads (there is every indication of it) will be honored with authority to bring forth the working terms of a world-league of nations. This world-ruling organization, under religious superintendency, will exercise

supreme authority, under which all nations and peoples will derive their safety and peace. As near as ever can be, the religions of the world will then be united, and every element in that world will be set in deadly determination against anyone who dares call it anything less than the long-promised Kingdom of God.

But Where Does Babylon Come In?

That is just the point! If the pope's 'moral new order' were God's kingdom, then there should never be a Babylon, because the Scriptures emphatically teach that when once set up, God's kingdom shall never be moved. (Daniel 2: 44; Revelation 21:1-4) Therefore, if Babylon were never to appear, then God's Word is wholly untrue!

How Will Babylon Expose Herself?

During that great inter-faith consolidation of religion's "new order" she will be put to her ultimate and final test. The Almighty God, Jehovah, has purposed that His New World must be ruled under His anointed King, Christ. Will that anointed King be represented in the flesh, as religion teaches, by the head of a world-ruling religious organization?

Jehovah's form of government is Theocratic. Will Theocracy obtain in a religious "new order" headed by earthly leaders? "By their fruits ye shall know them" being the divine rule, then if religion truly represents God and His Christ, under religion's world now coming the peoples thereof may rightly expect the dispensations of a just and glorious habitation. *But if religion turns out to be a harlot fornicating with every worldly element in existence to bring forth a beastly monstrosity on which to ride and oppress the peoples, you will have there before your eyes a complete and exact fulfillment of the harlot Babylon riding on her beast!*—Revelation 17.

No one will be able to say then that Jehovah did not warn them through His witnesses.—Marley Cole.



Top: New North Unit of Jehovah's witnesses at Portland, Oreg., and Kingdom Hall. Left: Kingdom Hall of Jehovah's witnesses at Fremont, Ohio, opposite the post office. Right (middle): Kingdom Hall at 134 Devine St., San Antonio, Texas. Right (bottom): Kingdom Hall of Colored Unit, Columbus, Ohio.



Why Many Languages

THE eight persons that survived the flood of Noah's day were of one household and spoke one language, doubtless the language that the first man spoke in Eden to his wife. Of course, the language had grown during the 1,656 years till the flood.

After that deluge God restated the divine mandate concerning the filling of the earth with a righteous offspring. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. . . . And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."—Genesis 9:1, 7.

For 350 years after the flood began Noah lived on the earth, and his children and grandchildren increased, and they all spoke one language. Because Noah loved and served God he would, of course, teach his children to love and serve Jehovah as the only true and living God. After Satan, the mimic god, had seen all the wicked ones of earth destroyed in the flood and also his own wicked demons that had materialized as giants among men forced to retreat into the spirit realm under the surveillance of God, this should have been sufficient to teach him that he could not successfully fight against Jehovah God. But he did not learn his lesson. Egotistical and arrogant, he pursued his wicked course anew. As long as Noah was on the earth teaching his children and grandchildren and these heeded his teaching, Satan would make but little progress in seducing mankind, but in the days of Noah's grandson Canaan he made a breach upon them.

Then Nimrod, the great-grandson of Noah, came upon the scene and became a mighty hunter of wild beasts and weaker peoples. And now the Devil influenced the people to worship Nimrod. With Satan it was anything to turn the minds of the people away from the Lord Jehovah.

It appears from the sacred Record that Satan's next attempt was to organize all religious persons into one compact body or government, that he might with greater ease control and direct all the people according to his own selfish ways. The account, at Genesis 11:1-4, reads: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

This was the first attempt after the flood on the part of the Devil to organize the people into a government or world power. On this occasion Satan induced the people to conclude that now, with religious motives, of course, they must build a city and a tower. "City" is a symbolic expression referring to a government. The religious-minded peoples, who thought of their own name and not of Jehovah's name, proceeded to follow Satan the Devil's suggestion. The tower of Babel builded by them at the instance of Satan was the Devil's defiance of Almighty God. Clearly this was his method of planting in the minds of the people the thought that they did not need God but that by their own efforts they could provide for their own kind of worship and their own uplift, and could save themselves when it was necessary. This was just another wily

scheme to turn humankind away from the true God. The Devil has not changed his methods even to the present time.

The building of the tower of Babel by the wayward people then finds a parallel in the course pursued by the religionists of this modern time. They say: "We do not need Jehovah, nor do we need His Theocratic Government by Christ Jesus. We do not need the Bible. Our wisdom and the traditions of our religious fathers exceeds the out-of-date wisdom of the Bible, which does not fit into our modern advanced way of doing things. We worship power and our own ability to accomplish our uplift." Thus the Devil, using the savants and self-constituted "wise men" of "Christendom", turns multitudes of people away from the true and living God, Jehovah.

From that time until now Satan has pursued a similar policy of organizing the peoples of earth into world powers and, through the instrumentality of a few men, controlling the masses. He has succeeded in steeping them in ignorance of God's great purpose of salvation and has turned them away from the path that leads to everlasting life. He has implanted in the minds of the governing factors of this world greed and selfishness, enforced by the strong arm of the military, and has frightened the people by the use of mighty religious systems and their false doctrines to yield to the wicked influence of the governing factors.

God permitted the people of the plains of Shinar to go to the full limit of their folly. They were building this tower that they might make for themselves a name; which tower the Devil had induced them to believe would safeguard them from being scattered abroad upon the face of the whole earth. Of course, he would expect to hold them in the vicinity of the tower and the city, and to cause it to be a mecca or place of worship to which all the peoples of the earth would look for instruction; and thus he would control them. He had now almost

succeeded in turning the minds of the people away from God, that they would no longer trust Him. He thought that now he would hold the people in subjection and have their worship.

Then the Lord Jehovah took action for the benefit of humankind. Seeing Satan again turning the minds of the people away from Him, the Lord knew that they would completely fall under the hands of the adversary. So now He would give them a demonstration showing that Satan was not the true deity but that the Lord Jehovah alone could help them and bless them. The Scripture Record is that God came down to see their organization and their power; and then, for the people's good, He changed their language. It will be noticed that in the Hebrew text of Genesis 11:1 the people all had one lip. Their lip must have been shaped in the same general manner, and they all spoke one kind of words.

"And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called *Babel*; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."—Genesis 11: 5-9.

Since the confusion was in demonstration of God's almighty power against religious pride and organized selfishness, it is manifest that the wiping out of language barriers will be accomplished only by the same power of Jehovah God during The Theocratic Government of His Son Christ Jesus.

The Pope Has Spoken

ONCE again the pope of Rome has spoken. It may be, although it is hard to prove, that millions of people hear his voice as though it were the voice of a god. But these millions are, for the most part, illiterate, hence not qualified to judge of the real purport of the pope's learned ejaculations. There are other millions (and again one is obliged to say 'perhaps') who listen or pretend to listen to the pope with a tolerant forbearance, not wishing to offend those who listen in the frame of mind indicated in the first classification. This desire to give no offense springs from a variety of considerations. More often than not the consideration is one of personal advantage. One must, say they, get along with one's fellow citizens, and if these fellow citizens, some of them, do have exaggerated ideas of the greatness of a fairly clever politician in a far-off land, it is best not to hurt their religious susceptibilities by making manifest one's skepticism on that score. And the papers give plenty of space to what the pope says. He is news of a kind, and the fact that his speeches are also propaganda, sometimes of a dangerous kind, is measurably overlooked. So much by way of introduction to comment on the pope's latest remarks, which will not here be reproduced. Space in *Consolation* is too valuable to waste it on mere verbiage. Much of the pope's rather flowery releases is that. So here you get it boiled down.

1. The pope tells his venerable brethren that it is a year since the last time they met. He thinks now the war is a terrible tragedy. (He didn't think that or say it when Hitler and Musso. started it.)

2. He again says a year has gone since last year.

3. He has intimate anguish of soul. (Feels bad.)

4. Rome seems to be in for it, alas and alack. (It was all right for London.)

5. Ditto. Maybe Rome will get by.

6. Calls Rome "Eternal City". (Since when did it take the place of the heavenly New Jerusalem?)

7. Says whoever opposes Rome opposes his own "mother" and (the pope's) "god".

8. Things look bad.

9. Church of Rome stands above all earthly currents of thought, but is drawn into both sides of the controversy. (When he had hoped he could stick to his original partners, Hitler and Mussolini.)

10. Says his shoulders are weak but his heart is B-I-G.

11. Speaks of the "apostolic throne". That's he. The apostles never had thrones; not in this life.

12. Pats himself on the back.

13. Speaks modestly of the 'imperishable glory of the popes'.

14. Thinks he has a chance for glory too.

15. The Church of Rome not looking for advantage. (Oh, no!)

16. Rome is in bad shape.

17. Mentions previous occasions when Rome was in bad.

18. Pope did the handsome thing in 1763.

19. 1944 worse than 1763.

20. Worried about feeding the poor (for a change).

21. Refugees in Rome.

22. Thinks the authorities are doing what they can, but, of course, everybody looks to "Father", with a capital F.

23. Still talking about his wonderful "charity".

24. About the same.

25. Wants papal ships to have liberty to come and go as they please.

26. Quotes Lamentations 1:2; 4:4. (Getting close to a great truth!)

27. Says he must "feed lambs and sheep". (But what has he been feeding them?)

28. Says it's a hard job.

29. Says the trouble is due to Protestants (and Orthodox) breaking with Rome.

30. Says Rome alone is faithful.

31. Says church often finds abundant harvests, often poor gleanings.

32. Thinks everybody should be Roman Catholic.

33. Sorry he can't stop people from thinking, as the popes used to stop them.

34. Says he has a private wire with the Almighty.

35. Peter (the pope) is chief.

36. Says Christ is with the church only through him, as pope.

37. Peter and 'successors' have charge of all the "truth".

38. No opposition between Christ and the pope. (Says he.)

39. Speaks of "most ancient and venerable traditions".

40. Visits Peter's tomb every year.

41. Admires the glistening art work in the Vatican.

42. Hopes Protestants will come back to Rome.

43. Thinks return of all "counted"

Christians to Rome would be great.

44. Says the discussion of peace grows.

45. Some nice double-talk about the Allies' being "insolent and overbearing".

46. Says victors should be satisfied with "reasonable peace".

47. Says those who want "unconditional surrender" seem to be hypnotized.

48. Thinks people do not want war. (Is he kidding?)

49. Says he has several times said what should be done about it.

50. Is not going to say much. (He didn't.) Says something about blame.

51. Suggests it is hard to tell who started it, or who is keeping it up.

52. Hopes none will get madder than they already are.

53. Trying to help out his friends by suggesting a negotiated peace.

54. Hopes the losing side won't lose too much.

55. Says Catholics everywhere should know what to do.

56. Hopes "such a peace" will come soon.

Improved Technique in Dixie

LAWBREAKERS in Dixie have improved their technique. The safest place now for moonshine liquor stills appears to be Protestant church bell towers. Several times in recent years they have been so located, the latest being at Bradenton, Fla., in the downtown Christ Episcopal church. The ten-gallon boiler and copper worm might have been there yet if the sexton had not gone up to inspect the church bell and rope.

Crude and noisy methods of murder, once called lynching, have given way to more effective silent dispatch. Thus at Cedartown, Ga., a woman was grabbed from behind by some man she did not see and whose racial identity she did not know. On her complaint, P. E. Grant, a veteran of World War I, was arrested

and jailed. He was a Negro. The brief tale of his probable murder and burial privately in a near-by swamp is that "two unknown white men came and removed him from his cell and he has not been seen since".

The Plucky Musk-Ox

◆ The plucky musk-ox, brought from Greenland to Alaska via New York and Seattle, is multiplying in his new home. He lives in the open and is not afraid of anything. If wolves attack, the bulls make a circle about the cows and calves and give their horns to the enemy. If one bull is beaten another takes his place. The end is victory or death. The musk-ox never runs away. His life belongs to the family or herd and is given without hesitation when the hour arrives.

A Capable Chemist Gets a Rotten Deal

IN Spain it is an offense against the state to read the Bible. That is because the state is, as Churchill might put it, "the merest utensil for its master's use," the master in this case being the richest and meanest political organization on earth, the Roman Catholic Hierarchy. When a British Bible society recently sent 110,000 Bibles into Spain, the state, in horror that the Spanish people might learn something about God, destroyed them all.

Newark, Del., is not in Spain; not yet. But it is just on the edge of it. One of Jehovah's witnesses, James W. Frazee, Sr., a chemist and chemical engineer for 19 years, and an instructor in chemistry at two important universities for several years, became interested in God's Word, and in his spare time tried to help others learn of its gracious contents. At this time he was working for the Du Ponts; and apparently no one may believe God's Word and work for this un-American concern, and so he was fired. In a letter of explanation and protest to the proper department at Washington, he said:

At least as a matter of record, if not to obtain justice in this wicked world, I submit to you a case of violation of Executive Order No. 9346 by two or more of the cartel conspirators of the E. I. du Pont de Nemours and Company, Krebs division. The particular names I wish to mention are C. H. Ruprecht, general manager of Du Pont, Krebs division, and J. E. Booge, research director of the same division. The other person involved is Lamot du Pont, another one of the conspirators, indicted three times by the federal government in the last six months on charges of conspiracy. As one of their henchmen said, "They are getting rid of you because you believe in the good old American way of our forefathers and the constitution which they established, and because you know too much of these conspirators' dirtiness." The real reason, as one of them said, was because

I was a 'pagan', which was the same as saying that I did not line up according to the religious ideas which they had. Where, in the Atlantic Charter, or the Constitution, does it give any one the right to fire another off his job because of his 'religion'? for the Constitution says that under the Bill of Rights, Amendment I, no one, not even the states or the federal government, has the right to establish any law with respect to a man's worship of a Supreme Being.

In the presence of witnesses, the ones who took the subtle action against me did not do so because of a lack of merit on my part, but because of my 'religion'. When certain intolerant un-Americans smeared their religion and politics in my face, on the job, I defended myself with courage as Paul the apostle did, and when they were told the truth they couldn't take it, because they knew they were wrong. I did not use my own words but spoke with authority as Paul and Christ did. Of course, they responded today against one of the least of His followers as the same kind did in Christ's day.

These un-Americans tried every way they could to get rid of me by browbeating, intimidation, ridicule, isolation, and reduction to benumbing routine in cramped quarters so that a hip injury finally resulted. Last year, in February and March, I was gassed by their careless workmen with SO₂ and hydrochloric acid fumes. Each time I was caught without warning.

One of the three men above mentioned was in Germany in late 1938 and early 1939. This man was J. E. Booge, my direct superior. Ruprecht, his direct superior, was on trial in May, 1943, for conspiracy. At least the FBI and the department of justice should know the real reason J. E. Booge and F. H. McBerty were in Germany during those years. I know, so do others know, the real reason. The action of the Du Pont Company and others for eight months on a sitdown strike, until they got their exorbitant price for war materials, while our nation was in grave peril on account of same. Then, too, these un-American companies committed treason by turning over to Ger-

many military secrets such as bombsights, range-finders, gyro-compasses, aluminum patents, rubber patents, and other chemical secrets, but when our government demanded an explanation, and the use of these secrets, the reply of these American Fascists was, as we all know, "Nothing doing." Who armed Germany but the Du Ponts in this country, as they did also Japan (munitions hearings), and who have been un-American toward labor but the Du Ponts and their General Motors (La Follette investigation)?

I am a living example of this Du Pont outfit's un-American treatment of all their employees who love the American way of justice for all, true freedom for all, freedom of worship, freedom of speech and press and of assembly.

I would like to put the question to the executive department of our federal government, and the Fair Labor Practice Committee and the department of justice, in particular, Why, if what we find is true in the La Follette investigation, the munitions hearings, and if what George Seldes has published in his *In Fact* magazine and in "Facts and Fascism" is true, why aren't these traitors, such as Lammot du Pont, Irene, Ruprecht, and others, behind bars? Why can such men as Ruprecht, Lammot du Pont, et al., have their treachery and conspiracy whitewashed and

then get away with treating their workmen who stand for the real American way as if they were dogs not fit to live? Is it that such men have too much money and we are, here in America, face to face with the same reactionary bunch that sold Italy and Germany into Nazi-Fascism and brought the terrible conditions now existing in the rest of Europe? What will we have to say for ourselves, if, when the boys come back, they find that we have entrenched here, in America, Nazism which they went over the world to destroy? In other words, does it not look as if the Du Ponts, McCormicks, Howards, Hearsts, et al., are the government? I say this is true, and others think the same, if these men can get away with the 'murder' they have been, in recent years.

Without a single scratch on my release certificate as to why they took the action they did, they released me on a small pension. I could never get any one of the above men to put anything down in black and white, except J. E. Booge's letter of August 24, 1943. I was released on September 1, 1943, in spite of the fact that I placed the facts of my case before Lammot du Pont, chairman of the board of directors of E. I. du Pont de Nemours and Company. I am asking for an investigation and an opportunity to put into the record what happened.

No More Medals for Dogs

WISELY and justly the war department decided that no more medals would be awarded to dogs. Without its authorization, some division commanders awarded the Purple Heart, Silver Star and Distinguished Service Cross to Chips and three other dogs in Italy for performances out of the ordinary.

Some medals, it should be noted, are really badges of infamy. Thus it would be impossible to think of any greater human disgrace than for one to be awarded the insignia making him a Knight of Saint Gregory the Great, a Pontiff decoration. Such a decoration was bestowed by the Vatican on the

tyrant Gomez, of Venezuela. This man, a true child of the Inquisition and of Satan the Devil, kept himself in power by the use of *cuelga*, otherwise known as testicular suspension, exercised toward those whom he feared, and who were in his power as prisoners. Judge Manton, who sold justice at so much per case, and who, in 1918, distinguished himself by denying bail to Jehovah's witnesses, also received the degree of Knight of Saint Gregory the Great. If the Vatican had any way to do it they would bestow the degree on the Devil himself, who, to them, is all that is to be admired.

Some Ups and Downs on the Farm

IT ISN'T so long ago since a New York businessman concluded he had made enough to retire, so he bought a little place in Connecticut. The neighbors told him he should keep a cow, so that he could have fresh milk, etc. He bought the cow. Then they suggested that he should have a wife, to help take care of the place, to help drink the milk, and help churn the butter and help take care of the cow. So he did that. It wasn't long till he discovered that taking care of a place, and a cow and a wife was more work than taking care of a job, and anyway he had to have a job so as to properly take care of the place and the cow and the wife. So he got him a job. And he had all his old work to do, and had to take care of the place and the cow and the wife and commute both ways besides.

Farm life sounds easy to a person who doesn't know anything about it, but it has more hard work, and longer hours, and more anxiety, and less financial reward than almost any other business. The farmer must know what to raise, and how to raise it, and when to sell, and for how much, and with one eye on the weather and the other one on the government.

You might think 25 little pigs that came your way would make you some money. But a farmer at Wenatchee, Wash., had the 25 pigs and a sharp pencil, coupled with a knowledge of his business. He carefully figured that to make these pigs tip the scales at 200 pounds each would cost him \$29 per pig; taking them to market would cost him another \$1, and the most he could hope to receive would be \$30. So he would get nothing for his work, and would lose the stockyard's commission in the bargain. With that, he shot the 25 pigs and buried them in one grave. This was in November, 1943.

Similar conditions prevailed at Meri-

den, Kans., according to Senator Capper of that state, and it was about the same time. The farmer in this case figured that his cattle would cost him \$61.75 each when all the costs were figured in, such as feed, insurance, interest, and marketing, and that the most that he could expect in return would be \$58.50 each. Mr. O. H. Prosser (that was the farmer's name) could not figure out why he should work all the winter for nothing and then lose \$3.25 a head on each of the cattle he took to market.

And don't laugh out loud, but the government experts, some of them, exhaust all their ingenuity getting their political jobs, and after that they are a total loss to everybody. For instance, it so happened that an Idaho sheep rancher knew from acquaintance with his business that sheep have a mating season and the lambs are born in due time thereafter. Knowing what was coming he wanted Washington agricultural authorities to give him permission to buy some canvas for the purpose of making lambing sheds; but back came the solemn denial of his request, coupled with the information that the lambing season should be postponed until more favorable weather. It could be done, but in America it just isn't.

Farmers Are Progressive

Farmers are progressive; they have to be. It is only a little more than 300 years since tomatoes came into Europe from western South America. At first the then wrinkled fruit of the so-called "love apple" was unpopular, but the farmers selected the best varieties, took care of them, and improved them, and developed better marketing arrangements, until today tomatoes in every form have become essentials of American life. The season opens in Florida in midwinter, and closes in Canada in September. In the year 1943, in the state of California

200,000 tons of fine tomatoes rotted in the fields because their natural caretakers were in concentration camps in the mountains to the east. The oft-mentioned scheme of making both tomatoes and potatoes grow on the same plant is without merit. There is no cross-pollenization and no perpetuation of the species.

Farmers are now watching their soils more than they ever did previously, and are finding that they must do so. In the tropics where it was once supposed that heavy rainfalls and luxuriant forests meant rich soils it has often been demonstrated that if the soil coverage is removed, as may be done by overweeding, it does not take long until the heavy rainfalls have washed the soil into the rivers and hence into the ocean. This has often been done in tea, coffee and rubber plantations in Africa and the East.

Is there such a thing as a farmer's being too progressive, and spending too much time with tractors and commercial fertilizers and not enough time in the use and care of farm animals? Roger Babson, not always right and not always wrong, seems to think so. He mentions that his grandfather owned a farm in Massachusetts which was heavily cropped for more than 100 years, and for which no commercial fertilizers were ever purchased, and yet the farm is heavily productive to this day. It has always had plenty of farm animals on it, and they have provided all the fertilizer used.

Lespedeza and Soybeans

Sometime early in the nineteenth century, and probably accidentally in a cargo of tea to the city of Charleston, S. C., some Japan clover found its way into America, and by the year 1880 had become acclimated to the United States and was being used for hay in Louisiana. Other varieties of lespedeza have been brought in, and one of these is now grown on almost every farm in the southern part of the United States. On a good

drying day this hay crop can be cut in the morning and housed before night. But it has other attractions.

The farmers are using it to bring erosion of soil under control, and are getting good results. To start with, wheat is sown in the fall; lespedeza is sown on top of it in the spring; and as soon as the wheat is harvested the cattle are turned into the lespedeza, and they like it. In the ensuing fall the lespedeza seeds itself, and the program is ready to begin all over again. It is a legume, and puts nitrogen into the soil. No cultivation is needed, and very little plowing. In rare instances lespedeza fields have been kept going for ten years without plowing. It is claimed that corn or cotton yields are increased 25 percent to 50 percent by turning it under.

As to soybeans, there are 2,000 varieties, of which about 100 have commercial value. There are 8,000,000 acres in soybeans in the United States, with crops of about 25 bushels to the acre. Everything about the soybean is valuable. The beans make good food. The oil is valuable for salads, cooking, shortening, paints, and glycerin, and the meal is valuable for cattle food, plastics, and glues. It seems to be one of earth's most valuable plants.

Spanish Moss and Pinion Nuts

Everything is being specialized in these days, and that includes the farming business. Not every farmer can be a specialist, but some can. Those who have traveled in the Gulf states have seen the so-called "Spanish moss", closely resembling horsehair, which festoons so many of the trees. The moss, when it is ripe, hangs in long hairlike strands ten to twelve feet in length. It is gathered by being pulled from the limbs, or is picked from the ground where it has fallen. Thereafter it has to be cured, when it is left for eight months in pits until the bark and leaves rot away and only the dark fibrous inner texture

remains. The cured moss is then combed to rid it of sticks and other refuse, after which it is baled, and wrapped in burlap, and is ready for market. It is used for stuffing material in furniture; also for mattresses and auto upholstery. It has excellent wearing qualities and when its resiliency is lost it can be renovated and restored to usefulness. In Louisiana (particularly) and in other southern states the sale of Spanish moss runs to nearly a million dollars a year.

One more specialist item comes from John Wilczko, of New Mexico, in which he tells something of an industry peculiar to his state:

The pinion pine tree is similar to the pine in its needles and scent, but in size and shape it resembles an apple tree. It grows quite abundantly in the mountains of the northwestern part of New Mexico. Its nut is about the size of a pea, and is very nutritious and good when roasted. Because of the scarcity of food for wild animals, the Creator has also provided it for the deer, wild turkey, jaybird, woodpecker, and numerous other birds. The horse also seems to enjoy them very well. One can easily spot a deer that has been eating pinion nuts, as he becomes quite fat.

The harvest time comes in October, and many Indians and Mexicans make their livelihood therefrom. Concerning the methods of

gathering, however, the Indian takes the spotlight. He builds himself a brush shelter among a thick growth of pinion trees, brings his squaw and children, and spends many weeks in the gathering. His idea does not always work out so well, however. Snow comes very suddenly, and, if he is in the mountains at the time, it is difficult for his family to escape. This results in the state's having to send out a rescue squad, and perhaps a caterpillar tractor, to clear away the snow.

The marketing of the pinion nut is quite profitable to the Mexican. He carefully roasts them and sells them to customers and other patrons. The Indian gives his gathering to a merchant, and in exchange therefor receives groceries and the cheap trinkets which they so much adore. It is still the same old story of the Indian and the white man.

The nut is very popular with the Spanish people and can be found in almost every home where there are children. The act of putting the nut in the mouth and expelling the shell without the use of the fingers is not easy to perform. Anyone who has tried it will agree with this. It is a sight, therefore, to watch the Spanish children coming home from school. Every one of them seems to have some pinion nuts, and each is throwing the nut into his mouth and blowing out the shell. Many of these children prefer these pinion nuts to candy, and this, no doubt, is a reason for their white and healthy teeth.

Pasquino the Tailor

AT THE beginning of the sixteenth century, Pasquino the tailor affixed the following to his column at the corner of the Orsini Palace in Rome, and for many years after his death the Roman populace made use of these bitter satires that were prohibited by laws against freedom of speech.

Christ said, "My kingdom is not of this world"; the pope conquers cities by force. Christ had a crown of thorns; the pope wears a triple diadem. Christ washed the feet of His disciples; the pope has his kissed by

kings. Christ paid tribute; the pope takes it. Christ fed the sheep; the pope shears them for his own profit. Christ was poor; the pope wishes to be master of the world. Christ carried on His shoulders the cross; the pope is carried on the shoulders of his servants in liveries of gold. Christ despised riches; the pope has no other passion than for gold. Christ drove out the merchants from the temple; the pope welcomes them. Christ preached peace; the pope is the torch of war. Christ was meekness; the pope is pride personified. Christ promulgated the laws that the pope tramples underfoot.

Presenting "This Gospel of the Kingdom"

Growth of the Canon of the Hebrew and Greek Scriptures

(In Three Parts—Part One)

THE canon of the Bible is a matter of dispute even to this day. When we consider that the Roman Catholic approved Bible, the Douay Version in the English, contains a number of books that are not found in the King James Version or the Authorized Version and other modern versions of the Bible; also, that there are those who have recently translated into English the Septuagint Greek Version of the ancient Hebrew Scriptures, which Septuagint contains Apocryphal or "spurious" books so-called, and that there is great endeavor upon part of these translators or their boosters to have people credit full Divine authority to all the books in the Apocrypha; also, that there are Modern Readers' Bibles that try to popularize certain sections of the Bible, making it "easy reading" for the general reader and introducing or inserting in between the quotations from the authoritative books also quotations from the Septuagint, thereby confusing the reader as to which are inspired and which are spurious books; it can easily be discerned that the matter of the canon of the Bible is a subject of great importance which holds a vital interest for us students of today.

What is the canon of the Bible? "Canon" comes originally from the Hebrew word "Qaneh", which means "reed". The corresponding Greek word is "kanon", which also means "a reed, or a measuring rod, a straight edge", something by which measurements can be made and also straight lines can be drawn. Even our English word "cannon" is derived from this Greek word. In the Greek Scriptures after Christ the word "canon", meaning "cane or rod or reed or measuring rod", occurs a number of times and is translated "rule" or "line".

For instance, in 2 Corinthians 10:16, the apostle Paul uses the word "canon". Paul said: "To preach the gospel in the regions beyond you, and not to boast in another man's line [*κανών*] of things made ready to our hand." In other words, not to boast in another man's territory which has been circumscribed by a line, a measuring line defining the boundaries within which he should work. Likewise in Galatians 6:16, the apostle Paul says: "And as many as walk according to this rule [*κανών*], peace be on them, and mercy, and upon the Israel of God." There are other occurrences of the word "canon" in the Scriptures having the same application.

Therefore, the "canon" of the Bible means the catalogue or collection of books which have been inspired by the holy spirit of God, which are therefore correct and God-breathed, hence constitute a true and faithful rule for our Christian faith and Christian activity and practice. In other words, the canon of the Bible is the straightedge by which we may determine what is straight truth or straight doctrine, so that we may distinguish the error from that which is the teaching of God.

This canon has been committed to God's people not all at one time, but it has had a growth over centuries, and the material contained in it derives from the very creation of the earth itself. Why should a canon be necessary? If man had continued in his perfection, doubtless a canon of the Holy Scriptures would never have been required; but because of the rebellion of the cherub Lucifer and his introduction of religion and his transmitting of religion to man on earth, the establishment of the true rule of faith and belief and service of God became necessary in order that those who loved God might go in the way approved by Him. God knew the disastrous effects that would be wrought

among mankind by religion, and hence He made provision to safeguard His lovers from falling into the snare thereof.

In the Bible it is repeatedly shown that the Devil and the demons and his earthly dupes would endeavor to mislead God's people; that there would be an apostasy or a falling away from the true faith; that those who did not love righteousness and who wanted to go on their own responsibility not restricted by God would have itching ears to hear things that pleased them and tickled their fancy, and hence they would not look to God or His organization, His woman, through whom He transmits His instruction. Instead, they would heap to themselves teachers who teach, or who would be willing to teach, those doctrines that pleased them and let them remain in their complacency. Hence, God, in His loving provision and in His tender foresight for His people, provided that a canon should grow up that it might be of special use and benefit to His people in these very last days of this world in which we are living.

The canon covers the essential facts concerning creation and man's beginning, man's fall and the first revelation of God's purpose. However, there is nothing to indicate that before the flood in Noah's day there was any written record of these things preserved that men might inform themselves on and be guided by such. The Bible does not show that there was taken into the ark with Noah any written canon of what had occurred previous to the flood. Evidently all the facts that were of essential importance to God's people were held within the mind and memory of the inspired servant or prophet of God, the preacher of righteousness, Noah; and that is what he took into the ark with him, and thereafter he transmitted it to his posterity following the flood.

The canon first began to be committed to writing with Moses, and it was very appropriate that Jehovah God, who

would furnish this canon, should be the one to provide the first written part of it, namely, the Ten Commandments, which He gave at Mount Sinai. These commandments were written on a durable material, on stone, and that with the finger of God. Then Jehovah God told Moses to write, acting as the scribe of God and putting down in legible form the laws, the ordinances, the statutes, and the regulations for the typical Theocracy established among God's chosen people, the Israelites. From then on, the canon of the Bible underwent a steady growth and addition. It is therefore seen that what the Scriptures call the "law" constituted the first part of the canon.

This law was one production, one book by Moses. From Genesis to Deuteronomy it originally constituted just one book, one scroll, but for the sake of convenience it was subdivided into five rolls, the first five books of the Bible, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Not only did Moses write the Law, or the first five books, or Pentateuch, of the Bible, but there is strong reason to believe that Moses, during the wilderness journey, wrote the book of Job, and that became a part of the inspired canon of the Bible. Furthermore, the 90th Psalm has the superscription which ascribes it to Moses' composition. There is likewise reason to believe that the 91st Psalm was written by Moses. Therefore, with the death of Moses, the first parts of the canon of the Bible would be the Law, or Pentateuch, and the book of Job, and Psalms 90 and 91.

The Hebrew Bible, from Genesis to Malachi, does not contain the same order and arrangement of books that our present-day English Bible has. Examine any present-day copy of the Hebrew Bible. The first division of it is the Pentateuch, or five books of Moses. The second division is the Prophets, which is subdivided as follows: (a) The former prophets; and these comprise the book

of Joshua, the book of Judges, the book of Samuel, which has been divided into two parts, and the book of Kings, which likewise has been divided into book One and book Two; (b) the latter prophets; and these fifteen latter prophets comprise Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These latter prophets are likewise subdivided into (c) the major prophets, three in number, Isaiah, Jeremiah, Ezekiel; and (d) the minor prophets, comprising the twelve remaining.

Besides this, there is what the Hebrew calls the "Cethubim", which means "things written" or "writings", and in Greek they are called the "Hagiographa", which means "holy writings". These contain the remainder of the Hebrew canon, namely, Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. It becomes apparent, therefore, that the truth did not end with Moses. There may have been some who were stout champions for Moses and who took the same position regarding him as certain Bible students took regarding Pastor Charles Taze Russell, thinking that when Pastor Russell died the truth stopped. There was still a production of further truth, however. And Moses himself declared that after him Jehovah God would raise up a Prophet like unto him from among their brethren and that He would speak the Word which God would command Him and that whoever would not hearken unto that Prophet like unto Moses, God would require it of him. (Deuteronomy 18:15-19; Acts 3:20-23) In other words, God would execute judgment against him in his destruction.

The Devil always tries to cause a 'dead fly to get into the ointment and to cause it to stink'. (Ecclesiastes 10:1) He tries to cause confusion as to the Word of God and to adulterate or to mix it with that which is false and erroneous

and thereby bring about confusion and a hazy, nebulous understanding of the Word of God. He would therefore endeavor to add to the Word of God that which did not belong to it and that which contained error, false doctrine, false prophecy. God's Word says, in the 12th chapter of Ecclesiastes, verse 12, that "of making many books there is no end". But that was not the rule with regard to God and His canon. God decreed that there should be an end of the books of the Hebrew canon, and the end of such books was made with the production of the prophecy of Malachi. The canon of the Hebrew Bible was nearly, if not actually, complete with the scribe Ezra, in the fifth century before Christ. It is possible that only the prophecy of Malachi was yet to be appended thereto after the days of Ezra.

There are those who contend, and these are higher critics of the 19th as well as the 20th century, that there were later dates for the production of the various books of the Bible; for instance, that the book of Deuteronomy was produced after the desolation of Jerusalem and after the Jews returned to Palestine to rebuild the temple. They draw all these deductions from the fact that there are references made in some of the books of the Bible which certainly couldn't have been written by the original author, being things after his death and which refer to a time later than the time indicated or covered by the book. For instance, in 1 Chronicles the 3rd chapter, 19th to 24th verses, the descendants of Zerubbabel are given for several generations, which some think go all the way down to the time of Alexander the Great. Likewise, the book of Judges speaks of Israel as not having any kings, referring to the time that they would or did have kings, and some therefore claim a later date for the production of the book of Judges. But this fact should be realized, namely, that the holy spirit of God is that which binds together the entire Bible and that the spirit of God

was working from the beginning of the production of the canon of the Holy Scriptures as well as to the end thereof. Hence, if there were any additions made in the Bible in certain books thereof, the books of Moses, the book of Judges or Joshua or Chronicles and others, and which additions are anachronisms, these insertions or additions would be approved by God because they would be made by men who were servants fully devoted to God and who would be filled with the spirit. These men would make these insertions or additions under the guidance of the spirit of God for the glory of God and for the rounding out or completion of the testimony of the books of the canon of the Bible.

The prophecy of Daniel was completed about the year 535 B.C. That the canon of the Hebrew Bible was nearly complete then is evidenced by the fact that in the first year of Darius, which was 539 B.C., Daniel speaks of having books,

and, among them, the book of the prophecy of Jeremiah, by which he could determine when the seventy years of desolation upon Judah and Jerusalem would expire. (Daniel 9:1, 2) The book bearing Daniel's name, of course, would be after the desolation, or post-desolation, because it was in the third year of King Cyrus, which was 535 B.C., that he received and wrote what is contained in the 10th, 11th and 12th chapters of his prophecy. At that, Daniel's prophecy was almost a century before the scribe Ezra, which Ezra was a contemporary of Governor Nehemiah. Nehemiah, you will remember, received the command to rebuild the walls of Jerusalem, in 454 B.C., and he was later joined in Palestine by the scribe Ezra. The 8th chapter of Nehemiah recounts how the people called for the "book of the law of Moses" to be brought forward and to be read to them.

Jeremiah finished his prophecy twenty-

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six years after Jerusalem's fall. (Jeremiah 52:31) It is possible he survived until then, because he speaks of the 37th year of the captivity of King Jehoiachin, which king went into captivity eleven years before the destruction of Jerusalem.

The book of Ezekiel was finished at least fourteen years after the destruction of Jerusalem, because it was in the 25th year of Ezekiel's captivity that he received the vision of the temple, and his captivity also began eleven years before the destruction of Jerusalem.—Ezekiel 1:1-3; 40:1-5.

The prophecies of Haggai and Zechariah are most certainly post-desolation, because they came back with a remnant to Palestine from Babylon. As the erection of the temple had lagged for some fifteen years, they were raised up by God to prophesy and to stir up the builders of the temple to reform and work and to carry it to completion.—Ezra 5:1, 2; 6:14, 15.

Nehemiah was post-desolation in his writings also, just as the city rewalling followed the rebuilding of the temple.—Nehemiah 6:15, 16; 13:6, 7.

Deuteronomy is certainly not post-desolation as the higher critics contend, but existed from the days of Moses, as the books of 1 and 2 Chronicles show.

Chronicles is doubtless post-desolation in its production. Also, according to inside evidence of the book, it may have been written by the scribe Ezra.

It is therefore clear that the Hebrew canon of the Scriptures was practically complete with Ezra, it being possible or likely that only the prophecy of Malachi was produced later than the days of Ezra. Most certainly the prophecy of Malachi was written during the time when the temple at Jerusalem had been rebuilt and the service had been restored therein. Why? Because Malachi's prophecy deals with the poor leadership or service by the priests and their contempt for the altar of God, and the intermarriage of the Israelites with

heathen women of the land and their failure to keep racial purity, and failure to bring in the tithes into the house of the Lord, and, consequently, their failure to have the Lord's blessings. Very appropriately, the prophecy of Malachi concludes with exhortations to give heed to the laws of Moses, because Jehovah said He would be 'raising up Elijah the prophet and sending him before the coming of the great and dreadful day of the Lord'.

The Devil then tried to add spurious books, Apocryphal books, to this completed Hebrew canon, for instance, the books of Maccabees. The fact that the books of Maccabees are not inspired can be easily determined by just one reference. For instance, the prophecy of Daniel speaks of the setting up of the abomination of desolation in the latter years, in the latter days. (Daniel 11:31; 12:11) In the first book of Maccabees, chapter 1, in the 57th verse, after telling about the misdeeds of King Antiochus, the writer tells how the king oppressed the Jews and that he set up the "abomination of desolation" upon the altar in the temple at Jerusalem. This could not be so, because the Lord Jesus Christ, hundreds of years later, in His prophecy concerning the end of the world, speaks of the setting up of the abomination of desolation, not as having occurred back there and according to what the book of Maccabees says, but as being in the distant future, saying concerning the end of this world: 'And when ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, then flee from the religious organizations to the Theocratic organization of Jehovah God.' (Matthew 24:14-20) Thus it is apparent that the book of Maccabees was not inspired. It could not be a part of the Bible canon, because it would not include misinterpretation of the Word of God if it was produced under the spirit of God, which is infallible.

Origen, a Searcher for Truth

IN THE year 185 (A.D.) there was born in the great city of Alexandria in Egypt a boy whom his parents named Origen. His father was a Christian and brought up his son "in the nurture and admonition of the Lord". Origen became an enthusiastic Christian, even when it was unpopular to be such; and when his father in a period of persecution was imprisoned, Origen, then only 17, was eager to join him, and, if necessary, to share martyrdom with him. This his mother forestalled by hiding his clothes. He wrote his father a letter of earnest encouragement, urging him to accept martyrdom rather than be unfaithful to the truth. And that is what happened. Origen was left fatherless and was now faced with the care of his mother and six younger brothers. He started a grammar school and so earned a living for the family, aided in some measure by the bounty of a wealthy woman of the city. His education in the great city of Alexandria, center of the learning of the day, had not been neglected, and he now proceeded to put to good account the advantages which the education his father had provided brought him.

When he was 18 Origen was given the privilege of instructing Christians and persons of good-will toward Christianity. His lectures attracted considerable numbers of both men and women. Due to the times in which he lived, Origen feared that his popularity with his lady pupils might be misconstrued. In a mistaken and literal interpretation of Jesus' words, that some made themselves eunuchs for the sake of the kingdom of heaven, Origen performed upon himself the operation of emasculation. This step he regretted, when more mature judgment convinced him of his error.

Origen made extensive use of the great library at Alexandria, and his teaching combined the philosophies of the time with Christian doctrine. He followed in the footsteps of his teacher, Clement

(see *Consolation* No. 645), who had been forced to withdraw from Alexandria on account of persecution. Demetrius, a bishop of Alexandria, confirmed Origen in his office of instructor, and the "catechetical" school, as it was called, met with much success, many of the good-will attending it becoming active in service and some even suffering martyrdom as a result.

Origen's Labors

Origen, though young, was austere and zealous to the point of indiscretion. Among other studies he included Hebrew, so that he might study the Scriptures in the original tongue.

Deeply interested in securing the most accurate text of the Word of God, Origen began a careful examination and correction of the texts then current, often consulting men who were familiar with Hebrew tongue and text, so as to avoid any errors. He worked at Alexandria thus for 28 years, producing his famous *Hexapla*, which gave in six columns first the original text of the Hebrew Scriptures in Hebrew and in Greek characters, and then the four Greek versions: Aquila, Symmachus, Septuagint, Theodotion. Of some books Origen gave two additional versions, and of a few even a seventh, making nine columns for such. The great work extended to nearly fifty volumes, but no copies were ever made of it; so when it was destroyed (probably by the Saracens in 653) it was altogether lost.

Origen had no use for Apocryphal writings, some of which were in circulation among Christians in his day. He insisted that they were of no real service, and that the church should get rid of them, the sooner the better. He rendered a real service to Christians of his day and since by his positive stand.

Besides his recension of the Hebrew Scriptures, Origen worked on extensive Bible commentaries, though most of his

writings have now been lost. He was the most prolific writer on Biblical subjects in the early history of Christianity. His works are numbered in the thousands, which included, however, many short treatises.

Origen believed that the Scriptures are inspired because they are the work and Word of God. But he also realized that the instruments whom God used in writing them were not inert instruments, having no control over their faculties. They were conscious of what they were doing. They were not, like the heathen and pagan oracles, seized with a sort of delirium. Bodily disorder, disturbance of the senses and loss of reason were proofs of the action of the evil spirit, Satan, and not of God. Origen believed, too, that the Author of the Scriptures being One, the Bible was not merely a collection of separate books, but one Book.

Origen saw quite clearly and stated with decision that Christ Jesus is subordinate to the Father, and quoted with emphasis Jesus' own statement, "The Father is greater than I." He saw that the Son did the work of the Father, and did what the Father did, but the impulse or direction came from the Father, whose will Jesus did perfectly. Origen recognized that the Son served the Father in the creation of all things, himself only excepted. He therefore did not hesitate to speak of the Son as a *ktisma*, or one who was made, including Him among the rest of God's spiritual creatures, in harmony with Paul's statement that Christ "is the image of the invisible God, the firstborn of every creature". (Colossians 1:15) This was also in accordance with the statement of the Apocalypse, which speaks of Jesus Christ as "the Amen, the faithful and true witness, the beginning of the creation of God". (Revelation 3:14) He taught, too, that the Logos came into the world according to the Father's will, that He might be the Redeemer.

While Origen admitted philosophy into his teaching, he did so only to the extent that he felt it would serve to further the cause of the truth, and submitted his conclusions as suggestions rather than as positive fact. This course, however, did not conform to Paul's instruction at Colossians 2:8.

Although influential as a teacher in Alexandria, Origen was never given the position of presbyter (caretaker) in the Alexandrian congregation. Some suspect that the bishop Demetrius was envious of his able collaborer. The bishops of other churches, particularly those of Jerusalem and Caesarea, however, felt differently toward Origen, and on several occasions had him give public lectures. In the Eastern congregations, including those of Palestine, it was not unusual for so-called "laymen" to speak to the people in the church with the permission of the bishop. It was different in Alexandria, which vied with Rome in its striving for pre-eminence, its bishops claiming succession to Peter. Rome was the chief political city of the world, Alexandria occupied the chief place as to learning. At any rate, Demetrius of Alexandria did not approve Origen's speaking in the churches, and recalled him to Alexandria. Fifteen years later, on another trip through Palestine, Origen was ordained or appointed presbyter. Demetrius did not like this at all and called a synod. Origen was banished from Alexandria, and a second synod deprived him of his "ordination", but gave as reason the fact that he had made himself a eunuch and that he taught objectionable doctrines. The sentence of deprivation was approved by other churches, including Rome, but the churches of Greece and Palestine did not agree. Origen moved to Palestine in A.D. 231 and continued there as writer and teacher. In 250 he was arrested and thrown into jail. Although now an old man, he was treated very harshly and died from the effects, after a few more years of liberty and activity, in 254.

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Seems to have been more of a man than pictured by some

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Vol. XXV No. 648
July 19, 1944

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In Brief

Desmond or Peter, Which?

◆ Which will you believe, "Reverend Father" Francis X. Desmond, C.M., Seminary of Our Lady of Angels, Niagara University, Niagara Falls, N. Y., or the apostle Peter?

The dead are dead, according to Peter, and stay dead until they are awakened. This was true even of Jesus. Peter said of Him (1 Peter 1:21) that God "raised him up from the dead, and hath given him glory". (Douay Version) Moreover, the dead, according to Peter, are in the Bible hell (not the theological one). He quotes David and says that David was speaking for Christ when he said, prophetically in Psalm 15:10, "Thou wilt not leave my soul in hell" (Acts 2:27; *Douay*). Peter goes further. Speaking at the entrance to the temple a few days afterwards, he said to his fellow Jews, "But the author of life you killed, whom God hath raised from the dead, of which we are witnesses."—Acts 3:15, *Douay*.

Desmond disagrees with all this. In an appeal for money (of which Peter said he had none [Acts 3:6, *Douay*], and in which he seemed to have no interest) the Niagara Falls priest says, "In torment they wait and hope." The Niagara mist, or something else, has made "Reverend" Desmond all wet. Peter says that when the cities of the Sodomites and the Gomorrheans were reduced to *ashes* they thus became "an example to those that should after act wickedly" (2 Peter 2:6, *Douay*), and instead of landing in a place of bright flames the thing that they actually get is "the mist of darkness" for ever.—2 Peter 2:17, *Douay* Version.

Either Desmond and Peter should get together and agree or else one of them should quit. Desmond says of what he calls the "suffering souls" that "we alone, through the mercy of God, possess the power to help them". But, being all wet, he can't do a thing.

CONSOLATION

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

Volume XXV

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Number 648

Is Seattle Losing Her Freedoms?

IF Christ Jesus were to come again to the earth as a man, what would be His reception by this twentieth century world? Multitudes would hear Him gladly. Many cities in the United States would open their auditoriums to the Son of God, despite hot opposition from certain quarters. Other cities would capitulate to pressure and close their auditorium doors to Him. Seattle would. Indignant citizens of that city may demand, Who would stop Him from using our Civic Auditorium? The answer: Charles C. Hughes, superintendent of buildings.

But why? Because that great "faithful and true Witness" would say to modern religionists what He said to their prototypes 1900 years ago. Of them He might say: "All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments." Then, changing to direct address, 'Woe unto you, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye serpents, ye generation of vipers, how can ye

escape the damnation of hell? I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel.'—Matthew 23:5, 14, 15, 27, 28, 33-35.

Jesus Would Offend Shaughnessy

Those words, with modern application, would engender religious antagonism; so Hughes would rule. The Messiah might even go so far as to declare, "Call none your father upon earth; for one is your father, who is in heaven." (Matthew 23:9, Catholic Douay Version Bible) "Father" Gerald Shaughnessy, bishop of the Seattle diocese, could not tolerate that; it would be holding him up to contempt and ridicule. And Hughes could not stand that. Again, Jesus might repeat the words He said to religionists long ago: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." (John 8:44, 45) That does it! Surely Jesus would have to by-pass Seattle's Civic Auditorium. Charles C. Hughes would so rule. And the city council, by a vote of 7 to 2, would sustain him!

Far-fetched speculation, you say? Not

at all. A text declaring a principle that bridges the nineteen centuries separating modern Seattle from Jesus' earthly sojourn makes it, in effect, an actuality. It reads: "The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Also, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matthew 25: 32-46) Christ Jesus found Jerusalem a city filled with religious hate. Walking in His footsteps, declaring the same message, Christ's followers find Seattle to be a city of religious hate. Three times Seattle has proved it. Its hatred quickly rises to the surface for the same reason that Jerusalem's did, namely (as quoted above), "because I tell you the truth." One does not engender religious hatred in Seattle. It is already there, unrationed. Just speak the Bible truth and it will come out in all its Middle Ages ugliness. Nothing else will so quickly fan it into flaming fury.

Here are the facts. The Watchtower Bible and Tract Society, Inc., publishers and legal corporation acting for Jehovah's witnesses, selected Seattle as one of the cities in which to hold its annual convention, in 1944. Watchtower representatives called on Mayor Devin. A statement by him, which appeared in the *Seattle Post-Intelligencer*, May 5, 1944, made clear his democratic stand:

"It is my present intention to instruct the building superintendent to issue the lease, if application is made," the mayor said. "To refuse them use of the auditorium for a religious meeting would violate the letter and spirit of our constitutional guarantees of speech and religion. These people, I feel, are entitled to the consideration that we would give groups representing any other religious group."

Next Councilwoman Mrs. F. F. Powell was visited, who was very favorable. Application for the Civic Auditorium was made on May 5. The auditorium manager

referred it to Chas. C. Hughes, who promptly turned thumbs down. As grounds he cited an ordinance passed in 1938, which prohibits use of the auditorium "for any purpose by speech or otherwise which will tend to engender religious or racial antagonism". (Mayor Devin stated to the Watchtower representative that he was very much opposed to that ordinance, and that if he had been mayor in 1938 he would have vetoed it.) Appeal from Hughes' decision was taken to the city council. Two members of the city council appreciated the freedom issues involved; they voted to overrule Hughes' prejudiced ruling. Seven councilmen failed dismally in their duty as public servants in a democracy; they supported the building superintendent, proving themselves as arbitrary and capricious as he is. No, said they, Seattle citizens and others could not use the Civic Auditorium if they insisted on obeying Jesus' command to preach God's Word exposing religion.

Seattle is losing her freedoms.

Whom Was Hughes Protecting?

However, the council meeting was extremely enlightening. It showed whom Hughes was protecting, namely, the Roman Catholic Hierarchy. Though posing as knight-errant for all religions in preventing any engendering of hate, his action was solely on behalf of the hate-breeding Catholic cult. That is the organization whose catechisms and other declarations condemn democratic principles as heresy, so they would have no scruples about urging political dupes to crush such freedoms. But there are other religious groups that, while disagreeing sharply with the Witnesses' beliefs, are unwilling to sacrifice civil liberties to silence Jehovah's people. All this the council meeting disclosed.

Of this meeting the Watchtower representative writes:

This was an open hearing. There were some 75 to 80 persons present. Several members of the Council of Churches, and some ministers,

made some splendid talks in our behalf. Also, some unauthorized individuals did likewise. Other private individuals, representatives of the Knights of Columbus, American Legion and auxiliary organizations made some very nasty talks against the Witnesses. Mrs. Powell made a wonderful plea. When it was put to a vote, however, it was turned down in a hurry by a vote of 7 to 2.

Here is how the forces for and against freedom lined up: The freedom-haters under Bishop Shaughnessy, head of the Seattle diocese, were represented by F. J. Schaaf, grand knight of the Seattle Knights of Columbus. Dutifully at the heels of this foreign religious organization was the so-called "American" Legion. Tyre Hollander and George Flood, a national officer of the Legion, were its lead-off men. "Grand knight" Schaaf is also a legionnaire. In recent years these two organizations have been inseparable in their fight against free worship, speech, and assembly. They make splendid twins. Both are devoted to Fascist methods. A former national commander of the Legion correctly said, "Do not forget that the Fascisti are to Italy what the American Legion is to the United States." By speech and acts the Legion has advocated anarchy and mob violence to wipe out Jehovah's witnesses, the ones they and their Hierarchy allies persecute. From behind the flag's folds the state-worshipping legionnaires stab out at the freedom principles for which it stands. Like their religious cronies, their outward appearances and pretenses are good, and deceive many; but inwardly they are devoted to the dark ideologies of totalitarianism. Americans? Not unless the term has degenerated from its high plane to a name for those enamored with totalitarian tactics and storm-trooper methods.

Misnomers

The so-called "American" Legion's vile record of the past few years calls for this caustic vein of comment. They have invariably stood shoulder to

shoulder with the Hierarchy in fighting against freedoms characteristic of America. Have these high standards become too old-fashioned for a modern world wherein many nations streamline their rule by adopting a centralized, quick-acting total state setup? Axis agents have boasted that even if defeated militarily their totalitarian ideologies will be absorbed by their opponents, and that hence their system will triumph in the end. The "American" Legion has about reached the saturation point. If any organization is more misnamed it is not known, unless it is the calling of the Vatican City crowd "Christian"; or possibly the calling of Seattle's auditorium "civic". It would be more in line with the facts to call it Hughes' Auditorium, by the grace of a seven-man majority of the city council.

Americans! keep an eye on the un-American Legion and Catholic Action! You may cheer when those with whom you disagree lose their liberty today. Will you cheer when you lose yours tomorrow? If you unwisely permit or encourage them in their sabotage of American principles, do not be surprised when you become their next victim. If they can do it to one, they can do it to others.

There were some individuals at the open hearing who thought the boys overseas would not like to read in their home-town papers that Civic Auditorium was being used by this Christian group, Jehovah's witnesses. How will they like to read that some of the four freedoms for which they fight are only theoretical in Seattle? How will they enjoy hearing that the national family at home is divided, that some misguided, short-sighted ones stand for minority-oppressing measures on the home front?

Ranged against these chronic opposers of freedom, the Hierarchy and the Legion, was a goodly representation of freedom-lovers. First, there were the representative of the Society and others of Jehovah's witnesses present. The

many decisions of the courts, from the lower courts on up to the United States Supreme Court, testifying to the loyalty of the Witnesses and their rights of worship and assembly were cited. The fact that the FBI had declared them non-subversive, law-abiding citizens was mentioned to counter the hysterical tirades of legionnaires and other Hierarchy tools, all of which unpatriotic, rabble-rousing rantings are perpetrated in the name of patriotism.

Exemplary Americans

But here is the praiseworthy thing, the thing that indicates love of real Americanism still burns intensely in the bosoms of some. Let it be made known in the words of the report in the *Post-Intelligencer*, of May 16, 1944:

CHURCH GROUP AIDS WITNESSES

Coming to the defense of Jehovah's witnesses, the executive committee of the Seattle Council of Churches yesterday took a stand in favor of permitting the sect to use the Civic Auditorium for its five-day convention, August 9 to 13, inclusive. This was announced at the City Hall by Councilwoman Mrs. F. F. Powell, who said she was notified during yesterday's city council session that the action had been taken at the church committee's noonday meeting. The Rev. Harold V. Jensen is president of the group.

"I am entirely in accord with the executive committee's action," the Rev. Dr. Jensen said last night. "I believe we should exert ourselves to obtain for everyone the freedom of expression which we ourselves desire. Denial of the use of Civic Auditorium to Jehovah's witnesses would be discriminating against them. The precedent could be used later against any group with whom we disagreed. It would contribute a real threat to democracy."

The Council of Churches committee, Mrs. Powell was informed, had voted unanimously to support the sect's petition "in the interests of freedom of speech, worship and assemblage" and to urge that they be given the same consideration as "any other religious group".

The Council of Churches represents 189 churches of 17 Protestant denominations in Seattle. The action of the executive committee of 25 pastors and laymen was unanimous; in other words, they are at unity in standing for freedom. Jehovah's witnesses do not agree with "organized religion", but they have ever held that all religious groups, Hierarchy included, should have full right to preach and teach their beliefs. That is the American way, the freedom way. Undoubtedly the Council of Churches takes strong exception to the teachings of Jehovah's witnesses. But they do not permit this to distort their upright senses of freedom and Americanism into the twisted and deformed version held by some self-proclaimed super-patriotic groups, and the intolerant attitude adopted by the Hierarchy. When one favors freedom for those who disagree with him, then that one understands and practices the traditional American freedoms. It is extremely gratifying to see this display of fairness and justice on the part of the Council of Churches in Seattle. It is a demonstration of sterling Americanism that should shame the intolerant Hierarchy and cause the noisy Legion to blush. But they don't know how.—Jeremiah 6: 15; 8: 12.

Positive Action in Freedom's Behalf

Nor did the Protestant organizations content themselves with just a statement. They came to the open hearing and fought for freedom. On the council meeting the *Post-Intelligencer* reported:

Vigorously defending the Witnesses' petition were Atty. Arthur G. Barnett, representing the Seattle Council of Churches; the Rev. Mary McKee, pastor of the Fauntleroy Congregational Church; and the Rev. R. W. Pruitt, pastor of the Beacon Hill Congregational Church.

In a written summary of his remarks before the city council R. W. Pruitt said:

I have experienced the sting of their [Jehovah's witnesses] thrusts personally, to

my discomfort and annoyance. If anyone has a right to be antagonistic to them, I feel that the right and occasion is mine as truly as it may be of anyone else. Yet, I have found in more recent and intimate knowledge of their purposes, that they seek to oppose autocratic aspects which we all ought to recognize as being abuses of the democratic principle, and all too common within our systems of religion. While I may not be in sympathy with some of their methods or policies, or many of their doctrines, yet I do believe that consistency and fairness is at stake in this matter, and that we ought not to make a restriction which might even stand a chance of being branded as interfering with the freedom of worship; and I do believe that American principle is here on trial.

In a similar written statement Arthur G. Barnett testified:

My remarks were substantially as follows: That the Executive Committee of the Seattle Council of Churches was representative of many Protestant denominations whose history indicated a great struggle to obtain their respective religious freedom; that many Protestant denominations were critical of the Watch Tower Society and, at times, felt that they (Protestant denominations) were being the object of criticism by the Watch Tower Society, but despite this fact we felt that the essence of religious freedom, freedom of speech and freedom of assembly was to grant such freedom to those with whom we disagreed; that Fritz Thyssen stated in a book written by him and which is on file in the Seattle Public Library, that as a German Catholic he was convinced that the failure of the religious leaders of Germany to protest early against the persecution of the Jews was the beginning of the decline of civic righteousness which led to the persecution of all religion and the destruction of civil rights in Germany; that the courts of this land were unanimous in finding that the representatives of the Watch Tower Society were law-abiding, frugal and hard-working citizens with good reputations and that their religious beliefs had been upheld by the highest courts in the land; that regardless of whether or not the

use of the auditorium was granted the Seattle Council of Churches felt compelled to make its testimony before the city council.

Refuting the false scare-statement of Hughes that a breach of the peace might occur if the Witnesses were permitted to use the Civic Auditorium, Attorney Arthur G. Barnett said he was confident it would "not be a lawless gathering unless those groups opposed to them go down there [to the auditorium] to commit violence". Mr. Hughes was worried that the Hierarchy's peace might be breached. The Protestant groups were opposed to his action; the Hierarchy element backed him up. These developments at the meeting of the city council prove it was Gerald Shaughnessy and his cohorts that Charles C. Hughes was shielding, rather than religion generally.

The Hierarchy Hates Freedom

Protestants founded this nation to escape the oppression of the Roman Catholic Hierarchy. They gave the nation a good start in freedom. Seattle's Protestant organizations apparently appreciate this precious heritage. They are grounded in democracy. The Catholic Church is rooted in Papal Rome, a foreign power steeped in totalitarianism. Recently the Hierarchy demanded that Protestant missionaries stay out of South America. She declared Protestants to be a minority there, that the population was largely Roman Catholic, and must not be exposed to the teachings of Protestantism. She would not like that principle applied to her in this country, where she is a minority and depends upon and claims the constitutional liberties provided for minorities. Yet she wants another minority group, the Witnesses, suppressed. As "Father" Harney, Catholic priest, said not many years ago, the Catholic Church would prevent, by death if necessary, the spread of heresy (Protestantism) wherever she was strong enough to do so. She tempers her conduct according to her strength.

Hierarchy Engenders Religious Hate

This Hierarchy proclamation concerning South America, not unlike a greedy gangster warning others to stay out of his territory, is likely to engender religious antagonism. Charles C. Hughes doubtless approves, in this case. But it betrays the Hierarchy's hatred of free worship, where she does not have to depend on that principle and is strong enough to quash it. It is in harmony with the pope's speech of June 2, 1944, wherein he decried the "vast division and dispersal of religious confessions, that in the course of time have detached themselves from 'Mother Church'". He is now trying to prevent any "dispersal" of Protestantism to South America, and as his church becomes strong enough she hopes to gobble up all other "religious confessions". Is it not possible that the Protestant organizations are awaking to these Hierarchy aims, that they are beginning to see the claws beneath her pious exterior?

Many individuals not affiliated with any organization were at the open hearing and spoke in favor of civil liberties. One private citizen expressed himself to the *Post-Intelligencer*, as follows:

Hats off to Mayor Devin and Councilwoman Powell for speaking up for American democracy. There are other kinds of "democracy" these days, where those who say "me too" can have all the freedom they want, but where those who are dissenters fare rather badly. The mayor and Mrs. Powell say with Jefferson, let these people, in this case Jehovah's witnesses, have their say. But David Levine says, "No, these religious fanatics must not have the Civic Auditorium; we don't want the disorders of 1938." As a matter of fact there were no disorders when the city canceled [in 1943], without notice, the right of the Witnesses to continue their meeting. They left the auditorium in a quiet and dignified way. The only "disorder" was that caused by wordy politicians.

FRED W. SHORTER, Seattle.

But the majority of Seattle's city council cast its vote to appease the Hierarchy and the notorious Legion, at the expense of cherished freedoms. They are councilmen J. Scavotto, D. Levine, J. Carroll, R. Jones, F. Laube, M. Mitchell, and W. Norton. They may take their bows before Charles Hughes and these two groups, and reap the votes with which the Hierarchy's political machine chooses to reimburse them. Standing solidly behind the nation in its war aim of "four freedoms" are Councilwoman Mrs. F. F. Powell and Councilman Frank McCaffrey. These two, along with Mayor Devin and the Protestant organizations, will be gratefully remembered by Seattle freedom-lovers.

Birth of the Hate Ordinance

From the foregoing it is clear that Seattle is not one hundred percent a city of religious hate, far from it; but an evil element has given the city its unsavory reputation. To peer behind the scene in Seattle and see who is working the strings that move the responsible political puppets it is necessary to note the origin of the infamous hate ordinance of 1938. It sprouted after a convention of Jehovah's witnesses held in the Civic Auditorium, in June, 1938. Judge Rutherford, a former WATCHTOWER president, spoke on "Violence". Mobsters, goaded on by Catholic priests on the scene, violently opposed that assembly and assaulted some of the conventioners. They invaded the building and tried to disrupt the meetings by forcing Catholic literature upon those assembled. Harking back to this occasion Shaughnessy's paper, *The Catholic Northwest Progress*, May 19, 1944, displayed typical Hierarchy gall by saying the "disorders were caused by the Witnesses". Only morons will believe people try to break up their own meetings.

Priest-incited hoodlums will invade the meetings of Jehovah's witnesses.

Jehovah's servants never invade and disturb Catholic assemblies. Yet in those meetings plenty is said to engender hatred against the Witnesses, and that "plenty" is lies. Unable to refute the Bible message the Witnesses declare, religion vents its spleen by stirring base persons to commit acts of violence against them, as was done in the apostles' day, and in Seattle in June of 1938. —Acts 17: 5.

Many of Seattle's citizens are Catholics (not in favor of such tactics, however) and the scheming priesthood uses their votes to control the city's politics. Hence, following Judge Rutherford's exposé of the totalitarian political ambitions of the Roman Catholic Hierarchy to dominate the world by cruel dictators her loyal political tools 'framed mischief by law' (Psalm 94:20), the hate law concerning 'engendering religious antagonism'. The Hierarchy refuses to meet the charges of Jehovah's witnesses by refuting them. She takes the "out" that it is beneath her dignity to answer. But it is not beneath her dignity to stir her dupes to mob action, or to underhandedly strike through corrupt politicians. Nor is it beneath her dignity or Jesuitic "moral" code to coerce and boycott. Gerald Shaughnessy boasted that he wrote 1,000 letters to clergymen and others, seeking their aid to keep Judge Rutherford from being heard in Seattle. The conspiracy failed. But his boycott against radio station KOL for broadcasting Judge Rutherford's speech succeeded, and KOL was obliged to make a public apology for allowing free speech over its facilities. So, in 1944, in the approved Hierarchy style, Charles C. Hughes used the hate ordinance of 1938 to strike down free speech, worship, and assembly.

Hughes' "Investigation" a Farce

At the time the application for use of the auditorium went to Mr. Hughes the *Seattle Times*, May 5, 1944, reported:

Building superintendent Charles C. Hughes today promised "a fair, thorough and unbiased" investigation of a request by Jehovah's witnesses for use of the Civic Auditorium for a convention in mid-August.

His "investigation" was not fair, not thorough, and not unbiased. In his letter instructing the auditorium manager to reject the application he quoted from some of the Society's publications. The statements were conclusions that had been reached only after long, careful Scriptural arguments. Torn from their context and from the Scripturally correct setting, they might appear unfounded standing alone. For example, he quoted from the book *Enemies*: "From the evidence the conclusion is irresistible that the Roman Catholic Hierarchy organization serves the Devil and is therefore the enemy of God, the enemy of man, and the very personification of unrighteousness." That appears harsh indeed. But no more so than Jesus' words at John 8:44, where He told the religionists that they were of their father the Devil because they did his works. Many of the Hierarchy's devilish works, from the Inquisition up to modern times, had been cited by the book *Enemies*. Notice the quotation starts out, "From the evidence the conclusion is," etc. This is typical of Hughes' isolating conclusions and ignoring the factual evidence inspiring them. His "investigation" was not fair.

Charles C. Hughes' "investigation" did not consider any publication issued by the Society since 1938. Five new books and many booklets have been released since then. Apparently these were not examined. His "investigation" was certainly not thorough. This failure to consider late publications, the ones conscientious examiners would go to first, betrays something else: he was proceeding on the same old prejudiced opinion formed several years previous; perhaps not by him, but by the Hier-

archy and their dupes, which is worse. His "investigation" was not a new, unbiased one.

Who Engenders Racial Hate?

Since the engendering of religious and racial hate is the issue Hughes raises, a few observations and questions on the subject are in order. First, to dispense with the matter of race hatred: Acts 17: 26 states that God "hath made of one blood all nations of men for to dwell on all the face of the earth". The same principle appears where it is written, "There is no difference between the Jew and the Greek." (Romans 10: 12; Galatians 3: 28) Revelation 7: 9 shows members of all nations assembling unto the Lamb of God, Christ Jesus. Jehovah's witnesses have never attacked any race.

But the Hierarchy! Papal bulls have repeatedly lashed out at the Jews, and engendered hatred toward them. The Devil-sponsored Inquisition singled out them, along with honest Catholic and Protestant Bible scholars who translated the Scriptures into the people's language, as its chief target. She has not changed. When her concordat partner, Catholic Hitler (never excommunicated despite many pleas), was overrunning countries his first act was to proscribe the work of Jehovah's witnesses and revive the Papal anti-Semitic laws. "Father" Coughlin spearheaded the campaign in this country. It did not succeed; so the Hierarchy slid out from under his odious race-hatred movement by saying it was Coughlin's baby, that she could not stop him. The totalitarian Hierarchy has absolute control over her priests, and could have made him bow to the Papal will as quickly as she recently did "Father" Orlemanski, the priest who went to Russia to confer with Stalin. Actually, Coughlin was acting under instructions from Papal Rome, serving as a "feeler". The past and present record of the Roman Church convicts her of engendering racial antagonism.

How Would You Answer?

As to the issue of religious hatred, these questions are raised: Should truths that affect the eternal welfare of mankind be hid if they expose falsifiers? Should such religious falsifiers be protected by stamping out free speech concerning the Bible message, if that inspired message makes religion's works contemptuous and hateful in the eyes of honest folk? Should the words of desecraters go unrefuted and uncountered to maintain a "peace at any price"? Should they be permitted to continue unanswered their blasphemies of God's name so that their hypocritical "good name" may stand highly esteemed? (Luke 16: 15) Extending the principle of the unconstitutional hate ordinance, Did Jesus deserve the death religionists inflicted upon Him because He exposed their hateful and contemptuous practices, practices that were leading themselves and unwary followers into destruction? To all the foregoing queries a "fair and unbiased" mind would indignantly answer No! Hughes and seven Seattle councilmen would say Yes.

With them political advantages come first. Charles "Censor" Hughes has "thrown his hat in the ring" for a county office. He is not a servant of the public. The Civic Auditorium is not paying its way; he will not allow it to earn legitimate revenue. He is the Hierarchy's servant. (Romans 6: 16) In 1943 he broke the Witnesses' contract with the city for use of the auditorium after the first day, in obedience to the Hierarchy will. If a contract had been concluded this time, this old hand at contract-breaking would doubtless have returned to the scene of his "crime" and repeated it, for the Hierarchy. He gains his reward. As a candidate for county commissioner he will in all probability receive the support of Shaughnessy's political clique.

Now, pause and reflect: The pope blessed Mussolini in Abyssinia, Hitler in Austria and Czechoslovakia (where a

priest, Tiso, was put in as ruler), and the Hitler-and-Mussolini-backed Franco in Spain. Archbishop Spellman recently added another coat of religious white-wash to the bloody butcher of Spanish democracy. The Vatican lauds Hitler's puppet Petain as the "good marshal", under whose reign Papal anti-Semitic laws were revived in France. The Vatican has diplomatic relations with the totalitarian powers, and has recognized the Japanese-sponsored government of the Philippines. His claimed neutrality is a joke. But Charles C. Hughes would say, "Don't remember these things, Seattle citizens. Stick your heads in the sand and be a city of ostriches. If there's any need for a fair, thorough and unbiased investigation I'll make it. And I'll not stir up any religious antagonism, except against unpopular minorities like Jehovah's witnesses." And seven of that city's councilmen, led around by the nose by the blatant "American" Legion and Knights of Columbus, would echo his words.

It is not engendering religious hate to remember these facts. It is treasonable to democratic principles to ignore them. Facing facts is realistic. Consider this one: Hughes branded Jehovah's witnesses as "people who lend nothing to the war effort except objections". That is a base lie. It was deliberately made and calculated to engender hatred of this minority. Not one word of objection has been voiced in any WATCHTOWER publication as to the war, its conduct, or any phase of military or home-front activity vital to the war. They preach the gospel of God's kingdom, and leave world affairs to those versed in them. (James 4:4) They have rendered aid. The WATCHTOWER has done more to warn the people of the insidious work of the totalitarian dictators and their backers than has any other group, and this for years prior to the outbreak of global war. They have given valuable service in the fight for liberty on the home front by securing many court deci-

sions that safeguard the democratic liberties under assault at home as well as abroad. Hughes' slanderous words violate his own pet ordinance.

Objector to the War Effort

But what about the "Church" Mr. Hughes is so zealous to protect? Frequently and repeatedly, since the turn of the war in favor of the Allies, the pope has pleaded for a generous peace, yes, even a negotiated peace. This is contrary to Allied aims. The pope's latest effort to salvage something from Catholic Hitler's aggressions by a negotiated peace came on June 2, 1944, as the conquering Allied armies were closing in on Rome. Never protesting the long occupation of the "Eternal City" by the Nazis, he became suddenly nervous about the defilement of Rome as the United Nations forces approached. He decried the resolve of full victory, and accused those advocating it as responsible for a prolonged war. He strenuously objects to the "unconditional surrender" aim of the Allied war effort. Hence the most recent facts point to the pope and his Hierarchy as the ones 'lending objections' to the war effort, and not Jehovah's witnesses.

The New York *World-Telegram* (June 3, 1944), speaking editorially, had this to say regarding this papal speech:

We think most Americans will be grieved by his effort to stop the war short of that full victory to which the Allied governments and peoples are committed, as the price of peace and freedom. . . . It is true that the Allies are continuing this war because only full military victory can achieve a just peace. The alternative is a negotiated peace, which Hitler has been fighting for since he lost the chance of military victory. . . . The pope in his appeal for the safety of Rome says, "We do not hesitate to repeat once more with equal impartiality and dutiful firmness that whoever would dare lift a hand against Rome would be guilty of matricide before the present

world and in front of the eternal judgment of God." It is a strange "impartiality" that fails to differentiate between the Axis defiler of religion, using Rome as a military base, and the Allied armies of liberation.

Mr. Hughes, is not such truthful comment as that likely to engender religious hate, on the part both of the Hierarchy against the above truth-teller, and of those fighting for democracy; are not the latter likely to be roused to antagonism against the pope and others urging appeasement and a negotiated peace? Yet the comment is proper.

The New York *Herald Tribune*, June 3, 1944, in its editorial columns, said:

Pope Pius XII . . . has always expressed himself with a circumspection through which it is not easy to grasp the exact bearing of what he says [Papal "double talk", to be interpreted to suit the need in each country]. . . . But if he was also speaking for a negotiated peace with the Nazi evil, and it is inevitable that his carefully guarded words, produced at just this critical juncture in the development of the battle, should be so interpreted by many, then the address could only be regarded as an un-neutral intervention in favor of the Hitler conspiracy in the moment of its greatest peril. . . . The Allies have insisted upon "unconditional surrender". When the pope appears to attack that policy he unavoidably appears to be undermining as well the whole basis of the gigantic sacrifices which the Allied peoples are making in behalf of a better world.

Here, again, are words that might engender religious hate. But a fair and unbiased mind will not question the propriety of saying them. Since this Papal bid for junking the "unconditional surrender" principle, and negotiating with the demon-crazed Catholic dictator of Germany, the Allies launched the long-anticipated second-front invasion from the west. At that momentous time General Eisenhower (incidentally, his mother is one of Jehovah's witnesses)

declared it must end in full victory. That opposes the pope. Might not the general's words engender the religious hate of the Hierarchy, Mr. Hughes? He could not talk for "unconditional surrender" in your auditorium now, not after what the pope said, could he? Yes, perhaps he could; you do not apply your impossible ordinance without discrimination. You know its precarious, unconstitutional terms could not stand against any except an unpopular minority.

'Behold, a Beam in Thine Own Eye!'

In conclusion, be it noted that the Witnesses have used many civic and municipal auditoriums in other cities in times past, without incident. Seattle is not so holy that it could not stand a visit from the humble witnesses of Jehovah God. She is not so sinless that she could not profit by a few Bible assemblies. She is a city notorious for her vice, gambling, prostitution, etc. Only last year conditions became so flagrant that the federal government conducted investigations and army authorities threatened to place parts of the city under military supervision if the city did not take effective action to eliminate brothels. If the city council majority that blocked constitutional rights for Jehovah's witnesses were as zealous in fighting against vice as they are in catering to "Bishop" Shaughnessy and the Legion and trampling underfoot the "four freedoms", Seattle would be more American and less Hierarchical in its make-up. It would be more conducive to the welfare of troops stationed in its vicinity. It would be more patriotic. The FBI investigated Jehovah's witnesses and found them to be loyal citizens. The federal government investigated Seattle and found her wanting. Yet she throws stones at Jehovah's witnesses!

On June 5, 1944, Harold L. Ickes, secretary of the interior, said:

"What good does it to send armies to Rome, Berlin and Tokyo to 'liberate', as we say,

the inhabitants of those countries, while denying people of those same extractions the liberation they have sought in this country?" he demanded. "How can we ever make the people of those lands, or of our own, believe in our sincerity if they behold Americans here refusing to other Americans the equality of treatment which is a fundamental right under the laws of God and the statutes of our forefathers? I say that we cannot." [New York Times, June 6, 1944]

Be on Guard, Americans!

On that same dinner occasion another speaker, Dr. Aydelotte, asserted that "the final test of any civilization is the treatment of minorities". Three times in recent years (1938, 1943, and now in 1944) Seattle has failed this test of civilization. The responsible ones, the ones instrumental in her losing freedoms, have been identified. The fault does not lie with the people generally, though they should soon open their eyes and take steps to remove the smirch on the city.

It is certainly not the fault of some, such as the mayor, Mrs. F. F. Powell, Mr. Frank McCaffrey, those of the many Protestant organizations, and certainly not Jehovah's witnesses. All these and others too are fighting for liberty on the Seattle home front. The fight will be hard; the come-back trail is not easy. Can she, will she, do it? The fly in the freedom ointment is the Hierarchy and its Legion toadies, along with aspiring politicians, such as the ex-superintendent of buildings (Chas. C. Hughes has been replaced by a new appointee of Mayor Devin) and a majority of the city's councilmen. They cause a spoilsome stench over the entire city. (Ecclesiastes 10:1; 1 Corinthians 5:6) It is up to the citizens of Seattle whether the stench remains. Remember the words of Wendell Phillips, American freedom-lover: "Eternal vigilance is the price of liberty." Seattle citizens, and all Americans, the warning is again sounded: *Watch the so-called "American" Legion and Catholic Action!*

The Spinners of Insect Traps

THE spinners of insect traps; that's the spiders; that's what the word means. A spider is a spinder, spinner, spinster, or spinning one, and on a dewy morning in the early autumn, when the sun is just right, you will find millions of them, spread all over the whole landscape; that is, you will find their shimmering webs in every tree and bush, beneath stones, logs and rubbish, in hollow trees, postholes, and everywhere else. They are to be found in Greenland and they swarm in the tropics.

Silk from spider webs is worth 10c per foot, and is used in many precision instruments, such as camera view-finders, theodolites, surveyors' instruments, and for military purposes. After one of these commercially useful citizens has parted

with 100 feet of silk, which it may do in the space of an hour, it is very hungry and must be fed. The best silk comes from the weavers of the flat webs of wheel-like design. It would take 10,000 of the threads, laid side by side, to make an inch. Great care is necessary to prevent the threads from overlapping. Gloves and stockings have been made of spider silk. Such silk is stronger than steel wire of the same size.

A writer accuses the spiders of having practically no intelligence, in spite of their ingenuity shown in the construction of the various forms of webs in which they specialize. One variety accepted a pith ball instead of her egg cocoon; another industriously enwrapped a piece of paper agitated with a needle

point. And yet this same writer stated that, because of their work in ridding the earth of destructive insects,

It is doubtful if civilized man could successfully cultivate or even inhabit the earth, if it were not for these despised benefactors, unless nature were to provide some other agency to hold even the balance of helpful and harmful life.

There is a great variety of spiders. One kind carries its young around until they are able to fend for themselves. She may have as many as a hundred on her back at one time. Another kind lives in the water. It builds a little silken diving bell under the water, and fills it with air carried down as bubbles between the abdomen and back legs. Its food consists of aquatic insects. It even mates and produces its young in its nest under the water.

It is a risky business for any young man to make love to a young woman, but it is especially so in the case of a spider. In certain varieties the male is so much smaller than the female that unless he has the proper advance (and maybe even then) his juiceless skeleton will be hung near the female's hangout, along with those that preceded or followed him, like so many scalps on a savage's wigwam. Feminine sympathy, feminine compassion! Humph! In one variety, the male approaches his mate with a fly wrapped in silk, which she seizes and retains during mating. Seems like a reflection on 'em both.

The spider has two jaws attached to his face, each having a hollow poison fang folded up within a groove when at rest, like a pocket-knife's blade within its handle, and it seems there is truth in the claim that the bite of some species is specially poisonous to man. Spiders have eight legs, each of which is seven-jointed and ends in a foot having two or three claws, constructed for grasping and handling delicate threads.

Wildwood, in the Vancouver *Daily Province*, writing on "Flying Spiders", says:

The haze in the bright sky of autumn is not all smoke; it has the lustre of pale reflective silver. Myriad shreds of fine-spun silk are floating through the air, waving strands of minute spider webbing, so light that they rise on the faintest breeze, and so strong that they trail the tiny passengers that spun them. Winds lift them and carry them over mountains. Aviators have caught them thousands of feet high in the air. The flight is one of the greatest ventures in nature. The ground is always too crowded for them. While still little more than a pin-head size, they run to climb the nearest things that point upward, grass, flower stems, twigs, posts or walls. When the utmost height is reached, the infant spinner pays out a line of silk, inch after inch of gossamer until the pull of its "kite" is strong enough to lift the creature into the air; then away it rides, perhaps to the next tree, it may be to a piratic beak, or out over miles of land or water, to desert or sea, to be brought down finally perhaps on a drop of rain. Thus are peaks and treetops reached, for everywhere are spiders.

For the autumn days are full of spiders. Black "wolf-spiders" race over every inch of grass and garden constantly. Garden spiders busily tie up every stem and branch, every gate and fence. Indoor spiders knit every cranny and shelf, weave little dust-gathering curtains behind every book; barns and sheds are veiled from roof to floor, fields are webbed with threaded jewel-dust in the dew of every morning. Not hundreds, but millions, forage in every field. The earth is not wide enough, they take to the water, one kind waits on the incoming tide, and as the foremost wavelet retreats, runs down to meet the next, gathers a globule of air under its legs, lets the water run over it, then snatches food from the crest of the wave as it is thrown farther up the sand! It has been estimated, and with great care, that spiders destroy many more insects than do birds, but birds are loved, spiders are not.

Twelve Seconds in the Air

ORVILLE WRIGHT, still living, 73 years of age, navigated a box kite through the air at Kitty Hawk, N. C., when he was 33 years of age, and modern aviation began right there. Today, so the military men say, working plans are in process of completion that will enable bombers to fly three thousand miles, drop a load of bombs that will have, virtually, the effect of an earthquake on the locality where they fall, and then they will be able to return to their bases. No city is safe, anywhere.

A few months before his death in an airplane accident in the southwestern Pacific, that able and kindly columnist Raymond Clapper said:

Air war is terrifying and brutal. That is one of the best things about it. At last we have the means of making cities uninhabitable, spreading a blight over ports, industrial areas, airfields, and—yes, why not be frank about it?—population areas. I have seen many blocks rendered uninhabitable around port areas in Africa and Sicily. At last war is being made so horrible for the civilian population that perhaps its ultimate stupidity will become clear.

What a strange thing it seems that today much of the fighting is being done at five to seven miles above the earth, and sometimes where the earth itself cannot even be seen by those who are in mortal combat with their fellows. Under such circumstances even the engines must have help in order to be able to breathe properly. This is really true. Two different methods of condensing the air are employed: in the one case the condensers are worked by the plane's own engines; in the other, by special engines; and in extreme cases, by both.

Automobile Builders on the Job

It is no reflection on the rest of the world that the development of the automobile whipped up the development of the plane, and that it was in American

factories that the engines of both were made by the million. When automobile manufacture ceased and airplane manufacture took its place Mussolini's name became Mud, Hitler's name became Hinky-Dink, and Hito's name became Hit-and-Miss.

Major Al Williams, Scripps-Howard aviation writer, tries to tell the truth about this, without giving offense, when he puts it this way in the *World-Telegram*:

It is well for Americans to recognize that without the almost miraculous production accomplished by the American aircraft and other industries none of our allies still would be operating against the Axis. Of course, the Russians have put up a great fight. All credit is due them, as due the English, but neither nation could equal the airpower production of the Nazis. I make this statement not to stir up rivalry among those nations who share the common objective of beating Hitler but because the American people should understand that it is with American-built equipment and planes that the Russians and the British are fighting the war. When England was within a few hours of being swamped by Nazi airpower it was our American guns, ammunition, planes and ships that enabled her to brace and catch her breath for a new start. There's no question that the Russians were in the same fix when the Germans had destroyed Soviet munition factories and mine production prior to the Stalingrad episode. At that time it was American guns, planes and ammunition that gave the Russian soldier and airman the means to turn back the invader. Today American warplanes of all types, in great numbers on all the war fronts, are in the hands of American, British, French and Russian pilots. There is no aircraft-production machine in the world that can perform within wishing distance of our records. America is the airpower nation of the world today, and any system that makes such a position possible must be pretty sound.

No Appeal to American Vanity

The foregoing is not intended as an appeal to American vanity. The whole world is in on this thing. It is only a little while since a British airman, Captain Richard Allen, clipped 21 minutes off the best time of the 3,100 miles from Montreal to Britain. He made it in 11 hours 35 minutes in "a B 24 Liberator on the R.A.F. Transport Command North Atlantic shuttle ferry for British Overseas Airways Corporation". This is a bit from the *London News Chronicle* and refers to an American-built lend-lease plane in the hands of an expert British aviator. Its speed was 275 miles an hour.

The point is that the planes are going places in these days; and that isn't guess-work. It is a fact. The war department has announced that the 11,748 miles from New York to Karachi, India, is a flight of thirty-seven hours thirty-five minutes. The trip has been made often enough that a time-distance schedule has been made. To be sure, it takes time to load and unload a plane, and the usual running time for the round trip mounts to twelve days, but think what it means to cart freight from Patterson Field, Ohio, to Karachi, India, and to be back in Ohio ready for another trip in two days less than two weeks. It seems almost impossible, but it isn't; it's the truth.

Other time-distance schedules have been advertised or otherwise mentioned, such as Chicago to Singapore in forty-seven hours; Washington to Yakutsk, Siberia, in twenty-eight hours; Kansas City to Chungking, China, in thirty-seven hours; New York to Calcutta, India, in forty-one hours; Chicago to Fairbanks, Alaska, in thirteen hours; Boston to Sao Paulo, Brazil, in twenty-three hours; Denver to Fiji in thirty-four hours; and San Francisco to Brisbane, Australia, in thirty-five hours.

Turn Your Eyes Away

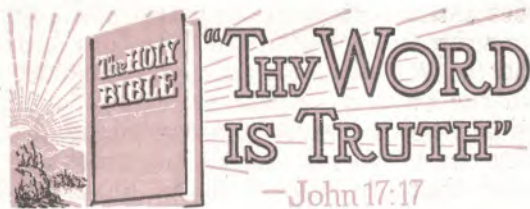
Turn your eyes away from the war for a few minutes and think of what

these changes in transportation mean to humanity as in terms of peace. The Los Angeles *Examiner* states that tens of millions of pounds of dehydrated foods are now being sent all over, everywhere. Why, in terms of peace, in a warless world, that would mean the absolute end of any such thing as starvation. The *Examiner* says that among the special foods that are going to Russia in this form are Russian borscht (beet juice) made the way the Russians like it, and Russian tachonka (pork) made according to the Russian recipes.

As for Italy, while volcanic dust is really good for vegetation, and quickly turns into green grass, yet it isn't so good to breathe, either for humans or for airplane motors; and so Uncle Sam's boys are now sowing grass seed (fifty tons of it) over southern Italy. And, though that is a small item, doesn't it suggest some of the wonderful things that may yet be done by these vehicles that in some places crowd the skies?

The planes are bringing the ends of the earth together, and doing it with a jerk; and the aviators have to use their heads at both ends of the line as well as in between. Thus, to avoid carrying disease germs from one end of the planet to the other, it is necessary that fumigation or other sanitary measures be taken for the passengers and freight at every terminal. If there are tropical and communicable diseases in places on the other side of the globe, who wants them brought to America merely because an aviator can get here in less than two days?

Some aviators think that the invention of the Britisher, Captain Frank Whittle (age 36 at present, but working on this one invention since he was 22), may show as startling results as that of Orville Wright's twelve seconds in the air. Mr. Whittle's invention seems to have solved jet propulsion. It uses kerosene as fuel and does away with propellers. Hundreds of test flights seem to suggest that this is the next thing ahead.



This Creature Called "Man"

EVERY sane man knows, from knowledge of himself and from observation, that he and all other men are imperfect. Not only that, but every one must know that he is sinful. The righteously disposed man asks: How can I be relieved of these imperfections? Comes the answer from God: "Come now, and let us reason together, saith the Lord [Jehovah]: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

The fact that God has asked man to reason with Him shows that God will not arbitrarily deliver man and give to him blessings without man's consent. If the destiny of each man were fixed, without regard to whether he accepted or rejected the provision made for humankind, then there would be no occasion for men to reason with the Lord. This for ever puts to silence the theory of religionists that every human creature is predestinated at or before birth.

Furthermore, the fact that God invites man to reason upon the question of salvation is conclusive proof that God's provision for human salvation is reasonable, not a foolish one, as some would make it appear. God's adversary has deceived many religionists into saying: 'No matter what a man believes, just so long as he is honest in his belief, that is sufficient. The belief of *one* is as good as that of another.' One religionist says: 'My parents were good Catholics, and their religion is good enough for me.' Another says: 'My mother was a Methodist, and her religion is good enough

for me.' The parents of both the Catholic and the Methodist may have been alike honest; but it is absolutely certain that not both could have been right, because their theories of salvation are very different. How, then, should we determine what to do? Jehovah answers: 'Come, reason with me in the light of my Word the Bible, and I will show you the way to life.' Jehovah's Son, Jesus, says: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

To reason means to arrive at a just conclusion, by starting at a premise or fixed basis and then step by step applying the known facts according to fixed principles or rules of action.

The question here is the salvation of man. The premise is: Man is imperfect, in a dying condition, suffering in his present condition and desiring deliverance. The conclusion that is right is: God alone can bring deliverance, and He must provide complete relief, by arranging for the rescue of believing and obedient men from all these disabilities and for the giving to them eternal life and happiness. The facts upon which this conclusion is reached are set forth in the Bible, which is true because it is the Word of the infinite and eternal One, Jehovah God.

The primary attributes that are inherent in Jehovah are wisdom, justice, love, and power, working always harmoniously. Man was created in the likeness of God in that God endowed perfect man Adam with these attributes in proper measure of wisdom, justice, love and power. While it is true that Adam failed and his offspring have greatly degenerated, yet every sane, intelligent man in some degree retains something of those attributes of justice, wisdom, love and power. These attributes should be exercised harmoniously. Man cannot now exercise them perfectly, but he can exercise them to some extent nevertheless.

That which goes to make up every man is mind, will, heart, and organism. The mind is that faculty of the person by which man searches out facts, weighs and considers them and reaches a conclusion.

Will is that faculty by which man determines to do or not to do certain things. It is the faculty of determination, which determination is made after the mind has considered the facts and then reached a conclusion.

Heart, as here used, does not mean the fleshly organ that propels the blood through the arteries. Heart is here used symbolically as in the Bible and denotes that faculty of the man which induces action. It is the seat of motive, the seat of affection and love. Man is said to have a bad heart when it appears that his motive in acting is deliberately wrong. He is said to have a good heart when it appears that his motive in acting is good.

No intelligent creature can exist without an organism. A human body of flesh is man's organism, and the breath of life in that organism animates the organism and causes all the faculties to function. Hence we read, at Genesis 2:7, that God formed man of the dust of the ground and breathed into him the breath of life, and man became a living soul. Every man is a soul, and when he dies a human soul dies; his living as a human soul stops and he is not. It has been the fraudulent teachings of Satan and his religious agencies that have induced men to believe that man has an immortal soul inside him that wings its flight elsewhere at death.

Wisdom, justice, love and power are attributes of the creature. They are faculties of the mind. In these attributes man is like God. Every man is a character. He does not possess a character which is something he has developed. When a man is good or bad it is said of him that he is a good character or a bad character, because he is either a

good or a bad man. A perfect character is a person possessing all the four attributes in equal and exact balance. God is the perfect Character. The primary attributes are equally balanced in Him, and always work in exact harmony.

God created man with the purpose of giving him everlasting life on earth. Wisdom provided that man must first be put to the test of his obedience before being granted the prize of life everlasting. The test was, Would perfect man be true and faithful to God? Adam was put to the test, ate forbidden fruit, and failed.

Justice demanded that Adam forfeit his life because he had violated the law of God, and justice must see to it that the law of God is enforced. Man could not be excused for his willful wrongdoing without a violation of justice. Justice, operating alone, would leave Adam's offspring to be destroyed for ever. Love, which is the perfect expression of unselfishness, provided for man's redemption and deliverance and that all the obedient and faithful ones of humankind would, after the test under Christ's reign, be given the blessings of life in human perfection on this earthly globe brought to a state of Paradise. Thus, with God, it is seen that wisdom, justice and love were acting in exact harmony.

Power carries into operation the purpose of God. The four attributes of Jehovah God, therefore, work always in harmony and always in equal and exact balance. The benefit of such operation comes to man who reasons with God according to His perfect Word and believes therein and proves his belief by works in harmony therewith. Every suggested human plan for man's deliverance, being contrary to God's purpose, is from man's great enemy the Devil, and is suggested by him with the object in mind of turning away the hearts of men from God's glorious purpose. His purpose is right and reasonable. No human plan is. God's purpose, when fulfilled, will be a blessing to this creature man.

'Wresting the Scriptures'—2 Peter 3: 16, Douay Version

THE Madonna business is one of the most flourishing enterprises of heathendom. There are as many Madonnas as there are cities or shrines. The more Madonnas there are, the bigger the haul. "Mary" is no piker. Here is a statement from the *Manual of Indulgences*, published in 1899, in Rome, at the Pontifical Press and Library:

The Virgin Mary, immaculate and always pure, never required to expiate even the shadow of an imperfection, having been always more holy than Cherubim and Seraphim.

Jehovah God communed with Moses "from between the two cherubims" (Exodus 25: 22); Jehovah "dwelleth between the cherubims" (1 Samuel 4: 4); Jehovah,

and He alone, is the God "that dwellest between the cherubims" (Isaiah 37: 16); it is He, the great Shepherd "that dwellest between the cherubims" (Psalm 80: 1); and it is the great Jehovah, that "sitteth between the cherubims". (Psalm 99: 1) Mary is not even hinted at in connection with any of these citations. But now compare certain verses of the Scriptures, American Standard Version, with the Psalterium Marianum, published by the S. C. de Propaganda Fide in 1873, and probably still in use, which puts Jehovah out of His place and puts Mary there instead. Who but the Devil would ever have undertaken such a stupendous act of infamy? For convenience the two are here ranged in parallel columns:

American Standard Version:

Jehovah, how are mine adversaries increased! many are they that rise up against me. (Psalm 3: 1)

Give ear to my words, O Jehovah, consider my meditation. (Psalm 5: 1)

I will give thanks unto Jehovah with my whole heart; I will show forth all thy marvelous works. (Psalm 9: 1)

How long, O Jehovah? wilt thou forget me for ever? (Psalm 13: 1)

Preserve me, O God; for in thee do I take refuge. (Psalm 16: 1)

I love thee, O Jehovah, my strength. (Psalm 18: 1)

The heavens declare the glory of God; and the firmament sheweth his handiwork. (Psalm 19: 1)

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my groaning? (Psalm 22: 1)

Jehovah is my light and my salvation. (Psalm 27: 1)

Unto thee, O Jehovah, will I call: my rock, be not thou deaf unto me. (Psalm 28: 1)

Psalter of Mary:

O Lady, how are they increased that trouble me. (Psalm 3: 1)

Give ear to my words, O Lady! and turn not away from me the beauty of thy countenance. (Psalm 5: 1)

I will praise thee, O Lady, with my whole heart, I will tell forth to the people thy praise and thy glory. (Psalm 9: 1)

How long, O Lady, wilt thou forget me? (Psalm 13: 1)

Preserve me, O Lady, because I hoped in thee. (Psalm 16: 1)

I love thee, O Lady of heaven and earth, and I call upon thy name amongst the people. (Psalm 18: 1)

The heavens declare the glory of the Virgin Mary, and the fragrance of thy ointment is dispersed amongst the people. (Psalm 19: 1)

O God, my God; look upon me in thy merits, O Mary, for ever Virgin. My Lady, I have called upon thee by day and night, and do thou visit thy servant in mercy. (Psalm 22: 1)

My Lady, my light is the splendour of thy face. (Psalm 26: 1)

To thee will I cry, O Lady, and do thou hear me. (Psalm 28: 1)

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity. (Psalm 32:1, 2)

I waited patiently for Jehovah; and he inclined unto me, and heard my cry. (Psalm 40:1)

God is our refuge and strength, a very present help in trouble. (Psalm 46:1)

Give ear to my prayer, O God; and hide not thyself from my supplication. (Psalm 55:1)

Be merciful unto me, O God, be merciful unto me; for my soul taketh refuge in thee. (Psalm 57:1)

Praise waiteth for thee, O God, in Zion. (Psalm 65:1)

Make a joyful noise unto God, all the earth. (Psalm 66:1)

Let God arise, let his enemies be scattered. (Psalm 68:1)

In thee, O Jehovah, do I take refuge: let me never be put to shame. (Psalm 71:1)

I will cry unto God with my voice, even unto God with my voice; and he will give ear unto me. (Psalm 77:1)

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. (Psalm 91:1)

Oh come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; let us make a joyful noise unto him with psalms. (Psalm 95:1, 2)

Hear my prayer, O Jehovah, and let my cry come unto thee. (Psalm 102:1)

Jehovah saith unto my Lord, Sit thou at my right hand. (Psalm 110:1)

Oh praise Jehovah, all ye nations; laud him, all ye peoples. (Psalm 117:1)

I will lift up mine eyes unto the mountains: from whence shall my help come? (Psalm 121:1)

Except Jehovah build the house, they labor in vain that build it. (Psalm 127:1)

Blessed is every one that feareth Jehovah. (Psalm 128:1)

Out of the depths have I cried unto thee, O Jehovah. Lord, hear my voice. (Psalm 130:1, 2)

Deliver me, O Jehovah, from the evil man. (Psalm 140:1)

Blessed are the hearts of those that love thee, O Virgin Mary, their sins by thee shall be mercifully blotted out. (Psalm 32:1)

I waited patiently for thy favour, O Lady. (Psalm 40:1)

O Lady! thou art our refuge in all our troubles. (Psalm 46:1)

Give ear to my prayer, O Lady, and despise not my supplication. (Psalm 55:1)

Be merciful unto me, O Lady! be merciful unto me, because my soul is prepared to do thy will. (Psalm 57:1)

Praise waiteth for thee, O our Lady, in Zion. (Psalm 65:1)

Make a joyful noise unto our Lady, all the earth. (Psalm 66:1)

Arise, Mary, and let thine enemies be scattered. (Psalm 68:1)

In thee, O Lady, I have hoped, let me never be put to confusion. (Psalm 71:1)

With my voice I cried unto the Lady, and she graciously heard me. (Psalm 77:1)

He that dwelleth in the helping-place of the Mother of God shall abide in her protection. (Psalm 91:1)

O come let us sing unto our Lady, let us rejoice in the Virgin our Saviour. Let us come before her presence with thanksgiving, and make a joyful noise unto her with psalms. O come let us worship, and fall down before her. (Psalm 95:1)

Hear my prayer, O Mary, and let my cry come unto thee. (Psalm 102:1)

The Lord said to our Lady, Sit, my Mother, at my right hand. (Psalm 110:1)

O praise our Lady, all ye nations; praise her, all ye people. (Psalm 117:1)

I will lift up mine eyes to the Mother of Christ, from whom cometh comfort to all flesh. (Psalm 121:1)

Except, O Lady, thou buildest the house of our heart, the edifice will not endure. (Psalm 127:1)

Blessed are all who fear our Lady. (Psalm 128:1)

Out of the depths have I cried to thee, O Lady. O Lady, hear my voice. (Psalm 130:1)

Deliver me, O Lady, from the evil man. (Psalm 140:1)

Jehovah, I have called upon thee; make haste unto me: give ear unto my voice, when I call unto thee. (Psalm 141:1)

I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. (Psalm 145:1, 2)

O Lady, I have cried to thee, hear me. (Psalm 141:1)

I will extol thee, O Mother of the Son of God, and I will sing thy praises from day to day. (Psalm 145:1)

Fabrizio Cardinal Ruffo

ONE of the outstanding statesmen of Italy was Francesco Saverio Nitti, who was premier of his country from January, 1919, to March 12, 1920, when he resigned and went to France to engage in literary pursuits. Born in 1868; he is still living, as far as known. One of his writings was an article on "Brigandage", in the *Vita Italiana*. Referring to this in his work *The Roman Catholic Church in Italy*, published in London by Morgan and Scott, Alexander Robertson, D. D., of Venice, says of "His Eminence" Fabrizio Cardinal Ruffo, head and leader of the brigands in the country south of Naples, some things that are worthy of consideration. Fabrizio was a cardinal from September 29, 1791, until his death, December 13, 1827, and so helped elect Pius VII in the year 1800 and Leo XII in the year 1823. It isn't everybody that can settle a "vicar of Christ" down in his job, but Fabrizio Cardinal Ruffo could do it:

Professor Nitti says: "The highwaymen who followed Cardinal Ruffo, before they began to sack and burn a city, and commit every most terrible cruelty, went to mass." Some brigands are said to have had such tender consciences that they have been known to pray to the Madonna to melt the hard heart of a traveller, that he might deliver up his purse, and save them from the sad necessity of shooting him.

Some years ago there died a famous brigand, called Giovanni Tolu, who has left us an account of the pious way in which he, as a "good Catholic", went about the murder of his victims. He says:

"As we walked together, I prayed inwardly to the Blessed Virgin that she would illuminate my conscience, and reveal to me if my companion (in this case a certain Salvatore Moro) deserved to die. My conscience told me 'yes,' and I was tranquil. I then recommended my own soul to the Lord, in case I might be overcome. I have never neglected these religious practices during the whole course of my life. Having killed Salvatore Moro by blowing his brains out, my first care was to reload my gun, leaning the butt-end of it upon his fallen body. I then recited an Ave Maria and a Requiem for the deceased. Having recited my prayer, I took hold of the dead body by an arm and dragged it a little distance, and then let it fall into a crevice of a neighboring rock. After this I continued my journey alone. Although a bandit, I never neglected my religious offices. I read always the office of the Blessed Virgin, I recited the prayers for morning and evening, I prayed for the dead, and I frequented the church and the confessional. The rector Dettori, of Florinas, conducted me into the church by a secret stair that communicated with it from his house. Whilst outside the baracelli (those who carry the bier) kept guard, I, the bandit, all alone with the priest, helped the priest at the mass and heard mass at the same time, and I confessed once a year."

It seems almost a waste of time and space to add that Pius VII, Leo XII, Cardinal Ruffo, Giovanni Tolu and "Reverend Father" Dettori are unquestionably for ever dead, and the only one that stands any chance at all of ever being awakened from the grave is the man Salvatore Moro who was the victim of their diabolism.

Monasticism in Britain

IT IS too bad that Bloody Mary I destroyed The Black Book in which was the report to the House of Commons on the condition of monastic houses in England, in the year 1536. The suppression of these sinks of infamy was in two parts or two acts, two years apart, for it was incorrectly supposed that conditions in the smaller monasteries were worse than in the larger ones. The preamble of the act for the suppression of the smaller ones has been preserved. The following are extracts from it, taken from Froude's *History of England*, volume 2, page 338:

Forasmuch as manifest sin, vicious, carnal, and abominable living, is daily used and committed among the little and small abbeys, priories, and other religious houses of monks, canons, and nuns, and albeit that many continual visitations hath been heretofore had by the space of two hundred years and more, for an honest and charitable reformation of such unthrifty, carnal and abominable living; yet, nevertheless, little or none amendment is hitherto had, but their vicious living shamelessly increaseth and augmenteth, and by a cursed custom is rooted and infested . . . Whereupon the Lords and Commons, by a great deliberation, finally be resolved that it is and shall be much more to the pleasure of Almighty God, and for the honor of this His realm, that the possessions of such spiritual

houses, now spent and spoiled, and wasted for increase and maintenance of sin, should be converted to better uses, and the unthrifty religious persons so spending the same be compelled to reform their lives.

Brought to Light in New York

◆ It has now been brought to light in New York city that Tom Paine, much of whose good work went into the Constitution, not only was not an atheist, but devoutly believed in ONE God. It was the religionists, themselves all tangled up on the unreasonable, unscriptural and unexplainable doctrine of the "trinity", that gave Paine his reputation.

In the Industrial Home for the Blind, 520 Gates avenue, Brooklyn 16, N. Y., it has been found that with radio programs in operation there is an increase in the department in which the loud-speaker is entertaining the workers.

In Brooklyn a horse attached to a junk wagon ran away, with his rattling wagon slewing along behind him. At length he headed for the curb, stumbled and fell over a baby carriage, smashing it, but not injuring the 11-month-old baby that it contained. The mother fainted. And when the driver of the junk wagon saw what had happened, and how nearly the child came to being killed, he also fainted.

Jehovah's witnesses—Overcoming Obstacles

THERE are times when Jehovah's witnesses find that the obstacles in their way are simply natural barriers. Herewith a page of pictures illustrates this fact. (1) Near Great Falls, Mont., this man waded the stream from his home to hear a recorded message about God's kingdom, and then waded back with some good books on that blessed theme; also, he had subscribed for *Consolation*. (2) Nellie Bullard couldn't

let a little water keep her from calling on the people on the other side with the news that is too good to keep. (3) Nellie's companion in service, Margy Autry, followed her example, or maybe it was the other way 'round, or they may both have gotten the idea at the same time. Anyway, they got across, and the people got the Kingdom message. (4) These Theocracy publishers in Montana brought back a *Watchtower* subscription



from a lone house on the opposite side of the river, and at the same time enjoyed their ride in the novel cable-car which took them across the river.

JULY 19, 1944

Presenting "This Gospel of the Kingdom"

Growth of the Canon of the Hebrew and Greek Scriptures

(In Three Parts—Part Two)

THE first version or translation of the Hebrew canon was into the Greek, and it was known as the Septuagint. There is this to remark about the Septuagint: that, whereas the Septuagint as it exists today contains Apocryphal books, originally the Septuagint did not contain any books except those in the inspired Hebrew canon. It harmonized with our present Jewish canon of the Scriptures. It therefore included the prophecy of Malachi, which fact argues that the prophecy of Malachi was written at least prior to the year 280 B.C., which was the time when the Septuagint began to be produced. In other words, it was produced before the reign of Ptolemy Philadelphus, the ruler of Egypt. That the Hebrew canon is correct, we have ancient proof. Some, however, may say, "Well, how can the Hebrew canon be correct, in view of the ancient manuscripts or codices, such as the Alexandrine Manuscript (A) of the fifth century A.D., the Vatican Manuscript (B) of the fourth century A.D., and the Sinaitic Manuscript (s) of the fourth century A.D., and the Bezae Manuscripts (D1 and 2) of the sixth century?" For instance, the Vatican Manuscript, which is the earliest extant MS. we have upon vellum, belongs to the fourth century, and it contains Apocryphal books inserted among the canonical Hebrew books without making any distinction between them, including the book of the Wisdom of Solomon, the book of Ecclesiasticus, the book of Esther, that is, the Apocryphal parts of it, the book of Judith, and the book of Tobit. Likewise, the Alexandrine Manuscript includes the 3rd and 4th books of Maccabees and the Psalms of Solomon. The Sinaitic Manuscript includes the Apocryphal books of Tobit

and Judith, the 1st and 4th books of Maccabees, the Wisdom of Solomon, and Ecclesiasticus among the canonical books. Thus, does this fact not prove that the early Christian church accepted the Apocryphal books among the Hebrew books? On this point there are the following facts to be noted: During the first four centuries of the Christian era, that is, running down to the end of the fourth century, to the year 397, to be specific, the only Christian catalogues of inspired books of the Hebrew Bible that were accepted by the Christian congregations were those catalogues which included solely the Hebrew canon of Scripture. In other words, those catalogues or lists of inspired books excluded the Apocrypha. The canon of the Hebrew books as we have it today in our King James Version, American Standard Version, and other non-Roman Catholic versions, was recognized both by personal catalogues of prominent writers and by catalogues which were established by Christian councils, that is, conciliar catalogues.

Adding the Apocryphal Books

It was the Roman Catholic (so-called "St.") Augustine who, at the Council of Carthage in the year 397, submitted an enlarged canon, which included the Apocryphal books, to that council which was dominated by Roman Catholic religionists. That council decreed what should be rated and accepted as inspired canonical books of the Holy Scriptures. It was due to the action and influence of this so-called "Saint" Augustine of the Roman Catholic Church that the Roman Catholic Bible today includes the Apocryphal books in the so-called "Old Testament". But this catalogue as set up by this council was not approved or accepted by any Greek authority, that is to say, by any Eastern church organization. However, even here in the West, there were those who were associated

with the Roman Catholic Hierarchy and prominent in their ecclesiastical circles, and which learned ecclesiastical scholars held to the Hebrew canon of Scriptures excluding the Apocryphal; and this line of adherents thereto continued all the way down to the Protestant Reformation.

For instance, John Wycliffe, who brought about the first translation of the entire Scriptures into the English language in the fourteenth century, was a Roman Catholic priest; and he adhered to the Hebrew canon as we have it today.

Then, there was Cardinal Ximenes de Cisneros, of the sixteenth century, who likewise adhered to the Hebrew canon. This cardinal was responsible for the production of the *Complutensian Polyglot*, at Alcalá (anciently called Complutum), Spain, in 1517. That was the production of the entire Bible in many languages. This *Complutensian Polyglot*, you recall, was that arrangement of the "Old Testament" (so-called) Scriptures where the Hebrew was in one column and the Latin Vulgate Version was in the middle and then the Septuagint Greek Version of the ancient Scriptures was on the other side. This was specifically arranged that way because, as Cardinal Ximenes said, it illustrated how the Roman Catholic Church was crucified by the Hebrew and the Greek Orthodox organization just as Jesus was crucified between two malefactors. This Polyglot Bible contained the ancient Hebrew Scriptures, the Latin Vulgate Version of those same Scriptures, also the Greek Septuagint Version thereof, also the Chaldee Targum (which was a paraphrase of those Scriptures) and a Latin translation of the Targum. The Scriptures of after Christ were set out only in Greek and Latin. There were six volumes to this Polyglot. Consequently, Cardinal Ximenes was well acquainted with the Scriptures, but he incorporated in his translation only the Hebrew canon, and rated the Apocryphal books merely as secondary.

First Bible Concordance

Then there is Cardinal Hugo de Santo Caro, whose catalogue of inspired books conforms to the Hebrew canon. This man belonged to the thirteenth century. What he is noted for is that he is the first to produce a Bible concordance, his concordance being of the Latin Vulgate. The cardinal calls no less than 500 fellow monks to his aid in this work. All subsequent concordances down to our day are based upon his initial or original work.

Bede, Gregory, and Jerome

We come down to Bede, or Baeda, of the eighth century. He produced the ecclesiastical history of the English nation. He likewise recognized only the Hebrew canon.

Then there is Gregory the Great of the sixth and the seventh century. He was called "Pope Gregory the Great". For what is he distinguished? The invention of the doctrine of "purgatory" as a place of fiery torment for Roman Catholic souls after death. But, despite all that, he likewise contended for the Hebrew canon of the Scriptures, and therefore he flouted the Council of Carthage of 397 and its decree concerning the canon.

Likewise Jerome, or Hieronymus. He translated the Bible from the Hebrew and the Greek Scriptures into the Latin language. He began his work in the fourth century and completed it in the fifth century. He likewise accepted only the Hebrew canon. Jerome rated the Apocrypha as only secondary.

Besides the above distinguished gentlemen there were other Roman Catholic authorities who refused to abide by the Council of Carthage and who adopted and followed only the Hebrew canon and drew a distinction between the canonical and the Apocryphal books.

The Council of Trent

Come down now to the Council of Trent, of the year 1546. In its fourth

session it decreed that all the books set out in its enlarged canon, as contained in the Roman Catholic Douay Version of today and which included the Apocryphal books, were of "equal veneration". The decree of the Council of Trent closed with an anathema against everyone who should "not receive the entire books, with all their parts, as sacred and canonical". This decree was passed by the majority, yet not without opposition. There was an opposing minority, and many Catholic writers down until today have tried to soften the force and effect of the decree of the Council of Trent. They have apologized for the anathema which was tacked upon that decree.

That decree came shortly after the beginning of the Protestant Reformation with Martin Luther. This reformer translated the Bible into German, beginning on the Greek Scriptures after Christ in 1522; and beginning on the Hebrew canon in 1525; and completing the Bible in 1534. He put the Apocryphal books in a separate section by themselves; and in his foreword or comment on them he designated them as "APOCRYPHAL, that is, books which are not placed on an equal footing with the Holy Scriptures, and yet are profitable and good for reading". Luther rejected the third and fourth books of Esdras as unworthy of translation. In our King James Version Bible Malachi is the last book before Christ. In the Hebrew Bible arrangement Malachi is not the last book, but 2 Chronicles is the last book in their arrangement.

A Gap of Centuries

Between the canonical books of the Hebrew Scriptures and the beginning of the writings concerning Jesus Christ there exists a gap of centuries. We may ask, Why should there be a gap from at least the year 280 B.C., when the Hebrew canon was translated into the Greek to comprise the Greek Septuagint? Why should there be such a gap of centuries between Hebrew canon and the

Christian-apostolic canon of the Scriptures? Why should not the books which were written in Greek by Jews during that gap of time be received among the canonical books? Why was not the spirit of God operating upon faithful servants in those centuries to produce additions? Evidently because what took place during the course of those centuries until the coming of our Lord Jesus Christ was not of any typical value. It did not serve as of any value as admonition to particularly the people of God in the end of the world. The time elapsing allowed for the development of religion among the Jews in a more subtle form than the gross idol-worship they formerly practiced with material, visible images. The religion that now developed among the Jews was more subtle in that it professed to recognize the worship of Jehovah but it largely set aside or smothered all the inspired canon of the Word of God and developed a great mass of traditional writings. The oral traditions were put down in writing to constitute what the Hebrew called "Mishneh". These were finally looked upon as being more authoritative than the Hebrew canon. Why? Because they claimed that the Hebrew canon was hard to understand and that the oral tradition began with Moses and he explained the laws and ordinances of God in an enlarged manner, in an understandable way. Consequently the oral tradition was held to be of more value than the very canon of the Scriptures.

Not only did they have the Mishneh or the oral tradition, but the Jews developed a commentary on the Mishneh. This complement to the Mishneh was called the "Gemara". That name means "complement". These two books or writings together constitute the Hebrew Talmud. The Talmud is no part of the Hebrew canon, and its traditions were condemned by Jesus Christ.

Confirmation of the Canon

There may be said this about the

Hebrew canon, which gives us our real authority for accepting it: We do not have to depend upon any of aforementioned religionists for what we accept as being the inspired Hebrew canon. The Hebrew canon depended on the two great commandments as stated by Jesus, that 'you should love God with everything you have, and your neighbor as yourself'. (Matthew 22:37-40) The Hebrew canon finds its real confirmation in the sayings and writings of the Lord Jesus Christ and His apostles. It was because they accepted the Hebrew canon as the inspired Word of God that they continually alluded to it and made larger or smaller quotations from it.

McClintock and Strong's *Cyclopædia* says that in the Greek Scriptures after Christ the writings quote from all books of the Bible excepting Ruth, Ezra, Nehemiah, Esther, Canticles, Lamentations, and Ezekiel.

The Greek New Testament as produced by Nestle, an eminent German scholar, shows with boldface type in the body of the Greek text all quotations from the Hebrew canon or the Septuagint Version, thus making such quotations stand out above the rest of the Greek Scriptures. In the appendix of this publication Dr. Nestle has a list of such passages printed in boldface type which are either quoted from the "Old Testament" or alluded to verbally, as by Jesus and His disciples. He has the list of all these quotations, beginning with the first book of the Bible, down to the last book of the Hebrew canon. This list shows that the Hebrew books of Ruth, Ezra, Song of Solomon, and Ecclesiastes are the only ones not quoted or alluded to in the Greek-Christian Scriptures.

Law, Prophets, and Psalms

Jesus designated the Hebrew canon as the "Scriptures" or as the "Law"; and in Luke 24:44 He referred to the entire Hebrew canon as the 'law and the prophets and the psalms', not meaning by

"psalms" that the Psalms by themselves were to be understood, but the Hagiographa, the third part of the Hebrew canon. The Psalms were merely the opening book of the Hagiographa; and, just as the Hebrews designate the name of a book by its opening word or words, so the Hagiographa would be designated by the opening book, which would be the Psalms. Even in the prologue of the Apocryphal book of Ecclesiasticus the writer speaks of "the law and the prophets and others that have followed them", also, "the law and the prophets and the rest of the books." This shows that the canon of the Hebrew Scriptures was completed before the time of Christ.

The apostle Paul, when he came to Antioch of Pisidia, as recorded in the 13th chapter of Acts, spoke in the synagogue and declared that the law and prophets were read in the synagogue every sabbath. He also spoke of and quoted from the 16th Psalm and the 2d Psalm, besides mentioning the law of Moses and also making a quotation from the prophecy of Habakkuk 1:5. In that same 13th chapter of Acts it is said that Paul gave this discourse in the synagogue after there had been a reading of the law and the prophets. All this is cumulative evidence that the canon of the Hebrew was completed and in general circulation in those days. This evidence, therefore, fixes the Hebrew canon. The Roman Catholic organization claims to be the "Apostolic Church" in that their sect runs down in unbroken succession from the days of the apostles. The Roman Catholic religious organization could not be apostolic as a church, because that sect includes the Apocrypha among the sacred writings, something that the apostles never did.

Canon of the Christian Scriptures

Moses was the one used of God to record the first part of the Hebrew canon of the Scriptures. It was therefore quite fitting that the Prophet greater than Moses should be used of

the Lord God to start another part, namely, the canon of the Greek-Christian Scriptures; as it is written, in John 1:17, 18, "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And in Galatians 3:23-26, the apostle Paul says, "But before faith came, we were kept under the law," showing that the Hebrew canon did not complete the full faith of the Christian. Paul adds that 'we were shut up under the law until Christ came, and thus we were under a schoolmaster and the schoolmaster was the attendant that guided us unto Christ, and that now we are the children of God by faith in Jesus Christ'. This shows that the faith of the Christian was completed from and after our Lord Jesus Christ.

How Jesus Directed the Writing

Jesus did not do any writing of the

Greek-Christian Scriptures. The only writing recorded as done by Him is where the woman was taken in adultery and the Lord Jesus wrote in the sand. But the record of that, in the 8th chapter of the Gospel of John, is spurious. The Lord Jesus Christ was opposed to the recorded oral traditions of the Mishneh. Hence, though Jesus did not himself do any writing of the Bible canon, we may be sure that, because of His unalterable opposition to the traditions of men under demon influence, He would not leave to tradition the reporting of things that concerned himself and His followers and which were in fulfillment of the Hebrew canon of Scriptures. He would therefore leave to be established by the mouth of at least two or three witnesses the things concerning himself and the true Christian Church. He left it to men such as Matthew and Mark and John, who were His personal associates, to put down the testimony in writing. They set out in order the things concerning

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Jesus' own life. Jesus also had contact with Paul, and Philip; and Luke was a companion of Paul, and he had contact with the apostolic eyewitnesses of Jesus Christ. Luke joined Paul on his second missionary tour, as recorded in Acts 16:10, where the writer of the book of The Acts of the Apostles begins to speak in the first person plural, using the word "we", showing that he himself was included thenceforth in the Acts. He carries on this personal form of reference "we" until finally he comes to Jerusalem and into contact with the apostles themselves, as recorded in the 21st chapter of Acts, the 17th and 18th verses.

Jesus furthermore declared that He would send the holy spirit Comforter

unto His followers inasmuch as He would not be personally present with them; and that this Comforter would bring to their remembrance all things that He had spoken, so that there would be no error in recording the things which Jesus had said. Then also he would guide them into all truth and he would reveal to them the things to come. (John 14:16, 17, 26; 15:26; 16:13) Consequently, as the holy spirit testified to the disciples of Jesus they did become responsible to set out this testimony for the benefit of others and therefore commit it to writing. Such writing would be unalterable and would leave the matter in no wise to the oral tradition of imperfect, forgetful men.

Paul of Samosata

ONE of the legacies that Christ left His faithful followers is that they would be reviled and persecuted and that men would say all manner of evil against them falsely for His sake. In the Beatitudes, where this prospect is held out to them, the marginal reading for "falsely" is merely the good old English word "lying". This is by way of introduction to Paul of Samosata, of the third century. All that can be definitely learned about him slipped unintentionally from the pens of those who wrote about him, but the Lord saw to it that enough slipped through to make a quite good story.

To start with, the encyclopedias (all of them compiled by trinitarians) say that "he was of humble origin". But, since none of them go so far as to say that he was "born of fornication" (John 8:41), or that his first appearance was as a "babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12), there is no immediate need to get excited over his origin.

The next point made is that he seems to have been familiar with certain scriptures brought to his attention by one

Theodotus, who "was a leather dresser who went from Byzantium to Rome about the end of the second century" and who, it is declared, "maintained that Jesus, although born of the virgin according to the will of the Father, was a mere man, and that at his baptism the higher Christ descended upon him". But, since it does not raise the question as to whether he himself was ever a carpenter and earned his living in such a disreputable place as Nazareth (Mark 6:3; John 1:46), it is not necessary, as yet, to pitch him overboard. It is also charged that he knew what was believed by Artemon (or Artemas) and "that Artemon believed in God the Creator, but asserted Christ to be a mere man; born of a virgin, however, and superior to the prophets". Still no occasion for mental distress, except to trinitarians, none of whom can explain their own belief.

He Had a Political Job

The next thing charged is that he had a political job. He was a "procurator decenarius" under Zenobia, then queen of Palmyra. This seems to have put him

in much the same class as Levi Matthew, the publican, but, inasmuch as this man who "made [Jesus] a great feast in his own house" (Luke 5:29) "left all, rose up, and followed him" (Luke 5:28) and eventually wrote the Gospel According to Matthew (Matthew 10:3), probably it is not necessary to get scared even yet. Furthermore, there are others who held government jobs in the past, such as, for example, Joseph, Daniel, Haniah, Mishael, Azariah, Nehemiah, and Cornelius the centurion.

It further appears that it was in his home "in which the church was accustomed to assemble". This was about A.D. 260. Antioch at this time was one of the most important centers of Christianity anywhere; which shows that the church had not yet gone in for spires, bells, and other trimmings of the heathen temples, but was still a rather small affair as far as numbers were concerned. Moreover, it is remembered that when Paul the apostle wrote his epistle to the Romans he mentioned that the Corinthians met in the home of Priscilla and Aquila. So there is nothing wrong about having meetings in one's own home.

Then it was charged that he had two women in his home. What an awful charge! One of them was probably his housekeeper and the other his secretary. Is there anything wrong about that? Then he was made a bishop (caretaker) of the local church. And McClintock and Strong's *Cyclopedia* is honest enough to admit that, despite efforts of trinitarian critics to besmear him, "we should rather think that his character must have been remarkably pure and worthy to have led to his being raised from an originally obscure condition to the highest dignity in the church." (He is believed to have been born about A.D. 200, and to have been about 60 years of age at this time.)

He Knew the Scriptures

The writers last mentioned quote authorities as admitting that this man's writings (all of which have been care-

fully destroyed) abounded in quotations from all parts of the Scriptures; they acknowledge that every writer on the subject of the "trinity" has had a lot to say about him (all with one accord shouting that he was a heretic), and then (with what seems like comical honesty, for both McClintock and Strong were themselves trinitarians) they admit:

But this unequaled abundance of documents relative to Paul's heresy has not prevented a great diversity in opinion, both among the ancients and the moderns, respecting his real sentiments. For the ancients speak, sometimes obscurely, sometimes inconsistently, and sometimes they mistake, either from passion or prejudice; and hence the moderns differ widely, some criminating and some vindicating the man.

The trinitarians are afraid to tell just what Scriptures he used, for fear others will become acquainted with them, but some of the things of which they accuse him are proof positive that he had the truth on a vital subject and stuck to it in the face of an opposition which cost him his place with the government, and the home in which he had made welcome the church at Antioch, and his position as a caretaker in the church, and finally his good name on the pages of history. Here are some of the things charged, every one of which can be proved to be the truth by any student of the Scriptures. They are from different encyclopedias, and they speak for themselves:

Mary did not bring forth the Word, for she did not exist before the worlds. [*The Catholic Encyclopedia*, Vol. XI, p. 589]

Paul held that it was a man and not the divine Logos which was born of Mary. Jesus was a man who came to be God, rather than God become man. [*Encyclopedia Britannica*, Vol. 17, p. 398]

He taught that there is only one God, who is the Father. [*The Encyclopedia Americana*, Vol. 21, p. 414]

"He would not acknowledge Jesus Christ to be both God and man"; he

"denied the eternal generation of the Son of God"; and he contended that "Christ was a mere man, though divinely begotten of the virgin Mary". [McClintock & Strong's *Cyclopædia*, Vol. VII, p. 828]

Half suspecting that there is something decayed about the doctrine of the "trinity", and that maybe Paul of Samosata was right about it after all, the *Encyclopedia Britannica* says, very wisely:

It is deplorable that the fanaticism of his own and of succeeding generations has left us nothing but a few scattered fragments of his writings. [Vol. 17, p. 398]

The Church Council Bogeyman

Starting out with the knowledge that the church at Antioch met in Paul of Samosata's own house, which home he also used as his office as procurator decenarius, the light begins to lift as to what occurred in his career as one reads the following from *The Catholic Encyclopedia*, Vol. XI, p. 589:

Several synods, probably three, were held against him about 264-266 . . . Many defended his doctrine, and he declared himself orthodox. In the first meetings the bishops were satisfied . . . A final council was summoned . . . The principal part was taken by a priest of Antioch, Malchion, who was an accomplished man of letters and [had a job as] head of the school of Greek literature at Antioch. A letter written by Malchion in the name of the synod and addressed to "Pope" Dionysius of Rome, Maximus of Alexandria, and all the bishops and clergy throughout the world, has been preserved by Eusebius in part; a few fragments only remain of the shorthand report of the disputation . . . An appeal was made to Aurelian, and the pagan emperor [who was thus invited to stick his nose into something that was none of his business] decided the questions raised. Paul was driven out in utter disgrace by the civil power. Of his life no more is known to us.

In the fragmentary record of this so-called "synod" or church council it is disclosed that one of the scriptures

quoted by Paul of Samosata to support his contention that Jesus was a man was the one at John 12:27, where Jesus said that He was "troubled", and another one was Matthew 26:38, where He said He was "sorrowful". He asked his tormentors ten questions. In his fifth question he drew attention to Luke 2:52 that "Jesus increased in wisdom and stature", and one of his six fellow bishops, Dionysius, explained that the boy that grew and waxed strong is the church, of which it is recorded in the Acts that it increased daily and was enlarged. What brilliant nonsense!

One of the charges against him was that he claimed to be a part of the "body of Christ". This charge may properly be brought against every living member of the Christian remnant at this very moment. The apostle Paul did not hesitate to say, "For to me to live is Christ" (Philippians 1:21), and every member of the early church hoped to be of that body.

In the light of McClintock & Strong's statement that the bishops (caretakers) that forced him out of his job, his home, and his position of service in the church at Antioch were *six* in number, it is interesting to read in the *Encyclopedia Britannica* that "the only indisputable evidence about him is that he was condemned by *seventy* bishops (caretakers), priests (servants) and deacons (janitors), who attended a council in 269 and deposed him. The sentence did not take effect until late in 272'.

And in view of all the bungling statements that have been made about terms which do not even appear in the Scriptures at all, one reads with considerable amusement from this last-mentioned work of reference that

It is interesting to note that at the synod of Antioch the use of the word *consubstantial* to denote the relation of God the Father to the divine Son or Logos was condemned, although it afterwards became at the Council of Nicea the watchword of the orthodox faction.

REMEDY FOR BONDAGE

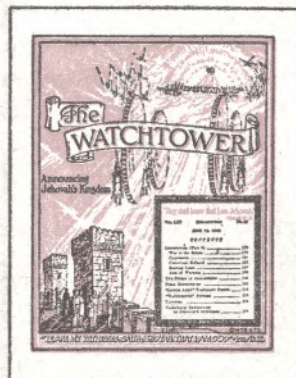
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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

May It Please the Court

Jehovah's witnesses stand mightily for liberty and justice

Venezuela

The only country in the world without any debt

Why Human Plans Fail

Jehovah's purpose that Jesus shall rule can alone succeed

Nepos

The so-called "chiliastic" bishop took God at His word

Growth of the Canon

How God and Christ guided in establishing the Scriptures

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In Brief

What About Saccharin?

◆ A subscriber wants to know what about saccharin, saying that it is "very much in our homes as a substitute for sugar and is advised by leaders in home economic schools, and we would like to know the truth about it".

Saccharin is made of toluene, and toluene is made of coal tar. The professor of chemistry at Lehigh University, V. S. Babasinian, probably knows as much about it as anybody. He writes:

Saccharin is used as a substitute for cane sugar in the treatment of diabetes, dyspepsia, obesity and in gastro-intestinal infections. According to some authorities the compound is rapidly absorbed and eliminated practically unchanged through the kidneys without producing digestive troubles or toxic effects. On account of its antiseptic properties saccharin has not found universal favor as an artificial sweetener in foods, confectionery and beverages. Saccharinated cake and pastry have been condemned as indigestible foods, and government regulations require that in liquors, syrups and the like the presence and amount of saccharin be plainly declared upon the label.

It may be added that saccharin, 550 times as sweet as cane sugar, was discovered in 1879. It is manufactured in a variety of forms, some running as high as 700 times as sweet as sugar, with others down to 300 times as sweet. Importation is prohibited in certain countries, on the ground that "saccharin decreases appetite, gastric secretion, peptic digestion and intestinal absorption".

Bringing the Scriptures into it, it does not appear that the Lord promised to bring His typical people into a land flowing with milk and saccharin; but, for that matter, He did not mention it as a land flowing with milk and cane sugar; and some think that white sugar is almost as bad for humankind as saccharin.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, August 2, 1944

Number 649

May It Please the Court

JEHOVAH'S witnesses are interested in the United States Supreme Court; they are believed to have had more cases, and more important cases, before it than any other group in the past eighty years. Not since the days of George Washington has any president named so many members of the court as has President Franklin D. Roosevelt. In view of the fact that he designated Justice Stone as the chief justice, he may be said to have appointed eight of the nine members now on the bench. Justice Roberts is the only one without a Roosevelt commission. The elevation of Justice Stone was wise and just. When Justice Byrnes made his unfortunate error of adjudicating that the preaching of the gospel by use of the printed page may be licensed and taxed, it was Justice Stone's epoch-making privilege to side with the liberty-loving minority when he asserted that if such taxes were to be sustained

a way has been found for the effective suppression of speech and press and religion, despite constitutional guarantees. The very taxes now before us are better adapted to that end than were the stamp taxes which so successfully curtailed the dissemination of ideas by eighteenth century newspapers and pamphleteers, and which were a moving cause of the American Revolution.

When Justice Byrnes was transferred from the Supreme Court to another job, Jehovah's witnesses felt well able to endure the sorrow of parting. President Roosevelt may have concluded that he could serve his country better than in a judicial position.

President Roosevelt has now been in

his position so long that of the 55 judges of the circuit courts of appeals, 38 are of his nomination; of the 185 district court judges, he nominated 102; of the 26 territorial court judges, he nominated 25; and of the 19 special federal judges he nominated 11. Negroes have urged that a learned and capable Negro be given a place on the Supreme Court bench, so that the 13,000,000 Negroes in the United States might have the proud satisfaction of knowing that one of their own kin would have a hand in deciding their affairs. People west of the Mississippi would like to have at least one of the justices from that region. Both of these requests seem reasonable.

Manton Bribers Get the Works

"Vengeance is mine; I will repay, saith the Lord"; and though full justice is not always accorded in advance, yet sometimes a good measure of it trickles through, and with a good degree of satisfaction to lovers of righteousness. Thus, the Hall Brothers of Wallingford, Connecticut, paid \$69,000 to Martin T. Manton, the Knight of Saint Gregory the Great, who went to Lewisburg (Pa.) Penitentiary for two years for peddling justice to whoever wanted to buy it. At length one of them got 18 months' imprisonment and a fine of \$20,000, while the other got twice as much time in the pen and twice as big a fine. Whether the Hall Brothers are Catholics or had been disgraced by being made papal knights is unknown, but they deserved what they did get, anyway. Maybe the degree will come along later.

They should not be shut out of the great brotherhood of Catholic gangsters which includes Al Capone, Dutch Schultz, Hitler, Mussolini, Franco, Salazar, and Manton.

The whole seven of them should move over in the bed and make room for a new brother of the same faith, Roberto Lanas Vallecilla. This gentleman, on Uncle Sam's pay roll (same as Manton), was sending letters to Lisbon, written in secret ink, giving vital information about American war production. Then in ordinary ink he wrote harmless messages. Uncle Sam's FBI boys read both kinds of writing; so they grabbed him just when he was trying to hire a New York model, at \$450 a month, to do his secret writing for him. Nice way to keep out of prison, that, but it didn't work, and they came for him in the big black wagon.

There is a good deal of satisfaction in recording that four loan sharks that constituted the defunct Madison Personal Loan Company of New York were sentenced to up to five years up the river for swindling the poor out of \$500,000 to \$700,000. Three of the four blubbered and squalled, and one man's wife fainted when they got part of what is coming to them. They kept a double set of books.

The government closed up the mails to the Spectro-Chrome Institute, which institute, so the government claimed, offered to sell for \$90 to \$180 a light-machine that would cure cancer, and leprosy, and make paralytics walk, etc. According to the government the machine was simply an ordinary 1,000-watt light bulb enclosed in a metal box. Over an aperture in the box could be superimposed a colored pane of glass. One could get cured of whatever was the matter with him by getting the right color of glass over the hole. Meantime he would get stung for \$90 to \$180, anyway.

Judges Get Some Strange Cases

Judges get some strange cases. In

Britain, according to information, a man already married can bring another woman into his own home, where his lawful wife resides, and she can do nothing about it. In Kentucky a wife may be divorced for drunkenness, but not her husband for the same offense unless he commits property waste and fails to support his family. Oklahoma bars women from all high public offices. In New Jersey a wife's wages become her husband's property. In California, Florida and Nevada a wife may not engage in any business separate and apart from her husband without his consent or that of the court. In New York personal property belonging to the husband and wife pooled together with intent to create a right of survivorship is tax-free when the husband survives the wife, but is taxable if the wife survives the husband.

In Chicago, on December 24, 1943, a judge issued a court order maintaining a mother's right to lie to her little ones about Santa Claus, and restraining the father from pulling the whiskers off that fraud if, as and when he should show up the next day. Many honest children have been turned into liars and crooks by their own parents, and here was a judge helping the work along. The department of justice is getting some results in its suits against war frauds. A report showed that in fourteen months it had recovered \$25,000,000, having indicted about 200 persons and 35 companies in that time.

A good court is a good thing. It is an interesting thing to attend a trial in a good court and watch brilliant minds presenting various aspects of a complicated case, with interjections now and then by the judge on the bench. It is really very instructive. The time of all times will be when Christ Jesus, acting as the Father's representative, brings into the light every secret thing, whether it be good or whether it be evil, and renders judgment accordingly. And that time, most remarkably, is the very day

in which we live. The Word of God is the instrument of judgment. It has already begun its judging work at the house of God, and it will progress until there is no place in all the earth where its voice is not heard. The King is on the bench. He is here, and all are being

judged as to whether they desire to do, and will make an effort to do, what they know to be His will. The vindication of His name approaches, with Armageddon coming up over the hill to deal with all the rebels and malcontents, and put the predetermined sentences into effect.

Jehovah's witnesses in Canada

HALLS were engaged for the Memorial in 1943. One meeting was interrupted in the city of Montreal, Quebec Province. Eleven members of the Royal Canadian Mounted Police rudely broke up this solemn meeting. The emblems were in full view of the intruders. The brother conducting the meeting explained their purpose for gathering, and kindly requested of these officers that they make their investigations at the close of the service. This request was refused. By this entirely unwarranted and unnecessary action on the part of a body of men who wear the uniform of an organization whose fame has spread throughout the world for enforcing the law justly, these men disgraced their uniform by intimidating a hall full of inoffensive Christian people whose only object in coming together was to partake of the emblems of bread and wine in commemoration of the Lord's supper.

More than seven thousand brethren have regularly proclaimed the good news of the Theocratic New World Government. Effort has been made to ascertain the results of the work performed by these publishers. These New World publishers are joyful and esteem their privilege the most important business of their lives, counting it an honor to serve. In eleven months considerably more than three-quarters of a million hours have been redeemed for field service. To locate the "other sheep", and behold them feeding at the Lord's table, is a joy indescribable. Those whose hearts are in this work are not content with just making first calls, but desire

to return to the home and render further aid. Their hearts burn with desire to preach the good tidings of the Kingdom. So back-calls are made until the teachable children of the Lord obtain freedom, find their own feet, and walk the pathway leading to salvation. What blessed and joyful work! The back-calls to the homes must be in the neighborhood of 250,000. Studies in the Bible are commenced so the interested will learn of the New World and how to become children of the Most High. Many thousands of such interested persons are known to be attending these studies. A marvelous accomplishment under the circumstances.

Many publishers have left all to become full-time publishers. There are in the neighborhood of 500 such ministers devoting everything they have so that they might be found faithful to the Lord. The number has doubled in eleven months. Loyal, generous brethren have gladly offered assistance to these publishers in the way of food and lodging. Also through the ministration of elder brethren it has been possible for a monthly allowance to be made to some of the brethren, so providing for their necessities. Brethren who are devoting all their time to the service are spending between 150 and 200 hours each month in actual field service. The experiences of these brethren rejoice the hearts of all with whom they come in contact, as they relate the pleasures of service and the care and bountiful blessings of the Lord.

It is known that 250 have participated monthly in this ministry, making more

than a quarter of a million back-calls, conducting 14,000 studies, with an attendance of about 30,000. In addition to proclaiming the gospel to the "strangers" many have also ministered to those inside the fold, obeying the exhortation of the apostle Paul: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Tim. 4:6) Such faithful brethren do not have authority from some bishop of "Christendom", testifying that they are ministers, neither do they teach the traditions of men, but rather "put the brethren in remembrance" of "good doctrine". Therefore they are "good ministers", though not believed such by courts and officials in the land.

Certain mature brethren have visited the companies of the Lord's people to advise them concerning the commandments of the Lord, and how to carry the same into effect according to His Theocratic arrangements. A visit is made twice a year to each place, and much appreciation is expressed. These servants are well versed in the knowledge of God's Word, and therefore are equipped to show by example and counsel how His work should be done.

The year 1943 has been a year of grand beginnings, and among the greatest was the knowledge of the Bible College of Gilead. This bespeaks of great things to come. No matter how dark the conditions in the world are, no matter what we may have thought concerning the closing down of service, the opening of this college speaks volumes. The Lord is indicating there is much work yet to be done, and the brethren in Canada wish to be in it to the limit. Though it is not possible for brethren here to attend the college at the present time, yet they hope to take advantage of the provisions in the future. In the meantime we are granted the information concerning the course in Theocratic ministry. Many

companies of the Lord's people are taking this up, and the brethren are enrolling with eagerness. It is amazing to note the quick development of those who commence this course, taking the lessons to heart with gratitude to the Lord. This is a wonderful arrangement. We know that "men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him". (Isaiah 64:4) Though darkness covers the earth and gross darkness the people, yet His servants arise and shine, for light is come.

Bibles are used by the brethren as they minister from house to house. Their testimony is woven around the Scriptures so that it will be very easy to turn to the Bible, enabling the hearer to receive instruction from the Word of God. This usage of the Bible has brought us much delight. Many have said, "This is the most marvelous work I have ever engaged in." There has been some difficulty in purchasing Bibles, due to the fact that the publishing houses do not have large stocks. However, some have been able to procure quantities of the Bibles specially required, and the brethren have been supplied. All are now equipped with a most remarkable Bible, viz., the Authorized Version containing vital information, which is just the instrument needed for house-to-house service. It becomes a real "sword of the spirit", and the publishers are learning how to use it correctly. The highest praise is voiced for this gift.—1944 *Yearbook of Jehovah's witnesses*.

Bringing Shoes to Boot

◆ The footwear administrator of the Wartime Prices and Trade Board of Canada will hereafter permit women to have shoes in seven colors; babies' shoes come in four colors. Rivets are permitted only on loggers', miners' and safety boots. Metal hooks, buckles and trimmings are prohibited. Men's shoes may have a ¼-inch overlap of sole.

Venezuela

THE Estados Unidos de Venezuela (United States of Little Venice) is a name that sounds very well in Spanish, and it is historically correct, but, with extreme measurements from east to west of 928 miles, and from north to south of 790 miles, the use of the English word "little" in describing such a great country seems inept. With an area of 352,170 square miles, Venezuela is considerably larger than the three great states, California, Oregon and Washington, that go to make up the Pacific Coast states of the United States of America.

And it comes as a surprise to the student to learn that though the name "Venice" does fit thousands of square miles of Venezuela, yet most of the 4,000,000 inhabitants of the country live in the Andes mountains, or extensions thereof in the form of plateaus; that there are at least 25 perpetually snow-capped peaks rising over 15,000 feet above sea level, and that one of the passes through the Andean region is 14,300 feet above the ocean's bosom. The three highest peaks in Venezuela are La Columna (16,410 feet), Monte Humboldt (16,212 feet), and La Concha (16,146 feet). These are all located in the northwestern part of the country, and they are noteworthy as being considerably higher than any peaks to be found in the United States.

The Orinoco River

In the year 1498 Christopher Columbus sailed along the shore of the north coast of South America, and, if memory serves correctly, passed the 165-mile-wide delta of the Orinoco river. One of the seamen remarked that the ship was passing a large island. Columbus, with keener powers of observation, said, "The waters of that mighty stream drain the area of a continent." He had it about right, for though all of the river's 1,500 miles of length are in what is now called

Venezuela, yet it is the third-largest river system of South America. It has 436 tributaries. Where the Apure river enters the main channel, some 600 miles upstream, the river is two miles wide in the dry season and often seven miles wide in time of floods. So uniform is the general elevation of the immense plains (llanos) on the north shore of the Orinoco (375 to 400 feet above sea level) that in the rainy season hundreds of square miles are submerged and the country is covered with connecting channels.

In colonial times, despite the drawbacks of tropical heat, insect pests, and alternate floods and droughts, the llanos supported millions of cattle and horses. In the wars these were appropriated by whichever side chanced to be nearest, and the brave and capable llaneros (cowboys) along with them, so that now, there having been no substantial recovery, the vast llanos are virtually empty of bovine and human life.

The Orinoco rises in the Guiana highlands, away off in the south-southeast part of the country. After running along as a mountain stream for 150 miles, it divides, and by a natural canal 180 miles long, called the Casiquiare, it sends a part of its waters into the Rio Negro and hence into the Amazon. Farther down stream, for a distance of 200 or more miles, the river constitutes the boundary along a north-and-south line with Colombia, the next-door neighbor.

The Orinoco and its tributaries provide 6,500 miles of navigable waterways. On one of these tributaries, the Rio Meta, in the rainy season, it is possible to navigate to within 60 miles of Bogota, Colombia. At that season, in certain places in the Orinoco valley, the country under water sometimes measures a hundred miles across, and yet, at Ciudad Bolivar, 370 miles from its mouth, it sometimes narrows to 800 feet. Of its fifty mouths that reach the ocean along

165 miles of coast line, only seven are navigable.

There now follow, gathered from several sources, descriptions of the magnificent scenery one may observe from the deck of an Orinoco river steamer, attention being first drawn to the fact that the year is divided into two seasons, the dry and the wet, the latter occurring from April to October, when the temperature is also the highest. In the dry season the pasturage dries, and, as there are no barns, and no wells, most animals go into a torpor until it starts to rain again.

The Magnificent Scenery

The magnificence of the scenery on the banks of the Orinoco is beyond description. Forests of great extent are filled with aromatic trees; birds of beautiful plumage are common, and hordes of monkeys disport themselves among the branches. Beyond these forests enormous plains extend their verdant surfaces farther than the eye can reach.

Upon these solitudes wander great herds of cattle, troops of half-wild horses, and innumerable bands of deer. Water courses known as *canos* intersect them, their water far more dangerous than the land, the haunts of alligators, fierce and gigantic, of electric eels whose shock numbs your swimming horse, causing him to sink.

The shallows are infested by a kind of great stinging ray that has a spike upon its back. Let the strongest herdsman, broken to hardships from his youth, tread upon it, and he will weep like a child and call upon his friends to shoot him and end his misery. The wound may last two or three months before it heals.

Yet the water holds a foe deadlier to men and animals than any of the foregoing pests, the dread *caribe*, the deadly little fish which, if the swimmer has a cut upon him, smell blood, collect in shoals, and in an incredibly short time almost devour the victim.

Jaguars haunt the beds of reeds upon the margin of the streams. With one blow of their paw they kill a horse; in a few minutes lay a bullock dead upon the ground and drag his

carcass two or three hundred yards toward their lairs.

On the tall hardwood trees upon the river banks, millions of egrets, homing at sunset, cluster like masses of new fallen snow. Herons and ibises, flamingoes, cranes, and every kind of stilt-legged bird fish in the shallows of the streams, while huge black waterfowl in regiments, platoons, and squadrons (for they all appear to fly as if drilled) sometimes pass for half an hour continuously, like figures in a cinematograph, and as noiselessly. Parrots infest the woods, screaming and chattering, and round the plant life soar flights of macaws, like party-colored hawks.

Green snakes hang from the trees, and boas lurk in the recesses of the swamps. At nighttime vampire bats float as imperceptibly as thistledown through the still air, seeking some animal on which to alight and gorge themselves with blood.

The twittering of every kind of insect always fills the air during the daytime, but toward evening the terrifying concert of the mosquitoes overpowers all the smaller of the performers—shrill, not unmusical, but sleep-banishing.

Upon the ocean (for it is more like an ocean in certain states of atmosphere, or when the wind sets the tall grass stirring like waves, than a mere plain) the mirage mocks during the heated hours of noon.

But if the aspect of the plains is menacing and hostile to mankind (for you divine that malaria lurks in every pool) it is blotted out by sunsets hardly to be equaled in the world. Mauve, black and deepest scarlet, orange and violet, the colors melt into one another in a way no spectroscope could ever equal. They meet and separate, meet again and coruscate, form cubist patterns, break into streaks as vivid as the northern lights, then gradually fade as the sun sinks in a ball of fire, and night descending, starlit and wonderful, wraps all the plain in mystery.

Like quicksand, the Orinoco delta (where mangrove swamps cover 9,000 square miles) sucks down any heavy animal that dares to enter, yet the delta is a Grand-Guignol zoo, teeming with rodents as big as guinea pigs, ants with savage appetites, water serpents,

crab-catching hawks, crocodiles, and four-eyed fish. For color there is the scarlet ibis with blood-red plumage, and the toucan, the bird with a large rainbow-colored beak looking like the false nose of a circus clown.

About 165 miles up the Orinoco construction on a big iron ore development has been started by the Bethlehem Steel Corporation. Twenty American engineers and technicians have been put in charge, and about 600 Venezuelans are at work on the project. It is expected that the block of sixteen iron mine concessions will yield up to 2,000,000 tons of high-grade iron ore annually.

Forest and Other Crops

Men and women admire fine scenery, but they have to have homes and furniture and food, and so consideration is given to the half of Venezuela that is forested, and known to contain 600 species of wood. And this consideration is the more important because as yet, in Venezuela, there has been no extensive development of the lumbering industry, and in the more populous districts the constant use of wood charcoal has depleted the near-by wood supplies.

Timber trees are the mora, with dark-red fine-grained wood; the mahogany; the very large ceiba and mukurutu or cannon-ball tree. Palms grow everywhere. One of the most remarkable is the "moriche". The fruit is edible; its juice is made into beer; the sap of the tree is made into wine; the pith of the tree is made into bread; the leaves furnish an excellent thatch; the fiber is used for fishlines, cordage, hammocks and nets; and the wood is hard and makes good building material. No God?

Venezuela also has the silk-cotton tree, and the cow tree, whose sap resembles milk and is used for that purpose. There are two species of rubber trees. The fruit of the gulielma is widely eaten by the natives, but the name hasn't gotten into the dictionary yet.

Important products of the forests are the Brazil nut, the tonka bean, balata,

copaiba, balsam, cinchona (quinine), vanilla, sarsaparilla, divi-divi, dye-woods, cabinet woods and fibers, coconuts, tanning barks, logwood, mangrove, indigo, cacao. Venezuela is known to have at least 6,800 plants which furnish tanning and dyeing substances, gums and resins, industrial fibers, oleaginous seeds, and edible and industrial oils.

The man with a hoe raises beans, wheat, rice, sweet potatoes, cassava (manioc), yams, white potatoes, okra, peanuts, peas, Indian corn, taro, tobacco, oats, potatoes, bananas, plantains and sugar cane. Among the fruits grown are oranges, lemons, limes, figs, grapes, coconuts, pineapples, strawberries, plums, guavas, breadfruit, mangoes, cashews, papayas, zapotes, aguacates (avocados), granadillas, apricots, and quinces. Seventy-five percent of the people gainfully employed are engaged in agriculture.

The cacao grown (on a bush or tree 12 to 20 feet high) is of two varieties, native (criollo) and naturalized from Trinidad. The native variety is superior in quality. The average production (of cocoa) is about 50,000,000 pounds per year. Cotton does well, but it is hard to hire pickers. The agricultural development has been retarded by too much oil.

It was not until 1925 that petroleum production reached such expansion as to seriously interfere with agricultural output by luring farm workers to more profitable jobs in the oil fields. Since that time, however, the volume of many crops declined, and, instead of exporting food as hitherto, it even became necessary to import some foodstuffs, along with other prime necessities. Coffee-growing was formerly Venezuela's leading industry, and coffee is still the principal export. The coffee grown is of excellent quality.

Abundant Animal Life

Abundant plant life, and a tropical climate, inevitably results in abundant animal life, many forms of which have

already been mentioned. Other forms include the puma, ocelot, wild dog, marten, otter, skunk, two kinds of bear, six species of monkey (one of them thumbless), twelve kinds of rodents, the tapir, two species of peccary, two species of deer, three species of opossum, three kinds of anteater, yaguarundi, the manatee, dolphin, lizard, eleven species of crocodiles, six genera of frogs and toads, several kinds of turtle, and twenty-nine species of snakes, including boa constrictors and anacondas.

It has been observed that while many Venezuelan birds are beautiful, few have musical notes. There are flocks of green parrots, and blue, red or yellow macaws and thirty-two kinds of eagles or falcons. The gorgeous butterflies and brilliant fireflies of Brazil are common in the forests that occupy half of Venezuela.

The latest livestock census showed 3,090,661 cattle, 614,749 goats, 355,551 swine, 194,033 horses, 191,134 asses, 61,678 sheep, and 43,042 mules. This is a poor showing for a country that has such vast livestock possibilities. Most of the beef is consumed within the country. The cattle hides and goat skins are considered important exports.

Of the 4,000,000 human animals it is estimated that 20 percent are pure-blooded whites, 8 percent are Negroes, 7 percent are Indians, and the remaining 65 percent are of mixed white, Indian or Negro blood, with the Spanish-Indian predominating. It is noted that the Negro blood is dominant in the population of the coastal cities and plain, while the white and mestizo population is concentrated chiefly in the highlands. Manufactures are few and unimportant.

In the mountainous borderland between Venezuela and Colombia is an interesting race of dwarfs, somewhat resembling the pigmies found in Africa. These people, styled Mocoas, live remote even from one another. A small settlement of them may occupy several square miles, with each house on its own hilltop, a mile or more from the nearest

neighbor. Venezuelans fear Mocoas and keep far away from their retreats.

The Days of Dictatorships

Venezuela, Colombia, Ecuador, Peru and Bolivia all claim Bolivar, the Venezuelan, as their liberator from the yoke of Spain, and yet, strange to say, Venezuela was governed by dictators almost from the day of its independence until the end of the year 1935. Some of these dictators were relatively good and capable men. Under them the slaves were freed nine years earlier than they were in the United States of America. But some of the dictators were cruel and vicious, vain and contemptible.

General Cipriano Castro was dictator for the eight years 1901-1908. Witty, resourceful and conceited, this cruel man devised prisons diabolical in their design and management. In some the cells were purposely arranged so that at high tide the water came up to the prisoner's waist. Many prisoners who passed through the gates of these prisons were never heard of later. The official answer always was, "He escaped." One of his favorite jokes was to chain together, face to face, two prisoners who were known to be enemies.

At length Castro had to leave to go to France for an operation, and as soon as he was safely out of the country the vice-president, Juan Vincente Gomez, by the simple expedient of hand-picked congresses, put himself into power and remained at the helm till the day of his death, December 17, 1935. Castro was never permitted to return to his native land, but died in Puerto Rico, in 1924.

Gomez believed in and practiced both torture and murder, though, of course, he had others do the direct dirty work. He had his own brother, who was conspiring against him, murdered in the official palace, and then tortured the ones who carried out his instructions. When relatives claimed the body of a young man of 36 who had died in one of his prisons, they found the body covered

with marks similar to those inflicted in the Inquisition, his hair had become snowy white, and his skin showed the wrinkles of an aged man.

In 1915 a high-class Venezuelan lawyer, not interested in politics, refused to do some dirty work for Gomez and his relatives. He was first tortured with thirst for three or four days. Then he was confined in the darkness of a solitary cell for two years. Staples round his ankles fixed them to an iron bar so heavy that he could only just shuffle his feet and could not raise them from the ground, so that he had to sleep bolt upright on his wooden bench. Then he was exiled from the country.

Imprisonment of Students

Dictators are always afraid of students, because nobody can foretell what an honest boy or girl will do to improve intolerable conditions. Sometime during the school year 1928 a young student orator proposed a toast to the Queen of Liberty. He was rushed to prison. Three hundred of his companions asked to

share his fate. They also were imprisoned. Then their mothers and sisters paraded in mourning. A son-in-law of Gomez ordered the general in charge of the troops in the capital to fire on them. But the general replied, "I am a soldier, not an assassin." A section of the garrison revolted, but was suppressed by its own comrades. This news came through William Midgley in the *New Republic*.

Next in order thirteen students were arrested for denouncing the confinement of their fellows. Then sixty more students demanded that all these student prisoners be released. These were put to work with picks and shovels repairing roads. This news came through the island of Curacao, a Dutch possession. Another year went by and then this appeared in *The Nation*:

It has been estimated that upward of 5,000 political prisoners crowd the filthy Venezuelan jails today, 100,000 are in exile, and 15,000 have been killed, not for acts of violence but

for political activities against the dictatorship. Horrible tortures are inflicted on the inmates of the ancient Venezuelan prisons. The following statement made by four escaped political prisoners appeared in the San Juan (Puerto Rico) *Times*, on August 1, 1930:

"By orders of Juan Vicente Gomez, one, two, three sets of irons weighing from 30 to 100 pounds are riveted on to a human [being] without so much as a trial or defense. The physical resistance of many of these men cannot withstand these for more than a few days, gangrene sets in, and suffering indescribable pain and torture, the prisoner passes from the jail to the cemetery. Many times there have been riveted into a single set of irons two people; night and day, year after year, they have remained bound together by that infernal chain. Death only will free them from that odious enforced association. The students of the University of Caracas, about five hundred in number, have been condemned by Gomez to hard labor on the highways without clothing, hungry, maltreated by the lash of the hangman, weighted with chains.

A Knight of Saint Gregory

Nothing in the foregoing hurt Gomez' reputation with either Big Business or Big Religion. Periodically, during and after these events, Robert Neville wrote columns upon columns in the New York *Times* extolling this personification of greed, cunning and cruelty. In one of them he admitted that at 72 Gomez, who started as a poor man, had piled up \$250,000,000, and, although unmarried, had recognized sixty-five of his children. The *Sunday Mirror* reviewing his career put it thus:

The illiterate, plundering Indian, Gomez, died three years ago at the age of 80. He had never married but he left behind him 100 children. He had made all of them millionaires.

Jorge Luciani, in an interesting article in *The Nation*, made these statements:

Gomez's will was law, thievery became the official system, confiscation the norm, flattery an industry, and spying a craft. The innumerable members of Gomez's family were

given lucrative positions and began to count their possessions by millions . . . Prisoners in La Rotunda and the fortresses of Puerto Cabello and San Carlos were poisoned with arsenic and made to drink ground glass in their muddy coffee—for Gomez murders stealthily and seldom by open order.

Is it supposable that Big Religion would see such a phenomenon arise and not come in for a share of the profits? It is entirely unsupposable. And so it was that at the height of his thievery and adultery this tool of Big Business and Big Church was made a Knight of Saint Gregory the Great, thus putting him on a par with Martin T. Manton, purveyor of justice at so much per case.

The justice of linking these three crooks together is apparent from the following extracts from McClintock and Strong's *Cyclopædia*, Vol. III, page 1,000, which show that Gregory was demonized:

He may be called the inventor of the doctrine of Purgatory, and of the modern Romish doctrines of Masses and Transubstantiation . . . As for the dialogues [in his treatise on the duties of a pastor], they are filled with alleged miracles and stories so grossly absurd and fabulous that it would be a reflection on the understanding and good sense of this great pope to think that he really believed them: the rather as for many of them he had no better vouchers than old, doting and ignorant people. He was the first, as has been said, who discovered *purgatory*, and it was by means of the apparitions and visions which he relates in his dialogues that he first discovered it; so that the Church of Rome is probably indebted to some old man or old woman for one of the most lucrative articles of her whole creed.

Gregory was the great-grandchild of pope Felix II. In the year 601, when the centurion Phocas murdered emperor Maurice and his family and usurped the throne, Gregory went to bat for Phocas with this:

The Almighty has chosen you and put you on the throne to banish by your merciful dis-

position all our griefs. Let the heavens rejoice; let the earth leap for joy.

So if you have murdered anybody, or have sold justice at less than carload rates, or have gotten a few hundred million dollars crookedly or become papa of a hundred youngsters that know for sure who their mama is but are not so certain about who is their papa, the best thing you can do is send a night cable to Vatican City, ere it be for ever too late, and nominate yourself for a job as a Knight of Saint Gregory the Great.

Better Conditions Now

Better conditions now maintain in Venezuela than in the dictatorships that ended with Gomez' death. The dishonest estates were broken up, the wealth was restored to the government, the prison dungeons were opened, the exiles were brought back and given a share in the government, torture was discontinued, and honest elections were held, with freedom to think, say or write as one may desire.

The right of suffrage is exercised by literate Venezuelans over 21 years of age. Civil rights are assured to all, except anarchists and communists, whose views are held treasonable. There are two classes of citizens. In the second class are natives of Spain and of Spanish-American republics, naturalized foreigners and foreign women married to Venezuelans.

The president is elected by Congress for five years. A senate of 40 members and a house of deputies of 87 members (one for each 35,000 inhabitants of the state) is elected for four years. Fifty percent of both houses is renewed every two years. The Supreme Court at Caracas is composed of seven judges elected by Congress for five-year terms. There are lower federal courts, and in each state there is a superior court, courts of first instance, district courts and municipal courts, with the judges holding office for three-year terms. The presi-

dent must be a Venezuelan by birth, at least 30 years of age, and may not be a cleric; his cabinet members must possess the same qualifications.

The present Constitution calls for a certain amount of profit-sharing, compulsory compensation insurance, recognition of trade unions, collective bargaining, and an eight-hour day. Banks must keep 80 percent of their deposits invested in Venezuela. On account of its vast petroleum output, and the proper use by the government of its share of the proceeds therefrom, Venezuela is the only country without a public debt.

In 1942, when, due to war conditions, Standard Oil, Gulf and Shell oil corporations laid off several thousand employees, these companies and the Venezuelan authorities settled the workers on plots of 25 to 37 acres of land, gave them \$27 each for machinery, and paid the worker \$4.50 per week for 30 weeks provided he stayed on the farm. Surely, after 88 years of almost unbridled greed and graft, that looks favorable.

Education and Transportation

The *Encyclopædia Britannica* explains that "the ruling classes and the Church have taken little interest in the education of the Indians and mestizos". What else would you expect where a Knight of Saint Gregory the Great had 100 youngsters and an indeterminate number of concubines hollering "Gimme"? It takes money to run a harem, and Gomez' policy was harem first, education second.

Since Gomez checked out there has been a marked improvement in education. Until then 57 percent of the adult population was illiterate. Within four years after his death the pupils enrolled in the public schools were more than doubled. Education is now free and nominally compulsory for children between the ages of 7 and 14, but many rural communities still lack schools and teachers. There are 4,100 public elementary schools, with some 235,000 pupils; 65 secondary and special schools, with over

3,700 pupils; and 3 universities, with more than 2,100 students.

The language is Spanish. Roman Catholic is the religion of the majority of the people, but religious freedom is guaranteed. As of date November, 1930, a law then in effect prohibited the immigration of foreign priests. This was during Gomez' rule. The application of the law to other ministers is also made.

In paying off Venezuela's debt, and in using her revenues to build a modern system of highways, Gomez governed wisely. The country now has a network of 6,000 miles of highways, reaching out from the capital, Caracas, to every large center of population in the country. A good way to consider the subject of Venezuela is to get a map, start at the capital, Caracas, and follow each of these systems to the principal destinations. Buses make any of these places in three days or less. Cucuta, just over the line in Colombia, is 790 miles away by one route and 804 miles by another.

Caracas, La Guaira, and Maracay

Caracas, the capital, and its immediate suburbs, have a population of 377,434. Situated 4,000 feet above sea level, it is sometimes described by visitors as having "the most perfect climate in the world". The city was founded in 1567. About half of it was destroyed in a great earthquake in 1812 which killed 12,000 persons. Caracas has little manufacturing but is the trade center of a district which produces cacao, coffee, and tobacco.

Simon Bolivar was born here on July 24, 1773. While on a visit to Europe this man of good birth and liberal education was seized with a resolve to liberate South America from the yoke of Spain, and accomplished his purpose against tremendous odds. In the minds of Venezuelans he occupies much the same position as does George Washington in the history of the United States.

La Guaira, the port of Caracas, is but eight miles away, as the crow flies, but

is 29 miles distant by rail and nearly that far by highway. Its population is 18,323. It has an annual trade amounting to \$12,000,000 and is the most important commercial city in Venezuela. It has a floating drydock and shipbuilding plant. It exports coffee, cocoa and skins. It contains cigar, cigarette, shoe and hat factories. The climate is torrid, with temperatures ranging from 75° to 97°.

Although Maracay, 29,757 population, is 77 miles distant by rail or highway from Caracas, it is closely knit to the latter. It is the center of the air services connecting Venezuela with other lands and with its own aviation depots, and from here the highways that link all parts of the country together proceed directly. Gomez made this city, located on the shores of beautiful Lake de Valencia, his informal capital. When he wanted to see any of his cabinet ministers he had them come from Caracas to receive their orders, while he sat in a rocker on the porch and took it easy.

Ciudad Bolivar and Maturin

The first highway objective out of Maracay is Ciudad Bolivar, 400 miles to the southeast, the metropolis of the entire Orinoco region, population 25,134. The city stands upon a small hill, 125 feet above sea level, and faces the river, 270 miles from its mouth, where the stream narrows to a width of less than half a mile. From this point a regular domestic steamship service is maintained on the Orinoco, Apure and Portuguesa rivers, a service capable of indefinite expansion. The Orinoco trade is carried on largely through Port of Spain, Trinidad, four hundred miles away, where merchandise and produce are transferred between river boats and foreign ocean-going steamers. The exports are coffee, cotton, indigo, tobacco, sugar, rubber, cattle, hides, gold and diamonds.

The gold and the diamonds (industrial grade) come from the region 200 miles to the southeast of Ciudad Bolivar, about El Callao, 100 miles southwest of

the principal mouth of the Orinoco, and not far from the border of British Guiana. The valley in which El Callao is situated finds its exit to the sea through British territory. This fact, during President Cleveland's administration, led to difficulties between Venezuela and Great Britain which almost involved the United States and Britain in a fratricidal conflict over the interpretation to be given to the Monroe Doctrine. The trouble was arbitrated.

Maturin, population 15,405, is 200 miles north of Ciudad Bolivar, and reached by a branch off from the main highway between Maracay and that terminus. It has a considerable trade in cattle and hides. In the neighborhood are extensive plantations of cacao, sugar cane, fruits, and grain. The industrial establishments turn out cigars, hammocks, boots, shoes, and soaps.

Carupano, Cumana, and Barcelona

These ports on the Caribbean, lying due north of Ciudad Bolivar, are reached by another branch line of the same great highway system noted above. Carupano, 30,163 population, with a lighthouse and good roadstead, is in the midst of a fertile district which also has mines of copper, sulphur, silver, lead, and lignite. The city exports cotton, dyewoods, cocoa, coffee, and fish. It manufactures hats, ropes, soap, brandy, sugar, and earthenware. Off shore is the island of Margarita (20 miles by 40 miles), one of 72 islands of the group making up one of Venezuela's states. The pearl fisheries off these islands constitute one of the country's oldest industries.

February 28, 1942, (a few weeks after Pearl Harbor) the *New York Times* carried a dispatch from Caracas which stated in part:

On Margarita Island authorities arrested Alfred Rahnert, alleged leader of Nazi activities in Venezuela, and an unnamed Nazi priest reported to have been carrying a map of the island and to have been traveling incognito.

How perfectly lovely it was for all concerned to see to it that the priest was "unnamed", wasn't it? If he got caught a dozen times it would always be the same. But, now, if he had been one of Jehovah's witnesses, what publicity he would have received!

Cumana, 18,737 population, founded in 1520 under the name Nueva Toledo, is celebrated as the first permanent settlement of Europeans in South America. The city, 180 miles east of Caracas, was almost totally destroyed by earthquakes in 1766, 1797 and 1929. The surrounding country is fertile, producing especially fine grapes, pineapples, and other fruits. Other products consist of coffee, cacao, brown sugar, cotton goods, tobacco, rum, coconut oil, divi-divi, dried fish, and furniture made from the fine native woods.

Barcelona, 10,883 population, and still nearer Caracas, is a natural outlet for the llanos which here come right out to the sea. The town has the reputation of being unhealthful. There are salt works and important coal deposits in the vicinity. The adjacent country is fertile, and exports coffee, sugar, cattle, jerked beef, hides, indigo, cotton, and cacao.

On the other side of the Maracay-Ciudad Bolivar highway, 123 miles south-southwest of Caracas, on the banks of the Guarico river, lies the city of Calabozo, 7,123 population, 325 feet above sea level, in the midst of the llanos. The plain on which it is located lies slightly above the level of intersecting rivers and is frequently flooded in the rainy season. The heat at that time is most oppressive, the average temperature being 88° F. There is a considerable trade in livestock, hides, cheese, and timber. The neighboring ponds abound in electric eels.

Twenty miles east of Maracay stands Ciudad de Cura or Villa de Cura, 13,000 population, 1,598 feet above sea level, in a broad fertile valley between streams running southward past Calabozo, last mentioned, and northward to Lake Ven-

ice. This is an important commercial center from which hides, cheese, coffee, cacao and beans speed through Maracay on the way to port.

Valencia, Guanare, and Puerto Cabello

Valencia is at the western end of the lake of the same name. With 49,214 population, and located 1,625 feet above sea level, it is in the midst of rich plantations and luxuriant tropical vegetation. The town is twelve years older than Caracas, and on two occasions served as the temporary capital of the country. Lake de Valencia, 30 miles long, with an area of 216 square miles, is one of 204 lakes in Venezuela. A steamboat service is maintained on the lake. The principal products of the area are cattle, hides, cheese, coffee, sugar, cereals, cacao, coconuts, coconut fiber, and minerals. The town is on the south side of the coastal range of mountains and is in the center of the country's most developed agricultural region.

The newest of the great highways of Venezuela, the Western, starts at Valencia and, skirting the southern foothills of the Coastal and Andean range, goes over the Andes to San Cristobal and thence into Colombia by a pass of 14,100 feet altitude. The bus from Caracas, through Valencia and Guanare and Santa Barbara, makes the 790 miles to San Cristobal in three days.

Guanare, above mentioned, 10,980 population, is 220 miles southwest of Caracas. The city is the center of an extensive cattle trade. Coffee and sugar cane are chief agricultural products.

Puerto Cabello, 34 miles north of Valencia, on a low peninsula jutting into the Caribbean sea, is alleged to be "one of the finest harbors in the world". Railroads connect the city with Valencia, Maracay and Caracas to the south and east and with San Felipe and Barquisimeto to the west. The population is 26,838. The exports are coffee, cacao, hides, cinchona, oxen, sugar, cotton,

timber, dyewoods, and copper ore. The copper ores come from the mines at Aroa, fourteen of them, 70 miles southwest of Puerto Cabello.

Barquisimeto, Coro, and Maracaibo

Like a spiderweb, the roads spread out from Barquisimeto in every direction. This is an important place on the main thoroughfare from Caracas to Colombia, Peru, and Buenos Aires. It has 36,429 population and is 1,985 feet above sea level. It has a temperate, healthful climate and is surrounded by a highly productive country from which are exported sugar, cacao, and rum. Coffee of excellent quality is grown here. Owing to its excellent transportation facilities, the city controls important commercial interests. The city was founded in 1552. It was totally destroyed by the earthquake of 1812, and with it 1,500 lives.

Merida, 15,000 population, 5,290 feet above sea level, is an important town on the original trans-Andine highway. It is the site of one of the two universities of Venezuela (the other being at Caracas) and has several high schools. Its manufactures are carpets and woolen and cotton goods.

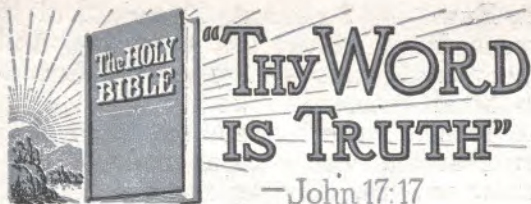
Coro, on the Caribbean coast north of Barquisimeto, has 12,354 population, and is hot but not unhealthful. It was founded in 1527 and at one time served as the capital of the country. There are salt mines and coal deposits in the neighborhood; and, though it is to a certain extent a commercial center for tobacco, goat skins, coffee, cacao, castor beans, timber and dyewoods, it is reported rather slipping backward.

Sixteen rivers, several of them navigable, flow into Lake Maracaibo, and rivers of oil flow beneath the rivers of water. In 1940 the United States produced 63 percent of the world's petroleum, Russia, 10 percent, Venezuela, 8.6 percent, Iran, 3.7 percent, Netherlands East Indies, 2.8 percent, Mexico, 2 per-

cent, Rumania, 2 percent, Colombia, 1.2 percent, Iraq, 1.2 percent, Argentina, 1 percent, and Trinidad, 1 percent. Fourteen other countries together, 3.5 percent. Most of the Venezuelan oil came from near Maracaibo. On account of the shallow waters, allowing for not more than 11 feet draught, it is necessary to send out most of the oil in barges or light tankers. Thence it goes to the Dutch islands of Curaçao and Aruba, which lie off shore just north of the northwestern corner of Venezuela. These islands have immense oil refineries.

The city of Maracaibo, 110,000 population, exports petroleum, mangrove bark, divi-divi, copaiba, sugar, gamela, hemp straw for paper-making, fruits, coffee, cocoa, and hides. Its industries include shipbuilding, the manufacture of saddlery and other leather products, bricks, tile, rum, beer, chocolate, coconut oil; but oil (petroleum) here overshadows everything, and the people at times think they have too much of it.

Venezuela got its name, in 1499, because in the vicinity of Lake Maracaibo Ojeda found some twenty bell-shaped huts mounted on piles. That was before the days of petroleum. Four hundred and thirty years later, on a night in November, the oil town of Lagunillas, built on stilts on the edge of Lake Maracaibo, was destroyed within four hours and 800 children were burned to death. Their parents were away at the movies, at the time. The conflagration was touched off by the explosion of a kerosene lamp at a bar. The waters beneath the stilt village were covered with oil, and as the little folks tried to escape from their blazing homes they jumped or fell into a blazing inferno beneath them. That was bad enough, but according to the theologians that was only the beginning. Now, says a religious system, they are in a very much worse place, called "purgatory", and must stay there and cook for thousands of years until somebody gives some priest enough money to bail them out.



Why Human Plans Fail

IT MUST be conceded by honest persons that the all-wise Creator had a purpose from the beginning as respects humankind. The Creator's adversary, Satan, induced the first of humankind to violate the Creator's law with the death penalty attached. It would follow that Satan would oppose every step in the execution of the Creator's purpose which looks to the redemption and deliverance of humanity. It would further follow that every suggested plan for man's deliverance that is contrary to God's purpose is from God's adversary, Satan the Devil. Such plan is advanced by this one for the very purpose of turning the minds of men away from the provision of God. God's provision is right and reasonable; no other is reasonable. It is therefore easily seen that all the remedies suggested by men not only are unreasonable but have proceeded from the Devil and hence are deceiving, and are injected into the minds of men in order to keep men from considering God's purpose.

There would be no necessity for more than one line of action for man's blessing. One must admit that there are thousands of man-made plans held before the people. The reasonable mind must at once conclude that none of these are right, because they are all different and are unreasonable; and when one sees the real reason for the existence of such man-made plans one sees they are all suggested by the wicked one. This should cause intelligent persons to seek more carefully to understand the divine purpose and its outworkings.

Therefore God invites man to come and reason with Him. He says: 'If you do this, it matters not how sinful you have been, I will show you the right way; and if you follow my way, I will make you as white as the bleached wool and as pure as the snow from heaven.'—Isaiah 1:18.

Now let us reason briefly upon God's purpose as set forth in the Bible. Man finds himself in an unhappy condition, sick, suffering and dying. What is the reason? God's Word answers: 'Adam sinned and was justly sentenced to death. This took place before any of his children were born. All his offspring, including you, were born imperfect and inherited imperfection from Adam, and therefore all came under divine condemnation.' Such condemnation means disapproval, as to worthiness of eternal life. God's Word sets out, at Romans 5:12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And, at Psalm 51:5: "I was shapen in iniquity; and in sin did my mother conceive me."

Why would God permit all to be born in sin? His reasonable Word answers, at Galatians 3:22: "The scripture has shut up together all under sin, in order that the promise by faith of Jesus Christ might be given to the believers." (*Emphatic Diaglott* translation) Of course, an imperfect child would spring from an imperfect father. In wisdom and in love God provided for redemption of humankind, and the redemption price He provided through Christ is valuable for all "believers". God's Word, at Romans 5:18, 19, puts it thus: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Romans 6:23.

Justification to life is a gift from God. The first thing essential to a gift is knowledge. No man could accept a gift if not knowing that the gift was offered

to him. God has provided that His intelligent creatures shall have knowledge. He presents this knowledge to man in at least two ways: (1) By precept, which means, by commandment or the authoritative rule of action, or His expressed will as set forth in His Word, the Bible; (2) by example, which means, by that which corresponds without or resembles something else which is to be followed; a pattern or illustrative picture, including live pictures made by men as illustrations for instruction.

The Lord God has spread this course of instruction over a long period. Now at the end of this world or of Satan's wicked rule God has shed greater light upon His Word, the Bible, and upon the events occurring, so that those who desire to know may have a knowledge of the outworking of His purpose. (See 1 Corinthians 10:11.) For this reason it is now possible to understand much about the Scriptures that heretofore was not understandable by men. The student, therefore, has the keenest interest in watching the majestic steps of the Almighty God as He unfolds His great purpose to vindicate His name and word and to deliver humankind by Christ's kingdom. It is also of interest to mark Satan's attempt to interfere with God's purpose, and that especially in these days.

After the flood of Noah's day proof was given that God was continuing to work out His purpose to bless humankind in His promise made to faithful Abraham. Jehovah God said to him: "In thy seed shall all the nations of the earth be blessed." (Genesis 22:18) This promise must mean that God purposed to arrange for the removal of disabilities of humankind and to bestow the blessings of life in eternal happiness upon believing and obedient men. This promised blessing must come through the "seed". Who is the "seed" in question? God's Word reasons it out and says: "Now to Abraham and his seed were the

promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Galatians 3:16.

"Christ" means "Anointed One". This title means one who is clothed with authority from God to do certain things. We must then understand that God would clothe someone with authority to bring to humankind the blessings which He has promised. "Messiah" means the same as "Christ". Faithful Jews long looked for the Messiah to come, and through Him the bringing to them of the promised blessings. The prophet Moses, who led the Jews or Hebrews out of the land of Egypt, was merely a type or prophetic pattern or example of this great Messiah to come, the Deliverer or Christ. Moses himself was inspired to say so. Moses said that such Messiah, when He should come, would be clothed with authority to speak in God's name; and that the people entering into a covenant with God must obey this Greater Moses in order to have the promised blessings.

This is what Moses told the nation of Israel that God had said to him at Mount Sinai, where the Ten Commandments were given: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deuteronomy 18:18, 19) All human plans now being proposed fail to recognize and make room for this great Deliverer appointed by Jehovah God, and hence all man-made plans for the postwar era are without God's approval and are doomed to failure. God's purpose will succeed to the glory of His name and to the blessing of all who turn from human plans and line up with the divine purpose.

How Our Big Catholic Family Got the Truth

IN 1922 our big Canadian Catholic family of father, mother, three girls and six boys, after a tiresome trip on the Canadian Limited, landed in this Rhode Island community twenty miles from Providence. This town is a miniature picture of the United States, because it contains every nationality imaginable.

None of the children being able to speak a word of English, when we entered the public school the teachers began to earn their salaries. After attending the first mass at the Catholic church we were quite familiar with the approximately 500 population of the village.

After some years at the grammar school our parents made arrangements for us to attend a convent, so that we might learn both French and English, but, after an entanglement of three months with the nuns, our parents preferred the public schools and so did we. In a few years school days were over and all we could see ahead was work and more work.

My sister M——, having graduated from the high school, was seeking a job as a bookkeeper, when she suddenly ceased her efforts in that direction and began reading books and booklets received from some source unknown to the rest of us. She stayed in her room the greater part of the day, reading and studying. The more she studied the more serious she became; and the more knowledge she received, the more queer she appeared to be to all the rest of us. Once in a while she would preach to my sister-in-law, but without much success.

During this excitement a woman called at our home with a book entitled "Enemies". My brother L—— took the book for a contribution of 25c and placed it on the piano. It did not remain there very long, because M—— read it, said

it was a very good book, and advised all the rest of us to read it. We did not pay much attention to her, or to the book; we felt that she needed medical attention. Shortly, she packed her belongings and left, without telling us when or where. Naturally, it worried us all half to death, to have her, sort of off in her upper story, going out in this cruel old world all by herself.

Then our sister-in-law, that had been preached to by M——, asked for the book *Enemies*, saying she wanted to read it; but instead she took it to the Catholic priest. Soon L——, wanting to read his book, asked where it was, and was told that the priest had it. That was the last we saw of the book. L—— then sent to Brooklyn for another copy of *Enemies*. He wanted to read it to find out why the priest had not returned the other copy of it. Soon he also began to act strange, and went out preaching from house to house. That was two crazy in the one family, but it left nine sane.

Then L—— began to preach to the rest of us, without much success at first, until T—— began to investigate. He wanted to find out what made M—— and L—— so peculiar. Shortly after his investigation he also began to preach; three cracked in the V—— family. It did not take long for them to lose their reputations in the village and in the surrounding towns. Shortly after that, father and mother began to preach at every opportunity. That aroused P——'s curiosity, and as soon as he investigated he became like the rest of them.

I was boarding away from home at the time, but visited the home folks over the week end. At length I got the book *Children*, read it, and it made me like the rest. Now in our family there are four pioneers, one [company] publisher, and three of good-will, and we sincerely hope to prove our integrity before the Lord.—Paul E. Vezina, New England.

The Pope and the Bible

THE Catholic press in Britain has been giving a considerable amount of prominence to the pope's recent encyclical on Biblical studies, entitled "Divino Afflante Spiritu". This latest official document from the "Holy Father" makes interesting, not to say amazing, reading for those not bound by the Hierarchy's shackles. The eyes of such are open to the shameful history of the Papacy with regard to the translation and study of the Holy Scriptures.

Prominent in that black record of opposition to the dissemination of God's Word stand out the cruel persecutions of John Wycliffe and William Tyndale for the "offence" (to the Papacy) of translating the Bible into English, and also the public burning (by the Roman Catholic bishop of London, at St. Paul's Cross) of Tyndale's translations.

And let no one think that these incidents belong to less enlightened days, and could not possibly occur today. For as recently as October, 1940, some 100,000 copies of the Bible, shipped from Britain for distribution in Catholic Spain, were seized and ground to pulp. How well the Papacy bears out in this respect her infamous boast that she is "semper eadem", always the same!

And yet in the face of these notorious facts the present pope, Pacelli, has the temerity to come forth with his latest encyclical as though the Papacy were the defenders of the Bible, and not its inveterate enemies. Just fancy this man, elected to his position as the so-called "Vicar of Christ" by the College of Cardinals, writing in this encyclical the following words: "Christ reveals himself to us in the Scriptures. Ignorance of the Scriptures, as St. Jerome wrote, is ignorance of Christ." In that event surely the Hierarchy stands self-condemned; for what professing Christian reveals greater ignorance of the Scriptures than the average Roman Catholic? Does not

every honest Catholic know this deplorable state of affairs to be the case?

Evidently it was because of the Papal system's unsavory history concerning the Bible that the editor of the *Catholic Times* displayed such self-consciousness when discussing the Papal encyclical in a recent issue. Notice how the editor shamefacedly admits the ignorance of the ordinary Roman Catholic concerning the Scriptures. He says:

Probably the majority of Catholic homes have a Bible, but it may be doubted whether the majority of Catholics read more of the Scriptures than the sundry epistles and gospels. This is not because Bible reading is forbidden: as already shown, it certainly is not. What is forbidden is the reading of unauthorized texts and translations. This condemnation goes back to the Council of Trent, and underlying it is the Protestant doctrine of private interpretation. Thus Pope Leo XII wrote in his encyclical letter of May 5, 1824, "You are aware, venerable brothers, that a certain Bible Society is impudently spreading throughout the world the Scriptures in the vernacular of all nations."

And then the Catholic editor openly repudiates the Holy Scriptures as the only source of truth and light, and seeks to justify Catholicism's unscriptural teachings concerning "purgatory", images, invocation of saints, prayers to Mary, indulgences, masses, confessions to priests, etc., by making the following revealing statements:

But the Bible is not regarded as the only storehouse of the Divine Word. Many things that our Lord taught the apostles are unrecorded in the Scriptures, but they were taught by the apostles, and passed into traditional teaching of the "Church".

The publication of this papal encyclical of September 30, 1943, also caused a well-informed correspondent, himself evidently a Catholic, to write a long letter to the *Catholic Herald* deploring the fact that the Douay Bible was prac-

tically unobtainable in Britain, and making an unfavorable comparison of the London, British and Foreign Bible Society's circulation of over 8,000,000 Bibles and portions of the Bible during the past year. This letter appeared under the title "Bible Publishing Scandal", and it caused quite a flutter. Roman Catholic book publishers and others wrote in seeking to justify the position, but in vain. One correspondent said:

I have been a Catholic for 16 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.

And what does it all amount to? The sum is this: In the face of all its window-dressing, and despite all its lip-service to the Scriptures, the Hierarchy makes the Bible subservient to the traditions of the Papacy. In this respect, does not the Hierarchy resemble the religious Pharisees, of whom Jesus said, 'Ye

make the Word of God of none effect through your traditions'?

Now is the time for the "Catholic population" to awake and "search the Scriptures". Each human creature has reasoning powers, and is responsible to his Maker therefor. This bogey of the "sin of private judgment" should be overthrown by every honest seeker for truth. "Come now, and let us reason together, saith the LORD."—Isaiah 1:18. —Frank R. Freer, England.

[Without money, without price, rain or shine, war or peace, the above correspondent has sent this magazine a generous package of newspaper clippings every two weeks for 25 years. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 6:38) All readers of this magazine are indebted to the many faithful ones who send in clippings containing interesting facts.—Ed.]

Totalitarian Cruelty and Falsehood

WITHIN totalitarian methods utmost cruelty and dramatic persistence in falsehood are exclusive adjuncts of Nazism and Fascism.

Never before had there been a government making so systematic and barefaced an attempt at justification of treachery. Nazi soldiers, from the school, nay from the very cradle, have been taught the arts of fraud and extermination. They have thus been made into blind machines that need only to be set in motion to begin their work of destruction.

The divisions that attacked Poland in 1939, and overran Holland, Belgium and France in 1940, were led by men who had, in 1933, publicly declared that no territorial rectifications were claimed. They were commanded by the same officers, who after guaranteeing Belgian neutrality, bombed that nation's fields and cities without prior ultimatum, or even notice. Those generals, while

engaged in friendly conversations on economic matters with Oslo and Copenhagen, were planning the invasion of Norway and Denmark. And even as they signed that unexpected pact of non-aggression with Russia they had already decided to make of that country the scene of the bloodiest battles in the recollection of humanity.

In the madness of their ethnic pride, the Nazis ascribe to the pure "Aryan", whose sole descendants they claim to be, the highest moral qualities: frankness, courage and uprightness. Their policies, however, are based on the very opposite attributes: on crime and treachery. In this, at least, they have shown that their natural allies are the Japanese. The latter did not hesitate, in 1941, to send peace envoys to Washington, to lull to sleep American watchfulness and prepare with impunity the Pearl Harbor atrocity.—Ezequiel Padilla, secretary of foreign affairs of Mexico.

The Chicken Neck Administrator

Okalona, Mississippi

Hon. Theo. G. Bilbo
Senate Office Building
Washington, D. C.

Dear Senator:

I know you are a very busy man keeping up with the different committees and keeping tab of the alphabetical names of so many governmental boards radiating from Washington.

You don't know how we fellows back home appreciate the keen interest the administration shows in our everyday affairs. About the only difference, as I see it, between the government and the Lord is, the administration hasn't begun counting the hairs of our head as yet. But I hope I'll live to see the day when time clocks are worn by everyone, and we'll have regular schedules to perform and have to punch the clock on the dot. I've been telling my wife for a long time the thing we needed was more government regulation in our private affairs.

I wouldn't think of burdening you with this letter, but we are in a quandary about a matter that needs senatorial attention; for it involves saving on the home front. You see, Senator, the problem that confronts us just now is, what to do with our left-over muffins. Some days our appetite is not so good as on other days, and as yet we have no board to regulate the family appetite. As a consequence, we have a few muffins left over, and in the course of a week the accumulation is sufficient to make a nice dish of chicken dressing for Sunday dinner.

Now by no means are we opposed to food rationing. We think it a good thing regardless of how plentiful the supply, for instance, sugar; and hope the administration will regulate every bit of food that goes into the kitchen, especially before hot weather sets in. It would mean a great saving in man power. For the less food to cook means fewer pots and

kettles and dishes to wash, and that means a break for the poor fellow who has the wood to cut and the water to pack up from the spring down under the hill.

Now, Senator, this dressing we've been having for our Sunday dinner, which we are likely to have no more, unless the government steps in and takes a hand, could hardly be labeled "chicken dressing". At least, it wouldn't pass government inspection. But it served our purpose and we ate it with contented hearts. However, recent regulation put into effect makes it look as though our left-over muffins will be a total loss. You see, a few years ago we fed these left-over muffins to the pigs; then an order comes from the government to kill off all the pigs, so we utilized the muffins in making dressing. My wife would go to the groceryman and buy half a dozen chicken necks which would give the dressing its flavor. As stated above, this dressing could hardly be called chicken dressing, but seeing an occasional chicken neck and using lots of imagination, it served a mighty good purpose. But the other day my wife goes to the grocery store and calls for half a dozen chicken necks, and the groceryman says, "Lordy, Madam, the government done froze those chicken necks to the chickens."

We believe many of your constituents will appreciate the fact that the administration doesn't want to see some people get all the white meat and choice pieces of the chicken, thereby forcing them to take a whole chicken or none at all. But we think Congress should pass a law that where a person is able to buy a whole chicken, the neck will be cut off and left with the butcher or grocery for the less prosperous. Such a measure could easily be put through as an extra tax on chickens.

You see, Senator, a bill of that nature put into law would call for a Chicken Neck Administrator, who in turn would

have to have a board in each county to check the size and length of each chicken neck and the strain from whence it came.

We would call on our congressman to attend to this matter, but this is his freshman year, and tradition requires him to remain as silent as Job's comforters for twelve months. You can readily see what additional delay would be involved to wait on him: the appointment by the speaker of the House of a Special Chicken Neck Committee, who in turn would have to hold investigations to determine the most logical points to locate the sub Chicken Neck Committees. The gravity of the situation will not admit of such delay.

Therefore, we urge you to put this matter before the Senate at once in order that speedy relief be granted.

Being an ordained Baptist minister, Senator, you probably can appreciate more than any of your fellow senators the prophetic statements made by two

of Jehovah's faithful prophets concerning this day of wrath in which we are living: "Jehovah bringeth the counsel of the nations to nought; he maketh the thoughts of the peoples [in high places] to be of no effect." Again, 'The wisdom of the wise men has perished'; and if I am able to read the signs aright, it can be said of you what the apostle Peter said to the wife of Ananias, 'Behold, the feet of them . . . are at the door to take thee out,' and bury your political corpse for ever.—W. D. Archer.

[The situation which Archer mourns in the foregoing is either a grave one or a gravy one, depending on where you sit at the table. It has been a cause of sadness to some that, after four or five have repudiated necks, in favor of wings and tailpieces and other delectable parts of a chicken corpse, there should have been left for the sorrowing not too few chicken necks, but, alack, too many.—Ed.]

Essay in a Wellington (Kans.) High School

GIVEN a choice of three subjects, "My Hobby," "My Greatest Ambition," or "My Code of Living", a 15-year-old girl received an "A - Very Commendable" from her teacher:

MY GREATEST AMBITION

My greatest ambition is to live and never die. Yes, and that is hard to understand. In the first place God created Adam and Eve perfect creatures and issued to them his divine mandate, "Multiply and fill the earth, [with a righteous race of people]". Adam and Eve both willfully sinned and the death sentence came upon them. They then brought forth children under the same condemnation. "As by one man sin came upon all, so by one, the Son, may all be saved". "God gave his only begotten Son, that whosoever will believe on him, may have life." The same sort of a creature had to redeem mankind that lost it. This Jesus did so all who would obey God might live.

And what has God told his people to do?

"And this gospel of the kingdom must be preached in all the world for a witness unto all nations." What must the world witness? The vindication of Almighty God's name, Jehovah. Jehovah means "a purpose for his people". Jehovah's purpose for his people is now what it was when he first created man. That is, for man to live perfect on a perfect earth. "God made the earth for man, and man for the earth". This fact must be vindicated because Satan has challenged God that he could not put on earth a man who would remain faithful. "Adam did not; so no other man would", he said. That is challenging Jehovah God's supremacy. So he says to Satan, "for this cause have I allowed thee to remain, in order to show thee my power". He has allowed Satan to go his limit and still all through the ages at least one has remained faithful to God.

I hope to be one of those and he has promised, "Be thou faithful even unto death and I will give thee the crown of life".

Nepos, the Chiliastic Bishop

NEPOS was an African Bible student who lived in Egypt about the middle of the third century. Being a student of God's Word, and not carried away by worldly philosophy as so many other professed believers were at the time, he had faith in the promise of the Kingdom that was to come. He, and many with him, took seriously the precious words of The Revelation that Satan would be bound for a thousand years and that Christ and His saints would reign for the blessing of all of mankind who were obedient to the good news. He was not carried away by the attempt to explain these things away, and the effort to show that the thousand years meant eternity in heaven; for, after all, he could read, and it is said definitely that the time would come when the thousand years would be finished. He understood that then the Son would deliver up the Kingdom to God the Father, that He, Jehovah, might be all in all.

Nepos may not have expressed his conclusions in just these terms, but he believed heart and soul in the millenium; and because he did so he was called a chiliast, which doesn't have a nice sound, and probably wasn't intended to have. The majority of the nominal Christians of that day and since never got far enough away from the heathen conception of the "immortal soul" to appreciate the truths for which Nepos and those with him firmly stood. The unscriptural doctrine that humans went either to heaven or hell at death did not, of course, fit in with the Scriptural doctrine of the resurrection of the dead. And so anybody who believed in the Scriptural hope of the resurrection and the millennium was just a chiliast.

Since he believed in studying the Word of God, Nepos wrote a book that would explain in detail what was set forth on this subject of the thousand

years. It was intended, not as an addition to the Bible, but as an aid to Bible study. Many read his book and felt that Nepos had presented an incontrovertible argument in favor of Christ's kingdom's being established over earth. Taking Revelation 20:5 quite literally, Nepos separated the resurrection of the just from that of the unjust by a thousand years. This fact demonstrates that this text, the genuineness of which is sometimes questioned, was a part of the Scriptures at that time and was not a later insertion. (For a consideration of the meaning of this text, and a good study on "The Thousand-Year Reign", see the book *"The Truth Shall Make You Free"*.)

Bishop Dionysius of Alexandria (Egypt) objected to the circulation of the book Nepos had written. He said that the people were neglecting the Bible for the study of this book, a complaint which is also made now against those who do more studying of the Bible than any other class or group under the sun. So, after the death of Nepos, the bishop, who was considered something of a successor to the apostle Peter, called a counsel of presbyters and teachers to "examine" what Nepos had written. The meeting condemned the chiliast doctrine, of course.

The condemnation of Nepos' book and teaching was not enough for Bishop Dionysius, however. He felt that he must write a book to refute them. He did this, it is said, very gently, but met with a measure of success. Yet, strange to say, the book written by Dionysius is today our only source of information about Nepos, for the book which Nepos himself had written ceased being circulated and was finally lost. Not all of Dionysius' book was preserved, but only fragments of it, by quotation in the writings of Eusebius.

The *Catholic Encyclopedia* makes passing mention of Nepos, and says:

Egypt seems to have harbored adherents of the millenarianism in still later times. . . . In the West, the millenarian expectations of a glorious kingdom of Christ and His just, found adherents for a long time. The poet Commodian as well as Lactantius proclaim the millennial realm and describe its splendor, partly drawing on the earlier chiliasts and . . . partly borrowing their colors from the "golden age" of the pagan poets; but the idea of the six thousand years for the duration of the [present evil] world is ever conspicuous.

Tagging the Eskimos

♦ Canadian officers, traveling upward of 12,000 miles, have tagged about 7,000 Eskimos, with plastic disks on the arm or around the neck. These disks, besides the identifying number, contain the information that the man tagged is a hunter, mechanic's helper, laborer or what not. Classifying the natives turned out to be a long and difficult job for the Canadian government, but the results are believed to be worth the trouble and expense.



(1) Physically blind publisher of *The Theocracy* in Cleveland, Ohio, with his seeing-eye dog. His daughter (2) witnesses a short distance from her father.

Presenting "This Gospel of the Kingdom"

Growth of the Canon of the Hebrew and Greek Scriptures (In Three Parts—Part Three)

WE COME now to the final part of the matter establishing the canonicity of the Greek-Christian writings. In the preceding two parts of this article we have seen how the development of the Bible took place down to the Christian Greek canon. The writings of the followers of Christ Jesus, namely, the apostles and their personal associates, would, no doubt, pass through a period of time before they would be accepted by the majority as being on a par with the Hebrew canon, that is, before they would be accepted as inspired books, completing the entire Bible and being equally inspired and worthy of acceptance as the Word of God with the ancient Hebrew canon. They would not be Holy Scriptures if they were not inspired by the spirit of God. The early church was attached to the Hebrew Scriptures, as Acts 17:11 shows, telling how they searched the Scriptures to prove whether the things that the apostle Paul told them were really supported by the Hebrew canon or not.

Luke and The Acts and the epistles of Paul, of Peter, of Jude, of James, and of John, as well as The Revelation, were all addressed to congregations or representatives. They were doubtless received by such congregations or individuals and these original letters or autographs would be preserved by them and copies thereof would be made and spread to others. The Gospels of Matthew, Mark and John were not directly addressed to individuals, but were set down to be preserved in behalf of the brethren in general for their consultation. Peter's second epistle is a general one; meaning that it was distributed among Christians at large. It testifies to the writings of Paul, and it classifies all his epistles with the other Scriptures. This indicates

that all the epistles of Paul had been produced by that time and were copied and in general circulation, and that the apostle Peter placed these on a par with the inspired Hebrew canon. He groups Paul's letters with the other Scriptures, that is, the Hebrew canon. He says: "... our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in *all his epistles*, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other scriptures*, unto their own destruction." (2 Peter 3:15, 16) The apostle Paul also attaches divine authority to his own letters, as one can read for oneself in Colossians 4:16, 2 Thessalonians 3:14, and Galatians 1:8, 9.

Papyrus Manuscripts

Now the question bobs up: Did the early church set a standard for us today in accepting these writings of the apostles and their associates personally? The second and third centuries of the Christian era were until recently blind-spot periods of time, that is, as to the existence of manuscript copies of the text of the Scripture. They were a blind spot all the way down to the nineteenth century, when Papyrus manuscripts of the Bible began to be brought to light and to be accumulated. You remember that the Manuscript "B", or Vatican Manuscript, and the Manuscript α , or Sinaitic Manuscript, went back only to the fourth century as the time of their production. Hence, you would have the third and second centuries as gaps to be filled in by some manuscripts showing that the Scriptures were in circulation during those centuries, and that they existed in a collected form, and also showing what books were accepted as inspired and as part of the canon of the

Holy Scriptures. Since the nineteenth century, we have Papyrus Bible manuscripts which do fill in this blind spot, manuscripts written in the vulgar Greek language of that day as is verified by thousands upon thousands of non-Scripture papyri which were not inspired.

For instance, there is the Papyrus fragment of the "Fourth Gospel", as John's Gospel is called, and this Papyrus is written in the first half of the second century. That means between the years A.D. 100 and A.D. 150. This Papyrus fragment shows, therefore, that even the last of the four Gospels, that is, the Gospel of John, was already in common and widespread circulation among the early Christians shortly after the death of the apostle John himself. This Papyrus fragment, now at the John Rylands Library, at Manchester, England, contains the words of John 18: 31-33, 37, 38.

Codex Manuscripts

Besides this, to fill in this blind gap, we have the Papyrus Manuscripts P⁴⁵, P⁴⁶ and P⁴⁷, which are commonly known as the "Chester Beatty Papyri Nos. 1-3", and belong to the first half of the third century, that is, between the years 200 and 250. No. 1 (P⁴⁵) contains parts of the four Gospels and of The Acts, being bound together in one book or codex, thus showing that the Christians at that early date were specializing in the Scriptures in book form of modern style. P⁴⁶, which is the Chester Beatty Papyrus No. 2, was written early in the third century. It contains eighty-six leaves out of the codex of Paul's epistles, and required about 104 pages in its perfect or complete state. The ten epistles of the apostle Paul which are contained therein are in the following order, which is significant: First, Romans, and then Hebrews. The book of Hebrews is a nameless book, and its authorship is therefore disputed and generally denied to Paul. The very fact that it is included here among the epistles of Paul in this Papyrus Codex No. 46 shows that it

was one of the epistles of Paul and was accepted in the third century by the Christians of that period as an inspired epistle of that apostle. After Hebrews come 1 Corinthians and 2 Corinthians, and then Ephesians. This shows, too, that the letter to the Ephesians was not written by some Christian after Paul's day as the modernist religionists claim. They say that its writer tried to sum up all the epistles of the apostle Paul and he made a commentary thereon in an exalted state of feeling in this epistle to the Ephesians. But P⁴⁶ shows that the letter to the Ephesians was written by the apostle Paul himself, it being included in this codex of his ten epistles. Then come Galatians, Philippians, Colossians, and 1st and 2nd Thessalonians.

Furthermore, Papyrus P⁴⁷, or Chester Beatty Papyrus No. 3, is apparently of the second half of the third century, from the year 250 down to the year 300. It contains ten leaves out of thirty-two leaves which would be required for the complete book of The Revelation, these extant leaves being on the text of The Revelation from chapter 9, verse 10, to chapter 17, verse 2. Consequently, this Papyrus supplements the Sinaitic Manuscript and the Alexandrian Manuscript, which contain the book of The Revelation. Also, the writer of the book of The Revelation, or The Apocalypse, is the apostle John himself, and not another John, a Christian of a later date, as modern critics contend. They say that the vigorous style of the writer of the book of The Revelation, with his imagery and his spirit of vengeance and of merciless execution of the enemies of God, does not comport with the loving, gentle spirit of the writer of the Gospel of John and of the general letters of the apostle John. But we must remember that the apostle John was called by Jesus one of the "Boanerges", that is, one of "The sons of thunder", and he must have been a vigorous sort of disciple, who would call down fire from heaven upon the heads of the enemies of

God if that should be the will of God. (Mark 3:17; Luke 9:54) So everything in The Revelation can be harmonized with the spirit of the apostle John, who wrote in such loving terms in his Gospel.

Apocryphal Writings

We come now to this apparent difficulty, namely, that the ancient Manuscripts Alexandrine, Vatican and Sinaitic contain some Apocryphal books of the so-called "New Testament". For instance, the Vatican Manuscript, the end of which is destroyed from Hebrews 9:14 onward, may have included the Shepherd of Hermas. The fourth-century Vatican Manuscript contains the Apocryphal books inserted among the canonical books without distinction from them, namely, Wisdom, Ecclesiasticus, Esther, Judith, and Tobit. The fifth-century Alexandrine Manuscript includes the epistles of Clement and also the Songs of Solomon. The fourth-century Sinaitic

Manuscript includes the epistle of Barnabas and the Shepherd of Hermas, which are Apocryphal books. Therefore, we might ask, "How can we tell that our present-day canon of the Greek-Christian Scriptures is complete without these Apocryphal books?"

The Christians who would have these original autographed epistles of the apostles would be interested in their fellow Christians, believing that what was good food spiritually for them from the table of the Lord was fit for consumption by their brethren. They would see to it that their brethren would get this spiritual food.

Now take a Bible map and consider the limited area over which the Word of God was extended at that early date. For instance, the epistle to the Philipians and the epistles to the Thessalonians. Paul's epistles to them would begin to be circulated in that limited area of Greece and then would be copied

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and thereby spread over a wider area. Then we have Paul's epistle to the Galatians, the epistle to the Ephesians, and the epistles to Timothy, all these located in Asia Minor. We have also the Gospel of John and the letters of John written in that same region; and he was on the Isle of Patmos, just a little distance from Ephesus, when he wrote The Revelation. He was located at Ephesus a little while also. We have also the epistle of Paul to the Colossians and the epistle to Philemon, both being sent to Colosse, as Philemon was located at Colosse. Doubtless these letters were sent at the same time. (Philemon 10-12; Colossians 4:9) Then there are the Gospel of Luke and the Acts of the Apostles, which were written to one Theophilus. Matthew and Mark and Jude were addressed to the Christian church in general. Peter was located in Asia Minor and his letters were addressed to the congregations in Cappadocia, Pontus, Galatia and Bithynia in that area. Titus was located down in the island of Crete and a letter was sent there. The epistles of James and Hebrews were general in their form of address. Paul's letter to the Romans was, of course, sent to Rome, Italy. Hence, it is seen that the Word of God first circulated in this circumscribed Mediterranean area and would easily be passed around to all the Christians. Paul himself said to the Christians at Colosse that after they had read the epistle they should see to it that the church of the Laodiceans have it read to them. Likewise, the letter to the Laodiceans should be read to the church at Colosse. This indicated that the Scriptures began to be copied and began to be circulated at large.

That they were so circulated and received among the Christian churches we have ancient evidence; for instance, Irenaeus, who belongs to the second century. Irenaeus testified to the existence of the four Gospels, and says that the Gospel of Matthew was written first and Mark second and Luke third and

John last. John's Gospel, of course, supplements the three preceding and supplies information concerning the discourses in intimate life of Jesus that the others do not.

Accepted as Inspired Writings

You will recall what Peter said to all Christians of like precious faith concerning Paul's writings, thereby putting Paul's writings in the inspired catalogue and indicating that the letters were collected in his day and generally circulated.

The Papyrus fragment of the "Fourth Gospel" of John belonging to the early second century shows that that Gospel was circulating then, besides which there is an epistle to Diognetus which was written in the second century after Christ by an anonymous writer. In Chapter XI this writer claims to have been a disciple of the apostles. It is the earliest one of the uninspired Christian writings, and it speaks of the "Law", and the "Prophets", and the "GOSPELS", and of the "APOSTLES", meaning their epistles.

Then there is Theophilus of Antioch, also belonging to the second century, dying about A.D. 183. You will recall he was the writer of the letter *Ad Autolyceus*, which was a defense of Christianity. He spoke frequently of the Greek-Christian writings under the designation the "Holy Writings" or the "Divine Word". These expressions show that the Greek-Christian writings were rated as inspired, as holy, and in one place, in chapter 3, of his letter to Autolyceus he mentions the Law and the Prophets and the Gospels as being alike inspired of God. (*Ad Autol.* iii, 11)

Irenaeus (born 120-140, died 202), of Lyon, France, had millenarian views, which means that he believed in the millennium, or millennial reign of Christ. His catalogue agrees with our canon of today except that it includes the spurious passages of Daniel as found in the Septuagint; also the books of Baruch quoted under the name of Jeremiah; also the

"New Testament" book of "Shepherd of Hermas". He repeatedly calls the Greek-Christian writings the "Holy Scriptures" and the "Oracles of God" (treatise *Adversus Haereses*, ii, 27; i, 8; etc.), and in one place he puts the Gospels and apostolical writings on equality with the Law and the Prophets. (*Adv. Haer.*, i, 3, § 6)

Clement of Alexandria

We come now to Clement, of Alexandria, born 160, died 215-220. He was an early Christian writer whose writings are extant today in the greatest abundance of any of the early Christian writers of that time. He frequently refers to the books of the Greek Scriptures and designates and differentiates between them as "the Gospels and Apostolic Discourses".

There is also Tertullian, born A.D. 160 in Carthage, Africa; died 220-240. He was an extensive Latin writer, and many of his writings are extant today. He was the one who introduced the word "trinity" into the Latin religious writings. Nevertheless, Tertullian intimates that the "New Testament", or Greek-Christian canon, existed in a complete form in his day, which means in the second century, and he describes it as the "Evangelicum Instrumentum". (Treatise *Adversus Marcionem*, iv, 2) He also refers to the whole Bible as the "totum instrumentum utriusque Testamenti", that is, "the whole instrument of both Testaments," and he distinguishes between the "Scriptura Vetus", meaning "Old Scriptures", and the "Novum Testamentum", meaning the "New Testament". (*Adversus Praxeam*, c. 20, 13)

All of this outside evidence shows that before the middle of the third century, that is, before A.D. 250, just about 200 years after Jesus' death, the Greek-Christian writings were existent and were known in a collected form and were regarded as the inspired Word of God.

Finally, there is Origen (Origenes) of Alexandria, Egypt, who belongs to the

second and third centuries, dying about A.D. 253-254. He was the composer of the famous *Hexapla*. He endeavored to set forth the correct Greek text of the Hebrew canon, because of the diversity of Greek translations thereof in his time. In his *Hexapla* he included the Hebrew text and a Greek transliteration of that Greek text, and also the Greek translation of the Hebrew canon by Aquila, and another translation thereof by Symmachus, and the Greek Septuagint translation, and then the Greek translation of the Hebrew by Theodotion. That is the *Hexapla*, meaning "sixfold", or presented in six texts. Origen endeavored to get at the accurate Greek text of the Septuagint; and he recorded what books were accepted as canonical by the traditions of the churches and early Christian writers. He enumerates the same books as are included in our present-day canon. He mentions, however, that some of such books of the canonical Greek-Christian writings were doubted by some but that the whole of them were received by the majority of Christians and Christian authorities and organizations.

"Canons of Eusebius"

Eusebius, of Caesarea (born 270; died 340), belonged to the third and fourth centuries. He is called "the father of church history" because he wrote what is called in Greek '*Istoria Ekklesiastike*', or "Ecclesiastical History". Among his writings also are the "Canons of Eusebius", and one will find these canons listed in *Nestle's Greek New Testament*. In Eusebius' catalogue of what books were inspired he lists the same books as are in our present-day canon. He, as well as Origen of the second and third centuries, mentions that the following books were doubted by some but were received by the majority of Christians and Christian organizations, namely: The epistle of James, Jude, Second Peter, Second and Third John, and The Revelation. It was only the minority that doubted the inspired nature of these books.

Besides the personal catalogues of these men, note this: there are at least ten ancient catalogues of the inspired books of the Greek-Christian writings which catalogues are still extant. Of these catalogues, six agree exactly with our canon today; three of them omit only The Revelation; and one omits Hebrews as well as The Revelation. This means that these catalogues, and they are all prior to the Council of Carthage of the year 397, do not include the Apocryphal books of the epistle of Barnabas, the Shepherd of Hermas, the epistle of Clement (Romanus) to the Corinthians, and the Apocalypse of Peter. Writers down to and including Jerome, who produced the Latin Vulgate (A.D. 383-404), spoke of the epistle of Clement as being read in many churches, but they do not speak of it as being an inspired book. The Council of Carthage in its decree set forth the same Greek-Christian Scriptures as belonging to the canon as we have it today. The only difference on the part of that council was in respect to the Hebrew canon, to which they affixed a number of Apocryphal books. Even Athanasius, the contender for the "trinity" doctrine at the Council of Nice of A.D. 325, also accepted the canon of the Greek-Christian writings as we have it today; and, of course, the Bible translator of Jerome's catalogue included the same books as canonical as are accepted today.

The Highest Authority

What, then, is the sum of this? Are we dependent upon the catalogues of these early Christian writers, who were not inspired, and the catalogues of those ancient councils? Do the Vatican MS. No. 1209, the Sinaitic MS., the Alexandrine MS., and the Bezae MSS., of the fourth, fifth and sixth centuries, determine the Bible canon for us? Our acceptance of the canon of the Holy Scriptures as we have them today rests upon a higher authority than that of men. As

stated in the beginning, the thing that binds the whole Bible together is the holy spirit of God, that active force of God which began the recording of the canon of the Word of God for us and which concluded the canon in the days of the apostles and their associates.

Therefore, the decree of the Council of Carthage of 397 carries no weight, even though the Roman Catholic religious sect does claim that, because of the conciliar authority of that council, the Catholic religious organization made the Bible and the Roman Catholic sect is the only organization through its hierarchy that can interpret the Bible. It is the spirit of God that determines the canon; and the fact that there is a *canon* means that it is complete, that it is a perfect and complete measuring rod and does not lack anything. It is inspired, being written by approved servants of God, being written by prophets before Christ and by the apostles, and immediate followers of Him, and their close associates. Its internal evidence indicates that it is inspired, because it is all against demonism or religion and it supports the writers' claims for the various books of the Bible. It is harmonious from one end to the other end. It is indestructible by its enemies, even its worst enemies, over thousands of years of time. The Word of God abides forever, and consequently it has been preserved until now.—Psalm 100: 5; 1 Peter 1: 23, 25.

The canonicity of the catalogue of the Scriptures as found in the King James Version is further borne out by the fact that it is being fulfilled by prophecy having come true and by physical facts which are being uncovered by research investigators of today; and it is being harmoniously interpreted through God's spirit at the present time. And furthermore, what most positively stamps it as authoritative and canonical is the fact that the Bible as a whole vindicates Jehovah's name and purpose and puts God's kingdom first.

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"THE KINGDOM OF GOD IS NIGH"

CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Kentucky Mountaineers and the Four Freedoms

Religious intolerance driven from nation's most colorful locality

"The Son of David"

Why the promised Messiah must be David's descendant

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Theognostus of Alexandria

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In Brief

The Animals' Caretaker and Friend

IN *The Reader's Digest* Alan Devoe narrates a couple of instances in which wild beasts showed their dependence on man and their confidence in him. One was an instance of where a game warden found a skunk caught in a trap in his den. The warden slowly pulled the captive out of the hole, meanwhile talking to him in kindly tones. Then he carried him twenty feet to a clearing, and placed his knee on the spring to work the little fellow's leg free. It was a fearful ordeal for the skunk, but he emitted no stench. When released he sat down and for several minutes massaged his paw to restore circulation. Several times he tested it to see if it would bear his weight. Finally he found he could walk on it, looked solemnly at his deliverer for a moment, and then walked off into the brush.

The second instance was that of a forest fire. A buck came upon two fire wardens, headed directly towards them, and then snorted and stamped the blackened ground. At length the wardens discerned that he wanted them to follow him. They did so and found that his fawns had been burned to death, but that his faithful doe, held to her post by mother love, had stayed by her young until her coat had been seared, her legs terribly burned and her eyes had been blinded. The buck had come to his divinely ordained source of help, man. As soon as she was dispatched he went on his lonely way.

A third story, not in the *Digest*, is that of a seal, stripped of his fur, that came to his tormentors, who had abused their position as the animals' caretaker, and by his pathetic conduct so aroused their pity that they killed him. Wounded deer, when they were dying, have looked upon their killers with such reproach as to make old hunters for ever give up the chase.

CONSOLATION

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

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Kentucky Mountaineers and the Four Freedoms

Religious Intolerance Driven from Nation's Most Colorful Locality

"**Y**OU folks have done a much bigger thing for the one hundred thirty million people in the United States than you did yourselves as individuals," wrote a well-known attorney of Somerset, Kentucky, recently to one of Jehovah's witnesses in the "Blue Grass State". "The fight you folks waged forced the Supreme Court of the United States to take back water in some cases, and to make new announcements in other cases. You folks have done much for the cause of human freedom, liberty, and right to worship God according to one's own conscience, and the right of peaceful assemblage. The people generally owe your organization much, because you have done much for them. Your fight won for them the above-mentioned rights. Your fight helped a whole lot of people who did not deserve it."

In the mountain section of southeastern Kentucky, a place traditionally famous for its bloody feuds, a "fight" is not unusual, but the "fight" that this honest lawyer was referring to was one of the most unusual battles in the history of the Kentucky mountains, and in time to come will be recognized as one of the most important. This was a fight of the people of Kentucky against a subtle and

Jehovah's witnesses in the rugged mountain section of Kentucky have fought fiercely to maintain their freedom and to break the shackles of dictatorial intolerance which certain officials in Harlan county and vicinity sought to saddle upon them. This is the absorbing story of their victorious four-year struggle, painted on the vivid background of the nation's most colorful locality.

crafty attempt by the enemies of liberty to destroy the cherished rights of freedom of expression and freedom to worship Almighty God. No two things are dearer to the heart of a Kentuckian than these two freedoms, and it is little wonder that they fought with such determination, using all possible legal means to protect these rights.

The battle began in 1940 when a group of small-scale politicians in Harlan decided to "run Jehovah's witnesses out of the county" by means fair or foul. They soon exhausted the fair means and resorted to the foul. What took place thereafter could happen only in the mountains of Kentucky. The staunch and unflinching devotion to the principles of right and righteousness maintained by these citizens of the mountain country throughout the controversy is indeed an eloquent tribute in itself. It is only necessary to orient the account by a general description of its colorful and fascinating setting.

Harlan, Kentucky, a Scenic Paradise

Nestling in the heart of the Cumberland mountains, Harlan county embraces within its borders the highest peaks in Kentucky. Crystal-clear mountain streams vein the rugged surface of the

timber-covered mountainsides studded with shimmering white waterfalls and towering rock formations. The mountains slope down into verdant valleys unbelievably enriched by centuries of silt. Here the scenic beauty of America finds some of its proudest perfection. The town of Harlan is no less picturesque and interesting than its splendid setting. The town, located in the valley between the Big and the Little Black Mountain, at the confluence of the three forks of the Upper Cumberland river, was a backwoods village for more than 100 years after its settlement in 1819 by a small company of Virginians under the leadership of Samuel Hoard (Howard). It was almost isolated from the rest of the world until, in 1910, the Louisville and Nashville Railroad was induced to build a spur track to the town to exploit its rich coal and lumber resources.

The Mountaineer, an American Tradition

The hearty mountaineer people of this section of the country have been the subject of many a journalist, and the butt of countless jokes, almost all of which grossly misrepresent the facts and portray an exaggerated picture of the rural Kentuckian. Though they may not be as learned in the so-called culture of "modern civilization" as those in the urban areas, they are mentally keen and uncommonly alert. The debauchery and filth of large cities is wholly foreign to the pure atmosphere and vigorous life in these virgin mountainsides. Most of the people are honest, frank and trusting, which characteristics, strangely enough, have been misconstrued by the unfamiliar city dweller as an indication of ignorance and crudeness. But, contrary to this mistaken notion, the good people of the Kentucky mountains are, as a whole, one of the most solid blocks of wholesome Americans in all the Union. Their concept of honest, fair dealing and respect for Almighty God is far above that of more "civilized"

people of the country. Toward strangers and friends alike, their humble and generous spirit is unequalled.

In 1875 the population of Harlan was 10 families. There was a rough existence, but nonetheless a happy one. Elmon Middleton, in his book *Harlan County*, gives a vivid description of the environment that gave birth to the present generation:

Surrounded with mountains which formed almost an impenetrable barrier, with inadequate roads that were little more than animal paths, impassable most of the year, the inhabitants were deprived of the newer methods of living that were rapidly developing in the more accessible regions of the country. Hedged in as they were, they retained until the early twentieth century the old methods and customs brought into their country by the early settlers of the eighteenth century, while, in the meantime, the rapid development of the high standards of living was spreading all about them, even far to the west of their secluded habitation. Organized law was slow to rise into ascendancy in this sparsely settled region. Each man's honor, together with his skilled use of his rifle and backed up by the other members of his family, remained for a long time the highest law he recognized, while the county government was slowly gaining in power over the clannish settlers.

As Irvin S. Cobb Saw Kentucky

Kentuckians are tremendously proud of their state, and always unhesitatingly show a spirit of aggressiveness when it is criticized. As the late Irvin S. Cobb observed:

Hint that so far as the eye can observe, Kentucky seems to lag behind neighboring states in the matter of a definite good road program. Again his reply is ready: why, when once he has halted anywhere at all in Kentucky, should a man crave facilities for traveling further? Isn't the spot where he has stopped a sufficient earthly paradise for a normal man's desire?

Mr. Cobb gives a colorful description of this mountain section of Kentucky:

The eastern end of the state is the mountainous or perpendicular end. Here, from the beginning of things until comparatively recently, resided the congenital feudist and the incurable moonshinist. The latter still exercises his hereditary calling in a cave or creek up a cove, with a measure of corn to feed his still, and a mossy place under a tree for the customer to lie down on afterward; but the gentle bushwhacker has almost entirely quit whacking. Either he is taking a postgraduate course in chair bottoms at the Frankfort penitentiary or he has been fatally "forty-foured" and now sleeps in the family burying ground on the slant of the Cumberland hills, with his booted toes sticking up at the lower end of the mound to save the cost of a footstone.

But however accustomed he may be to the use of his rifle on his neighbor, the Harlan mountaineer is very tenderhearted and kind. The story is told of a stranger that, one cold day, went into the grocery store at Harlan and pushed his way to the stove in the middle of the room. A dog happened to be sleeping on the floor where he wanted to stand and he kicked the animal to one side. Immediately, a tall, lanky mountaineer leaning on the counter straightened up and, glowering at the stranger, declared menacingly, "Hyar, stranger, if you kick that dog agin, in twelve months from now you'll be dead exactly one year!"

Mountain Hospitality

Unlimited hospitality is the creed of the mountains. The best that the roughest cabin perched precariously on a hillside can offer is none too good for a traveler who may need overnight shelter or a meal. In spite of the fact that much superstition and religion have blighted the otherwise peaceful life of the mountaineers, they are still a reverent and God-fearing people willing and anxious to learn of the teachings of Christ.

Jehovah's witnesses, carrying the message of Christ's kingdom into the isolated rural areas, seldom find a house

where they are not welcome. Whether the people are moonshining, feuding or working, they are nearly always glad to lay aside what they are doing and listen to Jehovah's witnesses tell of a better condition on this earth. Almost invariably the minister is treated with the greatest respect and concern by all members of the family.

One of Jehovah's witnesses who spent many months calling on the people in this mountain territory relates an interesting experience he had while calling from house to house in a valley near Harlan where a feud was in progress. Most of the residents of the valley were "neutral" in the feud, and even though the sharp ring of rifle fire between the feudists could occasionally be heard above the sound of the Bible lecture being played by the minister on his portable phonograph, the "neutrals" would never seem to notice and would make no comment at all as to the merits of the controversy that was raging near by. To have done so would have meant a violation of their neutrality, perhaps a fatal violation.

Several days later, when the shooting had subsided somewhat, the minister called at the cabin of the leader of one faction of the feudists. He was cordially invited to step in. Rifles and guns of various descriptions, carefully "primed" and loaded, were still about the room. Of course, the mountaineer had already "heered tell" that one of Jehovah's witnesses was in the valley, and his delight at having the minister as his guest was unconcealed. The mountaineer immediately dispatched his wife to "fetch a couple chickens", and one of the older children to "tidy up the younguns". It was suppertime, and no excuses could prevail upon him to let the minister depart without his supper. The meal was served according to the strict rules of mountain formality, which forbade the wife or the children to eat at the same table, while the minister was discussing the purpose of his visit with the man

of the house. After the meal, the mountaineer and his wife ushered the minister into the front room of the cabin, where an eager discussion of the Bible proceeded with obvious pleasure. The children were brought in and were allowed to listen to the discussion, but only upon a strict condition of silence. For the time being, the feud was completely forgotten.

A People Extraordinary

It is interesting to note that Harlan county is one of the few counties in the United States where prohibition against liquor is rigidly enforced, despite the fact that Kentucky is famous for its whisky and Harlan is located in the heart of the "moonshining district". The reason for this is born of long and bitter experience. In times past, whisky has been the cause of much of the feuding and bloodshed among the people. Furthermore, the mountaineers were never very careful to obey the federal statutes regarding the distillation of whisky, and there were endless prosecutions. In his own peculiar and frank way, he would argue, "The land's mine; the crop's mine. Why can't I make whisky the same as bread?" To avoid all this difficulty, local prohibition laws were enacted and enforced, but these laws haven't completely discouraged the mountaineer's love of whisky.

Harlan politics is just as distinctive as their prohibition laws. In the democratic south, they have traditionally voted republican. When the Civil War divided the north and south, the people in Harlan county found themselves likewise split. They were divided into three groups: the Confederate sympathizers, the "armed neutrals", and the Unionists. Although no major battle took place in Harlan county, skirmishing parties from the opposing armies of the Confederates and Unionists soon discovered that in certain valleys in Harlan county they were regarded as friends, and on the other side of the ridge, as foes. In unfriendly territory the soldiers invariably

were harassed by uncommonly accurate rifle fire from ancient-type weapons in the hands of hidden mountaineers.

Corruption Usually Short-lived

The trusting mountaineer is altogether too prone for his own good to accept the demands of his leaders rather than to reason out the matter for himself. He is saved only by his own astute sense of perception, which usually stops corruption before it gets too far.

This spirit of meekness has caused the mountaineer much difficulty and sorrow in times past. Many times their leaders have wrongfully inflamed them to mob spirit to commit acts as vigilantes against certain individuals in the community, only to have it later develop that the leaders were only grinding their own axe, and that the victim was innocent of wrongdoing.

As will be seen, certain politicians in Harlan, inspired by religious intolerance, sought to capitalize on this very characteristic of the people in an effort to stamp out the work of Jehovah's witnesses in that town. But the politicians forgot to take into account the fact that the people of Harlan are God-fearing people of good-will, and religious persecution has never had and never will have any toleration in their county. The shrewd, earnest and successful fight of the people against this effort to limit their freedom to worship God is now a part of the history of Kentucky.

Jehovah's witnesses in Harlan

In 1940 the Harlan company of Jehovah's witnesses was composed of a congregation having a regular attendance of between 20 and 25 persons. Most of these persons had lived in that section of the country all their lives, and, as is the case with towns the size of Harlan, the smallest details of their affairs were generally known in the community. Furthermore, there was nothing secret about the meetings of the congregation. Everyone knew that Jehovah's witnesses

met twice each week in a room furnished to them by the county officials in the local courthouse, for the purpose of holding regular studies of the Bible with the aid of WATCHTOWER literature. For months these meetings were widely advertised throughout the county, and it is safe to say that there was no other gathering in Harlan that was better known among the people.

The fact of the matter is that the meeting was becoming too well known, and liked, to suit the fancies of Harlan's mayor, Dr. L. O. Smith, and his chief henchman in office, Daniel Boone Smith, the "Commonwealth's attorney". As both these men later admitted, they considered themselves the "higher powers" in that locality, and as such the exclusive repositories of Harlan county "law". Anyone who might be so indiscreet as to doubt the limitless authority of this sovereign office usually found himself the turnkey's guest in the city jail, on one charge or another. These officials had always been rather skeptical of the well-organized and progressive activities of Jehovah's witnesses, but it was not until they discovered that Jehovah's witnesses were telling the people of God's purpose to establish a righteous government for the benefit of men of good-will on earth under the kingship of Christ Jesus that the matter became a definite issue. To them, this was not only rank apostasy, but was open insurrection, and they proceeded to deal with it accordingly.

Just about that time the local newspaper came out with the headlines concerning the capitulation of the government of France to the Nazis of Germany, and this afforded the opportunity that the officials needed to inflame public opinion so as to smoke-screen their real purpose. Why not make Jehovah's witnesses the public scapegoat for this adversity of the war? Why not charge them with *treason*? "His Honor" turned pale at the sheer genius of his own idea, and then, in a frenzy of excitement,

forthwith launched his campaign to whip up the public passion against Jehovah's witnesses.

Harlan Gestapo Sweeps Down

Accompanied by a small task force of deputies, the mayor descended on the home of Mr. Louis Beeler, a long-time resident of Harlan and one of Jehovah's witnesses. Finding Beeler not at home, he ordered the deputies to loot the house for anything that looked as if it might pertain to Jehovah's witnesses. Then, wild-eyed, he bounded off to search for Beeler, screaming hoarsely to everyone he met along the way that he was tracking down a gang of "dangerous German spies". He soon found Beeler walking amiably along the street, and immediately placed him under arrest. Bellowing so that everyone within a two-block radius would be sure to hear, he demanded that Beeler tell who was the "leader of Jehovah's witnesses". Unhesitatingly, Beeler said that Christ Jesus was the only leader of Jehovah's witnesses. At this the mayor increased the intensity of his obscenity and deprecations and dragged the bewildered Beeler back to his house, where the deputies were standing triumphantly over a stack of books, papers and phonograph records they had illegally and wrongfully taken from the house.

As a dramatic flourish for the benefit of the surprised crowd that had gathered, the deputies then cautiously searched Beeler's person as if they expected to find a machine gun or a grenade cached away in a hidden pocket. Their search produced nothing more dangerous than a lead pencil. At this the mayor gasped, as if that was indeed a very suspicious circumstance, and then angrily started to hustle his prisoner away. But an actor never leaves the stage, if he can help it, without a final grandstand play; so the mayor, just as if he were answering a curtain call, suddenly stopped and announced that he was an "ex-service man" and that

he was going to force Beeler to salute the flag. Beeler started to explain his regard and proper respect for the flag and the things it symbolized, but he was cut short by several vicious blows to the face that staggered him.

Dazed, Beeler was dragged on to the city hall and shoved into the mayor's office, where he was violently grilled and abused further. Quoting from Jesus' words at Matthew 18:6, Beeler finally warned the mayor, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The mayor leaped back, snarling that no one could threaten his life and get by with it. Pulling out a blackjack he advanced on Beeler, fuming, "Don't give me any more of that d— stuff! I'll blackjack your ears down!" Now in a demoniacal rage, the mayor finally ordered him to be thrown into a cell, and, evidently recalling the drama of Pilate's commands concerning Jesus' grave, additionally directed the chief of police to put a chain and padlock around the cell door and post a guard over it 24 hours a day to make certain that he did not communicate with anyone.

Official Conspiracy in Action

Shortly Mr. Lindell Carr, one of the local congregation of Jehovah's witnesses, appeared at the mayor's office to see what could be done to secure Beeler's release. Instead of giving him any encouragement in this connection, the mayor challenged him to try to secure the prisoner's release, and boasted that he intended to completely stop the work of Jehovah's witnesses in Harlan county. Later that evening the police raided Carr's home, arrested him for "sedition", and threw him into the same cell with Beeler.

On Monday, the following day, the friends of the two prisoners vainly searched for legal counsel, but found

that all the lawyers in the vicinity had been intimidated to the extent that not one was willing to handle the case. At the "examining trial" the mayor stationed himself at the door of the courthouse to trap any of Jehovah's witnesses that might come to court to assist Beeler and Carr. Elihu Hurst, a resident of Harlan for sixteen years, and the "company servant" or minister in charge of the Harlan company of Jehovah's witnesses, was the first to walk in. The mayor immediately pounced on him and jubilantly crowed, "Consider yourself under arrest, Elihu!" The hearing was postponed until the next day and Hurst was thrown into jail with the other two prisoners.

The highlight of the hearing in the court the next day was a speech by Mayor Smith in which he "revealed" that the literature Jehovah's witnesses were distributing was "Communistic" and that they were a "fifth column" in the county. Evidence? He grimaced wryly and picked a carefully wrapped package out of his case. "This," he confided, "was found in Elihu Hurst's house last night, and is not only evidence, but is proof positive!" With that, he gingerly unwrapped the package and held up before the startled gaze of the judge five ordinary road maps of the filling station variety. He pointed out with a nervous finger that these maps had been marked into blocked "territory sections" which included not only the residential and business area of Harlan proper, but also all the roads, highways and coal mines in the vicinity. Elihu Hurst explained that he had divided the maps into territory sections to enable the local company of Jehovah's witnesses to conduct their house-to-house witnessing activities in a systematic manner. The mayor immediately branded this as a subterfuge, and in a voice that shook with all the desperation of a man watching a fuse burn close to a charge of dynamite under his feet, he declared that this was a plot of a foreign enemy agent to blow

up all the bridges, roads and mines in Harlan.

"I aim," he blustered, "to run down all of them and prosecute them to the full extent of the law!" The mayor's conception of "the law" was well illustrated by his next statement addressed to Jehovah's witnesses, "We are going to cause you to salute the flag if we have to get a mob to do it with!"

That afternoon three more of Jehovah's witnesses were arrested and thrown into the miserably hot and unsanitary jail on charges of sedition.

Mayor Spreads "Fifth Column" Jitters

Matters were now reaching a fever pitch in the town, and the mayor, determined to excite the people even more, rushed to his office and dictated a desperate appeal to the governor of Kentucky. In grossly exaggerated terms he informed the governor that he had uncovered a gigantic plot engineered by Jehovah's witnesses to blow up the bridges and roads in the county, and had actually confiscated the maps they had prepared for this purpose. He added that he feared a great disaster and implored the governor to send in armed troops to guard the roads, bridges and mines from these dangerous "spies". Fortunately, the governor knew the good citizens of Harlan county well enough to realize that they would not dynamite their own property, and he refused to take action, but probably put the letter in his "crank correspondence" file.

Undaunted, the mayor next called in a local newspaper reporter and gave him a "press release". He announced that he was organizing a vigilante group of all young men in the county to combat "fifth column activities" in Harlan county, and he urged all legionnaires and other "patriotic citizens" to join his mob. Still not satisfied, he telephoned police officers in surrounding communities in his capacity as a reserve officer of the army, and warned them to be on

the lookout for these "fifth columnists" that had "drifted in from New York". In response to further demands, the State Highway Patrol had to send a special investigator to see the mayor, who was now urging them to assign a patrol car to cruise the highway leading into Harlan and keep a close watch on the bridges and railroads, particularly during the time of the sedition trial of Elmer Hopkins. With all this clamor, it is small wonder that some of the people in the neighborhood began to cast jittery glances out their windows at night before retiring.

Harlan's "Higher Powers"

Stoop to Conquer

During this time all of Jehovah's witnesses except one were still in jail, unable to post appearance bonds set at \$5000.00 each. All efforts to secure legal assistance failed, and their plight looked hopeless. Finally the prisoners were brought before the county court for another "hearing". But despite this cheering designation of the proceedings, the defendants soon realized that they were not the ones who were going to be heard at all. Instead, the prosecuting attorney, Daniel Boone Smith, commandeered the occasion. Drawing himself up like a pouter pigeon, he began his revilement of Jehovah's witnesses, their beliefs and their God in the same old nauseous pattern that hundreds of boneheaded bigots before him have used. Sneering at the Bible, he asserted that he could prove almost anything from the Scriptures. "I can take the Bible," he scoffed, "and prove that Jesus Christ was a horse thief!"

As he drew near the climax of his railings, he suddenly snatched up the Bible and read the passage at Romans 13:1 to the court, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Then, interpreting the Bible in the same manner as he would have to in order to

prove that Christ Jesus was a horse thief, he declared that the "Harlan County Law" was the higher powers that Jehovah's witnesses and everyone else had to obey. The judge was convinced, and he forthwith set the bond of all the defendants at \$10,000.00, an obviously impossible sum. The prisoners were hauled back to the jail.

Eighty-four Days in a Slop-encrusted Jail

Several days later a relative of one of the men appeared and offered to pledge his property for the bond. Although it was worth more than \$90,000.00, it was large enough to secure the release of only one prisoner, Elmer Hopkins, and the rest were held in jail. As soon as he was released, Hopkins immediately set about trying to secure the release of those still imprisoned. But the mayor had already anticipated that Hopkins might make some such attempt, and promptly had him re-arrested on the same charge and thrown back into jail. It seems that during the time Hopkins had been out someone had mysteriously delivered a copy of *Kingdom News*, a publication exposing religious gangsters and mobsters, to every home in Harlan. The mayor had read the article, appropriately applied it to himself, and was black with rage. He accused Hopkins of having made this attack on his character, and vowed to "fix" him. However, the mayor was doomed to disappointment. When Hopkins was brought before the court for arraignment, there was absolutely no evidence that he was the one who had distributed the papers, and the judge was forced to turn him free.

By this time the Watchtower Bible and Tract Society had arranged for an attorney to come from Atlanta, Georgia, to assist the beleaguered Christians. This attorney managed to persuade a local lawyer to co-operate with him in filing habeas corpus proceedings in the county court, and, after several days' more delay, the prisoners were again

taken from their cell into court, where they were given brief opportunity to plead for their freedom. Needless to say, however, their pleas fell on deaf ears, and once again they were thrown back into confinement.

During the court proceedings the local attorney that had been retained to represent the prisoners started to say something in behalf of his clients. Boone Smith, the Commonwealth's attorney, leaped from his chair and bawled fiercely, "You shut your mouth up! I'll see you down on the street. You just keep on monkeying around. I helped you make a living, and I will see that you don't handle any more cases in my court!" Unfortunately, the bluff was successful and the attorney withdrew from further representation of Jehovah's witnesses, leaving them without any local counsel whatsoever.

All of the local agents of professional bonding companies were similarly intimidated, and diligent effort to secure bond failed. It was apparent that the four men were unable to raise the exorbitant appearance bond themselves. This situation was well known to the court at the time the bond was set, and with the further knowledge that the next regular term of the criminal court would not be held for three months, which meant that the prisoners would have to remain in their unspeakably foul cell all summer awaiting trial unless bond was posted. However, after indictment was returned on August 21 the \$10,000 bond was reduced by half, thus enabling them to raise bond and be released, after 84 days in the slop-encrusted cell. When September came Boone Smith deliberately secured a three-month postponement of the case, well knowing that he did not have any evidence with which he could convict them of sedition.

Persecution Spreads to Somerset

The news of the crusade against Jehovah's witnesses spread rapidly. Only a few days after the trouble began at

Harlan, the officials at Somerset, Kentucky, a small mountain town not far from Harlan, proceeded to clap Mr. Frank Speerless and his wife into jail on the same pretext that Mayor Smith had used. There was no evidence against the pair, and, to avoid any risk that the court might dismiss the charges on that ground, the prosecuting attorney, Russell Jones, appeared at the "examining trial" with a special assistant for the occasion, one Gladstone Wesley, an alleged representative of the so-called "American" Legion, and leading proponent in the Kentucky legislature of the sedition statute under which the arrests had taken place. The reason for Wesley's presence was soon manifest. Shortly after the trial began he took the floor and began in true rabble-rousing fashion to shout fabulous misrepresentations concerning the beliefs of Jehovah's witnesses, and to ridicule same with boisterous insults. "We are satisfied with this government," he screamed in tones most nearly resembling an air-raid siren, "and we don't want any government set up by Christ!" His face contorted with malice and rage, he finally pointed at the defendants and shrieked, "And these two people ought to be thrown in a dungeon until the flesh rots from their bones or be put in the electric chair!" The prosecuting attorney, catching the spirit of the occasion, had a 'better idea'; in child-like gibberish he suggested that all of Jehovah's witnesses be put in a leaky boat and shoved out to sea.

With the violent clamor of these two expert rabble-rousers becoming louder by the minute, it is difficult to say what might have happened had it not been for the kindly intercession of a local freedom-loving and law-respecting attorney who volunteered his services just at the right moment. Righteously indignant, he severely lectured the would-be mobsters on the necessity of maintaining the rights secured to the people by the Constitution and eloquently demonstrated that the prosecutors were the

ones who were guilty of undermining the law, and not Jehovah's witnesses. This restored reason to the proceedings to some extent, but, nevertheless, the judge viewed the charge of preaching the gospel of Jehovah's kingdom so tremendous that he set their bond at \$5000.00. For seven grueling weeks Mr. and Mrs. Speerless were held prisoners, unable to furnish this bond, while the officials continued to intimidate and threaten all persons suspected of sympathizing with them.

"Sedition" Through Jail Bars

Just at this time Jehovah's witnesses were holding a nation-wide convention at Detroit, Michigan, and a telegram of greetings, sent from the Pulaski county jail by Mr. and Mrs. Speerless, was read to the assembly. One of the conventioners, Mr. Everett Henry, heard this telegram read and resolved to stop by the jail on his way home, give these two ministers a word of encouragement, and see that they were provided with the new publications released at the convention. Upon his arrival he found that the police had taken away all the WATCHTOWER literature from the prisoners, and had purposely imposed the strictest sort of confinement. Under the watchful eyes of the guard, he was unable to hand them the new releases during his visit, but, after he had finished, he slipped around to the back window of the jail and passed the literature through the bars to them, much to their delight.

Had he given them a hack saw, a file, a gun or a bomb, the effect would not have been greater than it was when the constable a few minutes later discovered what Mr. Henry had done. Immediately a general alarm was sounded and all police in the area were put on the alert to intercept him. Soon the report came from a town in the next county that they had caught Henry and were bringing him back. Acid-smelling disinfectant was sloshed about over the vermin-ridden floor of one of the cells in the

county jail, and in a few minutes the door was slammed with a sound of finality behind the unfortunate Henry, who joined Speerless and wife for a prolonged stay in the filthy jail.

Finally Henry was brought before the court for the routine "examining trial". The charges were so manifestly preposterous that a local Presbyterian preacher, C. H. Talbot, not knowing where the tide of persecution might stop, asked leave of court to say a few words concerning "religious freedom". Leave was granted, and he sensibly urged the court to beware of hysteria and avoid destroying freedom for all the people in Somerset. To his great surprise and mortification, he was promptly labeled as a "fifth columnist" by the leaders of the persecution campaign, but before he could be clapped in jail along with Henry on charges of sedition he restored himself to good graces by making a statement in the local newspaper, "The papers said I defended the Witnesses. I didn't do that at all. I don't like those people; I don't know anything about their doctrines; I wish they'd go away and I'd never have to hear of them again. All I did was to say that I didn't think you could jail a man for the way he worships."

Willie Johnson's "Good Neighbor"

The witch hunt for Jehovah's witnesses was now on full blast. The utterly unreasonable and villainous temper of the officials is well illustrated by their vile treatment of Willie Johnson, a local sharecropper and man of good-will toward Jehovah God. Johnson had lived in Pulaski county for 28 years, and no one in that section had a better reputation for honesty and hospitality than he did. He was unfortunate enough, however, to have for a neighbor one Joe Phelps, a deputy sheriff. Johnson had heard that the sedition trial of those being held in jail was to come up shortly in the circuit court, and he inquired of his badged neighbor when it would likely

be. During the course of the conversation he gave the deputy a copy of the *Watchtower* magazine so that he could see for himself that there was nothing seditious about it. Instead of reading it, the deputy immediately went before the grand jury, obtained a warrant for Johnson's arrest, returned and hauled Johnson to jail. Like the others, a \$5000.00 bond was also set for his release; a hopelessly exorbitant sum.

Johnson was never able to post the bond, professional bonding companies, because of fear of the officials, refused to lend their assistance, and he remained in jail for *six consecutive months*. He was turned loose only when the charge was withdrawn.

Officials Caught in Surprise Move

The situation in Kentucky was admittedly desperate, and was rapidly growing worse. To all appearances, law and justice had been entirely throttled by the chicanery of corrupt officialdom, or at least these outlaws in office thought they had suppressed it. But they didn't reckon with the resourcefulness of the determined witnesses of Jehovah, whose general legal counsel, Hayden Covington, had taken charge of the situation. Instead of giving up and waiting for the December term of court, and the pleasure of Daniel Boone Smith, Covington immediately filed a complaint and petition in the United States District Court, and, under the provisions of a special statute, asked that these lawless officials be brought to account and thereafter enjoined from further depriving Jehovah's witnesses of their civil rights secured by the Constitution. From then on things took place rapidly; so rapidly, in fact, that the startled officials hardly knew what was happening to their finely contrived scheme to banish Jehovah's witnesses.

A special three-judge federal court was promptly impaneled at London, Kentucky, to hear the trial of the case. All of Jehovah's witnesses who had

been arrested in Harlan and Pulaski counties were on hand to give their testimony. Even Willie Johnson, who was still being held in the Pulaski county jail, was brought into court by special order, bound hand and foot with heavy iron manacles and under the attentive eye of a husky guard. The distraught officials realized that they were caught in a tight spot and were prepared fiercely to defend their actions, but Jehovah's witnesses were equally determined to see that the whole story was brought into the open and the people's right of freedom of worship preserved.

During the first day's session of court 93 exhibits were offered into the evidence, representing specimens of each publication that had been confiscated by the police from the homes of Jehovah's witnesses. Then, one by one, each of the persons who had been arrested was put on the witness stand and questioned as to the circumstances of his arrest and the opposition of the officials to Jehovah's witnesses.

'That New York Lawyer' Blamed

The attorney general for the Commonwealth of Kentucky had been called in by the officials to defend the case in their behalf, and he savagely attempted time and time again to confuse the witnesses by clever and vigorous cross-examination, but each time he failed. The honest and direct way in which these witnesses answered the questions of the attorney general only added to the already damning evidence against the officials.

"Didn't your teaching and distributing of this literature arouse people to the danger that you would be mobbed?" thundered the attorney general at Louis Beeler.

"No, I don't think it was the literature," Beeler calmly replied.

"What was it that inflamed the people against you, if it wasn't the literature?"

"It was the mayor and them going up and down the street hollering."

Obviously nettled by this embarrass-

ing reply, the attorney general moved closer to the witness, and, pointing his finger at Beeler, snapped, "I will ask you if it isn't true that the attitude of the people of that section who had been aroused by the dissemination of this literature was such that you people who had been spreading it around were probably safer in jail than out?"

"No," drawled Beeler, "I never did see anyone but the mayor who did any ripping and running around and hollering; that was all I saw."

With that the attorney general exhaled deeply, sat down, and let the other witnesses go by without cross-examination.

As his last witness, Covington called Daniel Boone Smith, the prosecuting attorney, to the witness stand. Smith cockily admitted that he had prepared the indictments charging Jehovah's witnesses with sedition, but his feathers wilted when Covington demanded that he read to the court the material in the 93 exhibits of the WATCHTOWER literature upon which he based these charges. Coloring visibly, Smith tried to sidestep the demand by claiming that his file of papers on the case had been thrown into the fire in the fireplace in his home by his young son in the middle of August. This excuse was not readily accepted by the stern federal judges, since it was painfully obvious that there was not much likelihood that the Smith household would need a fire to warm the house in the middle of a hot summer.

To save the disconcerted prosecutor obvious embarrassment, the court adjourned until the next day, instructing the witness to be prepared then to point out just what was seditious about the literature. Weakly, Smith objected that he dreaded the task of having to read all that literature, but the court had already adjourned and he had no alternative except to gather up the literature and stagger out of the courtroom under the load.

The town was small and there was only one hotel, in which all the partici-

pants at the trial had found lodging. That evening the light in the room occupied by the prosecuting attorney burned far into the morning hours, as he searched in vain through the literature for something that might sound seditious. To the great amusement of the lately imprisoned witnesses, the exasperated voice of Daniel Boone Smith could be heard through the thin partitions, blaming the mayor for their increasingly uncomfortable plight, to which the glum reply came, "Well, how was I to know they would bring in that d—— lawyer from New York!"

Vindicated by Federal Court

In court the next day, the erstwhile spirited prosecutor made a lame attempt to read "seditious passages" from the literature, but that which he read was so palpably legitimate that he finally blurted out that he was unable to produce anything more incriminating. Nevertheless, he declared that it was his intention to continue the prosecution of Jehovah's witnesses until he was stopped by some judicial decision.

Jehovah's witnesses then rested their side of the case, and the attorney general called his star witness, Dr. L. O. Smith, the mayor of Harlan, to testify. Among other things, the attorney general asked the mayor whether or not he had ever demanded that any of Jehovah's witnesses salute the flag. Evidently recalling the blackjack episode in his office and other similar instances where he had abused Jehovah's witnesses, Smith admitted that he had used "some threats" with his demands in this regard, and then, adjusting the halo which he imagined was above his head, he justified his villainous brutality by saying that he acted only from motives of "love" for his dear friends whom he wanted to prevent "getting into trouble with this un-American stuff". On cross-examination, the harder he was pressed about his participation in the plot against Jehovah's witnesses, the more infuriated he

became. After a series of rapid-fire questions, tending to expose his agitation of the public, Covington queried, "You were pretty sore, were you not?"

"Oh, not as mad as I am now!" was the explosive retort.

After the examination of a few other witnesses, the case was then submitted to the court. But before adjournment the court required the attorney general to stipulate that there would be no further arrests of Jehovah's witnesses under the statute until the court had opportunity to enter a final judgment in the case, and also that he would arrange to have Willie Johnson released from the Pulaski county jail on bond. The Harlan officials saw the handwriting on the wall forecasting defeat, and they sulked from the courtroom with the bitter taste of frustration in their mouths. A few months later, the court announced its decision vindicating Jehovah's witnesses and permanently enjoining any of the officials of Harlan from "arresting, imprisoning or prosecuting . . . Jehovah's witnesses for or on account of circulating, selling or otherwise distributing in a peaceable and orderly manner" the WATCHTOWER literature. The entire opinion was published in *Consolation* No. 569, issue of July 9, 1941, wherein it was hailed as a signal victory in the cause of freedom.

Harlan Hoodlums Halted

Now forcibly restrained from misusing the authority of their offices by arresting Jehovah's witnesses, the mayor and prosecuting attorney themselves did not have the courage to come out in the open and attempt to make any reprisal for their defeat. But this did not stop them from urging their cronies to do so. One Saturday afternoon, while Jehovah's witnesses were engaged in peacefully distributing the *Watchtower* and *Consolation* magazines on the streets of Harlan, someone rounded up a few of the professional riffraff of the town to form a mob. Their best efforts could

arouse only a handful of sub-normal hooligans, who marched down the main street of the town behind a man known to be the county's most disreputable thug and gunman. As they would pass one of Jehovah's witnesses standing along the edge of the sidewalk they would roughly shove and jostle him in an attempt to cause a fight, all of which was accompanied with profuse tobacco spitting and cursing. Jehovah's witnesses stood their ground, and refused to be led into a brawl. Lacking inspiration, the mob soon folded up and disappeared. Another victory for the courageous Kentuckians in the cause of righteousness!

Despite all these failures, it was obvious that the mayor was not yet willing to admit defeat and tolerate freedom in Harlan. However, his course of opposition to Jehovah's witnesses and the constitutional guaranties of freedom came to an end with the event of his death in February, 1942. The glowing eulogy that the clergyman gave over the remains of the deceased mayor was exceeded in resplendence only by the sun, which seemed thenceforth to shine brighter. The following year, Daniel Boone Smith, the Commonwealth's attorney, was put to work in Uncle Sam's army, but Jehovah's witnesses had little cause for rejoicing, for his successor in office, Bert Howard, soon proved to be of the same general stripe.

Officials Co-operate with Mobsters

To assist the church at Harlan, the Watchtower Bible and Tract Society assigned two ministers to work with the company of Jehovah's witnesses there in publishing the message of Christ's kingdom. These two ministers, Mina Kinler and Eunice Lamson, both elderly ladies having seen many years' faithful service in the ministry, soon were conducting Bible studies in more than a score of homes in Harlan and had more than they could do to feed those anxious to learn of Jehovah's purposes toward mankind. One day in September, 1943,

Eunice Lamson was returning to her home from one of these Bible studies, when suddenly two women, accompanied by a gang of school children from a near-by school, dashed out to the road where she was walking and seized her by the wrists. One of the children had a flag tied on the end of a stick, and this was hung directly in her face, while the children hooted for her to salute it. Miss Lamson tried to break loose from her captors, but this only afforded opportunity for her attackers to throw her down on the street and scatter her literature. By this time startled residents along the street called the police, but this in no wise discouraged the mob, one of whom shouted that she had "permission from the law" to whip Jehovah's witnesses. The police arrived, and instead of dispersing the mob and protecting Miss Lamson from mob violence, they immediately placed her under arrest and took her to the police station.

Later she was arraigned before the judge of the Harlan County Court, and, surprisingly enough, charged with the crime of sedition! Bert Howard, the new prosecuting attorney, obviously profiting by the experience of his predecessor in office who had done everything to delay the hearings in court, demanded that the trial be held as soon as possible. Miss Lamson objected, saying that she wanted a two weeks' continuance to obtain legal counsel. "You can't have two weeks' time to prepare," shrieked Howard. "You'll send for some of those d—— communistic lawyers from Cincinnati or New York, like you did the last time!" The trial was immediately scheduled for the next day.

Ready to defend her case, Miss Lamson appeared in court the following morning. At the last minute the prosecutor mumbled something about "dropping the sedition charge", and thereupon arrested her on a new charge, this time "disturbing the peace". She was then immediately taken to the magistrate's court, tried, convicted, and

fined. But, to make sure that she stayed in jail a good long time, a peace bond of \$5000 was assessed, in default of which she was locked up.

A few days later legal counsel was sent to Miss Lamson's assistance, and a petition for a writ of habeas corpus was filed. After much wrangling and more delay the prosecuting attorney found that he was in deep water on the whole matter, and recommended to the appellate court that the case be dismissed.

Another False Charge Defeated

It looked for a time as if peace might be restored to the scenic mountain community, but the officials were not yet willing to admit defeat. No sooner had the jailer released Eunice Lamson from her filthy jail cell than the police brought in her companion, Mina Kinler, to take her place. By this time the officials were running low on suitable charges to place against Jehovah's witnesses, and the best one they could hurriedly scrape up was a charge of trespass. It seems that a well-worn path crossed the railroad tracks that ran through the town, and someone had seen Miss Kinler crossing over this path. As everyone in town well knew, there was nothing unusual about someone's crossing over this path; but some excuse for arrest was needed, and the officials seized upon this with the same vigor they would have manifested had they found her robbing the local bank. She was thrown into the jail with the usual epithets, warnings and reviling that had characterized previous arrests of Jehovah's witnesses. When she was brought to trial it was significantly emphasized that she was one of Jehovah's witnesses. A conviction was promptly announced by the court, and a fine assessed just small enough to prevent an appeal from being taken. Again an attorney had to be sent from Cincinnati to file a habeas corpus proceeding in the county court. The petition was denied, and an appeal was made to the highest court in Kentucky. But before

the appeal could be heard, she was released from jail and the case was closed.

The obvious intent of these arrests was to smear Jehovah's witnesses in the public eye and discourage them from continuing with their work of bringing Bible truths to the people. But instead of discouraging them, it made them all the more determined to carry on. Honest residents in the county, now thoroughly tired of the corruption of their officials and disgusted with their vicious campaign of persecution, were now outspoken in their encouragement to Jehovah's witnesses to "keep up the good work!"

High Court Renders "Coup de Grace"

The last bitterly contested round in the four-year battle for freedom came to an end last year, and again the wearied officials found themselves defeated. This time it was the Kentucky Court of Appeals, the highest court in the state, that administered the final drubbing.

After the federal court had enjoined the further persecution of Jehovah's witnesses under the sedition statute, the city council of Somerset called an emergency session in 1942 for the purpose of amending their peddlers license-tax ordinance so as to "get" Jehovah's witnesses. Laying aside their duty to keep the peace and to protect the life and liberty of the people, the police were dispatched to doggedly "shadow" pioneer ministers Hazel Burford, Edith Bradford, Anna Seevers and others of Jehovah's witnesses. Their orders were to arrest any of them that was caught distributing WATCHTOWER literature without having previously secured a city license by paying a daily fee of \$7.50.

Week after week these pioneer ministers were hauled to the filthy jail, "tried," and convicted. Appeals were immediately taken, but that did not in the least discourage continued arrests. Finally, another federal injunction against the

enforcement of the ordinance was sought, but not secured. Still battling with determination, Jehovah's witnesses appealed from the decree denying the injunction. The officials, however, were unable to make good their objections on the appeal, and the order denying the injunction was reversed in the Circuit Court of Appeals. But any hopes the officials might have cherished to begin anew with the arrests were stopped short by the decision of the Kentucky Court of Appeals on October 29, 1943, in which the ordinance was declared unconstitutional.

The decision, styled under the title of *Anna Seevers v. City of Somerset*, is written in the traditional freedom-loving spirit that characterizes the people of Kentucky. In a special concurring opinion, Judge Sims stated that he "freely, voluntarily and even joyously" followed the decision of the Supreme Court of the United States in coming to this conclusion, and said:

It is clear to my mind that this ordinance has no application to the activities in which appellant was engaged at the time of her arrest. The ordinance lays a license fee to be paid by an itinerant merchant or peddler for selling or offering for sale merchandise or literature upon the public streets or by going from house to house in the city. It is true she went from one house to another ringing doorbells, and when her summons was answered she played her phonograph and offered her book or pamphlet for which she received twenty-five cents, five cents or nothing. But the facts in this record could not make her a peddler because she was not selling her literature for private gain, but according to her light and belief she was following the example of St. Paul, "teaching publicly and from house to house." (Acts 20:20) I would call her a colporteur rather than a peddler.

The sect to which appellant belongs, Jehovah's witnesses, take literally God's command, "Go ye into all the world, and preach the gospel to every creature." She testified that her preaching was done by the aid of the

phonograph and by the written distribution of "God's Word". . . . However strange this form of 'preaching' may seem to those accustomed to receive the holy word from the pulpit, it occurs to most persons when they stop to think that almost since the printing press was invented, colporteurs have been engaged in evangelizing the world by the distribution of religious tracts. . . .

If the ordinance should be considered as applying to the transaction in which appellant was engaged, it contravened both the state and federal constitutions guaranteeing freedom of religion and must fall.

Then, alluding to the disgraceful intolerance of the officials that wrongfully had persecuted Jehovah's witnesses, he lashed out:

God created man in His image and from that time hence man has been busy creating God in his image and prescribing dogmas and rituals by which God may be worshiped. The authors of the federal constitution knew how prone men are to impose their religious beliefs upon their brethren and to tolerate no other form of worshiping God except their own. Therefore in their wisdom, they wrote the First Amendment. . . .

A Victory for Freedom

The people of Kentucky have never hesitated to fight for what they believed to be right and just, and never have they fought more fiercely than when their liberties were infringed. Though the officials at Harlan and Somerset should have realized at the outset that it was a futile attempt to saddle a dictatorship on a people whose spirit is as free as the majestic mountains in which they live, these officials have certainly discovered by this time that their Hitler-like *putsch* to shackle and regiment the conscience of the people has failed. The hard-fighting and determined Kentucky witnesses of Jehovah have indeed scored a major victory for their fellow citizens who desire to worship God in spirit and in truth.

In Haddonfield, "New Hague" (N. J.)

I DECIDED to work the Kingsway Apartments on Kings Highway in Haddonfield on the evening of August 30. I entered the lobby between 7 and 7:30 p.m. with three of my children; the fourth, being sickly, was left in the car. I rang three bells, when one party released the lock and we entered the large reception hall, where the children sat down while I interviewed this party on the second floor. He accepted only the *Kingdom News*, and as I descended to the first floor, the janitor, Mr. G. Shaver, approached and ordered me into the lobby, where I maintained my right to ring the bells. He said he was overlord of that place, and, shaking with rage, he placed himself between me and the bells. There he stood perhaps ten minutes, when he decided to call Mrs. Hemphill, the apartment house manager. I stated my mission to Mrs. Hemphill, and she refused, saying the tenants did not want to be annoyed, and, to prove it, called one tenant who was passing out through the lobby, stated the case to her, and asked her if she wanted to be bothered. Receiving a negative answer from the tenant she then decided to call the police. One came, named Kelly, and said I should follow him to the police station. This I refused to do unless under arrest, and he said, "Aren't you going with me unless you are under arrest?" I said "No"; which disturbed him very much. After repeating this question three times, and each time asking me if I wanted him to arrest me, he took us all back through the lobby into the reception hall to wait while he called the mayor for instructions. Returning, he then said I was under arrest, and he drove us to the police station.

Mayor Glover came into the police station and told me to get out of town. I refused, stating that Haddonfield was my territory where I witness every day. I asked to be released on my own recog-

nizance to prepare for trial; which made him rant against the "shyster" lawyer who had been giving me advice. He refused to read the *Law-abiding* leaflet, throwing it on the desk and saying he "had read it before and that this is not Atlantic City". Then the "honorable" Mayor Glover seized me by the arm with both hands and with considerable force. He tried to throw me out, but I stood firm and was able to keep my balance. (My children saw this.) He told the officers to throw me out, to take me to the city line and dump me, repeating this many times; but this did not seem feasible to the police, and when I said I would not leave the territory they kept asking the mayor what to do; and, learning I had a car, they decided to dump us there and follow us out of town. But I had other ideas. There was Mrs. Firth, whose mother has been a witness for years, at 313 Belmont avenue, and, since I had missed her on two previous visits to the street, I had decided to call on her that evening. The two officers drove us to my car. One of them remarked, "I suppose these children are getting a big kick out of this." The children were not frightened.

The officers followed us in their car to the Belmont ave. address and perhaps thought I was going door-to-door, though it was now dark. As I rang Mrs. Firth's bell, one of the officers shouted, "You're under arrest," sprang to the porch, and, seizing my arm, tried to drag me away before I could explain my mission to Mrs. Firth. The startled Mrs. Firth asked the officers to desist. She kindly took the children into her home until I should return and Mr. Firth gave me his telephone number. As we left the police put the spotlight on the house to find the number and were disappointed to find none, but counted how many houses there were to the corner. While I was at the station, this time, the chil-

dren saw the police car return and a policeman talk to the people at the house next door.

At the police station, this second time, the desk sergeant refused to give me a copy of the charge, saying I was to wait for the judge. Judge Boulton, of Haddonfield, came and went into conference in another room with Mayor Glover, and with Mrs. Hemphill, Mr. Shaver, and the police as complainants.

An honest-looking young man, apparently the court secretary who had been searching the books with them to find a suitable ordinance, approached me to ask if I was reading something pertaining to my case. I was, and gave him *Consolation* 624, pointing out the court findings in *Commonwealth of Massachusetts vs. Richardson*. He read it for a few minutes and then took it into the conference room. Later they all emerged from this room and I was invited into another room by Judge Boulton. The secretary also came in, and the door was closed. The judge asked me if I "represented Jehovah's witnesses". I said "No; *I am a Jehovah's witness* and represent *Jehovah*." He said he represented Him also, and tried to show that his method was better than mine. He told me to be silent while he lectured me on "truth". He quoted from Shakespeare, and I came back with the title of our new book from Christ's own words. Proceeding to define truth and not having any definite destination or knowing truth, after groping in many blind alleys, he finally asked me, "What is truth?" This time he received John 17:17. He said that Haddonfield is a quiet town, that they are Quakers and don't like to be confused, and he hurriedly closed the interview when I likened our position to that of Christ while He was on earth, telling him that we are taken before their councils as a testimony against them. At this point the secretary asked if I had any more of these magazines, that he wanted that copy, as it was interesting. He got *Fighting for Liberty and Kingdom News*

also. The judge tried to dissuade him from reading them.

By this time the door was opened, and I expressed surprise at being released, since the mayor and police officers had been pushing me around for the past two hours. Kelly stepped up and loudly denied that he had laid hand on me. (I am not sure whether it was Kelly or his companion who grabbed me on Mrs. Firth's porch.) The mayor did not deny it, however.

I walked out of the station but returned in a minute to request that I be returned to Belmont avenue. They were all in a huddle. Mrs. Hemphill saw me first and gave a warning signal, saying, "Hush! here she comes again." My request was granted, but on second thought two were ordered to go (intimating that I might frame one), and he shouted, "Get that house number."

Mrs. Firth was not intimidated by the number-taking, and played two piano selections for the children; after which we left Haddonfield without a police escort, and giving praise to Jehovah, who giveth the victory through Christ Jesus, His Son.

One Haddonfield resident tells me that Mayor Glover caused considerable stir (reported in Camden papers) a few years ago when he advocated no votes for relievers as they were paupers. —Alma Kessler.

A Collapsible Trailer

◆ A patent has been issued on a collapsible automobile trailer. When extended to its full size, it is like the standard large house trailer, but when telescoped together it is about a third of its full length, so that it can more easily be hauled around. The ends of the trailer telescope into the center section, which is smooth-walled and provides space for incidental furnishings, while the fixed or built-in equipment is a part of the end sections. It is said that the telescoping can be done by one person.



"THY WORD IS TRUTH"

—John 17:17 •

"The Son of David"

WHY must the promised Messiah be "the Son of David"? David was a descendant of the tribe of Judah. When his forefather Jacob was on his deathbed in Egypt he uttered a prophecy showing that mankind's Deliverer must come through the house of Judah. (See Genesis 49: 10.) In due time David was anointed to be king over the Jewish nation. His name means "Beloved". Thus he was a type of the Mighty One who will deliver humankind. David was a man after God's own heart. (Acts 13: 22; 1 Samuel 13: 14) But how so, seeing that David was guilty of the crime against Uriah and his wife? For that crime God punished David, but he still continued to be a man after God's own heart because never for one moment did he turn away from the true God to serve any other gods. The Devil was never able to seduce David to worship idols. David was always faithful and true to Jehovah. He did not at any time compromise the Lord's righteous cause with that of the unrighteousness of Satan's organization.

Satan used every means at his command to destroy David, but God prevented Satan from doing so. "But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. The Philistines also came and spread themselves in the valley of Rephaim. And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the

Philistines into thine hand. And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim."—2 Samuel 5: 17-20.

God gave David the victory over the nations who were enemies of the Jewish nation and over those who were David's personal enemies. To the house of David Jehovah limited His promise of the coming Deliverer. Therefore we must expect to find in the Sacred Record that he who is to be the Deliverer is "the Son of David". "The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."—Psalm 132: 11, 12.

The Lord God did not let David build a temple at Jerusalem, because David was a man of war and had shed blood. But David was ever faithful to God, and because of that faithfulness God later favored his son Solomon; as it is written: "Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."—1 Kings 15: 5.

At the close of his reign David assembled the people of his realm to tell them about the Lord's house or temple, which he had intended to build. Then he added: "Of all my sons, (for the LORD hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."

Then David, as the Lord's anointed and mouthpiece, said: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."—1 Chronicles 28:1-9.

Solomon's reign was marked with peace. His wisdom and riches exceeded those of any other man of his time. Other nations came and paid him homage and tribute. But the wily enemy Satan was not idle. He found a way to overreach the wise ruler. It seems quite evident that woman is an easy instrument in the hands of the Devil. He used Eve to cause trouble in Eden. Ascertaining the peculiar weakness of Solomon, the enemy Satan took advantage of his surrounding by a company of attractive women. The daughter of Pharaoh, one of Satan's representatives, became Solomon's wife; besides which he had other heathen wives, to the number of hundreds. These were devil-worshippers and were used by Satan the Devil to turn Solomon's mind away from Jehovah God. Solomon became an idolater and worshiped Satan and lost the great opportunity that was set before him.

Concerning this it is written: "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart

after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

"And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11:1-13.

Probably Satan thought he had won the victory by overreaching this wise ruler of Israel to whom the promise of God had been made. But not so. Jehovah cannot be defeated. He held the tribe of Judah in His hand to use according to His purpose. When the fullness of His time came He caused the one later known as "The Lion of the tribe of Judah" to be born, and this One, Messiah Christ, was born of a faithful descendant of King David and hence was truly "The Son of David" and the rightful Heir of God's kingdom.

The Manufacture of "Saints"

AN Italian newspaper, under the title "La Fabbrica di Santi", explains:

Not all the saints that the credulous venerate on the altar ever existed. As is well known, the Papal Church, because of the scarcity of men worthy of veneration, was obliged to create a number of saints, enough to satisfy all the parishes, each of which wanted at least one for itself. How did it do so? Easily enough! Exploring the catacombs of Rome, it collected right and left all the skeletons that came in its way, giving them names at haphazard, and surrounding these names with marvelous stories, so as to cause it to be believed that these bones of unknown people were the holy relics of saints and martyrs. So great, however, was the haste and hurry displayed in this "manufacture of saints", so great was the press of business, that the bishops and priests, forgetting the saints they had already made, went on repeating the same names and the same miracles over and over. Hence there arose in the Church this extraordinary state of matters, that some saints have many bodies, besides quantities of arms, legs, hands, and fingers.

In due time Almighty God will destroy all the wretches that connived at this horrible swindle. In the meantime, in his book *The Roman Catholic Church in Italy*, published by Morgan & Scott, London, Alexander Robertson, D.D., Venice, shows some of the results of these acts of blasphemy:

St. Peter has three bodies, one at Rome, one at Constantinople, and one at Cluny, although some fragments of other bodies exist at Arles, Toulouse, Marseilles, Poitiers, and Geneva. St. Andrew has the advantage of him, for he has five entire bodies, besides the head of a sixth. One is at Constantinople, another at Amalfi, and a third at Toulouse; whilst the Russians claim to possess one, and so do the Armenians. The spare head is shown at Rome. But St. James the Greater beats both, for he has seven bodies, besides some extra heads. One body is in Judea, one in Lydia,

and one in each of the following cities: Rome, Pistoia, Verona, Toulouse, and one at the famous pilgrimage shrine of Compostella in Galicia in Spain, of which country he is the warrior patron. The heads are scattered about here and there.

To leave historic personages for others who may or may not have ever existed, we find that St. Pancras, whose name we chiefly know as associated with the London terminus of the Midland Railway, but who is said to have been a boy-martyr, beheaded at the age of fourteen in the Diocletian persecution in the third century, has twelve bodies, of all shapes and sizes, all genuine, as attested by Papal bulls. They are preserved in the following places. Two are in Rome (one in the church of St. Pancras and one in that of the Carmelites), and one in each of the following places: Bologna, Venice, Milan, Avignon, Ghent, Malines, Cologne, Treves, Prague, and one somewhere in Provence.

St. Barbara, the patroness of fortifications and artillery, and who is said to have been a convert of Origen's and to have been beheaded by her own father in 303, has three bodies, one in Venice, one in Piacenza, and one in Egypt. St. Blaise, who was bishop of Sebaste in Cappadocia, and was martyred in 289, and was once venerated in Yorkshire as the patron of woolworkers, because he is said to have had his flesh torn by the iron combs they use, has three bodies. One is at Sebaste, one at Rome, and the Mahrattas have the third.

Mary Magdalene has four bodies, one at Naples, one at Montferrat, one at Vazalar, and one at Saint-Maxim near Toulon, besides two half-bodies in Rome, one in St. John Lateran, and one in S. Maria del Popolo; whilst her hair, preserved in hundreds of churches, if collected, could meet the world's demands for wigs for a lengthened period.

St. Anthony the hermit has five bodies, one each at Constantinople, Arles, Vienne, in Dauphine, Marseilles, and Nishni-Novgorod. And similar facts could be told of scores of other saints, as St. Laurence, St. Bartholomew, St. Euphemia, St. Crispin and St.

Crispianus, St. Simon Zelotes, and St. Valentine, all of whom have two and three bodies apiece.

One other saint, however, I must draw special attention to, as he has been an object for centuries of peculiar honor, veneration, and worship in the church. Infallible popes, especially Sixtus V and Pius IX, have guaranteed by special bulls the authenticity of his claims to be regarded as a Christian saint. A church in Palermo was erected to him, his Italianized name (Bodisat—Josaphat) inscribed over its main door, with a command

to the faithful to go to him; inside the church he has his altar, surmounted by his statue in life-size, and having also his name and the date of its erection, 1750. And who is this saint? He is none other than *Buddha*.

Robertson explains that the blunder of getting Buddha into the "Lives of the Saints" was due to a "pious romance" about him written by a monk in a convent near Jerusalem. After the discovery was made that it was really Buddha, the popes, of course, lied out of it, as always whenever they get caught.

What the Smokers Accomplish

THE smokers as a whole have what satisfaction may come to them from knowing that they are burning up \$3,000,000 of wealth every day; a sum greater than the value of the annual wheat crop, and more than the normal expense of running the government. Tobacco exhausts the soil more than any other crop. The consumptive who does not smoke stands twice as favorable chance of recovery as the one who does. Dr. William Brady gives some of the additional things the smoker may worry about, if he seems to be headed for the long black box and a home under the sod:

Amblyopia (impairment of vision) from tobacco is often ascribed to other causes or no cause at all. A characteristic is loss of perception sense for green first, and later for red—tobacco color-blindness, in short. Sometimes there is merely a blind spot at the center of the field of vision.

Tobacco cough is an irritable hacking unproductive cough which responds to no treatment but the breaking of the tobacco habit.

Deafness due to degenerative changes in the auditory nerve or the sound receiving apparatus of the ear is often produced by tobacco.

Dyspepsia, with or without heartburn, constantly furred or coated tongue, is a common complaint of tobacco users.

Head noises or ringing in the ears, in a

tobacco user, are always an excellent reason to break the habit.

Palpitation (consciousness of heart action), usually with abnormal rapidity of the pulse, is one of the toxic symptoms which tobacco users ignore at their peril. In some instances, seizures difficult or impossible to distinguish from true angina pectoris occur in old offenders, and may terminate fatally. Hardening of the arteries, arteriosclerosis, is unquestionably produced by tobacco in many cases. No other drug known to science will more quickly or more certainly produce high blood pressure.

Insomnia is a frequent secondary effect of the circulatory disturbance or cardiovascular disease produced by tobacco.

Tremor of the fingers of the extended hand is a warning that the poison is damaging the nervous system, on which it has a "selective" action.

Vertigo (dizziness) is a natural effect of poisoning of the nervous system and circulation.

Dull chronic headache, or daily headache, associated with irritability or irascibility, is a common tobacco symptom that explains many a faux pas in business and professional life.

Infantilism, a defect of development rather than mere dwarfism, is the peculiar, vicious effect of tobacco poisoning in childhood and youth.

Cancer of lip, tongue or throat, appears to be one of the rewards in store for the habitué in later life.

The Reward of a Servant

WHEN the only begotten Son of the Most High God said to His disciples, "I am among you as he that serveth" (Luke 22:27), He established the fact that every creature worthy of notice or consideration is a servant of someone higher than himself; and when Jehovah God said to Abraham, "I am thy shield, and thy exceeding great reward" (Genesis 15:1), the principle was for ever established that every servant gets paid. Incidentally, service or work, and the servants or workers, are mentioned 2,132 times in the Scriptures. A commentary on the subject says:

There is obviously nothing improper or humiliating on the side either of the buyer or the seller. They have each a certain thing which the other wants, and, in the exchange which they in consequence make, both parties are alike served. In these few words lies the theory, and also the justification, of all service. The entire commerce of life is barter. So long as a human has anything to give which another human wants, so long has he something of value in the great market of life; and whatever that something may be, provided it does not contribute to evil passions or evil deeds, he is a truly respectable capitalist, and a useful member of the social community.

The earliest mention of wages is a recompense, not in money, but in kind, to Jacob from Laban. In Egypt, money payments by way of wages were in use. Among the Jews wages in general are mentioned. The law was very strict in requiring daily payment of wages, and the iniquity of withholding wages is denounced.—McClintock & Strong's *Cyclopedia*, Vol. X, p. 846.

Jumping to Twentieth Century

Jumping to the twentieth century, the subject of wages is always a live one. The business engineer wants more and ever more for keeping his hand on the throttle, and the man that throws the coal is not without ambition in the same

direction; so never for very long is there peace between so-called "capital" and "labor". At hand an AFL news service memorandum that in April, 1943, after but 28 months of war, the purchasing power of the dollar was but 76 cents. This was a gentle hint to the men with connections at the U. S. Treasury and the bank which needs no explanation.

One, "Regular Reader," writes in from Portsmouth, Ohio; sends in story of "Rising Cost of Living" published in *United States News*, and republished in *Consolation* of January 19, 1944; then he wants to know from somebody why it is that the "18-percent" rise in prices since the war started doesn't agree with the figures on percentage as he learned them in the little log schoolhouse in the mountains of Elliott county, Kentucky, when a boy, fifty years ago. And then, after brushing off the old arithmetic, he goes down the line like this:

I am giving the actual prices of a few of the most important items of food, as charged by our local retail stores in 1940, and at the present time, in Scioto county, Ohio:

	Retail Price 1940	Retail Price 1943	Percent of Increase
Potatoes	20c per pk.	70c per pk.	250%
Apples	5c per lb.	12c per lb.	140%
Pears	10c per lb.	23c per lb.	130%
Beans	5c per lb.	10c per lb.	100%
Pork Chops	20c per lb.	40c per lb.	100%
Beefsteak	25c per lb.	53c per lb.	112%
Cream Cheese	17c per lb.	36c per lb.	112%

It looks very much as if "Regular Reader" had something there. Stalling for time, to know just how to answer him (and to dodge the overripe eggs which he does not mention and which perhaps he may be carrying around with him, to avert hunger, and for other purposes) he is urged to send in at once the name of his arithmetic, so that this percentage business can be gone into in detail. Maybe his arithmetic was a peace-

time arithmetic and not such an arithmetic as is used when everything is measured in light years.

Sometimes things don't go just right out in the factory. The men want to organize a union. For instance, they may want to call themselves the National Association of Manufacturers, or something like that. They tried it at Weirton, W. Va., and a justice of the peace that could read and write prepared a "Proclamation" that would have made George Washington look like an infant out for an airing. He offered to send union organizers to jail for one year (where they would be sure of free board for all that time), but he also wanted to fine them \$500 each for passing out handbills, and called upon the sheriff of the county to back him up. So the CIO boys took it up with the governor, and he also issued a real proclamation, in explanation of which he said:

Anybody has a right in a lawful manner to distribute any lawful literature, that is, literature that doesn't advocate the overthrow of our government by violence. Anyone who wants to distribute lawful literature, as long as he obeys the laws, will be protected. The law is going to be enforced to the letter, and order is going to be maintained at whatever cost.

With that the governor sent state police to see that nobody banged anybody on the head for distributing handbills, and told the sheriff to stand by them. Whereupon the justice of the peace folded up like an accordion, withdrew in dignity back into his inner office, and resumed his right to sit with his feet on the stove and spit as and where he would.

Real Men Help One Another

Real men help one another. The AFL weekly news service tells of what took place at the A. O. Smith Corporation plant at Milwaukee, where munitions are made. A union-management committee was set up, 325 men of the 8,000 workers were appointed to consult all

workers in their spare time. Results began to appear right away. With improvements suggested by the workers themselves the production pace was doubled in a few months.

It's a bad business that some of the big newspapers got into when they started lying about labor. Most editors work for wealthy men, and they get in the habit of saying what the wealthy man wants to have said, but they could afford to be silent in wartime rather than to discourage the men at the front by lying about the labor conditions at home. Moreover, the fighting men themselves are now very well aware that they were lied to; and can you blame them for thinking that their home papers are just what they are? Just who is it that likes to be lied to, and about his own folks?

Another bad thing is for white men to advertise as did Painters' Local Union No. 901 in the Monroe (La.) *News Star* that some property owners were employing Negro painters; that there was no excuse for it; and that it was inconsistent with WHITE SUPREMACY. Would such white painters be willing that such Negro painters should enlist as soldiers and die in their place? Is that square?

Going to another extreme, and unspeakably crooked, was the loading of the Texas state labor department's pay roll by carrying as boiler inspectors, at salaries of \$150 to \$175 a month, two men who know nothing of boiler inspection, but are musicians in a hillbilly band. The claim is made that these two men were put on the pay roll at the demand of United States Senator W. Lee O'Daniel, when he was governor of the state, and wanted to use these men in his barnstorming operations. The law requires that no one may be a boiler inspector who has less than five years' practical experience with steam boilers.

Labor union officials sometimes do some terrible things to their comrades. As business agent of Local 17 of the Hod Carriers and Common Laborers

Union of America, Samuel Nuzzo was reported by a Newburgh, N. Y., grand jury as having taken in \$260,000 from these hard-working men, all of which was squandered or stolen "without accounting, without vouchers and usually without any itemization of the expenditures". Looking back, it appears that Nuzzo is in the wrong business. His natural place is in the New York Stock Exchange. He might have become president of that institution, and, like its ex-president, used his spare time in giving lectures on honesty until the cops came to grab him and take him up the river.

President Praises Labor

On September 4, 1943, President Roosevelt praised the combined achievement of workers, employers and farmers, saying, "Their record to date has been magnificent." It was the truth; all the classes named are workers or servants together, and the president himself is one of the most industrious of them all. What honest American begrudges him any reward he has received, or may receive, for his services? The president knows, as everybody knows, that about 20,000 workers are killed at their tasks each year, and about 100,000 workers are permanently disabled, and about 2,000,000 are temporarily disabled; and that these are not the white-collar workers, but the ones that work in overalls and do the most lifting of physically heavy loads. (Office men carry loads, also.)

Standing up for labor as a whole, the Senate's Truman Committee mentioned some facts not much known outside this country, but which should be widely published. After mentioning the huge work that has been done after 10,000,000 men had been withdrawn from the labor pool for the armed forces, the committee said:

This astounding performance exceeds anything of its kind ever achieved in the history

of the world. The results obtained are the best answer to the critics of the home front. They do not indicate perfection, but they do evidence accomplishment of a high order. All Americans who have participated can be justly proud, because the success is due to the accumulated efforts of the millions of people who have each done their share rather than to any miraculous planning of a few experts at the top.

Strikes receive a very great amount of attention in the press because of their dramatic character and news value, and because the public properly resents these violations of labor's pledge not to obstruct the war effort by striking. However, strikes in mining, manufacturing and construction in 1943 resulted in a loss of man-power of less than one-fourth of one percent of the man-power actually used, whereas the man-power contributed by labor in that period exceeded that used in 1939 by 76 percent.

There are 104 parent bureaus of the federal government by which the president gets things done. Inside of these organizations are 2,241 agencies, bureaus and commissions as of June 11, 1943. They all have their uses. Among them is the President's Committee on Fair Employment Practices, of which every American would desire to think well. This committee has as its particular field of usefulness one of seeing to it that in the United States, during war-time, there are no employment discriminations because of race, color, creed or national origin. If it is well-managed, it must certainly be considered a common-sense arrangement for getting along together in a country that is made up of 256 kinds of believers in what they hold to be Christianity. What Russian Catholic, Greek Catholic, Albanian Catholic, Bulgarian Catholic, Rumanian Catholic, Serbian Catholic, Syrian Catholic, Armenian Catholic or Coptic Catholic would refuse to work beside a Roman Catholic merely because the one recognizes the pope and the others don't? Nobody, to be sure.



Herewith a picture of the attractive Kingdom Hall of Jehovah's witnesses at Willow Glen, Calif. Friends of Willow Glen and San Jose are assembled for their regular Saturday afternoon street-witnessing activity. Assembling together before going out to their assigned places on the streets has

served as an added stimulus to the witnessing activity, making for a feeling of close co-operation in this important branch of publishing "this gospel of the Kingdom". All the publishers appear on the streets at the same time. Placements of *The Watchtower* and *Consolation* were increased by this method.

Presenting "This Gospel of the Kingdom"

About Words

TRY to frame in your mind a thought or an idea without thinking of words. Even in visualizing an object or situation the mind translates the vision into a word picture. Words are more than tools or channels for expressing thought to others: they are indispensable in the innermost reasonings and thought processes of the mind itself. Hence as this discussion unfolds, bear in mind that what is said about words relative to the expressing of thoughts strikes even deeper than oral or written communication, that to enlarge one's knowledge of words is to heighten and intensify one's scope of thinking power.

Words are plentiful. There are some half a million words in the English language alone. Yet a few thousand constitute the stock of words possessed by any one individual. The reservoir is

virtually untapped. The Theocratic minister does not need to know all these words, even if his imperfect mind could contain them; his ministerial work does not require all these thought-carriers; hundreds of thousands of the words would be just so much excess baggage for his brain cells to carry. But while this is true, it is also just as certain that the Theocratic minister could draw hundreds and even thousands of additional words from this tremendous reserve stock, with great advantage to himself in presenting "this gospel of the Kingdom".

An increased vocabulary does not mean burdening down one's speech with long or unusual words, making it non-understandable to the average person. The opposite should be true: it should increase the clarity and exactness of one's utterances. Usually there is just

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one word that expresses accurately a given thought, that attaches the desired shade of meaning. Yes, it is true that the word has synonyms; but the synonyms express similar meanings more often than they do the exact corresponding meaning. Hence the value of an enlarged vocabulary is a stock of words wherefrom one may draw the right one, the very best one, for the need of the moment. God's Word says: "How forcible are right words!" (Job 6:25) The converse would be true, "How feeble are wrong words!"

There are many kinds or classes of words. They are like clothes in that they have been made to fit various occasions and to serve various purposes. One would not deliver a Memorial address in dingy coveralls; neither would his speech on such an occasion be corrupted by the slang expressions of the day. Imagine the speaker at a funeral saying that the deceased had "kicked the bucket". Slang does not deserve a place in the vocabulary of a Theocratic minister. It is the lazy man's language, develops shallow thinking, and impoverishes one's power of expression quicker than any other factor. True, on rare occasions it is used by good speakers and writers to give to their utterance a freshness and vigor that could not be otherwise attained; but this is no license for the average speaker or writer to indulge therein. More often than not its use will degrade and detract rather than add to. Many one-time slang words have been accepted into the field of good English. Due to their general use, their fullness of meaning, and the absence of any synonyms that so aptly express the situation, they have been elevated to the plane of reputable English. The wiser course for the Theocratic minister is to wait until the slang expression becomes reputable, before using it. The great bulk of the slang that corrupts the speech of so many persons either continues to be speech-weakening slang or dies a death from which there is no resurrection.

One must guard against the overuse of other classes of words. Modern English has in recent years taken to itself thousands of purely technical words. For technicians in specialized fields they are essential; to others they are meaningless. Such expressions, in the printing industry, for example, would be *typography*, *linotype*, *font*, and *make-ready*. Their use would call for an accompanying explanation of their meaning if the average listener were to understand. Whenever possible, avoid technical words in non-technical discourses or writing, the exception being when a technical word has through widespread use become understandable to most persons. *Static* is an example in point.

These articles on presenting the gospel have repeatedly advised Theocratic ministers not to clothe their speech in the pretentious, many-syllabled words of foreign derivation that mark the "vain babblings" of clergy and politicians. Such men do not speak for the purpose of imparting knowledge, but for effect, and oftentimes with intent to deceive. They 'darken counsel by words without knowledge', and traffic in "smooth" words and "fair speech" to deceive the simple, ordinary, uneducated man. (Job 38:2; Isaiah 30:10; Romans 16:18) They dress their speech in gaudy, showy, flowery words, words that are often as artificial as mascara and rouge, or the toupee on a bald head. Excessive use of such words makes sentences overstuffed. The clergy and politicians need to use this pompous wordage to cover over the poverty of thought and logic and substance in their utterances. Leave such excesses to the pulpit and political platform. Jehovah's ministers do not need them.

The effort on the part of a speaker should be to use words that everyone in the audience will understand. There is a rich store of common words in the English language; short, powerful words that lend themselves to vigorous expression and an infinite variety of arrange-

ments and constructions to give color and warmth. The considerate speaker will choose words understandable to the least-educated listener in his audience. If he does find it necessary to use a word that may be strange or unfamiliar to his listeners, then he should surround it with simple expressions and phrases that will give it sense and meaning to his audience.

In writing, however, the situation differs, in this: a reader can stop at any unfamiliar word, look it up in a dictionary, and fix it in his mind as a new addition to his vocabulary. He can ascertain its meaning and gain the full sense of the sentence in which it appears, and then continue his reading. A listener cannot thus fill in for himself the sense of an unfamiliar word used by a speaker. The hearer loses that point, and the strange word often acts as a stumbling-block to his mind and causes him to miss the import of a sentence or two following. This also tends to defeat the speaker's purpose in talking; so he should be cautious in using unusual words. The writer has greater liberty, for the reason given above. And his use of a wider-range vocabulary should be welcomed by the reader for this reason: it helps readers who are not mentally lazy to add words to their own vocabulary.

The pages of this magazine provide a field for increasing one's vocabulary. Here are some recent examples: *capitulate*, *gregarious*, *tantamount*, *delineate*, and *pique*; words which many may understand only vaguely, and others not at all. Yet in certain settings they carry just the shade of meaning desired, and serve a legitimate purpose, else they

would have died out of the English language. It does take effort to look them up in the dictionary, but vocabulary-building calls forth effort. When such words are met up with, study their setting in the sentence. For example, "They cravenly capitulate to the forces of mobocracy." The combination of the adverb and verb, "cravenly capitulate," expresses a degree of weakhearted cowardice and spineless yielding that would be hard to duplicate by use of two other words. In addition to noting the written use of a strange word, try to use it in a sentence of your own after determining its meaning and possibly several synonyms and antonyms of it. Once having fixed it in mind, keep it there until the right occasion arises for its use. It must be the "right" word to be the "forcible" word. Used out of place it betrays the speaker's or writer's ignorance or his desire to exhibit his knowledge of the word. Overwork unusual words, and any power that they may have had soon vanishes.

Few of God's ministers are required to write in their presentation of the gospel of Jehovah's kingdom. Jehovah has put into their hearts and minds the love and knowledge of the truth. They must be faithful in speaking these truths to others. (Isaiah 59: 21) As pointed out in this article, speakers must choose good words, right words, gracious words, words that will be understood by all, if their message is to be grasped clearly by their listeners. Therefore words comprising the everyday language of the people are to be preferred by the Theocratic minister, that he may 'sing the praises of Jehovah with understanding' to all those who have an ear to hear.

Theognostus of Alexandria

THEOGNOSTUS was one of the class-leaders of the company of Christians at Alexandria, Egypt; surely there is nothing wrong about that. He was an

expounder of the Scriptures; that also is entirely right. He wrote a series of studies in the Scriptures; seven of them. This also he had as much right to do

as anybody else. The first of these volumes was on God the Father; that speaks well for him. It makes it appear that he wished Jehovah God to have the first place in the heart of his readers. His second volume was on the Son, the Logos, who subsequently became the man Christ Jesus; this was the right order of procedure, and so far is all correct. Next he wrote a volume on the holy spirit, and the theologians of his own day, and those that have succeeded them, are so offended that he dared write on a subject of which they seem to know nothing, that virtually nothing of what he wrote on any subject has been preserved. His next volume was on angels and demons; this is a subject that occupies a large place in the Holy Scriptures, and it is one on which great confusion prevails; so he was quite right in making that the subject of one of his books. His fifth and sixth volumes were devoted to explaining how it was and why it was that the Logos laid aside the glory that He had with the Father before the world was and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7), "was made flesh" (John 1:14). This work, improperly described by theologians as "the incarnation", must have given great offense to them, because in it Theognostus "termed the Son *ktisma* [a creature]", which term, by the way, is the relative of the one mentioned in Revelation 3:14 as properly applied to the Son when it says of Him that He was "the beginning of the creation [*ktisis*] of God". His seventh volume was on the New World, the one for which Jesus, at Matthew 6:10, taught His followers to pray, and on behalf of which He died, and of which Jehovah's witnesses in these days have much to say. Indeed, they have a book on it, and if you have not read it you should do so.

The reason that it is necessary to introduce Theognostus in this manner is that the *Catholic Encyclopedia*, *En-*

cyclopedia Americana and *Encyclopædia Britannica* are silent with regard to him, and though McClintock and Strong's *Ecclesiastical Cyclopædia* speaks of him it is with the prejudice always manifested by trinitarians when they refer to those who follow the Scriptures instead of the traditions of men on this important subject. All that they say about this class-leader, this writer on and expounder of God's Word, is contained in the following:

A person of this name is said by Philip of Sida to have presided over the catechetical school of Alexandria in the second half of the third century. Photius calls him an Alexandrian and an exegete; and he was unquestionably an Origenist, in the strict sense. Photius also expressly states that Theognostus shared the errors of Origen with respect to the Trinity, and termed the Son *ktisma* [a creature]. Theognostus wrote seven books of *Hypotheses*, which, according to Photius, constitute a doctrinal work constructed in the order of *loci* ["a series of passages suitably classified for reading or study"—*Webster's Dictionary*](1) of God the Father as the exclusive originator of the world; (2) of the Son; (3) of the Holy Spirit; (4) of angels and demons; (5 and 6) of the incarnation; (7) of the world-order. . . . Brief extracts . . . were preserved by Athanasius.

Freedom for Only One Cult

◆ The Department of Hospitals, City of New York, at Kings County Hospital, will let all Catholic tracts, papers and religious literature be placed in every ward and building, but will not let any other be placed there. One must get permission if he wishes to distribute, but such permission is not granted, on grounds that it is "against the rules".

Moreover, pagan Catholic rites are performed every morning at 5:30 or 6:00 while others are asleep and do not wish to be disturbed, but their wishes do not count. I have seen this procedure constantly for 5½ years, as I worked at the institution all that time and know it to be true.—A taxpayer.

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delivered by N. H. Knorr, president of the Watchtower Bible and Tract Society.

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Denver Municipal Auditorium
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Municipal Auditorium, 30 Courtland St.

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McDonough Blvd. S.E., at Capitol Ave.

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Jeffla Halls, 2354 Lafayette Ave.

OMAHA, NEBRASKA
Nebraska State Guard Armory
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Norse Hall, 111 N. E. 11th Ave.

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Town Hall, Broad and Race Sts.

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Dallas Ice Arena, Fair Park

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Mosque Auditorium, Main and Laurel Sts.

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Finnish Hall, 1239 Washington St.

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Ice Arena, 1407 N. Elm St.

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Milwaukee Auditorium
W. Kilbourn Ave. & N. Fifth St.

The Assembly opens on Wednesday, August 9, at 3:30 p.m. Eastern War Time; 2:30 p.m. Central; 1:30 p.m. Mountain; 12:30 p.m. Pacific Time. All should be there at above time. Remember mainly August 13, 4:00 p.m. Eastern War Time, the principal address of the Assembly, **"THE KINGDOM OF GOD IS NIGH."**

CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

President in Time of War

Strong and weak points of a man in a difficult position

The Revived League of Nations

How is this world-organization pictured in Scripture?

Identifying the Messiah

Who is the great Deliverer of mankind?

What Is Ordination?

An interesting discussion of an important question

Pamphilus

A record of a one-man Bible Society of early times

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In Brief

Jehovah's witnesses in Germany

◆ It has been reported that the Bible Students in Germany are 'ringleaders of prayer and study groups' and subject to Gestapo raids. *The Christian Science Monitor*, published in Boston, Massachusetts, revealed in its issue of June 29, 1943, the following:

The arrests seem to have been made chiefly among working folk, among whom this religious movement is most widespread. One newspaper spoke of the arrest of a smith, a butcher, a baker, a teamster, and a wood chopper, all of whom seemed earnest adherents of the sect's teachings.

These simple folk seem most firm 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.

"They are growing up like mushrooms," is an expression frequently heard.

In a radio broadcast of a few months ago it was stated:

Before Rudolph Hess made his still rather mysterious flight to England, it was his task to suppress these Bible Students [speaking of Germany]—rather as in Biblical days Paul delighted in persecuting the Christians, until his sudden change and acceptance of Christianity. But since Hess left Germany the increasingly irritated Nazis have found no one who can cope with this secret religious group. True, they have just arrested a number of its adherents in the Black Forest region and elsewhere, but they have found no way to shake the faith of the unassuming working folk mainly involved. . . .

A large number of Germans who are not sympathetic with the Bible Students 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.

—1944 Yearbook of Jehovah's witnesses.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, August 30, 1944

Number 651

The President in Time of War

PRESIDENT ROOSEVELT has a hard job and stands up to it manfully. Most of his critics would fall in a heap if they tried to do half his work. And he has a kindly heart, too, and a sense of justice and benevolence. At Elizabeth, Pa., is a boy who was born with deformed feet. His parents could not afford the operation necessary to make them normal. When the boy got to be 12 he wrote to the president about it, and the president did the fine thing. He got the Children's Hospital, in Pittsburgh, to take the boy in and perform the operation. They did, and now he skates, swims, walks and dances like other boys. And everybody is glad, from the president down to the boy inclusive.

No man can keep up a personal correspondence with 130,000,000 people, and probably the president did not see the letter written to him by one of Jehovah's little witnesses, Lorraine Connell, of Lodge Forest school, Sparrows Point, Md. She wrote to him direct, explaining that she and her brother had been expelled because of their conscientious stand on the flag salute question. She asked him, "Isn't there a way that I can love and serve the Lord and continue my education as well?" She was referred back to the state authorities. But if he had seen the letter and taken a courageous poke at this new-fangled flag-waving hysteria, he would have done a lot to bring some Americans back to their senses.

He stood up for the alien workers in A-1 shape. What American can fail to

thrill at this, his rebuke to the narrow-minded:

I am deeply concerned over the increasing number of reports of employers discharging workers who happen to be aliens or even foreign-born citizens. This is a very serious matter. It is one thing to safeguard American industry, and particularly defense industry, against sabotage; but it is very much another to throw out of work honest and loyal people who, except for the accident of birth, are sincerely patriotic. Such a policy is as stupid as it is unjust, and on both counts it plays into the hands of the enemies of American democracy.

On the bicentennial of the birth of Thomas Jefferson, he drew the attention of all to the words of the "Sage of Monticello":

I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man.

A Proposed New "Bill of Rights"

The president has proposed a new Bill of Rights which may be briefly stated as (1) the right to work, (2) the right to adequate pay and (3) food, clothing, shelter and medical care; (4) the right to social security, (5) the right to live in a system of free enterprise, (6) the right to come, to go, to speak, to be silent, (7) the right to equality before the law, (8) the right to education, and (9) the right to rest, recreation and adventure. Those are all good.

The Atlantic Charter is an imaginary thing, because, theoretically, the American people are the lawmakers, not the

president, but it voiced a high ideal when the president himself said:

All states, great and small, victor or vanquished, must have access on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

The president recognizes the burdens that rest upon the poor. In one of his messages, not generally quoted in the press, he said:

It is too easy to act on the assumption that all consumers have surplus purchasing power and that the high earnings of some workers in munitions plants are enjoyed by every worker's family. This easy assumption overlooks the 4,000,000 wage workers still earning less than 40 cents an hour, and millions of others whose incomes are almost as low. It ignores the fact that more than 4,000,000 families have not had an increase of more than 5 percent in their income during the last 18 months. It further ignores the millions of salaried, white-collar workers whose salaries have remained low, but whose living standards are being cruelly and inequitably slashed by higher food prices.

Swift, Aggressive, Powerful

The Roosevelts (Theodore was uncle of Eleanor, and fifth cousin of Franklin Delano) think and act with incredible speed; they are aggressive; they understand human nature, and they have been entrusted with more power than any other White House occupants ever had. If anyone thinks he can gain anything by the claim that the family originated with the Rossocampo (Jewish) family expelled from Spain in 1620, and that their name has been in turn van Rosenvelt and Roosevelt, let him go right ahead and receive in return the contempt he deserves. God "hath made of one blood all nations of men" (Acts 17:26), and in America there is the greatest mixture of races and peoples found on the face of the earth. There are plenty of people not slow to say that the real reason for America's astounding produc-

tive power lies in that very mixture.

But Eleanor slipped when she referred to the president as the "elected ruler", and the newspapers reminded her of it right away. In America the people rule, and their most honored servant is their president, their chief executive, the commander in chief of their army and navy, but not their ruler; not by a long shot. Eleanor has the family traits. Like her husband she is progressive and aggressive. She suggested family restaurants, family laundries, day nurseries, and the transportation to school of the older children, so as to lighten the burdens of the women engaged in war industries. This would pretty nearly dispose of the home, but perhaps it is the best that can be done for such workers and their families.

That President Roosevelt himself is to the last degree swift, aggressive and resourceful is well stated in the following, taken from the *Encyclopædia Britannica*, Vol. 19, p. 536:

The 99-day session of the 73rd Congress which began March 9, 1933, witnessed the most daring presidential leadership in American history. Congress, dazed and planless, found itself subjected to a carefully timed bombardment of bills. Mr. Roosevelt sent a rapid succession of presidential messages, sufficiently spaced to avoid confusion; followed each message by a bill to implement it; and thus dealt with the agricultural crisis, banking crisis, relief crisis, and a dozen other problems with amazing speed. The fact that Congress was passing laws to order was never concealed . . . In a time when conflict of opinion was violent, his way of zigzagging between "right" and "left" perhaps gave him a maximum of public support. . . . A political precedent as old as the republic was broken July 18, 1940, when Mr. Roosevelt was nominated by the Democrats for a third term. [And now, July 20, 1944, for a fourth term.—*Ed.*]

Congress Almost Abdicated

Fifty-five years ago, in the second volume of *Studies in the Scriptures*, the first president of this Society (page 263)

suggested that "it would not be surprising if a 'strong government', a monarchy, would some day replace this present Great Republic"; and there are some who seem to think that goal has almost been attained by President Roosevelt. One of his bitterest critics, the *Chicago Tribune*, in an editorial entitled "Unlimited Autocracy", put it this way:

The American system of representative government is at the present moment only an empty shell out of which a fully organized system of autocracy, controlled by one man, has grown. This autocracy already is as absolute as any in Europe. We have found, just as the Germans found, that a national legislature can vote away protections and guarantees and thereafter be unable to regain them. In reality our Congress has abdicated. Mr. Roosevelt by decree and executive order can take over the industrial plant of the country. By penalties and subsidies he can control agriculture. He can say how the resources of the country shall be used. He can decree who may obtain materials and who may not. He can close a factory premises. He can fix prices. He can take a plant over if the management doesn't obey him or doesn't satisfy his demands on it. He can order the search of private premises. He can draft men. He can control communications. He is the absolute master of shipping. He can curtail the manufacture of consumers' goods and deprive citizens of them.

The foregoing was printed in the spring of 1941, before America entered the war. Since then the president's powers have been greatly increased. There are now at least 172 acts of Congress (the people) granting the president special powers. Of these, 114 grant him specific additional powers in times of emergency, and the remaining 58 specifically broaden his power in time of war. In actual practice, in wartime, the president's powers are without limit or definition, other than that he is commander in chief of the army and navy and of the militia of the several states when called into actual service of the country as a whole. The state of war now

existent automatically makes President Roosevelt a potentially complete dictator, with a power over capital, labor, the press, the radio and private individuals such as no other president has ever had, and in the full exercise of which powers he is now showing Mr. Hitler that he is merely a beginner at getting things done. The row about putting Mr. Avery, of Montgomery Ward & Company, out on the sidewalk was a mere circumstance, and actually amounted to nothing at all. The *Louisville Courier-Journal*, reviewing the whole incident, said, "It is difficult to see how the president could have acted otherwise."

The Rush Toward Totalitarianism

The rush toward totalitarianism is on, all over the earth, and it is hopeless to attempt to halt it, but one may stand aside and look at it. And it is not a pleasant thing to see. Here is how the *Newport News Times-Herald* puts it:

Some of the columnists and commentators are awakening to the fact that democracy appears to be on the way out in the United States. One group complains that the president wants too much power, and another that Congress makes too much of a habit of legislating for special interests. Why, we wonder, have these gentlemen been so tardy in awakening to what was going on. The president tipped his hand with the New Deal and with his demand for power to pack the Supreme Court. Congress has been tipping its hand every time any special interest with votes behind it demanded special treatment. As far back as June, 1937, Walter Lippmann said:

"I feel, let us hope mistakenly, that he (President Roosevelt) really does have a plan and that he is determined to execute it. It is a plan, as I see it, to gather together an irresistible power over the economic life of this country and to consolidate the power in the hands of his own following. The desire of the president to assume control of the economic life of the nation was manifested long before 1937. And some of his New Deal boys talked out of turn in the early days of

the New Deal and openly admitted that the Administration was desirous of socializing the country. The war has resulted in the president's being given more powers than any other president ever had. He is virtually a dictator—so much so that he recently threatened to abrogate an act of Congress unless his demands for anti-inflation legislation were met. There have been vast changes in our economic and political structures during the past ten years or so. And at the end of the war democracy as we have known it since this nation was founded will be a thing of the past.

If you read after Ray Tucker or Harry Hopkins you know that the president can now place munition contracts with "any individual, firm, association, company, corporation or organized manufacturing industry" with a penalty of three years in prison and \$10,000 fine for refusal to comply. And according to Hopkins it may come to it shortly that any man can be sent anywhere; train rides, telegrams and telephone calls will be restricted; high school courses shortened; the jobless must go to work; people with spare rooms will have to rent them; there will be few goods in cans; shoes and clothing will be standardized; home conveniences and machinery will cease; mails may be delivered but once a day; domestic servants will be a luxury; all metal and rubber goods must be surrendered; etc. Some of these things have come to pass since he wrote, in 1942.

The Four Milestones

It is a pretty raw picture of the president that United States Senator Harry F. Byrd, of Virginia, presents in his paper entitled "Four Milestones to Totalitarianism". He says, in part:

For ten years now, the U. S. has been alternately cajoled, threatened, wheedled, promised and finally pushed down the path to dictatorship. The first milestone was the control of government. He [the president] first attempted to "pack" the U. S. Supreme Court by increasing the membership with new ap-

pointments. He asked for the abolition of the comptroller general, the government's only independent auditing office; sought control over the Civil Service Commission, which, in effect, would have endangered our entire merit system. As every one knows, the real power of Congress over the executive departments is the control of the purse, the power to give or to deny appropriations. The New Deal has overcome this handicap by creating government corporations which, once a blanket authorization has been secured, are allowed to issue bonds and disburse public funds as the president sees fit. There are 57 of these corporations [this seems a modest statement; there seem to be 104, with initials as follows: AAA, AMA, AOA, BCD, BEW, BIRT, BPA, BWC, CAA, CCC (1), CCC (2), CCS, CEA, CES, CFB, CMB, CPA, CPRB, CRMB, CSAB, CWA, DLC, DPC, DSC, EHFA, EIBW, EPCA, FCA, FCC, FCIC, FDIC, FFC, FHA, FIC, FNMA, FPA, FPHA, FRC, FREB, FSA (1), FSA (2), FSOC, FWA, HOLC, LOPM, MRC, NAC, NHA, NHPC, NIC, NIRA, NIRB, NMB, NPPC, NRA, NRPB, NWLB, NYA, OBCCC, OC, OCD, OCIAA, ODHWS, ODT, OEM, OES, OLLA, OPA, OPCW, OSRD, OWI, PAW, PCD, PIWC, PRA, PRP, PRRA, PWA, PWRCB, RA, RACC, REA, RRB, RRC, SA, SCS, SEC, SMA, SSB, SSS, SWPC, TNA, TVA, UNRRA, USES, USHA, USMC, WDC, WEPL, WMC, WPA, WPB, WRA, WSA—*Ed.*], and the \$30,000,000,000 which they have spent, many times involving important controversial appropriations, has never been authorized by Congress. It has never even been audited by the comptroller general. Supplementing this detour of legislative authorization, the president has resorted to another method of executive lawmaking, that of executive order. In 10 years he has issued 3,490 executive orders, many of legislative or quasi-legislative content. These are not laws passed by Congress; they are laws passed by a single bureaucrat. Nor is this all. In the stress of the national crisis, the president was granted an emergency fund of over \$500,000,000. While only a small portion of this sum has been spent, all of it has been allocated to various agencies. In effect, it places tremendous power in the hands of the

president, power which the Constitution formerly reserved to the Congress.

The second milestone was the control of business. In the past three years, the government has spent \$25,000,000,000 in building plants and facilities for industrial production. There is not a single field of private endeavor in the whole country that is not tethered to the post of administrative directive.

The third milestone was control of food, the creating of federal agricultural bureaus and agencies which are competing with private enterprise.

The fourth milestone was control of the people. It is axiomatic that if control can be established over the shape of the ideas which go into a man's head and the amount of money which flows into his pocket, there is little to fear what will come out of his mouth. In just these ways totalitarianism is being foisted on the people of America. The number as well as the shape of these ideas may soon be rationed if the propaganda specialists have their way. The creation of OWI was a step in that direction.

Too Much Bureaucracy

When a politician gets into a good government job it is natural for him to want to stay there, to bring in his friends and to pay them well. When they get inside of some one of the 104 bureaus, they start to do the same thing. Their motto is always more workers and more money. President Roosevelt condemns this. Shortly before he was elected in 1932 he said:

I accuse the present [Hoover] administration of being the greatest spending administration in all our history. One which has piled bureau on bureau, commission on commission. Bureaus and bureaucrats have been retained at the expense of the taxpayers. The people in America demand a reduction of federal expenditure. It can be accomplished by reducing the expenditures of existing departments, by abolishing many useless commissions, bureaus and functions, and by consolidating many activities of government.

Writing on this subject, and in full

harmony with the president's own ideas as above expressed, Mr. E. M. Biggers, printer, 100 Sabine street, Houston 10, Texas, said in his letter to a southern congressman:

It has been my information that no two of these bureaucrats have ever been able to agree on how they want anything handled. An attempt was made to liquidate the NYA. The War Manpower Commission was created with McNutt in charge, and, according to newspaper reports, the first thing he did was to pick up the NYA bodily and carry it over to the new board—not a day lost, not a cent saved the taxpayers; another board took care of the faithful! We see every day where some defeated New Dealer is placed in a better-paying government job than his home voters ousted him from.

I would prefer a system that allowed me to buy that for which I did not have the money to pay, to a system that forbade me to buy that for which I did have the money to pay. I object to regimentation; object to being ruled by a bunch of fan-tailed theorists who are attacking everything that has made America great, even the geography, the calendar, the clock, and the unchangeable law of supply and demand. It is easy to rebuild our lost fortunes, but liberties and human rights once taken away are not easily recaptured.

I note you are chairman of the Committee on Agriculture, and as I have been long active in that line, am making some observations: I objected then and I object now to the slaughtering of some 6,200,000 pigs; hundreds of thousands of brood sows; more than 800,000 dairy cows, not even allowing the hides to be saved because that would lower the price of leather, when at that time shoes were so high most people could not afford a new pair. I objected to destroying hundreds of thousands of acres of growing farm products, the essentials and necessities of life. Somehow I feel that God will punish those who do such foolish things.

I protested to our congressman when two new post offices were erected in this county—right in the midst of cheap gas, cheap and abundant fuel oil—and the heating plants

were designed and installed requiring hard coal from Pennsylvania and other states. John L. Lewis was in the saddle, and the railroad boys were whooping it up for more rail tonnage. The New Deal party graciously complied. Was it right, sensible or honest?

I have in my possession a list of large landowners in Texas who were paid \$5,000 and more per year for not producing crops. Many of them are big ranches, insurance companies, and corporations that never did produce crops. Others were paid more for allowing their land to remain idle than they could have made by working it. The tenants went to the cities and got on relief, the land grew up in Johnson grass and weeds; and thousands of rich bottom farms are now ruined for all time, a high price the landowner paid for New Deal relief.

At the very time our cotton industry was at its lowest ebb, the largest cotton concern in the world (Anderson, Clayton company, of Houston) began erecting modern gins (electric), oil mills, compresses, and great cotton plantations in Mexico and South American countries, taking away America's cotton business because we were paying a bonus for NOT producing while foreign countries were paying a bounty to produce. Another indictment that the New Deal Party paid a premium on laziness and put a penalty on thrift.

I fear the confusion, turmoil and strife now prevalent is for a sinister purpose, and that it has been deliberately planned by those who brought forth such bureaus as the NYA, the USES, and others equally vicious. There may be those who want things to get out of control so that martial law can be invoked. That will be the final step to a dictator.

Meantime, so the student of affairs is informed, "by July 1 [1944] the debt [of the United States] will equal the entire capital wealth of the nation, its factories, mines, farms, railroads, forests, etc. By the war's end it will probably equal if not exceed the total wealth of the nation, including its homes, bed sheets, and wedding rings. It is obvious that existing wealth which is constantly wearing out cannot pay the debt. It will be paid only out of wealth created by future

production, work and sweat." So says S. B. Pettengill, author of *Jefferson the Forgotten Man*.

Common Sense at the White House

♦ When the country was of small population the president had to expend considerable of his time and strength signing and countersigning documents which, it was incorrectly supposed, only the president should be able to sign. For instance, the president had to countersign the will of every Indian with whom the government dealt; he had to sign every order that permitted a government employee to stay in the service after retirement age; he had to make a personal examination of hundreds of orders adding to or withdrawing a few acres from the public domain; he had to sign every act of Congress appropriating small sums for claims. Some of these burdens have now been taken from his shoulders.

Two White House clerks, 70 and 73 years of age, each of whom has been on duty at the White House more than 44 years, have just been asked by the president, in personal notes in his own handwriting, to stay on indefinitely in their present positions. An act of grace and kindness and common sense.

Supposed to Color the News

♦ In one of his press conferences President Roosevelt told the reporters that he knew that some reporters are required to color the news; if they do not they are liable to lose their jobs; that he personally knew of a lot of cases right in the room at the time where reporters had to write in accordance with orders. He thought this a tough situation, and intolerable to many people. And so it is. The president did not need to say that every reporter is supposed to mention the Roman Catholic Hierarchy only in terms of praise, no matter how much, in his heart, he despises the whole tyrannical outfit.

The Revived League of Nations

THE Scriptures seem to clearly indicate that 'the beast that was and is not and shall again be present' is the League of Nations revived, as was so clearly presented by President Knorr of the Watch Tower Bible and Tract Society in his broadcast from Cleveland, Ohio, September 20, 1942. One can but wonder how it will all come about, and whether, as is predicted by the London *Observer*, Franklin Delano Roosevelt will be its first president.

To be sure, the suggestion that Mr. Roosevelt might be made the first president of the world was only a one-man suggestion, made by the Washington correspondent of the *Observer*, but it might be correct. He is just the type of man to aim for that kind of job, and it is a dead certainty that no man will get it who doesn't desire it, or who doesn't think he can handle it. The *Observer* man did not put it quite as bluntly as above stated. What he said was:

Mr. Roosevelt will be, of course, the party's choice if he wants a fourth term but the president, it is said, may remove all speculation by taking up some office higher even than the American presidency in connection with world organization after the war.

In the fall of 1943, at the White House, 44 nations signed up for the United Nations Relief and Rehabilitation Administration, or the UNRRA as it is called for short. The nations for which 44 responsible officials signed their names were given as Australia, Belgium, Bolivia, Brazil, Canada, Chile, China, Colombia, Costa Rica, Cuba, Czechoslovakia, Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, France, Greece, Guatemala, Haiti, Honduras, Iceland, India, Iran, Iraq, Liberia, Luxembourg, Mexico, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Russia, South Africa, United Kingdom,

United States, Uruguay, Venezuela, and Yugoslavia. Alaska, Hawaii, Puerto Rico, Canal Zone, not named.

"Freedom from Want"

At that conference the principal address was by President Roosevelt. He considered it a historic occasion of great importance. He stated the signers had "a common determination to build for the future a world of decency and security and, above all, peace". He said, "We mean business in this war in a political and humanitarian sense, just as surely as we mean business in a military sense." He drew attention to the fact that in a year from the time the Allies landed in French Africa that part of the world had been able to supply all its own needs, and that the next day, at Atlantic City, the UNRRA would begin its first formal conference and make the "first bold steps toward the practicable, workable realization of a thing called freedom from want". Surely, never before in human history this side of the days of Joseph in Egypt has any one man had the assurance to announce that he has plans which he intends to carry out and which will free the whole world from want.

Referring to the diabolical robberies perpetrated by the Nazis, the Fascists and the Japanese militarists on the peoples they have conquered, the president had previously said:

It is our determination to restore these conquered peoples to the dignity of human beings, masters of their own fate, entitled to freedom of speech, freedom of religion, freedom from want, and freedom from fear.

It may not be true, as charged by Representative Stephen A. Day (Republican, Illinois), in the *Chicago Tribune*, that Mr. Roosevelt plans a one-nation world, but then again it may, and there are some things that give color to the idea. It may have been mere chance that

on Churchill's 69th birthday (November 30, 1943) Mr. Roosevelt said to him, "May we be together for many years" (when he knew his own term as president would expire in 1944); and it may be also that Mr. Roosevelt had no big ideas of world domination in mind when he presented his homestead at Hyde Park to the government, but it looks very much as if he intended that home to become a shrine. Why?

No Hierarchy or Legion Methods Wanted

Mr. Roosevelt knows very well that his dickerings with the pope and the Roman Catholic Hierarchy, resulting, as they did, in the destruction of the Spanish Republic, are very objectionable to millions of the American people. They did not think well of his appointing a personal representative of himself to be his own private ambassador to the Vatican. Why should he have such an ambassador, when other American presidents have been free from such entanglements? Nor did they think well of his sending Archbishop Spellman to Spain to gloat over the return of slavery and ignorance to the common people of that unhappy land.

There are millions of Americans who do not approve of their president's concerning himself with the control of the American Legion, the plain history of which is that it is under the control of the Roman Catholic Hierarchy, is not composed of the veterans that did the actual fighting, and has absolutely the worst record of contempt for American laws of any organization in the land. Munitions paid for by the American people have been turned over to the American Legion, and there was at one time a serious effort to make this organization a private army of the president; and the attempt almost succeeded. Premature publicity, and the courage and patriotism of one honest Maryland man, delayed the job.

The American people do not like to have colossal projects sprung upon them

without warning. They did not like it in 1931 when Japan invaded Manchukuo without warning; nor in 1935 when Italy invaded Ethiopia without warning; nor in 1938 when Germany invaded Austria without warning; nor in 1939 when Germany invaded Poland without warning; nor in 1940 when Germany invaded Norway, Denmark, Holland, Belgium and Luxembourg without warning; nor in 1940 when Italy attacked France, Albania and Greece without warning; nor in 1941 when Germany invaded Yugoslavia, Hungary, Rumania, Greece and Russia without warning and Japan attacked the United States, Thailand, Malaya and the Netherlands East Indies without warning. President Roosevelt did right when he drew public attention to these acts of injustice and unwisdom, and he should ponder the principle involved. In other words, he should cease trying to stampede Uncle Sam into making Congress a mere "yes man" to every idea he gets in his head. Uncle Sam picked him out to serve, not to boss.

Mr. Roosevelt did his plain duty when he officially notified Japan, on the basis of authentic information from China, that, having used poison gas in sixty authenticated attacks on Chinese troops and cities, such attacks must cease, and if they do not cease the United States will retaliate in kind and in full measure. It is to be hoped that gas warfare will not become general before the present war is ended; but who can prophesy what will be done before this war is ended? It is still true, as it was in the days of John the apostle, that "the whole world lieth in wickedness" (1 John 5:19), and it is still true as it was in the days of the apostle Paul that humanity are in "the snare of the devil" and "are taken captive by him at his will". (2 Timothy 2:26) There is only one way out of the dilemma, and that is not in a new League of Nations (no matter what its new name, or who its president), but in the Kingdom for which Jesus taught His

followers to pray and which is of God and from heaven, and not of or from any earthly rulers, no matter how capable or how popular or powerful.

In the broadcast mentioned in paragraph one hereof, the speaker said:

The prophecy shows that when the "beast" comes out of the abyss at the end of this total war it comes out with the woman "Babylon" on its back, or she climbs upon its back as soon as it gets out. That means that "organized religion", and this time the religious organization with headquarters at Vatican City, will ride and exercise guiding influence over the League beast. . . . The pope's five-point program calls for the Vatican's free action without interference as one of the requirements of his "new order founded on moral principles". Likewise the United Nations opposing the totalitarian powers voice their pledge of freedom of religion as one of the four freedoms to be secured when peace comes. The repeated cries and demands of politicians and religionists for "More religion!" make certain that religion will ride the peace beast. The personal envoy sent by the president of the nation to the Vatican to work together with the religious chief for peace is another forerunner of the courtesy and deference that will be paid to the "woman" named Babylon when the total war ends.

"Freedom of Religion"

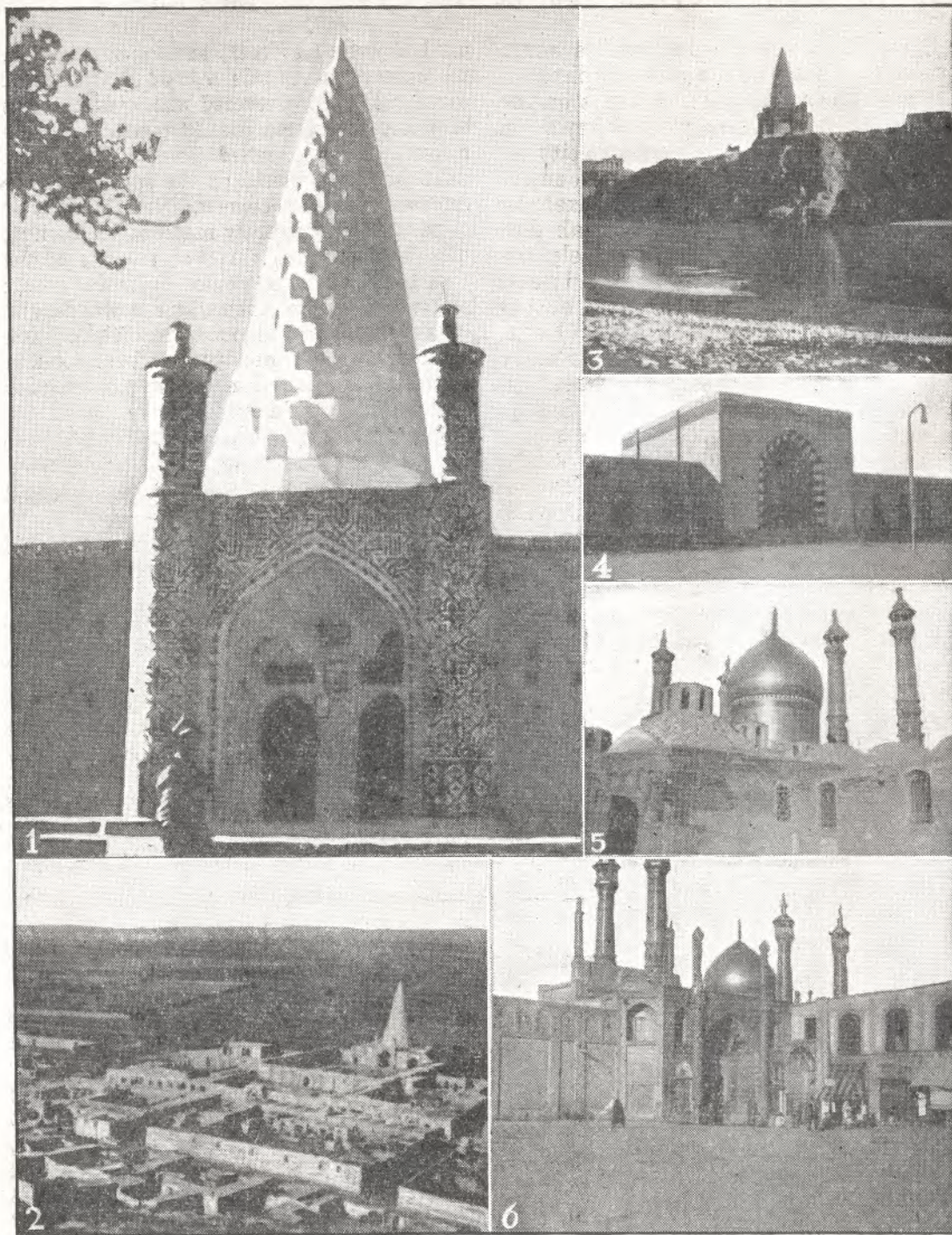
PRESIDENT ROOSEVELT announces his belief in "freedom of religion", by which he means every individual has a right to connect up with any one of the 256 sects doing business in the United States, or to go it alone, in the way that suits him best, even as an atheist.

He says that "the German army has used the Holy City of Rome as a military center". There is nothing said in the Scriptures about Rome as being a holy city. On the contrary, it is more than hinted at that it stands as a monument of unholiness, a monument of the Devil rather than a monument of the

Lord. He has suggested that, after the war, Germany should furnish the labor and material to rebuild the Benedictine monastery at Cassino. Is there anything particularly holy about the tunnel, far underground, that connected the monastery with the hotel at its foot? If anything is to be rebuilt by the Germans, let them restore the homes of the poor, who had all their possessions blown to the four winds.

The president voiced a great truth when he said, "There is no Joshua in our midst," and also when he said, "Perhaps not since the fathers of the Constitution established freedom of religion have our people had greater need for a return to the teachings of the Master." The president has surely had it drawn to his attention that Christian worship and religion are different; the first is true, is Scriptural; the second is tradition, and is false.

At the launching of 14 cargo ships he is alleged to have said, "There shall be no death for America, for democracy, for freedom!" but he cited no scripture to support his hope. The word of the Lord is that, at a set time, and that time is just ahead, the God of heaven will break in pieces and consume all the governments of the world, and that by His Theocracy, which shall abide forever. (Daniel 2:44) The Theocracy is not a democracy; it is a kingdom. The King that Jehovah has selected is Christ Jesus, and when the president prays the Lord's prayer, and prays that God's will shall be done on earth as it is done in heaven, he prays for something that he knows in his heart is still future, and is not limited to the United States or to any past or future league of nations. He should speak a little more modestly about his knowledge of what is ahead for America and for democracy. As for freedom, God makes it plain that the spirit of the Lord is one of liberty to do right. That is true freedom, and is not obtainable in any great degree in any part of the world just now.



(1) Daniel's tomb. (2) Susa, with tomb in distance. (3) From across the river Karkheh. (4) Government building at Susa. (5, 6) Views of the Mohammedan mosque at Susa.

Scenes in Persia, Sent by One of Uncle Sam's Boys

LESS than two hundred miles north of the mouth of the river Euphrates, and one of the principal stations on the railway that traverses the country from north to south, is the modern city of Susa, Persia. It was here that Nehemiah was sad in the presence of Artaxerxes, here he quickly prayed to Jehovah that he might be able to answer wisely the demand to know why he was sad; and it was from here that he went out to rebuild the walls of Jerusalem. (Nehemiah 1: 1; 2: 1-9) It was here that Esther took the place of Vashti, the queen of Ahasuerus (Esther 1: 2, 5; 2: 8, 17); here Haman paraded down the street leading Mordecai seated on the king's horse, and here he was hanged by the neck until he was dead. (Esther 6: 10, 11; 7: 10) Here, in the reign of King Belshazzar, Daniel had his vision of the cleansing of the sanctuary (Daniel 8: 1, 2) and had it explained to him by the angel Gabriel. Susa and Shushan, Shush and Sus are all names given to the ancient and modern city.

McClintock & Strong's *Cyclopædia*, in an interesting four-page article on this important winter capital of Elam's ancient kings, says:

On this site there are extensive ruins, stretching, perhaps, twelve miles from one

extremity to the other, and consisting, like the other ruins of this region, of hillocks of earth and rubbish covered with broken pieces of brick and colored tile. At the foot of these mounds is the so-called Tomb of Daniel, a small building erected on the spot where the remains of that prophet are locally believed to rest. It is apparently modern; yet nothing but the belief that this was the site of the prophet's sepulchre could have led to its being built in the place where it stands, and it may be added that such identifications are of more value in these parts, where occasion for them is rare, than among the crowded "holy places" of Palestine.

One of Uncle Sam's boys, Private V. M. Ottignon, sent us a letter from Shushan or Susa or Shush, which passed all the censors and came through in 17 days. He sent the pictures which you will see on the opposite page, and with them this letter:

Just a line to inform you I am somewhere in Persia or Iran and the weather is fine, like autumn in New York. I am enclosing three pictures of Daniel's tomb (1, 2, 3) and two of the mosque at the holy city. I have had the pleasure of reading this month the booklet *Peace—Can It Last?* and *Consolation* of August 18, 1943, and *Watchtower* of August 1, 1943, and the fine book *The New World*.

Pope Congratulates Hitler on Escape

THE pope was quick to congratulate Hitler on his escape in the recent attack upon the Nazi fuhrer's life. Pacelli was the first potentate to send such a message and knew it must get out that he did so. What to do. First the "semi-official" Vatican News Service acknowledged that it "understood" such a congratulatory message was sent. But it was only "formal", which means, it would appear, that it meant nothing after

all. Then "well-informed Vatican sources pointed out that such telegrams were part of the Holy See protocol". In other words, the pope couldn't help himself; but still the congratulations did not mean anything, not a single thing. Also, the "spiritual state" (Vatican City) is neutral in political matters. This also is "understood". A gentleman of integrity reported that "nothing that issues from Vatican City can be believed".

The Hamburg and Berlin Preludes

IT WOULD be quite natural for those who believe earthly rulers are "the higher powers" to explain in the following manner two of the passages in the Psalms:

Upon the wicked he shall rain [from the planes over Hamburg, Berlin, and other Nazi cities] snares, fire and brimstone, and an horrible tempest. (Psalm 11:6)

The wicked [Hitler and his comrades in crime] shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. (Psalm 112:10)

The immediate objection to such an explanation would be that Stalin has done the Reich more harm on the ground than has thus far been done it from the air, and nobody has yet advanced the explanation that he is Almighty God's avenging angel. Thus clearing the air of misconceptions, an opportunity arises to consider these phenomena of the greatest of earth's wars to date.

The Obliteration of Hamburg

From various sources comes the information that the preliminary attacks on Hamburg were so intense that many people, on emerging from the shelters, no longer recognized their own district. A couple of months later (in June, 1943) conditions were so bad that Belgian workers, engaged in attempted repair work, could not part with any clothing, even to have it washed, and expect to recover it.

By another month (July, 1943) 5,000 tons of bombs were being dropped in a single night; the glowing cauldron was visible for 200 miles; the smoke was rising three to five miles. By the end of the month 14,000 of the residents of the city had been killed; 400,000 of the city's 1,500,000 residents had fled and every available vehicle had been pressed into service to carry them away. The next month, August, the Hamburg tunnel under the Elbe river was hit and the

18,000 citizens that had taken refuge in it were drowned like rats in a trap. It was two months before the full story reached the outside world. This is the tale as finally told:

Almost no one escaped in the heavily populated area of many square kilometers on which the Allied planes planted a "carpet" of hundreds of thousands of explosive and incendiary bombs. A phenomenon resulted in which the fire drew the oxygen from the surrounding air, forming a constantly increasing "air chimney" in which the flames mounted higher and higher, increasing in violence and finally forming a compact roof of fire. The movement of air was comparable to a typhoon, a gigantic force pumping air from all directions, and the streets serving as conduits, with flames rushing through them to meet the offered oxygen. A life and death struggle ensued between the flames and the people, the latter inevitably losing. The fire consumed the last bit of oxygen in cellars and finally exhausted that in air raid shelters, which at the same time were subjected to unbearable heat. At the start of the bombing, when there was still time, the people did not dare leave the shelters to face the hail of flaming bombs. Only a minute percentage of the population that dared flee when the attack started, escaped. A few minutes later the attacked area was encircled by fire from which not even the widest streets and public squares could afford refuge. Those who remained in the shelters, where at least 20,000 persons perished, were reduced to ashes. The authorities were quoted as saying that the heat surpassed that of incinerators. One doctor observed that the combustion of bones was more complete than in normal crematories. There were no traces for identification.

Information reaching Sweden was that only two buildings were left standing in Hamburg and 50,000 perished in a single night.

Berlin Turned to a Madhouse

Hitler had intended to make Berlin the capital of the world. Plans had been

made for avenues and buildings to rival those of earth's most beautiful city, Washington, D.C., and some work had been done in the way of constructing them. But no city today is safe from attacks by air. The Allies had decided to do to Berlin what they did to Hamburg, and what German airmen had previously done to Coventry and London. Section by section the city was marked for destruction and night by night and day by day tons of bombs turned the streets into an inferno. In many places the asphalt on the pavements boiled and people in near-by areas collapsed from the intense heat. Fire brigades were called from Stettin, Leipzig and other cities to fight walls of flame a half mile long. The Nazi radio itself proclaimed:

Berlin has been covered with a carpet of bombs and has suffered the greatest destruction ever wreaked upon a city.

Twenty percent of the 5,000,000 residents of the city were conscripted to fight the fires, and to aid in rescues and salvage work. Gas, electricity and water were cut off from some parts of the city, and passengers for other cities had to walk five miles to railroad stations outside the bombed area. On some of the worst days Berlin was cut off by telephone and telegraph from the rest of the world. On a single night there were more than a thousand fires; Hitler's balcony went like Mussolini's. The zoo was smashed and elephants and other animals roamed the streets. The acrid smoke of the burning city was noted in Sweden, 300 miles distant. Entire blocks of ten to a dozen squares became masses of fire which were entirely out of control. Subways and elevateds could not function in many parts of the city. On one occasion 350 two-ton bombs were dropped in the course of half an hour. The bombing crews could see the lights of the fires 100 miles away, and two hours after the bombings whole streets were outlined in dull red through the thin clouds.

Even Hitler Squawked

When the big bombings were shifted from Hamburg to Berlin, even Hitler squawked. Shoved into his present job by the Roman Catholic Hierarchy and Germany's Big Business crowd, he must have suspected all was not well when he said:

Providence is making no gift to our nation in the struggle for freedom and the future. Everything must be fought for by the toughness of German soldiers at the front as well as by the homeland in a most severe test of endurance. Even the last German soldier must be imbued with the conviction that this cruel struggle, which the enemy desired, which he imposed on us and for which he bears the responsibility, cannot be ended except in victory. The nation that loses will have ended its existence because it is madness to expect anything else of this battle but victory or perdition.

From photographs which they took the RAF calculated that of 8,000 acres of buildings which they bombed 1,360 acres, or 17 percent, had passed out; but where the government offices were located 60 percent were destroyed. The German government thereupon moved its headquarters to Breslau, 150 miles to the southeast. The city (Berlin) has kept going, after a fashion, but it took five hours to find a store, open, that could supply an ordinary writing pad for making business notes. Every store may shut two days a week. Everybody in the city looks worn out.

Goering, one of the German "big shots", is described as follows:

He stands outside his villa in the Berlin suburbs, gazing vacantly at the sky, utterly bewildered by the strength of the Allied aerial blows.

News from Belgium reports a Belgian businessman who said he attended a Berlin movie. Hitler was shown on the screen; there was a derisive whistling, whereupon the newsreel was interrupted, and the manager called for the Gestapo, who fired shots at random into the audi-

torium. Three of these shots hit the Belgian in the arm; he went to a physician to have his arm dressed and the doctor advised him to get out of Berlin as quickly as possible, as the situation was getting out of hand.

Bombings All over the Country

The bombings have been persistent all over Germany. Among the places named as having been ruined are Augsburg, Cologne, Aachen, Essen, Hanover, Leipzig, Frankfurt, Kiel, Dresden, Wilhelmshaven, Dusseldorf, Renscheid, Crefeld, and Barmen-Elberfeld. A traveler through Augsburg two days after it was bombed said:

We stayed at the station for a half hour at 11:30 at night. Here's what we saw: the whole city, population 200,000, in complete flames. Not a person to be seen in the town. At the station thousands and thousands of Germans, men, women and children, their possessions under their arms, in complete panic. They tried to get into our coaches, climbing through the windows. They had to be pushed away.

The London *Times* said that the damage at Frankfurt is such that nothing is left of the government and business section of the city. (In the same issue it also took pains to say that in the retreat of the Germans from Russia they did not forget to steal all the factory equipment they could manage to carry away with them.) Thousands of families of Essen, described as the "most bombed city in the world" because it is near the Krupp plant, fled the city but were warned that in so doing they forfeited all rights to return at any time to claim their properties. Swedish engineers returning from Germany to their own land estimated that 8,000,000 Germans are homeless.

With 10 percent of the people homeless, so many of the women are without addresses in some of the principal centers that 40 percent of them, called up for war industry, failed to present

themselves. Women can endure only about so much. At Munich, when pictures of the Russian front were shown, the police were called to suppress a riot started by sobbing women. At Berlin the police were helpless when, on a train returning from the front, weeping, screaming women discovered paper bandages on severely wounded men.

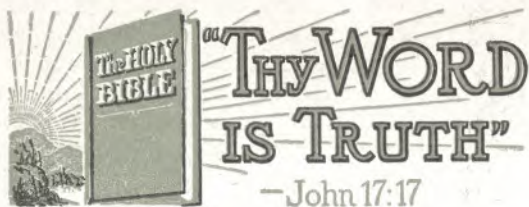
The German labor front announces that in the five years of the war 650,000 homes have been built, or offices turned into homes or otherwise made available for human occupancy. The bungalows are two-room affairs; there is no plumbing. Meantime, as a result of the bombings, many go insane, children are struck dumb, and thousands of bodies of bomb victims are buried in mass graves.

The "super-race" bunk is being gradually exploded, as may be judged from the two paragraphs which follow:

[a] A person whose nervous system is defective cannot stand heavy aerial bombardments. Thus, aerial bombardments will help us to discover the neurasthenics and remove them from social life.

[b] We mourn not only the death of our fellow citizens, but those shocks which all residents of Essen have to suffer. Bombardments inevitably affect the nervous system, and how many sensitive natures have been crippled for ever by the barbarous raids? How many talented adolescents, how many frail German women have been affected with nervous ailments, frequently incurable?

The first of these was published in a Nazi periodical in 1938, and the second was published in Goering's own newspaper, the *National Zeitung*, July 18, 1943, and shows that Goering, at least, has begun to see a few things from "gazing vacantly into the sky". He doesn't see Armageddon; not yet. That's future. But he sees what might be called the prelude to it, like the little click of an alarm clock shortly before the alarm itself awakens the sleeper.



Identifying the Messiah

IS THE one who on earth nineteen centuries ago bore the name "Jesus" the Messiah? It is, of course, important to be able to answer this question from the inspired Scriptures where the Messiah is described, and to have the decision on the matter so clearly fixed that there cannot be any doubt as to the correctness of the answer. It is necessary to examine the many prophecies concerning this important personage, and then to determine from historical facts upon whom such identifying prophecies have been fulfilled.

An early prophecy relating to the Messiah is at Genesis 49:10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The here-mentioned "Shiloh" is the Messiah. Unto Him shall the gathering of the people be. It therefore conclusively follows that he who is the Messiah must be the great Deliverer of obedient humankind. The prophet Moses, whom Jehovah God used in the deliverance of the nation of Israel from Egypt, was a type of the Messianic Deliverer; for Moses said by inspiration of God: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15, 18) The Messiah must be a prophet greater than Moses.

The identification of the Messiah has long been in doubt in the minds of millions of honest persons, both Jews and Gentiles. Those who are Jews at

heart believe what Moses and the other prophets of God testified. Concerning those who are merely Jews according to the fleshly descent from Abraham Paul, a one-time zealous practitioner of "the Jews' religion", has written, saying: "Their minds were blinded." (Second Epistle to the Corinthians, chapter 3, verse fourteen) The genuine identification of the Messiah would necessarily bring gladness to the hearts of those who believe the honest facts. It would be good news to such, that is, gospel, for *gospel* means "good news". Now writes this same exreligionist concerning the good news of the Messiah: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ [or Messiah], who is the image of God, should shine unto them."—2 Corinthians 4:3, 4.

Satan the enemy, "the god of this world," has caused the blindness which came upon the Jews and which has likewise come over the major portion of the Gentiles. Divers means he has used to accomplish this; anything to blind them to God's purpose and to keep their minds turned away from God and His means of deliverance of humankind. For our enlightenment let us examine the prophecies.

"Messiah" means "Anointed One"; "Christ" means the same thing. "Anointed" means the one who is clothed with authority to act in behalf of the one who does the anointing. Jehovah God, who caused the prophecies concerning the Messiah or Anointed One, is He that does the anointing. The Messiah, therefore, is clothed with authority from Him to act as the great executive officer of Jehovah God. We should expect to find sufficient in the prophecies that will enable us to determine who is the Messiah and that would agree with other evidence relating to this vital matter.

In this case prophecy is the foretelling long in advance, by hundreds of years

in fact, the events that will take place in the future. No man can truly foretell future events. But God, who knows the end from the beginning as respects His specific purposes, can foretell future events. In times past He used various human agencies as instruments to utter and make record of His prophecies. The invisible energy of Jehovah God, namely, His holy spirit, working through the minds of holy men of old, caused them to make record of events that would come to pass in the future. Those men did not understand what they then prophesied. It was the prophecy of Almighty God; and these men or prophets merely wrote down the things prophesied under the direction of the holy spirit.—2 Peter 1:21.

The Jewish writer Peter, an apostle of the Messiah, testifies that the holy prophets did not understand the things concerning which they prophesied. (1 Peter 1:11, 12) Why did they not understand? Because it was not yet God's due time for these things to be understood by men, and because the holy spirit or active force of God had not yet been given to men to serve to that end.

Now is the due time in which those prophecies may be better understood; and those who have devoted themselves wholly to the Lord and who seek to understand He permits to understand the deep things of God as set down in His Word. (1 Corinthians 2:9, 10) Any one of devoted mind who reads the sacred prophecies prayerfully and sees facts to correspond with them may understand the prophecies.

But how may we know when we have the proper understanding of a prophecy? Thus: If we find God foretold that certain things would come to pass, and thereafter we see actually taking place the very things that He foretold, then we may be sure that such is in fulfillment of divine prophecy and is not private interpretation. An instance of this is the prophecy at Daniel, chapter twelve, verse four, reading: "But thou, O Daniel,

shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." And indeed, in this time of disturbance since 1914, Jehovah's consecrated people have been and are running to and fro in diligent search through the pages of the Holy Scriptures and by reason of the illumination which the Author thereof sheds upon those pages the knowledge and understanding of the Scriptures has been increased to His faithful people and they are engaged in an educational campaign among all nations to aid others to come to this same knowledge. Persecution has not stopped this.

Prophecy can be understood only after its fulfillment, or while in the course of fulfillment. When it is fulfilled, then we properly speak of the fulfillment as the "physical facts"; that is to say, the facts which stand out as silent witnesses testifying to the taking place of certain events, which events had been foretold. With this rule in mind, let us here make a beginning of noting some of the prophecies recorded in the Bible concerning the Messiah, and then see if the despised "Jesus of Nazareth" fulfilled those prophecies. Only if the testimony of the facts proves beyond a doubt that He did fulfill them would this be conclusive proof to identify Him as the great Messiah of whom Moses was a type.

Let us begin with the prophecy of Isaiah by which God foretold this: "Therefore will the Lord himself give you a sign: behold, this young woman shall conceive, and bear a son, and she shall call his name Immanuel, (God with us)." (Isaiah 7:14, Leeser's translation) The original Hebrew word here translated "young woman" is translated at Psalm 68:26 "maidens", and at Canticles 1:3 "maidens", and at Exodus 2:8 "maiden". Its occurrences also at Genesis 24:43 and Proverbs 30:19 and Canticles 6:8 combine with the foregoing occurrences to show that "young woman" means specifically a "virgin". At Mat-

thew 1:18-25 the Jewish writer, when quoting the prophecy, uses the Greek word specifically meaning "virgin" and tells how Mary, the earthly mother of Jesus, conceived by the power of God's holy spirit and in due time gave birth to the child Jesus, in clear fulfillment

of the prophecy of Isaiah 7:14. The Greek Septuagint Version of the Hebrew Scriptures, which version was made by Greek-speaking Jews, also uses the same word *parthénos* (παρθένος) at Isaiah 7:14 as Matthew 1:23 uses.

(To be continued)

A Few Fish Facts

SOME of the biggest fish ever caught with hook and line were a 1,919-pound man-eater shark off Kangaroo island, South Australia; a 976-pound Pacific black marlin at the Bay of Islands, New Zealand; a 927-pound tuna fish in Ipswich bay, Massachusetts; an 860-pound swordfish at Tocopilla, Chile; a 736-pound sawfish at Galveston, Texas; a 692-pound striped marlin at Balboa, California; a 542-pound jewfish at Sarasota, Florida; a 515-pound California black sea bass at Santa Catalina, California; a 247-pound tarpon at Panuco, Mexico; a 190-pound sailfish at Post Office bay, Galapagos islands; a 133-pound wahoo in British West Indies; a 103-pound great barracuda in the Bahama islands; a 106-pound amber jack at Passagrille, Florida. The shark was 14 feet 8 inches long, and the barracuda, 5 feet 6 inches long, with the others in proportion in between.

In 1940 California produced 1,290,446,000 pounds of fish; Alaska, 563,688,000; Massachusetts, 510,938,000; Virginia, 269,651,000; Florida, 187,492,000; North Carolina, 170,581,000; New Jersey, 160,554,000; Washington, 111,632,000; Louisiana, 145,840,000; Delaware, 103,017,000. In March, 1944, a single dragnet off Norfolk, Virginia, brought in 150 barrels (30,000 pounds) of fish in one hour and forty minutes. And right away they went back to try for another haul.

The city of Marcus Hook, Pennsylvania, had a big fish haul a few months previous to the above; thousands of shad, bass, perch and eel were beached, where they had come to get away from blasting on the opposite shore.

Sounds are very audible to those beneath the surface. When you were a boy, and dived off into deep water, did one of the other boys crack two stones together under the water? If he did, you know how it made your ears ring. Fish make very little noise, but it has now been discovered that they do have a variety of honks, beeps, grunts, drums, teeth-grindings, and another sound resembling a cat purring. The toadfish is the most noisy of all the fish family.

Effects of Certain Chemicals

A way has been found to make the tiger shark quite harmless. He sometimes attacks men in the water, but he doesn't any more if they have on their persons a certain repellent that offends his sense of smell. It took quite a while to discover it. The reason he doesn't like it is that it smells like dead shark meat.

Another odd thing is that warm-blooded animals can eat derris root and it does not affect them, but when fish eat it they die. The Indians of countries on the Caribbean discovered this long ago, and so when they go fishing they just throw some of the dried roots into the

pools and carry home the fish that pass out. The extract of derris root kills insects, and it is now being made for that purpose, under the name Rotenone.

What Is Ordination?

[Reprinted from *Selective Service in Wartime*, Second Report of the Director of Selective Service, 1941-42, Government Printing Office, Washington, D. C.]

WHAT is ordination? In some of the churches this is a sacrament attended by very elaborate ceremonies which follow prolonged periods of philosophical and theological training and acceptance by a bishop; in other cases it is the simplest of ceremonies or acts without any preliminary serious or prolonged theological training. The determinations of this status by the Selective Service System have been generous in the extreme. The question of fact of whether a person was a minister was difficult at times in such groups as the Jehovah's witnesses, but we need not here enter in any detail into that discussion. . . .

As to who constitute regular ministers of religion, a very broad definition of this vocation was formulated for those charged with Presidential appeals as follows:

The ordinary concept of "preaching and teaching" is that it must be oral and from the pulpit or platform. Such is not the test. Preaching and teaching have neither locational nor vocal limitations. The method of transmission of knowledge does not determine its value or effect its purpose or goal. One may preach or teach from the pulpit, from the curbstone, in the fields, or at the residential fronts. He may shout his message "from housetops" or write it "upon tablets of stone". He may give his "sermon on the mount", heal the eyes of the blind, write upon the sands while a Magdalene kneels, wash disciples' feet or die upon the cross. He may carry his message with the gentleness of a Father Damien to the bedside of the leper, or hurl inkwells at the devil with all the crusading vigor of a Luther. But if in saying the word or doing the thing which gives

expression to the principle of religion, he conveys to those who "have ears to hear" and "eyes to see", the concept of those principles, he both preaches and teaches. He may walk the streets in daily converse with those about him telling them of those ideals that are the foundation of his religious conviction, or he may transmit his message on the written or printed page, but he is none the less the minister of religion if such method has been adopted by him as the effective means of inculcating in the minds and hearts of men the principles of religion.

But to be a "regular minister" of religion he must have dedicated himself to his task to the extent that his time and energies are devoted to it to the substantial exclusion of other activities and interests. He cannot "serve God and mammon" and lay claim to a status as a "regular minister". To be a "regular minister" of religion the translation of religious principles into the lives of his fellows must be the dominating factor in his own life, and must have that continuity of purpose and action that renders other purposes and actions relatively unimportant.

The principle was extended to persons who were not, in any strict sense, ministers or priests in any sacerdotal sense. It included Christian Brothers, who are religious, who live in communities apart from the world and devote themselves exclusively to religious teaching; Lutheran lay teachers, who also dedicate themselves to teaching, including religion; to the Jehovah's witnesses, who sell their religious books, and thus extend the Word. It includes lay brothers in Catholic religious orders, and many other groups who dedicate their lives to the spread of their religion.



NATIONAL HEADQUARTERS
SELECTIVE SERVICE SYSTEM

21st and C Streets NW.



Washington 25, D. C.

IN REPLYING ADDRESS
THE DIRECTOR OF SELECTIVE SERVICE
AND REFER TO NO.

STATE DIRECTOR ADVICE (NO. 213-B)

ISSUED: 6/7/44

SUBJECT: THE MINISTERIAL STATUS OF CERTAIN OF THE OFFICIALS OF SPECIFIED
CHURCHES, RELIGIOUS SECTS, OR RELIGIOUS ORGANIZATIONS

INTRODUCTION

Concerning the classification of registrants who claim to be ministers of religion, section 622.44, Selective Service Regulations, provides as follows:

"(a) In Class IV-D shall be placed any registrant:

- (1) Who is a regular minister of religion, or
- (2) Who is a duly ordained minister of religion, or

* * * * *

"(b) A 'regular minister of religion' is a man who customarily preaches and teaches the principles of religion of a recognized church, religious sect, or religious organization of which he is a member, without having been formally ordained as a minister of religion; and who is recognized by such church, sect, or organization as a minister.

"(c) A 'duly ordained minister of religion' is a man who has been ordained in accordance with the ceremonial ritual or discipline of a recognized church, religious sect, or religious organization, to teach and preach its doctrines and to administer its rites and ceremonies in public worship; and who customarily performs those duties."

PART I

1. Because of the unusual nature of the organization and work of certain religious groups, National Headquarters has been called upon, from time to time, to make predeterminations relating to the question of whether a particular group comes within the purview of the Regulations as a recognized church, religious sect, or religious organization.

2. The issuance of a complete list of recognized churches, religious sects, or religious organizations, is not contemplated by this Headquarters. Therefore, the fact that a particular organization is not mentioned in this State Director Advice should not be taken to mean that it is not a recognized church, religious sect, or religious organization.

3. Information will be furnished upon request of any agency of the Selective Service System as to whether a predetermination has been made regarding any particular organization. If no predetermination has been made, a study will be conducted and a predetermination made.

PART II

1. Statements of opinion have been issued occasionally regarding the nature and work of those offices or positions of leadership in a recognized church, religious sect, or religious organization which are generally recognized to be ministerial in nature and function.

2. In Part IV of this State Director Advice is listed information relating to certain offices of ministerial function in various organizations. Each organization referred to has been predetermined by National Headquarters to be a recognized church, religious sect, or religious organization within the purview of the Act and the Regulations. The offices of ministerial function of such groups as indicated have been predetermined by National Headquarters to come within the meaning of the Act and the Regulations as offices of regular or duly ordained ministers of religion.

3. The following are the recognized churches, religious sects, or religious organizations concerning which statements of opinion are issued in Part IV of this State Director Advice:

- (a) Salvation Army.
- (b) Holy Roman Catholic Church--Lay Brothers.
- (c) Jehovah's Witnesses.
- (d) Church of Christ, Scientist.
- (e) Evangelical Lutheran Synod of Missouri, Ohio, and Other States--Christian Day School Teachers.
- (f) Evangelical Lutheran Joint Synod of Wisconsin and Other States--Christian Day School Teachers.
- (g) Jewish Congregations--Cantors.
- (h) Volunteers of America.
- (i) Church of Jesus Christ of Latter Day Saints (Mormon).
- (j) Seventh-day Adventist Church--Colporteurs and Day School Teachers.

PART III

1. Whether a registrant who qualifies under the statements hereinbefore made, is actually engaged in the regular discharge of his duties as a regular or duly ordained minister of religion must be determined in each individual case by the local board or agency of appeal.

2. It is the opinion of National Headquarters that the question of the regular discharge of his duties as a minister is a most important factor in determining whether a registrant should be classified in Class IV-D in accordance with the provisions of paragraphs (b) and (c) of section 622.44 of the Regulations.

3. The historic nature of the ministerial function of a registrant's own religious organization must be taken into consideration in each individual case. In some churches both practice and necessity require the minister to support himself, either partially or wholly, by secular work.

4. In view of the fact that the exemption of regular or duly ordained ministers of religion is a statutory provision of the Act, no particular form of document is specified for the presentation of information concerning such status.

PART IV

1. SALVATION ARMY

Commissioned officers of the Salvation Army are consecrated to their religious beliefs, and occupy with respect to their organization the exalted position held by other ministers in more familiar denominations. The commission granted any commissioned officer of the Salvation Army is an ordination. By reason of the position they occupy and their ordination in such position, registrants who are commissioned officers of the Salvation Army, as they are now constituted, may be considered duly ordained ministers of religion.

2. HOLY ROMAN CHATHOLIC CHURCH -- Lay Brothers

It appears that Catholic Brothers have made profession of the vows required of them by their respective religious Congregations, such as poverty, chastity, obedience, and are said to devote all of their time to their Congregations. Moreover, when the Selective Training and Service Act was being discussed in Congress, it was made clear that it was intended that the Brothers were included in the purview of the statutory exemption from training and service of regular ministers of religion. It is believed that they are and should be considered "regular ministers of religion."

It has been officially certified to National Headquarters by an official of the Church that:

"I beg to certify that according to the laws of the Church, the term 'Brother' or 'Lay Brother' signifies a regular minister of religion.

"'Lay Brothers' in all the canonically approved societies, orders and congregations are religious ministers in the fullest sense of that term as defined in the Code of Canon Law (Canon 488,70). They are deliberately received into an ecclesiastically approved religious order by the profession of the vows of solemn promises of religion; they, as real ministers of religion, may cooperate in the sacred ministry of the priests and the salvation of souls, by the performance of the special tasks assigned to them in schools, hospitals, religious institutes, houses of study or elsewhere.

"The 'Lay Brothers,' so-called, are not only bound to the obligations of the clerical state (Cfr. Canons 592 and 679) but they also enjoy the very same privileges as clerics (Cfr. 614 and 680)."

3. JEHOVAH'S WITNESSES

Whether an official of the Jehovah's Witnesses group stands in the same relationship to this group as a regular or duly ordained minister in other religions must be determined in each individual case based upon whether he devotes his life in the furtherance of the beliefs of Jehovah's Witnesses, whether he performs functions which are normally performed by regular or duly ordained ministers of other religions, and finally, whether he is regarded by other Jehovah's Witnesses in the same manner in which regular or duly ordained ministers of other religions are ordinarily regarded.

Experience has shown that due to the fact that a large proportion of the members of any Jehovah's Witnesses unit claim to be ministers, special care must be used in applying the above-mentioned tests. Information presented in the case of a registrant who claims to be a minister of the Jehovah's Witnesses group must show facts regarding both his ministerial position and his ministerial activities which clearly justify his exemption as a minister. Certificates, affidavits, or statements of opinion are not necessarily conclusive proof of a ministerial status.

Members of the Bethel Family are those members of Jehovah's Witnesses who devote their full time and effort to the manufacture and production of books, pamphlets, and supplies for the religious benefit of Jehovah's Witnesses, the purpose of which is to present the beliefs of Jehovah's Witnesses and to convert others. For their religious services, the members of this group are said to receive their subsistence and lodging and in addition a very modest monthly allowance. This group of individuals consists of the office and factory workers at 117 Adams Street, Brooklyn, New York, and workers in the executive offices at 124 Columbia Heights, Brooklyn, New York, and at the Farms.

Pioneers of Jehovah's Witnesses are those members of Jehovah's Witnesses who devote all or substantially all of their time to the dissemination of the tenets and beliefs of Jehovah's Witnesses.

A certified official list of members of the Bethel Family and Pioneers has been transmitted to the State Directors of Selective Service by National Headquarters as an attachment to State Director Advice No. 213-C. The members of the Bethel Family and Pioneers whose names appear upon such certified official list were thought at the time the list was issued to come within the purview of section 5 (d) of the Selective Training and Service Act of 1940, as amended, and if they have continued in the same status, they should be classified in Class IV-D. The status of members of the Bethel Family and Pioneers whose names do not appear upon such certified official list shall be determined as herein provided.

Other members of Jehovah's Witnesses, known by the various names of servant to the brethren, company servant, assistant company servant, backcall servant, territory servant, advertising servant, account servant, stock servant, and other servants, devote their time and effort in varying degrees to the dissemination of the tenets and beliefs of Jehovah's Witnesses. Often the servants to the brethren and the company servants are found to be devoting their lives to a work of ministry to the substantial exclusion of secular employment. In such cases, they may be considered for classification into Class IV-D as ministers of religion.

4. CHURCH OF CHRIST, SCIENTIST

Members of the Church of Christ, Scientist, who are Christian Science practitioners whose names appear in the Christian Science Journal as being recognized or certified practitioners may be considered regular ministers of religion.

First and Second Readers, Christian Science lecturers and Christian Science wartime ministers and Readers of the Church of Christ, Scientist, while serving in those capacities, and actually holding such offices, during their designated terms, may be considered regular ministers of religion.

5. EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO AND OTHER STATES --
CHRISTIAN DAY SCHOOL TEACHERS

Teachers in the Christian day schools of the Evangelical Lutheran Synod of Missouri, Ohio and Other States may be considered regular ministers of religion if they have devoted their lives to the furtherance of the religious beliefs of the church, if they have been called by a congregation and assigned to teach in a parochial school in the same way the pastor of the congregation is called and if they are regarded by other members of the church in the same manner in which regular ministers are ordinarily regarded.

Regarding such a teacher, it has been stated to this Headquarters by the church that:

"He is called by the Christian congregation in the same way as the pastor is called, and all that is said in Holy Scriptures of the bishop (1 Tim. 3) applies to the regular teacher of the Lutheran day school in his particular part of the work. A teacher of a Lutheran school is called 'for life' by the congregation, and he will not accept the call of another congregation except after due counsel with the congregation which he serves at the time of receiving the new call.

"The office of parochial school teacher was established after the Reformation. That of the regular Lutheran day-school teacher is part of the office of the holy ministry, inasmuch as he 'labors in the Word and doctrine.'"

6. EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES --
CHRISTIAN DAY SCHOOL TEACHERS

Teachers in the Christian Day Schools of the Evangelical Lutheran Joint Synod of Wisconsin and Other States should be considered in exactly the same manner as is provided in such cases with regard to the Evangelical Lutheran Synod of Missouri, Ohio and other States.

7. JEWISH CONGREGATIONS --CANTORS

In an exceptional case, a Jewish congregation may have no ordained rabbi, but instead will accept as rabbi a person who lacks ordination. The person so engaged to act in the capacity of rabbi may be a cantor. In such an instance, the cantor performs virtually all of the functions normally performed by a rabbi, including the giving of advice upon specific questions of Jewish law, the preaching of sermons, the teaching and expounding of the law; and the congregation regards him as their spiritual leader. In such an exceptional case, the cantor may be considered a regular minister of religion.

8. VOLUNTEERS OF AMERICA

The commissioned officers of the Volunteers of America are duly ordained and commissioned after due preparation and a satisfactory examination. It also appears that these commissioned officers customarily preach and teach the principles of religion in accordance with the prescribed form of worship recognized by the organization. Therefore, they may be considered regular or duly ordained ministers of religion.

9. CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (MORMON)

Those registrants who have been ordained in the Melchizedek Priesthood of the Church of Jesus Christ of Latter Day Saints (Mormon) and who are serving in any of the capacities hereinafter listed, may be considered regular ministers of religion within the meaning of the Act and the Regulations, so long as they hold any of these positions:

- (a) The first presidency of three men.
- (b) The presiding patriarch or quorum of twelve apostles.
- (c) The first seven presidents of seventies.
- (d) The presiding bishopric of the church of three men.
- (e) The president and two counselors of each stake.
- (f) The bishop and two counselors of each ward.
- (g) The president and two counselors of each independent branch.
- (h) The president of each dependent branch.
- (i) The president of each mission.
- (j) Those men who have been ordained as elders of seventies and who hold formal certificates as missionaries.

10. SEVENTH-DAY ADVENTIST CHURCH
COLPORTEURS AND DAY SCHOOL TEACHERS

Members of this church consider their colporteur evangelistic work to be of highest importance in the propagation of the faith. They look upon the men who do this work as engaged in a vocation comparable to the gospel ministry, even though they are not ordained. When a registrant is found to be actually engaged in a bona fide manner in full-time work of this nature and files evidence of possession of a colporteur's license or a colporteur's credentials, he may be considered a regular minister of religion.

The teachers in the day schools of this church are looked upon by members of the denomination as engaged in sacred work comparable to that of the gospel ministry. They are the religious instructors of the children and youth of the church, and even though they are not ordained, they have given their lives and are devoting their time to the religious activities of the church. Such teachers may be considered regular ministers of religion.

Lewis B. Hershey
DIRECTOR

Presenting "This Gospel of the Kingdom"

Composing Sentences

KNOWING words is one thing; skillful use of them in constructing sentences is another. One's task is not finished with the acquiring of a large vocabulary. That is just the beginning. Few words by themselves express a complete thought. They are the materials from which complete thoughts are expressed. Words may be likened to the building material brought to a site for the purpose of building a house, but as yet not put into any framework for the form of the building. If the material is left on the ground without being constructed into some form the finished building will never be realized. And even if there are willing hands to do the assembling and fastening-together work, these hands must also be skillful ones. Additionally, there is a blueprint or a plan directing how this material shall be placed together and fastened in solid form, making a house. Not all houses follow the same plan. They do not all look alike. But in certain fundamental respects they agree. All must have a good foundation, a sturdy, well-braced frame, a roof, etc. Different types of houses, from the simple cottage to the fine mansion, require different materials; yet they all conform to certain basic rules in order to stand intact and fulfill their purpose.

The same is true in the constructing of sentences: choice and taste may call for the composing of a wide variety of sentences, sentences that at first glance seem to have nothing in common with one another; yet, like the cottage and the mansion, all proper sentences conform to certain rigid rules of grammar. Words are the component parts of a sentence. They must be tied together according to the grammatical "blueprint" if they are to be properly united to form a complete thought expression. But not all should follow the same plan. Just

as a row of houses might conform to the basic rules of construction and yet offend the senses by looking like a string of cracker boxes, so sentences might be grammatically flawless and yet be distasteful and monotonous if they are all childishly simple and alike. Even mansions similar to one another in every detail would lose any beauty they might have originally had. A knowledge of composition and rhetoric, coupled with grammar, will enable one to frame variously constructed sentences of greatest effectiveness.

There is no shortage nor rationing of sentence-building materials. There is a plenty of words. The only cost of securing them is effort spent in going to the dictionary or other word books that are available. The material is not the problem, but the skillful putting-together of it to convey in pleasing phrase the thought one wishes to present is the problem.

When one expresses a complete thought he has made a sentence, because a sentence is the expression of a complete thought. It is composed of a group of words, and is, therefore, a composition. Generally, a sentence contains a subject and a predicate. It should end with a period or an interrogation mark or an exclamation mark. Brief mention may be made here of the reasons for different punctuation marks' being used at the end of sentences. When a sentence is either declarative or imperative it ends with a period; when it ends with an exclamation mark (!) it is an exclamatory sentence; and when it ends with an interrogation or question mark (?) it is interrogative in meaning. Declarative sentences make assertions. The imperative is used in entreating, commanding, and in giving directions. The exclamatory is employed to express strong emotion, and the interrogative asks a question. Sentences extend from one full pause to another.

Sentences (except in the case of sentence-words, such as *Help! Halt! Amen*, which, due to their context or the circumstances under which they are uttered, express a complete thought in themselves) are divided in two parts, subject and predicate. The subject is the person or thing spoken about; the predicate is that which is stated concerning the subject. From the standpoint of grammatical classification sentences are spoken of as being simple, complex, compound, and compound-complex. Rhetorically speaking, sentences are divided into classes such as periodic, loose, balanced (using either parallelism or antithesis), and short or long. In two subsequent articles these classifications will be discussed, with the exception of the loose and periodic sentences, which are defined in this article.

What is rhetoric? and can it aid to better speech? Rhetoric is the science that tells how words should be used and

combined in order to make speech clear and effective. Rhetoric may be distinguished from grammar in that grammar is the law and rule by which a sentence may be determined as being correct or incorrect, whereas rhetoric determines its state as it pertains to choice and taste. This has to do not only with the choice of words but also with the phrasing and combining of phrases and the type of sentences used for a desired effect.

This may be demonstrated by the use of the loose sentence, which is employed when an informal, conversational style is desired. This kind of sentence is so constructed that it may be brought to a grammatical end before the actual conclusion is reached and still make sense and be complete. When used with other sentence types the loose sentence gives variety to composition. There is danger, however, that this type of sentence may become careless and slovenly in construction, if clauses and phrases are not

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well placed, because the main thought is placed first and qualifications of detail are secondary, and it may allow for careless modifiers. But if used in conversational and narrative construction loose sentences will give one the advantage of simplicity of speech.

Contrasted with the loose sentence is the periodic sentence. While the loose sentence can be terminated before its end, the periodic sentence cannot end until the last word is reached. In this way the qualifications must be firm, as they precede the main statement, which is reserved unto the last. By this means one's attention is roused and held in suspense till the main idea is stated. This makes the periodic sentence more formal and emphatic. It would not be so fitting if the thoughts expressed were of a commonplace nature, but rather should be reserved for the expressing of points calling for more power and force than ordinary.

The aim of good construction in sentences is for clearness, emphasis, unity, strength, and harmony. In order to insure clearness and emphasis attention must be given to modifiers; that is, modifiers of words, phrases and clauses should be put next to those words that they modify. To modify means to limit or restrict the meaning of, or to qualify. If one were to say that he dislikes grapes, that would be a general statement and would mean that he does not like any kind of grapes; but if one were

to say that he dislikes sour grapes, then the meaning would be different and would be limited or qualified by telling what kind of grapes he dislikes.

One might say, "We only saw two publishers." Does the speaker mean that those referred to by the personal pronoun "we" were the only ones who saw the two publishers? If so, his placement of the modifier "only" is correct. However, if he means to state that only two publishers were visible, then the modifier should be so placed that ambiguity is avoided. He should say, "We saw only two publishers." Even greater care must be exercised in this respect when phrases or clauses are used to modify, and especially in loose sentences.

It has been said that words are plentiful. That does not mean that one should be lavish in his use of them. A speech or composition gains virility and strength by cutting out all words that do not add to the meaning. Words that contribute nothing but wordage are like barnacles on the sides of a ship: they slow the progress of exposition or argument. As wise King Solomon said, "Let thy words be few"; that is, as few as possible to express the thoughts one has for presentation. (Ecclesiastes 5:2) For the most part, composition of sentences should follow simple lines. God's Word, the Bible, does. It is the outstanding example for Theocratic ministers to follow, even in the field of sentence construction.

Pamphilus—One-Man Bible Society

PAMPHILUS was a native of Phoenicia, the son of a noble family of Beirut. He was educated in the Christian ministry by Prierius of Alexandria, which was then a sort of center of Christian education and learning. Pamphilus had previously sold all his goods and given the proceeds to the poor in literal compliance with Jesus' words to the rich young ruler. (Matthew 19:16-26) This

course was followed by quite a number of rich men, young and old, and doubtless contributed much to the rapid spread of at least professed Christianity in the first centuries of its history.

Not much remains of the accounts of the life of Pamphilus, but the information that does remain testifies to his genuine devotion to the Lord and the truth. He settled after a time in Cae-

sarea, where he became a servant or minister of the local company of Christians. In this position he devoted himself to the collecting of a library, which has become famous in history. He also established a school which might be called an "education center for Theocratic ministry". He delighted in assisting scholars who desired to prepare themselves for such ministry. *The Catholic Encyclopedia*, speaking of this stage in his life, says,

He devoted himself chiefly to producing accurate copies of the Holy Scriptures. Testimonies to his zeal and care in this work are to be found in the colophons of Biblical MSS.

These colophons were footnotes stating who had done the copying, the comparing and the correcting of the copied manuscripts, and from what authentic source the material was copied. At the end of the book of Esdras (Ezra) in the still existent Sinaiticus codex the following note appears:

It was compared with a very ancient copy that had been corrected by the hand of the blessed martyr Pamphilus to which is appended in his own hand this subscription: "It was transcribed and corrected according to the Hexapla of Origen. Antonius compared. I, Pamphilus, corrected."

It appears that Pamphilus, besides being a careful copyist, was also a conscientious and exacting proofreader of texts copied by his assistants, of whom there were doubtless not a few.

Out of these laboriously produced Bible supplies, Pamphilus took pleasure in distributing copies to the poorer

scholars, not merely lending them, but giving them, a gift of no mean value in those days when a copied book was something that only the 'better classes' could possess. He also gave copies to women who were devoted to study, observing in so doing the Scriptural statement that there is no distinction, when it comes to the Lord's favor, between men and women. Pamphilus also produced copies of Origen's works and came to his defense in an apology.

Then, as well as since, there were some young and rather foolhardy enthusiasts among the disciples who provoked trouble rather than seeking to avoid it with Theocratic tactfulness. When the Diocletian persecution was in progress a young man who studied under Pamphilus and apparently lived in the same house (probably a number of men lived in some co-operative arrangement) took occasion to interrupt the governor when he was offering sacrifice to the heathen gods. Strictly speaking, it was none of the young man's business, nor does it appear to have been the time and place to give a "witness" to the truth. But he did it, and it is not for us to judge him harshly. The results can be imagined. The young fellow paid for his boldness with a terrible martyrdom. Not long after, Pamphilus was brought before the governor himself, and, refusing to sacrifice to the heathen gods, was tortured and cast into prison. There he continued copying and correcting manuscripts until beheaded, in February, A.D. 309.

It Pays to Be Decent

JEHOVAH'S witnesses have suffered much in Texas. Mobs have attacked them with consent or connivance of the authorities in scores of places, of which del Rio, San Antonio, and shameless Odessa are samples. Apparently decent Mexicans have suffered in Texas as a result of these and other acts of mis-

government. In some way the Texas governor got word that Mexican workers, now much needed in the southwest, would avoid Texas, and so he wrote to Hon. Ezequiel Padilla, secretary for foreign affairs of Mexico:

Any decision of Your Excellency's government to prohibit the moving of Mexican

laborers under these Agreements into the state of Texas would cause me deep distress, because the government in my charge is now making a sincere effort to wipe out discrimination in cases where it has arisen and to make Mexicans resident in Texas feel that they are self-respecting and loyal members of the communities in which they reside. Moreover, I am today issuing instructions to all law-enforcing agencies of the government of the state of Texas to be especially vigilant in order to prevent discriminations against Mexicans and where incidents arise to be especially severe under the laws of this state in order that those who may commit infractions will not again violate our good neighbor policy.

This was wholesome, even if selfish, repentance. Mr. Padilla expressed his appreciation of it, but in order to let the governor of Texas wax still more enthusiastic in the business of giving Texas a real government, of which the people of Texas and other states need not feel ashamed, he said in his reply:

There are many places in your state where Mexican residents can not attend shows or places of decent amusement without exposing themselves to annoyance, criticism and protest. There are towns where my countrymen are forced to dwell in certain sections. Not even the families of our official representatives are safe from such persecution, or from unwarrantable molestation. Hardly a week ago, in the heart of an important city of the state of Texas, in a public establishment, they refused to serve the daughter of our consul, just because they heard her speaking Spanish to another Mexican young lady she was with. Incidents like this occur daily, and if the newspapers gave special prominence to the one I mention, it was not so much because of its rarity as on account of the position of the person involved. While consuls report to the authorities, newspapers and dwellers on the Texas border gather and transmit information directly reaching the whole people of the Republic of Mexico. Such reports have aroused a feeling of righteous indignation because of the discrimination shown against our nationals, based not only on racial differ-

ences, but in many cases on the mere fact of their Mexican nationality.

Maybe, in 1944, Jehovah God is putting it into the hearts of some to rebuke and shame those that in 1940 went out of their way to shamelessly abuse and attack Jehovah's witnesses for proclaiming The Theocracy as the one and only hope of a perfect government.


At the Australian Convention

◆ At the Townsville Assembly a conventioner equipped with a magazine bag was returning home by bus. An American soldier placed his hand on her shoulder, and asked whether she was a "Bible Student". "That's fine," he said. "The best friends I have back home are 'Bible Students'." A good quantity of literature was placed with this truth-hungry boy from the States.

At the Brisbane Assembly, while street-witnessing a publisher was approached by an American soldier: "Well, isn't it fine to see Jehovah's witnesses again!" He related that his family back home were witnesses, and that he was looking forward to the time when he could return and join them in the witness work. He had attended the St. Louis convention in 1941, and had been present in the vast auditorium when the 15,000 youngsters had received their free copy of the book *Children*. He emptied the astounded publisher's bag there and then!

Also at Brisbane, after a hard day's work, one of the convention staff was returning home late at night. As she left her tram, a policeman walked past her, stopped, came back, and said, "I'll walk with you and protect you." As they walked and talked, the sister introduced herself as one of Jehovah's witnesses. Extending his hand, the policeman said, "Put it there." He said further that he had read and enjoyed some of the books, and gladly accepted an invitation to attend the convention.—*Australian Consolation*.

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The "Interfaith" Front

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In Brief

Traveling and Shooting Stars

♦ All the stars "go places", but a new star, or at least a star newly discovered by the astronomer of Indiana University, moves at such a speed that it could go around the earth 530 times in one day. Stated in other phrase, it has a speed of 550,000 miles an hour. There are only a half dozen stars known to exceed this velocity. The speed of stars is measured from photographs taken at different times.

Of the 15,000,000 shooting stars that bombard the earth's atmosphere every 24 hours, most are entirely consumed before reaching the ground. Friction with earth's atmosphere causes a heat exceeding 600,000° degrees. Calculating that these little stars, of an average weight of one-fourth of an ounce, fall upon the earth at the rate of 50,000 tons a year (calculated from the residuum left in the polar snows), it would take 800,000,000 years to lay down a film an inch thick over the entire globe. It is well established that shooting stars are parts of comets that have broken up.

Besides the true shooting stars, most of which are instantly burned to nothing when they hit the earth's atmosphere, there are a very few massive meteoric bodies which sometimes reach the earth's surface. In Siberia, June 30, 1908, a meteor destroyed forest trees for twenty miles on every side, with their tops pointing away from the place of impact. Of the 250 meteors collected and placed on exhibition only about 20 were seen to fall. Those which are seen frequently split up into hundreds of fragments. There are no known human deaths from falling meteors, though one went through the roof of a house in Scotland December 3, 1917; and also at Brunau, Bohemia, July 14, 1847, three children were covered with debris in the bed in which they were sleeping, but were uninjured.

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

Volume XXV

Brooklyn, N. Y., Wednesday, September 13, 1944

Number 652

Religious Russia, Orlemanski, and the Vatican

AFTER the overthrow of czarism the religious business in Russia was investigated and it was found that there was something definitely rotten about it. The "bleeding Christ" at Kiev, which had attracted so many pilgrims, had a mechanically controlled reservoir of blood which could be operated at propitious moments, and the figure on the crucifix would present an even more gruesome appearance than usual. When the machinery was discovered it could not but shake the "faith" of the idolaters, and the business, of course, went bankrupt. In other parts of Russia incorruptible bodies of saints were found to be made of cotton, stuffed and painted. There is something peculiarly uninspiring about a cotton saint who has been found out, and religion suffered a further set-back.

Russian priests, for the most part, were no more intelligent than priests elsewhere, and when in countless villages they forbade the peasants to use tractors on the supposition that they were "devil machines", their getting in the way of progress could have only one result. The people found out that they had been lied to about this, and concluded that they had been lied to on other subjects as well, and the priests, many of them, had to "go peddle fish" or whatever they could find to peddle that would bring better returns than religion.

Yet, error dies hard, and many clung to the delusions that were a substitute for God and His worship. The religious

people treasured their icons, plain and fancy pictures in frames, flat or embossed, painted or carved. The "faith" of the peasants was inextricably bound up with the religious objects that appealed to their artistic sense or their love of the mysterious. The icon is the Russian idol, not quite a graven image in the estimation of the priests, but as close to it as they could get, yet avoiding the absolute and bold use of statues characteristic of the heathen. Such was religion in Orthodox Russia, and its adjuncts. There was, besides, much ritual and ceremony, including processions and liturgy of great length. Religion, while making no great use of the intellect, must nevertheless keep the mind occupied in some manner. Ceremony was the answer.

The Russian Orthodox Church was the chief religion of czarist Russia. It was a branch of the Orthodox Church of the East, which had its center in Greece. This religious organization entered Russia in 988, at which time Prince Vladimir, of Kiev, ordered the mass baptism of all his subjects, whether they wanted to be baptized or not. The religious shepherds were for a long time appointed by the ruler of the state. The church grew to be an exceedingly powerful institution, and the bishop of Moscow, in 1589, assumed the power of a patriarch. At the beginning of the seventeenth century about eight percent of the population were held under the serfdom of the church, who owned these unfortunates outright and the rest were under its religious domination.

The "Little Father"

Peter the Great felt that the church had too much power, and took steps to remedy the matter. He abolished the patriarchate and instituted in its stead a "holy synod" of ecclesiastics, but these were increasingly under the direction of a layman, who was called the "high procurator". Besides, all the members of the council or synod were appointed by the ruler, not by the people or the priests. The clergy took this arrangement at first with bad grace, but adjusted themselves to the inevitable, and in time learned to teach that while God was the Great Father, the czar was the "Little Father" and therefore head of the church. The clergy, in the beginning of the present century, co-operated with the secret service of the czar, with the result that thousands of their too trusting flock were imprisoned or exiled.

There were some few of the clergy who made public protest against the use of the confessional for spying. One of these was Gregory Petrov, who described the Russian Orthodox Church as follows:

We have today, after nineteen centuries of preaching, individual Christians, separate persons, but no Christianity; there is no Christian legislation, our customs and morals are no longer Christian. There exists no Christian government. It is strange [wrong] to speak of the Christian world. The mutual relations of the various people are altogether contrary to the spirit of the Gospel; . . .

The ruling regular clergy, with its cold, heartless, bony fingers, has stifled the Russian church, killed its creative spirit, chained the gospel itself, and sold the church to the government. There is no outrage, no crime, no perfidy of the state authorities which the monks who rule the church would not cover with the mantle of the church, would not bless, would not seal with their own hands.

The Revolution

In 1905, when the revolution was brewing, the "holy synod" made a proclamation which was revealing in its misapplication of Scripture, saying:

Our enemies wish to shake the foundations of our orthodox faith and autocratic power of the czars. . . . Fear God, honour the czar . . . submit to every power ordained of God . . . to toil according to God's ordinance in the sweat of the brow.

When the revolution of 1917 took place the church owned about 18,000,000 acres of land and had an income of some 500 million rubles yearly, holding bank deposits of 8,000,000,000 rubles. But it still could not sympathize with the people who were starving and hounded to death by the czarist regime. Those who had any connection with the revolution were addressed by the "holy patriarch", now newly chosen, as follows:

By the authority which is given us from God, we forbid you to approach the sacraments of Christ, we anathematize you, if you still bear Christian names, and even by your birth belong to the Orthodox Church.

We also conjure all you faithful children of the Orthodox Church not to enter into any kind of association with these monsters of the human race; put away from yourselves that wicked person.

The revolution countered by disestablishing and disendowing the church: no more support, whether financial or otherwise, would come from the state. Then, in 1921, came the famine. The churches still had vast treasures. The people had to be fed. Some of the churches' wealth must be used to feed the hungry and clothe the naked. Many of the clergy resisted, with the result that in the bitter struggle 45 of the clergy were executed, and 250 given long terms of imprisonment. There was a revolt in the church against the religious leaders, and a split resulted. The "Old" and the "New" church continued side by side for a time.

Other Religious Bodies

Besides the 4,225 Orthodox churches, with its 5,665 priests, there are in the Soviet Union (which now includes most of Poland), 1,744 Roman Catholic churches and its 2,309 priests; nine Armenian Gregorian churches; about 1,000

societies and groups affiliated with the All-Union Council of Evangelical Christians; 1,011 synagogues, and 1,312 Mohammedan mosques. Before the revolution Christian sects not of the Orthodox church were often persecuted. These sects also came into conflict with the authorities after the revolution, and the decrees of 1929

(1) Ordered the registration of religious societies and religious organizations;

(2) Forbade religious bodies to organize co-operatives and collectives, etc.;

(3) Forbade special Bible meetings, prayer meetings, children's, youth, and women's meetings;

(4) Allowed only those books necessary for the celebration of the cult to be kept in churches;

(5) Confined religious teaching to approved theological courses.

The Soviet claims this is not persecution, but if these stringent and restrictive rules are violated, the result would doubtless be persecution, and they certainly do not speak well of the kind of liberty accorded individuals to worship God and serve Him according to the dictates of their conscience. When Bible and prayer meetings are forbidden freedom of worship is only a form; for where knowledge is withheld freedom has no room for growth. It is putting freedom in splints and depriving it of that strength which alone will maintain it.

There is a definite difference between religion and true worship. But religion has again come into its own in Russia. For a long time indeed it has been lying low and biding its time, making the best of a bad situation and knowing that 'the god of this world, who blinds the minds of them that believe not', was still on its side. (2 Corinthians 4: 4) True, the religious hierarchy had gotten itself in rather bad by denouncing the revolution and the various measures adopted by the revolutionaries to maintain their power and keep the ship of the Union on an even keel. The Russian Orthodox church

weathered many storms, riding more or less alongside the ship of the Union, but keeping aloof too. But finally the war came along; and that is always a good time for religious advancement. The church again was given a patriarch.

Patriarch of All Russia

Sergius, patriarch of all Russia, had no doubt about what should be done now. He exhorted that all good Orthodox Russians fight the invading Nazi hordes to a fare-ye-well finish. It was good. Stalin observed the conversion of Orthodoxy to Communism with satisfaction. After all, the people needed religion, he concluded. They seemed to want it, even if they had been told for well over two decades that religion was the opiate of the people. So let them have it. He could even use it in a restrained sort of way to meet the problems that piled up on every hand.

Like all dictators, Stalin had come to see that the people wanted a god, and if one was smart, it was well to get in line with the god who is ready to give a man parts of all the kingdoms of the world, provided he can get away with it, and also provided that that same man falls down to worship or at least deigns to acknowledge the power and the methods of the said god.—Matthew 4: 8-10.

True, the Soviet Union had followed a fairly tolerant policy toward all religion for some time, and the "persecutions", resulting from religious opposition to Communist aims, had abated. The state was indifferent to religion. It had on its hands more pressing problems than ritual, ceremony and religious processions. But it began to see the utility of these things, if only as a means of diversion from grim reality. So, while the "troublesome" sects and Bible studies had to be prohibited, the religious Orthodox arrangement could be given considerable encouragement, even to the extent of permitting the "New Church" which had hitherto had the support of the state to pass out of the picture and bringing all who had supported it into

the Old church again, which became and is now to all intents and purposes the state church. Other communions have a nominal "liberty", but the Orthodox communion dominates the picture.

Rome's Nose Out of Joint

It may not be exactly felicitous to say that the development of things religious in Russia put Rome's symbolical nose out of joint, but, in any event, the Vatican had not exactly anticipated this situation. To find the Orthodox church of Russia back in the place of favor was something of a blow to the Vatican, which had been fondly envisaging the return of the erring children of Russia to the Papal fold. Had not "prayers" been offered up for years for the "conversion" of Russia, etc., etc.? And had not the Roman Hierarchy consistently attacked the "godless Communists" who were "persecuting the church"? In the words of "Rev." Dr. Guy Emory Shipler, editor of *The Churchman*,

The propaganda against Russia has been done skillfully and continuously by some of its [the Roman Catholic church's] best leaders, among them Msgr. Fulton J. Sheen, whose propaganda, along with that of Father Joseph Thorning, against the republic of Spain was so effective in misleading millions of citizens of the United States.

Nor was Russia unaware of the constant attacks of the Vatican and its supporters in the United States and elsewhere.

In 1937 Pius XI said that "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever".

It was, therefore, not entirely "unmerited" that the Russian patriarch should express himself with respect to the position of the pope, and that his words should be given publicity on a wide scale, challenging the claim of the pope that he was the vicar of Christ on earth, and no one else. Sergius, metropolitan of Moscow, and patriarch of all

Russia, referred to scriptures which showed that Christ promised to be present with His people "even unto the end of the world", hence no vicar was needed. This was in April of this year.

Archbishop Garbett of York (primate of England) heartily agreed with Sergius, remarking that the Church of England is more in agreement with the Russian Orthodox church than with the Catholic Hierarchy.

The archbishop was in New York at the time. He had, the previous autumn, visited Russia and the then newly-elected patriarch Sergius, being present at what the papers called "an impressive religious ceremony". The *Chicago Herald Tribune* offered this, in part:

Not in years has Moscow witnessed so exalted a church service as that which took place this morning in the Cathedral of the Epiphany. It was a special service dedicated to prayer for "the gift of victory". What gave it a particular festiveness and solemnity was the presence at the altar of the Most Rev. Cyril Forster Garbett, archbishop of York. In his robe of blue and gold brocade and a tiara of similar colors he made an impressive appearance. . . . In his crown of gold and jewels and his resplendent vestments, the full-bearded and heavy-set patriarch made a stately appearance. So did members of the Holy Synod and the other churchmen, all in gilded vestments and ornate Byzantine headgear. Three deacons with rich vibrant baritone voices took turns reciting and chanting the litany in old and melodious Slavonic. Bright with candlelight and the splendor of clerical garb, the church presented a magnificent spectacle, perhaps as magnificent as any it has ever witnessed.

Henceforth let none say that religion is persecuted in Russia. Certainly not the Orthodox religion, whatever may be the case as to prayer meetings and Bible studies, which are apparently out.

In consequence of what he saw and did in Russia, the primate of England could say that he found Russia religious, and was so reported by the obliging press. "Vast crowds, exceeding 10,000 persons,

attended the services in which he participated, crowding around him afterward with cries of 'English Archbishop, thank you, thank you', said the primate. "Their ages ranged from young to middle age. Reports that the majority of them were old the archbishop dismissed as sheer nonsense." [It was probably Hierarchy propaganda, also carried in the papers.]

Jesuits Answer the Archbishop

The Jesuits did not especially like what the patriarch of Russia and the archbishop of York had to say about the pope and his vicarship. They came back with this, via Wilfrid Parsons, of Washington:

It seems to me unfortunate at this time that the Russian patriarch, echoed later in this country by the Anglican archbishop of York, should have raised the question of what they call the "papal claims".

As a purely theological question this has been a matter of dispute between the Catholic church in communion with the pope on one side, and on the other the Russian Greek church and the Anglican church for many centuries. It does not come under the head of news that these two high dignitaries reject the pope.

Which may all be very true, but there was probably some reason for mentioning it once again, particularly in view of the papal claim to a seat at the peace table.

"Within the Church"

The archbishop of York made what was called a categorical statement with regard to freedom of religion in Russia in the following words:

But today complete freedom of worship and teaching within the church is granted equally to the Roman Catholics, to the Baptists, and to the other churches which can be found in this vast republic. . . . There is no doubt at all that religious freedom is now granted . . . and more than that, the authorities discourage any kind of scorn or contempt being poured upon religion.

There are two points in this state-

ment, and they may have been carefully worded, too, that raise the question of the right to teach *outside* of the church, as Jesus did, or pouring 'contempt and scorn upon religion' as was done by Him and recorded in Matthew 23 and in other parts of the Scripture. It appears that while "religion" is free in Russia, freedom to worship and serve God is wanting.

Death Comes for the Patriarch

Sergius did not continue long as patriarch of all Russia. He died of a brain hemorrhage on May 15, a little more than a month after he made this statement with regard to the pope of Rome and his claims. The papers, somehow, linked his death with his "attack on the pope" in a rather peculiar way. Closely approximating the Catholic proverb, "He who touches the pope dies!" one had this to say:

"Russ patriarch, who challenged pope, dies at 78."

It would appear, from the papers, that it is still dangerous to 'challenge the pope'. Sergius was said to have been the spiritual leader of some 100,000,000 Orthodox Russian Christians.

Sergius was buried under the floor of Moscow Cathedral. In evidence of his position in Russia, the *Information Bulletin* of the embassy of U.S.S.R. made the following statement:

The death of this eminent churchman and patriot was unexpected. On May 14 he performed the divine service and inducted a new bishop, Makar of Mozhaik. Just before his death he also presided at a meeting of the holy synod. The body of the patriarch lay in state in the Cathedral of the Epiphany in Yelokhovskaya Square in Moscow, reposing on a high pedestal and almost buried under wreaths and flowers. By the testament of the late patriarch, opened after his death, Alexei, metropolitan of Leningrad, has been appointed patriarchal incumbent.

This reverential report further testifies to religion's position in Russia as reflected in the attitude of the embassy.

Have "Their Own Church"

Obviously the Russians have "their own church" (in the language of many who are startled at the presentation of some Scriptural truth). This fact, along with the Catholic Hierarchy's emphasis on the rights of property, may account for its coolness toward Russia. It does not particularly welcome the competition that a renewed and invigorated Russian Orthodox church may present, in union with a moderated Communism.

This may account for the fact that the bishops of the Roman Hierarchy in the United States took issue with those who hailed the Moscow conference agreements as a long step in the direction of peace. Their statement read:

No nation has, under God, authority to invade family freedom, abrogate private ownership, or impede, to the detriment of the common good, economic enterprise, co-operative undertakings for mutual welfare, and organized works of charity sponsored by groups of citizens.

That sounds all right, and should apply equally to the Hierarchy. Its activities have, in the past, not always indicated that it was particularly solicitous for the common good. The bishops' statement was a premeditated effort to put a crimp in the possible success of the aims of the conference. They had an eye on Poland, too.

Since 1933 the Hierarchy has taken advantage of what openings were available to keep itself before the Russian eye. When the mutual recognition agreement between the United States and Russia was signed, the protocol regarding religious freedom gave the Hierarchy an opportunity which it was not slow to grasp. Forthwith a Roman Catholic priest was sent to Moscow, ostensibly to minister to American Catholics in the U.S.S.R., but also, one may be sure, to keep an eye on things. Theoretically other groups would have a similar right to send ministers to Russia, but it is probable that they were not as successful as the Hierarchy (with Roosevelt

backing) in getting their representatives into the Soviet's domain.

The priest sees to it that he regularly holds services for Russians killed in battle.

Numerically, of course, the Greek Orthodox church is by far the strongest in Russia. The Roman Catholic church cannot claim any comparable status there. But it nevertheless makes its claims and demands. Addressing the Get-Together Club of Hartford, Professor Vladimir D. Kazakevich, of Cornell and Columbia universities, said,

The Greek Church is a proud and self-contained institution. Something that's not talked of much in this country is the great strength of the Greek Orthodox world. [Guess why!] The two churches [Greek and Roman] have been at odds for 500 years and it will take an awful long time to bring them together. The Russian church lived by the Greek tradition.

A Clever Ruse

Consolation is by no means the only instrument that has noted and called attention to the co-operation between the Roman Hierarchy and the dictatorships. Certain it is that this tie-up has not escaped the notice of the Russian people. However, no statement appears to have been made by Moscow that attracted any undue attention until an article in *Izvestia* raised a furore in the American press. *Izvestia* is the official Soviet newspaper, and its declaration that the policy of the pope of Rome was pro-Fascist was received with mock-horror by practically the entire press of the United States, together with all its commentators. The joke is on the American people, however, who were not informed that the statement contained in *Izvestia* was copied from an American source, almost entirely. This source was the Foreign Policy Association of the U.S.A., which had recently ended an exhaustive review of the foreign policy of the Vatican, conducted in a dispassionate and detached manner. This statement called attention

to the Lateran agreement between the Vatican and Mussolini, followed by decided political activity on the part of Italian priests in support of Fascism. The pope's attitude on the conquest of Ethiopia was mentioned also by the American Association. On Italy's attack on France and the pope's silence, pro-Fascist activity of Italian cardinals, etc., *Izvestia* merely quoted, practically word for word, the statement of the American Association. Now what happens? The press of the United States, Rome-controlled, raises a great furore, although it had formerly passed over the statement almost in silence. The evident object of Rome and its tools was to discredit the statement and the facts it presents by associating it with a Russian source, and charging it to Communistic atheism! The St. Louis *Post Dispatch* was one of the few papers that indicated the original source of the item. The London *Catholic Herald* also mentioned it. Commenting on an article in *Life* magazine it remarked:

It is rather surprising that there should have been such American concentration on the *Izvestia* article, seeing that its wording is very similar [rather, identical] to the views put forward in January by the unofficial U.S. Foreign Policy Association, and this fact has not been mentioned in the cable extracts of American comment.

Incidentally, *Life* itself remarked that Marshal Stalin and the pope were engaged in a diplomatic duel for the confidence of 350,000,000 Europeans.

The New York *Times* remarked innocently:

Of all the incendiary literary bombs manufactured in Moscow [sic] since the Teheran conference and thrown with such lighthearted recklessness into the unity of the Allied nations, none is likely to do greater damage than *Izvestia's* unjust and intemperate attack upon the Vatican as "pro-Fascist".

Evidently the *Times* did consider the "news fit to print" when it was issued by the American Foreign Policy Associ-

ation. It was worthy of censure when Russia had examined it and republished it as American comment on the subject.

Sauce for the Goose

Without seeking to determine which is the goose in this case, although, following Scriptural precedent, the feminine gender should be reserved for "the church", it is remarked that "attacks" have not been one-sided. The Chicago *Sun* takes note of this fact, in its column by Frank Smothers:

Most Americans regard *Izvestia's* attack as unfortunate. . . . But in simple justice it must be said that some anti-Soviet attacks of these past many years, for which the Vatican shares responsibility, have been overdrawn and unfortunate. It must also be said that the Vatican's backing of the Fascist Franco, and its past compromises with Fascism elsewhere, are unhappy facts of established political history; as are the past offensives of the Kremlin upon all religion. . . . Probably the Kremlin, through *Izvestia*, was signifying for one thing that the less the Vatican has to say concerning the Polish border and Lithuania, the better it will be appreciated. But I believe the purpose went much further. Certainly the effect, and it must have been intended, was to emphasize that henceforth in all political matters the Kremlin will be in at least as strong a position to denounce the Vatican as the Vatican and those who believe they speak in its support will be to denounce the Soviet.

New York Legislature Slips

It is unfortunate that the New York Legislature had not read the statement of the Foreign Policy Association or the column in the *Sun*. It might have refrained from going on record as deploring the action of *Izvestia* in the following words, whose inner content marks them as almost certainly inspired by some tool of the Hierarchy:

And the Legislature regards the *Izvestia* statement as an unfortunate accusation against and reflection upon the loyalty, patriotism and devotion to freedom and democracy

of more than 30,000,000 Americans professing the Catholic faith in the United States, and the more than 3,000,000 American Catholics in the state of New York.

This resolution concerning *Izvestia's* unfortunate quotation from the American Foreign Policy Association's statement 'takes too much upon itself'. It presumes upon the loyalty of some 10,000,000 unborn Catholics. Besides, the number of practicing Catholics in the United States is just about half of the exaggerated figure mentioned in the resolution, or 15,000,000, which is a liberal estimate. And what is more, these do not, to a man (or babe), back the pope's policies. They don't have to, and they know it.

Many Catholics in the United States hate Fascism as thoroughly as do the Orthodox Catholics of Russia and their children, for whom a new oath has been introduced in the Soviet pioneer organization. Some 15,000,000 children of from ten to fifteen years of age belong to this organization. The oath says:

With all my heart I hate the Fascist occupants and will fearlessly prepare myself for the defense of the Fatherland. I swear in the name of the warriors who sacrificed their lives for our happiness that I will for ever remember that their blood burns on my pioneer necktie and on our red banner.

This feeling is at least understandable in view of the fact that tens of thousands of Cossack and Circassian youth have been transported to work in Germany.

Walter Lippmann also spoke of the *Izvestia* article. He remarked naively:

The Vatican, as a temporal power, is a neutral state with which the United States and Britain have friendly relations. . . . In so far as the *Izvestia* article means or implies any intent to cause a deviation from this policy, either by the Soviet government or by inciting popular agitation in Italy, we must reject it firmly, unequivocally and entirely.

Yes, yes, of course, that goes without saying.

Russia Arrogant?

Any questioning of Vatican policy is arrogance, of necessity. So indicates the *Tablet*, official newspaper of the Roman Catholic diocese of Brooklyn, which probably had not read the *Izvestia* "blast" before it appeared in its reproduced form.

The *Pilot*, official publication of the Catholic archdiocese of Boston, was quoted in advance by the *Washington Post*, as follows:

The *Pilot* . . . will say in an editorial tomorrow that Stalin alone is responsible for the Russian newspaper attack against the Vatican.

- Ho-hum. This seems to indicate that editorials for the *Pilot* are prepared in Washington, at the N.C.W.C., perhaps. Also, that its files are not as well kept or complete as those of *Consolation*.

The *Christian Century* entered the fray with the following:

It was perhaps purely coincidental that the official Moscow *Izvestia's* stinging criticism of Vatican diplomacy as pro-Fascist was published just one day after Msgr. Fulton J. Sheen, spokesman for the American Hierarchy on the "Catholic Hour", had delivered over a nation-wide network a withering blast at Russia. But it was scarcely an accident that Monsignor Sheen was the first Roman Catholic representative to release a full-length denial of the Russian charges, accompanied by counter-charges, for he had it practically written in the script of his Sunday afternoon radio speech. In brief, *Izvestia* recites the facts concerning the Vatican's tie-up with Italian and Spanish Fascism as recently summarized in a report issued by the [American] Foreign Policy Association.

Moscow Not Chastened

Moscow was not chastened by the drubbing which Russia, because of *Izvestia's* reprint of an American statement, received. Its "agitation against the Vatican" continued with a quotation from a New York story by *Tass* which emphasized the following words by a German refugee and industrialist:

It would have been impossible for obscure nobodies, as were Hitler and Mussolini at that time, to mobilize the masses for a bloody crusade against the masses of people and their liberal government unless they were backed by some political force of extraordinary qualities, a force reaching up to the summits of society as well as down to its depths, one exercising a strong influence in the international arena and keeping itself cleverly out of sight. There is but one force qualified in this extraordinary way, namely, political papacy, centered in the Vatican.

The Poles and Orlemanski

The London *Catholic Herald* interpreted Moscow's publication of the Foreign Policy Association's report as "possibly connected with the fate of 8,000,000 Polish Catholics and 3,000,000 Lithuanian Catholics who may be annexed to the Soviet Union".

Comes now Orlemanski, and again a great furore. The known facts are these: Stanislaus Orlemanski is a Polish Catholic priest of Springfield, Mass., who may, perhaps, be best characterized as pro-Communist, although he denies being a Communist himself. On one occasion he delivered himself of the following "well-chosen" words, in an article in *Nasz Swiat*:

At first Russia rid herself of the czar—the historic fool—who, possessing the greatest and richest country in the world, nevertheless permitted the Russian nation to live in poverty and darkness. The Russian revolution brought priceless benefits to the Russian nation, namely: The liberation of the masses and the enlightenment of the masses. These two factors united the Russian nation and brought it about that today she is the mightiest nation in the world. . . . The majority of the Polish clergy condemn Communist Russia from their pulpits and at all times. By this unfounded and destructive propaganda they obscure everything that is of value in Russia.

Speaking in Town Hall, New York city, December 19, 1943, Orlemanski, as reported in the *New York Times*, said,

criticizing the conference of the bishops previously mentioned:

These bishops made a public statement that the Moscow Pact was all right, but that they had a suspicion about Russia. Whenever the bishops gather and preach morality and dogmas of the church, then this teaching and preaching should be a law with every one of us [Catholics], but when they speak of pacts, treaties, and politics, then they are nothing else but a clique of politicians, and their pronouncements you and I can accept or reject. [This is the stand of enlightened Catholics.]

In an article on "The Path for Poland", published in the *Daily Worker*, Orlemanski has this to say:

In answer to the Catholic bishops gathered in Washington and passing judgment on the Moscow Pact, I say to the 5,000,000 Poles of America to ignore this statement and flatly and openly state that we Americans of Polish descent not only have no suspicion about the Moscow Pact, but that we are 100 percent for it.

In conclusion I will say that no conference of bishops, no theologians or philosophers, will decide the fate of Poland this time. This time the Polish nation will decide for itself. We will join hands with Russia to destroy completely Hitlerism and to bring peace and prosperity to the Polish nation for centuries to come.

Stalin Is Interested

Naturally Stalin would be interested in a Catholic priest who displayed such uncommon independence. An invitation came from the Kremlin that Orlemanski pay Stalin a visit, just to sort of talk things over, and the invitation was strengthened and made effective by a request to the White House that Orlemanski be given the necessary passports. The State Department complied with a suggestion from the White House, and Stalin provided a plane which would carry Orlemanski to Moscow and back again, he himself paying his way to and from the point of contact.

Russia was the first to break the news,

and Orlemanski was given wide publicity in Russian papers, the story being quickly taken up by reporters and wired to the United States. And was everybody surprised! Even the Hierarchy, which usually knows things well in advance of their occurrence when they involve some priest, feigned amazement—and indignation. And, for that matter, perhaps they were surprised, at least at the fact that Orlemanski, an obscure priest, had succeeded so well and that Stalin had accorded him so much attention. On this point the *Christian Century* said:

Disciplined with thanks might well be the verdict on Father Orlemanski. Rapprochement between the Soviet government and the Roman Catholic Church has been definitely advanced and the chances of religious liberty for Catholics in Poland and other regions where Russian influence may hereafter be dominant have been improved.

Stalin, at any rate, gave Orlemanski a signed statement in answer to questions posed by the priest:

1. Do you think it admissible for the Soviet government to pursue a policy of persecution and coercion with regard to the Catholic Church?

Stalin: As an advocate of the freedom of conscience and that of worship, I consider such a policy to be inadmissible and precluded.

2. Do you think that co-operation with the Holy Father, Pope Pius XII, in the matter of struggle against coercion and persecution of the Catholic Church is possible?

Stalin: I think it is possible.

The priest, moreover, brought back with him the conviction that Stalin was very friendly disposed toward the Catholic church and that future developments would prove this. Stalin favors a strong Poland.

This much he made known, and no more. The rest, if there is more, went to the officials of the "Church", who first threatened to shut him up in a monastery, prohibited him from serving his people (who are evidently devoted to

him), and otherwise made it unpleasant for him, according to accounts. Then they reinstated him. How much of this was merely a game of hide-and-go-seek is not certain, nor does it make any essential difference. The way has apparently been opened for Soviet-Vatican co-operation.

Shortly after the Orlemanski saga N. S. Timasheff, professor of sociology at Fordham University (Catholic), predicted that an eventual rapprochement between the Vatican and the Soviet government was possible. He stipulated, however, that the Catholic church must be given the same rights by Russia that are now held by the Russian Orthodox church! No doubt that would please Pacelli right well. True, he, with his confreres, had hoped for a more complete victory over the Orthodox church and the Soviet, envisaging the collapse of both and the triumphant entry of the Hierarchy into Russia. That was not to be, although the Hierarchy is reluctant about giving up the idea, and still plays with the plan of building up a chain of Catholic states around Russia, linked to others in South America, with Spain as a hub.

On the other hand the Vatican would not overlook the possibilities of a Poland included as one of the 'autonomous' Soviet Socialist Republics. Stalin would doubtless permit each new addition to the Union to retain its independence within the Russian orbit, and it would be an independence that would recognize the religious liberty of its people. The addition of a number of strongly Roman Catholic Soviet Republics to the Russian union would make its contribution toward an ultimate Romanization of the whole. At least, such a hope is as plausible as the hope to "make America Catholic". No tricks are overlooked by the clever politician in the Vatican. He must consider every angle. And even an insignificant Polish priest will fit into the picture.

It is not to be forgotten that the doings of some 100,000,000 Orthodox in Russia are not only of great interest to the millions of Orthodox in eastern Europe, Asia and Africa, but of interest also to Protestants in all parts of the world. As previously indicated in the remarks of the bishop of York, there is much that these have in common, a fact which Stalin is not overlooking and of which Pacelli is not ignorant either.

Roman Catholic statistical figures are habitually exaggerated, but in the rough it may be taken that there are about as many Orthodox and Protestants (taken together) as there are Roman Catholics, or about 300,000,000 in each of the two groups, a total of 600,000,000 nominal Christian believers. Doubtless among all these there are a vast number of persons of good-will who are 'hungering and thirsting after righteousness' while 'sighing and crying for the abominations' of nominal religious Christianity. They need the truth of God's Word, a knowledge of His gracious purpose with respect to all who love righteousness. Neither Stalin nor Pacelli encourages the search for Bible truth, although Stalin backs at least a measurable degree of liberty of worship in his pronouncements. The head of Vatican City makes no such concession. It is no part of the Hierarchical program to grant such liberty to anyone. This has been too frequently stated to require proof. There is, therefore, a fundamental conflict

between these dictators and the immense numbers under their more or less thorough control.

The *International Digest*, commenting on the influence of a religious Russia, declares:

Should Russia become strongly religious again, this new turn in her modern history will naturally be of deep political significance. From Switzerland comes a report that the patriarch, Sergius [now deceased], has been broadcasting to the Greek Orthodox Balkans, encouraging them in their fight against "a common enemy", and stressing the Christian character of the war against Nazism. At the time of Nazi propaganda to Europe, and America, that Godless Communists would overrun the world, it was given a blow not only by the Russian successes at the front, but by the timely world-disseminated news that Russia again worshiped in her churches.

Without calculating how far the future will run, it is not improper to anticipate that Russia and its measurably Communized Greek Orthodoxy will have a larger influence in Asia than either Catholicism or Protestantism has succeeded in exercising, and that although efforts will be made to suppress actual freedom of worship for any but "recognized" institutions, yet free inquiry into the Scriptures will not cease to grow. Russia's present limitations upon such endeavors must give way to the progress of genuine liberty under the protection of Him who is "King of kings and Lord of lords".

Alas, Poor Levi!

ALAS, poor Levi! He is a Pennsylvania Amish boy of 19. He likes swing bands, and made the mistake of swiping a radio from a neighbor and listening to the strains that came from a worldly possession that he would not be permitted to have even if he came by it honestly. The clouds of trouble gathered. He was "pinched", i.e., arrested, i.e.,

dragged into court. He wanted to go to jail, but no such luck for Levi. He was turned over to his father, after he had explained that, according to church custom, he would have to stand before the other worshipers at all services, be forced to eat in the woodshed, and would not be permitted to use his bedroom. Poor Levi!

The "National Conference" "Interfaith" Front

THE Hierarchy having completely destroyed the Spanish Republic, the United States of America is next on the list. The *Converted Catholic* magazine, in explaining the skillful manner by which the Hierarchy maintains its false front, says:

No one knows better than Roman Catholic strategists the value of a "false front" in a struggle for power. The ideal "false front" in the campaign to make America Catholic would be one that is not even Catholic in name, but headed by Protestant ministers and supported by wealthy Jewish interests. It would command full support from all quarters in its campaign to convince America that the Catholic church hates Fascism, fights intolerance, and loves to co-operate with liberal Protestants and Jews. Unbelievable as it sounds, this ideal propaganda organization actually exists. It is the much-publicized National Conference of Christians and Jews, of which Carlton Hayes, friend of Franco, is one of the three trustees. Rev. Everett R. Clinchy and Rev. Willard Johnson, Protestant ministers, are its well-paid president and vice-president, who specialize in holding inter-faith meetings where priests are given the opportunity of presenting to the non-Catholic public liberal views and opinions that are directly contrary to Roman Catholic doctrine and policy. All this is made possible by the lavish donations of the wealthy and reactionary American Jewish Committee.

In an interview in the Louisville *Courier-Journal* John Henry Cowles, sovereign grand commander of the supreme council of the 33rd degree Scottish Rite, Southern Jurisdiction, Mason, made the truthful statement that "the pope has been pro-Nazi and pro-Fascist since he was elected, and is as thick as three in a bed with Hitler and Mussolini". The statement could have been improved by inserting the word "always" between the words "has" and "been" and by omitting the entirely

needless qualification "since he was elected". Hitler would not be in his present job today but for Eugene Pacelli.

Nurseries of Un-Americanism

How is it that the Roman Catholic Hierarchy, though it knows full well that, of the signers of the Declaration of Independence, only one was a Catholic; that at the time of the Revolution there were next to no priests in the entire country, and no need for any; and that even today only 15 percent of the population are tolerant of pope-worship; how is it that in view of these things the Hierarchy expects to put over its political racket and "make America Catholic"?

It expects to do it by the very same methods by which Hitler grabbed Europe, i.e., by "education" in un-Americanism. The proof that this is true may be found in every community. In the public schools the little folks of the 256 sects get along together very well, but let a parochial school get under way and the very Protestant children that have played with the Catholic children of their own neighborhood, and gotten along with them splendidly, thereafter are often assaulted and misused by those very same children. How does it come? Merely because Vatican-controlled schools teach that which is the opposite of Americanism. In New York city, students of the appalling problem of juvenile delinquency have been astonished that such an extremely large percentage of the offenders against public law and order and decency were trained, not in the American public schools of the metropolis, but in its parochial schools.

However, due to bargainings of conscienceless politicians, the public schools of the metropolis are rapidly getting into control of the Hierarchy. The natural result of this bargaining will be

an increase in juvenile offenses, and the hypocritical "Interfaith" front will have to work overtime to do the washing and ironing for the Hierarchy, and put the smut on the real Americans that wish to save the American public schools, and America itself, from destruction.

What happened in Louisville was that the "Interfaith" front (so says the Louisville *Courier-Journal*, and backed it up with a sympathetic editorial) "delivered an indirect reprimand to a high-ranking Mason for criticizing publicly the motives of the highest-ranking Catholic". It must indeed have been "indirect" to get a double-column spread in the *Courier-Journal* blaring out before the public a carefully prepared resolution passed "at a meeting of the executive committee of the conference" (of Christians and Jews) and roasting Mr. Cowles for labeling Eugene Pacelli as pro-Nazi and pro-Fascist; which he is.

The so-called "Conference of Christians and Jews" is a pain in the neck. Its sole object is to whitewash the destroyers of Americanism and put the smear on lovers of truth and liberty and justice.

One reason, and perhaps the main one, why Mr. Cowles was singled out for the wallop is that the Kentucky Court of Appeals has just decided that Kentucky public school buses are for students in Kentucky public schools and not for private schools maintained by such of the 256 sects as desire to indoctrinate their children with Vatican or other un-American ideas. The hope manifestly is that some of the public will get the ridiculous idea that the Hierarchy is being persecuted. Does it think that America should maintain 256 kinds of schools for children, so that each may act as a nursery for some kind of racket that in the end would destroy the American republic altogether?

From the City Where the Great Persecutions of 1940 Started

KINGDOM greetings. Enclosed herewith is a good-will offering of five dollars contributed to the Kingdom work by Mr. Pilar Garza.

This contribution was received in the following manner: Mr. Garza had given me two pieces of plate glass for our trailer windows. To show my appreciation I gave him a number of books and booklets and a WATCHTOWER Bible. After explaining each book, Mr. Garza asked, "How much are these books?" "I am giving them to you to show my appreciation for the plate glass you let me have." Mr. Garza would not have it that way, and so insisted that I take five dollars. This I refused. Then Mr. Garza said, "Our people [meaning the Mexicans] are in great need of the Kingdom message; the racketeers [pointing to the Catholic church across the street] have kept the people in ignorance of the Bible. If this small donation will help only one person to learn about the Kingdom message, I

want you to accept it, and let it be used for that purpose. You people, Jehovah's witnesses, are so different from these preachers and priests who not only accept donations but tell you how much they must have."

Mr. Garza told me, when he first got married the firm for which he worked gave him a Bible. Being a good Catholic he showed it to the priest, who in turn said, "Son, take that Bible and burn it." No wonder Mr. Garza called them racketeers.

We have many interesting experiences among these people who are so anxious to learn about the Lord and His kingdom. Although up in years, we can truly see how these people are only "babes" in understanding of God's Word; and what a pleasure it is to feed them the "milk of God's Word" and "the bread of life". Your fellow publisher in the "glorious treasure of service".—T. E. Klein, Del Rio, Texas.



"THY WORD IS TRUTH"

—John 17:17

Identifying the Messiah

(Continued from last issue)

HERE we continue examining prophecies and facts in fulfillment to fix conclusively who is the foretold Messiah. The prophecy of Micah 5:2 foretold that the child that would turn out to be the Redeemer and Ruler of faithful human-kind would be born at Bethlehem of Judah. Matthew 2:4,5 and Luke 2:9-11 record that Jesus was born at Bethlehem, exactly as foretold by Micah.

Jacob foretold that the Messiah must be of the tribe of Judah. (Genesis 49:10) Mary, the mother of the babe Jesus, was of the tribe of Judah; also her husband Joseph, the foster father of the babe, was of the same tribe of Judah.—Luke 3:23-38.

Isaiah 9:6,7 foretold that the One born to be the Messiah would be the Prince of Peace, who would bring peace to men of good-will on earth. At the time of the birth of Jesus the angelic hosts of heaven sang with relation to Him: "Glory to God in the highest; and on earth peace to men of good will."—Luke 2:14, *Douay*.

Jeremiah 31:15 foretold that there would be an attempt to slay the future Messiah, and that to accomplish this other babes would be slain. This prophecy was fulfilled shortly after Jesus' birth, when King Herod ordered all the children of Bethlehem two years old and younger to be killed.—Matthew 2:16-18.

Hosea 11:1 foretold that the parents of the One who should be the great Messiah would flee with the child into Egypt, and that the Son of God should be called out of Egypt. The Scripture record shows this was fulfilled at the

time the child Jesus was taken into Egypt and brought back after Herod's death.—Matthew 2:15.

It was spoken of by an unnamed prophet that the Messianic Deliverer would be called a Nazarene. Jesus' parents were from Nazareth and took Him as a babe to Nazareth to grow up.—Matthew 2:22,23.

The prophet David wrote concerning the Messiah that He would come to do God's will. (Psalm 40:7,8) The apostle Paul, at Hebrews 10:7, testifies that Jesus fulfilled this prophecy.

Again, David wrote concerning the Messiah: "Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Psalm 69:7-9) Satan had been reproaching Jehovah God at all times, and the testimony shows that the same reproaches fell upon Jesus when He came, as testified to at John 2:17 and Romans 15:3.

Again, Isaiah 53:1 prophesied concerning the Messiah, saying: "Who hath believed our report? and to whom is the arm of the Lord revealed?" And John 12:37,38 records that Jesus fulfilled this prophecy specifically, being disbelieved and rejected by the Jews. Isaiah 53:3 further prophesied concerning the Messiah: "He is despised and rejected of men." And John 1:11 testifies concerning Jesus: "He came unto his own, and his own received him not." This is only a small part of the abundance of evidence concerning how the Jews disowned Jesus and despised Him.

Additionally, Isaiah 53:7-9 predicted that the Messiah would be wounded for our transgressions: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he

was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." All this Jesus fulfilled. When He was brought before the supreme court of Israel, and then before Pilate, He made no defense; He was impaled between two criminals; and He was buried in the tomb of the rich Joseph of Arimathaea. (John, chapters 18 and 19) Isaiah 53:10 also foretold: "Thou shalt make his soul an offering for sin." And indeed Jesus was made a great sin-offering for humankind.

The prophet David wrote: "They part my garments among them, and cast lots upon my vesture." (Psalm 22:18) And Matthew 27:35 testifies to a literal fulfillment of this prophecy when, at the impaling of Jesus, lots were cast for His garments and they were divided among the soldiers there watching Him die.

The Messiah must be the real Pass-over Lamb. Numbers 9:12 provided that the paschal lamb should not have a bone of it broken. Psalm 34:20 also testifies: "He keepeth all his bones: not one of them is broken." This also should be true of the reality. When Jesus was nailed to the tree they broke none of His bones; and the comment of John 19:33-36 is that this was so to fulfill the prophecy.

The resurrection of the Messiah who should thus be slain and who is the anti-type of King David was foretold at Psalm 16:10,11: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." This prophecy was fulfilled in every respect: Jesus was raised and His body did not see corruption.—Acts 2:31.

The foregoing were prophetic testimonies made years in advance of the

birth of Jesus, and every portion of them was fulfilled by Jesus to the letter. This should be sufficient to convince any reasonable mind that Jesus was the Son of God, the great Redeemer of mankind, the Anointed One or Messiah, and the Heir to the kingdom of God. However, we are not left to this circumstantial evidence. There is direct and positive testimony, given by men who wrote under the inspiration of the holy spirit of Jehovah God.

The apostle Paul plainly states that when God made the promise to Abraham, that in his seed all the families of the earth should be blessed, this seed of promise through whom the blessing must come is Jesus, the Christ or Messiah.—Galatians 3:8-16.

Testifying under inspiration on the day of Pentecost of A.D. 33, the apostle Peter told the Jews that the one whom they had wickedly put to death and who was afterward raised from the dead is this Jesus, who is verily the Christ.—Acts 2:23-36.

From the time of the conception of Jesus, yes, even before His birth, and until He hung upon the tree, Satan the Devil used every possible means to destroy Him because He is The Christ. God permitted the adversary to go to the full extent of his power; but never at any time did God let him succeed, even as he can never succeed against God. God foreordained that death should not hold down His beloved Son, and when Jesus was raised from the dead it was the start of the fulfillment of the prophecy: "Death is swallowed up in victory." (Isaiah 25:8; 1 Corinthians 15:54) Jesus it is who once was dead and now is alive for evermore and holds the keys to hell (the tomb) and death. (Revelation 1:18) He is clothed with all power and authority and is able to save and deliver the believing and obedient ones to the uttermost and to bring to such all the blessings that God has in reservation for them that love Him.



Left to right: Front row: Fox, E., Callahan, N., Alexander, Mary, Rhode, D., Hollen, J., Kammerud, L., Burton, S., Sutton, E., Stubbs, F., Berry, E., Hogan, T., Goolsby, C., Peterson, H., Hoffman, C., Hollins, E. Second row: Pluimer, H., Stahl, E., Mueller, A., Duncan, E., Giza, C., Cantwell, N., McDaniel, G., Jones, M., Green, M., Batko, M., Stubbs, L., Bays, O., McCann, T., Mikkelsen, D., Reeves, P. Third row: Klukowski, A., Brodeur, D., Jackson, B., Harper, J., Weatherbee, G., Brown, W., Kudwa, M., Alexander, Mattie, Leffer, M., Baxter, E., Dusenbery, J., McLamb, L., Payne, S., Buntain, L. G., Lauderdale, A., Shellenberger, H., Walther, L. Fourth row: Bachman, R., Duncan, H., Burt, D., Pate, F., Behannan, H., Lauderdale, Q., Hoffman, H., Call, W., Odham, J., Richardson, G., Truman, L., Hollen, M., Fitzpatrick, C., Moore, E., Holms, R., Fredette, R. Fifth row: Wright, H., Green, J., Michalec, E., Morris, B., Kammerud, G., Leistikow, R., Sharp, A., Harper, H., Ducas, M., Brodeur, F. Sixth row: Sieradski, C., Donley, C., Reeves, A., McDaniel, E., Gauntt, C., Errichetti, J., Renye, C., Dill, D., Franz, R., Weatherbee, E., Paschall, A., Baxter, J., Clemons, C., Tracy, W., Lindau, A., Rogers, L. **THIRD GRADUATING CLASS.**

Gilead College Graduates Its Third Class

THE portals of Gilead, the Watchtower Bible College of Gilead, no longer familiar to just a few, have become endeared to a third class. On March 6, 1944, the third class was matriculated. Of the 100 ordained ministers invited to attend, 95 registered for the advanced college training offered at Gilead. As did previous classes, the students entered Gilead with great expectation, concern and anxiety that they might meet the requirements and complete the concentrated five-month course.

Days and weeks rolled by. Eighty-nine students were able to meet the high standards and completed the course. This third college term witnessed many improvements in the various courses, in methods of instruction, and in equipment. The college library has been continually enlarged with authoritative works, until now it has catalogued 2,800 volumes, in contrast to the 700 collected for the opening of the college eighteen months ago.

The third class completed the course of study on July 21, and thereafter followed a strenuous week of final examinations in the subjects composing the college curriculum: Bible research, Bible themes, Theocratic ministry, Spanish, English, college arithmetic, supreme law, missionary service, all were the subjects of searching examinations that kept the prospective graduates industriously occupied during the final week of their college career.

Amidst beautiful surroundings, the recently completed landscaping of the college campus displaying to advantage the large flower beds and the emerald-green lawns and the tumbling brooks and the whispering trees, all backgrounded by the browned fields of Kingdom Farm harvests, amidst these surroundings graduation of the third class occurred. The day set was July 31. The sun shone brilliantly out of an azure-blue sky as

the many friends and relatives of the graduating students arrived. Promptly at 9:30 a.m. the program opened before a packed-out auditorium, the attendants numbering 323.

The college president, N. H. Knorr, started the graduation exercises by calling for a song, which was followed by prayer. Each of the college instructors addressed a few words of appreciation and well-wishing to the graduates. When the Spanish instructor rose to make his comments he broke off speaking in English and talked thenceforth in Spanish, and wished them well in their further efforts to use the Spanish tongue and thereby put across to the Spanish-speaking people the Kingdom message. He seized this last opportunity to warn his charges against speaking with *gruñidos* (gruntings). The instructors were followed by the Farm servant, who added his expressions of appreciation for the co-operation and fellowship of this third student body.

Mr. Knorr then called the director of the Society who was present, F. W. Franz, to speak as a representative of the Watchtower. He remarked that the Watchtower college was a wartime college, founded in 1943, and prepared its students for the war upon religion or demonism, and was also dedicated to peace eternal, training its students to go forth with "feet shod with the preparation of the gospel of peace" to "men of good-will" that these might come into peaceable relations with Jehovah God through Christ. Though receiving what the world would call a "free scholarship" at college, yet they were not the objects of any human charity, but were responsible receivers of the loving-kindness of God. Therefore the text of 2 Corinthians 6:1 applied very appropriately to them; namely, not to receive the grace of God in vain, that is, not to receive the favor of God and then waste it. They

were going forth, not as representatives of this Watchtower College at Gilead, but as representatives of Jehovah and His Kingdom, and should rely upon these to back them up in service. Their acquired or improved ability to study they should increase to their further advancement; they should keep abreast of all progress, advancing with the light of truth and the forward movement of God's organization; they should *hold everything* that they have acquired, and then add to it. Their fathers and mothers among the 323 present had good right to be joyful at their children's graduation to God's larger service, just as Hannah rejoiced when turning over her weaned son Samuel to high priest Eli and then breaking out into that inspired song or psalm of 1 Samuel 2:1-10 in praise to Jehovah and His anointed King. So these parents should praise God, and should aid their children in the course for which they were trained and graduated. The future career of graduates of worldly colleges was very uncertain, but it was certain what would be the course of service of these Watchtower College graduates, namely, to preach the gospel of the Kingdom, the same as all of Jehovah's witnesses. By faithfully pursuing this line of service, and not missing their calling, they would never have to refer to their college training or diplomas apologetically, because of no longer being engaged in the special service of God for which they were particularly trained.

This director was followed by the president, who delivered an hour-long talk on "Go, Disciple All the Nations".—Matthew 28:19, *Emph. Diag.*

Since those who were to be discipled must be baptized, he treated in detail the significance of baptizing them "into the name of the Father, and of the Son, and of the holy spirit", incidentally proving that the holy spirit was not a third person but was God's active force which was to back up the baptized one in the service of God.

The command to "go, disciple all the nations" transcended all human authorities, and no judicial or legislative bodies could countermand such command of the Most High God through His Son Jesus Christ. Only the holy spirit from God and through Christ could therefore debar the sent-forth gospel preachers from entering any territory at a certain time, and it would direct their course of active duty therefore. But for dictators and other national authorities on earth to oppose the entry of the gospel preachers was fighting against God.

The command, "Go, disciple all the nations," was an ordination to be ambassadors for the Lord, but not to enter as such into diplomatic relations with worldly governments. They must go straight to the people of "all the nations" of earth, trusting not in earthly means of protection, but in God's care and provision, and strictly to preach the gospel, apart from all politics. They are building no sect or religious institution under the headship of any "pope"; their Head and Leader is Christ Jesus in heaven.

They, in the course of their work and because of the adversaries, were sure to come before kings and worldly authorities. And when brought thither they should avail themselves of the opportunity to bear testimony to Jehovah's Theocracy by Christ Jesus, and thereby to disarm all false accusers of them and the motive and intent of their educational work.

The Scriptures foretold that God's faithful remnant of witnesses would prophesy again after the almost disastrous experiences of World War I; and the facts show they have so prophesied concerning rulers and nations and languages. In fulfillment of Jehovah's prophecy opened to their understanding concerning the great multitude (Revelation 7:9-17), the Lord's "other sheep" are coming forward and following Christ Jesus as His disciples, but only with prospects of earthly life under

the Kingdom. These are bearing their proportionate share of the witness work with the faithful remnant. Together, both these companies of disciples of the Lord Jesus are going forth to preach and make disciples among all nations, despite the total war. In this work Jehovah God is with them, and He will continue to be with them and to accomplish His work through them until its finish, in vindication of His holy name.

At the conclusion of this inspiring talk the president extemporized for a few minutes, and thereafter passed out the diplomas to those who had completed the course with merit. Of the 89 who graduated, 86 did so with merit. This is the highest number of diplomas granted to any student body so far at Gilead and attests well to the abilities, training and devotion of this third class. Great rejoicing marked the distribution, and the audience enthusiastically applauded each graduate as he received his certificate. When the last diploma had been presented a graduate rose and asked to present a resolution. Permission being granted, he came to the platform and read, as follows:

RESOLUTION

WHEREAS Jehovah, the Great Theocrat, in these last days of Satan's rule has caused His Son, Christ Jesus, to begin His reign, and Christ Jesus has begun His reign in the midst of His enemies and shall shortly destroy them at Armageddon; and

WHEREAS these Higher Powers have commanded the good news of the New World to be announced to the nations before the end, and They have used and commissioned the Society to direct and perform this service; and

WHEREAS the Society, in carrying out this educational work of instructing persons of good-will, has founded this College of Gilead, and this has been done to prepare willing ministers for educating men in true freedom in many lands, those who receive this training, having received more at Jehovah's hand, will bear greater responsibility; and

WHEREAS we, the third class of Gilead, have

been called here and received this training, we are grateful to Jehovah and His earthly servant for this privilege, and realize our increased responsibility; and, in order to show such appreciation and realization, therefore be it

RESOLVED, That we will make greater efforts throughout the future to increase our knowledge and understanding of Jehovah and His purposes; that we will strive to maintain standards of living both publicly and privately that will reflect favorably on this training, Gilead, and the Society; that we will willingly accept any responsibility or assignment the Lord may now give us, and render service as unto Him; and that we will joyfully strive to educate all those of good-will for freedom and life in the New World.

Moved and seconded, the resolution was endorsed by the students by lusty, unanimous acclamation. A song of thankfulness and gratitude, "We Thank Thee, Lord, for Using Us," followed, then the college president closed with fervent prayer, and the meeting was dismissed.

The privilege of attending Gilead means much to the servant of Jehovah God. It increases the capacities of the devoted creature for serving his Creator, and as the graduates of Gilead take their leave of the campus, the Farm family, the instructors, and their fellow students, fond and poignant memories take possession of their minds. In retrospect they view the happy and joyful days of the fleeting five months past. The same emotions are common to all. The reminiscences of one will disclose the musings passing through the minds of all. Listen:

Graduation day is almost over now. It put the finishing touches on the most wonderful gift any servant of Jehovah ever received: a Gilead education. He alone knows how to give gifts that are good and perfect, and to us this gift bespeaks far more marvelous gifts to come in the years yet ahead.

When we came here, five months ago, we began a blessed association we will never forget. We were strangers at first; but we

were brethren, and so our slight stiffness developed into friendship, and our friendship developed into a love akin to that of David and Jonathan.

Then our studies began. We soaked up information till it seemed we must have reached the saturation point. Looking at the calendar, however, we saw we were only one-fourth through. The first five-weeks' review came. What appeared to be a tremendously high hurdle turned out to be but a step, and one which aided us to pick out the major points in all our research and studies. We now recognize these reviews as a valuable means of impressing these points more firmly on our minds.

Time flew by. Each day the sun seemed to spring from the east, clear the sky in a matter of seconds, and disappear in the west, there to rest for a few minutes preparing for its next jump. The school days went so fast that Saturday seemed to be the day after Sunday. Truly twenty weeks is as one day with a Gilead student.

Today we graduated. Today we sat together, and together listened to wise counsel, and our hearts ached, thrilled, and were strengthened together, and doubtless all of us silently resolved in our hearts to heed the appeal "not to accept the favor of God and then waste it". (2 Cor. 6:1, *Goodspeed*) Our prayer is that this wonderful favor which has been shown us may spur us to increased zeal and activity in the carrying out of the command to "go and make disciples of all nations".

Yes, this morning we graduated. Already now, because we have willingly agreed to be guided by Jehovah's invisible spirit, which is like the wind, our family is scattering north, south, east, and west. But it will take more than distance to break up the love which has developed and grown strong over a period of five months. Besides including our fellow students, our instructors, the Farm family, and the directors of the Society, that love includes the love of God which we had before we came here but which has been greatly strengthened during our college course. And we realized that it is Jehovah and His Son who are our greatest friends and that They

are the ones from whom we shall never be isolated. We pray that they will comfort and strengthen us wherever they may send us on this earthly globe.

So another class closes its college career at Gilead, and another group of specially trained ordained ministers turn their faces to fields of service in preaching "The kingdom of heaven is at hand". All the graduates of this third class had received their appointment for service work, which appointments will scatter them to the four corners of this country, and farther. One group of eight ministers were detailed to service in far-off Alaska. The whole earth spreads before Gilead graduates as the vast vineyard of the Lord wherein Kingdom service is to be performed. But, no matter where they are, they will be under the guidance of the "Father of spirits" and moved by His active force, as they diligently heed the ringing command of their King and Leader: "*Go, disciple all the nations!*"

About Murders and Suicides

◆ The safest place to live, in the United States, according to the Uniform Crime Reports of the Federal Bureau of Investigation, is in New England, where, in the first half of 1941, there were but 7 murders to each 1,000,000 inhabitants. The next-safest place is in New York, New Jersey or Pennsylvania, next the Pacific coast, and then all the rest of the country above the Mason and Dixon's line. It is eight times as dangerous to live in Arkansas, Oklahoma, Texas or Louisiana as in New England, 11 times as dangerous to live in the South Atlantic states, and 13 times as dangerous to live in Alabama, Mississippi, Tennessee or Kentucky.

Every year, in the United States, about 62,000 women attempt suicide and 5,000 of them succeed. About 56,000 men try it and about 13,000 succeed. Almost three-fourths of the women use poisoning, which is the most painful and least effective method. Suicide is self-murder, and no one has the right to murder.

United States Treasury Responsibilities

THE treasury has to pay the bills. One of its jobs is to make the paper money in general use. After the stock now on hand has been used up there will be no more Japanese silk in your paper money. Uncle Sam has decided to use nylon fibers instead. The treasury tries to save money wherever it can do so. To save steel, and to get desks in a hurry, it ordered more than \$48,000,000 worth of wooden furniture, and showed good judgment in doing it. The president is said to have been back of the order, one of his objectives being to find work for the cabinetmakers.

Some of the bills that come through are a headache to Congress as well as to the treasury. For example, in French New Caledonia it was necessary to cut down some trees to build a base for operations against the Japanese, but the French charged the United States \$18 each for those trees. Under a similar condition in Samoa, the British charged \$8 each. Congressmen are getting bald scratching their heads to try to figure out why your neighbor should want to charge you for climbing over his fence when you came over only to help him put out a fire that threatened to burn down his house.

Almost always, when Uncle Sam pays a bill, he pays just what is due, but a funny thing happened when he tried to pay \$15.25 to Andrew Paananen, of Massachusetts, for sanding a cranberry bog. These are days of the making of big checks, and in this case the operator, the proofreader and the inspector overlooked the fact that the check was actually made out for \$1,000,015.25. Andrew didn't cash the check; he returned it.

Anybody may ask questions, but not always get answers to them. The question at the moment is, who were the artists that, in the Latin tongue, placed the words "A new world order" on each American one-dollar bill (under the

pyramid), thus preannouncing Hitler and the pope's so-called "new order"? Also, who were the artists that placed the Fascist emblem of Italy on the back of every American dime? Also, who were the artists that placed Japan's rising sun emblem on every 50-cent piece?

Gold Is Still Being Bought

Uncle Sam now has more gold than he knows what to do with, and, as American miners were needed for other work, he shut down his own gold mines. But he continues to buy gold from South Africa, from Canada, and from Russia, because discontinuing its purchase from those lands would produce difficult and embarrassing conditions. Thus, Russia can pay only in gold for her imports from the United States, and it is not desired to make payments impossible.

The following is a statement of the expenditures of the United States for all purposes for the years stated:

1915	\$760,586,802
1925	3,529,643,446
1935	7,375,825,166
1940	9,665,085,539
1941	12,774,890,324
1942	32,491,307,398
1943	78,182,348,641

A little comparison of the expenditures for 1915 and 1943 should be of interest. The latter is almost 103 times that of the former year. Some here and abroad seem to think this can go on indefinitely. It can not. In the year 1939 the gold reserves of the central banks and governments of the United States, the United Kingdom, France, Germany, Holland, Switzerland, Spain, Russia, Italy, Belgium, Canada, Argentina, Japan and India amounted collectively to \$25,702,000,000. This is less than one-third of what the United States expended in the year 1943.

In 1938 the federal deficit was \$1,400,000,000; in 1939 it was \$3,500,000,000; in

1940 it was \$3,600,000,000; in 1941 it was \$5,100,000,000; in 1942 it was \$19,900,000,000; and in 1943 it was expected to be \$56,200,000,000, or considerably more than twice the gold reserves of all the money in the world.

In June, 1944, the United States national debt limit was raised from \$210,000,000,000 to \$260,000,000,000, or about ten times all the gold reserves of all the central banks and governments of the world. To help its readers understand what this means, the New York *Daily News* explains that if these promises to pay were all printed on \$1 bills, and the bills were laid end to end along the equator, they would go around the earth about 1,000 times.

How long would it take Uncle Sam to pay a debt of \$260,000,000,000 if he paid at the rate of a dollar a second? That's easy. In an astronomical year there are 365 days 5 hours 48 minutes 46.15 seconds; so the time from one vernal equinox to another is 31,556,926.15 seconds. The answer is that it would take a little more than 8,239 years, and by that time the last term of the politicians now in power would have expired, and they would not need to be worried about debts.

In the year 1866, after the Civil War, the national debt of the United States was \$2,755,763,000. In the year 1919, after World War I, it was \$25,482,034,000, or less than 10 percent of Uncle Sam's present debt limit.

What the Vatican Is Working For

Hitler and Pacelli know that they have failed in the Jesuit plan to grab the world by force of arms, but they figure that they can still control the peace, and so gain by craft what they were unable to achieve by assault. President Roosevelt has said again and again and again that the only peace he will accept is one of "unconditional surrender", but the pope does not believe that when he says a thing again and again and again he means what he says; and so the pope

continues to call for a negotiated peace, with the hope, always, that, when that time comes, the desires of Hitler and others of similar inclinations will have their expectations gratified.

On July 15, 1944, the Vatican newspaper, *Osservatore Romano*, had an article, one of many, on this subject, which Reuter's describes as written in a guarded style, evidently seeks to sound a call for combined political action by Catholics of all nations to give to the peace settlement an explicitly Christian and Catholic character.

Noticing that the United Nations are having a lot of constituent assemblies to discuss financial and other affairs, the Vatican, with infinite conceit, and total disregard of the feelings of Americans who have paid and must pay most of the bills, and anticipating the top seat on the bandwagon, said:

It is not only the peoples making ready for new regimes who have need of constituent assemblies. The world itself looks to have a constituent assembly, whereby we mean not merely an assembly of nations charged with laying the foundations for a new order but an entity with the task of fixing supreme principles in a covenant of supreme laws and a proclamation of spiritual values, justice and collaboration between nations.

Then, after giving "a detailed account of how during the last century Catholics of all European countries, including Germany, were banded together in proclaiming common ideals" (and which was the direct cause of the present holocaust), the article continues:

Then thirty years of nationalist fever contributed to impede the general expression of Catholic solidarity. Now the moment has come to give practical concrete effect to this aspiration.

This program is just what the Nazi-Fascists want—a negotiated peace, with the pope in the saddle as the major-domo to tell everybody in the world what he must do and how he must do it.

And Uncle Sam may pay the bills, most of them—if he can.

Where Was Jesus?

THE fourth verse from the end of the Holy Scriptures reads:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.—Revelation 22:18.

Another scripture to the same effect, that God's Word is a complete and satisfactory record, is the apostle Paul's congratulation to Timothy

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. 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, thoroughly furnished unto all good works.—2 Timothy 3:15-17.

Probably the gentleman in Chicago who advertises that "the Bible omits 18 absent years of Jesus Christ" and wants you to send him \$1.00, so that he can send you a book that tells all about it, never noticed either of the foregoing sacred scriptures. Anyway, the Bible is not silent on the subject of what Jesus was doing between the ages of 12 and 30; nor are they silent as to where he was. Quite evidently, He was in the carpenter business at Nazareth, and during at least a part of that time He may have been a main support of His mother and younger brothers and sisters. Some of the testimony on the subject follows:

Says Matthew, at chapter 13, verses 54-56:

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?

The account in the Gospel according to Mark, chapter 6, verses 1-3, gives a little more information:

And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

And the story as given in Luke 2: 42-52 and Luke 4: 16-22 gives all the additional information needed:

And when he was twelve years old, they went up to Jerusalem after the custom of the feast. . . . And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. . . . And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me . . . to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. . . . And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Presenting "This Gospel of the Kingdom"

Vary Your Sentence Structure!

EVERY Theocratic minister desires to present the vital Kingdom truths in the best manner possible. He wants it to be clear and enlightening, and pleasing to the ears of "men of good-will". Since the use of a varied sentence structure will aid the minister in thus delivering God's message, it is worth while to consider ways of attaining it.

Grammatically speaking, sentences may be divided into four classes: simple, complex, compound, and compound-complex. The classification is determined by the number and nature of the clauses that make up the sentences. A clause is simply a part of a sentence, a group of related words containing a subject and a predicate. If the clause can stand alone, and expresses a complete thought, it is termed a principal or independent clause. If the clause does not express a complete thought, but is dependent upon further material for its full meaning, it is spoken of as a subordinate or dependent clause.

The simple sentence consists of one independent clause.

The complex sentence consists of one independent clause and one or more dependent clauses. The dependent clause displays its subordinate position in the sentence in being attached to the main clause by a subordinating conjunction, such as *when, if, after, etc.*

The compound sentence is composed of two or more independent clauses, generally joined together by a co-ordinating conjunction, such as *and* or *but*.

The compound-complex sentence is composed of two or more independent clauses and at least one dependent clause.

Jehovah's witnesses have often made the assertion, "Religion will be destroyed." This emphatic statement is complete. It contains a subject and a predicate, comprising one independent clause; hence it is a simple sentence. If,

however, one states, "When Christ Jesus executes judgment religion will be destroyed," the sentence ceases to be simple. The clause "when Christ Jesus executes judgment" does not express a complete thought, and is therefore a dependent clause. Its presence results in the formation of a complex sentence.

Information with respect to what will occur after religion's destruction might be incorporated into the sentence as a separate, independent clause: "Religion will be destroyed, and the pure worship of Jehovah will prevail throughout the earth." By means of the co-ordinating conjunction "and" two principal clauses, clauses equal in importance, are united to form a compound sentence. In many instances the co-ordinating conjunction joining two principal clauses is omitted. If this is done the conjunction is usually replaced by a semicolon, which indicates a close relationship between the clauses.

Embodying all of the foregoing thoughts into one unit, we might construct the sentence to read, "When Christ Jesus executes judgment religion will be destroyed, and the pure worship of Jehovah will prevail throughout the earth." The rules governing sentence structure show this to be a compound-complex sentence, containing two independent clauses and one dependent clause.

Attaining variety in sentence structure necessitates the use of all of these types of sentences. Not only the structure, however, but also the length of sentences must be varied, for effectiveness in speaking. Some persons have acquired the habit of using all short, simple sentences. Others are inclined to convey their thoughts in a series of long, drawn-out sentences, expressing in fifty or sixty words what might be stated with greater clarity in half as many.

The effect on the mind of the listener of a steady stream of short, staccato-type sentences, or of long, rambling

sentences, even though they be grammatically perfect, might be compared to the effect that the striking of the same key of a piano over and over again would doubtless have on one unfortunate enough to be within hearing distance. How tiresome and displeasing this would become! The irksome monotony produced by the sameness of sound, with no variations, would probably drive one away from the source of the sound. If there were no place to flee the listener might gradually become accustomed to the sound and forget its existence, by busying his mind with something else. The audience may do the same thing if the speaker fails to vary the length of sentences.

The wise speaker avoids overuse of long or short sentences by including a variety of both in his talk. Short, well-constructed sentences are especially effective for injecting vigor and sparkle into a talk, or for flashing out suddenly an important thought that the speaker desires to impress on the listener's mind. They may be used advantageously at the beginning of a talk, or in the conclusion, where, in a crisp, persuasive style, the speaker summarizes the material presented in the body, and moves the audience to action. In the lecture "Fighting for Liberty on the Home Front" the speaker, by use of concise statements, brings forcefully to the attention of the audience the consequence to Christians of Hitler's deal with the Vatican in 1933: "Immediately thereafter [Hitler] proceeded to wipe out Jehovah's witnesses in Germany. He dissolved their meetings and offices. They were even arrested for celebrating the Lord's supper together. Off with them to the prisons and concentration camps! To the beheading block! Up against a wall before the firing squad! Said the Nazi concordat signer: 'I will not tolerate that Jehovah's witnesses should besmirch the Roman Catholic Church.'" Each of the sentences in this quoted statement is considered

short, for, according to many grammarians, short sentences are composed of 20 words or less. The average English sentence is made up of approximately 30 words, while long sentences consist of 50 or more words.

Long sentences lend weight and momentum to the flow of thought, and are valuable where detail or pleasing rhythm is desired. Numerous examples of long and short sentences used correctly may be found throughout the Scriptures and the Society's publications. For effective speech alternate long and short sentences. This will aid measurably in overcoming monotony, and in making your composition impressive and smooth-flowing.

Special emphasis and clearness of thought may be gained by skillful repetition of important words or phrases in a sentence, or by repetition of the same form of sentence. This is aptly illustrated in Revelation 22:17, where the word "come" is repeated three times; also in Matthew 5:3-11, where the key word "blessed" is emphasized by its appearing as the first word of each sentence in nine consecutive verses.

In belief that repetition of an important word may result in monotony some substitute synonyms in its place. By this practice a word or sentence that should be outstanding becomes commonplace, and means no more to the listener than any other word or sentence in the composition. Suppose the apostle Paul had used this device in writing the scripture in 1 Corinthians 13:11. His words might read, "When I was a child, I spake as an infant, I understood as a youngster, I thought as one not mature, but when I became a man, I put away simple things." As rendered in the Authorized Bible, the verse reads, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Repetition of the principal word "child" is not monotonous, but proves very effective.

Emphasis may be further attained by placing the most striking words at the beginning or the end of a sentence. These are the most prominent positions; hence words appearing at the beginning and the end are certain to be more firmly imbedded in the hearer's mind.

Attention can be drawn to a particular word or phrase by taking it out of its natural setting in a sentence, and putting it elsewhere. This is known as transposition, or inversion. In English sentences the subject generally precedes the predicate, an adjective precedes the noun it modifies, while phrases and clauses are placed immediately after the word or words to which they relate. In these natural positions none of the words or phrases attract special attention. Transpose, change the setting of the words by moving them out of their natural position, and attention is instantly directed thereto. The words of Jesus in Matthew 7:14 illustrate the effective use of transposition: "Strait is the gate, and narrow is the way, which leadeth

unto life, and few there be that find it." Normally the sentence would read, "The gate is strait, and the way is narrow, and there be few that find it." *Strait*, *narrow* and *few* are the most important words, but their significance is not readily apparent when they appear in their natural word order. By transposition the sentence is made emphatic, and the key words create a lasting impression. Examples of forcefulness gained by transposition of phrases and clauses may be found in Romans 10:10 and Proverbs 29:2, respectively.

In creating emphasis by any unusual arrangement, whether it be by transposition or repetition or by another means, one should keep in mind that these devices are valuable only if used in moderation. Too much repetition or transposition will have the same effect as too many long or short sentences. Monotony will ensue, and interest will be deadened. Hold attention by avoiding overuse of any one type of sentence.

Become interested in sentences and

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their structure. Analyze those in an article that especially appeal to you. Take them apart and see what makes them impressive. Make an understanding of good sentence structure and its usage

a part of your education in Theocratic ministry. Then practically apply the knowledge thus obtained by using it with telling effect in your presentation of "this gospel of the Kingdom".

The World's Worst Government

IN THE days when it was considered to be no disgrace to a man to have brains and to use them, Horace Bushnell, the man who did most to make a noteworthy city out of Hartford, Connecticut, visited Italy. On his return to civilization he wrote Gregory XVI an open letter (published in full in *Consolation* No. 495, September 7, 1938), in which he said:

You assume to be the head of the Christian church, and a large part of the world have so little knowledge of any other form of religion as really to suppose that you are the veritable representation of Christianity itself. And yet you have the credit, everywhere, of presiding over the worst government in Christendom!

Bushnell went into detail about the poverty, unhappiness, bribery, priest-domination, illiteracy and general wretchedness that was everywhere evident in the Papal States in 1845. The letter was widely distributed in Italy and created a profound impression on those willing to think.

Sixty years passed, and in the year 1905 Alexander Robertson, D.D., much of whose life was passed in Venice, wrote a 280-page book entitled *The Roman Catholic Church in Italy*, published in London by Morgan and Scott, in which he gave some further details of the methods employed to destroy freedom:

Most men were on the police lists of suspects, and many were under police surveillance, which obliged them not to quit their town or village, to be indoors from sunset to sunrise, to go to confession once a month, and to go for a certain number of days "into retreat" every year in a monastery. The sanc-

tity of the home was constantly liable to be violated, as the Papal police could enter any house at any hour of the day or of the night. Any one was liable to be arrested at the nod of a priest, without warrant and without warning, and to be thrown into prison. . . . No sick or dying person was permitted to see a physician until he had first seen a priest and taken the sacrament. All wills were invalidated which did not contain legacies to the Church, and once a good fat legacy was secured, the priest, so the Italians tell me, often took care the sick person should not recover to rescind it. In administering the Viaticum, it is said, the priest would accidentally rest his elbow too heavily on the patient's breast, or press his thumbs on the patient's throat. . . .

Instruments of torture, the lash, and prison hardships and privations of all kinds, were used to extort confessions. Men were dosed with belladonna so that they might betray themselves unwittingly. . . . Condemnation was invariably the outcome of a trial, when many were executed, many sent to the galleys, and many were doomed to imprisonment, with their bodies weighted with iron, their legs chained together, or they themselves chained up to the walls of their cells, for life. Gavazzi, who was the first to enter the dungeons of the Inquisition in the Castle of St. Angelo, in 1870, after the taking of Rome, and many others who entered afterwards, such as Pianciani, Gaiani, and Spada, have left their testimony that they saw there all kinds of instruments of torture and of death—irons, hooks, chafing-pans, ropes, quicklime, trap-doors over caverns and shafts (one described by Gavazzi being seventy feet deep); whilst the remains of the human victims themselves, of all ages and of both sexes, consisting of hair, bones, skulls, and skeletons, were seen in dungeon, cellar, and shaft.

Lucian of Antioch

IT SO happens that there are two famous Lucians, and that they were both born in the city of Samosata, in Syria, on the Euphrates, the city whence came Paul of Samosata. The first of these noted Lucians was a famous professional orator who toured Greece, Italy, Spain, and Gaul, in the second century, boldly attacking imposture, demonism and superstition. Christianity, of which he knew little, was also an object of his attacks. In his day he was another Robert Green Ingersoll. He is considered the wittiest of ancient writers, and, as might be expected, most of what he wrote has been preserved. The encyclopedias have much about him.

The other Lucian that was born in Samosata was a very different type of man. To distinguish him from the other, he is sometimes called "Saint Lucian"; his fame rests with God and with those who love God's Word. It is hard for Christians today to realize how much they owe to the church at Antioch (where the disciples were first called Christians) and of which Syrian congregation the Lucian of this story was a useful and honored servant and martyr.

Palestine was a polyglot community. Doubtless the Lord often spoke in Greek, but it is certain that He also was conversant with the Syriac dialect of Hebrew. One writer puts it thus:

He used the Syrian language as if He were perfectly familiar with it. He opened the lips of the dumb with a Syrian word, "Ephphatha." He waked the ruler's daughter from her death sleep with the Syriac call, "Talitha cumi." He gave to one of His disciples the Syriac name "Cephas". He taught His followers that they could not serve God and "Mammon", which was the Syrian word for wealth. He rebuked the Jews for accepting the service which children owed to their parents, and thus robbing them of their rights, by the use of the Syriac word "corban". He warned His disciples against applying to a

brother the contemptuous Syrian word "raca". In the garden He addressed His Father by the Syrian word "Abba". When in His last agony on the [stake, *stauros*], He spoke the Syrian words, "Eli, Eli, lama sabachthani." His early church had as their watch-word the Syrian words "Maran atha", "the Lord cometh"; and Luke tells us of an early disciple raised from the dead whose Syriac name was "Tabitha".

Lucian Was a Poor Boy

Lucian was a poor boy; so he got away to a good start. If the poor ever get anywhere, or amount to anything, they must have the gumption and industry of the boy, born in a manger, that at twelve years of age wanted to be about His Father's business. Lucian's father and mother were Christians, probably real ones; they died when he was twelve years of age. Paul of Samosata was at this time a man of about 50 years of age, and as Lucian was born in the same city, and had the same faith, and subsequently was a company servant of the same church at Antioch, and entertained and taught the same Scriptural doctrines, and as both were hated and vilified by the same crowd, and had their writings obliterated by them, there is no doubt whatever that Lucian was a pupil of that much-hated and much-slandered teacher, Paul of Samosata.

Baptized at twelve years of age, Lucian was so determined to have his life count for something to God's praise that in his own time some copies of the Scriptures were known by the name Lucian. [His] revision of the [Greek translation] Septuagint version of the Old Testament was generally used in the churches, from Constantinople to Antioch. He also made a revision of the New Testament. Eusebius calls him a "person of unblemished character throughout his whole life".

McClintock & Strong's *Cyclopædia*, from which the above was taken, did not know just what to do with this

man. Being themselves trinitarians and believers in Lucifer's doctrine of the inherent immortality of man, they could not just figure it out that:

There has been considerable dispute among critics respecting Lucian's belief in the Trinity. It was from Lucian's school at Antioch that the great teacher of Arianism, Arius of Alexandria, came. According to some, though rather questionable authorities, they even denied the immortality of the soul.

"The Thoughts of the Wise"

Poor McClintock and poor Strong! They were rich in ecclesiastical lore, but they never stopped to consider that God "only hath immortality" (1 Timothy 6:16) and that the relatively few that "seek for glory, and honour and immortality" (Romans 2: 6, 7) certainly do not have it before they start to seek it. Both pieces of Satanic foolishness fall to the ground with the simple declarations of God's Word that the foundation of the Christian's belief is "that Christ died [literally, actually, completely] for our sins according to the scriptures" (1 Corinthians 15:3) and that Satan himself does not have, and never did have, and never will have an immortal soul, but is booked for complete, total, eternal annihilation, soul and all. See Hebrews 2:14; Ezekiel 28:13-19; Isaiah 14:12-19.

Can anybody be named that is any more wicked than the Devil? Is he sure of *any place* at all, anywhere? No!

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: 10.

So, even if there were such a place as the everlasting cooking department advertised by the 256 sects that misrepresent the Scriptures, Satan would not be there, and it would be necessary to break in a new fire chief or head cook.

The *Catholic Encyclopedia* has just as much right to be mixed up as either Dr. McClintock or Dr. Strong. It says of Lucian:

He has the unenviable reputation of being the real author of the opinions which afterwards found expression in the heresy of Arius. In his Christological system . . . the Word, though himself the Creator of all subsequent [creatures], was a creature, though superior to all other created things by the wide gulf between Creator and creature. The great leaders in the Arian movement . . . received their training under him . . . as their master and the founder of their system.

Despite his heterodoxy, Lucian was a man of the most unexceptionable virtue; at the height of the Arian controversy his fame for sanctity was not less than his reputation as a scholar. During the persecution of Maximinus Daza he was arrested at Antioch and sent to Nicomedia, where he endured many tortures and, after delivering a long oration in defence of his faith, was finally put to death. The most enduring memorial of the life of Lucian, next to Christological controversy which his teachings aroused, was his influence on Biblical study. . . . He laid stress on the need of textual accuracy and himself undertook to revise the Septuagint on the original Hebrew.

The *Encyclopædia Britannica* gives some further details of this useful man's life and of his witness to the name of the Most High God:

He is regarded as the founder of the theological school of Antioch. He is represented as the connecting link between Paul of Samosata and Arius. Indeed, on the [repudiation of Paul of Samosata] he was excluded from . . . fellowship by three successive bishops of Antioch, while Arius seems to have been among his pupils. He was, however, restored before the outbreak of persecution, and the reputation won by his high character and learning was confirmed by his courageous martyrdom. Lucian was carried to Nicomedia before Maximin Daza, and, persisting in his faith, perished on January 7, 312, under torture and hunger, which he refused to satisfy with food offered to idols. . . . Lucian's most important literary labor was his edition of the Greek Old Testament corrected by the Hebrew text, which was in current use from Constantinople to Antioch.

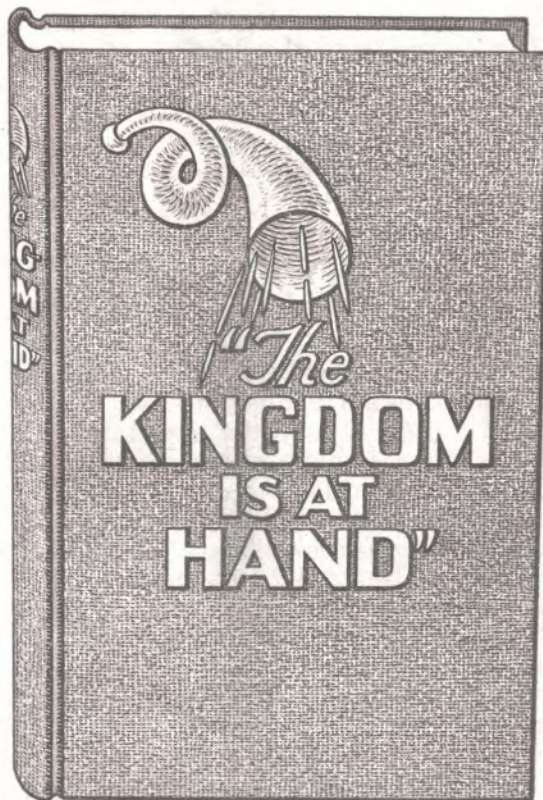
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In Brief

Jehovah's witnesses in Switzerland

♦ An article published in the magazine *Trost*, a Swiss magazine, shows that Jehovah's witnesses are not carrying on any subversive action, nor propaganda endangering the security of the state. It reveals an interesting story of a Catholic newspaper's publishing an article entitled "The System of Jehovah's witnesses". In the article they asked four questions, to be answered officially. These questions were answered officially by Jehovah's witnesses and the answers were published in the *Trost* magazine. Also, this article was published in pamphlet form. Action was then brought by the government against the Watch Tower printing plant, and 6,400 pamphlets entitled "Catholics Ask Jehovah's witnesses" were seized. These pamphlets contained the answers to the four questions asked by the Catholic paper. The Watch Tower printing plant addressed a protest to the government, pointing out its illegal action and requesting an annulment of the order of confiscation. This pamphlet was an official answer to an official charge.

On April 16, 1942, a personal interview with the governor of Sursee was obtained by the representatives of the Watch Tower printing plant and certain laws of the land were called to the attention of the government. A copy of the complaint finally drawn up was sent to the attorney general of the Canton Lucerne district. On May 4, 1942, the Watch Tower printing plant received official notice that the criminal proceeding against it had been repealed and the pamphlets were to be returned and fees paid by the state. The only "crime" that Jehovah's witnesses appeared to have committed was that of answering a Catholic paper, and for so doing government action was brought against them. This is just another evidence of Catholic Action in operation against freedom of speech.—1944 *Yearbook of Jehovah's witnesses*.

CONSOLATION

CONSOLATION

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

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The Conscription of Wealth

NOW, don't get too much disturbed about that headline. Nobody ever took it seriously, not even the people that had the wealth. It was just a headline to help fill up the newspapers and give them something to get alarmed or excited about, so that they could sell their papers. Neither the Big Business crowd, nor the politicians, nor the newspapers, nor even the common people, imagined for a minute that the thing would be done. And it wasn't. There was some talk about drafting labor. But drafting money! Well, no, it just isn't done. Haven't you noticed the great distress in the papers about those who had enough income that they had to fill out an income tax report?

As a vote-getter, what could be more alluring than the politician's ballot-box cry of a few years ago, "If there is ever another war, wealth will be drafted as well as men"? But after he is elected to Congress, there is but here and there a representative like John M. Coffee, of Tacoma, Wash., who would have the discernment and the courage to say, as he did:

I believe the menace of cartels is the greatest cloud that hangs on the horizon of the United Nations today. The Bank of International Settlements, which was set up about twelve years ago, the home office of which is at Basle in Switzerland, which is on the German border, is operating actively today. The principal depositor is the German Nazi government, which has 85,000,000 Swiss gold francs on deposit . . . I might point out that the head of that outfit is a man named Tom McKittrick, a partner of J. P. Morgan and

Co., of New York city, who is right now the president of the Bank of International Settlements. Interestingly enough, the majority of the board of directors of the Bank of International Settlements are German Nazi officials, yet that bank is functioning right along and American money is being deposited in the bank. These cartels get along regardless of whether wars are being fought between their respective countries. They do not care who is fighting whom. They sit around the table together, Dr. Schacht, the great German financial expert, Montagu Norman, the great British financial expert, and Tom McKittrick, the great American financial expert.

A Courageous Editor—Now Silent

William Allen White, editor of the Emporia (Kans.) *Gazette*, has finished his work. Clear-minded, truthful, he had the courage to say, just before he passed away:

Here in Washington every industry is interested in saving its own self. It wants to come out of the war with a whole hide and with its organization unimpaired, legally or illegally. One is surprised to find men representing great commodity trusts or agreements or syndicates planted in the various war boards. It is silly to say "New Dealers" run this show. It's run largely by absentee owners of amalgamated industrial wealth, men who either directly or through their employers control small minority blocks, closely organized, that manipulate the physical plants of these trusts.

For the most part, these managerial magnates are decent, patriotic Americans. They have great talents. If you touch them in nine relations out of ten, they are kindly,

courteous Christian gentlemen. But in the tenth relation, where it touches their own organization, they are stark mad, ruthless, unchecked by God or man, paranoiacs, in fact, as evil in their design as Hitler. They are determined to come out of this war victors for their own stockholders, which is not surprising. It is understandable also for Hitler to desire to come out of this war at any cost victor for the German people.

But this attitude of the men who control the great commodity industries, and who propose to run them according to their own judgment and their own morals, does not make a pretty picture for the welfare of the common man. These international combinations of industrial capital are fierce troglodyte animals with tremendous power and no social brains. They hover like an old silurian reptile about our decent, more or less Christian civilization, like great dragons in this modern day when dragons are supposed to be dead.

The Desire to Boss the World

The desire to boss the world is widespread; there are several candidates for the job. The *United States News* says quite frankly that this war is to decide whether Germany and Japan are to run the world or whether, "as in the past, it is to be run by Great Britain and the United States." That's interesting, and important if true. Most Americans, busy in their own back yards, have never given much attention to running all the back yards everywhere else.

H. G. Wells, the British author, is out for a "prolonged armistice" in which there should be a string of special commissions to punish war criminals, restore devastated lands, exploit world resources, suppress profiteering and rearmament; else, as he says:

Big Business grabbing may destroy what is left of our world. Who are we to push aside Norwegians, Swedes, Indians, Czechs, Frenchmen, South Americans, Zulus, while the big business interests which weigh so much in our affairs make a fresh and final mess of the world?

H. G. Wells and Wm. Allen White talk much alike; don't they?

It is natural for the common man to want better conditions. And it is of real interest to the Big Business crowd that such is the case. That is their market. Who will build the new plastic houses to which British workmen are looking forward? Somebody will own the molds; somebody will own the sawdust and other things that go into the composition; somebody will put the dwellings together; and that somebody is in business today. Such a home was built in London by ten men in 52 hours, and the inventor claims that ten women could have done it in the same time. This model home contained one living-room, two bedrooms, a bathroom and a well-equipped kitchen, all suitably wired. The plumbing unit forms part of the wall between the kitchen and the bathroom and contains all the necessary pipes and tubes for hot and cold water required in a modern home.

The same London paper (*Cavalcade*) that tells about the foregoing (though not of the same date), tells how Africa is looking longingly for the better days that the whites, so far, in Kenya at least, have failed to bring. It quotes Sir Richard Acland as saying in the House of Commons:

The natural resources of these territories have been exploited and developed by and for British shareholders, and there has been a top-dressing of administration on the surface. You can play about with that top-dressing, push it a little farther below the surface and so on, but the basic fact is that these resources are owned by private individual white men. Dispossession of the natives is based on a land-enclosure system. In Kenya, for instance, 3,000,000 natives are, according to Du Bois, confined today to 50,000 square miles of the poorest land; the best land has been given to Europeans, often at a nominal price, in estates so large that they can only be cultivated by hired labor. Again and again forced labor has been legalized in Kenya; and it is legal today. Labor in the mines of South

Africa was long removed only a step from serfdom, and labor conditions there now allow a native wage of £3 a month.

Stock Market Not Sentimental

Though there are some hundreds of millions of people in the world that are sentimental about what happens in the world, the stock market is not in that class. When Mussolini fell off the balcony, stocks dropped from \$1 to \$5 a share. Those operating war industries feared that the war would be shortened and the days of big profits would draw to a close. And so what? Wonder if anybody would be mean enough to suggest that some, a few, who had been counting on huge profits, secretly hoped the end would not come until they had gathered in the big pile anticipated.

You have probably seen the list of salaries in the General Motors Company, of the seventeen executives that get over \$100,000 a year each, ranging all the way from C. E. Wilson, with \$276,433.94, down to poor Alfred J. Fisher, who was paid only \$101,358.75. The total salaries of 28 men in the automotive industries came to \$4,529,787.05 a year; but, lest you get to worrying about how they could get along on that, it should be explained that they got a lot more, because of ownership of stock, bonuses and other incidentals too numerous to mention. So they made ends meet. And, anyway, that salary list was away back in 1941, before Pearl Harbor, and there have been big things doing since then.

Some have suggested that the taxpayers have an interest in these matters of officials and supervisory officers of plants engaged in government work. Congressman Louis Ludlow, of Indiana, indicated the manner in which the ordinary run-of-the-mill American is involved when he laid before Congress thirty-eight single-spaced typewritten pages of names of corporation officials whose wages were hiked skyward after their firms had received war contracts.

He mentioned a superintendent moved up from \$3,000 a year to \$7,800; another, from \$100 to \$325 a month; a general manager, from \$18,000 to \$24,000; a factory manager, from \$7,200 to \$12,000 a year; a construction engineer, from \$175 to \$400 a month; 17 officials of one company, whose salaries had previously ranged from \$125 to \$300 a month, were all increased to \$450 a month; nearly 600 in one company received an increase of more than 30 percent. Of course, these increases were increases in costs, and the government orders were based on cost-plus contracts. Not only was this money stolen from the government, but, said Ludlow, "I do know that in many instances the taxes paid by the private operating companies are charged to the government as part of the costs." Makes a highwayman look like a beginner, doesn't it?

By-passing Corporation Taxation

The American Investor's Union published a list of 28 executives of that many of America's leading corporations. The salaries of these executives in 1940 were \$2,416,331; in 1941 they were \$2,888,621; in 1942 they were \$3,649,218. The first year the upward jump of the 28 men was \$472,290; the second year it was \$760,597. If you could talk to each of those 28 men they would be glad to explain to you that they are among the most patriotic men in the country, but that business is business.

Some samples of war profits are: Pausin Mfg. Co., Newark, N. J., with war business of \$327,052, increased officers' salaries from \$12,000 to \$90,000, but even then cleaned up a profit of \$133,929, which was 250.9 percent on the money they had invested in the business; East Liberty Electroplating Company, on a business of \$257,734, made a profit of \$165,874; Kar Engineering Co., Great Barrington, Mass., on a contract of \$421,992 made a profit of \$205,568, which was 173 percent on its invested capital.

The Senate Finance Committee has

reported that the 1942 profits of the Timken-Detroit Axle Company, of \$8,250,000, after taxes, was four times as much as it made in prewar years; that the Elastic Stop Nut Corporation 1942 profits of \$3,480,000, after taxes, are to be compared with \$432,000 in 1939, the best year it ever had prior to the war; that the Warner & Swazey Company, Cleveland machine-tool makers, advertised that business was not making any money out of the war, but that in 1942 its profits were \$5,461,000, after taxes, which was four times its peacetime average; and that the Harnischfeger Corporation had \$2,795,000 for its 1942 profits, after taxes, as compared with \$561,000 in 1940, the best year in its recent history up to that time.

It was some knowledge of conditions such as these that caused Charles E. Wilson, head of the General Electric Company, and now vice-chairman of the War Production Board, to say, in an address to the National Association of Manufacturers:

I tell you frankly that I am deeply alarmed over the possibility that a right wing reaction may draw some sections of capital so far away from our traditions as to imperil the entire structure of American life, as we know it.

\$2,000,000,000 in Advertising

You have seen in the newspapers immense advertisements of the big companies, and may have wondered at it, since nothing was advertised for sale. It is simple enough. There is a double-barreled advantage for the advertisers. They gain control of the press; that is something; and they charge up those advertisements as costs of doing business, so as to deprive the government of the excess profits taxes at higher rates which it would otherwise receive. Senator Harry S. Truman, Missouri, expressed it this way:

The bulk of this expense is being borne by the federal government, not by the corporations. This is so because these advertising

costs are being treated as an expense of doing business before computing profits on which the government is entitled to receive excess profits at the highest rate. In other words, the advertising costs the corporations practically nothing, because the taxpayer foots the bill. The Bureau of Internal Revenue should investigate these advertising costs and determine the amounts the government is entitled to receive on income taxes.

The *Wall Street Journal* describes as an "advertising flood" the great expenditure of \$2,000,000,000 for this purpose, or \$15.18 for every man, woman and child in the country. If a girl were to advertise widely that she was straight, some might wonder how she came by the money. It looks as if the advertisers may have overdone it.

It Makes One's Head Swim

It makes one's head swim to hear about the Du Ponts trying to keep high octane gasoline information away from Germany, on account of the latter power's rearming, and to learn that General Motors and Standard Oil of New Jersey had their way and Germany got it anyway, because those two had a financial interest involved. Having knowledge of these and kindred matters, Senator Harley M. Kilgore, of Virginia, in an address to the West Virginia American Legion, is reported as saying:

With large numbers of our biggest producers under agreements limiting their production to the will of our greatest enemy, we entered into the chute which eventually brought us into this war. American money went abroad in huge quantities to build plants which we are now risking the lives of our boys to bomb out of existence . . . A number of these agreements were so phrased as not only to control markets, but to furnish secret and confidential information to Germany. For instance, I cite the Bausch & Lomb cartel agreement with a German optical concern, which required Bausch & Lomb to disclose many scientific and optical instruments manufactured and sold to the United States armed forces, including range finders,

periscopes, altimeters, boresights, gun sights, even secret bomb sights, torpedo directors and fire control apparatus . . . The German firms with which American industrialists were in league became the economic arm of the Hitler government. In turn, the Hitler government became the political arm of the cartels. Both worked together for the domination of the world.

\$7,000,000,000 Loaned Hitler

It is no secret now that British and other international bankers loaned Hitler \$7,000,000,000. The money was raised by selling German securities to investors in Britain, the United States and other democratic nations, and that Mussolini was financed in the same way. Moreover, and this is quite startling, several writers are claiming that even at this very moment Germany is girding for a third world war through a worldwide economic monopoly. Paul I. Wellman, reviewing *What to Do with Germany* (213 pages, Ziff-Davis company, New York) in the *Kansas City Times*, said recently:

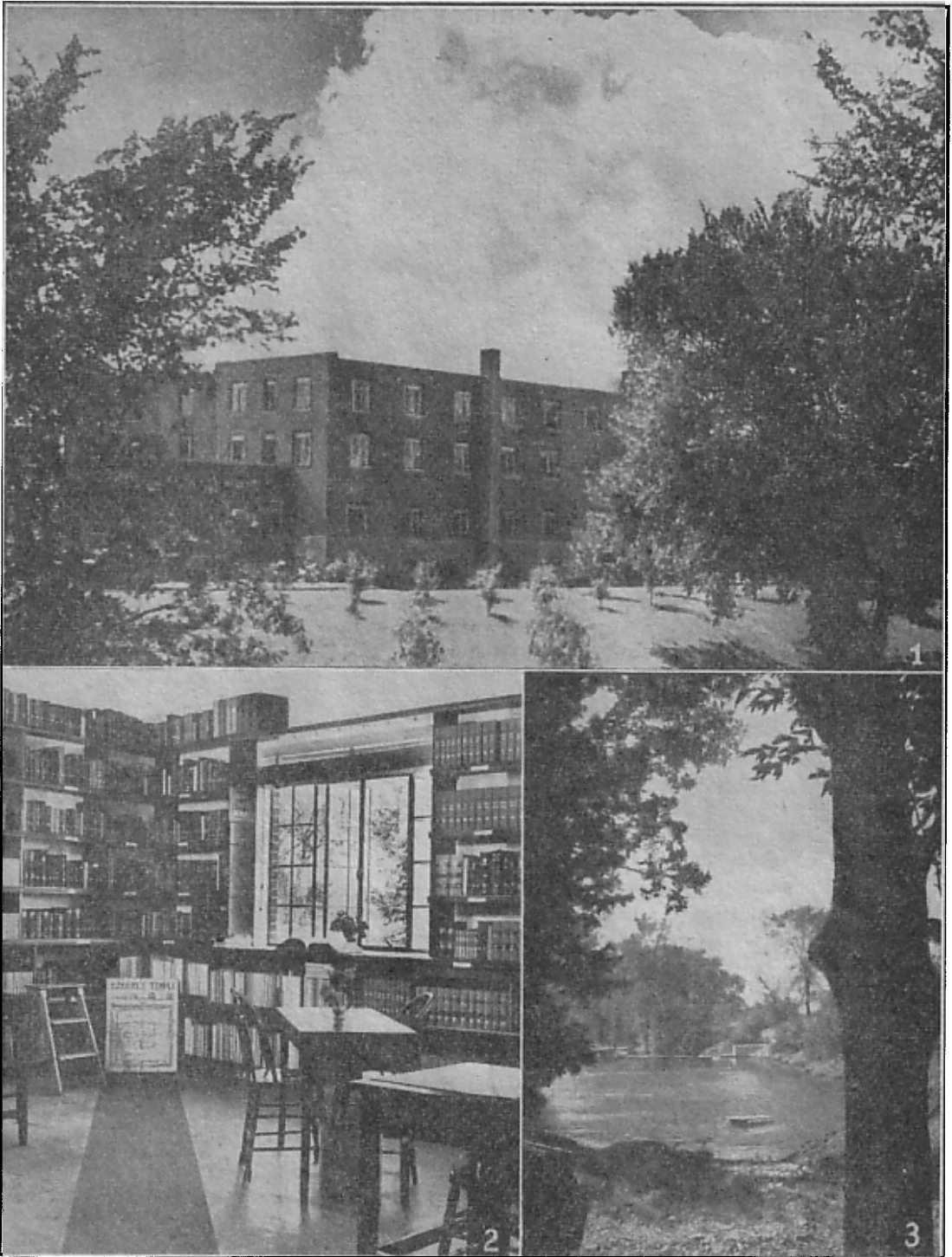
Today—at this very minute—Germany's program has its basis not only in Germany, but in all countries of Europe, in Asia, in the Americas, in the United States itself. This consists of the German economic octopus, the tentacles of which reach everywhere, and the rooting out of which will be more difficult than the outright defeat of the Nazi wehrmacht . . . We beat Germany in the first world war. But as early as 1920 the German chemists and industrialists were planning the second world war. Mark that. Chemists and industrialists, not generals. And here was why they could assume this leadership: they had almost unlimited funds at their disposal, hidden in Holland, Switzerland, the United States and elsewhere in the names of citizens of those countries. Furthermore they reckoned rightly with the fatuousness of investors who would pour capital into Germany . . . It is to be remembered that all this was before Hitler. He was only ranting in a beer hall, a comic figure, when the gigantic war plans were being formulated by big business and industry

in Germany. He inherited his war machine; he did not build it. It was only when his crazy oratory and demagoguery united the people under him that Hitler was adopted as the spearhead.

In America the plan was working out according to schedules. And the full tale of this is only just coming to the fore. It has been shown that such companies as the Standard Oil Company of New Jersey, and General Electric entered into cartel agreements with Germany, whereby production of certain vital materials was purposely kept down in this country. Some of our great industrialists owned stock in German interests, as Edsel Ford in I. G. Farben, and Walter C. Teagle of Standard Oil in General Aniline and Film corporation, which was the same firm under a different name, organized to get back German patents lost during the first war. Cartels held a throttle grip on American production in many directions. These cartels may be revived unless steps are taken to suppress them from the start; and unless it is made impossible for German industry to recover its exclusive basic patents lost during this war, there will be another phantasmagoria of horror all over again.

Jehovah's witnesses do not anticipate a third world war between the nations; but they anticipate Armageddon, which will be the concluding act in the history of present-day nations. But the foregoing review brings sharply to mind the Lord's prophecy of "men's hearts failing them for fear, and for looking after those things which are coming on the earth".—Luke 21: 26.

Jehovah's witnesses are interested but neutral spectators of the efforts of the big fellows to grab all the business of the United States and all of the oil of Arabia and Canada and everywhere else, and make fabulous fortunes even while doing it, but they are not disturbed by what they see. It is admitted that there are adequate oil deposits to last until the year 3026. That is a long way off, and Jehovah's kingdom lies in between, with its thousand years of infinite joys.



Gilead college scenes: (1) Main building, as glimpsed through campus' trees; (2) a corner of the steadily growing library; and (3) the irrigation dam, where an occasional "dip" refreshes.

CONSOLATION

Gilead Matriculates Fourth Class

AFTER invoking the great Theocrat, the top-ranking Educator of the universe, for His blessing upon the newly matriculated class of ministerial students, a very warm, personal greeting was extended to them.

This is a very blessed occasion for all of you because today you begin a preparation that may go on for years, as far as the witness work is concerned. This is just the beginning. It is not the end of what you are going to do. For the next five months you brethren will live here at Gilead; you will be studying hard. You will be filling your minds with the precious words that the Lord has set forth. You will study the Bible from the beginning to the end. It is your "sword of the spirit" which the Lord gave you. At the close of your five months of study you will be able to wield it more efficiently and effectively.

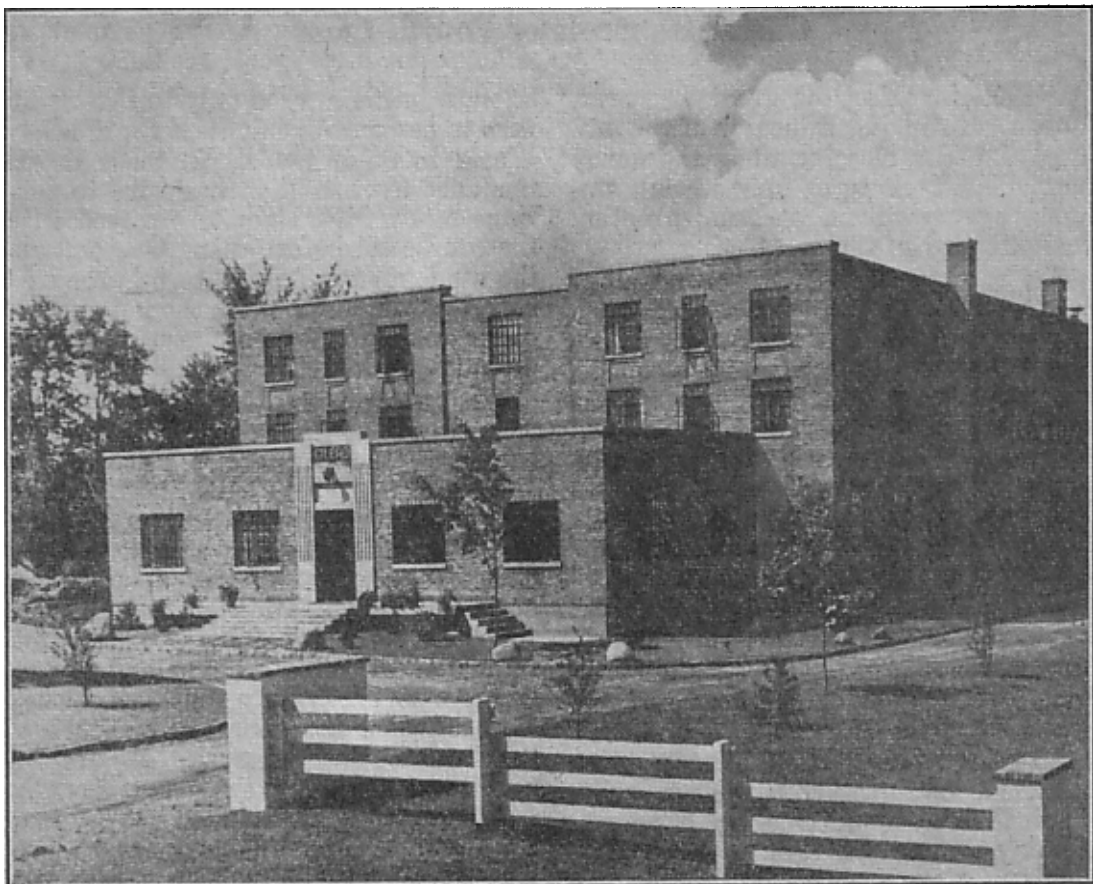
Such were the opening words of the president of the Watchtower Bible College of Gilead, Mr. N. H. Knorr, as he welcomed the fourth college class, which began their five-month college career on Monday, August 28, 1944.

The opening address laid before the student body the great privileges and responsibilities which will fall upon them after their completion of the five months of advanced ministerial training. The theme of the whole lecture was Matthew 28:19, "Go, disciple all the nations." (*The Emphatic Diaglott*) The difficulties, hardships and inconveniences in the foreign fields would be many, and must be braved by all those being trained for the foreign missionary fields. If any felt they could not endure the trials and rigors of future Theocratic battles, far from the immediate surveillance and protection of the well-organized Society of the Lord's people in the United States, now was the time to turn back. The education offered at Gilead is not for those who would desire an advanced education to glory over selfishly in the future by remaining home among

friends, but is offered only to those who wish to be front-line fighters for the New World in other lands. All those in attendance expressed their desire to continue on at Gilead and to proceed with the course set before them. One and all, the students were eager to be prepared to "go, disciple all the nations", just as eager and anxious as those who have already graduated from Gilead.

Weeks before the United Announcers' Theocratic Assembly of August 9-13 convened, the president's office of the Watchtower Society sent invitations to one hundred full-time ministers to enroll as students for the fourth college term. They were given advance instructions as to what preparations should be made for their college training. Certain prerequisites of Bible reading and knowledge were definitely outlined. They were advised that they could begin to matriculate on Thursday, August 24, and thus enjoy a few extra days at Gilead getting accustomed to the new surroundings and the work done there. The opening of the college course was to begin Monday, August 28.

By Thursday evening thirty-one students had arrived from many parts of the United States, also one brother from Mexico city, the first student to enroll at Gilead from a foreign land. Friday thirty more prospective Gileadites, laden down with their baggage, phonographs, typewriters, etc., arrived. Over the weekend the college campus saw many more new faces, all aglow with the expressions of wonderment, joy and expectancy peculiar to newcomers at Gilead. By Sunday noon all of the one hundred students had arrived, enrolled, and had been made acquainted with their lodgings and the rules and regulations of the college dormitories and dining room. Thirty-eight male and sixty-two female ministers (two of the latter being of the colored race) reported for advanced



Front view of Gilead, showing some of the recent improvements in landscaping.

training. At two o'clock Sunday afternoon President Knorr conducted an extensive tour over the entire grounds of seven hundred acres surrounding Gilead and comprising the establishment known as 'Kingdom Farms'. Points of interest on their itinerary were the various departments in the main building, "Gilead," and other buildings, such as the mill, carpenter shop, "Shiloh," houses, garages, cheese house, greenhouse, cannery, bee house, classroom "C" building, root cellar, the large cattle barn, and the many other barns. The tour ended at the farm's irrigation dam, where many of the students and others enjoyed a refreshing swim in the spring water just before supper.

Many telegrams of greetings came in

to Gilead on Sunday and Monday from various groups of former Gilead graduates. Some of the messages received are as follows:

Rejoicing with the fourth class beginning studies. The Lord's blessings continue as heap of witness continues. GILEADITES, THIRD CLASS, Daytona Beach, Fla.

Five Alaska-bound Gileadites from the third class send Theocratic greetings to the fourth class student body. Jehovah's rich blessings rest upon you.

Our thoughts and prayers as you begin studies. May Jehovah's spirit be upon you in successfully completing the course to vindicate Jehovah's name. BALTIMORE GILEADITE.

Jehovah's spirit and rich blessing on the efforts of the fourth class and the faculty. GILEADITES OF THE SECOND CLASS.

We live again the joys of Gilead in contemplation of the blessings you are about to receive. May the active force of Jehovah sustain you as you study to add to the heap of witness. FELLOW GILEADITES OF THE SECOND CLASS, Brooklyn, N. Y.

The students will have many new things to learn, including a complete study of the grand new book, *"The Kingdom Is at Hand"*. The wonderful new Bible published by the Society, the American Standard Version, and released at the convention, will become the principal textbook of the college. This will largely supplant the "Authorized Version Bible" published by the Society, which, however, is being retained for use in certain classes. An

analytical study is also to be made of *The Emphatic Diaglott* during this term. Thus, all three Scripture publications of the Society will hold the foremost place as textbooks in the college curriculum.

College again is in full session with the faculty, the Farm family, and the students, all organized into another 'one large family' of the Lord's servants. What another happy five months it will be for all at Gilead! They will be busy months but joyful ones. Everyone has his assigned job, whether as a student or as a worker on the farm. Everyone having "put his hand to the plow" will carry forward his share of the work at Gilead to the praise of Jehovah's name.

In Jesus' Footsteps

PRIMARILY Jehovah's witnesses carry on their work as did Christ Jesus when He was upon the earth, that is, from house to house. After the Lord had made His consecration to serve His Father in heaven He devoted all His time to preaching the gospel of the Kingdom, presenting the truth to the people, which would make them free from the bondage of this evil world. Due to the modern means of conveying information to other persons, Jehovah's witnesses have advantages that Christ Jesus and the apostles did not have in their day. The printed page has been a real asset and is used very extensively by the Lord's servants in their activity. These Christian people use Bibles, books, booklets, magazines, pamphlets, tracts, and other documents necessary to convey the truth of God's Word to the people, in all principal languages. Jehovah's witnesses are not book distributors, but are educators, and their purpose is to teach other people the same as Jesus did. In order that the people may get the very best out of the publications placed with them, Jehovah's witnesses arrange to call back on these interested persons so

that studies may be started in their homes. This work is identical with that done by Christ Jesus and the apostles, and it is carried on for the very purpose of teaching all persons the truth, which truth will lead to life eternal.—1944 *Yearbook of Jehovah's witnesses*.

Tortoises — Turtles — Terrapins

◆ Tortoises or turtles are not really fishes: they are reptiles. Some have been found that weigh 600 pounds. In South America one of these big matrons lays from 200 to 300 eggs in the sand, covers them up, and forgets them. Along come the Indians, dig them up, put them in a large tub, tread them into a jelly, and pour in water; and when the oil rises to the top, they dip it off, put it into stone jars, and use it for butter. As to voices, usually the females can only hiss, and the males pipe feebly. There is one big tortoise, however, 8 feet long, weight nearly a ton, that has a hoarse bellow. He wants what he wants when he wants it. There are 225 kinds of tortoises or turtles, or terrapins, as they are sometimes called. Ever eat turtle soup? It's good.

Do You Wish Infantile Paralysis?

DO YOU wish infantile paralysis? Or is it syphilis that you desire? There are ways to get these ailments. It is done by having people scratch pus into your arm or leg, or wherever you want it. The National Anti-Vivisection Society, 37 South Wabash ave., Chicago, Ill., gives some details. It cites how, a few years ago, money was collected "in honor of the president" and it was supposed that such funds would "be used for the direct relief of infantile paralysis". But, said Dr. Joseph S. Wall:

Not one penny of that fund will go to buying a crutch for a crippled child. Not one dollar of it will go to President Roosevelt's pet foundation in Georgia. The majority of the dollars in that fund will go for the purchase of monkeys in order that we may carry out proper animal research.

Commenting on the fact that in the past the serums made from monkeys had in numerous instances resulted in "cases of paralytic poliomyelitis (infantile paralysis) with high fatality" the National Anti-Vivisection Society does not approve of diverting the money from crutches to monkeys, saying:

We believe that a grave mistake is being made by the diversion of funds from established clinics dealing with actual cases of infantile paralysis, to research laboratories which will buy monkeys to produce serum for experimentation along lines already tried and which, according to Dr. Leake (medical director of the United States Public Health Service), instead of preventing infantile paralysis, actually causes it in some instances.

To be sure, there is a chance that you might not get infantile paralysis by having this monkey serum injected into your blood stream, but then again you might.

About getting syphilis: There are some old-fashioned Americans that don't want it. But it can be had, and the American Medical Liberty League, 404 South Wabash ave., Chicago, Ill., is a headquarters for information on the subject:

Out of every 1,000 men examined in sections of Kentucky, Maryland and South Carolina, 200 were found to be infected with syphilis and unfit for army service. These states force all children to be vaccinated before they enter school. But in North Dakota, Minnesota and Utah, less than 10 syphilitics were found out of every 1,000 selectees examined. These states have laws prohibiting compulsory vaccination.

Great Britain abolished compulsory inoculations in the armed forces, and the health of her men in all fields and all services has been exceptionally good with thousands not vaccinated or inoculated.

The Carmine Cherry Tree

◆ Man was made to appreciate and admire the works of the Creator's hands, and to rejoice in them. All will enjoy the following description of the carmine cherry tree, which was seen at Camp Tahawndam in Burma, in 1931, given by Captain Kingdom Ward, who, at the time, was engaged in obtaining botanical specimens:

On March 20, close to our camp, I noticed a big cherry tree about to flower. Two days later it was in full bloom. It was quite leafless, just a mass of flowers, stark crimson. For a minute I stood before it unable to speak a word, drunk with the glory of it. It was not to be believed. When the everyday world came back to me, I was in doubt for a moment whether I wept, shouted or said a prayer. It is one of the largest of the deciduous trees, only the elm outstripping it. It grows eighty to one hundred feet high, and its branches have a very wide spread. The ruby-red flower buds appear about the middle of March, in compact clusters toward the ends of the branches, and the tree is swiftly transformed into a frozen fountain of precious stones. As the buds open the stalks lengthen till the flowers are hanging down. Then the whole tree bursts suddenly into crimson flame. To see the setting sun through its branches when the tree is in full bloom is a thing not easily put out of one's mind.

CONSOLATION

Kingdom Service Song Book—An Appreciation

MEN of the world, particularly those who profess interest in the so-called "better" things of life, admit with some concern that for a number of years now hardly anything worth while has been composed or set to music. The best that the song writers of today can offer is either trite or puerile, vulgar or blasphemous, or suggestive and degrading. Yes, even judging by their own standards, the musical offerings of today are just so much trash. This condition has caused parents, particularly those who love truth and righteousness, to become worried that their young folks should be singing such stuff. They have prayed for something suitable for their young folks to sing as well as raising an ever stronger cry for Theocratic songs for their own enjoyment.

How fitting, therefore, that, at a time in the world's history when the writing and singing of popular songs has reached an all-time low, Jehovah should arrange that His channel on earth should reach an all-time high in this very matter!

Yes, true to His promise to supply all our needs, and not to withhold any good thing from them that walk uprightly, Jehovah has given His people a new songbook, the *Kingdom Service Song Book*. And what a songbook! No mere "hymnbook" this. No, sir! No pinning to go to heaven; no doting on character development; no sanctimonious "tear jerkers"; no sentimental platitudes void of meaning; no hackneyed religious tunes; no national airs borrowed from the political wing of the Devil's organization.

No more words and music inseparably linked with Satan's old world that is on the way out, but, instead, words and music, thoughts and sentiments suitable for those who expect to enter the New World. Sixty-two of such songs on as many pages. Up-to-the-minute Theocratic truths and expres-

sions, favorite Psalms and Bible chapters and verses set to music; and new melodies full of vigor (Nos. 7, 12, 26) and of beautiful sentiment (Nos. 12, 20, 36, 38, 45) never before published and the exclusive right of Jehovah's servant. In fact, more than half of the pages are filled with music original with Jehovah's witnesses.

This songbook is Theocratic throughout. No credit is given to any creatures, no names of composers of words or music appear on any of its pages; and, instead of foreign and traditional phrases to indicate the kind of song it is and how it is to be sung, short pointed remarks at the beginning of each song give the cue. The musical notations also are not of the traditional hymnbook variety, but of the larger and more beautiful type used in standard and classical music. The heavy black bars appearing at the end of each line of verse in hymnbooks, reminiscent of the days of the ecclesiastical chant, are also gone. And, in addition to the index as an aid to finding the song desired, as far as possible the songs have been arranged in alphabetical order according to the opening word of the first verse. Thus, song No. 1 begins with the word "Arise", and song No. 62 with the word "Zion".

Singing implies a reason therefor, and, truly, never has there been more reason or cause for Jehovah's servants' raising their voices than now, that the Kingdom is at hand and His name shines in such luster. (This may be, in fact doubtless is, the reason that nothing worth while is being written by worldly composers: they have no cause for joy and song.) As so well called to our attention at the recent Assembly, there was singing long before man was created, and we may know for a certainty that singing will never cease, for "of the increase of his government and peace there shall be no end" and Jehovah's

name will shine with ever-increasing brilliancy throughout eternity.

Nor will this new instrument to Jehovah's praise, the *Kingdom Service Song Book*, merely be used at the service meeting, when all will join in unison to sing songs of Kingdom service and to the praise of Jehovah. It will also bring joy and fill the need for song when there is time for relaxation at the close of day. The melodies have the musical "what it takes" so as to make them easy to learn, easy to sing, and easy to remember; melodies that will instinctively recur to the mind when the heart is filled with joy or longing. In this regard these melodies will easily replace old-time "love" and folk songs, practically all of which are just so much creature-worship, and, instead, will help one to

have heart-to-heart fellowship with the great Creator, as was counseled in the columns of *The Watchtower* not long ago. Yes, how much more fitting that Jehovah's servants should be singing of their love for Him and of His love and watch-care for them!

"Oh sing unto Jehovah a new song; for he hath done marvellous things: . . . Make a joyful noise unto Jehovah, all the earth: break forth and sing for joy, yea, sing praises. Sing praises unto Jehovah with the harp; with the harp and the voice of melody. . . . Let the floods clap their hands; let the hills sing for joy together before Jehovah; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity."—Psalm 98, *Am. Stan. Ver.*

From a Catholic's Viewpoint

WE ARE supposed to be fighting this war against Fascism and Nazism, and all it represents. We find this menace, spawned in the gutters of Rome long before we ever heard of Mussolini or Hitler, has spread all over Europe and is imbedded in Argentina as well as other places, and it alone is responsible for this present world slaughter.

The present conflict started in the rape of Ethiopia, Albania and Spain, where those countries were used as the dress rehearsal for the present world conflict. Those are the cold facts, and no use mincing words, this "new order" was espoused by no other person than Pius XI, and also supported by the present Pius XII; and these same Nazi-Fascists were appeased by Great Britain and the United States until appeasement had gone the limit. It was then too late to stop its progress. Those are the causes that dragged Great Britain and the United States into this war. No use to offer alibis.

If Great Britain and other nations, including France, had cracked down on Mussolini, Franco and Hitler; if we, as well as Great Britain, had not given aid to those aggressors, instead of putting all our energies toward destroying the Soviet Union; if we had not sold scrap iron and other materials to Italy and Japan, we could have avoided this war.

Now that we find Spain has been used to produce these secret weapons, as well as Sweden has provided those materials to Germany, let us crack down just as hard on Spain as well as Sweden. Spain never has been the neutral country, but has given every aid to Hitler, and even provided troops to fight against our great ally, the Soviet Union, except by open declaration of war.

In the face of all this, Churchill offered apologetic excuse toward Spain. His face ought to turn scarlet after all that has happened, even since he applied his coat of whitewash to the "blessed savior" Franco. Spain did not favor Britain

through any goodness of heart. If Spain had been powerful enough to wage war against Britain she would have done so when the opportunity was favorable. Spain knows the Loyalists are still alive, and only waiting to celebrate their own "Fourth of July" as we did in '76.

As for the position of the church in this matter, it is political, not spiritual, and all this emotional appeal to spiritual matters is out of place. The spiritual and religious faith of the Spanish people would not be any less with the church and its high Hierarchy removed from political status than it would with it corrupted by politics, and the ambitions of those politically-minded clergy whose chief concern is the political aggrandizement of the church. And that applies to any denomination. We cannot allow God or Jesus Christ to be used as political figures. That is blasphemy, pure and simple.

The position of the church in Spain is exactly as was that of the Orthodox in Russia of czarist days, and that had more to do with bringing about the Bolshevik revolution than any other cause, believe it or not. Can anyone say that church is less spiritual, now that it has been purged of its political corruption, than it was before that purge?

No other church meddles in the politics of the world as does the Roman Catholic. It seeks world power as a superpolitical state, as the state church in every land, and would assume that political status in the United States, if it could, in spite of our Constitution, which forbids such a diabolical institution.

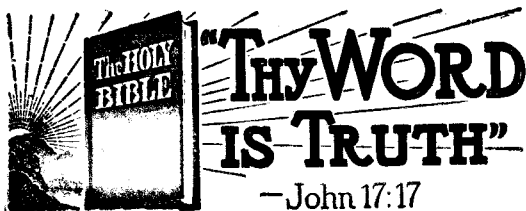
All this will be construed as trying to create a religious controversy, which it certainly is not. We Americans, Catholics included, have that right to say what we think, even though the canon law of the Catholic Church would intimidate us Catholics from any criticism of the church, particularly its political

collusion with Nazi and Fascist groups, while it plays the hypocritical role of waging war and seeking to destroy the Soviet Union.

In that position the pope is a super-hypocrite, not a vicar of Christ, nor is that attitude concerned with God or the moral affairs of Christian doctrine. It is Roman Catholicism; but Roman Catholicism is not Christianity, any more than this corrupt Democratic party is democracy.

There is no need of Catholics' "going haywire" over these statements of cold facts. If what I say is an indictment against those ecclesiastical politicians and bigots I accuse, let them strike where they see fit. I know what would happen in the United States if we were under the rule of a Roman Catholic, or any other form of state church and religion. We are out to defeat Fascism, not to condone it as a matter of convenience, regardless of the pope or others who have leaned toward it; otherwise, let us stop all this blathering about ideals, freedom, democracy, etc. Fascism in Spain cannot be appeased when we fight it in other nations or whether Churchill apologizes for Butcher Franco, the "blessed savior" of Spain, so dubbed by Achille Ratti, or, as he was known, Pius XI, and his successor Eugene Pacelli as Pius XII.

American citizens, Catholics included, have that right to speak their minds, regardless of any canon laws of the church, particularly when those matters are outside religion and morals, which politics certainly is. Thank God we have those who dare do so, and at least one magazine, *The Converted Catholic*, that dares tell the truth, regardless. Judas Iscariot, Benedict Arnold and even Quisling were much maligned men, compared with these ecclesiastical parasites and politicians in Spain, Italy, France, Germany and other countries, all Nazis. —James Rooney, Rhode Island.



Foundation of Government

GOD has delegated a government to His beloved Son, the Messiah; hence it is properly called the government of Messiah. The supreme power proceeds from the God of heaven, and therefore the government is also properly called "the kingdom of heaven". But from this we must not infer that God Almighty has not always governed His obedient creatures. There is no record of the beginning of the exercise of Jehovah's sovereign power. As for the Son of God, He came to be pictured by the king of Salem, Melchizedek, "priest of the Most High God," and of Melchizedek there was no record concerning the beginning of his days nor the end of his life. This was significant in its typical bearing upon Christ Jesus as the Chief Executive Officer of Jehovah God carrying out His purpose at all times.

But here God's purpose and provisions pertaining to man are under consideration. God created the earth for man's habitation. (Isaiah 45:12, 18) The expressed purpose of God is to the effect that the perfect man shall have dominion over the lower animal creation upon the earth. Man's first invisible overlord, Lucifer, who committed the great crime of treason against God and became Satan the Devil, induced man to turn away from God; and man thereby lost life and the right to life. Traitorous Lucifer builded a great organization of his own to hold man in subjection to himself and to keep the mind of man turned away from Jehovah, to the end

that Satan the Devil might receive the worship of man. God's purpose is to deliver man from the power and influence of Satan and to bestow upon men that turn from Satan's service everlasting life and the blessings incident thereto. To this end God builds a mighty kingdom or Theocratic government, with His beloved Son as King. His arrangement is that Christ Jesus shall have associated with Him one hundred and forty-four thousand others who shall form a part of the Kingdom. In building this Government God has made no haste, but has majestically progressed with it according to His good pleasure.

Both *Zion* and *Jerusalem* are names applied to God's organization. It is out of this organization of Zion that His Deliverer for obedient humankind must come. (Romans 11:26) Of necessity the foundation of the great empire must be laid in God's Theocratic organization, which is Zion. Therefore it is written, at Isaiah 28:16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." This prophecy refers, without doubt, to Jesus Christ, the beloved Son of God, to whom He has committed all power in heaven and in earth. The Theocratic Government is symbolically represented as a stone structure, the foundation stone of which is Christ Jesus. He was tried and tested, and under the most severe test proved His loyalty and faithfulness to God. It is certain that God can always trust Him. He justly earned the title "The Faithful and True".

Jesus is called the "precious corner stone" because He is the dearest treasure of Jehovah's heart. He is the fairest of ten thousand and altogether lovely. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of glad-

ness above thy fellows.”—Psalm 45: 3, 7.

Christ Jesus is the “sure foundation”, the one that can never be removed, always upholding the dignity and honor and good name of Jehovah God. This foundation stone is the foundation and chief corner of the government that shall carry into operation God’s great purpose for the deliverance of humankind.

As to the time of the laying of this foundation, we have the proof from the Scriptures that it was at the time of the consecration of Jesus at the Jordan river. About that time John the Baptist said of and concerning him: “Behold the Lamb of God, which taketh away the sin of the world.” (John 1: 29) About this time Jesus came to the Jordan to be baptized by John, and it was there that the prophecy written of Him at Psalm 40: 7, 8 was fulfilled, to wit: “Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.”—See Hebrews 10: 5-7.

Jesus is also pictured as a lamb slain. From that time of His consecration He was counted as slain and as the great sin-offering in behalf of mankind. It is written concerning Him, at Revelation 13: 8: “The Lamb slain from the foundation of the world.” That expression fixes the time of the laying of this precious foundation, namely, at the time Jesus was baptized and begotten of the holy spirit.

Before Jesus’ advent in the flesh God had made His arrangement. His purpose provides that there should be a building upon this precious foundation stone, composed of other stones that shall form a part of the mighty Government. It necessarily follows that the class of persons to be thus a part of the Government, also the manner of their selection, testing and completion, was prearranged according to the good pleasure of God. Hence it is written: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual

blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” (Ephesians 1: 3-5) These words of the apostle Paul apply to those, and to those only, who will constitute a part of God’s Theocratic Government, which in due time will govern and rule all obedient men of the earth.

It is of keen interest to note that those who are built upon Christ Jesus, the foundation of the Government, are not selected from among the angels of heaven. It is God who selects them through Jesus Christ, acting as the representative of the Most High God. He lays hold upon them or takes them from the human race; that is to say, He selects men possessing the faith of Abraham. Thus it is written: “Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham.”—Hebrews 2: 16, *Diaglott*.

That which distinguished Abraham above any men that preceded him was his faith in God. Trusting implicitly in Jehovah, Abraham deported himself accordingly. Such faith as exhibited by him furnishes the criterion for the selection of the members of the royal line. This is in harmony with the essential quality that Jesus impressed upon His disciples as of paramount importance, namely, “Have faith in God.” (Mark 11: 22) It is clearly manifest from the Scriptures that God grants His great favor only to those who implicitly rely upon His Word. Says the scripture above quoted: “He that believeth shall not make haste.” All those who gain life either in the heavenly kingdom or upon the earth as subjects of the Kingdom must believe or exercise faith in God’s beloved Son, Christ Jesus, as the Foundation of the Theocratic Government.

The Song of Bernadette

FRANZ WERFEL has done well by Bernadette in his 575-page book by the title "The Song of Bernadette". He has done even better by the Roman Catholic Hierarchy, whether he intended that result or not. The mantle of glamour has been thrown about a completely non-descript character and a profitable religious business. Werfel has made much out of nothing. But he had reason for his exertions, for he was a Jew fleeing from the Nazis, and found shelter in the little town of Lourdes, near the French-Spanish border, which for some weeks of anxiety he was unable to cross. Just why he, a Jew in the flesh, should vow, if spared by some unnamed power, to glorify this hitherto utterly unimpressive and entirely unconvincing child of an improvident drunkard is an interesting question.

The book, which has also been made a "movie", is described as follows:

The Song of Bernadette is a work of beauty, the strong and all-embracing beauty that springs from a complete understanding of, and communion with, the infinite variations of the human soul. It would be a radiant novel at any time; today it has a touch of magic.

That last word is the key to this perversion of the truth. The book has more than a *touch* of magic, dealing as it does with spiritistic phenomena which are all too obvious to one who is enlightened by God's Word as to the works of Satan and is therefore not ignorant of his devices. One who disregards and distorts the truth can make any life appear "beautiful"; and this is what Werfel has done with the less than mediocre existence of a French girl whose chief qualification for "visions" was apparently her lack of mentality, a blank mind being the most accessible to the demons, whose efforts in every direction are away from God and His worship to the adoration of other things, including "ladies" and "babies" and what not.

Yet it is not necessary to be unduly harsh in one's comment on the effort of Franz Werfel. He was, admittedly, writing a novel, hence not dealing with truth, either concretely or in the abstract. His "Bernadette" is wholly a creature of the imagination and never existed in the person of the subnormal child whose visions of "a beautiful lady" were the origin of the profitable, and highly profitable, business of "Lourdes".

The "blurb" for the book tells us further:

The facts about Bernadette Soubrious are simple enough and in outline familiar. In Lourdes, some eighty years ago, the daughter of an impoverished family was visited by a vision of measureless kindness [sic] and indescribable beauty. She alone saw this Lady of the Grotto. There were powerful reasons of State and Church for discrediting a miracle, and ingenious and cruel attempts were made to prove the girl a fraud. Despite these efforts, and despite the fact that Bernadette herself made no claims except the single one that a beautiful woman had appeared to her, all France was swept by the conviction that the Mother of God had appeared on earth.

Franz Werfel does not ask that his readers believe or disbelieve in Bernadette's miracle. He does, however, ask that they believe in Bernadette, and his luminous story of her life makes her completely believable to any reader, Catholic or Protestant, Jew or atheist.

This is asking too much. That Bernadette had visions is not denied, nor is it necessary to deny it. That there have been cures performed at Lourdes since her day is not denied either. That also is not necessary. It is only necessary to put the whole thing to the test of truth and to measure it by the divine measuring rod, the Bible. The subtle suggestion that one need not believe in Bernadette's miracle, but only in Bernadette, is obviously a mere dodge. If one accepts the child's claim, there was a "lady" there, whom no others saw, and one is neces-

sarily under obligation to start explaining the situation. The present-day development of the Lourdes "miracle" with its "grotto-shrine" and church explain the whole thing sufficiently for those who are not easily influenced by emotional and misleading externals. But it requires also an appreciation of the fact that the demons have been active in the affairs of earth since the time of the Flood and particularly active in times of uncertainty. Demonism explains the "vision", "miracles," and "cures".

According to Scripture a thing must be established "at the mouth of two or three witnesses". None but Bernadette ever as much as saw a glimpse of the lady. Nor did anyone hear her, though she spoke to Bernadette, according to the story, and Bernadette was in a sort of trance, which Catholic writers are fond of describing by the term "ecstasy". Being in an ecstasy means that one is beside himself. This is not God's way of giving revelations of himself or His purposes. The story of Bernadette, even in the guise in which it is told by Werfel, is utterly at variance with the sound and entirely believable tone in which Scriptural miracles are recorded.

When Paul saw the glorified Lord Jesus, those with him were not at all oblivious of the fact that a supernatural event was taking place. They saw the light and heard the voice, but saw not the one who was the source of that light, nor were they able to understand the voice (speaking in the Hebrew) that had such a significant message for the great apostle to the Gentiles.

The lady of Bernadette's vision was most mysterious and inarticulate. She had little to say, and seems to have conveyed her meaning (if any) in gestures. She had a rosary, too. One or two things she did say with any degree of definiteness pointed to the religious practices of the Roman cult. A chapel was to be built, and pilgrimages were to be made. The water of Lourdes was to be used for ablutions, and everybody was to practice

penitence. This doing of penance is wholly different from the Scriptural command to repent. "Penance," so called, consists in certain religious practices which are supposed to get one remissions of punishment in a place named "purgatory", but which never existed, while the command to repent means a changed course of action, from sin to righteousness. Repentance has a practical bearing on life itself and results in an understanding and proclamation of the truth, not fairy tales.

Another fact that stands out is the demons' choice of a stupid instrument. It was not Bernadette's fault that she was far from bright. On the other hand, it is obvious from the Scriptures that while God may and does make use of "uneducated and ordinary" (*Rom. Cath.*) men, in the sense of their being of average schooling, yet it must be observed that He does not make use of dullards. Peter's writings, as well as those of John and Paul, show that their minds were clear and active.

Nor was the Hierarchy at first impressed by the visions of Bernadette and the so-called "miracles" of Lourdes. But when the interest of the superstitious and wholly ignorant peasantry made it evident that the site might be made a source of income, the Hierarchy relented and finally gave its blessing to the business. In time Pope Leo XIII authorized a special office and a mass, in commemoration of the apparition, and Pius X, in 1907, made the feast of "Our Lady of Lourdes" one to be observed by the entire church on February 11 of each year, that being the date when the "lady", some say it was a young girl, first appeared to Bernadette.

Millions of pilgrims have visited the shrine at the grotto. The sale of statues of the "Virgin" has contributed to the prosperity of the merchants who took advantage of the situation and the ignorance of the pilgrims. Cheap, ugly-looking "virgins" of plaster and of glass, and of other materials, are piled row on

row, and fill numberless cartons. They are sold at a good profit. Some are "luminous", others are "washable", and all are junk. But the pilgrims buy them, for souvenirs and as objects of worship, ignorant of the commandments prohibiting the worship of idols.

Bernadette would accept no money, according to the story, of any who sought her "blessing" for this or for that, nor does she seem to have accepted offerings. Her conscientiousness in this regard has not descended upon the Hierarchy, which now carries on through its agents. The profitable worship of the image placed in the niche where Bernadette first saw her "lady" continues. Litanies without number are said. The book says:

At the left of the grotto on a high pulpit stood a young priest who repeated in a gentle voice the Loretan litany. [In stories and movies priests are often young, always gentle.] More and more clearly [one] heard the French words of the invocations: "Mother of divine grace. . . thou purest Mother . . ." After each pause made by the priest arose the murmur of the responses: "Thou most chaste Mother, thou strong Mother, thou lovely Mother, thou wonderful Mother, thou Mother of good counsel, pray for us . . ." . . . "Thou wisest Virgin, thou venerable Virgin, thou praiseworthy Virgin, thou mighty Virgin, thou kindly Virgin, thou faithful Virgin, thou mirror of righteousness . . ." . . . Not otherwise did the pious Ephesians once celebrate the praise of their Diana.

"Thou rose of the spirit, thou tower of ivory, thou golden house, thou ark of the Covenant, thou gate of Heaven, thou morning star . . ."

And so to Mary they give the honor of the true Morning Star, Jesus, and the "miracle" of Lourdes serves to exalt a

member of the fallen race to a place equal to if not above that of the Son of God. And why should not the "Mother of God" be exalted above Him, if one genuinely believed that God had to have a mother, as God? True Jesus had a mother according to His humanity, but, as though foreseeing the undue exaltation of the human instrument used of God in bringing the Savior into the world, Jesus treated His mother with that detachment which by some has been misunderstood.

As the Scriptures are the guide of those who would know God, the facts concerning Mary are significant and show very clearly that it is far from the purpose of God that any should worship her or even pray to her. But the book called "The Song of Bernadette" leads in the opposite direction and to the worship of the "Virgin", which is but a continuation of the ancient and heathen worship of Diana. It is a glorification of the Vatican-centered system of religious totalitarianism which is the complete denial of the Scriptures and the freedom they engender.

Werfel was at Lourdes and his life was in danger. It was politic that he should take the "miracle" of Lourdes seriously. It was a stroke of genius (?) that he *decided* he would write up Bernadette as she had never been written up before. He called his decision a vow; to whom or what is not clear. It was just a vow. And the execution of the vow has not been unprofitable or without reward. *The Song of Bernadette* is fiction of the most fictitious kind, but it was a welcome boost of the Hierarchy delusion which thrives on the mixture of little truth with much error.

The Use of the Bible

IN McClintock & Strong's *Cyclopædia*, Vol. I, p. 808, occurs the following description of the use of the Bible by the common man:

The Word of God is intended for the use of all classes of men. In the early ages of the church its universal perusal was not only allowed, but urged by bishops and pastors.

It was not until the general reading of the Bible was found to interfere with the claims of the papacy that its "perils for the common mind" were discovered. As the use of Latin disappeared among the people, the Vulgate Bible became less and less intelligible to them, and this fact was early welcomed as an aid to the schemes of the Roman hierarchy. In the 11th century Gregory VII thanks God for it, as tending to save the people from misunderstanding the Bible. The reforming and heretical sects (Cathari, Albigenses, Waldenses, etc.) of the 12th and 13th centuries appealed to the Bible in all their disputes, thus furnishing the hierarchy an additional reason for shutting up the Word of God. In 1229 the Council of Toulouse, in its 14th canon, "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." The Council of Tarracone (1242) ordered all vernacular versions to be brought to the bishop to be burnt. Similar prohibitions were issued from time to time in the next two centuries by bishops and synods, especially in France and Germany, though with little direct effect.

Giving some further details on this subject, Alexander Robertson, D.D., in his work *The Roman Catholic Church in Italy*, written in Venice, published by Morgan & Scott, London, 1905, says:

Open and avowed hostility to the Bible, and to all those who read the Bible. As early as 860, Pope Nicholas I pronounced against both; Gregory VII, in 1073, confirmed the ban; and Innocent III, in 1198, declared that all who read the Bible should be stoned to death. In 1229 the Council of Toulouse passed a decree against the possession or reading of the Bible. In 1564 Pius IV, when confirming the decrees of the Council of Trent, issued a bull to the same effect. It was designed to stop the Reformation in Italy, and, coupled with the extermination of all, high and low, known to have embraced it, it had that effect. . . . It is true that Sixtus V, the "Swineherd Pope", who was elected in

1585, influenced probably by his friend Fra Paolo Sarpi, brought out an edition of the Bible in the vernacular, but neither he nor it was allowed long to live, for in 1590 he was poisoned, and it was suppressed, by the Jesuits. In 1600 Clement VIII, who burned Giordano Bruno, decreed that any one found reading the Bible in the vernacular would be sent to the galleys for life. In England, in the fourteenth century, any one found possessing the Bible of Wycliffe, that "organ of the devil", as he was called, incurred the penalty of death.

The hostility of the Roman Catholic Church to Bible Societies is well known. . . . Thus Pius VII, in 1816, denounced them as "pestilences to be arrested by any means possible", and Leo XII, in 1825, as "traps and pitfalls". Pius VIII, in 1830, denounced all the Bibles that issued from their printing presses as "centres of pestiferous infection", and Gregory XVI, in 1844, condemned the Societies, and instructed the priests to tear up all the Bibles that they could lay their hands on. The punishment inflicted on any one found with a Diodati Bible was incarceration in the state prisons for an undefined period. The vilifying of Bible Societies became a bad habit with Pius IX, who surpassed all his predecessors in the use of fiery invective. It was under his ægis that Count Guicciardini, Guerra, Guarducci, and many others were banished from Tuscany for reading the Bible. It was under his ægis that Francesco Madiati and his wife were arrested in Florence, in August 1851, for reading the Bible, were imprisoned in the Bargello for ten months, and then sent to the galleys. It was also under his ægis that an English gentleman, Arthur Walker, was arrested for having a Bible in his pocket, and was imprisoned. . . .

Students are not taught the Bible in the Papal seminaries. . . . Count Campello was trained for the priesthood in the Academy of Noble Ecclesiastics, the highest training college in Rome, . . . and yet during all his years of study he never even saw a Bible. He was a priest in orders when an uncle of his, a layman, not an ecclesiastic, whom he was visiting in Florence, made him a present of one.

Sebring Postmaster Gets Preliminary Pay-off

THE better a government is, the less it sticks its big official nose into something that is none of its business. One reason why the American people love Uncle Sam is that he usually follows the course exactly opposite to that of Hitler or Pacelli. But he sometimes makes mistakes, when the wrong man gets a chance to pretend that a law means something it was never intended to mean.

Postal Laws and Regulations 56 and 467 contain statements from which the following garbled quotations were selected:

Postmasters and employees shall not solicit from patrons of the service, for themselves or for any organization with which they are affiliated, in person or through others, contributions of money or anything else of value; neither shall they issue . . . prints, publications, or any substitute therefor intended or calculated to induce the public to make them gifts or presents; . . . issue for profit souvenirs or postal handbooks to secure the patronage of the public . . . No postmaster or employee shall engage in any business involving soliciting or canvassing.

Using only just a few God-given brains on those Laws and Regulations, one could hardly imagine a Presbyterian postmaster saying to his Presbyterian employee, "Hereafter you must not go down the aisle with the collection basket; it would be soliciting patrons of the service; it would be accepting contributions of money, buttons and other articles of value; such contributions might turn out to be gifts or presents for the one that our congregation has hired to do their thinking for them; and, in a way, the putting of the collection basket in front of the patron would delicately suggest to some minds an act of soliciting or canvassing on your part. So if I hear of your gripping the long handle of the Sunday morning religious

cornpopper hereafter, out you go; your name is Mud."

Not to Stir Up Trouble

Not to stir up trouble for this imaginary Presbyterian brother talking to his fellow government worker of the same faith, nobody with an ounce of common sense would think any American would do such a thing, but anything can happen when the postal service is in charge of one who takes his orders from Vatican City.

Cutting a long story short, Norman H. Nixon, six years a faithful worker in the Sebring, Florida, post office was fired from his job because in his spare time he obeyed Jesus' example and Jesus' instructions, and preached the gospel of God's kingdom from house to house, which he had a perfect right to do, as much right every way as he would have had to pass a collection basket in a church. It was his way of witnessing to the kingdom of God, which is absolutely the only hope of the world.

To be sure, Nixon could have taken along a box and a cowbell, and stood up in front of each home, rung the bell, talked a few minutes and then had a friend and brother pass the cornpopper. But he didn't. He went to the door and in a decent, refined American way explained that he had some books or papers or phonograph lectures about God's kingdom; would the lady not like to hear or read? After that, if she saw fit to defray a portion of the cost of the books or papers, that was strictly up to her; Nixon was making nothing out of it, any more than the brother that passed the cornpopper under the protection of the steeple and within the stained-glass windows.

But the postmaster at Sebring, Florida, was no fool. He knew on which side his bread was buttered, and what to do with the butter. He probably also knew that the postmaster general of the

United States is now and may forever after this be a Roman Catholic. When he learned of Nixon's zeal for the Lord, and of his methods of serving the Lord, he up and fired him. That was bad enough. But when Nixon got another job, with a railroad company, he had to account for his post-office years, and, of course, it gave the postmaster another opportunity to throw in the hooks.

Postmaster Godwin on the Job

Postmaster Godwin stayed right on his job, or at least what he thought was his job. The principal idea in his mind seemed to be that nobody that believes the Lord's prayer, and spends his spare time preaching the gospel of God's kingdom, should make a living in this world, if there was anything he could do to prevent it. The postmaster went so far as to particularly mention the literature of the Watch Tower Bible and Tract Society as that to which he took exception. The 21 kinds of Baptists were all right; so were the 21 kinds of Methodists, and the 20 kinds of Lutherans, and the 10 kinds of Presbyterians, and the 17 kinds of Mennonites, and the different kinds of Adventists, and Dunkards, and River Brethren, and Church of God, and Eastern Orthodox, and Evangelical Association, and Friends, and Latter-Day Saints, and Moravians, and Old Catholics, and Pentecostals, and Reformed, and Scandinavian Evangelicals, and Spiritualists, and United Brethren, and all the other of the 256 kinds doing business in the United States, but the Watch Tower was not in the *World Almanac* list, and so nobody who worked for his particular post office could enjoy freedom of worship along Watch Tower lines. Or if they did, they couldn't work for Uncle Sam, nor for anybody else; not if he could help it. He would leave it up to the president's Committee on Fair Employment Practices if they could. And he did, and they stood behind

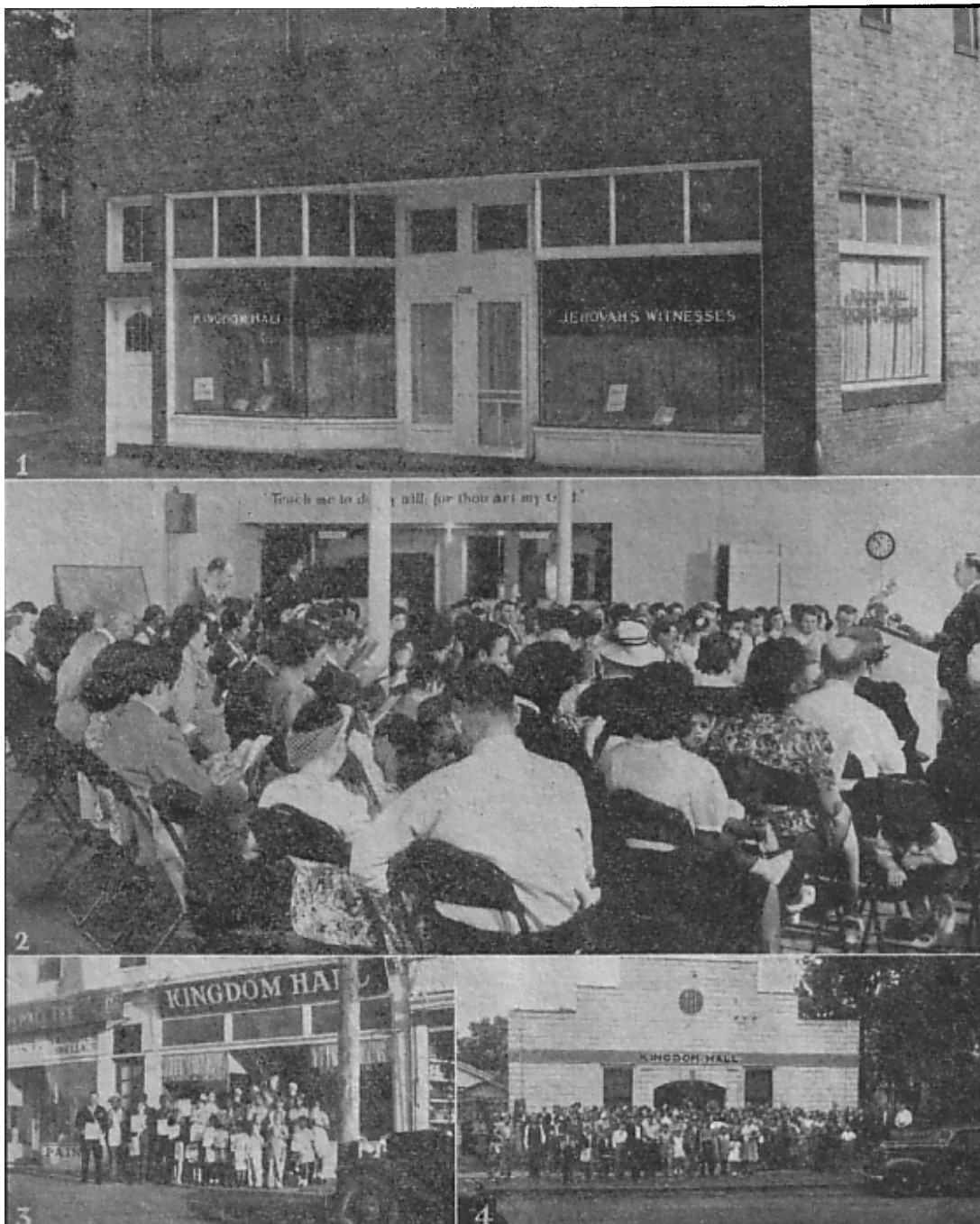
him and made the garbled quotation already cited in this tale. Neither Godwin nor the committee could or would comment on the literature, or the motive for its distribution, but they just weren't for freedom of worship of the Watch Tower kind. This was all made very clear, un-Americanly so.

About this time Godwin found it convenient to resign the postmastership. He was encouraged to do this, after he had made up a sum of money which he thoughtlessly swiped from Uncle Sam while attending to his other duties as postmaster (besides his main one of seeing that no Watch Tower believer shall make a living). The government has indicted him for embezzling \$6,138.11, and he will be tried for it.

But he will not be tried for firing Nixon. No indeed. Uncle Sam's new postmaster would like to have Nixon return to work, but Godwin says he shouldn't and Godwin's influence counts politically and at Vatican City. The Fair Practices Committee lifts its eyebrows at Godwin for swiping the \$6,138.11, and frowns ever so slightly at him for this indiscretion, but to Nixon, an American who dares to worship Jehovah God in spirit and in truth, it says sternly:

Unless you can show that the pertinent portions of the Postal Laws and Regulations were directed against you solely because of your particular religious creed but were not directed against persons of other creeds who engaged in the same type of activity charged to you, this office will be unable to take further action in this matter.

The conclusion seems to be that no postmaster really ought to try to steal \$6,138.11, but even if he does, he should at least have sense enough to discharge any of Jehovah's witnesses that he happens to find on the pay roll. It might be a big help when the trial comes up. And it would certainly make a hit at Vatican City, and with the postmaster general.



(1) The Kingdom Hall of Jehovah's witnesses at Canton, Ohio. (2) *Watchtower* Bible study at Canton, Ohio, Kingdom Hall. (3) Group of enthusiastic *Consolation* and *Watchtower* distributors at Red Bank, N. J. (4) Kingdom Hall and publishers at Jacksonville, Fla.

Presenting "This Gospel of the Kingdom"

Three Effective Sentence Constructions

OF ALL human creatures that have lived on the earth no two look exactly alike. Their facial expressions and characteristics are different. They do not dress the same. What if all persons were of the same size, had features that appeared the same, manifested the same traits, and wore identical clothing? Carry it farther, and consider what it would be like if there were only one kind of lower animal, and one type and color of flower. What would be the result? Dull, drab monotony. But look at the creation of Jehovah God, and what does one see? He sees variety! God has chosen to use many kinds of animals, trees, and flowers, of various sizes and colorings for each kind, to give beauty and interest to His creation. No two things in the visible creation are *exactly* alike. And the servants of the Creator cannot violate the law of variety and at the same time avoid monotony. The principle extends to the power of speech.

Speech and writing should have variety, and preceding articles have shown different ways of securing this quality and at the same time conforming to the basic, fundamental rules underlying correct speech and writing. Three additional "blueprints" or plans for constructing sentences will now be discussed. Once the speaker has fixed them in his mind and made a few applications of them, it will be natural for him to use them in his everyday speech and writing. Turn attention now to balanced sentences, three-part sentences, and sentences developing climax.

The balanced sentence is really a compound sentence; that is, it contains two or more independent clauses adapted to comparison or contrast. The balance is often carried effectively into subordinate clauses or even phrases and words. Balanced sentences may use either parallelism or antithesis.

Balanced sentences when adapted to comparison are called *parallel*. *Parallelism*, according to the Winston Dictionary, means "likeness in structure, meaning, or phraseology". The parallel sentence is often two sentences in one, separated either by a co-ordinating conjunction or by a semicolon. For instance, one finds an example of parallel thought expressed simply at Psalm 19:1, thus: "The heavens declare the glory of God; and the firmament sheweth his handy-work." Here note the likeness in structure and meaning as well as the fact that there could be two sentences but that they are made one because they are connected by the conjunction "and". Here is another good example, as expressed at Psalm 122:7: "Peace be within thy walls, and prosperity [be] within thy palaces."

Parallelism in structure is obvious in the following sentences, taken from the 19th Psalm (7-8): "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."

Isaiah 2:4 and Micah 4:3 are more elaborate in structure when they state: "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Note the beauty of thought and words as well as the feeling of balance and harmony. Thus one sees that parallelism acts as an effective agent for balance, clearness, and emphasis.

This clause, at Job 38:7, is a good example of parallel meaning in phraseology: "When the morning stars sang together, and all the sons of God shouted for joy?" Jesus' words at Matthew 11:30 show parallelism in phraseology

very simply: "For my yoke is easy, and my burden is light."

One can see that *in addition* to the feeling of harmony such choice of sentence structure gives, emphasis of the thought is gained and interest is added. Parallel sentences might be defined further as two thought units of similar meaning being balanced in one sentence. The parallel form of the balanced sentence is used extensively in the Scriptures, especially in the Psalms, Proverbs, and Isaiah.

The balanced sentence adapted to contrast uses what is termed *antithesis*. Referring to the Winston Dictionary one finds this word defined as "the expression of contrast or opposition by the use of balance or parallelism of words or ideas; a figure of speech that shows contrast". Hence in antithesis there must always be an expressed or implied contrast.

Jesus frequently used antithesis in His conversations with His disciples and others. For example, at John 8:23: "He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." Here the contrast is clear. Note that in antithesis there are two thought units of a related but contrasted meaning balanced in one sentence. Again, at Matthew 25:2: "And five of them were wise, and five were foolish." Thus antithesis sets one word or idea in opposition or contrast to another word or idea for purposes of emphasis.

Note the following examples wherein emphasis is gained by using antithesis: "The wicked flee when no man pursueth: but the righteous are bold as a lion." (Prov. 28:1) Then this strong contrast at Song of Solomon 8:6: "Love is strong as death; jealousy is cruel as the grave." At Luke 6:25 appears this contrast, which is very effective: "Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep." At Matthew 10:39 Jesus says: "He that findeth his life shall

lose it: and he that loseth his life for my sake shall find it." Here the comparison is due to unlikeness instead of likeness; hence antithesis is used.

Although it is seen that force and clarity result by the use of balanced sentences, in either parallelism or antithesis, yet too many balanced sentences in one composition or talk will weigh it down and make it seem studied and unnatural, in addition to becoming monotonous. In order to avoid fatigue in the mind of the hearer or reader there must be a skillful interweaving of periodic, loose, short, and long, as well as balanced, sentences.

A second means of adding variety to sentence structure is that of using three parts to a sentence, each part being a separate and distinct idea but related to the other two parts. A beautiful example of a three-part sentence (using parallelism, as is often the case) is recorded at Ruth 1:16, when Ruth addressed her mother-in-law as follows: "For whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Note how Jesus expressed a very emphatic and pleasing invitation to all those who sought to come to Him, in this three-part sentence: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7.

Paul's humble but triumphant three-part sentence leaves no doubt in our mind when he says: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Timothy 4:7) From these examples we can see that the use of three distinct but related ideas make for harmony, forcefulness and clarity.

A third principle to follow in framing good sentences is the use of *climax*. Again referring to Winston's Dictionary, one finds that climax in rhetoric is "a series of ideas or expressions so developed and arranged that they increase in force at each succeeding stage".

At Luke 6:38 these expressions are arranged in order of climax: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." "Running over" is here seen to climax the "good measure" that is "pressed down" and "shaken together". The application of this principle of climax relative to numerical increase is shown at Mark 4:8: "Brought forth, some thirty, and some sixty, and some an hundred." At Psalm 18:37 the climactic structure is not as obvious, yet it is present: "I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed." To pursue is one thing, to overtake is a step farther, and to consume is the climactic end of the matter.

In the varieties of sentence structure considered, that is, the balanced sentence,

including parallelism and antithesis, the three-part sentence, and the climactic sentence, it is seen how a sentence may become more forceful and clear, and how, as a result, interest is gained, held, and heightened by using these varieties.

Remember that an effective sentence has point, relevancy and completeness and is structurally unified, coherent, forceful and clear. Know what you want to say; then say it as it comes to you. Next go over what you have prepared and see what kind of sentences you are using, and then keep the thought but try to change the structure of your sentences so as to gain variety if it is lacking. When variety is attained monotony will disappear. You can discern variety in Jehovah's creation about you. Now try to attain variety in your speech and writing.

Arius, Defender of the Faith

"**A**RIUS taught," says the *Encyclopedia Britannica*, "that the Son of God was a created being." Such being the case, Arius taught exactly what God's Word also teaches over and over again, that the Son of God was created; for example:

We have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature.—Colossians 1: 14, 15.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God.—Revelation 3: 14.

It was as a defender of this Scriptural truth that Arius is best remembered, but not honored; for his opposers, ignoring the Scriptures, insisted upon a human formula. Not much is known of the life of Arius, and it may well be that what was known has suffered the fate of the creed which he presented at the Nicene Council (325) and which was torn to pieces. It has apparently been the practice of the victorious trinitarians to destroy the record of those who held to

the truth, and to deliver their names to infamy. And thus it was with Arius.

Arius was born in Libya, northern Africa, about A.D. 256. He was first educated in Christianity under Lucian at Antioch, and later went to Alexandria, the great city that figured so prominently in the early history of Christianity, rivaling for a long time the claim of Rome to supremacy.

At Alexandria Arius suffered severely from the Diocletian persecution, representing Satan's overt effort to stamp out the Christian teaching directly. The rise of the church to imperial recognition presented a new danger in the form of unscriptural doctrines circulated among Christians, many of whom were such in name only.

On the subject of Arius' teachings the *Encyclopedia Americana* article says rather naively:

[Arius] affirmed that though Christ were the Son of God, he was not so in and of himself, but only so by the *grace* of God the Father; and that, were he in the truest

sense a son, he must have come *after* the Father, therefore the time obviously was when he was not, and hence he was a *finite* being. These doctrines, emanating from a man of so great personal popularity and so highly regarded as a presbyter, though THEY CONTAINED NOTHING ESSENTIALLY NEW or original in thought and had been more or less prevalent in the Church for three or four generations, soon gained many adherents. Alexander [bishop of Alexandria], fearing the spread of the so-called heresy, in 321 called a council of 100 Egyptian and Libyan bishops, and Arius was immediately excommunicated. [Small caps ours.]

The supporters of Arius were not ready to endorse his excommunication by the imperious bishop, however, even though he had a council to back him up. Arius went to Nicomedia, was absolved, and his teachings were endorsed by a local synod. The dispute grew in proportion and came to the attention of the emperor Constantine, who had recently come into power. He sent an

ecclesiastic to Alexandria to see if the parties to the conflict could not be brought together by making concessions, but the gentleman did not succeed in his mission. Hence Constantine called a council himself, though he was not a baptized Christian. The appointed place was Nicaea. The historian (Schaff) describes the occasion as follows:

The formal opening of the council was made by the stately entrance of the emperor, which Eusebius in his panegyrical flattery thus describes: "After all the bishops had entered the central building of the royal palace, on the sides of which very many seats were prepared, each took his place with becoming modesty, and silently awaited the arrival of the emperor. The court officers entered one after another, though only such as professed faith in Christ. The moment the approach of the emperor was announced by a given signal, they all rose from their seats, and the emperor appeared like a heavenly messenger of God, covered with gold and gems, a glorious presence, very tall and slender, full of beauty,

"The Kingdom of God Is Nigh"

At the 1944 Theocratic Assembly of Jehovah's witnesses, on the day following the release of the book advertised on the last page of this magazine the Society's president delivered the speech entitled "THE KINGDOM OF GOD IS NIGH". Not only did the audience of over 30,000 in the packed-out auditorium and overflow halls at Buffalo, N.Y., hear the speech, but it was carried by direct wire to 16 other assembly cities in

the United States. Following the speech it was released in printed form. Hence, you may now read the compelling physical and Scriptural facts submitted in this stirring speech and thus be aided in learning of God's kingdom which is nigh. This subject is worthy of careful attention by all.

You may obtain a copy of this 32-page publication postpaid upon a contribution of 5c.

WATCHTOWER

117 Adams St.

Brooklyn 1, N. Y.

I am enclosing a contribution of 5c, for which please mail me a copy of the speech
"The Kingdom of God Is Nigh".

Name Street

City State

strength, and majesty. With this external adornment he united the spiritual ornament of the fear of God [?], modesty, and humility, which could be seen in his downcast eyes, his blushing face, the motion of his body, and his walk. When he reached the golden throne prepared for him, he stopped, and sat not down till the bishops gave him the sign. And after him they all resumed their seats."

How great the contrast between this position of the church and the time of her persecution [under Diocletian] but scarcely passed! What a revolution of opinion in bishops who had once feared the Roman emperor as the worst enemy of the church, and who now greeted the same emperor in his half barbarous attire as an angel of God from heaven, and gave him, though not yet even baptized, the honorary presidency of the highest assembly of the church!

The council was a far from peaceful one. When the aged Arius rose to speak (he was almost 70) a zealous trinitarian struck him in the face, just to show his zeal for Christ. After Arius had spoken for a while many ran out, their fingers in their ears, in pretended horror at the martyr's "heresies".

The Nicene Creed

After discussing the doctrines of Arius (and the Scriptures) at great length, the creed (brief statement of these doctrines) which he presented to the council was torn to pieces (manifesting the disposition of his opponents), and he was thrown out, while the "holy bishops" drew up their own idea of what Christians should believe, regardless of the Scriptural teaching and terminology, which were brought to their attention. They wanted to believe, regardless of the Scriptures,

in one Lord Jesus Christ the only begotten Son of God, begotten of the Father (that is of the *essence* of the Father) before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being one substance (*homousios*) with the Father . . .

Of course, no scriptures were quoted or cited in support of these heathen ideas, for there were not any that would

support them. But the *God of God* was emphasized, as an afterthought, by *Very God of Very God*, which sounded very mysterious and important.

Only two of the bishops, besides Arius, refused to sign the new creed. The others signed, some with their tongues in their cheeks. Arius was banished by the heathen emperor. But not all was settled, by any means. Arius had many supporters and there were great numbers who were sufficiently familiar with the Scriptures to know that the new creed was not what these inspired writings set forth. They held their ground, and many of the bishops who had signed the Nicene creed changed their minds when once they were out of immediate reach of the emperor. Their course was not exactly commendable. There was so much opposition to the new creed that, in 331, Constantine, the emperor, recalled Arius to court. He was influenced to this action by Eusebius and Constantia, the emperor's sister. Arius explained his position to the emperor, whose understanding of things Scriptural was not the most complete, and Athanasius, then bishop of Alexandria, was ordered to receive Arius back into fellowship. Athanasius, chief proponent of the Nicene creed, refused, and was in turn banished by the emperor.

Various conciliatory decisions put Arius back into the communion of the church, and he was on the eve of receiving the sacraments of bread and wine when he suddenly died in a rather mysterious and quite unexpected manner. Some considered his death a divine judgment, others attributed it to poisoning by his enemies. He was eighty years of age.

Thence acceptance of the Scriptural testimony concerning Jesus Christ was termed Arianism. It prevailed for a long time against the opposition of worldly bishops and Christians, who preferred tradition to truth, creed to Scripture. The truth remains, though the many continue to profess "faith" in an impossible

dogma, stigmatizing as "Arianism" that which the Scriptures affirm, in harmony with the testimony of the Faithful and True Witness himself.

Yet, strangely, the language of the creed itself, while professedly acknowledging the "trinity", bears testimony to the inescapable truth: We believe in one God, the Father Almighty, Maker of all things visible and invisible: AND in one Lord Jesus Christ. . . . Obviously *two* are here confessed, in harmony with the words of Scripture at 1 Corinthians 8:6:

To us there is but one God, the Father, of whom are all things, and we in him; and one

Lord Jesus Christ, by whom are all things, and we by him.

The rest of the creed, however, proceeds to garble these plain and simple statements, ignoring the logical conclusion: if there is but one God, who is identified as the Father Almighty, and faith in another is additionally confessed, who is Lord, and called Jesus Christ, all effort to harmonize trinitarian ideas therewith must of necessity prove futile. And they are. That which Arius confessed is still confessed by those who accept the Word of God as the final authority, as it has been by all Christians before Arius and to the present.

Straight Through to Heaven for Forty Dollars!

ARCHBISHOP'S HOUSE
363 ST. MARY'S AVE.

Winnipeg, Man., March 1st, 1944.

My dear Catholic Parents,

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. "Oh", you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Wouldn't it be better to take the best means you know to ensure the boy's return. If he does not return, what good, under heaven, will the "nest egg" be to him. I am not advising you to take the boy's money, I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish.

by instalments. You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so,—his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.,

+ Alps A. Simola,
Aop. of Winnipeg

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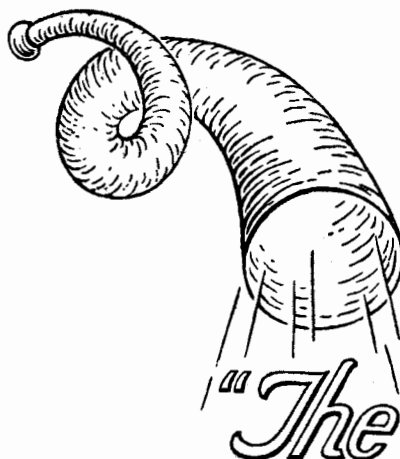
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CONSOLATION

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Canada Takes Another Step Toward Freedom

Lifts another ban on Jehovah's witnesses' freedom of worship

Brazil's Place in Paradise

A distant view of a broad and beautiful and bountiful country

Born to a Kingdom

By what steps does one become an heir of the kingdom of God?

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Vol. XXVI No. 654
October 11, 1944

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In Brief

Not All Preachers Are Goats

◆ I have been working Macon for a year or so. In that time I once witnessed in a barber shop in which a preacher named Sewell took issue with me. He said that the earth would burn up. In a few minutes another preacher came in and he also said that the earth will burn up. I made an offer to these two gentlemen, that I would show them the scriptures that prove it will never burn up and they would show me the scriptures to the contrary.

The preacher last named said he could not at the moment find the text in the Bible that says that the earth will burn, but that if I would come to his house the next week he would show it to me. I went, and he found his text, but agreed with me that he had misunderstood it; so he subscribed for *The Watchtower*.

I then said to him, "By the way, I see your baptismal pool. How about letting Jehovah's witnesses use it to baptize some who wish to be immersed?" He said, "That will be all right, and there will be no charges."

To make a long story short, we used the pool three times and each time without any charge for its use. At length he found his way to our hall and just sat and listened. After the study he said, "What you people show is tough on religion, but you have the Bible to back you up." That same week he sent for the company servant to come out and see him, and when he came he said to him, "Do you see that pool? You are welcome to use it at any time. I am now ready to be baptized in it myself. Do you see that church? I own that building, but I am taking the denominational name off from it, and henceforth this will be our Kingdom Hall." Next he came to a service meeting and got books and territory and began house-to-house witnessing.—Peter S. Leonard, Georgia.

CONSOLATION

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

Volume XXVI

Brooklyn, N. Y., Wednesday, October 11, 1944

Number 654

Canada Takes Another Step Toward Freedom

Lifts the Ban on International Bible Students Association

IT IS said that the comeback trail is a hard one. Canada is finding it so. This hitherto champion of freedom was struck down by the totalitarian fever that swept the earth on the tide of the Hitler successes of 1940. But now that tide of Axis aggression has been stopped; not only stopped, it has been turned back and with a power and momentum matching that with which it went out it now returns upon its source, with destructive retribution in its wake. In accord with and in proportion to its movement Canada has swayed to and fro. In 1940 political tools of the Roman Catholic Hierarchy goaded the nation into outlawing freedom of worship, the freedom hated most by the intolerant Hierarchy, and the one most prized by Christian freedom-lovers. In that dark year Canada banned, among others, the following four groups or organizations: Jehovah's witnesses; International Bible Students Association; Watch Tower Bible & Tract Society; and Watchtower Bible and Tract Society, Incorporated. Now with the recedence of the totalitarian Axis tide Canada struggles back, step by step, toward freedom's highway. What has been her progress?

The dominion government has taken two steps along the comeback trail. They were hard steps to take, and a long time elapsed before it took them. The first came in October of 1943. For more than three long years Jehovah's witnesses were forbidden the right to worship God; more than this, they were even forbidden the right to exist. They were

declared illegal by government decree, and for three years they were hounded and hunted out and persecuted because of their maintenance of integrity toward Jehovah God. The Witnesses held fast to their God-given rights of worship despite the fires of persecution and inquisition fanned up against them by Catholic political tools and toadies.

As the majority numbers of Jehovah's witnesses obeyed God's commands to push on in Kingdom service, other zealous fighters for His Theocratic Government kept the issue before the House of Commons and its committees. Extensive hearings centering about Jehovah's witnesses and their freedoms were conducted by a Select Committee of the House of Commons, in 1942. Full and fair investigation resulted in a unanimous recommendation's being made by this committee that all four groups, Jehovah's witnesses and their three affiliated organizations, be released from their banned status. It was almost a year and a half later before the reluctant Catholic minister of justice would act, and that only after much public clamor had been raised via editorial columns and people's columns in the nation's press and many thousands of letters had swamped the desks of government officials, and after many months of extended and heated debate had raged on the floor of the House of Commons. One group's name was taken from the banned list, namely, Jehovah's witnesses. Canada had taken one step toward restoring freedom of worship.

But inasmuch as in a wave of hysteria a befuddled Canada had allowed sinister religious forces to rush her into four backward steps away from freedom, three steps still separated her from total recovery of pre-war freedom of worship. Jehovah's witnesses continued the battle against freedom encroachments. Representations were made to the minister of justice calling upon him to carry out in completion the recommendations of the Select Committee of the House of Commons; which, you recall, unanimously cried out for the removal of the names of all four of these groups from the banned list, and not just one. His balky reply was: "It is not the intention of this department to recommend at the present time that the order in council of the 14th of October 1943 [the one lifting the ban from Jehovah's witnesses] be enlarged." He would not go another step farther.

Minister Put 'on the Spot'

Interviews were then obtained with some members of Parliament, so that the inconsistency and injustice of the government's position (the Minister of Justice department) might be understood. Numerous letters were written to other members and to the officials in the government. To no avail. Members of the House, many of whom had in fiery tones expressed their righteous indignation against the government's arbitrary and dictatorial policy, again rose to meet the issue. They sensed that injustice was being committed; they realized that Jehovah's witnesses were not being given a fair deal; and they wanted to know why. Several debates in Parliament resulted. Quoted from one three-hour debate is the following:

Reference was made this afternoon to literature which is banned from this country because it is published by the Watchtower Bible and Tract Society of the United States. I, unfortunately perhaps, have in my possession a book which was published by that society. It is the King James Version of the

Bible. It was left with me a couple of weeks ago by one of these gentlemen who was visiting members of parliament. At the time I did not realize that the book was banned and I took it. My question is, What am I to do with it now? If I keep it I am no longer a law-abiding citizen; I have in my possession banned literature. If I give it to someone else I am placing that person in the position I now am in. My religious scruples will not permit me to destroy this book, even though I am not a member of Jehovah's witnesses. I should like the minister to tell me how I stand in this respect with the Department of Justice.

It was stated further:

The committee in 1943 recommended that the ban against Jehovah's witnesses, the International Bible Students Association, and the Watchtower Bible and Tract Society, Inc., should be removed. There can be only one reason for the maintenance of these regulations interfering with religious bodies: that is, the safety of the state. I believe there have been some 500 prosecutions of Jehovah's witnesses, none of which had to do with subversive activities, the entire offence being that of belonging to an organization banned under the Defence of Canada Regulations. What excuse is there for interfering with these people receiving the Holy Bible, regardless of by whom it is published? What is there subversive in their teaching doctrines which the rest of us do not accept, as long as the practice of those doctrines does not interfere with the safety of the state? Why is it that the recommendations of the committee of this House have not been accepted in their entirety by the minister? I ask him to deal specifically with this matter.

To these pointed comments and questions Mr. St. Laurent, the minister of justice, gave no satisfactory reply. Of course, it must be kept in mind that he is a devout Catholic and has powerful connections in Quebec city. He was not going to act. The efforts of Jehovah's witnesses to have the committee's recommendations carried out through approach to Parliament had not borne fruit. What was to be the next step? Two

courses were open to the Witnesses: (1) Direct legal action by means of civil suit against the attorney general for Canada to ask for declaratory judgment to the effect that the regulations are ultra vires because unrelated to any war emergency; or (2) by public expression on behalf of Jehovah's witnesses to have the International Bible Students Association's charter and property restored, this by way of petition.

Fight Carried to the People

Before deciding to follow the first method, legal counsel was engaged to interview the responsible officials in the Department of Justice to the end that they might lift the ban and so avoid civil action. At the same time it was decided to launch a petition campaign without delay, and it was this part of the pincers movement against the religious enemies of liberty that pricked them into another step toward freedom. Religious intolerance was forced to bow, grudgingly and ungraciously, to the will of the Canadian people. It happened as follows.

In due time the petition sheets were prepared and presented to the people of Canada. The petition read:

TO THE HONOURABLE THE HOUSE OF COMMONS
OF CANADA IN PARLIAMENT ASSEMBLED

GREETINGS:

THE UNDERSIGNED PEOPLE OF CANADA petition you in behalf of the "International Bible Students Association of Canada", a charitable organization by means of which Jehovah's witnesses of Canada were enabled from 1925 to 1940 to carry on their Christian activities in Canada and to own property in which their headquarters were located.

Whereas the governor general in council has repealed the Order in Council which formerly banned Jehovah's witnesses and has restored them to their proper legal status, the petition of the undersigned is that your honourable body may be pleased to take such steps as will restore the International Bible Students Association of Canada to its former

legal status and return its property for the use and benefit of Jehovah's witnesses.

Wherefore your petitioners, mindful of Canada's determination to maintain for all its people the *four freedoms*, humbly pray that your honourable house will take all necessary steps for removal of remaining restraints against this Christian organization that freely gives the people a comforting message from the Word of Almighty God to cheer and sustain all persons of good will in this difficult time.

And as in duty bound your petitioners will ever pray.

Each petition sheet had space for twenty-five names and addresses. Activity began on June 1, and was to continue for one month. Because of unrest in political affairs, human reasoning would have directed that the work of obtaining signatures be delayed until later in the year. The Lord's spirit, however, directed matters otherwise. Ten thousand petition workers moved forward. Police officers in many cities questioned the publishers. In some instances they seized the petition sheets. Some of the Witnesses were even forbidden to continue in the exercise of their long-established right of petition. But the Lord's army of Witnesses never faltered; onward in the work marched the band of ten thousand fighters for liberty on the Canadian home front. At the very time when the Allied military forces overseas were breaking into the vaunted totalitarian "fortress of Europe" through the gates of Normandy, fighting there for the "four freedoms", representatives of Jehovah's new world were on the verge of a break-through against the stronghold of religion in Canada.

Second Step Taken Reluctantly

It was anticipated that during the month approximately a million signatures would be obtained from freedom-loving persons scattered throughout the country. The government well knew that the petition work was on, that ultimately they would be faced with the presenta-

tion of thousands upon thousands of sheets, each bearing petitioners' request and twenty-five signatures. The government party in power also knew that many members in the House would welcome a lengthy debate on this very issue, and that the petition when presented would blast open the way for such discussion. What was the Department of Justice going to do? Face up to all this publicity, a lengthy debate in the House, loss of more prestige before the country, and the possibility of having to yield to this expression of public opinion? Or would the department be able to find some other less embarrassing way out?

A way was found, to a degree. Not the way they so fervently desired, namely, a continued flat refusal to give an inch of ground; because they did give ground, to the extent of the petitioners' demands. But it was the way they gave in to the popular will that showed such ill grace. They adopted a back-door method by quietly passing through an order in council. This order in council was not mentioned in the House. No public press announcement was given. It was passed on June 13. On June 16 Jehovah's witnesses' Canadian office was advised by legal counsel that the order in council had been passed three days before. The news had finally leaked out! And what was that news? The official text of the order in council reads:

His excellency the governor general in council, on the recommendation of the minister of justice, and under the authority of the War Measures Act, Chapter 206 of the Revised Statutes of Canada 1927, is pleased to amend sub-paragraph (a) of paragraph (1) of regulation 39C of the Defence of Canada Regulations (Consolidation) 1942 and it is hereby amended by deleting therefrom, the name "International Bible Students Association".

His excellency the governor general in council, on the same recommendation and under the authority above cited, is further pleased to order and it is hereby ordered that all property, rights and interests in Canada,

or the proceeds thereof, vested in, and subject to, the control and management of the custodian pursuant to the provisions of paragraph (4) of regulation 39C of the Defence of Canada Regulations (Consolidation) 1942, received from the International Bible Students Association be released to that organization.

Another step toward freedom!

The petition work was called off; it was no longer necessary. A statement was handed to the Canadian Press Association, so that proper publicity might be given to the lifting of the ban by the order in council. The news release submitted mentioned the petition, and a copy thereof was included. Some publicity was given, but every word pertaining to the petition was deleted. The government had "saved face" by lifting the ban before the presentation of the petition and by doing so in such a quiet and unpublicized manner, and they were not going to have all this cautious effort nullified by wide publicity.

Still, Canada knows. During the first two weeks the petition work had just gained momentum and full speed ahead; then the drive was called off. Yet in that opening period of activity more than 180,000 signatures were secured. As has always been the case, the Catholic Hierarchy opposes any freedom for the people. When this work started in Montreal priests from their pulpits warned their flocks not to sign. Not content therewith, many of these black-garbed prison-keepers went just ahead of the one with the petition and threatened any who might sign. The priest-ridden ones were cowed and afraid to sign; but many, indignant at the injustices heaped upon the Witnesses, not only signed but also took blank petition sheets and secured additional names. Surely an imposing pile of petition sheets would have been filled to greet the government at the close of the campaign! Though unfinished, the petition activity accomplished a marvelous work in Canada: it further divided the people, and was

instrumental in the removal of the ban.—Matthew 25: 31-46.

With the lifting of the ban on the International Bible Students Association Jehovah's witnesses were indirectly notified that they could take over their headquarters property. This turned out to be conditional. They must accept the Salvation Army as tenants, the alien custodian having leased the property to them. Their tenancy does not expire until the end of February, 1945. Interviews with the Salvation Army officials to see if they would find other premises so that Jehovah's witnesses might occupy their own property and carry on the essential work of free education found little response. In fact, they appeared determined to continue until the lease expires, and even stated that they wish to retain the property until the war ends, and intimated that in view of the fact that they are doing war work they could apply for expropriation. Negotiations are continuing with the alien custodian to insure the evacuation of the Salvation Army when the present lease ends, and, if possible, to effect their removal before that time.

But this is merely a temporary obstacle in the path. Jehovah has blessed His servants with another triumph over totalitarian encroachments and influences. The ban has been lifted from the International Bible Students Association. What does this victory mean as far as free worship for Jehovah's witnesses is concerned? It means that the

property of God's servants in that country, which property was held under the name of the International Bible Students Association, can now be returned to them and used in the gospel-preaching work. It means that the charter has been restored for the pursuit of the activities therein outlined; that Jehovah's witnesses now have a recognized legal organization, a body organized under the laws of Canada, through which to carry on the work in that country. It restores the organized and efficient operation that the Witnesses were deprived of to some extent during the oppressive years of the ban's reign. Greater unity of action in gospel preaching will be realized.

Keep Walking, Canada!

Canada has taken another step toward restoring freedom of worship. The first, the lifting of the ban on Jehovah's witnesses, took her more than three years to make. This second step took a comparatively short eight months after that. She is gaining strength. It is to be hoped that she continues to move along the comeback trail with ever-quickenning pace, and that in the near future she will delete from the list of banned groups the two remaining Watchtower organizations. Then the Dominion of Canada will have fully restored to thousands of her law-abiding citizens their most precious heritage, the freedom to worship their Creator according to the dictates of their own conscience.

The Grand Coulee Dam

THE Grand Coulee dam, on the Columbia river, in the state of Washington, 90 miles west of Spokane, is the southwestern end of a lake 151 miles long stretching to the Canadian border. The width of this man-made lake (longest such in the world) varies from 4 miles down to 2,000 feet. Eleven towns were moved to make way for the rising waters. Bridges and railway lines were

relocated. Over the crest of the spillway pours a sheet of water 1,650 feet wide and 356 feet high. This is 600 feet wider than the American falls at Niagara and more than twice as high. It is about the same height as the Victoria Falls of the Zambezi river in South Africa, and carries four times as much water. Stated in terms of man-made cities, the dam is 35 stories high and nine blocks wide.

Brazil's Place in Paradise

BRAZIL'S place in paradise will be a big place; it could not be anything else. Following Russia, China, and Canada, it is the fourth-largest country in the world. It is equal to a United States provided with two states of Texas instead of one. It occupies 47 percent of the entire South American continent. A brief description of it is that it consists of two great river basins, the Amazon in the north and the La Plata in the south, and a vast highland region which stretches from the Atlantic ocean to Bolivia, which highland region is the real Brazil, and which now has but a small fraction of the people for whom it could provide every comfort and every luxury. So healthful is this highland region, 1,000 to 3,000 feet above sea level, that the government has set aside 5,560 square miles in the state of Goyaz for the future capital of the republic. For a detailed description of this part of Brazil see the article "Goyaz, One of Earth's Treasure-Houses", which was published in *Consolation* No. 511, issue of April 19, 1939.

Brazil was discovered in the year 1500 by Vicente Pinzon, a companion of Columbus. The name *Brazil* means 'land of red dyewood', one of the early exports. The early explorers were looking for gold and had no conception of the value of the land. For three hundred years Brazil was a lightly esteemed and much neglected portion of the Creator's gift to mankind.

Brazil's mountains are along the Atlantic seaboard, and three-fourths of the 41,560,147 population is concentrated within a hundred miles of the coast. The coast range follows the ocean shore for a thousand miles and even to this day is crossed by but two standard-gauge railways, one of which has to use cables to make the ascent. If the entire republic were as thickly populated as the state of Rio de Janeiro, the total population of

Brazil would exceed 400,000,000. On the other hand, the three states of Amazonas, Matto Grosso and Para, occupying the Amazon basin, comprise over half of the area of the country, yet contain only one-twentieth of the population. Students of the subject claim that the only way in which the Amazon basin can be tamed and kept cultivated is for hundreds of millions of human creatures to live there and eat the fruits and other foods that it produces.

Variety in Climate and People

There is a good variety of climate in Brazil, depending upon the place where one lives. For the most part, the rainy season begins in September or October, bringing with it the time of plenty. Six months later the dry season sets in, and there are some sections that are at times so dry that the people have to flee until the rains return. In southern Brazil frosts occur from June to September. Parts of Brazil are as far south of the equator as North Carolina and South Carolina are north of it.

The population is estimated to be 2.2 percent pure Indian, found only in the interior; 15.5 percent mestizos, 37.2 percent Negroes and mulattoes, and 44.4 percent whites, the latter being mostly Portuguese and Italians. Of the Negroes it is claimed that about 2,000,000 are full-blooded descendants of the 12,000,000 slaves brought from Africa during the first four centuries after Brazil was discovered. The southernmost states are inhabited almost entirely by whites. The language is Portuguese.

A not very recent count of the foreign-born population disclosed that there were 558,405 Italians, 433,575 Portuguese, 219,142 Spaniards, and 52,870 Germans. Nothing in these figures indicates any serious immigrant problem, and it is doubtful if any such problem has arisen. Brazil is too big and too

much in need of men and women workers in all lines to have immigration problems.

The death rate is one of the highest in the world. In Rio de Janeiro, where the standard of living is higher than in other parts of the country, 233 out of 1,000 children die before they are a year old. It is reasonable that one of the causes for this is that the 146 huge plantations, with an average of 148,000 acres each, have too much to say about how the country should be run. Like Fascists elsewhere, this class want the country run for themselves, not for the common people. American exporters have estimated that only 4 percent of the Brazilian people, or about 193,000, can afford to buy imported products.

There is a high tuberculosis death rate, showing that many do not know how to eat and how to breathe. There are about 35,000 lepers in the country, a very large number, indicating that habits of cleanliness could be improved. This statement is true everywhere, but is especially true in the tropics. The marriage rate is one of the lowest in the world, averaging less than four marriages per year per thousand of the population. Divorces are forbidden. In Brazil those who are married are married for life.

Brazil has laws regulating prostitution, but ostentatious brothels abound in Rio de Janeiro and prostitutes come there from everywhere. A memorandum prepared by the medical officer of health of that city listed 1,685 as then residing there, of whom 987 were Brazilians, 158 were Russians, 148 were French, 144 were Poles, and 69 were Portuguese.

Education Badly Needed

Education is badly needed everywhere on the planet, but it is especially needed in Brazil. In 1872 the proportion of illiteracy among persons over 15 years of age was 79.1 percent. Forty-eight years later, i.e., in 1920, it was still 64.9 percent. In 1932 it was 52.1 percent, and

in 1940 it was believed to be less than 50 percent. But all these figures are bad. President Vargas has set forth Brazil's educational problem as follows:

Out of 1,000 Brazilians who should properly receive elementary school education, 513 do not enter school, and of the remaining 487, some 110 register but do not come to classes; 178 attend the first year without learning to read well; 85 finish the second year and become superficially literate; 84 go a little further but do not manage to conclude their studies; and barely 30 get the full common elementary instruction, which is of very unequal value and admittedly deficient as to the thoroughness of the teaching, and which usually does not extend over three years, with all the pedagogical gaps which characterize the great majority of schools in the interior.

In 1940 there were in Brazil 43,500 schools, with an estimated attendance of 3,400,000 pupils. With the outbreak of the war the Brazilian government closed 2,000 schools that did not employ Portuguese teachers. The four universities are well placed at Rio de Janeiro, Bello Horizonte, Sao Paulo and Porto Alegre, and there are 213 colleges, 718 high schools and 3,283 other schools. So education is looking up.

Catholic church papers, for example the London *Catholic Herald* of August 28, 1942, put the religious situation like this:

Brazil has a population of some 44 millions, the great majority of whom are Catholics at least by profession. A good many, however, are recognized to be merely nominal Catholics. Though church and state were separated in 1891, the constitution decreeing that no religion may be either subsidized or molested, the country remains Catholic in spirit. Religious associations may hold property, Church property is exempt from taxation, and there is no divorce *a vinculo* [from the marriage tie]. Brazil sends an ambassador to the Holy See and a papal nuncio resides in Rio de Janeiro.

President Vargas is not a Catholic; this also on the authority of Monsignor Joachim Nabuco, National Catholic

Welfare Conference correspondent in Rio de Janeiro, published in the Brooklyn *Tablet* of December 4, 1937. Official statistics show 646 Protestant churches and 167,457 members in 1935. This is not many for so great a country, but they help support the proposition that freedom of worship is guaranteed and that complete religious toleration prevails. Yet the experiences of Jehovah's witnesses in Brazil show that never, at any time, do the big religionists tolerate the activities of any who undertake to teach the Bible truths to the common people.

Vargas Dictator for 13 Years

Dr. Getulio Vargas, or General Getulio Vargas (he has both titles), was president of the state of Rio Grande do Sul, the cattle-raising state, in the year 1929. At that time he announced his candidacy for president of Brazil on the Liberal ticket. When the elections came off he received 700,000 votes, while his Conservative opponent, Dr. Julio Prestes, received 1,100,000. That was a few too many. Dr. Vargas said the ballot boxes had been stuffed, so he started north with 80,000 cowboys to see about it. The usual thing happened. The military junta at Rio de Janeiro grabbed the government and wired General Vargas to come on up to Rio and make himself at home, and he did. On the way up, the people stayed up all night just to see the train pass. They hoped Vargas would come out on the platform and say something, and he did. It was just a triumphal march. He is a typical Theodore Roosevelt politician.

Since he got in power (and it is now more than thirteen years) Vargas has shown that he is no ordinary politician. These are some of the changes he has made: He abolished parliament, changing it to two hand-picked consultative bodies that do what they are told; he created an eleven-man supreme court, but he can nullify its decisions; he created a council of national economy

which regulates industry, agriculture, commerce, transport and banking, and he can dismiss it when he pleases; he wiped out Paraguay's 71-year-old debt, establishing good feelings with the most warlike nation in South America; he encouraged the building of railroads and steel plants; he prohibited foreign ownership in banks, newspapers and insurance companies; he gave himself the power to make treaties, valid without ratification; he gave himself the right to succeed himself or to nominate his successor, and he claims that he is not a Fascist, but that he is a true Brazilian. He has been close to the United States in his policies. Efforts have been made to kill him, but, though he is only five feet four inches tall, he seems to have unlimited courage, and to be able to take care of himself in every emergency.

Under the constitution now in project aspirants for the office of president must be native-born Brazilians at least 35 years of age. The parliament consists of a chamber of deputies and a federal council. Members of the chamber of deputies are elected by electoral boards in the municipalities and serve four-year terms. The federal council comprises one representative for each of the twenty states, chosen by its legislative assembly for a six-year term, and ten members appointed by the president. Suffrage is extended to all men and women 18 years of age. The president is elected by direct suffrage for a term of four years and (theoretically) may not succeed himself.

Evidences of Youth

Growing in population at the rate of a million a year, Brazil shows the vigor of youth. The work week in cotton factories is restricted to 48 hours. Women receive equal pay with men for doing the same work, and they are forbidden to work between 10 p.m. and 5 a.m. Payment of 25 percent to 75 percent additional must be made for overtime. Each employee who has worked a year is

entitled to fifteen days' vacation with pay. There is a social security or pension law for industrial workers. Two-thirds of the employees of a foreign concern must be Brazilians. Companies employing more than 500 workers must have medical clinics, rest rooms, and cafeterias. After Vargas had been in power two years he established a law compelling all business establishments to close their doors between 11:30 a.m. and 1:30 p.m. He intended well, but it was too much of a good thing and was modified. Storekeepers lost business, and especially the restaurant keepers; everybody went home.

At one and the same time Brazil wanted thirty warships and demanded phonetic spelling. To promote home-steading it made and still makes marriage loans, the repayments of which are spread over twenty years. There is a reduction of 10 percent upon the birth of each child, and when the child is 10 years of age there is a further reduction of 10 percent if the parents can give proof that the child is receiving proper care and education. All newspapers and periodicals published in Brazil hereafter must be in the Portuguese language.

Oswaldo Aranha, foreign minister of the Vargas government, provided this explanation of the foregoing and other phenomena:

To ask us at present to conduct our democratic political development by a process of free elections and an uncensored press precisely as you do in the United States is a good deal like asking a newspaperman why he does not live on the scale of John D. Rockefeller. We have here a national income of less than \$30 per capita per year, in comparison with your per capita income of \$500; we have an overwhelming problem of organizing the tropical frontier of a country of enormously variegated regions, and we have an overwhelming problem of illiteracy. Therefore, to organize Brazil democratically we have to put a man like Getulio Vargas as the head of the State, one who is capable of admin-

istering our affairs and, above all, temperamentally in tune with Brazilian democracy and its aspirations. When we get him there, it is necessary to keep him there, and the changes we have gone through constitutionally of late have been aimed simply at that, at keeping in power a man through whom we can advance.

Supporting some of these statements of Señor Aranha are the facts that in industrial centers the workers usually get but five cents an hour compensation and in the interior it is often only three cents an hour or even two cents. Most Brazilian machinery is secondhand, badly-worn equipment discarded from factories in the United States and Britain. Moreover, Brazilian workers operate only about 25 percent of the equipment run by a U. S. worker.

No excuse can be offered by anybody for the stories of Viscount Hastings of Britain that his wife and sister, accidentally arrested and imprisoned, saw men and women beaten into insensibility and tortured by having iron nails driven underneath the fingernails. Brazilian women have testified that it is a common thing for women and young girls to be stripped and flogged, and men to have the fingernails torn out one by one. All this might be expected from persons who believe the devilish doctrine of "purgatory", or the still more devilish doctrine of "eternal torture", but it ill comports with political efforts to uplift the common people, and, if still practiced, Vargas should stop it instantly.

The story told by the Hastings women is supported by a protest issued by the "Foreign Department" of the New York *Daily Worker*, November 16, 1943. The document asserts that Luis Carlos Prestes has been kept in solitary confinement for seven years, and in utter idleness, and pleads that he be given the human treatment which ought properly to be extended to every person deprived of liberty.

"Saints," Hot Dogs and Rum

In the story on "Goyaz, One of Earth's Treasure-Houses", already mentioned, there is an account of the operation of the religious racket which curses this otherwise progressive country:

In Goyaz, as in other places in Brazil where the Catholic priests hold sway, there are several localities where yearly festivals are held, dedicated to some of the many "saints" of their own invention. According to the fame and material resources, a larger or smaller structure is built, erroneously called a "church", where all the images, candles, crucifixes and other gewgaws are kept. To make the business pay well, pilgrims must be attracted; so the rumor is spread relating the great healing powers attributed to that special "saint" whose name is given to the church and town. Wonderful stories are told of persons' arriving there in the last stages of some dangerous or incurable disease and being suddenly cured by repeating a prayer before the image or by using some "Agua Benta", that is, water "blessed" by the Catholic priest. So the fame spreads far and wide.

Before a certain day set for the opening of festivities, which sometimes last from eight to fifteen days, people begin to arrive from every direction, some taking more than a month to make the trip. They come on foot, and on horseback, but most of them travel in oxcarts, covered with dried raw hides, like the old-time covered wagons used en route to the California gold fields before the railroads were built. Some come in simple faith to fulfill a promise made to one of the "saints" during the year; others, for curiosity; but most of them come to make money by trading and gambling.

Temporary sheds covered with palm leaves and tents are set up all around the "church"; among these gambling stands are in evidence, as all kinds of betting are allowed. The people require food; so some fix up stands to sell coffee, bread, sandwiches, hot dogs, rum, etc. Temporary barber shops are plentiful; trinkets, toys, cosmetics and articles of wear of every description are spread on tables or on the ground, all trying to make the best

of the opportunity to make their racket pay the most. But the main racket is in the hands of the priests, who make themselves conspicuous, moving among the crowds, dressed in black gowns, red socks and queer three-cornered hats, ever ready and waiting to receive the presents of every description and sums of money offered to the "saint", from poor to rich.

So between the pickpockets, gamblers, and the priests, the poor ignorant people are robbed of their hard-earned savings during the year; but the pope's agents generally get the lion's share of the rake-off. Naturally the main attraction of the show is the procession. Two lines of little girls take the lead, dressed in white, with wings on their shoulders to appear as angels; then come several images, each one supported on poles, carried on the shoulders of four men; next the chief priest walking with solemn stride, with his eyes fixed on a little book held in his hand; a silver crucifix hangs below his waist, suspended by a cord around his neck; a yellow canopy with gold embroidery is carried over his head, attached to poles held by four lackies walking at his side; then come other priests with sedate faces, followed by the brass band playing an anthem in a subdued and measured tone; next come two files of men dressed in purple mother-hubbards, carrying lighted candles in their hands; then in the rear the people follow in a solid mass, all trying to keep as near as possible to the main actor in the show.

The procession follows a certain route around the church square or through the streets of the town, all looking as grave as possible. Then as the parade returns and the images begin entering the church door, the bells start ringing, dozens of skyrocketers shoot up, each one carrying three bombs which explode high in the air, and at short intervals larger bombs fixed to a frame in front of the church fall as the fire releases them and burst with a loud report equal to a cannon. As the people enter the door each one makes the sign of the cross. On the last day of the festa an auction is held, at which most of the presents offered to the "saint" are sold to the highest bidder. This is a great source of

revenue for the "church". It is strange to see the variety of articles that are offered: from a yoke of oxen down to cakes, bordered cushions and towels, etc. At one of these heathen feasts held yearly it was estimated that about 5,000 oxcarts were seen at a place called "Agua Suja", that is, Dirty Water.

Agriculture the Main Industry

Brazil has 512 landing fields for airplanes, but it is far behind the times in what is and has always been its principal industry, agriculture. It is officially estimated that 70 percent of all Brazilian workers are engaged in agricultural and pastoral pursuits, but the methods chiefly used are antique. Production is capable of immense expansion, as only a small percentage of Brazil's vast acreage is barren or waste land, and only 4 percent is at this time under cultivation.

Brazil is a land of rivers. Between them are "campos" or open pasture lands. Following the main streams is a border of dense forest where the land is very fertile and productive; and here the majority of the people live and raise their crops. Farming is still carried on in a primitive manner. The underbrush and vines are cut with a blade about two inches wide and seven or eight in length, with a curved point, fixed to a handle four feet long; then the large trees are felled with the ax. This is done in the dry season. After two or three months the field is set on fire and all this mass of leaves, branches, creepers, etc., is burned, leaving a thick layer of ashes, and only the large trunks remaining; but these either rot, in a few years, or are reduced to ashes by succeeding fires. The day after the "conflagration" the farmer begins planting his field. With the corner of the hoe he digs a shallow hole, into which a few grains of corn, rice or beans are dropped, and covers them with his foot. Generally one hoeing out is sufficient to keep down the sprouts and weeds until harvest. The majority of the crops are still cultivated in this

primitive style, and most of them are eaten where they are grown.

But when it comes to raising coffee Brazil has the world at its feet. For the last one hundred years it has been the world's greatest producer and exporter. The climate and the rich red earth of the state of Sao Paulo have been found to be particularly suited to the growth of the coffee tree. Two-thirds of the coffee production comes from that one state alone.

The following are now the world's principal coffee-producing states, and the production in millions of pounds is shown for each of the states for the year 1927:

Brazil	1,995	Guatemala	96
Colombia	326	Haiti	79
Venezuela	165	Mexico	47
Dutch E. Indies	153	Nicaragua	40
Salvador	110	Costa Rica	36

In a vain effort to keep up coffee prices millions of bags of Brazilian coffee have been burned, but the only effect was to encourage increased production elsewhere, as any political economist could have foreseen.

Cotton ranks next to coffee as the most important Brazilian crop. From the viewpoint of soil and climate, the Brazilian cotton crop is capable of great expansion. Brazil is the world's second-largest producer of cacao, the bean from which cocoa is obtained. More than 90 percent of the crop is produced in the state of Bahia, and goes to the world through the port of Sao Salvador. Brazil ranks third among the rice-producing countries. Corn, wheat, mandioca, tobacco and beans are important crops. Brazil ranks next after the United States as a world producer of oranges. California's navel oranges came from Brazil. The southern plateau of Brazil produces all the cereals and fruits of the temperate zones. Pineapples, guavas, lemons, melons and grapes are grown, and 72,000,000 bunches of bananas. And there is no end of limes,

mangoes, papayas, sapodillas, peaches, figs, mulberries, quinces, avocados, genipaps, and scores of other fruits even the names of which have not yet appeared in English dictionaries, but are described by correspondents of *Consolation* as marvelous gifts of the Creator of every good and perfect gift.

The Forest Area

The forest area of Brazil, set at 1,000,000,000 acres, is, next to Asiatic Russia, the largest in the world. It is larger than all the forests of Europe put together, or than all the forests of Africa put together, and, omitting Canada, it is larger than all the forests of North America and Central America put together. It has almost but not quite half of all the forest area of South America. Nevertheless, though the total forest area is so prodigious, there are many countries which, in proportion to their area, have more in forests. Brazil has 47.5 percent, but the following countries have the amounts stated:

Philippines	50.0	Malay Peninsula	67.2
Peru	51.2	Nicaragua	70.7
Japan	53.3	Oceania	71.9
Colombia	53.8	Brit. Honduras	75.0
Sweden	54.8	Costa Rica	75.2
Paraguay	58.0	Ecuador	76.0
Trinidad and Tobago	59.4	Santo Domingo	77.0
Finland	60.0	Ceylon	79.9
Haiti	60.0	Honduras	80.0
Panama	60.0	Br. East India	82.2
Liberia	62.5	Br. Guiana	86.9
Guatemala	65.0	Dutch Guiana	90.0
		French Guiana	98.0

It would take a book to describe all the marvelous palms that grow in Brazil, but mention must be made of three, the babassu, the carnauba and the tucuma. The babassu grows everywhere; it has been estimated that 5,000,000,000 are now standing in Brazil. The graceful leaves are often ten feet wide and twenty-five feet long. There are 200 to 300 cocos in each cluster, and from two to six clusters on a tree. The oil from

the kernels is used in the manufacture of soap, lubricants, edible fats, etc. It provides a vegetable butter considered better than that from cow's milk; it gives a combustible oil of first quality for internal-combustion motors; it is superior to kerosene oil; the shells produce more calories than mineral oil, therefore making an excellent combustible for railway locomotives. Other industrial products obtained from the shells and kernels of the babassu nuts are tar, acetic acid, methylated alcohol, and cattle fodder.

Carnauba wax is one of the many products that come from the carnauba palm (sometimes called "tree of life"). It is of the Creator's masterpieces. The trunk is used for props, bridge pillars, beams, fence posts, and telegraph poles. Its leaves provide roofings for farmhouses and sheds, and fiber for the manufacture of ropes, mats, fans, straw hats, bags, hammocks, horse blankets, brushes, and brooms. The seeds when roasted yield oil and a substitute for coffee. The roots burned to ashes produce salt. But the wax is by far the most important of its products. Extracted from the leaves, it is used for making candles and the manufacture of lubricating oils and soaps, for polishing wood and in the preparation of hides and footwear. It is used for electric insulation and especially for phonograph records.

The tucuma palm provides a fiber much stronger than linen, and is used for making fishlines, nets, bowstrings, hammocks, and light articles requiring strength and fineness. It bears several bunches a year of dark-brown varnished nuts, about the size and shape of an egg. Between the outer shell and the kernel there is a soft white mass, which can be made into a tasty and nutritious sweetmeat. Some of these bunches weigh 120 pounds.

There are 5,000,000,000,000 board feet of hardwood in Brazil. There is a manufacturer of hardwood tables in Grand

Rapids, Michigan, who buys mahogany logs in the heart of the Amazon jungle, ships them 2,500 miles down the rivers to the ocean, then up the St. Lawrence and the Great Lakes to a port almost at the back door of his factory. Probably the time will come when every family in the world can have a mahogany table, if they wish, made from wood grown in the Amazon basin.

Until 1910 Brazil was the world's principal source of rubber, and still has about 300,000,000 native rubber trees. These are scattered over more than 1,000,000 square miles, but are again being tapped. Additionally, the Ford Motor Company has about 5,000 acres of rubber trees on the Tapajos river near where it flows into the Amazon.

Once a great rubber producer, Brazil lost her rubber trade to the cheaper Malayan producers. However, the war is bringing a comeback, and Uncle Sam has put up enough money so that the Amazon rubber workers can be sure of a decent livelihood for the hard and dangerous work which they do. The country was expected to show an annual yield of 100,000 tons when the new system of payments got well under way, and it is probably doing so by now.

Time and space forbid to tell of other Brazilian forest products, such as rosewood, violetwood, kingwood, calabashes, tonka beans (for flavoring tobacco), sarsaparilla, copaiba, guarana, castor beans, coca (from which cocaine is derived), ipecacuanha, cassava (from which tapioca is derived), arnotto (for coloring butter, cheese, and varnish), kapok seeds (for stuffing pillows), and Brazil nuts (a sure cure for seasickness). Brazil nuts can be taken out of the big enclosing shell in which they grow, but no man is clever enough to put them back in.

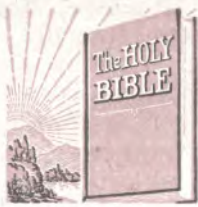
And Now About the Amazon

Brazil is a land of rivers. The Amazon, the chief artery of trade and travel, is the largest in the world, and is exceeded

in length only by the Nile and the Missouri-Mississippi. The Amazon itself is navigable for 1,700 miles, which is the extent of its course in Brazilian territory. It has tributaries that are navigable for another 14,114 miles, and, for good measure, Brazil has other streams that are navigable for yet an additional 11,504 miles; so, altogether, this one country has 27,318 miles of navigable streams. The average depth of the Amazon in the height of the rainy season is 120 feet, with a breadth of 4 to 6 miles. It rises from November to June and then falls until the end of October. The trade winds, which blow up the Amazon with much force, moderate the heat and make healthful most of the settlements on the river itself.

About one-third of the Amazon basin is covered with dense forests, the principal portions of which are as yet unexplored. Scattered among the forests are open tracts, llanos, that will yet be the homes of millions of people. At present large areas in the Amazon basin average less than two persons per square mile. The Amazon forests are jumbled together in the most tangled confusion; there is no time for leaf-fall and flowering; there are few soft woods; many of the trees have prop-roots; there is a long distance between the forest floor and the first branches of the trees, and there is an absence of great masses of floral color. The need of human caretakers is everywhere apparent.

There are but few large mammals in the Amazon valley, and none of them will attack man unprovoked. The capybara, the world's largest rat, gets to be four feet long. There are two species of peccary (wild hog), five species of armadillos, three of anteaters, two of sloths, four of deer, and three of opossum. There are bats by the million, and they include the blood-sucking vampires, which make good reading matter for the Sunday newspapers, but nobody in Brazil is afraid of them.



"THY WORD IS TRUTH"

—John 17:17

Born to a Kingdom

CANNOT priest or clergyman of some religious organization call a sinner to become a part of the kingdom of God and then choose him for that purpose? Neither a pontiff wearing a triple-crowned tiara and flaunting a flag with a two-key emblem, nor any other religious clergyman, possesses any such power or authority. The Scriptures alone must be the guide as to how those are called and chosen. The only way for sinners to come to God is through Jesus Christ. "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The order pointed out by the Scriptures, of coming to God through Christ Jesus, is (a) knowledge, (b) faith, (c) consecration, and (d) justification.

Faith means to know the Word of God, and then to rely upon it. Therefore knowledge must precede faith. "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17) From the Word of God man learns that he was born a sinner, that there is no other name given under heaven whereby he can come at all into harmony with God, except through Jesus Christ. He learns that Jesus died on the tree, and that whosoever believes upon Him might not perish but have an opportunity for life everlasting.—John 3:16, 17.

Coming to a knowledge of this, man is thereby drawn to Jesus, learns that Jesus is his Redeemer and that to please God he must follow the direction that the Lord Jesus points out. The one thus seeking the Lord God must now exercise faith; and the first thing of importance is to believe Jehovah exists, and that He

rewards those who diligently seek Him. (Hebrews 11:6) To such Jesus says: "If any man will come after me, let him deny himself, and take up his cross [his stake of reproach], and follow me."—Matthew 16:24.

Self-denial means a willingness to completely surrender oneself to God, agreeing to do His will, while trusting in the merit of Christ Jesus' sacrifice. That is consecration, and is what Jesus did when He appeared at the Jordan river for baptism, saying: "I come to do thy will, O my God." This is an agreement that thereafter the will of the man will be exercised in harmony with God's will, and that he will use his mind and learn God's will and then do it.

Now the Lord Jesus presents the consecrated one to Jehovah. It is Jehovah God who judicially determines whether the one thus presented is right or not. Being made right with God is justification. It therefore includes the judicial determination by Jehovah that the one thus consecrating is right. The Scriptures therefore show three separate and distinct things involved in justification: (1) faith; (2) the blood of Jesus; (3) the judicial determination by Jehovah; as it is written: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Much more then, being now justified by his blood, we shall be saved from wrath through him [Christ]."—Romans 5:1, 9.

Justification, between the time of Pentecost (A.D. 33) and the completion of the Kingdom class under Christ Jesus, is by faith and for the purpose of enabling the one thus justified to undergo the sacrifice of all his earthly hopes and prospects, particularly his right to live on earth, to the end that he may participate in the chief resurrection and reign with Christ as a member of the Kingdom. (2 Timothy 2:11; Revelation 20:4, 6) Upon granting the consecrated one justification God begets such one by His spirit.

It is written: "Of his own will begat

he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) All those thus begotten are spoken of as "born of God", and they are in line for the Kingdom. The ones thus begotten are addressed by the apostle Peter in these words: "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter 1:2-5.

God has promised to make such to be "partakers of the divine nature" provided they are faithful to their part of the covenant with Him. God is always faithful to His part. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:3, 4.

The one begotten or born of God by His holy spirit is now a new creature in Christ. (2 Corinthians 5:17) His hope of life now is in the spirit realm with Christ Jesus. He is counted dead as a human creature, because his right to live as a human expired with God's acceptance of his sacrifice. To him the apostle says: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Colossians 3:2, 3.

The one now addressed must be build-

ed up as a living stone in the temple of God, if he would be of the royal line and take part in the Kingdom. Because he is just beginning he is spoken of as a babe newly born. Addressing suchlike ones the apostle Peter says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture [concerning Jesus], Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious:..."—1 Peter 2:2-7.

To believe means to remain steadfast and faithful; and one born to the Kingdom must show his faith by what he does. "Unto you therefore which believe he is precious." It is a precious thing to observe Christ Jesus the Chief Corner Stone of the Kingdom and to be conformed according to His way. Such begotten ones are called to follow in His steps, as He left example. (1 Peter 2:21) How? By being witnesses unto Jehovah God and His kingdom faithful unto death. Being designated as lively or living stones, to be builded up into the royal building of God, they are anointed to be His witnesses. "Now he which stablisheth us with you in Christ, and hath anointed us, is God." (2 Corinthians 1:21) These are anointed to represent Jehovah God and the Lord Jesus Christ by boldly announcing His kingdom on earth. Those faithful to their anointing unto the death amid the reproaches of this world shall be born from the dead, in the "first resurrection", to life in the spirit and shall be favored with an 'abundant entrance . . . into the everlasting kingdom of our Lord and Saviour Jesus Christ'.—2 Peter 1:11.

Jehovah's witnesses in Brazil

OUR hearts leaped for joy to learn of Jehovah's provision of the Gilead Bible College for training workers for the field to help in the work in Brazil and the other Latin-American countries. It is surely a marvelous stride ahead in the unifying of the work to be done under the Greater Jephthah. There is a tremendous work to be done here. Of the twenty-two states and territories there are eight where at present no witness is being given, and in all the others there are constantly requests for more publishers. We pray that, in Jehovah's providence, He will speedily raise up more publishers; for there is a ripe harvest.

Gasoline rationing has not in the least affected the witness work in Brazil. There is not, so far as is known, a single automobile, bicycle or other conveyance in use in our whole field. In the Amazon region all travel goes by water (rowboats and launches), and in a few isolated places horses and wagons are used to a limited extent, but many of the publishers go about as did Jesus and the apostles, on foot from place to place.

Various pioneers are following the method of concentrating on a territory, covering it again and again, making back-calls and forming companies. One brother and his family of six persons have been greatly blessed of the Lord. Remembering how a faithful pioneer several years ago called at his home leaving literature and, finding interest, called again and again until the interest of one member after another of the family led them, not only to take their stand for the Kingdom, but to enter into the full-time service, he left his own comfortable home in São Paulo for pioneers who could not so easily travel, and moved to the interior of the state where, in going over his territory a second time, he helped others to enter

the pioneer service and has gathered together a live little company of publishers in at least two towns. More than ten of the present full-time workers were contacted and encouraged to enter the service by this brother's faithful efforts and example.

Our territory, however, is so far-flung and there is so much of it in which no witness has yet been given that some pioneers are adopting the method of one who has been many years in the field and has overcome many handicaps, one of them being that he is a foreigner, subject to the Axis Powers. He rents a room in the center of his territory, where he receives literature and correspondence. With his phonograph strapped on his back, knapsack style, and a bag of books in each hand, he starts out *on foot*, witnessing as he goes. The farther he proceeds, the lighter becomes his load, naturally. As night approaches, he inquires of persons friendly to the message where in the neighborhood he can spend the night. As the Brazilians are extremely hospitable, he is usually invited to stay, sometimes to sleep in a bed, sometimes on the floor. He repays his host by playing the phonograph after supper and telling about the Kingdom. Thus he really makes an extended back-call after having placed literature. He always carries *Kingdom News* and copies of *A Sentinela* and *Consolação* for those who show interest, so that they can contact the Society for further information. Persons have thus got in touch with the organization, afterwards taking their stand on Jehovah's side. In case there is no hospitality offered him he sleeps in the fields. After his supply of literature is exhausted he returns to his room for a short rest and study, loads up with more supplies of literature, and is off again. On rare occasions, such as Memorial and at conventions, he meets with his brethren. In



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(1) Eight happy pioneers (six from one family) from the state of Sao Paulo. (2) Group in the interior of Sao Paulo hearing discourse preparatory to baptism. (3) Hearing discourse in Rio Preto preparatory to performance of the symbol. (4) Baptism in a creek in the interior of Sao Paulo. (5) Baptism in Rio Preto, Sao Paulo. (6) Manaquiri company of witnesses in front of Kingdom Hall.

the wilds alone he has many thrilling and dangerous experiences, but never for him has failed the precious promise of Psalm 23: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." His placements of literature are among the highest, as well as his number of hours in the field.

One of the most effective means of witness is that of the conventions. Jehovah blessed us with two fine assemblies, one at the Memorial season and, to crown a blessed year, the "Free Nation's" Theocratic Assembly of Jehovah's witnesses held in six different Brazilian cities.

The "Comfort All That Mourn" lecture and release of the booklet were of special significance, a benediction from the Giver of every good and perfect gift. The first shipment of these booklets had been lost on a torpedoed vessel. As we were receiving the news of this loss, came the announcement of a second shipment under way. The vessel carrying this second shipment, trying to avoid submarines, went on a rock and nearly sank. Help arriving, the cargo was transferred to another vessel and finally arrived in port. The cargo was in such confusion that it was some time before any was released from the customs. From day to day our dispatcher promised our shipment, but not until Tuesday morning at eight o'clock did there arrive a few cartons of *Comfort* booklets, just in time for release at the afternoon discourse. The brethren were so thrilled at the release, on hearing how Jehovah had preserved the booklets and brought them to us, that they went out on the streets with them immediately, and the whole 5,000 disappeared like snow in the sun.

Instructions and supplies from Brooklyn reached the office in time to enable us to translate all the principal discourses of the North American Assembly and many of the other speeches, so that during the three days sixteen different

discourses were given and greatly appreciated. Two of the speeches, "More than Conquerors" and "Safety at the Climax of Judgment", were printed in the October *Sentinela*, the "Baptism" talk in the October *Consolação*, and these two magazines were released at the conventions at the close of the talks. We printed *Kingdom News* No. 12, which was released along with the booklet *Freedom in the New World* at the close of the public lecture. The oneness of Jehovah's great organization has been indelibly engraved on the minds of the brethren here by the arrangements made through the visible part of the organization whereby the speeches are given in the native tongue simultaneously with the English in North America, and the booklet in Portuguese presented at the same moment as the English booklet.

The convention points were scattered, and communications, not the best in these wartimes, such that there were thrilling, almost anxious moments when it seemed as if some of the material would not reach its destination in time. But how the Lord cleared away every obstacle! The advertising was splendid. All the printing was done on our own press except the handbills, window cards, and signs for the information walkers. In three cities, the order for handbills was doubled. The brethren in Brazil do enter into this advertising feature of the work with a zeal that makes everybody "sit up and take notice". This Assembly of Jehovah's witnesses is being discussed from one end of Brazil to the other. Our enemies by their attempted interference only help all the more to advertise the Kingdom of Righteousness which they blindly or stubbornly oppose.

From information brought to our attention it seems the attempted interference was a concerted effort of religious intolerance. In São Paulo they were too sure of their ground. Things happened so fast that they didn't have time for a

counteroffensive until it was too late. The same kind lawyer who has so often befriended Jehovah's people when they were sorely beset helped us again, made a noble defense of Jehovah's witnesses before the local board of press and propaganda and the Department of Political and Social Order, and, when offered remuneration for his services, emphatically declined, saying, "That was for Jehovah." He who never forgets a kindness done for His name's sake in behalf of the least of His little ones will richly reward in His own due time and way this noble soul.

The adversary's effort did not succeed in stopping the lecture, except in Salvador, and there the firm stand of the brethren remaining at their posts made an impressive and powerful witness.

As the persecution increases interest increases. There have been more persons immersed in the Amazon river this year than in all other sections of Brazil. At one place a pioneer found a family of sixteen, all of whom accepted the truth and entered into the service.

At the Branch office during the month of May while the Branch servant was away in São Paulo, the police called saying that they had come on complaint of some of our neighbors to investigate the Nazi propaganda that was being printed here. After talking with the sister in the office, who invited them to come back upon the return of the Branch servant, they stated: "We think it unnecessary to return. We have already thoroughly investigated this Society and find that it is all right." Taking literature for his superior, the investigating officer asked for a booklet for himself, saying that he would like to read our Bible literature. Within the past few days another visit was made to confirm and complete the former report, giving an opportunity for a thorough witness to the two officers. They listened respectfully to the points made, read paragraph after paragraph of articles in the magazines pointed out to them in answer to

their questions. Finally the spokesman said, much like Agrippa of old, "You would almost make a believer of me," apologized for any annoyance they might have caused, and assured us that we should not be disturbed again.

Recounting the activities of a busy Kingdom year, our hearts are lifted in gratitude to Jehovah for the blessed results. There has been an increase in almost every phase of activity. There is more of a spirit of unity and better organization among the brethren everywhere. A great need exists, however, for capable brethren to visit the various companies and isolated publishers, and we look to the Lord to raise these up from the midst of the Brazilian brethren or to send some capable ones from other parts. The prospects ahead are for great activity among a lovable, humble, generous, hospitable people who need to be freed from the shackles of religion.

The Brazilian brethren look forward to the day when the president of the Society may visit South America. This is not because they look to a man as a leader of God's people, but with a keen appreciation of untiring service in our behalf and love for the faithful servant whom Jehovah has appointed to direct the visible part of His organization. But whether you may come to us in the near future or not, we count it a joy to stand with you, shoulder to shoulder, as Jehovah's anointed King, conquering and to conquer, leads us on until we have finally proved "more than conquerors through him that loved us" to the complete vindication of the great and holy name of Jehovah, our God.—1944 *Yearbook of Jehovah's witnesses*.

South Americans Want a Square Deal

DR. GEORGE W. CRANE reports a conversation he had with a talented South American surgeon, at a medical banquet, in which the surgeon said:

The same revolt against the church that occurred in Russia has also taken place in South America. In fact, it has reached such

a point that marriages by priests or other church officials are not even legal. Only those ceremonies performed by government officials have legal standing. The church has played politics and kept the people in ignorance. It didn't believe in letting them have mass education. Besides, it has connived with the wealthy landowners and business interests. The poor man has been down-trodden, and he feels that the church not only hasn't helped him greatly, but that it has actually held him down in poverty and ignorance in order to dominate him that much more easily. He looks on it as a dictator. You are seeing a great social revolution going on in South America. The people are opposed to public address by anybody who talks on religion. But by religion they mean the ritualistic type to which they have been accustomed. A man may lecture about Christianity and get away with it, however, if he gives a simple, straightforward talk showing how Jesus stood

for the working man and believed in helping educate and heal the poor.

"Reverend Father" Ambrose Graham, of New York city, now a Roman Catholic missionary in Bolivia, says that Indians in his parish have poisoned a number of traders by feeding them ground glass. Wonder where they learned that. Page Benvenuto Cellini.

The Southern Baptist Convention, held in Atlanta, in May, 1944, didn't like it a little bit that when it wanted to obtain passports to enlarge its mission staffs in South America the Roman Catholic Hierarchy "with friendly encouragement from many individuals in places of authority in the United States Government" sought to slam the door in their faces, but permitted 200 young American priests to go to those same republics, and none of those 200 had any difficulty in securing passports.

"The Kingdom Is at Hand"

ALL the conventions of Jehovah's people have as their theme the Kingdom for which Jesus taught His followers to pray, but the last one, with Buffalo as its key city, was triply a Kingdom convention. The key addresses were Kingdom addresses on specially Kingdom themes, such as "Seek Ye First the Kingdom", and "The Kingdom of God Is Nigh". Conditions in the "Old World" and in the "New World" show that the break-up of the one and the setting-up of the other are in full swing. And the new book, with the above title, was one of the great releases. No one can read it, and look up the 946 texts which are cited, without adding greatly to his store of Kingdom truth.

It is a happiness to read the book, and to snatch out of it, here and there, just a few, not many, of the gems observed in a first reading. Space forbids extended comment. The titles of the chapters convey a lesson in themselves: "The Kingdom Is at Hand", "Testing

the King's Integrity," "Introducing the King," "The First Kingdom Promise," "Theocratic Kingship," "The Typical Theocracy," "Theocratic Judges," "Human King Fails," "Covenant for the Kingdom," "Palace of The Theocrat," "Reigning Line Interrupted," "Rise and Fall of Satan's Kingdom," "A Remnant Returns," "The King at Hand!" "Bruising the King's Heel," "Keys of the Kingdom," "The Royal Family," "Theocracy's Ambassadors," "Consider the Evidence," "Subjects of The King," and "'Jehovah Reigns'". Out of the 21 chapters 15 are mentioned in what follows.

Chapter 2 is discussing the King's integrity; the temptations in the wilderness have been completed. In the hour when He most needed heavenly aid, Jehovah God sent the holy angels to give His beloved and only begotten Son the physical food which the heavenly Father knew that He needed, but:

The victory of maintaining his integrity toward his Father in the face of the most

probing temptations was more sustaining than the material food now ministered to him by angels. The eternal life of the Son of God was nourished by his uncompromising obedience to the word proceeding out of the mouth of God far more than by the bread of physical nourishment provided by these heavenly messengers. [Page 28]

Though many lovers of God's Word are aware that Matthew gives the genealogy of Jesus' foster father Joseph, while Luke's is that of Mary herself, it was a treat to have it brought out that Salathiel and Zorobabel were descendants of both Solomon and Nathan (page 40), and Joseph and Mary could each claim descent from King David and claim both of his sons as their common ancestors.

A Poser for the Trinitarians

Jehovah God admits of no equal, to say nothing of Jesus' submission to His Father even unto death; so they should read this with interest:

Only the religious trinitarians are presumptuous enough to claim, without Scripture basis, that two other persons are equal with Jehovah God; but Jesus does not himself claim to be one of such persons. For his humble course Jesus has been exalted even higher than he was before becoming a man, even next to God himself. If Jesus had been equal with God before being "made flesh", then Almighty God could not have further exalted Jesus, because that would have required that Jehovah exalt Jesus higher than Jehovah himself, an impossibility and most unreasonable! [Page 50]

This too will be a hard one for them, though not if they will look about them and think of Hitler, Mussolini, and others ad infinitum:

Jehovah God is not the Founder of the kingdoms of this world nor the One responsible for them. It is a libel upon God and a reproach to His name for religious clergymen to solemnly teach that such worldly kingdoms are "ordained of God". [Page 53]

Still another one that will go hard for

those who will not learn is the clear-cut proof that the "seed" that will bruise the serpent's head is not Eve's seed, nor even Mary's seed, but the seed of Jehovah's faithful heavenly organization, Zion, "which is the mother of us all." [Page 61]

And it is obviously true that when Enoch prophesied of a coming cataclysm upon the world of the ungodly he was not speaking of the flood which swept the earth in the days of his great-grandson, Noah, but of the infinitely more tremendous disaster that will come upon all of this present generation that do not get into God's organization, the ark which He has prepared to carry over those who are baptized fully into His will. [Page 66]

Not Responsible for Descendants

Parents must teach their children God's way, but they cannot be held responsible for the choice left to the human will. It was one of Noah's great-grandchildren, Nimrod, that became audacious enough to defy Jehovah; and this was while Noah still lived. And, still worse, if possible, it is quite probable that Nimrod's wife and mother, Semiramis, was one of Noah's own grandchildren. Noah could not be blamed for these departures from the way of life, nor could Jehovah God:

He did not anoint or ordain Nimrod as the "higher powers" on earth to whom the peoples should be subject as unto an institution representative of God's will. [Page 73]

Although Noah lived 350 years after the flood, he had nothing to do with that newly-formed unrighteous world. He continued to be a man of faith and to walk with Jehovah God and to be a "preacher of righteousness". Ten generations after Noah [and two years after Noah's death—*Ed.*] another man of faith in the true and living God was born through the line of Shem. His name was Abram, which was later changed to Abraham, meaning "father of a multitude". [Page 74]

As the mother of Isaac, Sarah repre-

sented, not Mary, but Jehovah's organization above:

Isaac pictured particularly "the man Christ Jesus", when he was baptized at the Jordan, and the spirit descended upon him and his Father's voice from heaven said: "This is my beloved Son, in whom I am well pleased." This descent of the spirit and this acknowledgment by God before his witness John the Baptist was an instance of begetting by the heavenly Father. Then it was, indeed, that His "woman" brought forth her Seed, her Son "full of the holy spirit". [Page 79]

And now, when everybody who knows nothing about God's Word is mentioning how holy a certain city is that is not even once mentioned in the Scriptures, one dare smile inwardly at this sentence:

By such prophetic previews recorded in the Bible the evidence keeps on adding up that God's promised King would be a heavenly King and that his kingdom is not to be a measly tiny "State of Vatican City", on Italy's boot, having diplomatic relations with kingdoms of this world. [Page 88]

Squatters Will Be Ejected

Almighty God is the owner of this world, and in His own due time He will eject from it the squatters that do not acknowledge His sovereignty. When the faithful and obedient Israelites evicted the Canaanites, they did no wrong:

This action was typical of how Jehovah God must take over the entire globe and destroy out of it all religionists and opposers, that his devoted people on earth might live under His Theocratic Government and freely worship him without molestation or hindrance or snares. [Page 114]

The worship of the Canaanites and of the Zidonians was devil-worship. Their asherah or groves were symbols of Satan's woman, or organization, and their god Baal was the Devil himself:

His worship was attended with moral uncleanness and with the sacrifices of living children by fire, suggestive of the religious doctrine of torments in a fiery hell or in a purgatory. In utter detestation of such religious practice Jehovah God said: "They have

built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."—Jeremiah 19:5; 7:31. [Page 161]

The four-page chronological table at the end of chapter 11 says good-bye to the whole theory of the grand jubilee of jubilees of 2,500 years' length, and if you don't see it now you will some time. The facts are in the table, and the table is established in God's Word. Why borrow trouble about a human invention that was ingenious but did not work out?

Rise and Fall of Satan's Kingdom

That headline is stolen bodily from the new book. The religionists have tried to interpret Nebuchadnezzar's dream, but even to this day they do not know much more about it than Nebuchadnezzar did the morning after he had it. Instead of this dream's representing a succession of world empires,

It pictures Satan's entire *world* or *kosmos*, composed of both the heavens and the earth which he organized since the flood, "the heavens and the earth, which are now." (2 Peter 3:7) It is all one organization from head to foot. Its destruction means the world's end. Satan the Devil is the golden head of the image, pretending to be divine, and aiming to "be like the Most High". [Page 182]

Satan's spirit organization was broken up at the end of "the world of the ungodly" in the flood, but thereafter he reorganized his unclean spirits, the demons. Those who showed the greatest capabilities and aggressiveness Satan selected to form a superior or princely section of his invisible organization. [Page 184] Among such demon princes the Bible names "the prince of Persia" or "prince of the kingdom of Persia", and "the prince of Grecia", as opposed to God's mighty spirit Son, Michael, the prince over Jehovah's people. The formation of this demon-prince organization under and subject to Satan after the flood is what is meant by the statement: "And after thee shall arise another kingdom inferior to thee." But the "head of gold" remains on top, as chief, and the demon

princelings under him form the 'breast and the arms of silver'. [Page 185]

To make a well-told story very short, the 'belly and thighs of brass' are the subsidiary demons with which Jehovah's witnesses have a conflict rather than with men (page 186); the 'iron legs' are the "king of the north" and the "king of the south" (page 187); and the "feet" are the politicians smeared over with religion by the clergy. Jehovah's kingdom smashes the whole organization to pieces and a great wind passes over, and it becomes like the chaff on the summer threshing floor. (Page 188)

Religionists Tipped Off Herod

It seems that when Jehovah God wanted to announce the birth of the Savior He knew whom to trust. It was the shepherds, earning their living by working nights. He could not trust the clergy:

Those religious dignitaries were willing to play right into the hand of Satan the Devil. They used the prophecy of Micah to tip off murder-inclined King Herod that the child for whom the Eastern magi or stargazers were searching was born at Bethlehem. [Page 210]

Jesus was willing to wait till God's due time before beginning His reign. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (Page 215) What a contrast with other kings, past and present, or presently!

The section about Jesus and the apostles "pioneering from house to house" is too interesting and up-to-date and important to be reviewed; it must be read in the book itself, beginning on page 223, and running down through page 226. As the reader goes along with his reading and sees many familiar texts, and in each of them the words *house and home and house to house* put in Italics, he gets to see the big idea that God's method of spreading His truth is just that way. It is definitely *not* by parades, bell-ringing, spectacles, pulpit-

whining and money-begging. And if you try it once you get to be certain that the surest and best way to overcome blindness and lack of appreciation of God's goodness is by personal house-to-house work, and that work is not done and will not be done by any other than Jehovah's witnesses. No others are qualified by either consecration or suitable instruments of service, such as books and phonograph records; nor will they patiently conduct book studies with those that at first oppose themselves.

Is Any Man Greater than Jesus?

Would you think that any man on earth would dare proclaim, and constantly proclaim, and repeatedly and insistently claim, that he is greater than Jesus Christ? Well, the pope does just that. Jesus told His own disciples that to sit on His right hand and on His left was not His to give; only the Father would decide that; only God could or would place the members of the body as suited Him best, and so, and obviously:

This shows that it is presumptuous for any "religious pontiff" in Italy to claim to canonize dead persons to be saints and to put them in the kingdom of heaven. [Page 235]

The malefactor impaled on a tree alongside Jesus must have understood that He would come into His kingdom by a resurrection from the dead, because all Jews, apostles included, expected that kingdom to be set up in Israel. (Acts 1:1-6) (Page 252) Actually, both the malefactor and Jesus himself went to the Bible hell (not to the theological one, which does not exist), and the thief is there yet, along with David.

The two wave loaves of the firstfruits of the wheat harvest waved before Jehovah on Pentecost showed that the remnant of Christian believers among the natural Jews would be supplemented by a remnant from among the Gentiles. The selection of this second remnant is about finished and their testing almost but not quite finished, also. (Page 266)

Is the proclamation of Jehovah's kingdom a matter of ordinary interest? Read:

Jesus' coming as the King Messiah the Prince, nineteen centuries ago, was of such importance that it was preceded by a forerunner, John the Baptist, specially raised up of Almighty God. This prepared a people for the arrival and appearance of the King himself. However, the coming or establishment of the Kingdom itself in power is of the greatest importance in universal history, because the Kingdom is The Theocratic Government and by means of it the Most High God Jehovah will vindicate his great and holy name. "The kingdom of heaven" is, as the foregoing pages unite to agree, the foremost doctrine of God's Word, the Bible. [Page 306]

The King Must Fight His Way

Jesus has "all power . . . in heaven and in earth" and yet it is God's will, and it is for the ultimate blessing of all, that even after the King rises up to take His regal office, He must fight for that which is rightly His:

The apostle's inspired words at Hebrews 1: 8, 9 show that Psalm 45 is addressed prophetically to Christ Jesus after his enthronement as King in 1914. This psalm makes clear that the nations of the world are not converted to Christ at the time that Jehovah's Theocracy begins, but that the Kingdom begins in the face of opposition and must fight to put down the Seed of the Serpent and all enemies. Mark its account of the fight, and that, after the fight begins, the marriage of the King to his "bride" takes place. [Page 322, followed by the American Standard Version of Psalm 45: 1-16, which please see. Meantime:]

"The sun" of prosperity in man's selfish sky is becoming black as in mourning. The "moon" of man's rule in the darkness of this world is becoming bloody with totalitarian methods. The "stars" which have bedecked man's notions of the higher things and which "stars" man has looked up to to guide him through the night are proving to be false prophets. [Page 338]

Let be shocked whoever will, but it is true: Religion leads the rulers and peoples of this earth unto a clash with the King of kings. Those who blindly follow her will be destroyed with her. In the postwar international arrangement, when religion and her lovers are saying "Peace and safety", then sudden destruction will strike them in the "battle of that great day of God Almighty". Religion will save none of them from that battle of Armageddon. In fact, the King of kings will strike confusion into the ranks of the religion-led united nations, and the political elements will turn their horns of power against the religious organization. They will find her a worn-out whore unable longer to satisfy them and serve their purposes. They will "hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire". (Revelation 16: 13-16; 17: 15-18) What their fury leaves of the disorganized religious forces the King of kings will directly consume with the baptism of fiery destruction at Armageddon. [Page 348]

True Companions of the Remnant

Jehovah's witnesses are one people, all of one mind and of one spirit-purpose, to do the will of the Most High God:

Those of the "other sheep" do not hunt for the line of least resistance. They love righteousness and seek it now. The greatest symbol of righteousness is Jehovah's Theocratic Government, because it is the Kingdom which clears the name of Jehovah from all the reproach that Satan's organization has brought upon His name and it fights for Jehovah's rightful universal domination. Hence the "other sheep" take their places alongside the persecuted remnant of Jehovah's witnesses and join with them in the aggressive warfare of divine truth against all religion. They rejoice to see in the Scriptures that they were prefigured by those several hundred Israelites that joined David, the anointed one of Jehovah, while as yet he was banned and outlawed by King Saul and obliged to take refuge in cave, or forest, or wilderness. Those adherents of David were bold fighters like the valiant companions of the remnant today, fleet in God's service and with faces filled with

the courage of lions, expert at handling the spiritual "weapons of our warfare". They love the remnant with the same unbreakable love and devotion that Jonathan had for David, "passing the love of women." They are willing, with danger to themselves, to stand up for Jehovah's anointed ones in the face of fleshly relatives and the highest authorities of the land. They are content to go down in death now, fighting faithfully against the Philistinian religionists as Jonathan did at Mount Gilboa, for they know that an early resur-

rection to eternal life in the new world awaits them. [Pages 360-362, and followed by several pages of the most thrilling and comforting messages ever sent by the Almighty to his true and faithful remnant and their companions]

The last chapter, "Jehovah Reigns," is the anticlimax of the book. Many will doubt it, and yet—and yet "Jehovah reigns". And one cannot honestly read the book without becoming convinced that it is so.

Presenting "This Gospel of the Kingdom"

Bible Translations

THERE is only one Bible. There are many different translations of that one Bible. The original Bible text in the Hebrew and Greek languages has long been lost, but ancient copies and manuscripts based upon the original have been unearthed and by Jehovah's oversight His Word has been preserved unto this day. But the wording of its inspired passages varies with every translation, of which there are many. This opens a wide field for investigation by the careful student of God's Word. Jehovah has mercifully revealed to human creatures His purposes concerning them and the planet upon which they live; and this He has done through the written language of His Word, the Bible. A correct understanding of its contents is essential to one consecrated to do His will.

Two general forms of language expression are contained in the Bible; namely, literal language and symbolic language. They are present in all the translations, and the student must recognize the passages to be taken in a literal sense and those whose real meaning is shrouded in symbolisms. Sometimes one particular translation will indicate that the language used is symbolic, whereas another will not make this clear. An illustration in point will be given as this article progresses, showing the advisability of consulting different translations.

A translation is the result of the carrying across of thoughts as expressed in a certain grouping of words in one language to a group of words, expressing the same thoughts, in another language. This presents immediately two necessary requirements in translating. A dependable translator must be thoroughly conversant with both languages and he must also have the mind of the original writer in order to properly understand the true meaning of the words used.

The amanuenses of Jehovah, that is, those men of old who wrote what was dictated to them by the holy spirit, used languages governed by rules of grammar. The fine shades of meaning of a word were determined by the relationship that word bore to other words with which it was associated in the sentence. It could mean one thing in one setting and a very different thing in another setting. From this it can be readily seen that a translator would require an accurate and extensive knowledge of the grammar of the language to be translated. This would only be the first and basic requirement. The most exacting and well-versed grammarian, on the basis of grammar alone, would not necessarily be correctly informed as to the original meaning of a word or sentence. It would require something more, something that he as a gram-

marian might never possess. It would require the knowledge and understanding of the purpose in the mind of the original speaker or author.

Translators, in the main, have not had a knowledge and understanding of the purpose of Jehovah; they have not had the mind of the Lord. They have leaned upon their own knowledge of the linguistic science of the original language; that is, their own knowledge of the meaning of the words, their historical and grammatical setting. The result is many different translations into English of the same original Hebrew and Greek Scriptures. The differences are sometimes great enough to cause confusion.

But while the linguist may be entirely at sea, so far as a knowledge and understanding of that contained in the translation is concerned, the Theocratic minister, by the Lord's grace, is able to perceive the truth, having the eyes of his understanding opened. He can take advantage of the accumulated findings of scholars for centuries past. With the

guiding touchstone, a knowledge of the purposes of Jehovah, the Theocratic minister can, by comparing translation with translation, arrive at an accurate understanding of the original statements as He has been pleased to reveal it to His creatures at present. Only by pursuing this course can the student be sure that he has all the information obtainable. Such a course is followed by those upon whom the Lord has placed the responsibility of preparing and dispensing the "meat in due season to the household of faith". That example can be profitably followed by all Theocratic ministers desirous of attaining the fullest efficiency. Some examples of how this is done would be fitting at this point.

It is known to one serving Jehovah that a pivotal point of the drama of vindication is the bringing forth of the "seed" of promise. That "seed" is to administer the fatal blow to God's adversary, Satan the Devil. The honest Catholic can easily be confused and held in Satan's religious trap by reading only

AMERICAN STANDARD VERSION BIBLE

PUBLISHED BY THE WATCHTOWER SOCIETY

At the world-wide United Announcers' Theocratic Assembly, August last, the Watchtower Society released the WATCHTOWER edition of the American Standard Version of the Bible of 1901.

This version is among the most valuable of modern translations. It is printed unaltered in the WATCHTOWER edition, in boldface type, together with all its footnotes. The WATCHTOWER edition is the first edition to contain the helpful 95-page cyclopedic concordance of words, names, and expressions found in the American Standard Version, and also four revised maps. The binding of this edition is flexible and of light-brown leatherette, with gold-embossed title on backbone and on front. Its overall measurements are 7 $\frac{3}{8}$ " x 5 $\frac{1}{8}$ " x 1 $\frac{3}{8}$ ". This attractive WATCHTOWER edition is mailed postpaid on a contribution of \$1.50 per copy.

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his Catholic translation, the Douay version. True, it's only a translation, but to him it's the Bible; he knows no other. The Douay translation says at Genesis 3:15, "I will put enmities between thee and the woman, and thy seed and her seed: *she* shall crush thy head, and thou shalt lie in wait for her heel." But note that the American Standard Version Bible differs radically, stating: "he shall bruise thy head"; not she, but he. Rotherham's translation sheds further light. It shows that the original Hebrew indicates emphasis on the word "he"; "*He* shall crush thy head." Additionally, this translator shows in a footnote how the application of the feminine gender to this original Hebrew word is wrong, as translated in the Latin Vulgate, from which the Catholic Douay translation was made. But the honest Catholic might say, "You have used only translations of confessed Protestants. How do you know they are not prejudiced?" The Theocratic minister immediately exercises his privilege as one of God's freemen and avails himself of any and all aids; thus he comes to a Jewish source, one that cannot be accused of being Protestant. That translation introduces itself by saying "carefully translated after the best Jewish authorities", by Isaac Leeser. Leeser says: "And I will put enmity between thee and the woman, and between thy seed and her seed; *he* shall bruise thy head, and thou shalt wound his heel." With this simple comparison of translations any honest Catholic should be convinced that the entire belief of the glorifying of a woman is on a false, satanic promise.

Now go from this first book of the Bible to the last. All the precious promises of the book of Revelation are lost to many people of good-will because they fail to see that the book is symbolic. Taken literally it permits of all kinds of fantastic interpretations. But the Theocratic minister may help these honest ones by carefully comparing

translation with translation. The King James version says, at Revelation 1:1: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." In the straight reading of that translation there is little to show the book is definitely symbolic, but there is a suggestion in the word "signified". Weymouth catches the importance of that word "signified", clarifies it somewhat, but misses the real meaning. He says: "and He sent His angel and communicated it to His servant John." Weymouth uses the familiar word "communicated", which immediately shows us something passed from the angel to John; but what? Did the angel merely speak words? Did he use literal language or did he use symbolic language, illustrated? Rotherham's translation removes all question of doubt: "The Revelation of Jesus Christ, which God gave to him, to *point out* unto his servants the things which must needs come to pass with speed, and he *shewed* them by *signs*, sending through his messenger unto his servant John; who bare witness as to the word of God, and the witness of Jesus Christ whatsoever things he saw." The angel pointed out to John, showed him in signs and symbols; John saw and recorded. John both heard and saw. By this simple method of comparing one translation with another, the original thought can be determined. 'Signified' is defined as 'communicated'; both 'signified' and 'communicated' are further clarified as 'communication by signs', or, in other words, symbolic language. The honest student has a very serious barrier instantly removed, passes along with a clear mind to further examination, understanding he is dealing with a book of symbols. Thus the literalist spends his days shaking in his shoes, waiting to be gobbled up by a great red dragon, while the Theocratic minister takes the

"sword of the spirit" and, with mind enlightened, goes on doing his part in the vindication of Jehovah's name.

So by the simple yet effective process of comparing translation with translation, people of good-will are aided to

a firmer realization of the authenticity and inspiration of the word of Almighty God. There is nothing that more readily convinces one of the truth than to prove that truth for oneself. Hence the reason for using different Bible translations.

Eusebius of Caesarea

EUSEBIUS (u-se'bi-us) of Caesarea seems to have had the misfortune of being born of parents who had considerable means. This did not allay his thirst for knowledge, nor his capacity for industry, nor his admiration for those who paid for their faith with their loss of liberty and of life, but he seems to have manifested a compromising spirit at the time of all times when he should have stood for what he knew to be the truth. In other words, he seems to have been a scholar but weak.

He is justly called "the father of church history". Born about A.D. 264, probably in Caesarea, and dying there at the age of 76, about A.D. 340, he worked with Pamphilus for many years in the famous Caesarean church library, and, like this wealthy man and martyr, whose name he took as his own, he is known to have patiently copied and checked and corrected hundreds, perhaps thousands, of pages of the Scriptures and works explaining the same, by Origen and others.

Though he is known to have studied some at Antioch, yet his principal tutor was Pamphilus, in his home city of Caesarea, and after the latter's martyrdom he not only took his name, preferring to be known as Eusebius of Pamphilus, but became one of the bishops (caretakers) of the local company, and of the library, his many quotations from which have provided the best view of what took place after the apostles fell asleep. He carried this responsibility for 25 years from the time when, in A.D. 315, his work as bishop began.

In the persecutions in the time of Diocletian Eusebius, though arrested and imprisoned in Egypt, managed to regain his liberty, probably because of his family connections. As a fellow worker with Pamphilus, he shared the latter's knowledge of the Scriptures, as his whole subsequent life discloses, and when Alexander, one of the bishops (caretakers) of the Alexandria company, denounced and condemned Arius, Eusebius wrote to Alexander, trying to show him that the views of Arius had been misrepresented. In other words, "He sought to reconcile the contending parties, and this conciliatory, if not compromising temper, characterized Eusebius through life."

The Nicene Council

The chroniclers say of him that "Eusebius' commentaries on the Psalms and on Isaiah are monuments of learning, and critical acumen", and they also say that "he had large acquaintance with both Christian and pagan learning, and used it, if not with critical or philosophical skill, yet with patient industry and with literary integrity".

But there are two big black marks against Eusebius. The first of these is the Nicene Council. The historians put it this way:

At the council of Nicea (325) he led the large middle party of Moderates, and submitted the first draft of the creed afterwards adopted with important changes. Later, he yielded to the Alexandrian party, and voted for a creed which repudiated the Arian position, with which he had previously sympathized.

For an interesting account of the circumstances in which this capable man was induced by the Devil to gradually surrender what he knew to be right and to haltingly subscribe to what he knew to be wrong, the following is taken from McClintock & Strong's *Cyclopædia*:

In this greatest and most celebrated council, Eusebius was far from an unimportant person; for he both had the first seat on the right hand, and in the name of the whole synod addressed the emperor Constantine, who sat on a golden chair, between the two rows of the opposite parties. This is affirmed by Eusebius himself. Afterwards, when there was a considerable contest amongst the bishops relative to a creed or form of faith, Eusebius proposed a formula at once simple and orthodox, which received the general commendation both of the bishops and of the emperor himself. Something, notwithstanding, seeming to be wanting in the creed, to confute the impiety of the new opinion, the fathers of the Nicene Council determined that these words,

"Very God of Very God; begotten, not made; being of one substance with the Father,"

should be added. They also annexed anathemas against those who should assert that the Son of God was made of things not existing, and that there was a time when he was not. At first, indeed, Eusebius refused to admit the term *homousios* [of the same substance], but when the import of that word was explained to him by the other bishops he consented, and, as he himself relates in his letter to his diocese [home company] at Cæsarea, subscribed to the creed. Some affirm that it was the necessity of circumstances, or the fear of the emperor, and not the conviction of his own mind, that induced Eusebius to subscribe to the Nicene Council.

The Laudation of Constantine

Having compromised with his conscience and with the Scriptures on this matter of the Nicene Creed, Eusebius continued to slide along the path of least resistance. If ever there was in this world a hypocritical child of the

Devil it was the many-times murderer, of his own wife, his own son, his wife's father, and the husbands of two of his sisters, the so-called "Christian" emperor Constantine. The fact that this beast, who also murdered his own nephew of but 12 years of age, put over the Nicene Creed to suit himself, and made Eusebius swallow it and like it, is proof enough that the Devil was at the bottom of the whole piece of slimy crookedness.

Constantine was clever. It suited his purpose to have on his side one of the ablest, or perhaps the very ablest living scholar, and so the story goes on (referring to another case in which flattery succeeded where perhaps savagery would have miserably failed):

The conduct of Eusebius in this case greatly gratified the emperor Constantine, who wrote him a letter praising his prudence, and saying that he was worthy of being bishop, "not of the city merely, but of almost the whole world." In the later course of the Arian dispute, Eusebius, though theoretically orthodox, substantially acted with the Arians to a great extent. Even in his *Church History* he avoids even mentioning the controversy, ending his book with A.D. 324. He presided at the Council of Tyre, A.D. 335, summoned for the trial of Athanasius, and joined in the condemnation of that great [(?)—*Ed.*] man. The prelates assembled at Jerusalem, and deputed Eusebius to the emperor Constantine, to obtain his approval of their decision, and he seems to have used his influence with the emperor to secure both the recall of Arius and the exile of Athanasius. In his last years Eusebius lived in close intimacy with the emperor Constantine, who cherished the warmest esteem and affection for him. In A.D. 336 Eusebius wrote his *Panegyric on Constantine*. The emperor had assigned him the task of superintending the transcription of fifty copies of the Scriptures on parchment, for the use of the churches of Constantinople. This was the last literary labor in which he was engaged before his death, which took place A.D. 340.

Who Shall Reign over the Earth?

Man-made governments will continue endeavoring to accomplish this, but only in vain. A power superior to man is required to establish and maintain a righteous, everlasting, supreme, universal rule. This superior or higher power is Jehovah God, who shall rule supreme and in righteousness through His heavenly kingdom.

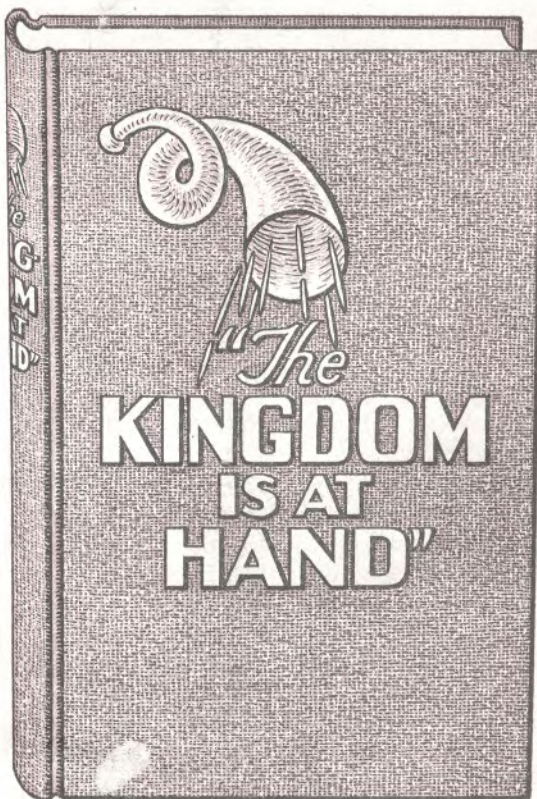
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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Report of the United Announcers' Theocratic Assembly

As held in the key city of Buffalo, N. Y., August 9-13, 1944

Overcoming National Barriers

A striking example of unity for a divided world

Doctors That Oppose Vivisection

Usefulness of the practice denied, its cruelties condemned

Is Rome Eternal and Holy?

Do history and attainments confirm the claims made for it?

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October 25, 1944

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In Brief

Bombs and Blessings

◆ In a recent issue the London *Universe* (Catholic) published on its front page the following two paragraphs:

All U. S. Airmen Are Blessed Before Flying. Every Catholic U. S. Army flier receives a priest's blessing immediately before his plane leaves the tarmac on an operational flight. This fact was disclosed by Lord Sempill in a speech in London on Saturday. He gave credit to Fr. John E. Foley, senior U. S. Army chaplain, for having made arrangements for this spiritual comfort. He expressed the hope that other commands might see their way to extend this privilege to Catholic men engaged in hazardous enterprises.

There you have the beginning of an operational flight. And now, for the results achieved by such a sortie, read paragraph 2:

Cathedral in Rome's Port Bombed. Our Lady's Cathedral at Civitavecchia, the port of Rome, was badly damaged during a raid by United States planes, says Reuter, quoting the German news agency. The Church of St. Antony and several schools were also damaged. The Bishop's palace, next to the cathedral, was destroyed. Mgr. Drago, Bishop of Tarquinia and Civitavecchia, resides alternately in the two towns.

The Pope Is Told. Bishop Galeazzi, of Grosseto, along the coast about 60 miles north of Civitavecchia, visited the Holy Father last Friday, says Reuter, to give details of the recent raid by U. S. bombers.

Well, here is the question or conundrum, call it what you will, which we should like answered: If a Roman Catholic priest blesses a Roman Catholic airman before an operational flight, and the Roman Catholic airman bombs a Roman Catholic cathedral and a Roman Catholic bishop's palace, and a Roman Catholic bishop reports the matter to the Roman Catholic pope, what does the Roman Catholic pope say to the Roman Catholic priest who blessed the Roman Catholic airman? Perhaps a Roman Catholic priest could give the answer.

CONSOLATION

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

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Brooklyn, N. Y., Wednesday, October 25, 1943

Number 655

Report of the United Announcers' Theocratic Assembly

August 9-13, 1944

As held in the key city of Buffalo, N. Y.

WORLD leaders promise a divided, fighting, dying humanity a unity to come. By the grace of Jehovah God there is a righteous ruling government that spreads before the peoples of earth blessings of unbreakable unity; and not a unity to come, if you please, but *unity here!* The gates of that government of unity are thrown wide to receive the streams of men of good-will flowing toward it, men to whom Jehovah God has promised 'peace on earth'. (Luke 2:14; Isaiah 2:2-4) Worldly committees and commissions and conventions assemble and fuss and bicker and quarrel as to the means of gaining a unified world to come. The thousands of adherents of the already-established Theocratic Government of unity also assemble in convention, but not to formulate rules of government or to plan policies, nor to strive over these matters. Unity, not division, distinguishes the gatherings of Jehovah's subjects. Well exemplified was this in the recent Assembly, the United Announcers' Theocratic Assembly, of Jehovah's people. They met and studied and worked together, and at the close of the Assembly they departed in singleness of resolve to proclaim to others the good news concerning the perfect Government of unity already set up, to unitedly announce, "The kingdom of heaven is at hand!"—Matthew 4:17.

Though world propaganda agencies

grind out an endless flood of human prophecies eulogizing the postwar global organization to come by man's creation, the solemn announcement of a heavenly 'kingdom at hand' still stands as the message of the hour. It is the message that directs attention to the only source of righteous and lasting government and peace, that is, Jehovah God and His King-Son Christ Jesus, the true "Higher Powers". Men of good-will being interested in this message, they will also be interested in the message-bearers. Particularly will they delight in perusing a report of the above-mentioned Assembly, emphasizing, as it did, the Kingdom theme and its announcement. This Assembly of Jehovah's witnesses was world-wide in scope, but we narrow our vision in this article to take in only the key city of Assembly, namely, Buffalo, New York.

The beautiful and modernly designed Buffalo Memorial Auditorium was engaged for the event. The convention organization in that city was started rolling in June, and thereafter each day saw the tempo of pre-convention activity stepped up and momentum gained until the machine-like speed and precision needed to accomplish the work were attained. A few days before the Assembly was to convene a skeleton crew of Witnesses started to work in the Memorial Auditorium. Their zeal stirred a

reporter of the *Buffalo Courier Express* to comment as follows:

Applying literally the old Biblical [?] saying that cleanliness is next to Godliness, members of the Jehovah witnesses are giving Memorial Auditorium the house-cleaning of its lifetime in preparation for their national convention which will open tomorrow. Armed with mops and pails, volunteer squads yesterday swarmed from basement to gallery of the huge convention hall, scene of many a sporting event and national assembly. They polished windows to transparent brilliancy and scrubbed the floors until they looked like reflectors. This was only the finishing touch. Other volunteer workers have been here for the last two weeks, installing special plumbing, electric fans, constructing cafeteria benches, and doing a thousand and one other jobs.

Yet, to one arriving on Monday, August 7, the Auditorium seemed somewhat deserted. True, these few score of zealous Witnesses were busily engaged in setting up cafeteria equipment, arranging for the bookroom, and making other preparations for the operation of the various departments that play such a vital role in the Theocratic assemblies of Jehovah's witnesses. But this handful of workers seemed lost in the expansive building that housed the bowl-shaped auditorium and the lesser assembly halls. August 8 found the working corps increased, but the spacious building still clung to its air of desertion. With the dawning of August 9 and the opening day of the United Announcers' Theocratic Assembly, what a change! Early in the morning crowds surged around the huge structure; when the doors were thrown open to the conventioners they filed in and breakfasted in the hastily but efficiently organized cafeteria in the basement Exhibition Hall; and when the entrances to the auditorium seats were opened the Witnesses streamed in there for the morning session for field service. All that morning the incoming Witnesses arrived, ate, obtained territory, and departed for the field of service to sing Jehovah's praises.

There was no way of knowing how many were there; they came and went, and returned. All that was certain was this: the first day's attendance would be large.

As the Witnesses arrived the forces needed to operate the various departments grew. Willing volunteers registered at the Volunteer Service booth for work assignment. Thence they reported to a servant in charge, received their specific assignment, and took their place as an integral part of the convention organization. The departments must be operating on this first day; a large crowd would be there to be accommodated; well-manned departmental forces must be quickly set up and organized to meet the unknown needs of that first day. A humanly impossible task was accomplished. Jehovah directed His servants in their duties, and each one filling his assigned place contributed to the success and smoothness of operation on that first, crucial day. Here, indeed, was unity exemplified!

Opening Session Attendance

As the time drew near for convening the afternoon session, the Witnesses active in the field began to return; those just arriving on the scene stayed. Still the streams of humanity flowed toward the massive Auditorium building. From private cars, from buses, from trains, from every means of transportation the eager delegates came. Converging on their objective they poured into the main auditorium, filled the arena floor, its wing-seats, the mezzanine, and then the first ring of balcony seats. Still the delegates came. They streamed through the many entrances to the top balcony till the last place in that tremendous crowning ring of seat sections was occupied. They overflowed the seating capacity of that great bowl-like auditorium, and the surplus spilled into the auxiliary assembly halls.

The city of Buffalo was amazed, utterly dumfounded. Had not one of their papers in mentioning conventions



Two departments at the key city: (1) sound; (2) advertising.

estimated no more than 3,000 delegates for the Jehovah's witnesses' Assembly? Yet here the first day, the very first session of a five-day meet, the mammoth auditorium in which the city takes such pardonable pride fails to accommodate the attenders! On that first day 16,000 tax the facilities of the Auditorium.

They expectantly awaited the official opening of the 1944 Assembly. In this they were not alone. Audiences in sixteen other cities in the United States likewise sat in anticipation of this moment. A maze of telephone lines were to emanate from the key city and tie them in with it. The telephonic circuit clicked shut, seventeen audiences became as one, and the United Announcers' Theocratic Assembly was on!

Early in the address of welcome the convention chairman, H. C. Covington, explained the title given to the Assembly, saying: "It is *united* because all attending are welded together and joined as one to our great Leader, Christ Jesus. It is an *announcers'* assembly because each one is a witness, proclaimer and announcer of a vital message. *Theocratic* it is because it stands for the Government of the new world by Jehovah through Christ Jesus." The speaker then traced the mushroom-like growth of these Theocratic assemblies, springing up from the 200 that attended in

1890 to the 169,000 that assembled in convention last year. "This increase shall not cease," he declared, and next cited the angry tide of opposition this continued prosperity would cause to arise from Satan's visible and invisible dupes. Notwithstanding, "until the final victory we are determined to maintain the war-alert, keep on the full armor of God, being armed with the 'sword of the spirit'. There will be no relaxing or furlough-taking by the faithful." Then, concluding on the joyful note of the bountiful assembly blessings of the five days before the convention attenders, he gave way to the president of the Watchtower Society, N. H. Knorr, who was to sound the convention theme in the keynote speech entitled "Seek Ye First the Kingdom".

Keynote Sounded, Accepted

After waiting out the welcoming applause of the vast audience, the president began in measured tones: "Jehovah is the Father in heaven, whose name must be held sacred, in harmony with the inspired prayer: 'Hallowed be thy name.' No father is a better provider of all good and needful things than Jehovah God. No family is happier and more blessed than His." Thence he wove into the discourse the Kingdom theme, and how men counterfeit the Kingdom and

try to monopolize the time and energies of mankind and hold them in subjection to Satan's rule. But Christ Jesus spurned the "artificial, whooped-up glory" of worldly kingdoms and gave Jehovah's kingdom the first and fullest place in His life, likening it unto "a pearl of great price". To His disciples He fervently counseled: "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 29-32.

Jesus set the example, He relied upon His heavenly Father for the supplying of His personal wants, He did not misuse His miraculous powers to satisfy self. Such reliance in God was to be a test of the faith of His followers, whom He admonished to seek the more important thing, the Kingdom, and allow bodily needs to rest in the hands of Jehovah. All this was capably summed up in modern setting, as follows:

At this end of the world, with its perilous times, when food rationing is in practice, and even clothing must be bought on points, and prices hit the ceiling for rents and housing and other life-necessaries, it is hard not to worry about these things. It calls for the highest confidence in the Lord not to make these things the chief objective on one's program but to keep on giving one's chief thought and attention to serving God and His Theocracy. The former is a selfish pursuit common to all the world; but the latter is unselfish. The former is a self-service, an idolizing of self, and akin to demonism; the latter is a service of the interests of God's Righteous Government. We cannot divide ourselves between both pursuits; we cannot be conformed to this world and seek after the things it worries about, without shoving God's kingdom into the background as of less value than self. There are only the two masters: and

where these masters do not even co-operate, but are at deadly enmity with each other, we cannot love and serve both at the same time and receive reward from both. On this critical matter Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [Likewise:] Ye cannot serve God and mammon."

Pursuing this theme of 'Kingdom first' the speaker showed how it must be sought, how the Kingdom-seeker must stay on the job, and that, so doing, the faith-proving one would find that the great Provider would care for his physical wants and add bounteous feastings of all-important spiritual food. In closing he declared with appropriate force: "The Theocratic Government is at hand, and the 'old world' organization of Satan the Devil is facing early destruction. A decisive choice must be made between the everlasting Government that will dominate Jehovah's universe and the swiftly outgoing old world. For those who love Him with all their heart and soul there is but one choice. It is the one they made at their consecration to Him, namely, 'Seek ye first the kingdom of God.'" (Full text of this keynote speech will be found in the September 15, 1944, issue of *The Watchtower*.)

Was the keynote thus sounded acceptable to the assembled thousands? Indeed it was, judging by the vigorous applause, round after round of it, that punctuated the very capable delivery of the hour-long discourse. Particularly heart-thrilling was it to the more than 2,000 pioneers who listened at the key city; they could appreciate to the fullest the care of the heavenly Father. Had not they abandoned the pursuit of material things to 'seek first the Kingdom'? and had not the promises of divine care rehearsed in this stirring talk been fulfilled in their individual cases?

The First Release

The hands of the large clock suspended high above the arena floor now

pointed to 4:30, and time for the discourse, "Song of Kingdom Service," by a director of the Society, F. W. Franz. Song did not originate with man, but long before his creation hosts in heaven gave voice to songs of praise to Jehovah; an angelic chorus heralded the birth of the babe Jesus two thousand years ago; and evidence was presented showing that on occasion the man Christ Jesus made vocal melody in unison with His disciples. Hence the inescapable conclusion reached was that, in addition to the primary singing out of the Kingdom tidings and the gladsome song of the Kingdom as at hand, it is proper and pleasing to God for His earthly servants to lift their voices in literal song, song having as its theme the Kingdom and its service. The argument fully developed, the surprise came: As the speaker announced a provision of Jehovah to give practical force to the right principle of Kingdom singing, Mr. Knorr stepped forward and placed a red booklet in his hand. A 64-page *Kingdom Service Song Book!* This first release touched off a grand burst of applause, which continued as it was held aloft and displayed. Further joyous hand-clappings greeted the announcement that this new provision would be used at the weekly service meetings of Jehovah's witnesses. On this high pitch of excitement the opening session closed, the hookup ended, and the dismissed assemblies eagerly filed by the ushers distributing the first release.

It was not long in being put to use. A scant two hours separated the afternoon and evening sessions, and, what with the hustle and bustle of getting the evening meal in the cafeteria and the flurry of delegates still keyed up by the afternoon's fast-moving events, this short interim soon passed. Once more the Witnesses were seated in the auditorium. Then, for fifteen minutes, they reveled in joyful song. With the bright-red songbook in hand, and accompanied by an orchestra of fifty-four musicians

from many different states, the happy announcers united their voices in gladsome melodies of Kingdom service. The congregational singing was followed by the programed discourses, four of them, on the subjects "A Feast of Fat Things", "Prayer and the Christian," "Prayer and The Theocracy," and "Teach Me to Do Thy Will". All these discourses were based on *Watchtower* articles published during the past year, and the timely review, followed by prayer, closed the opening day of the United Announcers' Assembly.

Shortly thereafter the throngs had dwindled away and only the crew of night watchmen remained. Little groups fanned out in all directions to reach their respective lodgings. Some few had to search for quarters, even at the late hour. The problem of rooming facilities was perhaps the convention's greatest. The American Legion was holding a state convention in the city during the Witnesses' Assembly, and through the Buffalo Convention Bureau they had contracted for 2,000 hotel rooms, or all those ordinarily available for convention purposes. This left only the homes of the people as a source for the bulk of the rooms needed. It meant a thorough scouring of the city in a house-to-house canvass. Six times the entire city was covered, and some sections were gone over a seventh; but results were obtained in the end. Not just results in so far as finding accommodations for the convention delegates was concerned, but something else was accomplished in addition thereto.

Hotels, in the main, had turned down the Witnesses and chosen the Legion. So the Witnesses turned to the homes of the common people, who did more than supply housing facilities: they heard the Kingdom message gladly. Apparently the Lord directed this matter, as all others. If the hotels had opened their doors to the Witnesses these ministers would have missed many an opportunity to witness to householders. Not only was

a verbal witness to the Kingdom given in these hundreds of Buffalo residences, but in some studies were actually started and later turned over to the local company of Jehovah's witnesses to continue after the delegates departed. Thousands of Buffaloes became personally acquainted with the Witnesses. They were impressed. They realized many of the things they had heard about them were false. Some refused to accept any rental fee at the close of the Assembly. Others provided breakfasts for the Witnesses, free of charge. And many of these impressed householders attended some of the Assembly sessions. The situation worked even to a testimony to the hotels. Many of them did have a sprinkling of Witnesses, along with a drove of Legionnaires. The contrast was noteworthy. The Witnesses were quiet, courteous, considerate, and minded their own business; whereas the boisterous Legionnaires made themselves obnoxious by their coarse and ribald "jokes" and general air of self-importance and arrogance. Many hotel employees and managers expressed their disgust with them, and their appreciation of Jehovah's witnesses.

The Second Day, and a Demonstration

Back to the Assembly at the Memorial Auditorium, and the second day. The day's activity started off with the morning assembly for field service, as did each of the five days. These half-hour periods were given over to discussion of daily Bible texts, field-service experiences, and announcements pertaining to service arrangements for the day. These early sessions were particularly enlivened by the thrilling experiences of ministers graduated from the Watchtower Bible College of Gilead, which institution is located at South Lansing, New York. Many of their accounts of activity were of their aiding the Spanish-speaking people of Texas border towns. The experiences revealed the patience and persistence needed to win the con-

fidence of the fear-ridden Mexican people, and reports of the large numbers of Bible studies started with these truth-hungry ones drew approving applause from the audience. In the course of the Assembly forty-one of these Gilead-trained special publishers brightened the program with reports from the front lines of battle of truth against religious lies. All the evidence pointed to the fact that they had profited much from the training they had received at Gilead and that they were, as a result, better soldiers of the Lord.

Following the morning assembly of Thursday, August 10, the announcers were dismissed to the field to proclaim the good news of the Kingdom and to extend to people of good-will invitations to attend the Assembly sessions, especially the public lecture scheduled for Sunday afternoon. Returning to the Auditorium and refreshing themselves by partaking of the wholesome temporal food available in the cafeteria, they again filed into the auditorium. Many listened in the spacious basement, while other hundreds remained outside and heard over strategically placed loudspeakers. The 16,000 that met for the opening session the day before had now grown to 20,000. For two hours they sat quietly and listened to discussions on "The Publisher in Theocratic Service," "Duties of the Servant to the Brethren," and "Company Organization and Servants' Responsibility".

The first talk drove hard on a vital point: the need of everyone seeking divine approval to be a publisher in the field of service. That publishing work is done by ministering and preaching "publicly, and from house to house", which constitutes a revival of preaching methods used by the perfect example, Christ Jesus, and His apostles and early disciples. That way long ago blazed by such reliable examples of faithfulness Jehovah's witnesses today will follow until the testimony work is finished, come what may in the way of cruel persecu-

tion. The two discourses that followed outlined the proper organization and the duties of various appointed servants, that as the individual publishers keep covenant by preaching they may work in unity one with the other. In all this organized and unified activity the primary and all-essential requirement was forcefully shown to be the unifying spirit of Jehovah God.

The Assembly convening for the evening session after a two-hour intermission, the theme of service was further stressed, but this time in a different and unique way. The convention program listed it as a "Service Meeting". It was a demonstration, a model service meeting. It was designed to aid the companies of Jehovah's witnesses in their conduct of the weekly service meeting wherein they organize the service work in their local fields of activity. It was packed with practical instruction, and as the various servants of this model company conducted their respective portions of the demonstration, and as the audience on the stage responded to questions propounded, many of the onlookers made mental notes as to ways of more nearly conforming to this model meeting in their local companies. But demonstrations such as this have been offered before at Theocratic assemblies. Wherein did this one surpass all previous ones, and stand out as unique?

The setting made the difference. The 15-minute song-fest opening the evening session had concluded. The model service meeting audience of 32 persons had taken their seats on the platform. The demonstration was due to begin. But, *what's this?* Without warning all lights except one went out. The vast interior of the huge auditorium was plunged into blackness, with the exception of the small area illuminated by the one light yet shining. And this lone light beamed its rays down upon the little group on the stage; from its suspended position above the stage it sent down a cone of light that threw the model com-

pany into sharp relief while excluding from its revealing rays the thousands also present in the auditorium. The vast assemblage enveloped in blackness seemed far removed, no longer there. Even the convention seemed to take time out. For the hour that the demonstration lasted it seemed that the conventioners were transported to some average-size company of Jehovah's witnesses in the South, or middle west; or some other place, any other place, in the country. It was just any typical alert company of Witnesses having their weekly service meeting. And there, in that island of brilliant light in the midst of a sea of blackness, this superb demonstration thrilled beyond words the thousands of onlookers that peered in upon the little company meeting. It made a deep and permanent impression, and, along with a similarly presented demonstration on Friday evening of a model Theocratic ministry school, was among the most-talked-of features of the entire Assembly.

Pioneers, and the Second Release

But now all lights flash on again, and the spell is broken. Nevertheless, the grand climax for this evening session is still ahead. For a second time the telephonic circuit is closed and sixteen other cities are joined with the key city. The president is to speak on "Field Blessings and Privileges". His remarks were to be addressed specifically to the pioneers, all of whom at the key city (more than 2,800) were assembled in seats on the arena floor immediately in front of the speaker's platform.

The president advanced to the microphone and began. For one hour he painted a stirring word picture of the increase of Kingdom activity, specially as to the pioneers' part therein. The expansion of the work in the foreign fields where Gilead graduates had been sent was particularly thrilling. In October, 1943, when twelve were sent to Cuba there were then in that land only

648 publishers out of the 4,000,000 population. Now, during the last four months, as a result of the intensive activity of the Gilead graduates, there had been an average of 1,030 publishers. These twelve special publishers conduct 207 studies weekly, with 469 persons in attendance. Some of the people progressed in six months from a book placement to being full-time workers themselves. In Puerto Rico the four Gilead graduates sent there placed 2,947 books in four months, and conduct 86 studies a week, with 178 persons in attendance. Pioneers sent from this country are even teaching people to read and write; "which is something the priests have never done," the speaker added, to the amusement of those assembled, who really appreciate and favor the principle of "free education".

Then it happened, that climactic announcement that overshadowed all that had gone before and threw the vast audience into such thunderous applause. To the amazement and unspeakable joy of the united announcers, the president declared that henceforth one of the "field blessings and privileges" to be enjoyed by all Theocratic publishers would be the distribution of the WATCHTOWER edition of the American Standard Version Bible. As he held it aloft the roar of forty thousand clapping hands filled the Auditorium, and as he proceeded to outline the history of this version and its advantages, and especially the statement that the WATCHTOWER edition was the first to include a 95-page cyclopedic concordance, repeated applause showed hearty acceptance of this new instrument for field service. And when all this was capped by the announcement that all pioneers assembled on the arena floor were to be presented a personal copy *free*, shouts of sheer joy burst from their lips, accompanied by happy applause from all others present. In orderly rows the pioneers filed out, receiving the precious gift with happy smiles and eyes shining with joy. So closed a day of

inexpressible delight, the second day of Theocratic assembly.

The Third Day, and

Another Demonstration

The third day dawned clear, and 9:00 a.m. found the conventioners once more in the auditorium for field service instructions for the day. More newcomers were on hand, and the reinforced army of Witnesses sallied forth to step up the tempo of the Kingdom-announcement work and also the advertising of the public meeting on Sunday. That afternoon, before an audience of 22,000, a comprehensive survey was given by six speakers on the subject of Jehovah's spirit. The symposium consisted of talks on "The Spirit", "Spiritual Begetting," "Why Few Are Chosen of Many Called," "The Spirit Advocate," "The Anointing," and "The Invited Ones". This "Latest Review", as the program listed it, showed how Jehovah's spirit operates on both the anointed remnant of Christ's body-members and the "other sheep", who gain life eternal on earth. The smooth-running Assembly was itself a tangible demonstration of Jehovah's spirit, or active force, upon His people, be they of the heavenly or the earthly class.

The evening session focused attention on the Course in Theocratic Ministry, which is regularly conducted by the companies of Jehovah's witnesses. The first forty-five minutes were consumed by a discourse on "The Value of Theocratic Ministry". The speaker showed how the course had benefited many individually, enabling them to speak more effectively and increase their efficiency in the witness work. Evidence from actual records was produced to show the stimulus the course had imparted to the gospel-preaching activity, especially in the vital fields of the back-call work and the book-study work. It was stated in conclusion that "the course in Theocratic ministry is, in part, an answer to a prayer uttered by David thousands of

years ago, a prayer oft repeated by Jehovah's witnesses in these perilous 'last days', a prayer oft repeated by Jehovah's witnesses in this year 1944. What is that prayer? Look, and see for yourself!" With that the speaker gestured toward the streaming banner above the platform, where, on a background of pure white, the red- and silver-spangled letters glittered and gleamed for all to read: "Teach me to do thy will; for thou art my God." (Psalm 143:10) It was the yeartext for 1944. And that was "the value of Theocratic ministry"; that is, it was one of the aids in teaching Jehovah's witnesses *to do His will*.

Then the highlight of the evening session took over. In setting like that of the model service meeting the evening previous, a demonstration of the proper conduct of the Theocratic ministry course was given. Its delightfulness and instructiveness equaled that gained from the other demonstration. Nineteen men and women were used. The roll was called, a review on the previous week's instruction talk conducted, and an instruction talk on "New World Theocratic Concordance" followed. Next three student speakers discoursed on "Free Education", "Trading in Pounds," and "Rebecca". Excellent though they were, the school instructor noted points for improvement. The course concluded. All this had taken place in the field of bright light shining on the platform. The vast convention audience was invisible, but from time to time, as occasion prompted, applause or friendly laughter from the enveloping blackness reminded the platform group of the audience's presence.

Some of the Convention Departments

The close of this third day found all departments functioning with Theocratic smoothness. All raggedness of operation and minor perplexities of the opening day had been ironed out. Brief mention of some of the departments will be of interest. Volunteer service supplied

the man-power. They registered and assigned upward of 5,500. Combined cafeteria activities drew 3,000 of these convention workers. Ushering was next, having 1,300. The remaining 1,200 were used in such departments as bookroom, territory, service, checkroom, hospital, advertising, cleaning, sound, and others.

A glance at the largest first, the cafeteria. Actually, it was seventeen little cafeteria-units blended into one large whole. There were seventeen complete serving places, with seventeen lines of people passing through, a line to each unit. The cafeteria served 11,000 conventioners an hour. Here are the quantities of a few of the items used: Beef, 12,000 pounds; ham, 1,568 pounds; fish, 5,000 pounds; cheese, 3,208 pounds; bread, 9,822 pounds; milk, 23,642 quarts; vegetables, 1,908 bushels; cooked vegetables, 12,778 quarts; eggs, 28,800; and 4,785 pies.

The equipment required by the sound department will surprise many. There were sixteen rooms, including the main auditorium, that were equipped with loud-speakers so that the workers and others could hear all the convention proceedings. In addition, the area around the outside of the building was covered by the use of sound trucks and outside horns mounted on the building. (Incidentally, while Buffalo newspapers were busy reporting that the mayor had ordered the removal of all outside loud-speakers the mayor was dictating a very fine letter to the convention officials giving his approval of the use of such equipment.) In all, 108 loud-speakers were used, of ten different types, shapes and sizes. Eight microphones were required.

The territory department assigned for witnessing, either by house-to-house visiting or street witnessing, 2,692 territories, some as far out as Niagara Falls, 28 miles distant. Each territory accommodated a group of four or five workers. There was a shortage of territory. Most of the assignments were out early during the Assembly, and some residential



Some of the convention departments during rush hours: (1) rooming assignment; (2) bookroom; (3) territory; and (4) dish-cleaning crew.

districts were worked three or four times during the five days. A report of placements will be given later.

The bookroom was a very busy place, as might be expected in view of the intensive and general participation in field service by the Witnesses. It placed with the publishers 40,000 *Kingdom News*, 37,485 magazines (*Consolation* and *The Watchtower*), 53,593 bound books, 18,268 Bibles, and 276,475 booklets. These figures include releases at the Assembly itself, as well as supplies placed with publishers for field distribution. In passing, it is interesting to note that the bookroom distinguished itself by starting a new publisher in the witness work. The following report from one of the bookroom workers explains:

A man, past middle age, made his way to the bookroom. Singling out one individual he stated that he just came from upstairs and had been listening to the program. There was something said about "going to the field" and he wanted to know more about that. He was questioned a little and supplied the information that he was a farmer from a rural village in Ontario, Canada, and that some years ago he "bought" some books. A couple of times after that Jehovah's witnesses had called on him. He hadn't seen anyone for over two years now but had just read in the paper about a big convention of Jehovah's witnesses in Buffalo and decided to come. He was told of the work, whereupon he stated that he better get into it. He was supplied with the current campaign literature and was sent to the territory department to see if he could be included in some group for group witnessing.

Some two or three hours later he again appeared and singled out the same person with whom he had previously talked. He was quite enthusiastic, having "sold" all his books. He asked what to do next. Questioning showed that in some manner he missed being put into a group and inasmuch as nobody seemed to pay any attention to him he decided to "go it alone". He had boarded a streetcar and rode to where the houses looked like "common people", and then started in. He continued

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until his literature was exhausted. He was shown how to make out a report, and later his name was given to an Ontario publisher for a back-call.

The Fourth Day, and "This Gospel"

Now back to the convention program. It is Saturday afternoon. The united announcers have returned from Kingdom service, had their midday meal in the spacious cafeteria in the basement, and are now waiting expectantly for the session to begin. The main auditorium and the auxiliary halls are packed, the cafeteria basement is filled, and those seated and standing around the outside of the building number into the thousands. All totaled, the fourth day of Theocratic Assembly finds the attendance figure at a new high of 25,000. They have assembled in eagerness to hear the main talk of the afternoon, an hour lecture by the president on "This Gospel Shall Be Preached". Preliminary thereto the conventioners listened with interest to two discourses, "The Need of the Present Prodigal" and "The Prodigal's Return", both of which based themselves upon articles published in *The Watchtower*.

Four o'clock in the afternoon, August 12, 1944, and once again the sprawling inter-city network binds as one seventeen audiences in the United States. Opening with the statement "Jehovah is the Sender of the gospel", the Society's president unfolded a powerful argument as to the urgency of gospel-preaching. Matching in power was the stirring delivery of the speech, and the audience made known its appreciation of both by repeated and sustained bursts of applause. Christ Jesus on earth followed the occupation of gospel-preaching, so did His apostles and early disciples, and on down through the centuries the Kingdom gospel was proclaimed, though weakly at times. "Yet," the speaker declared, "this is not what Jesus referred to when He uttered the stirring phrase: '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.'" (Matthew 24:14) He proceeded to show how the setting imparted to the expression "THIS gospel" a special and timely meaning. "This gospel" or "good news" was concerning the Kingdom as having *come*, as being set up, completely established, and *at hand now!*

"This gospel preaching must be done now during this day of Jehovah, during this time of His grace between the 'war in heaven' and the final battle of Armageddon, by the inserting of which break Jehovah God has shortened the days of the 'great tribulation'. For the elect's sake He has shortened it." Why? That they might preach "this gospel". Reviewing past persecution and trials yet ahead of the gospel-proclaimers, the speaker emphatically questioned, "Shall our hope of help be in the 'earth' [the more stable and anti-radical element of human society], particularly its postwar international formation?" "No! Jehovah's Theocracy be ever our help!" cried out the speaker in dynamic answer, and a thunderous roar of applause signified approval by the listening thousands. Shortly thereafter the following Resolution was proposed:

STUDIED in the light of Christ Jesus' prophecy concerning the signs that would mark the end of the world, all the events of this world and also the experiences of Jesus' true followers make certain that in A.D. 1914 Satan the Devil's uninterrupted rule ended and Jehovah's Theocratic Government and the authority of His Christ began;

DESPITE the most intensive activity of Jehovah's consecrated people during the past thirty years to publish the kingdom of God by His Christ as mankind's sole hope, the message of the Kingdom continues to be rejected by the world rulers. Already, before end of the global war, the world leaders and governors are proposing for the postwar epoch a new or revised scheme of international collaboration for world peace, prosperity and security; and this they do in defiance of the established kingdom of God;

THEREFORE, BE IT RESOLVED:

THAT the kingdom of God by His Son Christ Jesus is the Government of the new world of righteousness; and it alone is the hope of all human creatures desiring everlasting life, unbroken tranquillity, security against all aggression by the Devil's organization visible and invisible, and the full freedom on earth of the sons of God;

THAT the inspired Word of God foretells the revival after this total war of a man-made arrangement for the political, economic and religious co-operation of the nations; and that this will divert mankind's attention away from God's kingdom and will attempt to stand in the holy place of that Righteous Government, and hence will be an "abomination" in God's sight and will bring desolation upon all nations in expression of His wrath;

THAT we, as Jehovah's witnesses, will continue to give our unswerving allegiance to God's kingdom;

THAT the prophetic command of Christ Jesus still stands in effect, to wit, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations";

THAT we, as those who are fully consecrated to God to do His will in the footsteps of Christ Jesus, recognize our obligation as ministers of the Kingdom gospel; and that, therefore, down to the final end of Satan's organization and its postwar creation for dominating humankind, we will keep integrity by continuing to advocate the kingdom of God and never slacking in preaching to all nations that "The kingdom is at hand".

Released—"The Kingdom Is at Hand"

This Resolution was adopted by an overwhelming acclamation, followed by sustained hand-clapping. Loud and long though the applause was, it was dwarfed by that which burst like an explosion from the vast audience in and around the Auditorium when the president announced the release of a new book entitled "*The Kingdom Is at Hand*". A free copy was obtainable from the ushers by all above five years of age and who had adopted the Resolution, which announcement occasioned another outburst

of gleeful applause. In an amazingly short time everyone had his copy and was deeply absorbed in an excited scanning of its pages. Its beauty, too, stirred admiration; particularly the front cover with its ram's horn heralding forth the electrifying pronouncement "The kingdom is at hand", all of which was enhanced by its being stamped in gold on a deep shade of red cloth. A treasure indeed, and one to be proudly displayed in sounding the Kingdom announcement in all the habitable earth. (The discourse on "This Gospel Shall Be Preached" you can read in *The Watchtower*, September 1, 1944.)

The evening session, which went over the wires to the sixteen convention cities in the United States, exhibited living examples of "Faithful Endurance for the Kingdom". It was an inspiration for the young "Jonadabs", who had read much in the Society's publications about a faithful remnant in the time of the end, to see on the platform seven men whose years of patient Kingdom service totaled 285. The first to speak was C. A. Wise, who recalled in firm, vigorous tones, despite his 81 years (55 in the truth), his first assembly 51 years ago, in Chicago, Ill., which was attended by a handful of 200 persons. W. E. Van Amburgh, 81-year-old secretary-treasurer of the Society and 49 years in the King's service, recalled that at the time when he started serving Jehovah there were 27 companies of Witnesses in the United States. "Now there are over 3,000," he added. In touching simplicity he impressed his listeners with his long years of association with the organization by relating a conversation at this Assembly: "One came to me and said, 'Remember when you used to carry me around on your shoulder? This is my granddaughter. She is trying to be a pioneer.'"

The five remaining ones followed with admonitions to continued faithfulness, regardless of the time that might be involved. They were C. J. Woodworth,



Key-city scenes: (1) Preparing placards for advertisers; (2) young Jonadabs "to the work"; (3) an 'ambassador to the homes'; (4) a young witness retrieves magazine stolen by a four-against-one clique of swaggering bullies parading as an "American" legion (the incident mentioned in the account). One of the camera-shy peace disturbers has retreated; three remain, unaware of the photographer. (5) With back turned on religion, this witness 'holds forth the word of life'.

74-year-old editor of *Consolation* (49 years in the truth); H. H. Riemer, assistant secretary-treasurer of the Society (41 years in the truth); M. A. Howlett, radio servant of station WBBR in Brooklyn, N. Y. (32 years in the truth); R. E. Paine, faithful production worker in the Society's publishing plant (31 years in the truth); and T. J. Sullivan, a director of the Society (28 years in the truth). All these faithful

endurers were introduced by N. H. Knorr, and as he introduced F. W. Franz, a director of the Society, as the next speaker he explained that Mr. Franz had devoted himself to Kingdom service for the past 31 years. Then, to the delight and amusement of the audience, Mr. Franz caught the coat sleeve of the president and detained him as he remarked: "You are not so young yourself. I remember a day 21 years ago,

July 4, 1923, when I preached a baptism talk on the occasion that you were immersed in the river near Allentown, Pennsylvania, as a lad 18 years old." Gleeful applause ensued.

Thence the speaker just introduced discussed the absorbingly interesting fulfillment of the parable of the marriage feast, recorded at Matthew 22:1-14. It was shown how Jehovah, the Great King, had sent out His servants with invitations to participate in the Kingdom and its feastings, and how the feasters must wear the wedding garment of faithful service and always put the Kingdom interests first. At the conclusion of this discourse (published in full in the October 1 *Watchtower*) the president added an anticlimax by releasing a *Study Questions* booklet to aid in the field work with the new book, "*The Kingdom Is at Hand*". On this joyous note the fourth day of the United Announcers' Assembly came to a close.

Final Day of Assembly

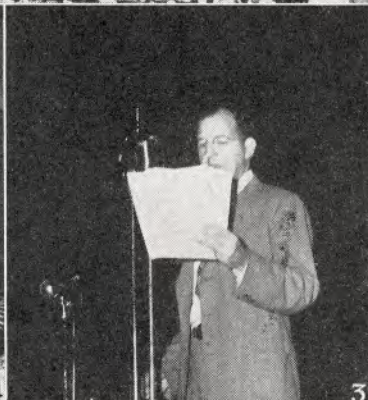
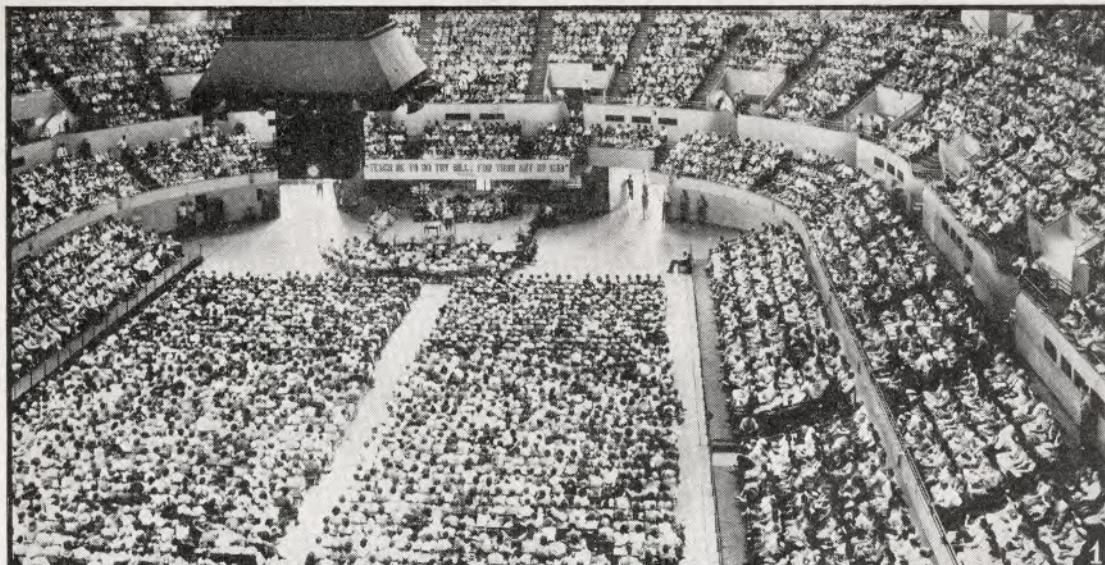
Dawned the fifth and final day. And it was a full one. Early in the morning the program of events started with an immersion service, at 8:00 a.m. After the discourse 588 consecrated persons symbolized their agreement to do God's will by water immersion. (The total number immersed in the 17 United States cities was 2,107.) Close behind this session came the regular morning assembly for field service, and thence to the territories for a final fling at advertising the public meeting and the lecture "The Kingdom of God Is Nigh".

The advertising campaign in Buffalo was well done. Nearly 3,000 sets of placards for information walkers were in use during the five days, upward of 3,000 signs were placed in store windows and other strategic places, buses and streetcars carried the announcement, and to clinch the matter the Witnesses distributed 1,000,000 fliers in Buffalo and the surrounding villages and towns. For the most part the Theocratic advertisers

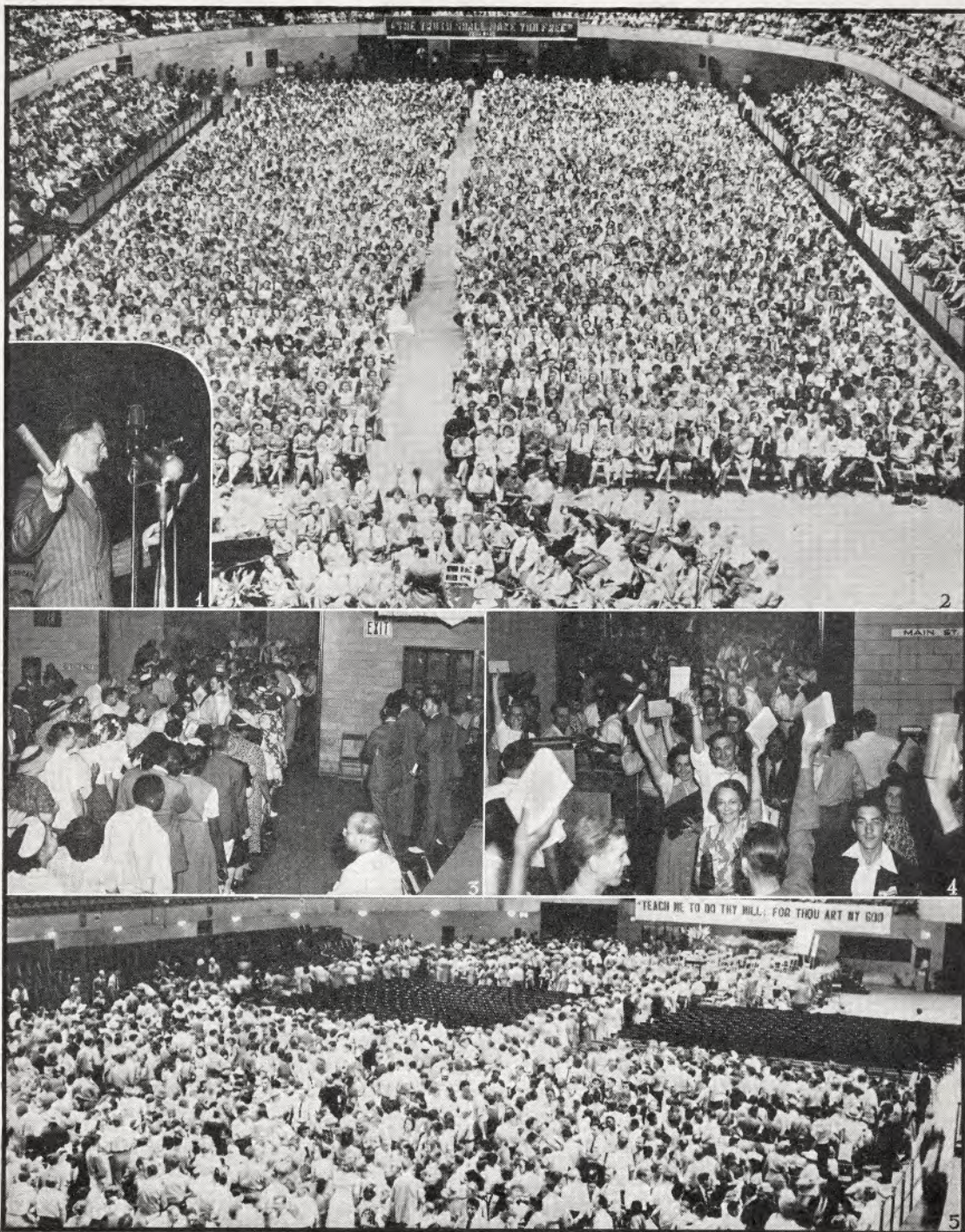
were well received. What little trouble did develop was primarily brewed by the American Legion conventioners. But their record of the past few years makes un-American conduct from these rabble-rousing show-offs the expected thing.

Being present in small numbers, however, these pseudo-Americans confined their deeds to minor annoyances and, in one instance, a hit-and-run assault on a 15-year-old boy. The lad was witnessing on the street corner when he was felled by an unexpected blow. The Legionnaire kept going, and was rewarded for his cowardice by the coarse guffaws of his buddies. The boy underwent treatment at a hospital. Another instance: A boy was displaying the *Watchtower* magazine and it was snatched by one of a group of four Legionnaires. They walked on; the young Witness gave chase. Overtaking them, he made strong objections and took hold of the journal. A mild tug-o'-war ensued, but as one, and then one more, of the Legionnaires left, and only two remained, the odds were not favorable enough and the two retreated, leaving the lad with his magazine. In view of this typical Legion trait, it is with an indulgent grin that the Witnesses read their published threat that they were "ready to move in and see just what is going on down in the Auditorium". They did not come down. One of them was heard to say: "We cannot do anything with them. They outnumber us four to one." So the swaggering Legion switched the odds in their favor by such tactics as four of them tackling one isolated Witness on the street, and selected as that one a mere lad. They are beneath even the contempt of real men and women. Back to Memorial Auditorium.

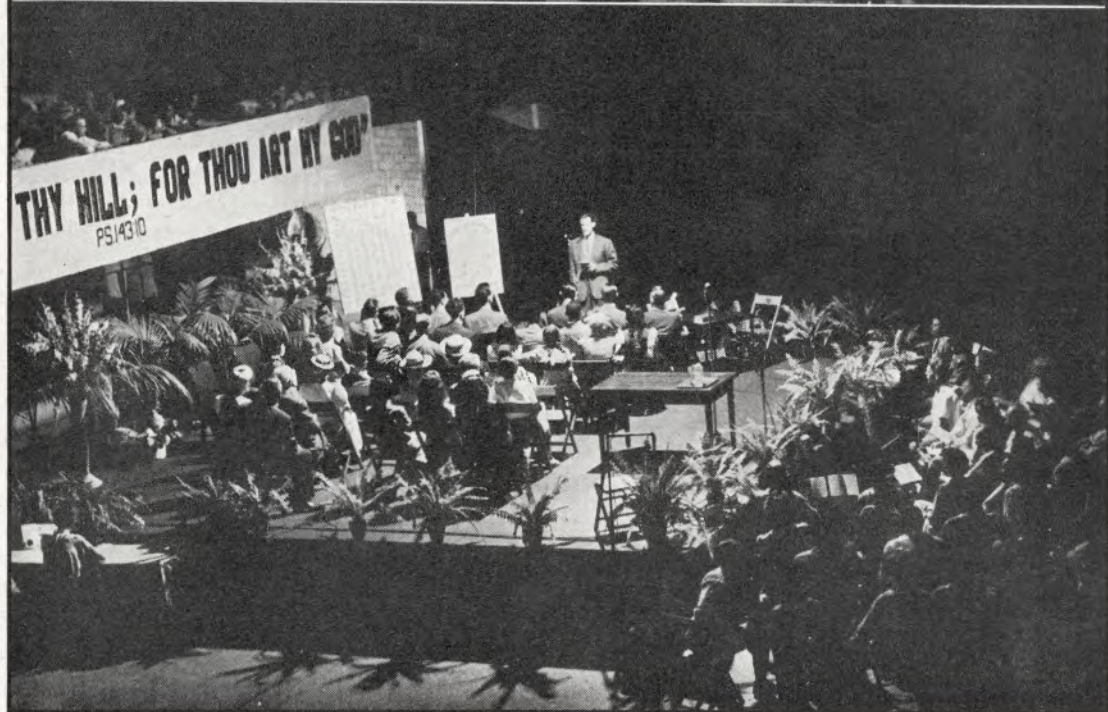
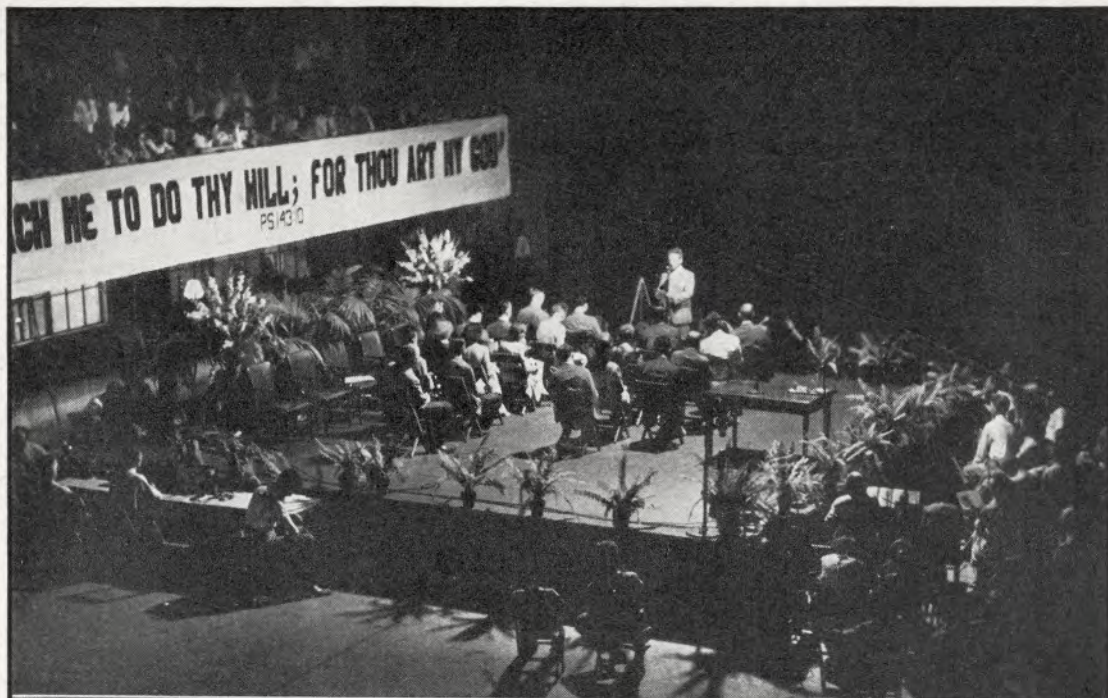
Because of the large Polish population in Buffalo a Polish meeting was held in the Assembly Hall of the Auditorium, at 1:00 p.m. The main afternoon session convened at 2 o'clock. Songs and experiences and two discourses, "Treasure in Earthen Vessels" and "The Death of the Firstborn", both based on *Watchtower*



(1) Main auditorium packed. (2) Chairman Covington opens Assembly, (3) President Knorr sounds the keynote, and (4) song conductor F. W. Franz releases new songbook. (5) The songbook in use.



(1) The president releases Watchtower edition of American Standard Version Bible. (2) "Field Blessings and Privileges," with pioneers assembled in arena. (3) Pioneers filing out for free copy; (4) their joy on receiving it; and (5) a view of their orderly row-by-row exit.

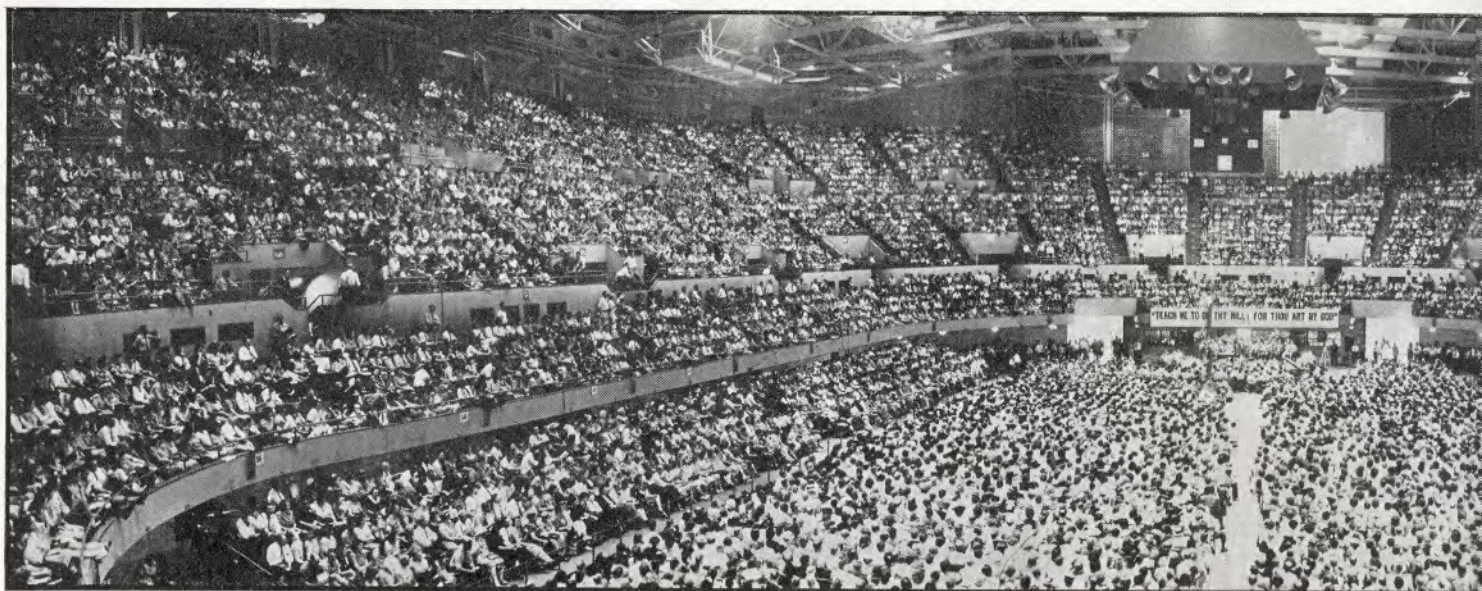


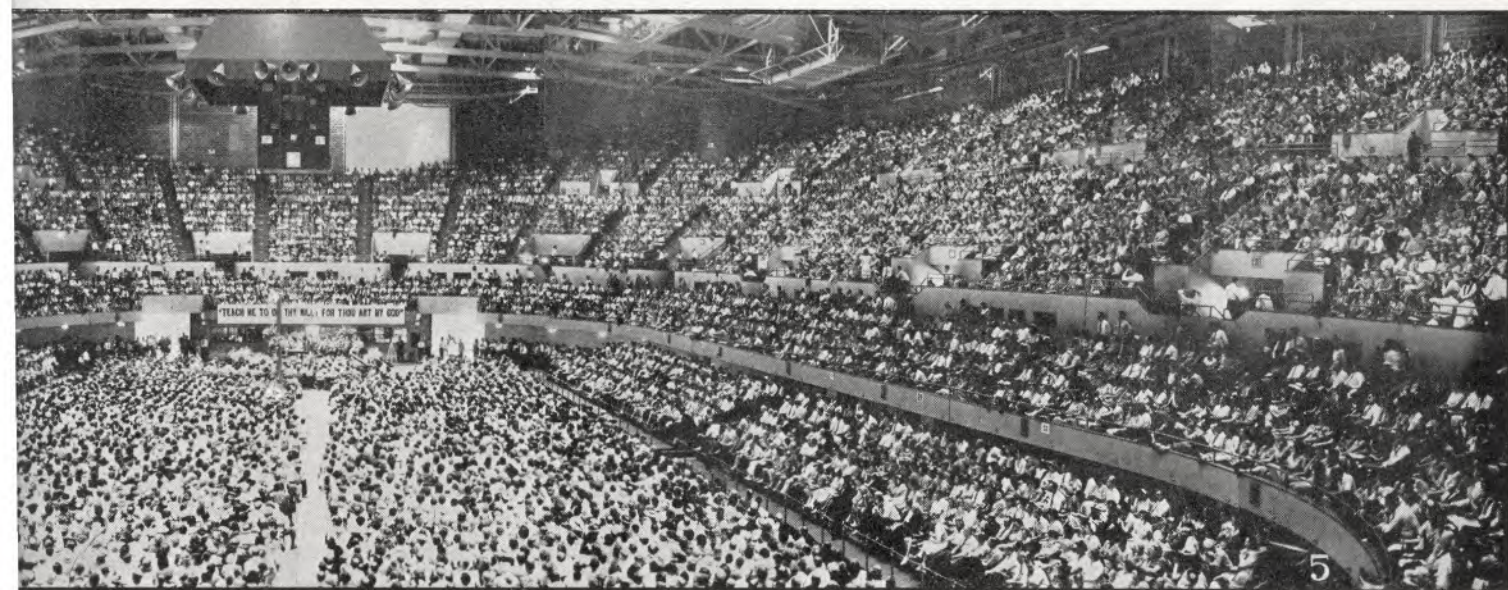
These two photographs show somewhat the dramatic setting of the demonstrations that so fascinated the audience at the key city. The top one, the ministry course demonstration, shows the school servant presenting the instruction talk. The bottom picture was snapped during the model service meeting.

OCTOBER 25, 1944



(1) The president delivering "The Kingdom of God Is Nigh". (2) 8,000 listening in Los Angeles and (3) 5,500 in Milwaukee. (4) Part of overflow crowd in Buffalo listening at outside loud-speakers, and (5) Buffalo Memorial Auditorium packed out.







(1) President releases new book at the key city; (2) its joyful reception there. (3) Happy throngs at Atlanta, Ga., assembly display "*The Kingdom Is at Hand*". (4) In Buffalo the announcers pour from the Auditorium with the new treasure held high, and (5) are soon off in little groups examining it.

SUPPLEMENT TO CONSOLATION



(1) Baptism talk at Buffalo, with the immersion candidates standing just prior to leaving for the places of water immersion. (2) Immersing the 490 white witnesses in a swimming pool, and (3) the 98 colored in Lake Erie. (4) "Faithful Endurance for the Kingdom" session. Speaking is W. E. Van Amburgh; seated, first row, left to right, M. A. Howlett, H. H. Riemer, T. J. Sullivan, C. A. Wise, R. E. Paine, and C. J. Woodworth; second row, F. W. Franz. N. H. Knorr, who acted as chairman, is seated between the speaker and the front row. (5) Experience meeting, with Gileadites.

OCTOBER 25, 1944



Cafeteria scenes: (1) Some of the 17 cafeteria serving-units in action; (2) "meat on the table" for hard-working united announcers; (3) hamburger department; (4) a handful of the 3,000 cafeteria workers "hard at it"; (5) cooking ranges; and (6) fruit punch in the making (50 barrellfuls were used).

articles, carried the session along to 3:15 p.m. A 45-minute intermission, then—"The Kingdom of God Is Nigh"! The anticipated hour had arrived, and the vast audience of 30,000 at Buffalo and the sixteen tied-in audiences in other cities quieted themselves into expectant attention.

"The Kingdom of God Is Nigh"

The president begins to speak: "As if by a resurrection out of a dead past of nineteen centuries ago the cry again goes forth as a challenge to all the world, 'The kingdom of God is nigh at hand.'" (Luke 21:31) The speaker shows that the cry arises from Christians, Jehovah's witnesses. The message, first sounded by Jesus when on earth and by His followers then, was silenced; but not to be so for ever. The pile of related facts in fulfillment of Bible prophecy accumulated as the talk unfolded and all pointed to one inescapable conclusion, namely, "The kingdom of God is nigh at hand." Hence now is the time to catch up the cry out of the dim past and herald it forth with all zeal and faithfulness. Man's hope, to be realized, must be in it, and not in a postwar governmental creation by men. Religion's apostasy and opposition to the Kingdom announcement were shown. Yet, "The sign of the preaching of the kingdom of God as at hand will continue being presented from house to house until Satan's heavens and earth meet their final end, soon!" The resounding cheers that greeted this emphatic declaration voiced the determination of the assembled united announcers to do that very thing. In a whirlwind finish the mighty argument swept aside as an illusion and snare any man-made "peace and safety" organizations of the future, called for a heeding of the words of Jehovah's greatest prophet, Christ Jesus, for guidance, and in forceful phrase of warning drew attention to the fact that "the 'time of the end' is running out!" Events would climax in Armageddon and destruction for Satan and

his organization, visible and invisible. A few well-turned phrases painted glorious Kingdom conditions, and the grand finale came with the speaker's words:

Behold now all the signs that God's glorious Government by his Son is at hand. Look up above earth's debased conditions and turmoil, and rejoice at the everlasting deliverance just ahead. Study more about that blessed Theocratic Government daily; fix your affections upon it; and join in the joyous announcement: "The kingdom of God is nigh at hand."

The speech was then released in booklet form, and free copies presented to those in attendance. Thousands heard it delivered, and applause rang out long and loud as its powerful and convincing arguments were driven home. By Jehovah's grace, millions will have the privilege of reading it.

The Assembly soon entered into its closing minutes. The evening session brought talks on "Regeneration of the Righteous World" and "Unity for the New World". "Closing Remarks," by the president, delighted the conventioners as an appropriate ending of the five-day meet. Telegrams from the other convention cities were read, and some of these were from foreign countries. Messages disclosed that radio stations WBBR (Brooklyn) and WHLD (Niagara Falls) broadcast the public talk, with perfect reception. A report of field activity was given. The peak of publishers for any one day of the Assembly was 7,367. During the five days the united announcers placed 8,222 books, 45,774 booklets, and 25,412 magazines. (Incidentally, in convention releases they received 19,713 songbooks, 10,500 American Standard Version Bibles, 21,100 copies of the book *"The Kingdom Is at Hand"*, 19,500 *Study Questions* booklets, and 36,300 booklets containing the talk *"The Kingdom of God Is Nigh"*.) Some letters from Buffalo citizens and professional men were read, expressing appreciation for the considerate conduct of the visitors in their city. A much-enjoyed point-

by-point consideration of the Resolution by the president; and the united singing of the melodious Kingdom song, "Take Sides with Jehovah," and the United Announcers' Theocratic Assembly closed with prayer by N. H. Knorr, the Society's president.

How Buffalo Felt About It All

In closing this report, a few comments on Buffalo's reaction to her visitors. A large sign was noted by many of the conventioners as they first approached Memorial Auditorium on the opening day of Assembly. It read: "BUFFALO—the city of good neighbors." Was this an empty boast? or did it hold true in the case of Jehovah's witnesses? Buffalo lived up to its slogan. The Auditorium management, city officials, police and fire departments and business men with whom the Witnesses dealt, as well as the citizens of Buffalo, were courteous to the visitors and helped make the visit to that city a pleasant memory. Even the newspapers were fair. Many splendid write-ups on the convention appeared in the columns of Buffalo papers. In one of the "people's columns" in the public press one citizen wrote:

Buffalo may have been justly proud and honored to have as guests this past week delegates to the Watchtower convention. This large group of neat, clean, law-abiding, friendly, Christian citizens conducted themselves with credit to any community and set us a splendid example. While I am not a subscriber to their faith, I admire their sterling qualities. I am thinking of some other kinds of conventions where delegates roamed the streets in a drunken state, scattered paper and litter around in a disorderly manner and made remarks to women. However, no such conduct can be laid to the Watchtower delegates and it is to be deplored and regretted that one of the delegates was beaten up by the rowdies who had about the same kind of intolerance as Hitler and his kind. Such hoodlumism allowed unchecked is a shame and disgrace to Buffalo.

The impression made by the so-called "American" Legion was not so good. A notice in one of the Buffalo papers to the effect that OPA agents were taking some of the license numbers of Witnesses' cars to check up on gasoline sources stirred one Buffalo citizen to call in to the Assembly the following message:

My righteous indignation is really stirred up, and I want you people to know that I do not approve of the article in tonight's paper about you Witnesses. I am in a position to know that a few weeks ago special gasoline was issued to the mayor of our city and a Mr. Doyle so that they could attend a baseball game at Sampson, N. Y., and about a week ago the Buffalo *Evening News* carried an item about this. I contend that if the OPA can issue gasoline to someone to attend a baseball game, then it certainly can issue gasoline to you people to attend your Christian assemblies; and I know you are entitled to it, the same as any others, especially so when that provision is made for clergymen, and you people are doing a good work in your way, even though I don't fully agree with everything you believe. I want you to pass this information on to the officials of your convention. I know that what I am telling you is authentic, and I am so angry about the article in tonight's paper that I couldn't refrain from calling in to tell you what I have.

Then there was the Buffalo law firm that wrote in as follows:

I cannot avoid complimenting your organization on the appearance and deportment of your members as shown on the streets of Buffalo during this last week. It has been such a pleasure to see families and individuals smiling respectably to all and showing their obvious sincerity and regard for each other, whatever color. Our city has looked better this week than at any time since the fashion of mannishly clad disheveled women with dirty fingernails parading their overpaid patriotism on the public streets. Even though a Roman Catholic, I cannot help but feel that the objections and snide tactics such as OPA

complaints that too frequently meet your right to tell your story' are founded in ignorance, jealousy and the fact that your members apparently are not financial prospects for our drinkeries and our more expensive hotels and restaurants. If these are specimens of the types you seek, I wish that you may prosper and increase mightily.

Jehovah's witnesses are glad that many Buffalo citizens were so impressed. As for themselves, they enjoyed their stay there and returned to their home territories much refreshed and ready for more witnessing activity there. Each of the five days surmounted the previous one in joys and surprises, and throughout the theme of the Kingdom dominated. The varied program of talks by speakers who showed the benefits of Theocratic ministry training was appreciated. Then, and most important of all, the Lord added His blessing. He pro-

vided new instruments of service. In the foreground is the new book. Add thereto the new booklet, Question booklet, and the Watchtower edition of the American Standard Version Bible, and it is certain that Jehovah's Kingdom fighters will sally forth with renewed strength and mightier weapons to push the battle of gospel-preaching. And as they go they will likely be humming one of the 62 delightful songs of Kingdom service, released in the form of the new songbook.

It is hoped that the foregoing report will capture somewhat for the reader the glorious atmosphere of rejoicing prevailing at the United Announcers' Theocratic Assembly as held at the key city. That rejoicing continues on within the ranks of the King's subjects as they unitedly announce: "THE KINGDOM IS AT HAND!"

Unity Amidst a War-torn World

THE arm of Jehovah is not shortened by global upheavals. The unity of His earthly servants is not interrupted by the various divisive forces at work in a war-torn world. National boundaries have never been barriers to the unity of Jehovah's people taken out from all nations and welded into a holy nation of servants. Nor do city limits or state lines hamper their oneness, even in assembly during transportation crises. This, also, was apparent in the recent United Announcers' Theocratic Assembly, emanating from the key city of Buffalo, New York. The good things brought forth there were not confined by the walls of Memorial Auditorium to that localized audience, but the truth flashes sped along a web of wires that enclosed sixteen other English-speaking cities of the Western Hemisphere, and delighted audiences there assembled.

Tied-in United States Cities

The same spirit of rejoicing pervaded

the assemblies in these other cities. Since they enjoyed the same program as Buffalo, hearing some of the talks direct, and some of them being mimeographed copies of those used at the key city, and the remainder on the same subjects, it would be repetitious to consider these assemblies individually. The cities tied in were Los Angeles, Calif., San Francisco, Calif., Denver, Colo., Atlanta, Ga., Boston, Mass., St. Louis, Mo., Omaha, Nebr., Cincinnati, Ohio, Oklahoma City, Okla., Portland, Oreg., Philadelphia, Pa., Dallas, Texas, Richmond, Va., Seattle, Wash., Spokane, Wash., and Milwaukee, Wis. All adopted unanimously the Resolution on Saturday, and many adopted resolutions of their own.

Interesting experiences were many and varied. One lad of six years was accosted by a "goat" during street work. "Don't you know better than to do that work?" the religionist demanded. Like a flash the youngster avowed, "Mister, there isn't anything better to know."



(1) "Advertising on wheels," at Los Angeles assembly; (2) half of the 50,000 No. 648 *Consolation* used at Seattle; (3) a Seattle advertiser; (4) San Francisco advertising.

In Los Angeles an irate husband rushed into the hall during the Friday afternoon session for the avowed purpose of beating his wife. As he spotted her an usher calmly advised, "You may start it, but you'll not be able to finish it." He sank into a chair, nonplused. He listened. He listened again that evening. He returned Saturday afternoon, to listen. That evening he listened some more. On Sunday morning he wanted to be immersed.

Many readers of *Consolation* will recall the article in the July 19, 1944, issue with the questioning title, "Is Seattle Losing Her Freedoms?" It described the religion-inspired acts of some of the city officials to forestall an assembly of Jehovah's witnesses there. But one was held. Three halls, in addition to the Kingdom Hall, were used and over 2,000 attended. One colored minister was so stirred by the mistreatment of the Witnesses that he came forward to offer free use of his church building if the seating space were needed. Incidentally, the successful

assembly added another sting to the already exposed religious freedom-haters by distributing 50,000 copies of the *Consolation* containing the exposé.

The report from Dallas, Texas, described the intense pressure brought to bear against the president of the assembly place there. Threats even went so far as to include blowing up the building. But he stood by his contract. United States officers were called in to prevent any vandalism, and the assembly went through as scheduled. In Milwaukee, Wis., the Witnesses did not find such integrity to promises. They had been assured use of the Natatorium for immersion. At the last minute the common council of the city, by careful manipulating, crawled out of the agreement. The Milwaukee river was used.

All in all, the opposition to the United Announcers' Theocratic Assembly was negligible. And this in spite of the fact that in many of the convention cities the American Legion held state conventions simultaneously. They did hardly more than annoy, and that on the streets away from the Assembly

halls. A statement in the report from Portland about sums up the weight they carry: "The only news item of interest concerning their convention that seems worthy of mention is the fact that the newsboys and bootblacks on seeing Legionnaires on the streets would say, 'There go some Legionnaires (*hic!*)'." They are now well known by everyone.

Canada Participates

For the first time since July, 1940, when bans on free worship were invoked, Jehovah's witnesses in Canada had the privilege of joining in with an international Theocratic Assembly. Two cities, Winnipeg and Vancouver, held five-day assemblies. One feature they missed, the releases. The Witnesses eagerly await the time when these publications will roll off Canadian presses. The attendance on Sunday at these two cities was an amazing coincidence: Winnipeg, 4,504; Vancouver, 4,502.

The lifting of the bans on Jehovah's witnesses and the International Bible Students Association (previously reported in *Consolation*) will mean a great forward surge in gospel-preaching in Canada. These two cities were the first to feel its incoming tide. For instance, it is cheering to learn that these assembly cities had the same literature to offer to the public as did their neighbors to the south. Just a few days before the convention opening the booklet *Religion Reaps the Whirlwind* and the book *"The Truth Shall Make You Free"* began rolling off the presses in Canada. After four trialsome years the time had come for a better condition, better equipment, and that just in time for the 1944 Assembly. Praise Jehovah!

Do not think, however, that the number of Canadians participating in the United Announcers' Assembly is complete in those attending at these two cities. Far from it. Many crossed the border into the United States and assembled with Witnesses there. Border restrictions had been greatly eased just

prior to convention time. Passports were now no longer necessary for persons born in Canada. More funds were available to each person visiting the United States. All this paved the way for large numbers to attend in the States, and particularly did a record crowd flock to the key-city assembly.

Thus has passed in review the United Announcers' Theocratic Assembly as held in eighteen English-speaking cities of the Western Hemisphere. The unity therein exemplified is only a foretaste of the peace and tranquillity and unending unitedness lying beyond the portals of Jehovah's glorious new world. And it is near. Its invisible Kingdom is at hand; its "new earth" paradise lies just beyond fast-approaching Armageddon's storm. The pathway leading into it is illuminated by the truth light, and beckons to "men of good-will" who are sick of suffering and sin and death under Satan's yoke. Thousands are taking that path. Thousands upon thousands more will join that living stream of refugees flowing unto Jehovah's new world of perfect peace; and that, mind you, not a peace maintained by force. Read:

"In the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, . . . he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."—Micah 4: 1-4, *Am. Stan. Ver.*

The path is open to you. You may join the happy throngs treading it, if you like.

The Overcomer of Space and National Barriers

JEHOVAH GOD is no respecter of persons. Race or color does not call forth any discrimination on His part. Neither distant countries separated by vast land areas nor continents with broad oceans intervening shorten the arm of the Almighty in serving His scattered yet united announcers the promised "feast of fat things". (Isaiah 25:6) The uttermost parts of the earth are readily accessible to the omnipotent One whose organization reaches the farthest corners of an unbounded universe. Through His visible organization it pleased Him to reach out to far-off lands and continents and isles of the sea to gather them as one in the United Announcers' Theocratic Assembly. White or black or brown, what difference the skin color to the Creator of all? Not through any inherent qualities, but only through His beloved Son Christ Jesus will any stand before Him. Understanding this, His servants on earth, chosen by Him from all nations, march side by side in ranks of unbroken unity; and this to the wonderment and amazement of a sin-ridden world divided by national and racial prejudices and selfish ambitions. Like their Great King, Jehovah's united witnesses do not have respect of persons. All this was illustrated in the United Announcers' Assembly.

As we look in upon the various assemblies in other lands, remember that the reports at hand and the space for reporting are limited. Hence our views for the most part will be little more than quick glances; but even these hurried glimpses will thrill the earthly servants of the Lord to see how He united and fed them during this season of special feasting. First we turn our eyes northeastward and across thousands of miles of the restless Atlantic ocean, and let our gaze come to rest on

Sweden

Conditions in this country, as else-

where in these perilous "last days" of Satan's old world, are unsettled. Walking along a course of neutrality more ticklish than any tightrope, Sweden has avoided a plunge into the global war that rocks the nations surrounding her. Still, local conditions made advisable a three-day instead of a five-day assembly. It was held on the days of August 11-13, and in six cities strategically placed in the strip-like country. More than 3,000 persons attended the assemblies, 241 symbolized their consecration by water immersion to do Jehovah's will, and over 2,000 exemplified that will-doing by gospel-preaching work in the field. It was not possible to have the new releases which thrilled the conventioners in America, but Swedish assemblies did have releases to acclaim. They were: *The Coming World Regeneration; Kingdom News* No. 13; *Course in Theocratic Ministry*; three new recordings of the Society's lectures. On release of the *Theocratic Ministry* booklet some joyfully remarked, "Now we will go home and attend our local Theocratic college course." Jehovah saw to it that His announcers in Sweden feasted during the Assembly period.

Now let us shift our gaze down and to the west, and focus attention for a few fleeting moments on the

British Isles

Ten cities afforded good coverage of these isles, including the war-famous "Island Fortress" that withstood the demoniacal Nazi blitzes, and which has recently emerged triumphant though battle-scarred from the horrors of the uncanny robot-bomb attacks. Despite the ravages of total war and civilian regimentation, Jehovah God spread the feast for His servants and "men of good-will" in these isles. Cities tied in with the Assembly were Belfast, Birmingham, Bradford, Bristol, Cardiff, Derby, Glasgow, London, Northampton, and Stockport.

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The peak attendance for the ten cities combined was 14,492. This was on the occasion of the public lecture "The Kingdom of God Is Nigh". This lecture, however, was not widely advertised, only letters to specially interested ones being sent out. Limited hall accommodations dictated this curtailment of public advertising. It seems that the robot bombs have had their effect, and that things do not proceed "as usual". All the more glory to Jehovah, who made the assemblies possible!

"The abundant spiritual food provided was indeed a 'feast of fat things'," writes one attender. Announcements of the releases made in America thrilled the British Witnesses and left them in a state of keen expectation, awaiting the time when they could get hold of them also. But they had four releases themselves: *The Coming World Regeneration*, *Religion Reaps the Whirlwind*, *Kingdom News* No. 12, and *Watchtower Bible Study Series* No. 11 (the latter corresponds with the *Watchtower* magazine). Number immersed, 666.

It would be like pushing oneself away from the table just as the dessert is brought on for us to set aside untasted the fine reports from each of the ten cities. That cannot be done. So let local color and refreshment be added to this account by a few nibbles at these individual city reports. The following remarks made to magazine publishers on the streets of Birmingham brightened their service: "We all need more of this. They do not explain the Bible to you in church today. If you will send someone along I would like a study." "The people are sick of religion and the parsons, with their unreasonable and unsound doctrines." "I am a Methodist and I believe what is on that card, 'The Kingdom of God Is Nigh'; and I must say that I admire you people for the bold way in which you go about your work. I am afraid we do not study the Bible like you. We only read it and put it on one side."

Some of the cities had interesting experiences in arranging for meeting places. Bristol assembled in tents. After cancellation of one field, another was secured from a young farmer. Religious falsifiers got busy, and in a few hours he canceled and declared he would not have such people for £2,000! Religion's triumph was short-lived. Explanations swept aside his objections and the tents were erected on a three-acre plot. A perfect week of weather graced the countryside and made ideal the tent assembly. On the second day a fire mysteriously broke out in the farmer's adjoining cornfield. A bucket brigade of Witnesses quickly quenched the blaze, and a grateful farmer was glad he did not listen to the lies of religionists. Before leaving Bristol it is remarked that winged assailants, not Nazi airmen, added liveliness to the assembly. A swarm of wasps inflicted over 250 stings for the convention hospital to treat.

A curious chain of events led to the securing of a hall in Stockport (near Manchester). Three months prior to convention a young pioneer (full-time gospel-preacher) girl appeared in court for refusing a direction to employment. One of the magistrates, Alderman Royle, J. P., fully agreed with her claim of divine ordination and publicly withdrew from the bench rather than pass sentence on her. Now convention time comes, and hall renting. One place is ideal, the Centenary Hall. On previous occasions it had not been available to Jehovah's witnesses. But application was made anyway. And it was obtained! Why so? In charge of its rental was the freedom-loving magistrate!

One last glance at the British Isles assemblies; this time, London. Doves of flying bombs were wreaking havoc on a large scale, but, trusting in the protection of Jehovah, assembly arrangements were made. The only one of these diabolical contraptions that appeared anywhere near the hall fell early

one morning before the assembly had convened. The announcers' trust in Jehovah in this matter was a powerful witness, and when the Witnesses suddenly appeared on the main thoroughfares of the bomb-scarred city it made a profound impression on the much-tried citizens of London. Many of the Witnesses had had their homes wrecked, escaping with nothing but their lives. One gospel-preacher told of being twice rendered homeless. Yet on Sunday a famous London theater, which for weeks had been empty and idle owing to the public fear of winged bombs, was packed to the roof!

Reluctantly we take our leave of the British Isles, and swing down around the western bulge of the dark continent to look in upon the assemblies in

West Africa

The report is meager; so likewise will our visit be brief. The Society's representative writes: "Our world-wide United Announcers' Theocratic Assembly held in six centers here came off successfully without a hitch." Though held in a rainy season, three perfect days added to the conventioners' delight. Most of the key-city manuscripts arrived and were used at the six assemblies, foremost of which was the lecture "The Kingdom of God Is Nigh". Transport facilities were a hindrance, but the Witnesses throughout Nigeria made strenuous efforts to attend, and the total peak attendance for the six cities soared beyond the 5,000 mark.

Back across the billowy Atlantic to the Western Hemisphere, and

Cuba

Four cities, Havana, Cienfuegos, Santiago de Cuba, Bahia Honda, participated. The chairmen at all four of the conventions were Gilead graduates. Since the reorganization of the Cuban Branch and the advent of several Gilead graduates the Kingdom work in that land has boomed ahead. In Havana even

the overflow hall was packed out and many had to stand. Moreover, three-fourths of the crowd was good-will interest! The aftermath is that the Havana Kingdom Hall is being packed out regularly by the new interest developed at the convention, more chairs had to be ordered, and a new peak of publishers resulted in August. The assembly at Santiago de Cuba aroused such zeal on the part of the publishers that ten requests for pioneer application blanks were sent in. At Cienfuegos the assembly proved to be the largest convention of any sort ever held there. When the owners of the hall being used were told of the crowd expected they laughed. But on Sunday their mouths dropped open in amazement: their hall was packed and many had to stand. Ninety percent of the stores displayed window signs advertising the assembly. (Cuba seems to be a publishers' paradise.) Opposition in Bahia Honda balked all efforts to secure a hall; so, undaunted, the Witnesses rented a large home with spacious grounds and constructed a picturesque bamboo-and-palm pavilion. This was their "auditorium". Total attendance in Cuba was 1,881; immersed, 136.

Swing southeastward now along the chain of islands known as the West Indies, and stop at the large one of

Trinidad

On Sunday, August 13, there was a successful Theocratic assembly of Jehovah's witnesses held here. Four hundred and ninety-six were present, of which number 25, by water baptism, symbolized their consecration to do Jehovah's will. Enthusiasm ran high. Preparations had also been made for an assembly in the island of Barbados, but we have not heard from them.

So writes the Society's representative in Trinidad.

A westward hop of several hundred miles puts us over Central America, and

Costa Rica

For the first time the Witnesses here

enjoyed an assembly held simultaneously with one in the United States. Two convention points were used: one for the English-speaking colored announcers in Port Limon, on the Atlantic; one in San Jose, Costa Rica's capital, for those speaking Spanish. The assemblies were well advertised and a powerful witness given in a land unaccustomed to conventions, as we know them. Sunday's attendance was 560, of which it is estimated that 350 were of the public. Thirteen were immersed. Two publishers from Panama attended at Port Limon.

This letter, addressed to the president of the Society, shows the oneness of Jehovah's people, whether they were privileged to participate to the fullest in the United Announcers' Assembly or not. It follows:

As you will see from the date of this letter, today is the day after convention; convention—even if that meant that one lone publisher took a few books together with the current *Watchtower* and traveled through some thorny trail to spend the day with another, where the two would go witnessing to the honor of Jehovah's name and return to feast upon the food of the Lord's table. They two would not only feel the company of the "little flock" and "great multitude", but would also feel that even the "innumerable company of angels" would look with joy to see God's name being honored and Satan the adversary being proved a fraud, worthy of his impending destruction. Well, we here, though few in number, and only being able to chime in on the last day of the international Convention, felt that same joy and the spirit of the Lord, as 'it is the Lord who worketh in you both to will and to do His good pleasure'.

We also had the pleasure of witnessing the first four Panamanians from the capital come forward and symbolize their consecration, along with others of different nationalities. Now, I know you will agree that our Father answers petitions asked in accordance with His will, and I feel assured that as my prayers have begun to be answered in my witnessing some Panamanians coming forward, I will

also have the pleasure of seeing some of the Gileadites here to help them on with the work in Panama. It is not that I am putting the matter before you (as I know it already is), but this is only a gentle reminder that we here anxiously await the time in which we will co-operate with our trained brethren in advancing the Kingdom's interests in Panama. In the meantime we will do all in our power to press the battle to the gate.

Your fellow servant for the New World,
ANNA M. SMYTHE

We have overstayed our time in Central America, so let us quickly shift our gaze and look across the impenetrable expanse of the Amazon jungles to the Brazilian city of

Sao Paulo

The most successful and thrilling convention to date was enjoyed here. Advertising was superb. Fifty thousand handbills, 500 window cards and scores of information walkers announced the public lecture. A radio station announced it twice daily; the leading newspaper carried a large advertisement. And both did it *gratis*! What a contrast to the radio and press of the United States, whose greed for money is exceeded only by their fear of religion's moguls. Aside from the public meeting, the peak attendance was 265; but on Sunday droves of Sao Paulo's citizens streamed into the assembly place, and the count swelled to a grand 940! Twenty were immersed.

Surprises highlighted the Brazilian assembly, despite the fact that they did not have the releases offered at the key city. The August *Sentinela* (*The Watchtower*, in Portuguese), containing two of the main speeches, was released. Two thousand booklets, *The Coming World Regeneration*, printed on the Society's presses in Brazil, were offered. Then the chairman, on Saturday, announced that at that moment the president was releasing a new book in English at the key-city assembly. The announcement was joyfully received, though such state-



United announcers in far-off Honolulu advertise and listen to "The Kingdom of God Is Nigh".

ments invariably awaken some keen longings because those in Brazil know it will be a long wait before they get to read it in their own language. But this time rapturous joy dispelled any inclinations to wistful longing. Without a word the chairman played a new recording, "Filhos." At its conclusion he held aloft something blue, on which was stamped in gold letters *Filhos* (Children). The house fairly rocked with the uproarious applause that burst forth, for

it was a new book for them also. It was followed by the release of a *Study Questions* booklet on *Filhos*, and *Kingdom News* No. 13.

Focus attention now on a country much in the news because of its turbulent political life and its endangering of Western Hemispheric solidarity,

Argentina

The gatherings here consisted of a series of small conventions, localized to

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meet the needs of the Kingdom publishers. Convention servants traveled from one of these localities to another, visiting five cities or towns in all. The total attendance was 285. There is much work to be done in this land. The Lord, who commands that "this gospel shall be preached", will see to it that it is accomplished.

Up and over the towering Andes now, and down into Chile, and

Santiago

This South American city outdid the key city in one respect: the use of the radio. Two stations broadcast the public lecture as given at the key city; radio stations in five different Chilean cities beamed out the Sunday lecture, which was, in this case, the powerful speech "Peace—Can It Last?" The transmission was reported to be excellent. Two hundred and sixty attended the Sunday lecture; 5 were immersed.

Out across a mighty ocean we again turn our gaze, only this time it is over the blue expanse of the Pacific, and to the glamorous

Hawaii

The assembly serving the Hawaiian Islands was located in Honolulu. The peak attendance was 198. Discourses furnished by the Society were used. It was a service assembly, and many service men in the United States army commented on the sight of many of the Witnesses on the streets, remembering similar activity in their home town. The Honolulu Witnesses were very generous-hearted toward those not so well off financially. Read the following portion of the report:

By the Lord's provision through members of the Honolulu company all the pioneers from other islands were able to attend, and also some other publishers. Travel between the islands is very expensive, as it is by airplane; but everyone was provided for. Cafeteria meals were prepared and served to all attending. The Honolulu brethren were the hosts

and served all meals without cost, also providing rooming accommodations for all visitors.

The report also states:

Sunday morning 7 were immersed. Two were Hawaiian, two were Filipino, one was of Japanese descent, and two were haoles. This is a good cross section of those attending. It was an assembly of Witnesses and persons of good-will toward Jehovah, from all the Islands.

Glorious Prospect

Thus is concluded a whirlwind series of fleeting glimpses of Theocratic assemblies spaced over the globe's surface. Though incomplete, it constitutes a brief survey of the reports at hand. It is known that several cities in Mexico united in this grand Assembly. Kingston, Jamaica, in the British West Indies, also participated; likewise New Zealand. And does not the following stirring telegram from the "land down under" give promise of an interesting report to come?—

Indeed a glorious convention. Australian attendance 8,000. Resolution adopted by 3,800 [Saturday's attendance]. Immersed, 82. So grateful for talks, releases and outstanding oneness.

Jehovah overcame the difficulties of space for His people. More than 60 cities, many of them separated by national boundaries and even oceans, united in this one Assembly. And its attenders from many nations call to mind the words describing the post-Armageddon "great multitude": "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, . . . saying, Salvation to our God . . . and unto the Lamb. . . The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Revelation 7: 9, 10, 17.

So away with wordy politicians and

their vain postwar-world promises! How worthless and shabby their frog-like croakings become when God's goodness and provisions are known! The past Theocratic Assembly is only a foretaste. In Jehovah's new world men from all pre-Armageddon nations will be welded together in oneness, and will assemble and be fed life-sustaining spiritual food, and will rejoice evermore under "new heavens" of righteousness. A glorious prospect!

WORLD-WIDE REPORT OF UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY

	Cities	Attendance		Immersed	Pioneers	Pubs.	Books	Literature Bkts.	Mags.
		Saturday	Sunday						
Argentina	5		285				80	1,600	
Australia	7	3,800	8,000	82					
Brazil	1	265	940	20	49	132	383	1,426	65
British Isles	10	9,865	14,492	666	1,035	8,294	4,263	51,434	
Canada	2	4,738	9,006	201	216	2,416	1,684	10,147	3,459
Chile	1	66	260	5	2	41	49	1,574	52
Costa Rica	2	315	560	13	11	165	127	811	188
Cuba	4		1,881	136	92	750	240	3,634	245
Hawaii	1	90	198	7		71	492	1,341	447
Mexico	3		3,500						
Sweden	6		3,040	241		2,136		16,541	
Trinidad	1		496	25					
United States	17	68,114	92,723	2,107	5,865	38,930	150,506	430,249	94,880
West Africa	6		5,231						
TOTAL	66	87,253	140,612	3,503	7,270	52,935	157,824	518,757	99,336

INFORMATION VITAL TO LIFE

Culminating the five-day United Announcers' Assembly, which is discussed at length in this issue of *Consolation*, the Society's president delivered the discourse entitled

"THE KINGDOM OF GOD IS NIGH"

Herein was submitted proof by scripture and world events that the time for God's Kingdom rule to attain total victory and complete world domination is nigh at hand. Of vital importance is this message to all persons seeking everlasting life under the honest rule of God's kingdom.

A copy of this speech, which is now published in a 32-page booklet, will be mailed postpaid on a 5c contribution.

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Please send by mail one copy of "*The Kingdom of God Is Nigh*", for which I enclose 5c contribution.

Name Street
City State

The Doctors That Oppose Vivisection

THE divine law "Thou shalt not muzzle the ox when he treadeth out the corn" appears three times in the Scriptures, and must appeal to every thoughtful human creature. Of kindred import is the text "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things". (Luke 14: 5, 6) These texts, if there were no others, would suggest that Almighty God is interested in the way in which man cares for the interests of the brute creatures entrusted to his care. Another text very definitely states that "a righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel". —Proverbs 12: 10.

It is doubtful if even the theologians that have advocated the eternal torture of their fellow men could get very much pleasure out of cruelty to the lower animals. The doctors that have advocated vivisection claim that they are moved wholly by right principles; that the sufferings of the animals are more than offset by the benefits to humans of the things that are learned. This is denied by the anti-vivisectionists who contend (1) that the friendship of the dog and the cat for man and their trustfulness render experiments on them particularly undesirable; (2) that such experiments tend to injure the moral sense of the operator; (3) that many of the beneficial results ascribed to animal experiments have been dependent upon other causes than the experiments; (4) that in numerous instances there is difference of opinion even among experimenters; (5) that lower animals and man differ so greatly that application of results obtained in lower animals to man is unjustifiable.

It requires a large amount of moral courage for a doctor to come out against vivisection, but some of them have done

it. The Vivisection Investigation League, 11 East 44th street, New York city, has collected the testimony of eight prominent physicians who have taken such a stand. Some of the things they have said are reproduced herewith:

Erwin Liek, M. D., Danzig: "... the young doctor is made to believe that human [creatures] in health and disease react in the identical way in which animals used for experimental purposes are reacting. That mistaken idea has been very harmful to the art of healing and to the patients themselves. This has been proved by Professor Hans Much, who has criticized this error in detail. Only now we have begun to free ourselves from 'rabbit medicine'. However, is it really necessary to make countless experiments before students on living animals in order to demonstrate commonplace facts? Are such experiments on living animals really indispensable for teaching medical students? When I was young I answered this question in the negative, guided by sentiment, and today I still deny the necessity, guided by my intelligence and by ripe experience. . . ."

Forbes Winslow, D. C. L., M. R. C. P., London: "I trust you will do your utmost to remove the belief that some people may have as to the usefulness of vivisection. If a person like myself can get through his professional career without the aid or assistance of vivisection, surely that is a sufficient reason and a sufficient argument that humanity can be treated and suffering can be alleviated without resorting to a cruel practice. . . . As a result of forty years' experience I say that vivisection should not be tolerated."

A. Eugene Austin, M. D., New York: "I do not approve of animal vivisection; I respect myself too much to be a butcher. I have proved many drugs on myself and other doctors who were willing to prove them. The final experiment must always be on man, as the lower animals are on a lower plane . . . No truths have been learned by animal experimentation that could not have been learned in other ways."

Negroes in Texas

OF THE 6,414,824 population of the Lone Star State 924,391 are Negroes. They are needed there; the work they do is important. So it was just too bad when at Pittsburg, that state, a mob of 200 persons invaded the Camp county jail, which was purposely left unguarded and undefended, so that they might do so, and emasculated two Negroes who were merely serving out vagrancy fines. There isn't anything noble or manly or American about such inexcusable conduct, and it doesn't help the cause of "white supremacy" one iota.

How different was the course of these unmanly men from that of Washington Duke, as told in the Fort Worth *Star*. He helped three Negroes, a barber, a physician, and a dishwasher, to organize what is now a \$60,000,000 life insurance company, owned and managed by Negroes for Negroes. When the barber had the capable old financier "down and lathered" he sought and obtained advice on some of the troublesome problems which arose while the business was in its infancy.

One-seventh of the population of a state will never consent for ever to such a deed as was done at Pittsburg, Texas. Since that occurred two Negro soldiers, on a Missouri Pacific train near Galveston, felt the need of food and went into the dining car for something to eat. The steward and the conductor told them to go back to where they belonged; they could have nothing to eat in the dining car. With that, the Negro waiters, backed by the train porters, refused to render any more service on the train until these two soldiers had been fed. Finally, the steward and conductor surrendered, the soldiers were served along with the white people, and the Missouri Pacific then issued orders that hereafter Negroes should be served on its trains along with other people. Which was the wiser course, the Texas course or the

Missouri Pacific one? It ought not to be hard to answer by anybody.

What Gillespie of Texas Says

There is a good friend of this magazine down in Texas by the name of Joseph B. Gillespie. He is an old-timer there. His folks were among the state's first white settlers. Notice what he says:

With regard to the race question down here, may I say, in most humble respect to the colored man, that many a white man donned his Confederate uniform and left his wife and children in the care of an elderly trusted slave, and there is not one instance on record where this old slave betrayed his trust.

During Mussolini's rape of Ethiopia, every white person that I heard express himself sympathized with Ethiopia. What I have said so far applies, of course, to the good people in the South. But the wicked rule here as well as in the North, and all over the world, and will until Armageddon.

If there ever was a person that deserved a small pension it was the ex-slave, but did any Rebel or Yankee representative ever offer a bill in Congress to give the ex-slave even a small pittance? Now we say "God bless America". Do we want Him to bless America as America blessed her servants? Does anyone think we can throw hypocrisy in Jehovah's face and get by with it?

The colored people are mobbed down here sometimes, but these same vicious ones who mob the colored people will mob a white man too, as evidenced by the vicious attacks on Jehovah's witnesses. Of course, race hatred does not exist between Christians, but many people are not Christians. We in the South have been taught by bloody experience that to keep down race riots it is best to keep the races separate as much as possible, especially in social affairs. If in the race riots it were the guilty who suffer, that would be O. K., but too often it is the innocent.—A typical Texan and a humble servant of The Theocracy, Joseph B. Gillespie.

Is Rome Eternal and Holy?

THE city of Rome is now much before public attention because the war was at its gates. Radio commentators and the public press frequently speak of it as "eternal" or "holy" as if that city, beyond all others, might have some peculiar sanctity.

But is Rome either "eternal" or "holy"? *Eternal* means "always existing". Has Rome always existed and is it destined to stand forever? Some cities are much older. That it will not always continue is evidenced by the fact of its continual decay and need for repair. When bombs recently dropped within its borders, things flew to pieces no less than they did in London or Coventry. Should the engines of war come upon it, Rome would fall as did Warsaw and Hamburg. Perhaps at some time in the long future jackals will make their homes in its ruins as they did in old Jerusalem. What is built by man, even Rome, is at best only temporary and without endurance.

But is Rome "holy"? Rome was the home of Nero, the monster of murder and cruelty. In Rome the Christians were thrown to the lions or burned on the stakes like fagots. Were the martyrs to rise from their graves in the underground catacombs they would accuse Rome of long and fearful persecutions. There the apostle Paul was put to death. Every street is stained with innocent blood. Emperors sent out their armed legions to destroy, kill or drag back to slavery the victims of their conquests. For centuries the Tiber has washed to sea the filth of Rome's iniquities. Rome has never been the home of liberty nor the inspiration of free men, but has always been the seat of dictators in church and state. Rome has been the sole teacher of the Italian people for centuries, but has left them illiterate, superstitious and in poverty while squandering vast wealth on vain adornments. Where in this carnage of evil can

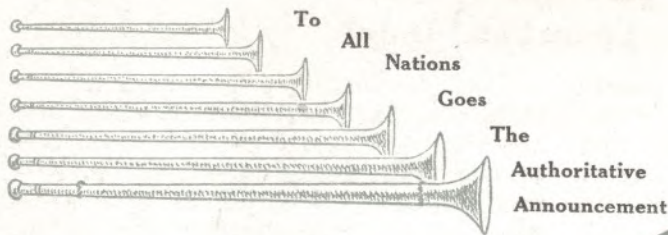
holiness be found? As we seek now to build a new and better world where men are free to think, free to believe, free to act, what can Rome contribute to such a world? We play loose with words when we call Rome either "eternal" or "holy".

God is holy. God is a spirit. Holiness rests in the spirit, and not in material things, whether they be cities, buildings, paintings, crosses, cupboards, relics, bones, or garments. Jesus long ago brushed aside the pretended sanctity of even Jerusalem and Gerizim, and made men holy only as they worshiped God in spirit and in truth.—John 4: 24.

Strange is it indeed how men, grasping for power, seek to invest their persons, positions and cities with sanctity as if the God of the universe had so decreed. Mohammedans think that Mecca is holy, the Japs have their Hirohito as the son of heaven, ambitious rulers claimed for themselves the divine right of kings, one of the Christian denominations assigns special divine powers to its leader, the pope, to such a degree that visitors, it is commonly reported, coming into his presence must make obeisance and kiss his toe. All along the line men assault the sovereignty of God to gain control over their fellows.—*The New Age*.

Hayes Still in "Purgatory"

◆ Cardinal Hayes, "the Cardinal of Charities," is still in "purgatory". A recent mass performed over a shroud (presumably representing the absent cardinal) and participated in by a hundred priests, bears realistic testimony to the fact that the cardinal is still suffering the "excruciating pains of purgatory". If the cardinal, with "all his wonderful charities", is still lingering in "purgatory", the question arises, How long will the smaller fry of the church have to stay there?



"THE KINGDOM IS AT HAND"

Circulating in the minds of millions of people today is the question, 'Which one of the proposed administrators or postwar rulers should I follow to be most assured of enjoying peace and freedom?' If you really desire a righteous administration or government that will assure lasting peace, then you need not wait for such to be set up in the future; for it is already formed and established. This righteous government is not a worldly conglomeration of man-proposed schemes, but is heavenly, supreme, and enduring. It is God's Kingdom rule of righteousness which is now at hand and which is being announced to all nations. It is the only guaranteed of freedom for all in a new, regenerated world.

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CONSOLATION

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November 8, 1944

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In Brief

Jehovah's witnesses in South Africa

♦ There is no report as to South Africa's participation in the United Announcers' Assembly of Jehovah's witnesses (August 9-13), but the following is of interest as to assemblies held the month previous:

Last month there were three assemblies in Southern Rhodesia. There was one each for Europeans and Africans at Bulawayo. These served the witnesses in the western part of the country. The other assembly for African friends was held at Mrewa and served the friends in the eastern part of the country. These were the first assemblies held in that country for some years. [The Watchtower Society was banned early in 1941, and the ban was not lifted until January of 1944.] Although the police were in attendance, there was, of course, nothing for them to do except enjoy the meetings, and the friends were overjoyed at being able to come together again in that way. During the week-end 50 witnesses symbolized their consecration.

Definition of a Diplomat

♦ A diplomat is a gentleman who can tell a lie in such a manner to another gentleman (who is also a diplomat) that the second gentleman is compelled to pretend that he really believes the first gentleman, although he knows that the first gentleman is a liar, who knows that the second gentleman does not believe him. Both pretend that each believes the other, while they know that they are both liars.—Selected.

Knows Lutherans Believe in the Devil

♦ George B. Watson, of Utah, writes:

Was glad to see the correction in *Consolation* No. 641 under the heading "Lutherans do believe in the Devil". Now I am quite sure you have it right, because recently I witnessed to a Lutheran clergyman and found that he really believes in the Devil; that is, he believes the Devil told the truth in the garden of Eden when he said to Eve, "Ye shall not surely die." He believes nobody really dies. And so, he thinks, all Lutherans believe.

CONSOLATION

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

Volume XXVI

Brooklyn, N. Y., Wednesday, November 8, 1944

Number 656

Freedom of Truth

IT WAS raining in St. Louis. But a great crowd had gathered in the streets just the same, for the papers had announced the armistice ending the hostilities of the first world war. The people danced in an abandon of feeling before the *Post-Dispatch* building. But the editor of *that* paper said nothing about an armistice. Nothing exciting appeared in that day's edition. The editor explained, "A comparison of the news [of the armistice] with the map made it perfectly apparent that the German plenipotentiaries could not possibly have reached the French border, much less Foch's headquarters." He was right. The real armistice was signed several days later. The editor was not satisfied with giving the readers merely the surface of the news. He did not consider his job done if he printed only the external facts, which might give the reader a misleading view and not the true picture. O. K. Bovard was interested in giving them the truth. But he ultimately lost his job. The owner of the paper and he had a difference of opinion.

Says Frank Honeywell in *Current America*:

In order to be news, "news" must be true; otherwise it is not news. "News," distorted, politically biased, temptingly featured, couched in language highpowered out of proportion to fact, is not news. "Newspapers" so de-facted are not newspapers. "Newspapers" demand freedom of the press.

He goes on to make a distinction between real newspapers and the so-

called "newspapers", and distinguishes the genuine from the false by putting quotes around the latter, thus: "news-papers." Of these he says:

The people today are slaves of free "news-papers". They are bound with the chains of fugitive fact, fantastic features, feverish phraseology, fake "Finals", flatulent "Funnies", flippant philosophies, fervid femininity, philter-photography, Frenchy fiction, famous-filmfolk flatteries, fashion fopperies—all forged and finished to the tune of the fabricated falsetto that this is what the people demand!

What he says is more fact than fancy. The "newspapers" do give the people everything short of honest-to-goodness news. But it is these same "newspapers" that do a lot of talking about "freedom of the press", which is all right, too, for it at least gives lip service to that indispensable freedom.

But these same "newspapers" have a very limited conception of the "freedom of the press", conceiving of it as a special privilege to be employed to their own advantage, their personal profit. And the people esteem real freedom so much that they are tolerating its abuse by "news-papers", at least for the present. And, too, there are men in the newspaper world who appreciate the real meaning of this important freedom.

It is not so long since J. G. Stahlman, the then president of the American Newspaper Publishers Association, addressed the assembled publishers as follows on the subject of freedom of the press:

Its freedom, which is not primarily the privilege of the publisher but the prerogative of the reader, must be safeguarded at continual cost and sacrifice against predatory interests, political and private, by whom it has been assailed from the time the printing press was invented down to the present day.

Besides saying this, he gave a rather high estimate of Americans, and further stressed the importance of freedom of speech and of press, as follows:

[Americans] bend no knee to earthly dictators but to God alone because we, as a free people, have met and checked every effort to thwart or abridge freedom. All these freedoms are lost without a free press. An unfettered press is the best guarantee of the preservation of the others. Liberty has perished where these fundamentals have been abridged or abolished. . . .

Speaking over WHK, one of the stations that denied freedom of speech to Judge Rutherford and Jehovah's witnesses, Peter Witt declared that the greatest of the ten constitutional guarantees under the Bill of Rights is the first, freedom of speech and of the press. He further said:

Without either or both, democracy is impossible. It, therefore, follows that every citizen interested in protecting and defending the democratic state must be ready at all times and under all circumstances to insist on this right, not only for himself, but for all others, regardless of what they may want or not want to say.

Mr. Witt suggested that the words of Thomas Jefferson be carried at the mast-head of every newspaper, namely, that even

Error of opinion may be tolerated when reason is left free to combat it.

Next to Government

Secretary of State Hull, praising the American press for its *efforts* to maintain an alert public opinion, stated that he considered the work of news corre-

spondents as second in importance only to the work of the government itself. A little reflection will confirm this opinion.

The first thing dictators are alert to do when gaining power is to interfere with freedom of the press by means of a strict censorship. An oppressive totalitarian government cannot survive where complete and accurate information is generally available.

Totalitarianism cannot exist where exists that which the Dutchman Hendrik Willem Van Loon describes as the

liberty which meant the integrity of the individual, the freedom of the mind and, above all things, the humanity of the heart.

The importance of the press to decent government is in considerable measure indicated by the fact that specially favorable postal rates are accorded periodicals. This concession is in the nature of a subsidy, according to Harold L. Ickes, secretary of the interior, who said:

As a matter of fact, the American government annually pays an enormous subsidy to the press in the form of less-than-cost postage rates. This subsidy in 1936 amounted to some \$90,000,000.

Of this great sum, including all sorts of periodicals, it appears that the newspapers benefit annually to the total of about \$29,000,000, according to the newspapers. There is quite a difference between the two estimates, but, in any event, the virtual subsidy is admitted, and on the ground that newspapers are beneficial to the community. It has been remarked that the grocer also fulfills a need, but he can't deliver food free. But newspapers within the county may be sent free, where no carrier service is provided. In this way small-town publishers are benefited. America needs all the independent publishers it can keep.

The point is that the news is important to the people and the government. In this connection a statement by Kent Cooper, executive director of The Asso-

ciated Press, as reported by Common Council, said:

The most powerful thing in the world is truth. If news may flow freely, if controls permitting systematic distortion are rigidly prevented, we may have an abiding faith that the truth will prevail. Truthful world news, I am convinced, can be assured only under the following conditions: First, by guarantees of freedom of the press in each country; second, by insuring equality of access to news at its source by news agencies, native and foreign. This would preclude the danger of government control and subsidized agency poisoning or throttling of the flow of news. Third, by insuring equality of all in availability of news transmission facilities. Fourth, if not a penalty for distortion of news, at least a declaration in denunciation of that form of news presentation.

Secretary of State Cordell Hull, as reported by the same agency, said:

There has never been a greater need for an alert public opinion than there is today. It will continue to be increasingly greater until victory has crowned our efforts and postwar problems have been settled. You (newspaper correspondents) will perform a tremendous function for good or bad, according to the skill and intelligence and practical judgment with which you aid in developing and keeping thoroughly alive what we call an alert public opinion.

Such being the case, the following by Charles Edward Russell gives one pause:

Every day in the year some thousands of newspapers are not so much, in the old phrase, moulding public opinion as perverting it and poisoning it. Often unconsciously; sometimes consciously and unwillingly; but always under the pressure of a condition so inexorable that it leaves no choice. . . . The real government lies in the hands of the men that control the news columns of our daily journals. Who are they? The men that also control our great industries, railroads and financial interests.

Dorothy Thompson's experience confirms this charge. She reflects:

Just try in the column of a newspaper to

say a few harsh and critical words about an industrial product! I once remarked that I thought the ordinary bakers' loaf of bread in this country could radically be improved, and I and the paper were immediately subjected to blackmail from the bakers' associations. . . . Just try writing an article in a magazine criticizing the organization or labor policy of a business, and see what happens to the advertising. Hundreds of thousands of dollars of advertising are canceled in this country every year because manufacturers or merchants don't like remarks made in the news columns.

People on Guard

The people are by no means unaware of the state of the press. It has never been highly esteemed, even though not all attacks upon it are honest and many are based on ignorance. A hundred years ago the Philadelphia *Public Ledger* stated:

Our opinion, and an opinion founded on extensive acquaintance with it in every one of the states, is that, with some few exceptions, the character of the American press is very contemptible.

Though in the presidential campaign of 1896 the press thwarted the people, it was less successful in 1936. The radio serves as a curb on the power of the press, as do also independent magazines of various kinds. The people are therefore increasingly on guard against deception.

It is not so long ago that *Fortune* magazine conducted a survey to ascertain what was the attitude of the people in regard to banks and bankers after the way these failed them in the crisis, allowing some years to elapse so that their resentment might have an opportunity to cool. The question was approached indirectly, in this way: "Do you believe that any of the following abuse their power: bankers, press, radio, pulpit, veterans?" Results were a surprise. While there was still much resentment over the way the banks had fleeced the people, the press was marked as the

blackest sheep of all. Of the replies received, 41.8 percent put the press first on the black list. Bankers led on 38.3 percent; pulpit, on 26; veterans, 23.4; and radio, 21.8.

The repudiation of the press by the American people, particularly in the 1936 presidential election, was very evident. While it was not a complete repudiation, it marked a definite popular disillusionment. The attitude was well expressed by George Seldes, in *Equality*:

Intelligent people no longer trust their newspapers. Even the less intelligent, for example, the readers of the Hearst press, are skeptical about the colored, distorted and frequently untrue stories which it provides as straight news. . . . It is true we have to buy the newspapers daily, but we must never lower our guard. We must never forget that they are the representatives of certain parties, groups, interests and even ideologies and that not more than half a dozen in the United States serve the general welfare. . . . We haven't a dozen papers for an honor roll. And if the United States, with 2,000 dailies and 15,000 weeklies, cannot name three newspapers equal in integrity to the *Manchester Guardian* [England] it has no right to speak of having a free and fair press.

A writer in the *Forum* of February, 1939, indicates that the policy of the newspapers generally is greatly influenced by trade journals "of the fourth estate". He says:

The bible of all high-church newspapermen is *Editor and Publisher*. This valuable weekly has long been considered the mouthpiece of the profession. Its influence and the respect for it among publishers are legend. *American Press* and *Newsdom* are two other trade publications of considerable influence . . . And you don't have to look far in any of them to find "smugness" written in letters ten feet high.

Does a layman dare protest that "freedom of the press" sometimes more nearly approximates "license by the press"? He is unjustified and misinformed. . . .

Has a professor told his classes that the press does not live up to its potentialities for performing public service? He not only is unjustified and misinformed but he is a danger to the young and maybe even a RED.

On the other hand, if Grove Patterson, Jimmy Stahlman, Bertie McCormick, or any other of the press canons makes similar charges, he is greeted, if not with hallelujahs, at least with scattered amens.

Among themselves, therefore, the newspapermen are quite ready to admit their infidelity to their trust, but to the public they still try to appear sacrosanct. One of them, John Swinton, made an admission which found its way into the columns of the *North Bay Labor Journal*. He said:

We are the tools and vassals of rich men behind the scenes. We are the jumping jacks; they pull the strings and we dance. Our talents, our possibilities and our lives are all the property of other men. We are intellectual prostitutes.

Danger to Freedom

That the great power of the press, in spite of people's distrust, is a real threat to freedom of the press, is increasingly manifest. Representative Martin of Ohio, Republican Congressional leader, however, views the danger from another angle, indicating that the question is not so much one of whether the press shall exercise freedom as it is of whether it shall continue to surrender that freedom to Mammon or subject it to governmental encroachments. The alternative may well be the greater of the two evils. He said:

Whatever threats may face this nation from power-lustful aggressors abroad; whatever menace may lie in the actions of dictators in lands across the sea, one real danger to our nation here lies in the slow but undeniable suppression of freedom of the press. If the people do not stand together to uphold the freedom of the press, their newspaper cannot long uphold the freedom of the people. There is not a single more important issue before the American people today than this question

of the freedom of the press and the radio, and of free speech.

These fears were expressed before Pearl Harbor, and there were evidently grounds for them. Grove Patterson, editor of the *Toledo Blade*, about the same time expressed similar misgivings, saying:

Newspapers and all enterprise face a common enemy. We are face to face with a cramping, crippling and, worse than all, ignorant bureaucracy that day by day is seeking to regiment us into a retreat toward an equalitarian destitution. . . . the free newspaper is the major defense that can keep one man or one group of men from stealing a government and operating it in the interest of a privileged few. The old proverb has it that what you don't know won't hurt you. Not so in a democracy. What you don't know will destroy you.

Because freedom of communication is of such paramount importance any kind of taxation, aside from the general taxes levied upon all, has been strenuously fought by publishers, a fight which has always had the enthusiastic backing of the people. In the decision of the Supreme Court voiding the Louisiana newspaper tax occurred the following:

In the ultimate, an informed and enlightened public opinion was the thing at stake; for, as Erskine, in his great speech in defense of Paine, has said: "The liberty of opinion keeps governments themselves in due subjection to their duties." In 1785, only four years before Congress had proposed the First Amendment, the Massachusetts Legislature, following the English example, imposed a stamp tax on all newspapers and magazines. The following year an advertisement tax was imposed. Both taxes met with such violent opposition that the former was repealed in 1786 and the latter in 1788.

The need for preventing government from controlling the channels of communication is evident from the following statement by Frederic W. Collins, Washington correspondent, in the *Providence (R. I.) Journal Bulletin*, and reprinted

in the *St. Louis Post-Dispatch* of May 1, 1943:

The president plays the game of writing our stories for us, and even making up our front pages for us. . . . The natural inclination of government to conceal its mistakes is at the bottom of the policy. Mr. Roosevelt, however, has helped to develop the suppression, canalization, and influencing of news to a fine art. . . . Anyone who has watched him at close quarters for any length of time knows that he likes to do things in secret.

Growth of Monopoly

The *North Bay Labor Journal*, noting the threat to real freedom of the press that lies in the steadily disappearing competition from the newspaper field, points out that

Editors and publishers have strengthened the monopolistic value of Associated Press memberships, of the franchises for other news-gathering agencies, and of contracts with feature syndicates. . . . The latest figures showing what is happening are these: The number of one-daily-newspaper cities has risen from 353 in 1899 to 686 in 1919 and 1,088 in 1939 even though the total number of dailies is about the same in 1939 as it was in 1899. . . . Only 209 cities now have allegedly competing dailies.

Not only are American newspapers affected by this tendency toward concentration and monopoly, but newspapers of other countries are also involved. Kent Cooper, of The Associated Press, in his report for 1940 stated:

As of April 20, 1940, there were 722 newspapers receiving directly all news service from either The Associated Press of Great Britain or The Associated Press of New York. These newspapers are located in England, Scotland, Eire, Denmark, Australia, Canada, New Zealand, Fiji Islands, Mexico, Honduras, Costa Rica, Nicaragua, Panama, Cuba, Dutch West Indies, Venezuela, Colombia, Peru, Bolivia, Chile, Argentina, Paraguay, Uruguay, Brazil, the Guianas, Ecuador, British West Indies, Guatemala, China, Japan, and France.

Naturally the great press associations tend to control the news. The Reuter news agency, a world-wide news-gathering organization, formerly owned solely by the Press Association of Great Britain, is now shared by the Newspaper Proprietors Association, a more or less competitive group. This was hailed as a bar to monopoly but has the aspect of a greater combine's being created. It is stated, however, that "scrupulous precautions against monopoly have been inserted in the new constitution of Reuters".

Government Interference

While the greatly increased power of the press and its agencies thus constitutes a threat to freedom, it may, on the other hand, serve as a check to unwarranted exercise of power on the part of government. This in turn results in governmental interference with the freedom of the press on occasion, an interference which is as hateful as it is dangerous. Hence Jas. G. Stahlman, addressing the American Newspaper Publishers Association, said:

The press of America is determined that it will never submit to censorship by legislative enactment, executive fiat, the tingle of tainted money, nor bullets from the dark. Democracy is making its last stand and its bulwark constitutes the guarantee of free speech, a free press, the right of assembly, freedom of learning and freedom of conscience.

Newspapermen do not appreciate the fact that barbed-wire barricades and bayonets excluded them from some kind of representation at the Cairo and Teheran conferences. It didn't seem just right to them that four men should decide the fate of the world. Says columnist Samuel Grafton:

But is it really true that we have placed our damp little paws in the hands of four men and told them to take us wherever they please? The conferences look that way; the armed guards look that way; this seemingly

submissive world, forever waiting to be handed another communique, looks that way. But how did we get to this point? How did we come to Teheran? We didn't get to Teheran in ten minutes, nor by following a straight line, either. It has been a long trip, with stopovers in curious places, such as Geneva and Munich.

"What I Read in the Papers"

Under the laconic heading 'I Only Know What I Read in the Papers' *Labor* (Washington) remarks editorially:

How much is an American safe in believing of the reports in his daily newspaper concerning what is going on in the countries involved in World War No. 2? An answer to that question comes from an authoritative source. . . . That answer is to be found in a curious publication called the "Goldfish Bowl". It is edited by a committee of prominent newspapermen and its circulation is limited to members of the National Press Club. In its latest issue, the "Goldfish Bowl" prints a first-page editorial entitled "War Censorship". Here it is:

"Pity the so-called war correspondents, and the papers in this country which print their alleged 'news' dispatches!

"There has never been a time in journalistic history when our overseas scribes have been so fettered as now. And that goes double for their papers back home. It goes without saying that correspondents in Berlin, Rome, London, Paris and other centers of kaleidoscopic events are strictly censored. At best, their efforts are gauged to the propaganda of the respective warring countries. If the 'regulars' attempted—which, of course, they don't—to send through candid reports on actual conditions and observations they would be quickly expelled, or worse.

Other countries besides those in the war zones are putting on the clamps.

Brazil has the following interesting provision for control of the news within its borders, and measurably that which goes out: The law allows foreign news agencies to have branches in Brazil and to transmit news abroad or to distribute

foreign news to Brazilian newspapers, but forbids them to handle domestic news for domestic distribution. Foreign news agencies and foreign correspondents must file a copy of all news items, either cabled or mailed. Foreign correspondents are obliged to register and furnish proof of their calling.

Argentina has demonstrated its power over the press by suspending its most powerful newspaper, *La Prensa*, for several days. On the day of its reappearance *La Prensa* carried an editorial stating that on the same day, 91 years ago, the Argentine Constitution was signed, to "insure the benefits of freedom for ourselves, for our descendants, and for men from the whole world who wish to live on Argentine soil".

El Salvador, early this year, suspended all newspapers but one, the *Diario Nuevo*, which is the government mouthpiece. An overthrow of the government had been attempted.

On the other hand, in many countries of Europe there is an underground press which is free, at least to the extent of publishing what they wish, though at the risk of the lives of the publishers. The newspaper of General Mihailovitch is hence appropriately called "Liberty or Death". In Norway thirty underground publications continue to harass the Nazi intruders. In Poland there are 140 secret journals of one kind or another. In Belgium *La Libre Belgique*, also circulated during the last war, continues to appear. The Greeks continued to defy their oppressors by the publication of thirteen underground newspapers and two broadsheets. Other countries, too, a total of at least nine, have their underground presses.

Liberty Will Not Die

Prominent among the forces that war on the freedom of the press is religion, particularly as represented in the Roman Catholic Hierarchy, which is often in close "cahoots" with the governmental proponents of suppression. When Cham-

berlain was anxious to halt the "war of words" that questioned his appeasement policy, his effort or desire to muzzle the press was seconded with alacrity by the Roman Catholic cardinal, Hinsley, who said that peace would be safe if "we" could muzzle the press, a reference which was endorsed by the Vatican newspaper *Osservatore Romano*. At the time the press of Germany and Italy was under control, and could be stopped immediately, while in France the government had taken drastic steps in the same direction. Similar efforts were on foot in England but met with less success. Sir Arnold Wilson (a defender of Franco) suggested that the British government consider whether they should not take voluntary powers "to enable the press to control itself, or at least the headlines" (which would be a start). "We should do so," he said, "without hesitation on the outbreak of war," which was then practically certain.

Romanist attacks upon the freedom of the press are generally subtle and indirect. One of these was through a bill with a provision "to bar from the mails papers, pamphlets, books, etc., containing any defamatory and false statement tending to expose persons of any race or religion to hatred, contempt or ridicule". With a Catholic postmaster general such a bill could be made to serve the purposes of the Hierarchy very effectively. The board of directors of the Washington Federation of [Protestant] Churches, however, was unanimous in its opposition to the bill, stating,

This bill represents a dangerous attack on free speech, and is extremely unwise in threatening with criminal penalties any person with whom the postmaster general may disagree as to what is defamatory or false.

However, the Hierarchy is not easily discouraged, but continues to try here and there, to see what it can do. A "police censorship" of books was proposed in San Antonio, where Police

Commissioner P. L. Anderson received complaints that book stores and rental libraries had been furnished with lists of 36 books "in violation of the penal code of the state of Texas and ordinances of San Antonio", which they were requested to remove from their shelves. The envelopes in which the lists were sent bore the printed signature of "Archdiocesan; Catholic Action Council of Men". The "officials" of this "council" stated that the list was prepared nationally and that it was their understanding that the police department was to send them out! This "pious" effort raised quite a furore, and Commissioner Anderson made it plain that there would be no censorship by police of books sold in San Antonio. Catholic Action is living up to its antecedents.

Reviling Truth-Tellers

Another method of suppressing the truth is that of casting aspersions on its proponents. This *America* and the Catholic *Telegraph-Register* (both Catholic publications) proceeded to do in the case of L. H. Lehmann, ex-priest, when his ably presented articles on the Catholic Church in Politics appeared in the *New Republic*. Says the *Telegraph-Register*:

America throws light [!] on L. H. Lehmann, the "ex-priest" who has been writing anti-Catholic articles in the *New Republic*. He "is an Irishman educated for work as a priest on the foreign missions who tired of the mission; came to the United States and failed as a curate and pastor; who tired of the priestly functions and failed in his vows by marrying; who tried to establish a church in New York where married priests [horrors!] were the celebrants of mass, and failed; and who now rides the waves of success through the publication of his views in the *New Republic*." If all Catholic priests in the United States were like Lehmann, Bruce Bliven, editor of the *New Republic*, "might bestow his approval on the Catholic Church."

The above does not attempt to answer Mr. Lehmann's article at all.

This is characteristic of the Hierarchy's methods in suppression of the truth. Judge Rutherford received similar treatment at the hands of one "Father" Felix, of Missouri, who recommended a beating, but did not answer a single argument.

A favorite charge of the Catholic press is that the American press is salacious and sensational. This is only partly true, but serves the aims of the Hierarchy. Richard Reid, editor of *The Bulletin* (Catholic), in a lecture given at the University of Notre Dame ("Our Lady"), said that such conduct on the part of the press is an abuse of the freedom of the press which "may become in public opinion such a danger to the morality of the nation that suppressing of that freedom will be considered the lesser or the least of the evils".

That subtle ruse is characteristic of the Hierarchy's methods, but it will not work. Pious pratings about "morality" come with poor grace from an organization that furnishes as large a quota of criminals as does that religious system. And what is more, such "morality" bait is simply to befuddle the innocent, who do not know that Hierarchy-dominated lands are the lowest in the scale of morality as well as of intelligence.

The *Telegraph-Register* also came out with this gem on freedom of speech and of the press, both of which are under constant attack in the Hierarchy press:

Liberty of assembly cannot mean that the leader of a mob is free to say: "Let us burn down the city hall." Liberty of the press cannot mean that a writer may advocate murder or arson. Liberty of speech cannot mean that a man may say: "Let us put to death all red-headed children!"

This profound wisdom had not occurred to the men who framed the greatest constitution that the world has seen. They entirely overlooked mentioning it, and so, judging from the wisdom of the *Telegraph-Register* and its religious publishers, everybody doubtless has the

idea that freedom of the press, speech and assembly meant just that! But no, there are other ways of combating such notions than by shutting off everybody's wind forthwith. Inquisition methods, still defended by Rome and its representatives, are not admired.

It is not necessary to carry out Hinsley's typically religious idea and his expressed wish

that we might muzzle the press, dismantle the printing presses, close the cinemas—muzzle the world—and let the poor people go quietly about their daily business.

Yet the *Osservatore Romano* said that every hour which passes proves how profoundly right this wish is, and how necessary it is to have it carried into practice.

So the people could be reduced once more to the condition of ignorance, squalor and misery that existed during the dark ages of the worldly church's supremacy, and which conditions still exist, though somewhat moderated, in countries subject to its dominance.

Religious Censorship

Besides indirect attacks upon the press and influencing what goes into its columns, the Hierarchy seeks to control the source of information by insisting that writers who measurably recognize its authority submit to her ecclesiastical censors what they write. On this point, Lawrence A. Fernsworth, an honest Catholic layman and newspaperman, had this to say:

Even had I regarded the Spanish bishops as being good Christian gentlemen I could never have followed the public and private injunctions of the Jesuit editors of *America* that 'Mr. Fernsworth should have submitted his views [of the Spanish rebellion] to the Spanish hierarchy'. Apart from the all-compelling consideration of professional integrity, I could never under any circumstances have submitted my views to a group of men whom, in their majority, I had, by my perhaps inadequate standards of Christianity, to consider as more pagan than Christian.

But in spite of these various methods of suppressing freedom of the press, the Hierarchy is not making the progress that it would like to see. It has other irons in the fire, too. It has its own press committees, all of which were consolidated a few years ago for more effective action. On this subject the *Christian Century* stated:

Truth is mighty and will prevail. So we have all been taught from infancy. But falsehood is also fleet of foot and long of wind. If it does not endure to all eternity, it sometimes flourishes for a long time and does much damage while it lasts. Opinions, whether true or false, are disseminated, not automatically, but through human agency. That is one purpose of education. It is the chief purpose of the periodical press. Therefore, it is no presumptuous meddling, but a policy of good sense to speed truth on its way and check error by refutation. Such reflections come to mind as one seeks to understand the recent consolidation of press committees of many Roman Catholic societies and agencies for the avowed purpose of checking what they call "anti-Catholic propaganda". This movement originated with the Jesuits and has been promoted by the able and energetic Jesuit weekly *America*, chiefly under the advocacy and direction of the Rev. John A. Toomey, S. J. . . . The procedure of this consolidated "press relations committee", in so far as it has yet been developed, is to have a sub-committee for each important newspaper and magazine, to "keep a sharp lookout for anything in the nature of propaganda injurious to Catholicism", to interview editors and secure retractions or apologies when anything is published that seems sufficiently injurious to warrant action, and to spread the word among all Catholics as to which papers and magazines are favorably disposed and which do not respond to the committee's representations."

Given such attention, it is not surprising that newspapers are very careful to give earnest consideration to Hierarchy demands and protests, voiced to

these "press committees". The result is something like this, according to T. T. Shields, of Toronto:

It is the policy of *The Globe and Mail* to allow Roman Catholics to use its columns for the propagation of their view, and the *Globe and Mail* columns are closed to every Protestant who attempts to reply.

Another instance is that of the Baltimore *Sun*, concerning which *The Nation* has this to say:

In one article a paragraph six fathoms deep compared Hitler's fanaticism to Ignatius Loyola's. The analogy prompted a mild complaint from the Jesuits, but an editorial letter soothed them. Then Curley . . . was apprised of the insult. The archbishop burst into a thousand blazing little pieces. He demanded an immediate and utter apology, and when every formula that the *Sun* put forward failed to satisfy him, he had the journal denounced from all the parish pulpits in the archdiocese and initiated a Catholic advertisers' boycott. The attack continued for months, until, on the hinted advice of a Washington priest that there was no statement the *Sun* in self-respect could make that Curley would approve if consulted, the *Sun* issued an unapproved apology, going as far as it could; and the furor died down. The incident allowed the Sunpapers to feel painfully the weight of the church's hand. Though Mencken declares that subscriptions slumped very little . . . other estimates set the circulation loss at 50,000. Since 1934 the *Sun* has dealt tenderly with the Catholic church. A Protestant minister complained to me that the *Sun* gives from two to four times as much space to Catholic activities as to Protestant. Part of this disproportion may be because the Catholics, for their number, are more active. Or make more noise.

Blowing Its Own Horn

The Hierarchy is not backward about coming forward, and knows how to toot its own horn. The following, from the Catholic Press Association, shows how interestingly this can be done:

Resolved: that the Catholic Press Associ-

ation reaffirms its belief in, and attests its devotion to and promises its championship of, the principles on racism so eloquently and in so Christlike a manner pronounced by the late pope, Pius XI, and so magnificently upheld in glowing word and effective act by the reigning pontiff, Pius XII.

Not bad! This was delivered on the occasion when, according to the headline, "Catholic Editors Denounce Racism." Thus, in America, for the purpose of impressing the Jews and the colored population, Catholic editors can denounce what another tool of the Hierarchy carries on, in the destruction of the Jews, in Europe. Further, the delegates of the Catholic Editors Association heard a motion from "Father" Gillis, editor of the *Catholic World*, to the effect that the Catholic Press Association rebuke all secular newspapers it believed to have reported the Spanish civil war unfairly. The motion was passed unanimously. And so freedom of the press is attacked by the Hierarchy by all the power at its command.

Still another neat trick is that which was "pulled" by the Catholic *New World*, of Chicago, at the time of the strike against the Hearst newspapers of that city. The *Catholic Herald* has this to say on the subject:

The Chicago *New World*, official organ of the archdiocese of Chicago, has created a sensation by urging support of a strike directed against the Hearst newspapers of that city. The *New World* won for itself and, incidentally, for the Church, the plaudits of labor leaders when it not only expressed its sympathy for the strike, but also published news of the strike—the only newspaper in Chicago to do so.

When it comes to publishing news of strikes, it must be admitted that secular newspapers are not too ready to give the full facts, particularly if another newspaper is involved. However, it well suited the purposes of the Catholic *New World* not only to give this particular

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strike publicity, as all papers should, but to express editorial (hence ecclesiastical) sympathy for the strikers. Influence with labor interests the Hierarchy in no small degree. The London *Catholic Herald* remarked, in this respect:

The incident is an interesting example of the growing influence of the Catholic Press in connection with labor.

That the Hierarchy is not a true friend of labor is only too obvious from its dealings with the common people in largely Roman Catholic lands, where labor is given hardly enough for bare subsistence. It is up to the press to give the people all of these facts so that they may have the complete picture. Otherwise the press fails, as it has largely failed, of its purpose. In the words of James G. Stahlman:

A free press does not mean my right as a newspaper publisher to publish whatever I please, to violate any laws, to invade personal privacy or to ignore the ethics of a great profession. A free press does not mean my obligation and responsibility to keep you informed through a truthful and unbiased presentation of the news. A free press does mean my responsibility to comment fairly and intelligently in the editorial columns in order that you may reach sound and enlightened decisions. A free press is no publisher's right. It is the sole right of a free people, and newspapers are but the trustees of that right.

Free Press in War

Free speech and free press are so closely related that what is true of one is true of the other as well, the one being the free communication of information by word of mouth; the other, free communication by means of the printed page. Before America entered the war there was considerable fear that these freedoms might be doomed. The Cleveland *Plain Dealer*, however, concludes that the exact opposite has taken place. It says:

Despite the fact that this war has been

much more political in nature than the last, despite the fact that enemy agents and propaganda have been much more active within the country this time than in 1917-18, our civil liberties have if anything been strengthened since Pearl Harbor. This is due in part to the Supreme Court's decisions in the Jehovah's witnesses' cases . . .

This is an acknowledgment of the fact that Jehovah's witnesses have actually been in the vanguard of freedom, fighting for liberty on the home front amidst persecution and misrepresentation on a colossal scale. Religionists, particularly the Roman Hierarchy, have strenuously and even viciously opposed this struggle, but the Witnesses have, by Jehovah's help, stood their ground, and God has given them the victory before the highest court of the land on more than one occasion. These cases are now history, and vitally important history. They have resulted in a wide recognition of the fact that what the newspapers should do has been done by others with more fidelity. Here an excerpt from the Paterson *Evening News* is of interest.

As a matter of fact daily newspapers are the chroniclers of news events but they are not necessarily the sole medium of public discussion on important affairs. In every dictatorship, when the dictators start to throttle the press, they think not only of the newspapers but very particularly of books, pamphlets and other means of disseminating ideas through the medium of the printed word. This phase of the subject often escapes notice but it is highly important. . . . A great deal of the public discussion of American affairs is conducted in this way. Freedom of the press means freedom not only of the newspapers but freedom on the part of any individual to print what he thinks and to circulate his ideas in printed form. The loss of this freedom might not strike many persons as very important, but it is one of the most vital points in the Bill of Rights. Freedom to print books is only another form of the freedom to print pamphlets, for a contro-

versial book is nothing but a large pamphlet with a permanent cover. When we see the dictatorial countries seizing books and making public bonfires of them [as was done with Jehovah's witnesses' literature in Germany and other lands], we begin to realize how far-reaching this freedom of the press really is. If instead of saying "freedom of the press", we said "freedom to print", the real meaning of the Bill of Rights on this point would be much clearer.

Christ a Publisher

In conclusion, an editorial in the *Wayne County Press* furnishes food for thought. It says:

Just last week a subscriber wanted to know why we did not try to run this paper a little more along the lines of how Christ would edit a paper. We don't know just how that would be. In the first place, if Christ were to come back to this mundane sphere we don't believe He would go into the newspaper business at all. There is not an editor or a preacher in the world who could tell the truth, the whole truth, nothing but the truth, for thirty days and stay in the community in which he lives.

This rather startling reflection leads to the further thought that while Christ is not personally going to engage in the publishing of a newspaper, He nevertheless has His followers doing that very thing, and there is no reason whatsoever why "this gospel of the Kingdom", which is to be published, as news, in all the world, for a witness unto all nations, should not be proclaimed by means of the printed page as well as by word of mouth. Indeed the written and the printed word have, since earliest times, played a most important part in the evangelization of the world, that is, the instruction of all who will hear in the all-important knowledge of God's kingdom, The Theocracy. But that work was to take on actual world-wide proportions and scope when Satan's world is at an end, and the New World of Right-

eousness is brought forth by the Almighty himself.

Is Censorship Gaining Ground?

It is to be expected that Satan, overlord of the old world, will resist expulsion. Censorship is one of his instruments. This is being resisted in turn, not only by Jehovah's witnesses, but by all who in one way or another are concerned in its application. While there is still much "freedom to print", the forces of reaction are not giving up the struggle to suppress it as far as they may. Various methods have been considered. One more possible means remains for attention. A shortage of paper has been forecast by the Office of Production Management. In the hands of interested parties the power to curtail supplies of paper could be used to interfere with the publication of unwelcome truths. No such partiality has been shown by the responsible agencies as far as present information indicates. However, here, too, lovers of freedom must be on guard, lest by some subtle means the material necessary for the publication of vital information, opinion and comment be denied where its denial will serve the ends of those who hate the truth.

Until that which is perfect is come, eternal vigilance is the price of freedom of the press as it is of all other freedoms. As has been seen, big business, big politics (through government) and big religion are all interested in curbing if not entirely suppressing this vital freedom. The means employed are boycott, intimidation, denial of postal privileges, and may include a limiting or complete denial of the means of publication, paper. On all of these fronts those who love the truth must continue to fight for liberty by every legitimate and divinely approved means at their disposal. Those who have been called to freedom, for which Christ has set them free, must not be entangled again with the yoke of bondage.

Service Assembly and Theocratic Business Meeting

Held in Pittsburgh, Pa., Sept. 30 to Oct. 2

JEHOVAH GOD has business in the earth. Though the combine of religion and politics and commerce impudently says, "Let God run heaven, we will run the earth," the Almighty Creator in heaven's heights is not bound by this "hands off" policy men set for Him. His sphere of business very definitely takes in this globe. Not the profiteering kind followed by religionists, to be sure; for Christ Jesus when on earth drove out of His Father's house such money-grabbers. (John 2:16) Yet this Chief Representative of the heavenly Father said: "I must be about my Father's business." (Luke 2:49) The divine business then was to "bear witness unto the truth". It is the same now. And, as in times past, He now commits it to faithful earthly servants. (John 18:37; Matthew 24:45-47; 1 Samuel 21:2, 8; Nehemiah 11:16, 22) Nonetheless, it is still Jehovah God who directs His earthly business.

Never was this more clearly manifest than at the recent service assembly and annual business meeting of Jehovah's people, held at Pittsburgh, Pa. Technically, the gathering there consisted of two parts; actually, the service assembly so perfectly prepared the way for and led into the annual meeting that the two blended as one united whole. The convention held sway for two days, September 30 and October 1; then the annual business meeting took over on Monday, October 2. Both features concerned themselves with the getting done of Jehovah's business, but from different aspects. Also, both unmistakably pointed to the great Theocrat in heaven as the Director of His business on earth. Read the report that follows, and see if it is not so.

Amidst surroundings of architectural and natural beauty, the Syria Mosque, an auditorium seating 4,500 and having a spacious basement for a cafeteria,

became the focal point of assembly for Jehovah's witnesses for three days. Because the Syria Mosque could not accommodate the anticipated crowd, an effort was made to secure the Soldiers and Sailors Memorial Auditorium. This request was denied, as was a request for the Masonic Temple. However, the use of the Schenley High School, four blocks away, was granted to care for part of the overflow. Even this did not provide sufficient space; but Jehovah, when the time arrived, showed the enemy how little need He had for their structures.

Local Assembly Becomes National

On Saturday morning thousands convened in the assembly for field service. From that moment it became plain that what was originally intended as a localized convention had been converted into a national assembly by popular support. Delegates converged on Syria Mosque from such far-flung parts as California, Oregon, Florida and Maine. Twenty-seven states were represented. More than that, our northern neighbor, Canada, was represented by eleven carloads of witnesses. All the attenders at this morning assembly united their voices in Kingdom Service songs, listened closely to field-witnessing instructions, and scattered throughout the Pittsburgh area to be about their Father's business' of gospel preaching. And they did not rule Him out as having no concern in this earthly activity: upon dismissal they invoked His blessing and direction upon their service efforts.

Came the noon hour, and time for physical nourishment. This need was adequately met by the cafeteria in the basement of Syria Mosque. A few new cafeteria arrangements were tried out, and the long lines of hungry conventioners moved rapidly in spite of the fact that much larger numbers streamed in than the building and cafeteria were



Syria Mosque auditorium filled to overflowing

designed to accommodate. During the assembly 22,204 meals were served, 4,082 of these being free meals to pioneers. Incidentally, 1,107 pioneers (full-time ministers) were present at the Pittsburgh gathering.

Temporal appetites satisfied, the assembled Theocratists turn attention to the more important table of spiritual food spread for them. (Psalm 23:5; Isaiah 25:6) The feast began with the convention's official opening, at 2:30 p.m. H. C. Covington, assembly chairman and the Society's vice-president, welcomed the 5,000 witnesses gathered for the occasion. His ten-minute opening address singled out the year 1944 as a turning point for the earthly part of Jehovah's organization. Events that unfolded before the close of these three days proved his statement to be no empty

assertion. He soon turned the microphone over to the first speaker of a scheduled four-part symposium.

Theme of Theocratic Order

This speech, "Finale of the 'Strange Work'," opened with the thrilling words, "Jehovah God is approaching the grand climax of His 'strange work', which work precedes the battle of Armageddon." Thence the speaker showed why the work of warning and gospel preaching is viewed as strange and even senseless folly by so-called "realists" and "practical men" of the world. It was shown how developing world events on the political front proved that Satan's master-scheme of human government was at hand, and that it was merely forerunner to destruction for Satan's world organization, as Bible prophecy

declares. In the teeth of wide propaganda for support of this abomination must go forth the Kingdom-gospel message. Having settled the matter that the final phase of the "strange work" was at hand, the speaker focused attention on the problems and opportunities ahead, and raised searching questions:

According to all indications of Bible prophecy, a tremendous earth-wide work confronts these consecrated people of Jehovah God, and that in the face of the greatest difficulties and antagonism. The possibilities for evangelism that loom up before them, especially as such possibilities pertain to the scattered multitudes of persons of good-will in danger of sudden destruction at Armageddon unless reached, present a challenge to Jehovah's covenant people. These are a "small people" as to numbers. Are they fully equipped unto the great task? Are they properly and adequately organized for the vast final work with all its heavy demands? Among them there are found no pompous titles of "bishop", "archbishop," "deacon," "cardinal deacon," "presbyter," "elder," "priest," and "father", such as embellish the religious institutions. They are organized in a manner utterly different from that of the religious systems. But are they organized according to the Scriptures and hence according to God's expressed will? That is the question for determination.

On this high note of suspense the first speaker gave way to the second symposium speaker, who caught up the theme thus left in mid-air and carried it along in a speech entitled "Theocratic Organization for Final Work". The opening acknowledgment was that for any organization on earth to be usable by God it must be Theocratic. It must recognize God as supreme, and His King Christ Jesus as the Head of the true church; and it must operate according to Jehovah's will and not the democratic will of the people of the congregation.

Thence the speaker launched into a very scholarly discussion of Theocratic

structure, as pertaining to the followers of Christ on earth. First, several Scripture texts were cited wherein Jehovah and Christ Jesus spoke of the covenant people as servants, and members of a servant-body; and that even the exalted King Christ Jesus is spoken of as Servant. Then came the modern application: "For the foregoing reasons the term *servant* is consistently used among the ranks of the remnant of consecrated, spirit-begotten and anointed witnesses of Jehovah. The term designates them as servants of God, and not of men."

Betitled Clerics De-glamourized

"But are not bishops, deacons, and elders a rightful part of God's visible organization? Are they not mentioned in our English Bibles, and are not instructions given concerning their appointment?" the speaker questioned. Thus introduced, the subject of fancy titles as used in ecclesiastical systems was thoroughly aired. So-called "proof" texts were considered. The original Greek word translated "bishop" was shown to mean simply *overseer*, and the one translated "bishopric" or "office of a bishop" had the meaning of *oversight* or *duty of overseer*. Similarly exposed was the office of "elective elder", showing that an elder was such, not by congregational election, but by reason of Christian growth and spiritual maturity. In making these points strong the structure of the early church was analyzed. Also, this analysis made clear that the apostles and elders at Jerusalem served as the governing body of the early church or visible Theocratic organization throughout the earth.

The subject material of the third symposiumist dovetailed right in with the developing theme, and showed further the "Theocratic Organization in Action". Betitled religious clerics were further de-glamourized as this discourse unfolded. The Greek word for "deacon" was shown to mean basically *servant*, that it was never used as a title, such

as "Deacon Stephen", and that in using it as such religionists merely seek to tickle the vanity. The term was even applied to Christ Jesus in its sense of servant; but not as a title. The terms mistranslated and wrongly used as titles, such as "bishop" and "deacon" and "elder", were all shown to apply sometimes to the same individual, and that many in one congregation might properly come within the original and true meaning of the terms. This speaker closed with a discussion of the governing body of the early church, and many examples were given showing the Theocratic conduct of that visible ruling group on earth.

To these three speeches the audience had listened closely. Applause had been frequent. Occasional laughter had broken from their lips as the blown-up importance of the titled, puffed-up ecclesiastics was deflated by sharp Bible truths. A thorough historical review of Theocratic structure had been given. What more could there be? Had not the climax been reached? No, it had not. The next few minutes demonstrated that. The last of the symposium speakers, N. H. Knorr, the Society's president, took the position before the microphone. His opening words caught up the historically developed theme and bridged a gap of eighteen centuries to put it down in modern setting: "No more are the apostles alive on the earth to serve as a visible governing body to the church." This talk on "The Theocratic Alignment Today" was to sharpen and climax all that had gone before by giving it present-day application, and the assembled listeners were in a most receptive mood for it.

He quickly painted the word picture of how soon after the death of the apostles Theocratic rule was lost sight of, how professed Christians fell away to religion and under the hierarchic rule of religious priests, and how such hierarchic rule reached its summit today in the pope of Rome. But that organization has spearheaded religion's fight against

those upholding Theocratic order, and hence it, with its assumption of grandiose titles, could not be the governing body today. Matthew 24:45-47, concerning the "faithful and wise servant" whom Jehovah would put over His household and to whom His Kingdom business would be committed, was quoted. Then those confessing themselves servants, Jehovah's anointed witnesses, were shown to be the "faithful and wise servant" body, under Theocratic rule.

The Legal Instrument Used

Their course in gospel preaching was reviewed, and the sixty-year history of the Watchtower Society discussed. The close relationship of this legal non-profit organization with the servant class of anointed witnesses, even through such times of stress as World War I and the present global conflict, showed that this incorporated "society" truly represented God's consecrated ones. Thence the discussion resolved into a detailing of the legal organization's structure, and particularly one feature that did not seem to conform to Theocratic standards, as they were now understood. The point involved was one where money contribution determined voting power in the corporation. Steps to be taken in removing this objection were outlined, that the legal instrument used might be just as Theocratic in organization as the congregations of Jehovah's witnesses. The Society was to get a revised charter.

As these vital points regarding Jehovah's earthly business, and the seeing to it that He be recognized as the One running it by proper Theocratic structure, were forcefully made, the 5,000 listeners were with the speaker to a man; and the tempo of approving applause mounted as the closing sum-up of the matter was given, as follows:

It [referring to the revising of the charter] is well that it should be so. We are at the threshold of a most momentous time, as the world's postwar period opens up before us.

The kingdom of God, which is The Theocracy, is nigh at hand. That is, it is here, and his kingdom by Christ rules over all in heaven and in earth. Jehovah God, The Theocrat, has begun to reign. He reigns with peace and blessing toward His willing and obedient remnant and their companions. He reigns among His multifarious enemies at the earth by force of His irresistible dominance. The Theocracy is here to stay! By and through it alone comes a durable peace for men of good-will on earth. In postwar years it is unavoidable that The Theocracy meet in head-on collision the worldly organization of Satan the Devil for the international collaboration of the nations which lie under his domination. It is in the best of order, therefore, that Jehovah's consecrated people be clad in full Theocratic armor and be acting within the safe enfolding of a fully Theocratic organization and arrangement. Religioeracy will fight against them with all its postwar allies, but will perish. That which is Theocratic will survive and will attain the new world of righteousness. There, with all national governments gone from earth, the legal corporation will not be needed. The Theocracy will have other arrangements for the Armageddon survivors.

After the crowd had hurried through an evening meal, they reassembled in the auditorium for the evening session. They were still bubbling over with enthusiasm from the inspiring theme of Theocratic organization so forcefully driven home by the afternoon symposium, and rejoicing in the fact that Jehovah in directing His earthly business saw fit to grant them a share therein. Their keyed-up spirits found some release in fifteen minutes of Kingdom-song singing, and they settled attentively to hear the first speaker of the evening.

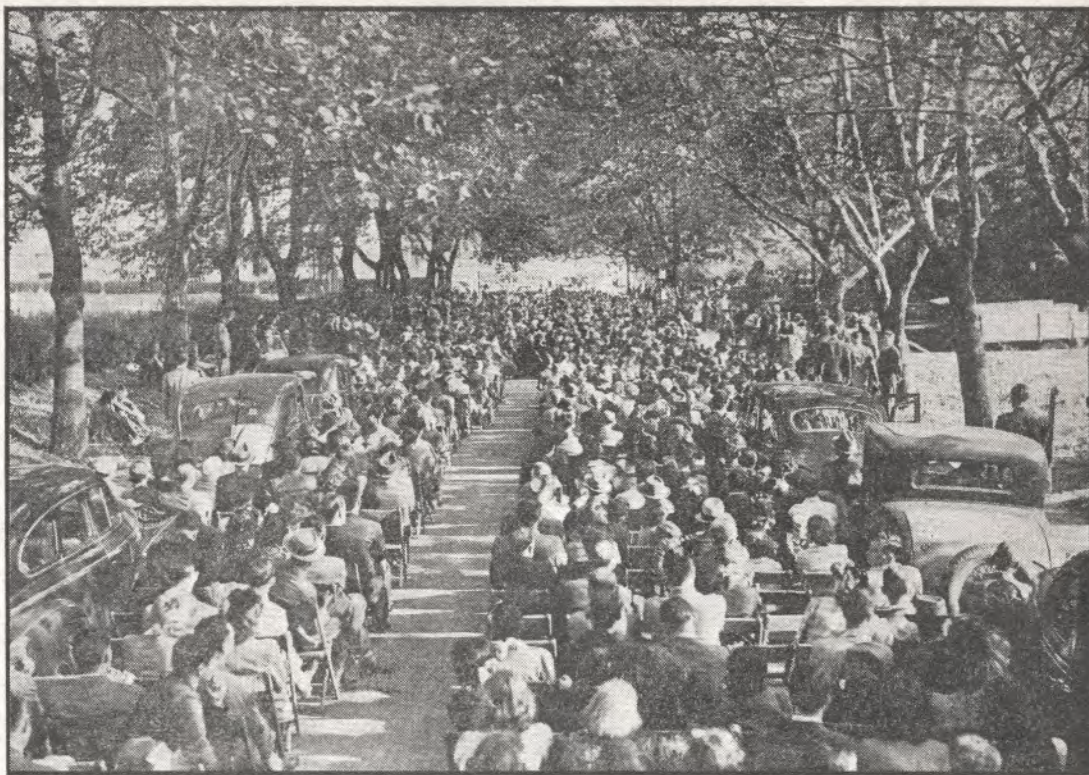
The 81-year-old secretary-treasurer, W. E. Van Amburgh, was greeted with loving applause as he stepped up to the microphone. His kindly reminders of the "Blessings" of the Lord were expressive of his long experience as a veteran in the "King's business" and of his deep

appreciation of Jehovah's care and provision. He urged his fellow witnesses to "open an account in a Theocratic bank where thieves do not break through or steal". The entire audience was quietly attentive and eager to catch each comforting word. This same theme was further developed by the next speaker, who pointed out that nothing, not even life itself, is so important or worth-while as "Our Joy", namely, the joy of Kingdom service.

"Go, Disciple All the Nations"

But the theme of Kingdom service for the evening talks had only started. The hour-long discourse by the Society's president that immediately followed picked up this gospel-preaching theme and rounded it out in all its fullness and force and power. The talk, "Go, Disciple All the Nations," based itself upon the command of the risen Christ found at Matthew 28:19 (*The Emphatic Diaglott*). "This divine command directing the consecrated ones to the work of God is a law to them which no supreme court of any nation on earth nor any international court nor any world court can nullify or revoke," the speaker declared; and soon thereafter added: "The divine command to teach and preach reaches into every quarter of the earth and into every nation. It throws open every nation to entry by God's consecrated servants on their preaching and teaching mission."

He then traced the course of the apostles in spreading their preaching to the inhabited parts of their day, under the spirit's guidance. From this stepping-stone the argument advanced into these present days of gospel preaching and on beyond into the postwar era, with its special problems and trials. But, as in the past, Jehovah's spirit would direct present and future activities in fulfillment of the command. The Vatican and its pope and hierarchy's methods of forced conversion and political intrigue were mentioned, but were quickly brushed aside



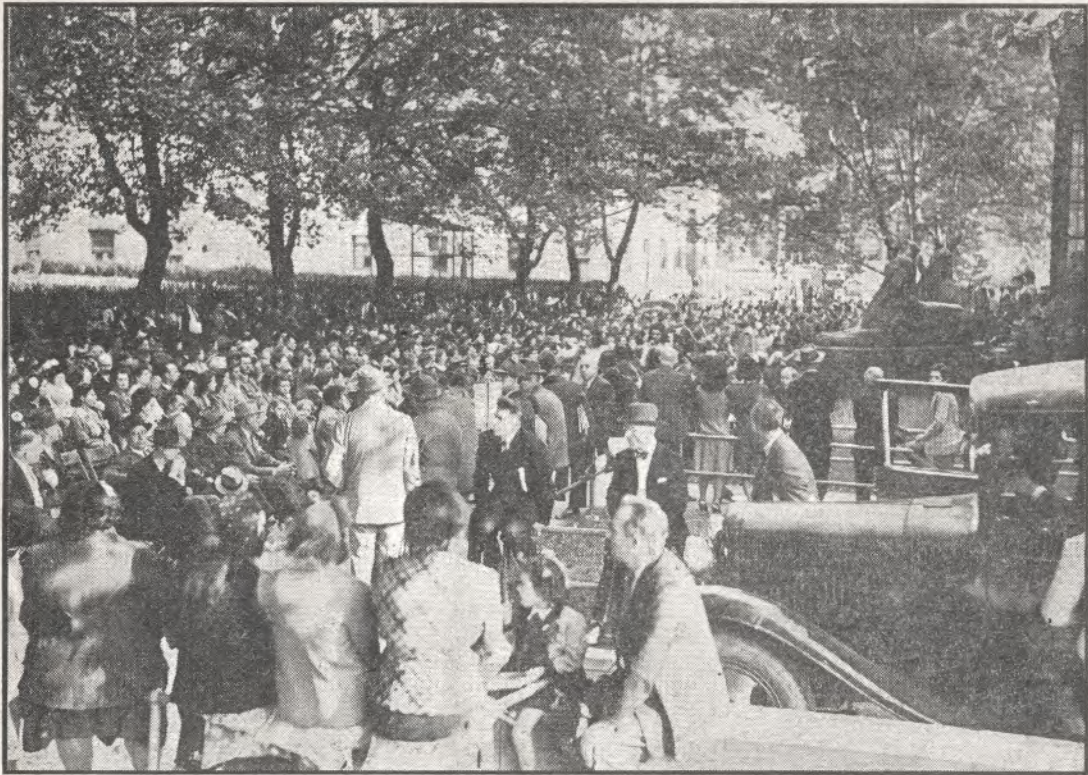
Looking toward Syria Mosque, part of the 3,000 in the "air conditioned" auditorium are seen.

as being of no part of the command's fulfillment. The peaceful and harmless course of teaching and preaching followed by Jehovah's witnesses was in sharp contrast therewith. That work would carry them to "all the nations"; and the effective presentation of this fact hammered it home beyond any doubt. In measured tones and with an emphatic ring the stirring discourse drew to a finish, as follows:

Our risen Lord's command to "go, disciple all the nations" has not been revoked . . . Now, with the postwar period coming on apace, it appears that this work of gathering must be widened out and forwarded with greater speed and vigor and boldness. To this end, while yet the global war rages, Jehovah by Christ Jesus continues to send forth His servants . . . As we face the vast field of the world with its disrupted condi-

tions, let us be of good courage as we go forth . . . The opposition to our obeying this divine command has been great, and we may not Scripturally expect it to become weaker. Rather to the contrary! However, never need we falter. Jehovah is with us!

The first day of the service convention was over. It had been a day of revelation to the attenders. The talks were superb. The magnifying of Jehovah's name and His oversight over His work on earth have been great at all the conventions of His witnesses in recent years; but none had ever matched the prominence given thereto on this opening day. Moreover, the unity and family-like spirit of oneness pervading the assembly was widely noted and commented on. As they disbanded for a night's rest their joy knew no bounds, and anticipation for the next day ran high.



In front of Syria Mosque and beyond the overflow crowd extends.

The day, Sunday, October 1, dawned clear and mild, which proved a special blessing later. Early in the morning a baptismal service was conducted, and 55 were immersed in water. By 9:00 a.m. thousands were on hand at the auditorium for the field service assembly. At both these morning assemblies, and also at the opening of the afternoon and evening sessions on Sunday, the proceedings were brightened by the related experiences of graduates of the Watchtower Bible College of Gilead. The theme of most of these informal chats seemed to be "keeping at it" in dealing with the people of good-will, showing patience in the teaching work. All expressed their eagerness to obey Jesus' command to "go, disciple all the nations" by moving into foreign fields of activity as soon as the way to do so was opened.

Arrangements for Public Meeting

Upon dismissal the witnesses fanned out from the auditorium to spend the morning hours in house-to-house preaching and to put the finishing touches on the advertising of the public lecture "One World, One Government". And it was really advertised! The means used: 500,000 handbills; 7,500 placards for store windows and for use by publishers in information-walking; 7,000 signs for cars and for posters elsewhere; 30 large billboards.

Preparations were made to accommodate the expected turnout. Hall capacity was obviously inadequate. Four large trumpet speakers were installed on the side of Syria Mosque to serve those not getting inside. They could be heard clearly three blocks distant. An athletic club was located near by. It had a lawn

in back of it, and efforts to secure this for chairs proved futile. So the mayor was visited and permission to close the street passing in front of Syria Mosque (and, incidentally, the athletic club) was requested. Granted! The mild weather made such arrangement ideal. Everything was set.

Then the athletic club became excited. They must have the street open. The witnesses would never need the room anyway. So they fumed and fussed and went flustering about. To no avail. But were they right as to the space being needed? Long before the start of the afternoon session Syria Mosque was packed. Likewise Schenley High School's facilities. The crowd overflowed out the doors of Syria Mosque into the dappled sunshine under the trees on Lytton avenue. Hundreds were there. Five hundred chairs were set up in the street. They were quickly filled. Five hundred more were added. Hundreds of persons were still standing. Seven hundred more chairs swelled the seating capacity of this "air-conditioned and rent-free auditorium" to 1,700. But standing room still had to be utilized. In the soft haze of a warm autumnal day, 3,000 rapt listeners heard the message "One World, One Government", the words of comfort and of battle mingling with the muted rustlings of changing leaves overhead. The athletic club? They had long before disappeared from the scene.

Preceding the public lecture the convention chairman spoke on "Theocratic Ambassadors". He contrasted the way of Jehovah in sending out ambassadors in times of stress with that of the nations, which insist upon friendly relations during such representation. The image seen by Daniel (chapter 2) was described as to its present fulfillment, and the audience laughed heartily at the predicament of "the slippery clergy" mixed in with the iron-like politicians.

"One World, One Government"

Following an interlude, the Society's

president began the much-advertised and keenly anticipated public discourse. "One world, under one perfect and abiding Government of righteousness, is the certain destiny of all men of good-will. What is more, its realization is near at hand." Thus opened the momentous lecture. But the next few sentences of glowing description of this one world draws a verdict of "Impossible!" from the lips of those thinking in terms of man's promised "one world" to follow global war. The irresistible need of a one world is beyond denying, in view of earth's shrinkage, in effect, due to air travel and means of communication. Whereas science has wiped out space and time, it has left untouched the divisive factors of race, nationality, and religion. Hence vain man's efforts at "one world" building!

For approximately a half-hour the speaker then spoke of men's present and future efforts in this behalf. Religion's role, particularly that of the presuming pontiff at the Vatican, was exposed as being spiritual fornication with politics and commerce, and scathing condemnation fell upon her head as a result of her leaving out of her proposals any reference to the needed kingdom of God by His Son Christ Jesus. Light shed on Bible prophecy indicated that religion would ride the postwar governmental creation, and the many private audiences of the pope with Winston Churchill and Roosevelt's personal representative, Myron Taylor, and other leaders were cited as her preparation to mount the "new order" beast. Yet, as prophecy also indicates, religion's erstwhile lovers will turn on the old lady and unseat her; which means Armageddon's beginning!

Now, at about the halfway point in the speech, came the transition: "The dreamers shall perish with their deceptive dreams. But the vision of those who have studied the Word of God and believed its glorious prophecy of 'new heavens' and a 'new earth' of righteousness [2 Peter 3:13] will then be real-

ized. How this will be we now examine in the radiant light of the sacred Scriptures." Thence the speaker was off on a stirring and thrilling account of just what the promised One World would be.

The complete ousting and destruction of Satan and his wicked "heavens" and "earth" at Armageddon makes way for the new and lasting One World. Christ Jesus and His body-members constitute its "new heavens"; faithful men of old, from Abel to John the Baptist, will be raised from the grave as the "new earth". Rule will be Theocratic. All will be bound in oneness by common worship of and obedience to The Theocrat, Jehovah. No politics, no wars, no commerce, and *no religion*, to mar the unity of that One World! And the Armageddon war of liberation into its blessings would come absolutely free, with no war debts to rest on the survivors!

By actual count, the flow of this powerful speech was interrupted thirty-four times by enthusiastic applause. Laughter at religion's folly could be heard at times, and on an occasion or two some were unable to repress shouts. In the two jammed auditoriums and in the open air outside Syria Mosque 10,300 eager listeners were carried along by the strong theme of "One World, One Government"; at its conclusion they had a clear picture of its hope, and the hopelessness of man's religionized makeshift.

The evening session soon came and passed. Songs, experiences and a three-part symposium ended the two-day service convention. The first speaker emphasized the importance of putting Kingdom interests first and differentiating between service to God and to Mammon; the second spoke of Jehovah's ways of blessing His people, and also of pre-convention difficulties; the third reminded his listeners that Jehovah has prepared His people to give the final warning, that when the "ten kings" find out that the harlot religion [Revelation chapter 17] riding the "scarlet beast" is dishonest and hypocritical in the extreme

they will buck her off, and that in ever-increasing numbers men of good-will are now fleeing to God's organization, and the visible part must be ready to serve.

This two-day assembly was called a "service assembly". Was it? Facts answer, Yes. While not at meetings or refreshing themselves at the cafeteria, the attenders were serving Jehovah by engaging in His business of gospel preaching. And He did not withdraw uninterestedly into heaven's courts, but sent forth His directing spirit to guide His witnesses. They did "bear witness unto the truth" by advertising the meetings and by placing over 16,000 pieces of Bible literature with the people of Pittsburgh. Four thousand and ninety-five so busied themselves.

The Annual Business Meeting

And now, though the assembly had ended, Jehovah's business for His people there gathered had not ended; no, it had not even reached the climax. How could that be? It was because of the annual business meeting scheduled for the morrow. The business then to be transacted had to do with the legal corporation, the Watch Tower Bible & Tract Society. It was the year for the election of officers. Other routine business required by law must be cared for. But these things were not what was to make this meeting the climactic event of the three days. Rather, all that had gone before, in the discourses of the two-day service assembly, especially with respect to Theocratic order, was to find practical application to the legal organization. There were some shortcomings in the corporation's structure. A revised charter was due to come. In short, the legal organization was to be *Theocratized!*

So it was, with such momentous event in the offing, the thousands attending the two-day service assembly did not part for their respective homes at its close; but Monday morning, 10:00 a.m., found them seated in Syria Mosque to



Left to right: Secretary-Treasurer Van Amburgh, President Knorr, and Vice-President Covington.

witness important proceedings. Not a dry business meeting, this. Though only shareholder-voters had been notified in writing (about 500 were present, the others appearing by proxy), yet Syria Mosque was filled to the brim with interested on-lookers. How different from the handful who assembled in business session in Pittsburgh sixty years before, at the legal Society's inception!

At 10:15 a.m. N. H. Knorr called the meeting to order and prayer was offered. Yes, here too the Lord's directing power was not ruled out as unwanted, but was keenly desired to insure proper guidance. Routine matters dispensed with, the election of directors and officers proceeded. The directors elected were: W. E. Van Amburgh, T. J. Sullivan, H. H. Riemer, Grant Suiter, N. H. Knorr, H. C. Covington, and F. W. Franz. Of these, N. H. Knorr was elected president; H. C. Covington, vice-president; and W. E. Van Amburgh, secretary-treasurer.

Next, the event of climax—action on six resolutions proposing changes in

the Society's charter. Previously, each shareholder-voter had been notified of these resolutions, that each might come prepared for the discussion on them. All were passed, overwhelmingly! A record vote was cast, running over 225,000. In passing these resolutions there was much discussion from the floor by shareholder-voters, and the thousands of Jehovah's witnesses sitting in on the business meeting were intently interested and responsive to the air of unity and oneness dominating as Theocratic order was magnified above all else, and as it was spread to embrace the structure of the legal organization.

Two of these resolutions are of particular interest generally. The first proposed the enlarging of the purposes of the Society. It was a bolstering and widening of purposes to cope with the world-wide work of gospel preaching ahead, especially as pertaining to post-war opportunities. To the delight of all present, it deleted "religious" and added Jehovah's name to the charter. Then there was the important third resolution.

It eliminated the provision of money contribution's determining membership in the corporation. Instead, membership would be limited to 500, of whom seven must be chosen from each state. Each one must have proved himself wholly devoted to Jehovah God and His visible organization, and this by full-time service or part-time as servant in a company organization.

This last resolution was specially welcomed. It placed all contributors, rich or poor in this world's goods, on equal basis. It made for Theocratic alignment in the legal organization. Not a dissenting voice was raised, but many spoke enthusiastically for it. One declared, "This takes the Society off the gold standard!" Many similar comments were made, to the delight of all there. Thus was it made clear that God's business is foreign to selfish or ambitious commercialism. He neither has nor wants part in that devilish practice; but He delights to direct His business as it relates to His witness-giving servants.

While the votes on the resolutions were being counted, the president talked intimately with the assembly on unity and oneness and Jehovah's active force.

Thus thousands had sat and watched and listened as a momentous change had occurred in God's visible organization.

Why the Most Enjoyable?

At the close of the three-day meet one could hear on every hand, "The most enjoyable assembly yet." Why? How could it be better, for instance, than the five-day international Theocratic Announcers' Assembly held last August? It did not have the releases, as did the Announcers' Assembly. Yet, this one had something the other one did not. Not so much better, perhaps, as it was different; and this difference made it the most enjoyable to date. True, it was smaller, which might contribute to a more informal, family-like gathering; but there is a deeper and more underlying reason.

The talks of each session, the sessions of each day, they all took up and carried along and progressively advanced the one theme—Theocratic alignment. The listeners knew of the business for Monday. The talks of the previous days laid the groundwork for its proposals; they gave solid foundation for the resolutions. The attenders sensed this. They listened alertly to catch information that would guide them on Monday. All were keenly awake to the import of Monday's events. Would there be opposition to the business meeting proposals? Or would they go off smoothly? Would the witnesses generally be interested in the legal business angles? Or would such be considered dry and of no interest? All these things were in the minds and hearts of those assembled for the two-day service assembly.

Then came Monday, with the business meeting, and a forward step marking a milestone in Theocracy's progress. Not dry, not cut-and-dried, no bickerings, no opposition, but a spirit of oneness that could come only from Jehovah. This crowned their joy. They had witnessed an all-out adoption of the resolutions, the legal organization streamlined for postwar activity in their Father's business. With necessary court approval of the charter revisions, a stronger, Theocratized legal instrument would push ahead with the unincorporated body of Jehovah's witnesses in preaching work.

Was not this cause for unbounded joy? Yes, was it not sufficient reason for the broad declaration that this comparatively small assembly was truly the most enjoyable of all? So did those attending feel. And may the things accomplished there make themselves felt earth-wide in time by complete fulfillment of Jesus' command: "This gospel of the kingdom shall be preached in all the world." Then Jehovah's business of gospel preaching will be finished, and new privileges will open up for obedient mankind in His glorious one world, with its one Government.

Presenting "This Gospel of the Kingdom"

The Emphatic Diaglott for Analytical Study

(In Two Parts—Part One)

ONE of the three Scripture editions published by the Watchtower Society is *The Emphatic Diaglott*. The arrangement of this work and the avenues for critical study which it opens to the Bible student make it the most valuable translation of the Greek Scriptures available for analytical study. This article and the succeeding one will aim at bearing out that assertion. However, in the space allotted, the vast store of material in the *Diaglott* can only be scratched. But as the student pursues an individual and detailed study of its pages the evidence in support of that claim will mount, and in time the accumulated proof will have driven home the incomparable value of *The Emphatic Diaglott* in the field of critical and analytical study.

The history of the *Diaglott* is interesting. It was prepared by Benjamin Wilson, and published by Fowler & Wells Co., New York city, in 1864. In the preface by Mr. Wilson the statement is made, "Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians." Critical study of the *Diaglott* bears out the general truthfulness of this claim. Even the Alphabetical Appendix is quite free from common religious errors; and this may be attributed to the following fact: Mr. Wilson was reportedly a Christadelphian. Christadelphians believe the organized churches are apostate, do not believe in the "trinity", do not believe in the "inherent immortality of the soul" or in "eternal torment", but hold that eternal death is the punishment awaiting the wicked.

Though free from these basic errors,

they are in bondage to religion, and there are isolated instances where Mr. Wilson's religious leanings seem to influence his work to some slight extent. But the very plan and arrangement of his work serves as a check on this score, as we shall later see. Mr. Wilson knew of the truth, and it is reported that he at one time attended some of the meetings of Jehovah's people, but disagreed on certain fundamental issues. His work was used more extensively by Jehovah's witnesses than any other group, and in course of time the copyright and plates and publication rights were bought from Fowler & Wells Co. and presented to the Society, and today *The Emphatic Diaglott* is published exclusively by its owners, the Watch Tower Bible and Tract Society.

The author's preface briefly lists the provisions of the *Diaglott*, saying, "These features are: An approved Greek text, with the various readings of the Vatican Manuscript No. 1209; an interlineary literal word-for-word English translation; a new version, with the signs of emphasis; a copious selection of references; many appropriate, illustrative, and exegetical footnotes; and a valuable Alphabetical Appendix." In addition to the preface, the introductory material of the *Diaglott* contains a concise history of the Greek text, a history of English versions, a statement to the reader (in which it is shown that, due to the availability of older manuscripts, the *Diaglott* translation is able to correct many errors that appear in the Authorized Version), an outline of the plan of the work, an explanation of the signs of emphasis used in the emphatic English translation, and the letters and pronunciation of the Greek alphabet, along with a few elementary rules of Greek grammar. It is a primary requisite for the student to thoroughly study all this introductory material if he is

to derive the fullest benefit from this translation of the Greek Scriptures.

A careful study of the *Diaglott* will show the abundance of material it has to offer to the critical student within its own pages, without going to any outside helps on the Greek Scriptures. The provisions within its own covers make possible an exhaustive research on the Christian Scriptures. This, however, means work. It means that if one determines on a certain number of verses that he is going to critically study, then the study of those verses includes not just the emphatic English translation of the given verses in the right-hand column, but embraces the left-hand column of the original Greek text with its interlinear word-for-word rendering in English, the footnotes that are given on the verses within the assignment, any application of the *Diaglott's* introductory matter that may be pertinent; and also the store of information in the Alphabetical Appendix should be tapped for use if it will add force and weight to the theme or argument the verses are developing. Thus the critical student has a tremendous field thrown open to him for analytical study, and his treatment of his assignment should exploit all these *Diaglott* features and show their value.

To forcefully show the values of the *Diaglott* and its superiority in many respects, some comparison with the Authorized Version renderings will be necessary. This, however, does not mean that the student should consume his time in a verse-by-verse comparison, but should limit comparison to disputed texts and those which in the Authorized Version are so erroneously rendered that they seem to give credence to false religious doctrines. All these instructions as to treatment of material will be illustrated before this discussion closes.

Turning to the pages in the main body of the *Diaglott*, one finds the work arranged in parallel columns on the page. The left-hand column contains the Greek

text, being Dr. Griesbach's recension of the 18th century. It is based on a comparison of many Greek texts, the older ones being preferred, and particularly does it tend to conform to the Alexandrine Manuscript, of the fifth century. An interlinear word-for-word English translation appears with this Greek text, and enables the student who is not a Greek scholar to get at the original sense of the Greek Scriptures. This is one of the *Diaglott's* finest features.

In the right-hand column is Mr. Wilson's own emphatic or emphasized English translation, the emphasis being shown by typographical style, as explained in the introductory matter on "Signs of Emphasis". His translation is based on the interlinear translation, the renderings of eminent critics, and on the various readings of the Vatican MS. No. 1209, a fourth-century manuscript. If the Theocratic minister, reading along in Mr. Wilson's emphatic translation, finds something that does not agree with what the Bible teaches elsewhere, he can check up on Mr. Wilson by shifting the eye to the left-hand column and noting the word-for-word translation, and even in some cases going to the untranslated Greek text to settle the matter.

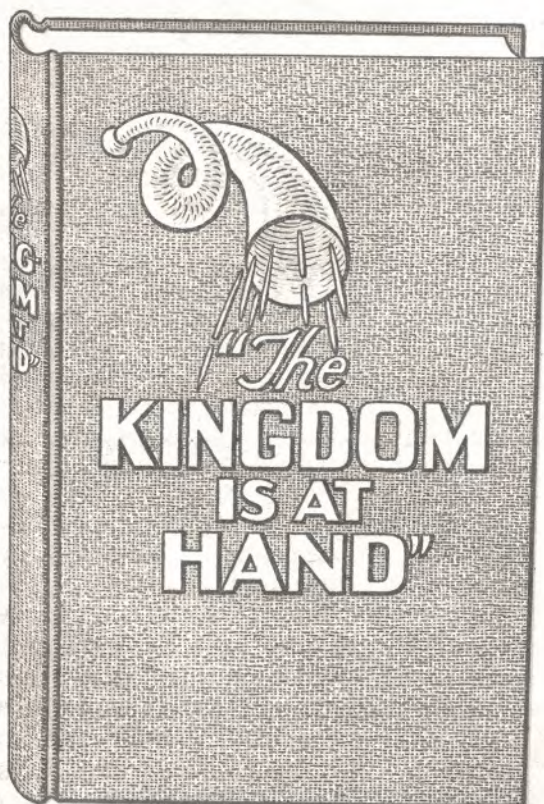
For example, the student may open the *Diaglott* at John 1:1 and read: "In the beginning was the Logos, and the Logos was with God, and the Logos was God." This seems to support the view of trinitarians. The minister knows that that impossible three-in-one doctrine is false; so he shifts his eye from the right-hand column to the left-hand column and reads the interlinear translation: "In a beginning was the Word, and the Word was with the God, and a god was the Word." This clears up the difficulty.

This text also supplies a fine illustration of the value of the signs of emphasis which Mr. Wilson uses in his emphatic translation. The introductory matter explaining these signs says: "The Greek article often finds its equivalent in the

English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. . . . Those words rendered positively emphatic by the presence of the Greek article are printed in small capitals." Looking once more at the emphatic translation of John 1:1 in the right-hand column, it is noted that in its first occurrence the word "God" is written in capital and small capital letters, thereby showing the reader that it is "the God" being referred to; whereas in the second occurrence, "the Logos was God," the word "God" is written with a capital and lower-case letters, thereby showing that the Logos was not "the God" but "a God", or mighty one. Thus even the emphatic translation of Mr. Wilson, by its signs of emphasis, makes this text of no support to the "trinity" doctrine.

Another instance, however, of where

the interlinear sheds more light on a text is Matthew 19:28. There the Authorized Version speaks of "regeneration", the emphatic translation in the *Diaglott* says "renovation", but the interlinear refers to it more correctly as "new birth day". Again, the Christian might read Mr. Wilson's emphatic translation of Matthew 6:1: "Beware, that you perform not your religious duties before men, in order to be observed by them; otherwise, you will obtain no reward from that father of yours in the heavens." Knowing the incompatibility of Christianity and religion, the true follower of God and Christ checks up on the rendering "religious duties" in the interlinear. There he finds, not the words "religious duties", but "righteousness", and is satisfied that he has the proper meaning in this latter word.



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It was stated that sometimes it would be necessary to go to the Greek text itself to dissolve a difficulty. The inter-linear is not always sufficient, nor is it final. But to be able to go to the Greek and thus derive fullest benefit from *The Emphatic Diaglott* one must learn the two pages of material in the introduction on the Greek alphabet and some of the elemental points of Greek grammar. They are not as difficult as they might seem at first glance, and the effort spent mastering them will pay good dividends.

In a general way, What would be some of these benefits? It will help in studying the WATCHTOWER publications. Sometimes Greek words, in their Greek characters, are found therein. *Consolation* No. 647 had such a word in the 'presenting the gospel' series, in the article "Growth of the Canon of the Hebrew and Greek Scriptures". More often, when Greek words are given they are transliterated, the Greek characters being replaced by English letters. Still there

is the difficulty of pronunciation. For instance, a recent *Watchtower* had in it the Greek word for "spirit", namely, *pneuma*, which caused many to stumble in the commenting on and the reading of the paragraphs when that portion was studied. Mastery of the two pages in the *Diaglott* would erase this difficulty, as they show the power or equivalent of the Greek words. Revelation 1:11 and 22:13 would have greater force for one familiar with the Greek alphabet, because when he would read about 'alpha and omega' he would know that the first and last letters of the Greek alphabet were being referred to.

Surpassing in value these general benefits are those that will come to the student in his critical study of the Greek Scriptures, those that will clarify disputed passages. These absorbingly interesting benefits, along with other features of *The Emphatic Diaglott*, will occupy our attention in the next article of this series.

Jehovah Alone Can Ordain

ANY individual of sound mind and mature in years, who has a knowledge of God's Word and appreciates His commands, and who then makes a full consecration unto God to do His will, is ordained of God to be His servant, forever, if he maintains his covenant. When Christ Jesus was upon the earth He consecrated His life to the service of His Father in heaven, and He symbolized His consecration by water baptism in the river Jordan. All His apostles followed the same course. Everyone who properly claims to be a Christian or one of Jehovah's witnesses now will do likewise. One who has consecrated his life to the service of the Most High will preach the gospel of the Kingdom as he has opportunity, and really puts forth every effort to do that. One does not go to

a theological seminary or school to be an ordained minister of the gospel. To go there would mean that he was ordained of men to preach God's Word; whereas the only One who can give the real authority to preach the Word of God is Jehovah himself, even as He gave it unto His Son. (Isaiah 61:1, 2) One having consecrated himself and having received the ordination from Jehovah God will put forth every effort possible to preach the gospel of the Kingdom by going from house to house visiting the people of good-will, comforting those that mourn, calling back on the interested persons and conducting book studies to show them the importance of God's Word and why one must follow its instruction.—1944 *Yearbook of Jehovah's witnesses*.

The Nursery of Anti-Semitism

THE following article was sent to several magazines; and even to the so-called liberal newspapers, the *Post* and *PM*, but they would not print it; Roman Catholic influence in New York is too strong. Do you want to print this article, which is true? If so, use my initials; not my full name.

Years before Hitler was ever heard of, my 6-year-old brother came home crying one day. His friend, Adolph, would not play with him. Why? Well, Adolph shouted at him, "You're a Jew. You killed Christ." Now, we knew the parents of this boy were not bigoted or prejudiced against Jews. The two boys had been playing together since they were babies. On inquiring, it was ascertained that the little boy Adolph had been attending a Catholic parochial school for the past several weeks. Feeling that this was not an isolated case, but could be multiplied by the hundreds, and perhaps thousands, I endeavored to fathom the reason for this sudden change of attitude in the boy. There must be something radically wrong in the teaching in parochial schools if they turn out infantile anti-Semites.

Knowing that I could not be present in the classrooms of these schools to hear and observe, I did the next-best thing. A copy of one of the books used in Catholic parochial schools was obtained. A book called "Bible History", by "Rev." Richard Gilmour, bishop of Cleveland, and published by Benziger Bros., of New York, is for the use of Catholic schools in the United States, as indicated on the title page. This book, as stated in the book, was approved by Pope Leo XIII as well as Cardinal Gibbons.

It is extremely unfortunate for the Jews that the betrayer of Jesus was named Judas, as the first syllable, Ju, of the name is similar to Jew, and brings to the mind, especially of a child, the word Jew. However, I was astonished to find on page 13 of this book, under the chapter relating to Cain and Abel, these comments:

"The murdered Abel is a figure of Jesus Christ, while Cain is a figure of the traitor

Judas and the Jewish people, who put our Saviour to death."

Here is a direct linking of the Jewish people with the traitor Judas. Nothing is left to the imagination. To a child, the reasoning is thus: Judas was a traitor; therefore all Jewish people are treacherous, and cannot be trusted. This is the only inference that can be made from the quotation.

On page 209, under the chapter regarding the condemnation of Jesus, is this paragraph:

"For eighteen hundred years has the blood been upon the Jews. Driven from Judea—without country, without home—strangers amongst strangers—hated, yet feared—have they wandered from nation to nation, bearing with them the visible signs of God's curse. Like Cain, marked with a mysterious sign, they shall continue to wander till the end of the world."

The last sentence should be noted, as it does not speak of the past, but of the future. Does not such a statement justify any treatment that Jews may suffer in the future? After all, they are bearing God's curse. Does this not excuse all the excesses of the Nazis, the murders of millions of Jews, and explain the apathy of the Gentile world to the problem of the Jews in Europe?

On page 258, under "Church History", is the following:

"With the spread of Christianity rose enmities and hatreds amongst both Jews and Gentiles. As the Jews had persecuted Christ, so they also persecuted His apostles and were the first to rise up against Christianity. They scourged Peter and John; stoned St. Stephen; cast St. James headlong from the roof of the Temple and beat out his brains with a fuller's mallet. [Pleasant reading for juveniles.]

"They also seized upon the Christians wherever they were found, scourged them and threw them into prison; others they banished, some they put to death. . . . Wherever the Jews were in power, there the followers of Christ suffered."

On the next page, 259, it is related how the Jews were punished:

"The city (Jerusalem) was taken, the Temple burned, the people sold into slavery, and thus dispersed over the world *as we now find them*, without country or king. Truly the blood of Christ is upon them."

Note the word "is" in the last sentence; not "was upon them", but "is upon them". Even an adult, not to speak of child, would firmly believe from this book that all the misfortunes of the Jews are merely in expiation of the crime committed by them two thousand years ago; therefore, they are fated to be persecuted and tortured, and helping in this regard is merely fulfilling God's will.

There is nothing in this book to explain to a child that the Jews spoken of were merely a handful compared with the entire Jewish population at the time of Christ. Although it is mentioned that Jesus was a Jew, no mention is made that the disciples were Jews and that the first Christians were Jews. There is nothing to point out to a

child that the Jewish people today are not paying the penalty for the acts of a few, two thousand years ago: that Jews are not Judas.

The Catholic church is jealous of its rights to educate its children, providing parochial schools in opposition to public schools to insure that their children receive religious training in their education. But rights also entail obligations, to see that this religious training does not create anti-Semitism among the children or give distorted views to them of the Jewish people. Where anti-Semitism has been firmly implanted in a child, especially from the church, it can never be eradicated, even under the most persuasive reasoning and argument; the only hope is that it can be lessened in severity. Therefore, the church has a solemn obligation to revise its curriculum and textbooks to give an objective and unbiased history of the church and of Christianity.

—S. F., Brooklyn, N. Y.

La Bottega del Papa

IN HIS book *The Roman Catholic Church in Italy*, published in London by Morgan & Scott, Alexander Robertson, D.D., Venice, lists a few of the things that have been or are still on sale:

Amongst the unholy articles offered for sale in the "Pope's Shop" were licenses to break the laws, and dispensations to live in sin. These articles were in constant demand, so that this was a most lucrative branch of business. At the Reformation, lists of such persons were called for by the English government, and these lists still exist in the State Papers Office. Mr. Froude, in his *History of England*, transcribes some of them. From these we learn that not only lay persons, but deans, vicars, and parish priests, compounded for money to be allowed to live without admonition in the grossest licentiousness.

Dr. Robertson gives a long list of some of the relics that in 1905, the date of his book, were still in existence, and were still making money for their owners, and continues:

The cradle is in the church of Santa Maria Maggiore; the teeth and hair in that of Santa Croce in Gerusalemme; the camicia, the table of the Last Supper, and the towel used at the feet-washing, are all in S. Giovanni in Laterano; the iron bar of Hades is in a room over the Santa Scala; and in other churches there are His swaddling-clothes, specimens of the bread and fish miraculously multiplied, the impression of His feet, the temple altar on which He was presented, the column against which He leaned when disputing with the doctors, and that to which He was tied when scourged, and most of the things connected with the crucifixion.

Torture Not Justified

♦ Alfred Kimball Hills, M.D., editor, *Medical Times*: "We are not personally of the number who believe that the torture of animals is justified, even for scientific purposes, nor are we of the optimists who assure anti-vivisectionists that medical men never perform painful experiments on animals."

IGNORANCE

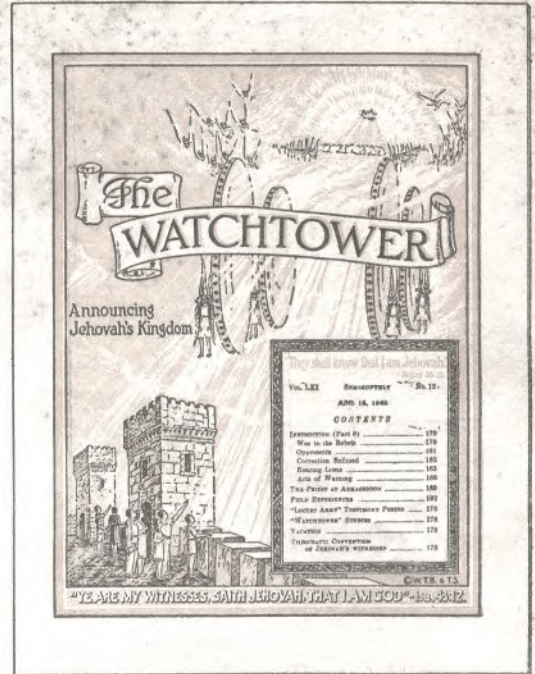
is no excuse for following a mistaken course when one might have had the needful knowledge by means of reasonable diligence. Great things are happening in the world today, and even greater events lie ahead. To be personally prepared for these requires that you

"STUDY

to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

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Religion's Pagan Origin

Religion's difference from Christianity clearly presented

United Announcers' Assembly

A report from Mexico—Miscellaneous pictures

Transforming the Mind

Who are called upon to be transformed, and how does it occur?

Slip-up in Mexico

Nazi-Fascist counterpart in Mexico is having a hard time of it

Dancing Satyrs and Jitterbugs

What is back of the modern craze of jitterbug dancing and petting?

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Vol. XXVI No. 657
November 22, 1944

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In Brief

The Coming Pay-off at Armageddon

◆ The Associated Press accredits *Izvestia*, the official government paper of Moscow, with some delicately veiled aspersions on the pope which may be summarized as follows:

There are people who hope that Doorn castles await the Hitlerite clique. Vain hope! The approach of Fascist criminals to the bar of justice has activized those ready to defend the Hitlerite robbers. For instance, the pope has appealed to London inhabitants to forgive the Germans for air raids and treat them in a Christian attitude.

Some other people are mentioned besides the pope, but, as he claims to have all wisdom, there is no need to specially mention them. They merely echo his expressed hopes.

A California subscriber sent in the clipping which embraced the above information, and inquires, comically and vitriolically:

Can you remember a single instance during Hitler's blitz of the Allied countries when "papa" ever shed crocodile tears and pulled out all the emotional stops in an agony of sympathy for *them*? Neither can I. Not once did he ever chide his little playmates, Mussolini and Hitler. Instead, he commissioned an army of specially trained priests to follow their invading armies into Russia for the avowed purpose of proselytizing the subjugated people. Papa's much vaunted infallibility, like Hitler's, Mussolini's and Tojo's, took an awful battering in that campaign. Anybody that would trade a mangy dog for that kind of infallibility would sure be getting the worst of the bargain. People who willfully follow that kind of leadership richly deserve to wind up where they will wind up.
 —R. Markham.

Cheer up! What is coming to the four that Markham mentions is so much worse than what they were able to do to either Britain or Russia that it will make their work look like a girl's tea party.

CONSOLATION

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

Volume XXVI

Brooklyn, N. Y., Wednesday, November 22, 1944

Number 657

Religion's Pagan Origin

IF THAT title, "Religion's Pagan Origin," sounds incredible to you, bear this in mind before we examine that origin: Not one doctrine taught by religion, not one symbol idolized by her, but that flourished *among the pagans* centuries before Jehovah delivered His law to Israel at Mt. Sinai.

Heathenism means "ignorance of the true God; the rites and practices of pagans". (*Winston's Simplified Dictionary*) *Christianity* means knowledge of the true God, "whose name alone is JEHOVAH," and obedience to His commandments set forth in His Word, the Bible. God's law was given for the very purpose of keeping obedient creatures from observing the rites and practices of the heathen or pagans.

Many persons think themselves Christian because they observe and practice a body of ceremonies or rites. Religious teachers cause them to believe that their adoption and adherence to this body of ceremonies, or rites, which constitutes their religion, is what distinguishes them from the "heathen". Such persons are shocked out of sensibility when told that it is exactly this body of ceremonies or rites that identifies their religion *with paganism*.

Why has this hard, if awful, truth been kept hidden? The history of religion, when brought to light and candidly stated, reveals Religion for what she actually is: a very subtle enchantress, overwhelming men's power of reason with dark, unholy influences, the world's most monstrous fraud! There are some persons who realize this fact. And yet,

at the same time, such persons have confused religion with God's Word of truth. They have identified the teachings of religion with the characteristics of Jehovah. While realizing that God's commandments forbid His creatures to practice the rites of the heathen or pagans, yet they are astonished that the Bible was written for the purpose of freeing men's mind from religion. That is because they cannot conceive of the fact that not one teaching or symbol adopted by modern religion was ever authorized in the Scripture.

No Christian is commanded to preach a single religious doctrine, or practice a single religious rite, or idolize a single religious symbol. *All Christians* are expressly commanded to abstain from such; because every doctrine, rite and symbol identified with modern religion had a pagan birth. It still is pagan. Its parading under the name "Christian" makes no difference whatsoever. Religion, heathenism, paganism have one common origin and mean exactly the same thing!

Why, then, may be asked here, has religion become blindly confused with Christianity? The evidence, which you are invited to examine herewith, reveals this answer: The founders of religion and its modern supporters have at all times absorbed into their own organizations whatever doctrine, rite or idol found among the heathen they might turn to their own advantage. The ambition of religious leaders was, and is, to gain temporal power and control over the people. They have contaminated the

truth, which is God's Word, with superstition, which is religion, to gain their end. They care not if their so doing has brought forth religion, which is a horrible mockery and a dishonor to the name of man's Creator, the Almighty God, who is perfect in love and justice, wisdom and power. They are joined to Satan in his lust for power, in his crusade to conquer the universe. And for a very brief moment, here in the final end of this "present evil world", religionists may gain control of and claim for themselves these kingdoms which Jesus flatly refused at the hands of the Devil.—Matthew 4:8-10; Revelation 13.

Their triumph of world domination will be permitted only so that Jehovah may then vindicate His name from religion's reproach. He will show her up, at the height of her glory, for what she really is! Because she takes His great and holy name upon herself, and pretends to serve Him, and to represent His beloved Son, the Most High God has pronounced His judgment against religion.

Before executing that judgment at Armageddon, Jehovah sends forth His witnesses to warn all living that religion originated wholly with His adversary Satan the serpent. To all who seek the truth and desire life in a new world free from religion, Jehovah sends forth this final call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:4) Religion's destruction is soon coming, at Armageddon!

Her Blasphemous Teachings

Now for the proof that religion's doctrines are wholly false and abominable to the Almighty God. Space will not permit us to examine all her doctrines. Neither is that necessary. All religious doctrines are founded upon one fundamental lie. The one thing that most forms of modern religion will agree on is that "man possesses an immortal soul". Let us examine that teaching briefly.

In origin it is purely pagan. Plato taught the 'immortality of the human soul' theory to his pagan contemporaries centuries before the Christian era. Later, Plato's works laid the foundation for Catholic theology. "Much of the politics of Catholicism," says Will Durant, "was derived from Plato's 'royal lies', or influenced by them; the ideas of heaven, purgatory, and hell, in their medieval form, are traceable to the last book of the *Republic*." (*The Story of Philosophy*)

The same doctrine was being taught in the religion of Egypt when Moses grew up in Pharaoh's household. Moses naturally was well acquainted with the religion of the "immortality of man". God used Moses to record the first five books of the Bible. The only instance where the 'immortality of man' is mentioned therein is quoted as a direct statement from Satan the serpent: "And the serpent said unto the woman, Ye shall not surely die." (Genesis 3:4) Satan alone, in all of Moses' writings, is authority for that doctrine. It conflicts directly with Jehovah's statement, "thou shalt surely die." (Genesis 2:17) This proves conclusively that religion's basic doctrine is built upon Satan's word and therefore challenges God's statements by a fraudulent lie.—John 8:44.

Instead of even remotely intimating the immortality of anyone save Jehovah alone, God's law delivered through Moses expressly forbids the slightest contact whatsoever with anyone who teaches such a doctrine: "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." The dead having no "spirit", necromancy, the pretended art of communicating with such "spirits", could lead man into communication only with wicked demon spirits under Satan; and that Jehovah positively forbade:

"For all that do these things are an abomination unto the LORD."—Deuteronomy 18:10-12.

Following Moses came the other holy prophets, all of whom ran into constant conflict with this doctrine of Satan on every hand. It was the fundamental religion in Egypt, Assyria, India, Greece, and Gaul. If the doctrine is true, why did none of them teach it? Why did they, like Moses, persist in teaching the contrary, that "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) Even the soul of the righteous escaped not this fate.

Jesus came teaching the everlasting destruction of all wickedness in the consuming fire of God's wrath. Not once did the Son of God declare that 'the soul of man never dies'. His apostle after Him maintained the emphatic opposite, that inherent immortality belongs to Jehovah alone. (1 Timothy 6:16) To have taught otherwise would have denied that God gives life everlasting to mortal creatures on condition of their strict abstinence from religion and their devotion to Him.—Romans 6:23.

How, then, did this purely Satanic doctrine work itself into the Christian church? It had been introduced to the Jews of Jesus' day by the Pharisees. On this point *Gibbon* remarks:

To the authority of the Scripture the Pharisees added that of tradition, and they accepted, under the name of tradition, several speculative tenets from the philosophy or religion of the eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments [such as a place of "eternal torment" in which to roast alive such "immortal souls"], were in the number of these new articles of belief . . .

These new articles, mark you, embraced the identical devilish practices positively condemned by Jehovah's law

above mentioned: that of using divination, of observing times, consulting spirits, etc. Continues *Gibbon*:

. . . and as the Pharisees, by the austerity of their manners, had drawn into their party the body of the Jewish people, the *immortality of the soul* became the prevailing sentiment of the synagogue. (Eckler's edition, *Gibbon's History of Christianity*, pages 139-140)

What Became of the Pharisees?

Jesus told this austere, self-righteous sect, who had contaminated the Jews with the "immortal soul" doctrine, that they were children of the Devil. (John 8:44) Because He proclaimed His Father's purpose to establish a new world with Christ himself as King thereof, the Pharisees cried 'High treason', denied Him as their King before Pilate, declaring, "We have no king but Caesar." Jesus spared no language upon this sect of lying religionists: "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."—Matthew 23:13.

Bear in mind also, before we inquire what became of the Pharisees, that Jesus denounced them in words of bitter and *prophetic* ring: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matthew 23:15.

What Pharisaical religious organization has compassed the whole earth and blighted the world for a thousand years with its religious inquisitions such as put to death the Son of God? What sect has distinguished itself above all others by its zeal for the traditions of its "Holy Fathers"? Who not only turned humanity away from Jehovah God by their Pharisaical doctrine of 'eternal torment of immortal souls' but have also added another compartment called "purgatory" to such a place? Who, from their rigorous observance of their traditions, have

come to look upon themselves as more holy than common men, and separate and exalt themselves from the people in a self-idolizing hierarchy? The name *Pharisee* means "separatist". Did that "holier than thou" "separatist" sect, who declared themselves unequivocally for a totalitarian Caesar while putting to death Jehovah's Son, vanish from the earth and leave no posterity behind?

Jehovah's terrible answer, recorded in Revelation 17, applies to this very war-racked world: its peoples plundered, butchered and robbed by bloody Caesars, with a great religious organization riding on their backs toward world domination, driving them to the relentless slaughter of earth's poor innocents! This present religio-fascist monstrosity is more pharisaical than the murderers of God's beloved Son, who cried to them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matthew 23:33.

Origin of the Monks

In the days following Christ's resurrection and the death of His apostles, swarms of religious sects came into existence, all of which imitated the early Christians in one way or another, all of which claimed the prophecies or the teachings of Christ and His apostles as their guide, but all of which were nonetheless pagan in origin and pagan in teaching. *Taylor's Diegesis* reckons upward of ninety different heresies that arose within the first three centuries; "nor does it appear that even the most early and primitive preachers of Christianity were able to keep the telling of the Christian story in their own hands, or to provide any sort of security for having it told in the same way." (Page 366) The religion that was to become what is now known as "Catholic" was a fusion of many of the heathen doctrines which absorbed most of the early Christian church. The Catholic doctrine of celibacy, and the order of monks and nuns, were, doubtless, influenced by

such "separatist" sects as the Pharisees. It would be a short step indeed, if any, between the present-day monkish clergy of Catholicism and the ultravain and sanctimonious Pharisees whom Jesus unmercifully condemned. (Matthew 6:1-16) All such long-faced sanctimoniousness and vicious inhibitions which were the first requisites of the Pharisees are now identical among the Catholic clergy.

But it is to a more purely pagan sect than the Pharisees that we must look for the origin of the doctrine of Catholic celibacy. This sect was known as the Essenes, or Therapeuts, with headquarters at Alexandria, Egypt. They had practiced monkery long before Jesus came to earth, and it could easily have been from the Essenes that the Pharisees themselves learned to be "separatists".

According to *Taylor's Diegesis*, page 67, the titles Essenes, Therapeuts, Ascetics, Monks, Ecclesiastics, and Eclectics all applied in different ways to this selfsame sect. Mark well each of these titles; they are still in use! The Egyptian word *Essene* means the same as the Greek word *Therapeut*, each signifying *healer* or *doctor*, and indicated that this sect claimed superior powers to heal. The name *Ascetic* pertained to the severe discipline and exercise of self-mortification, Pharisaical fasting and long prayers and contemplations, and even making of themselves "eunuchs for the kingdom of heaven's sake". The name *Monk* signified their "delight in solitude, their contemplative life, and their entire segregation and abstraction from the world". The name *Ecclesiastics* had reference to their being "called out", "elected," "separated from the general fraternity of mankind, and set apart to the more immediate service and honor of God." Their name *Eclectics* indicated

that their divine philosophy was a collection of all the diverging rays of truth which were

scattered through the various systems of Pagan and Jewish piety . . . wherever found; alike indifferent, whether it were derived from saint, from savage, or from sage—from Jehovah, Jove, or the Lord.

Constantine's Standard

The religious symbol called the "cross" was introduced to the Catholic system by Constantine. Constantine, as emperor of the Roman Empire, was the first world ruler to perform "with his own hands the sacerdotal functions". Hence the title "Supreme Pontiff", which succeeding Roman emperors masquerading as bishops or popes (now called "Holy Fathers") adopted. It was through Constantine that the Catholic religion was raised to *temporal* power.

And if we are to believe Constantine, it was a vision of the "cross", or "the celestial sign of God", that led him, after the murder of his four fellow governors of the Roman Empire and the establishment of himself as supreme ruler, to embrace the "church" and set her up as ruler of the "Holy Roman Empire". Constantine told the story of seeing the "cross" to Eusebius, official "church" historian. Eusebius "suspected" the "veracity" of his victorious master, and intimated that if anybody less than Constantine himself had told him such a whopper, he wouldn't have believed it. (*Gibbon*, Eckler's edition, p. 312)

Gibbon calls the story a "Christian fable", and relates the account this way: Constantine, having murdered three of his fellow governors, was on the march to polish off the last one, Maxentius.

In one of the marches of Constantine, he is reported to have seen with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words: "By This, Conquer." This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes; and

displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies. (Page 311)

Hence the "standard" or "cross" of Constantine, still worshiped as a sacred symbol or idol by his grateful "church". But the "cross" as a religious symbol had existed among pagan nations for ages before Constantine! Like monkery, or the "immortal soul" doctrine, the "cross" idol was simply grafted in from the heathen.

The following account of the origin of the "cross", quoted from *Taylor*, appears in Eckler's footnotes in *Gibbon's History of Christianity*, pages 312, 313:

The Nile was worshiped as a god by the inhabitants of the countries fertilized by its inundations, before all records of human opinions or actions. The ignorant gratitude of a superstitious people, while they adored the river on whose [overflowings] the fertility of their provinces depended, could not fail of attaching notions of sanctity and holiness to the posts that were erected along its course, and which, by a *transverse beam* [*italics his*], indicated the height to which, at the spot where the beam was fixed, the waters might be expected to rise. This cross at once warned the traveler to secure his safety, and formed a standard of the value of the land.

It should never be forgotten, that *the sign of the cross* [*italics his*], for ages anterior to the Augustan era, was in common use among the Gentiles. It was the most sacred symbol of Egyptian idolatry. It is on most of the Egyptian obelisks, and was believed to possess all the devil-expelling virtues which have since been ascribed to it by Christians. The monogram, or symbol of the god Saturn, was the sign of the cross, together with a ram's horn, in indication of the Lamb of God. Jupiter also bore a cross with a horn. Venus a cross with a circle. The famous *Cruz ansata* is to be seen in all the buildings of Egypt; and the most celebrated temples of the idol Chrishna in India, like our Gothic cathedrals, were built in the form of crosses.

A Word About Constantine

According to *Taylor*, pages 345-354, Constantine drowned his wife Fausta, in a bath of boiling water. He beheaded his eldest son, Crispus, in the very year in which he presided in the Council of Nice. He murdered the husbands of both his sisters, Constantia and Anastasia. He murdered his own father-in-law. He murdered his nephew, a boy twelve years old. *Taylor* methodically arranges Constantine's slaughter of his personal family under the following dates:

Maximian, his wife's father, A.D. 310;

Bassianus, his sister Anastasia's husband, 314;

Licinianus, his nephew by Constantia, 319;

Fausta, his wife, 320;

Sopater, his former friend, 321;

Licinius, his sister Constantia's husband, 325;

Crispus, his own son, 326.

On the night of October 26, 312, according to *Taylor*, Constantine was "converted" to the Catholic religion. That would mean that Constantine committed all the above murders, except that of his father-in-law, *after* his conversion.

And just a word about murder No. 5. That one was of Sopater. Sopater, "his former friend," was a pagan priest. After murders 1, 2, 3 and 4, Constantine resorted to Sopater for absolution. But Sopater refused the consolations of paganism to Catholic Constantine. According to Lardner's translation of the "church" writer Sozomen, Constantine "applied to Sopater, the philosopher, and he answering that there was no expiations for such offences", Constantine thereupon murdered Sopater too. After that, continues Sozomen, hastily, the emperor then had recourse to the Christian bishops, who told him that by repentance and baptism he might be cleansed from all sin; with which doctrine he was well pleased, whereupon he became a Christian.

According to this account, if true, Constantine must have been "converted" at least nine years before he became a "Christian"! And after becoming a "Christian", following the murder of Sopater, the founder of the "cross" murdered nobody else much—except his brother-in-law Licinius and his own son. —Marley Cole, Tennessee.

The Most Interesting Things

THE most interesting things in the world usually arrive in a family one at a time, sometimes two at a time, sometimes three, sometimes four, and rarely five. The weights of the Dionne quintuplets ranged from 2 pounds 14 ounces down to Marie's little package of cuteness which tipped the scales at 1 pound 15 ounces.

In the last fifteen years there have been about forty-eight families in the United States where there have been four additions to the family at one time, but only about a dozen sets of quadruplets are known to be living in the United States. There is one set in the Zarief family in New York city. Quadruplets are hard to raise. The encyclopedias

seem to have nothing on the subject.

Slowly the human family is learning more about how to take care of the unspeakable gift of life entrusted to it, but many still have the superstition that the route to good health is via the medicine cabinet and the corner drugstore. However, there are fewer dying as a result of drinking radium-charged mineral water, fewer blinded by using poisonous eyelash dyes, fewer blinded or paralyzed by using superfluous hair removers, and fewer turned into corpses by bogus diabetes cures or so-called "slenderizers". The government has saved many from premature deaths by the Federal Food, Drug and Cosmetics Acts of 1938.

What's the Use?

WHEN you look upon the wanton wreckage of religion, and you see your hopes blasted by war, and pestilence and famine, and men's hearts failing them for fear of things coming upon the earth, and when you know the significance and meaning of these things; and when you see majorities riding roughshod over truth and justice, and hear mobs and educated people alike cheering them on; and when you try to help those who will not help themselves; and when you try to educate those who deny you and build hurdles in your path; and frame mischief by a law; and bear false witness; and deny you rights accorded to others; and you are compelled to stand by helplessly while right and justice are trampled under foot, and tyrants and dictators and despoilers are seemingly marching away in triumph, gloating over their evil deeds, you are inclined to say, "What's the use?"

Then, in your discouragement that man's enemy is himself, and that he has allowed his greatest enemy, the "god of

this world", to blind his mind, and that he makes no effort to learn the truth, and that he martyrs and stones those that would help him, you suddenly remember Christ's sufferings, how He was persecuted, and His sayings that "the servant is not greater than his lord", and that "he that endureth to the end shall be saved", you forget the "what's the use?" and appreciate the great and wonderful privilege set before you, and go forward with greater courage and zeal for the Lord, knowing that you are privileged to participate in the greatest work of all time, the vindication and glorification of Jehovah's name. —H. G. Elmore.

Stop the Cruelties

◆ William Howard Hay, M.D., New York: "I know of nothing that has ever been developed through vivisection that could not much better be proved in other and less cruel ways. We have little right to the name of Christian people until we stop these cruelties."

A Dramatic Escape

THREE British officers who knew no language but English escaped from a German prison camp in East Prussia. Polish secret authorities passed these men from town to town and village to village, gave them food, shelter and disguises, and forged documents that took them the whole length of Poland from north to southeast; thence they went across the Ukraine, through both the German and Russian lines, and finally landed safe and sound in Moscow.

In Moscow, unless they were very well read, they were probably astonished at the progress that has been made. The Metro, Moscow's underground railway system, is unsurpassed by any in the world. It was built in record time, and on a wave of popular enthusiasm, by

its owners, the people. It is of record that doctors, teachers, musicians, students and men and women of all grades and professions vied with one another in voluntary labor to speed its completion. Of this great public improvement Dean Hewlett Johnson said:

For beauty, lighting, general comfort, and orderly working this railway has no equal; its stations, platforms and escalators, free from disfiguring advertisements, are spacious and marble-lined. But of particular interest are the electric trains, entirely designed and constructed by Soviet engineers. These trains carried upward of 100,000,000 passengers during their first year of working, without any significant defect or fatal accident, and succeeding years further demonstrate their solid achievement.



Scenes of United Announcers' Assembly in British Isles: (1) Assembled and (2) advertising in Birmingham; (3) booklet released at Northampton; (4) Bristol assembly tent; (5,6) Glasgow announcers; advertisers in (7) Bradford, (8) Derby, and (9) Belfast; (10) assembly in Cardiff.

United Announcers' Theocratic Assembly

A Report from Mexico—Miscellaneous Pictures

A COMPREHENSIVE report of the United Announcers' Theocratic Assembly, held internationally by Jehovah's witnesses last August 9-13, was published in the October 25 issue of this magazine. However, additional reports and pictures from distant lands have now found their way to *Consolation*, and those of particular interest are herewith passed on to interested readers. On the facing page scenes from British Isles' assembly cities are reproduced, and other miscellaneous pictures from scattered points appear in this article. As to written reports received, a very interesting one from Mexico is at hand. To give a word picture of the United Announcers' Assembly in the land of that southern neighbor the following extracts are published:

Jehovah is gracious to His people in Mexico as elsewhere. Through the Society He permitted this country to have a part in the annual assembly for worship and service to the honor and glory of His name. Arrangements were made for three assembly points in Mexico; namely, Mexico city, Monterrey and Mazatlán. These cities are located in such a way as to permit greater numbers of publishers and people of good-will to attend the feast. When the publishers learned that the

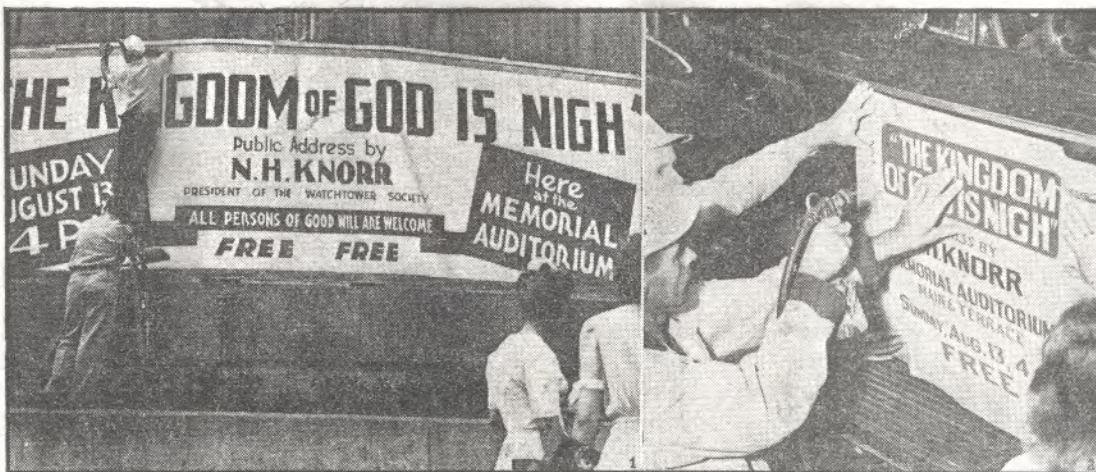
theme of the convention was to be "United Announcers" they were all anxious to be one of the announcers of such an important event and to do so in full unity with their fellow witnesses the world over.

This fact [concerning unity] was also appreciated in Mexico, as was manifested by the united effort of the publishers on Saturday, August 5, when the first announcing work began. At the contact points there were more than had been expected on hand and all eager to do their part. The placards for information marching were distributed and each person was supplied with a good-size stack of handbills advertising the public lecture and with an assignment for a busy downtown corner. Each was instructed that they were to be given only to those accepting, without trying to force the handbill into anyone's hand. Again and again the publishers returned for more handbills, and the supply that had been prepared for two days was given out the first afternoon! Quickly the printer was put to work that very night to get a supply ready for the following day. The staff at the Society's Branch worked shifts nightly from then on until the 13th printing handbills.

On Wednesday, the ninth of August, at three o'clock, the convention opened formally with a program identical with that coming over the wire from Buffalo to the assemblies



(1) Leaving Buffalo Memorial Auditorium with newly released booklet "The Kingdom of God Is Nigh". (2) Crowd around the Auditorium following one of the sessions.



(1) Large sign being erected on Buffalo's Auditorium, and (2) car advertising at key city.

in the United States. The last speech for the afternoon session was entitled "Education for Life in the New World", and the assembly was indeed thankful to learn that this short lecture had been prepared as a new Spanish number of *Kingdom News*. The publishers present were given a quantity free to be distributed in the door-to-door work and on the street corners to those manifesting interest.

Among the many experiences related during the five days' assembly was one given by a servant to the brethren. It took place in the state of Veracruz during the servant's visit to a small company which had its company headquarters a short distance from the town. The company servant had been warned by the town politician that if they attempted to hold meetings they would be mobbed because the town was composed of "good Catholics" who would defend their faith (against all truth). The threats were ignored and the meeting was held. During the servant's address to the publishers and people of good-will a mob was forming, and before the meeting was over the mob was encouraged to go from shouting to throwing stones and finally to shooting firearms at the Kingdom Hall. Two rifle shots aimed at the servant to the brethren's head through the window missed him by scant inches and imbedded themselves in the wall. By a bit of quick thinking the leader of the mob was brought into the Kingdom Hall and

held there by the witnesses until the mob broke and went its way. The mob leader was so angry when he saw that he had failed to finish the witnesses that he swore by his demon gods that he would "get" the company servant "within a week". The exciting part of the experience was that the company servant was also present at the Assembly and appeared on the platform to explain that a few days after the mob leader's threat an opposing political party ambushed the mob leader and his chief henchmen and "got" them instead. The climax was when the company servant handed the servant to the brethren two lead balls telling him they had been dug out of the walls of the Kingdom Hall, proving that "the LORD saveth not with sword and spear: for the battle is the LORD's".

Here we are now at the last day of this wonderful Assembly of the only people who do know their God and who constantly "do wonders" by His grace. The brethren were anxious to hear the much advertised lecture, "The Kingdom of God Is Nigh", but at the same time they realized that soon they would be parting for their respective homes and would not see each other for another year, if it be His will. The morning session opened with the "Baptism" lecture and a good number indicated that they wished to be immersed to demonstrate that they had agreed to do Jehovah's will. There was a slight recess after the morning's first session until the semi-final

CONSOLATION



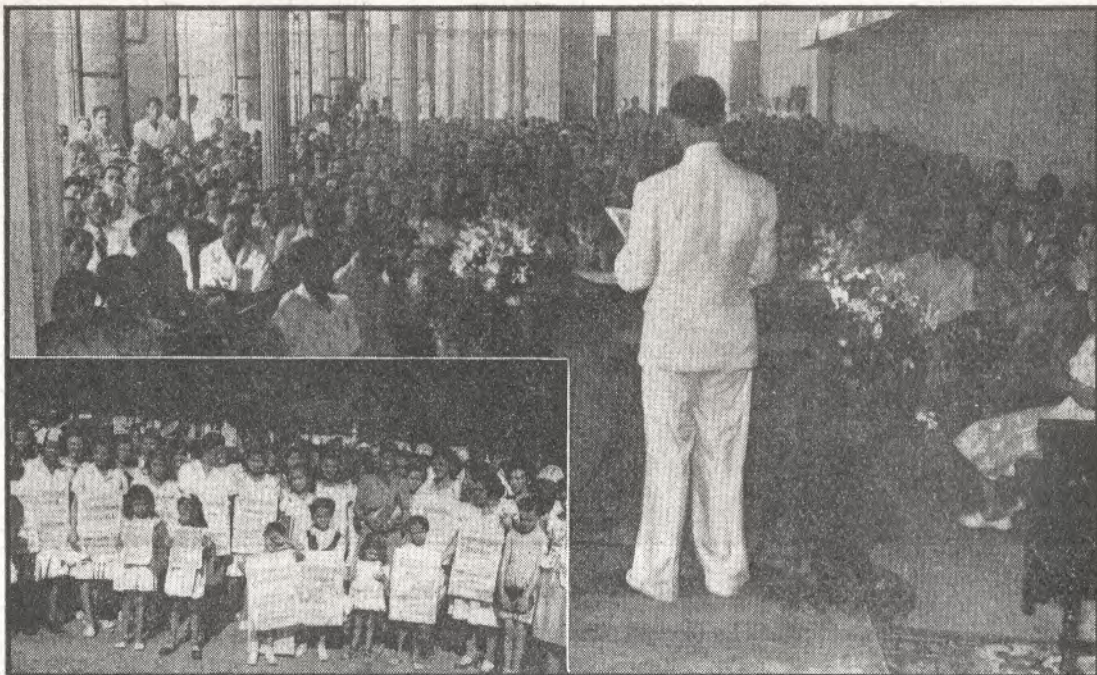
Magazine publishers at Omaha, Nebr., assembly.

event, which was the lecture "The Foolishness of Preaching". The hall used in Mexico city was the "Teatro Hidalgo", which was on the verge of being packed out for the first time in a long time. This theater has five balconies and seats about 2,100 people. The brethren filled the lower section and an hour before the public lecture was scheduled to begin the theater was packed. A loud-speaker was installed on the front of the building so that those outside could hear the program. Just before the lecture started a heavy rainfall commenced. This caused a good number of people to seek refuge in the theater's ample front entrance, where, to be sure, they would also hear the Lord's timely message.

The public had expected to hear a "sizzling" speech, and, by His grace, they were not disappointed. Although the expected lecture was not delivered (because we hadn't received a copy), the brethren as well as the public were held spellbound by a real eye-opener. The lecture delivered was none other than "Religion Reaps the Whirlwind". The speaker was constantly interrupted by applause, and after the lecture free copies of the *Uncovered* booklet were given free to those who would accept. Among those present was a Catholic priest, who sat through the lecture as if dazed and afterwards could be seen in earnest discussion

with witnesses, holding an *Uncovered* booklet in his hand. (This same priest is now attending the Mexico city company *Watchtower* and book studies.) The crowd lingered in the theater for some time after the lecture was over. Real interest was aroused.

The assembly in Monterrey was much on the same order. The same program was followed and results were very gratifying. The brethren there were very diligent in the King's service, which caused the religious "shepherds" to interfere. On the fourth day the witnesses in charge were notified that "the Civic Hall must be vacated". No amount of investigation could disclose the reason for this action other than, "Orders from up above us." For this reason the last day the Monterrey Assembly was forced to hold their program in a great arena under a fierce sun. Although this dampened the public interest to some extent, more than one thousand persons attended the public lecture and joined in the repeated applause to show that they are "wise" to the Roman clergy and their sneaky ways. Try as the Devil and his dupes may, they cannot stop the great proclamation of "this gospel of the kingdom". So, as in all other places, the witnesses of the King in Monterrey remain to this day united announcers of Jehovah's Theocratic Government.



Packed-out hall at Cienfuegos, Cuba, assembly, with information walkers shown in the inset.

The assembly in Mazatlán was held according to schedule and the publishers who attended there covered every house in the city with invitations for the public lecture. More than four hundred persons attended this assembly, which is very good, considering that it is a small city and that the companies in that section of the country are very small and the witnesses very poor.

The Mexican publishers expressed their determination to press forward with their brethren in other countries in the great educational work entrusted to their care, and, by His grace, they expect a good increase in number of workers during the present year, thanks to the refreshing truths served them during the never-to-be-forgotten United Announcers' Theocratic Assembly.

Why Religious Education?

"NEWSLET" (sponsored by the Professional Council of the National Probation Association of 1790 Broadway, New York city), in its issue of August 1944, carried some interesting statistics that tended to show that the fuss which religious leaders are making about religious education in the schools is not based upon any evidence that such education is needed to reduce crime or delinquency. The article, entitled "Churches, Research and Children", says, in part:

In 1930 George R. Mursell made a study

of religious training as a preventive of delinquency, using 800 boys from the Ohio State Industrial School [for delinquents] between the ages of twelve and eighteen, and a similar control group of 600 nondelinquents.

Working with a questionnaire and standard psychological tests, Mr. Mursell concluded, after comparison of the religious training of the two groups:

"It would appear as if the more one attends church, Sunday school, says one's prayers, etc., the more delinquent he is apt to be. . . . On the whole, it seems safe to conclude that there is no significant relation between religious

training and delinquent or nondelinquent behavior; that, whatever causes one to be delinquent or nondelinquent, it is not religious training, knowledge, attitudes, or background."

The assistant superintendent of schools in Passaic, N. J., William C. Kvaraceus, reported in *Sociology and Social Research* for March-April, 1944, a study of 761 delinquents (563 boys and 198 girls) referred to the Passaic Children's Bureau during the past five years. Only 59 boys and girls of this group reported no religious affiliation. The Catholic group among the children made up 67.59 percent of the total number, Protestants 22.58 percent, and the Jewish group only 1.99 percent, although the community has a rather large Jewish population. Comparison was made with state figures on church membership for the general population.

Upon inquiry it was found that 54 percent of the 594 delinquents on whom data were available attended church regularly, 20 percent irregularly, and 25 percent seldom or never. Mr. Kvaraceus points out the significance of the fact that the 54 percent regularly attending church were not deterred from aggressive-delinquent behavior. They failed to translate their church experience into their daily behavior, which he thinks may be due somewhat to the nature of the church experience itself. . . .

A different approach to this same theme is that of Millard J. Heath, chief probation officer of the juvenile court in Dallas, Texas. . . .

Mr. Heath took census tracts as area units in his study, a total of 64. He determined the delinquency rate by these census tracts on the basis of the total number of children in the area who, according to the 1940 census, are ten to sixteen years of age (boys) and ten to seventeen (girls), the upper limits being those for local juvenile court jurisdiction. He then listed all of the churches for each of these areas. . . . The tract with the highest delinquency rate per 100 children, 11.7, contained a total of only 407 children in the ages given. This tract had six churches. The area with no delinquency at all, a score of .00, had a juvenile population of 439, and no churches! The area with the smallest

number of children, 146, was third in delinquency rate, 8.9, and had eight churches. . . .

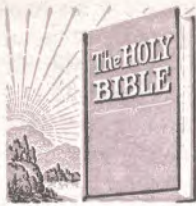
The number of churches ranges all the way from none for four areas to two with 22. The three other churchless areas have a decidedly low delinquency rate, the highest being 1.33, the others each less than 1 percent.

It appears, therefore, that the greater the number of churches in a community the more delinquency there is likely to be. Whatever else the figures may prove, they certainly do not support the contention of religious leaders that they must have access to the public schools to prevent the increase of crime and delinquency. It further indicates that if these men had proclaimed Christianity instead of seeking to inculcate religion the results would have been different, and that without question.

"The Unofficial Ambassador at Large"

◆ Honoring Archbishop Spellman with the title "The Unofficial American Ambassador at Large" the *London Cavalcade* proceeds to make the following observations which make one side of the mouth go down and the other side go up:

We do not know if it is true that he went to Quebec, that Churchill and Roosevelt had a dossier on his talks with the pope, or that he presented to the Anglo-American Conference a report on the attitude of the Roman Catholic Church on postwar problems. All these suggestions have been made, and there has been no denial. There may be no good reason why a little apostolic guidance or advice should not be tendered to the premier and the president. Certainly, our hopes of a better world would be stronger with that sense of dedication to high spiritual purpose which all our mentors agree to be lacking. But if that be so, the great religions of Buddhism and Mohammedanism might as well be called in. They are as potent for good as official Christianity. And they have a better record in the matter of war. Why confine our own brand of religion to one denomination—why not a few consultations with Methodists, Baptists, or Unitarians?



"Thy WORD IS TRUTH"

—John 17:17

Transforming the Mind

EVERY person consecrating to God and whom God anoints with His holy spirit He counts as called and chosen to the heavenly kingdom, the New Nation. Hence 1 Peter 2: 9 says to such: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

In order to show forth the praises of Jehovah God they not only must believe that Jehovah is God but must joyfully obey His will, and represent His cause, and use the faculties with which they are endowed to testify to His great name, goodness and purpose. To do this one could not conform himself to this evil world, but must stand aloof from it and serve the Lord God. The Word of God is his guide. The Word or Bible informs him that he must not conform himself to the world, because Satan the enemy is the "god of this world". At Romans 12: 2 it is written: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The transformation process now is carried on by the anointed Christian, building up his mind by studying God's Word, from it ascertaining God's will, and by it proving what is the good and acceptable and perfect will of God. It can be seen easily that God would not make anyone a member of the Kingdom unless he is in full and complete harmony with the Lord Jesus. As it is written: "For whom he did foreknow, he also did predestinate to be conformed

to the image of his Son, that he might be the firstborn among many brethren." (Romans 8: 29) This means that each one that will ultimately be a member of the Kingdom must grow in the likeness of the Lord Jesus, by copying His example as Jehovah's witness, and the holy spirit or active force of God working in each such one both to will and to do of God's pleasure.—2 Corinthians 3: 18.

"This world" means Satan's organization in both its visible and invisible parts, Satan the Devil being the invisible overlord over disobedient humankind. He is the "prince of this world" and its god. (John 14: 30; 2 Corinthians 4: 3, 4) The one that will ultimately be of the Kingdom must not love the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2: 15-17.

For more than fifteen centuries the Papal system, with headquarters at Rome, has cited the above-quoted words of 1 Peter 2: 9, claiming to be the chosen people there mentioned by the Lord. Such claim is absolutely false. The "nation" mentioned is God's "holy nation". Instead of the so-called "Holy Roman Empire's" being holy and the Roman Catholic religious organization's being holy, some of the blackest crimes of human history have been committed in the name of and by that religious system and its political dupes.

Some honest men protested in the name of Christ against the wicked reign of that system. The result was the Protestant denominations, organized in the name of Christ. It was only a matter of time until Satan overreached these Protestant organizations, and they have organized themselves into real political

companies, some of the national liberation committee that backed up the attempted assassination of Hitler in July, 1944, being reported to be both Catholic and Protestant elements. It has been well said that the Methodist religious denomination is one of the strongest political organizations in the world.

Those various denominations have deemed it their business and commission to convert the world, and therefore think it necessary to bring into their institutions the rich and the influential of this world. They have opened the doors to such and made them the principal ones of their flocks. They have organized the clergy, as distinguished from the laity; and these clergy meet in councils and control the system or denomination, and use it for political purpose. Instead of their minds' being transformed like to the mind of Jesus Christ, they make themselves a part of this world and claim that their denominations constitute God's kingdom on earth.

Speaking to such, James 4:4 says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." The word "adulterers" here does not refer to a lack of chastity between the sexes, but means those having a relationship with this world contrary to God's law and their Christian professions. It means that the ecclesiastical systems have broken the implied covenant with the Lord God and have made friendship with the world and entered into an alliance with the commercial and political elements of the world; and, together, all three constitute the visible part of Satan's organization, the symbolical "earth".

Now in these modern times many wings of the ecclesiastical systems are presided over by clergymen that call themselves "modernists". It appears that the "modernists" are in the majority in number among the Protestant clergy-

men. A modernist is one who denies the Bible account of man's creation, denies man's sinning and being sentenced to death, denies the ransom sacrifice of Jesus, and, of course, denies Jehovah's kingdom by His Son Christ Jesus.

God foreknew that the ecclesiastical systems, Catholic, Protestant, and Jewish, would conform their minds to this world and be overreached by the Devil and used for his purposes, as a part of his organization. At Jeremiah 2:21-25 He stated: "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? . . . See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? . . . in her month they shall find her. . . . thou saidst, There is no hope: no; for I have loved strangers, and after them will I go."

The prophecy here shows, in full harmony with the facts as all can see them, that religious ecclesiasticism has turned into a degenerate plant of a strange vine, that she has become polluted, that she has gone after demonism, which is religion, that she has been in the valley between the political and financial elements of the Devil's organization; and, like the trait characteristic of a dromedary or a wild ass, she unlawfully runs after the ultrarich and ultra-influential and politically powerful, that she might have the plaudits of men and the honor that the world could bring to her. Ecclesiasticism did not get this from being transformed by the renewing of her mind according to God's will, but developed this way as a result of falling under Satan the Devil's influence.

In seeking to transform his mind to know and prove God's will, the Christian will studiously avoid the course and the systems of ecclesiasticism.

When "The King of the North" Slipped Up in Mexico

THE Nazi-Fascist party, with its real headquarters at Vatican City, is having a hard time of it; and the Scriptures show that this particular aggregation, described in the eleventh chapter of Daniel's prophecy as "the king of the north", shall eventually, and in the not far-distant future, "come to his end, and none shall help him."—Daniel 11:45.

Harold L. Ickes, former Progressive Republican, now secretary of the interior, has been prominent as an administrator of what until lately was called the "New Deal". He is over 70 years of age, is able, active, and has forgotten more than most of his critics ever knew. A copyrighted article in the *Chicago Daily News*, sent from Mexico city, January 20, 1944, contains the following important information:

Sinarquists have been called "America's Fifth Column" by Secretary Ickes, but they are smiled upon by the State Department and by many of the Catholic hierarchy here and in the United States. Up to last week they were entrusted with a little power [the Ministry of Education] in the Mexican government.

The Sinarquist minister of education resigned, and, instead of putting another Sinarquist in his place, President Camacho put in two men, a secretary of the foreign office and "the vigorously democratic army chief of staff", General Tomas Sanchez Hernandez.

The Sinarquists fumed. From their gloomy headquarters in Mexico City they issued attacks on the new educational setup as being inspired by Moscow and came as close to a word of warning as they could, on an inside page of *El Sinarquista*, their weekly newspaper:

"Sinarquist youth is preparing for more dangerous and hard battles. It is strengthening the sword of its spirit."

The policy of appeasement of the Sinarquists seems to be over in Mexico, and not a

minute too soon. This is their story and why they were appeased.

Sinarquism, which owes much of its ugly physical appearance to the Spanish Falange, from which it was copied, was born in the poor farming section of Guanajuato in 1937. It was near the scene of the old bloody Cristero uprisings of ten years before, and literally dozens of Fascist groups were in the district, trying to form a going organization.

Officially the National Sinarquist Union was founded May 23, 1937, on the farm of a Mexican-born Falangist, Jose Antonio Urquiza, by a group of youngsters who were "disgusted with the prevailing moral, political and economic disorder—and decided to restore the Christian order in Mexico" [when everything was run by the priests in their own interests and in the interests of the big land-owners, the hacendados].

"Things That Are Never Satisfied"

When the wise man names the four things that are never satisfied, that can never have enough (Proverbs 30:15, 16), he does not mention the Roman Catholic Hierarchy. It was not in existence at the time he wrote. But if he were writing now, it should be included in the list. The Hierarchy has the most insatiable political ambitions of any organization that ever existed beneath the sun, though it claims to have none at all.

President Camacho is the first Mexican president in a generation to declare that he is a Catholic. In some sections he has permitted religious processions; he has returned some church buildings to the Hierarchy; he has allowed priests to appear in public in what is described as "semiclerical costume". These changes have been opposed by some who remember the fight which Mexico has had to wage to gain and retain her liberties from the one institution that hates human liberty worse than it hates anything else on earth. But Camacho did

not move fast enough to suit the Hierarchy, and when he began to suspect the Sinarquists of their real purpose, and put two liberals in the office of minister of education in the place of the Sinarquist Vazquez, who had resigned on account of ill health, the fat was in the fire. Something had to be done.

Having (by January, 1944) obtained 900,000 to 1,000,000 members, the decision was made to kill President Camacho, and three months later Lieutenant Antonio de la Lama Rojas, a member of President Camacho's palace staff, fired at him from a distance of only six feet, but, on account of nervousness, missed him. He was himself killed the same night by operation of the "ley de fuga", i.e., he was "shot while attempting to escape". His excuse to Camacho for trying to kill him was that government regulations forbade him to attend mass in uniform. That's a great notion, isn't it?—trying to kill the president of a country because, though you both have the same religion, the president does not surrender things as fast as he should.

Brief History of Sinarquismo

Getting ready to grab the world in 1940, the Jesuits originated Sinarquismo May 23, 1937, the same year when Coughlin began operations in the United States, and straightway requested and received permission to colonize Lower California, a key to the West Coast. President Camacho was twice requested to dissolve this organization, but declined to do so. The original members were all Jesuit-trained aristocrats and intellectuals, Jose Antonio Urquiza, and Olivares, Zermeno, Mendoza, and Ornelas. The founder was Oscar Reichert, alias Oscar Schlueter. Those who attend Sinarquist meetings are paid their traveling expenses and ten pesos besides. Paying people to attend meetings is something new; but anything goes in these days. Somebody with money to spend must feel that what is being purchased is worth the price. In May, 1942,

the Sinarquist newspaper republished a previous declaration that "Sinarquism struggles for the restoration of the Christian [Roman Catholic-controlled] social order. Liberal democracy, as well as Fascism and Communism, is contrary to this order".

Sinarquismo desires above all things else that the common people should not be educated. It doubtless knows the widely published fact that in the United States the ratio of illiteracy is 6 percent, while in Mexico it is 60 percent to 80 percent; also that in the United States the ratio of illegitimate children is 2.4 percent, while in Mexico it is 25 percent to 50 percent. It wishes to make use of the common people, but it does not wish to do anything for them. In reality it is working for the haciendado class, but masquerading as for the poor.

A False Face for the Spanish Falange

Sinarquismo is a false face for the Spanish Falange. Lieutenant de la Lama Rojas was really their tool for attempting to overthrow the Mexican government, so that, in its place, there could be put in a government like that of Argentina. Señor Lombardo Toledano, Mexican labor leader, and president of the Latin-American Confederation of Labor, a few days after the attack on Camacho explained to the *New York Times* that Sinarquismo is frankly Fascist in character. He went on to explain about De la Lama Rojas and his friends:

The directors of the conspiratorial center were some Mexican Catholic priests and reactionary elements among whom a prominent place was taken by Lieutenant de la Lama.

Continuing Señor Toledano's story the *Times* (April 18, 1944, eight days after the attempted assassination) said further:

Señor Lombardo Toledano displayed photographs showing De la Lama in company with a group of his associates. In the group

was an American Catholic army chaplain in uniform. Señor Lombardo Toledano suggested that the United States government should investigate his connection with the group.

The identity of that chaplain would be of great interest to the general public, but not to a *Times* reporter or a *Times* editor, for reporters and editors like to eat, and they don't like to look for work. So the *Times* did not mention that his name was O'Brien. Not only did Mr. Toledano mention his name (published elsewhere), but he

submitted four photographs to support his charge and demanded an investigation into the "illegal participation of O'Brien in the activities of this group of conspirators". Two of the photographs showed a man in the uniform of a United States army chaplain standing close to Lieutenant Antonio de la Lama Rojas, who died a few days ago from a bullet wound sustained when he attempted to escape after his arrest for trying to kill Camacho in Mexico City. Toledano said: "I do not make any charge beyond this—that O'Brien was in contact with the conspirators, as shown in these photographs of members of an organization known as Amigos del Soldado (Friends of the Soldier). With the exception of Rojas, who is dead, and of O'Brien, all the men in these photographs now are in custody. I ask the people of the United States to demand of their government the immediate investigation of the conduct of O'Brien and of the contacts that may be found between him and other U. S. citizens and the reactionary pro-Fascist elements behind the conspiracy in Mexico."

The Mexican labor leader, who is also head of the Federacion de Trabajadores Mexicanos, with 600,000 members, as well as of the Latin-American organization, with 4,000,000 members in 13 nations south of the Rio Grande, insisted that if the assassination had been successful, it would have been followed by a planned revolution. Toledano added that he did not "blame the Catholic clergy as a whole or the Catholic church" either in Mexico or the United States for O'Brien's conduct. He insisted he was unable to give any information

regarding O'Brien beyond what was evident in an examination of the photograph—that he was about 50, of distinguished appearance, wore a U. S. army chaplain's uniform and service ribbons on his chest.—New York *Daily News*.

It does not seem to be necessary to identify Mr. O'Brien any further, though it adds to the general interest to remark that his superior officer is Brigadier General W. R. Arnold, chief of U. S. army chaplains, and that Brigadier General Arnold is of the same religious faith as was Mr. Rojas.

"Mexico Fears a Clerical Coup"

In its issue of May 10, 1944, the *Christian Century* had a 2½-column article under the above caption, from its special correspondent in Mexico city. This gentleman, G. Baez Camargo, says interestingly:

The photographs show De la Lama participating in religious ceremonies in the company of priests, a general and a number of officers and soldiers. In one of them attendants are giving the Nazi and Falange salute. In another Father O'Brien, a chaplain in the U. S. army, is holding a flag. [Kind not stated.]

After mentioning the associated "Marian Congregation of Military Men, led by a Jesuit, Father Soto", and that the Mexican press had minimized and blurred the whole affair of De la Lama as the work of a paranoiac rather than that of a conspirator, Mr. Camargo ties the whole tale together as follows:

There seems to be a strong point in Toledano's contention that there is a plan afoot for a Fascist uprising and a clerical-military dictatorship. General Camacho, the head of a liberal and moderate regime, stands in the way. Another fact seems to point in the same significant direction. De la Lama was a member of the *Sinarquista* faction and a close friend of the former *Sinarquista* chief, Abascal, whose private secretary was a certain Herr von Trotter, a Nazi. The weekly maga-

zine *Tiempo* in its latest issue publishes the proceedings of a secret meeting of some 40 Sinarchist leaders and many "soldiers" on April 14, which took important resolutions in the light of De la Lama's unsuccessful attempt on the president's life. According to *Tiempo* the speakers said: "We are impatient to go into action. . . . Why should we wait longer? We are fighting for a just cause and besides we are prepared." There were shouts of "Vengeance! Action!" and insults were hurled against the president and other members of the government. Then, *Tiempo* goes on, a resolution was taken to inscribe in the list of Sinarchist martyrs "our brother and fighting companion" Antonio de la Lama, who was "treacherously slain because he defended his rights as a Mexican and a Catholic, trying to kill a treasonable leader whom we *Sinarquistas* do not recognize as constitutional president of the republic.

Adepts at Covering Up Facts

One of the most extraordinary things about the Roman Catholic Hierarchy is its efficiency at covering up misdeeds, before they are perpetrated, and afterwards. It should have been perfectly apparent to highly placed ecclesiastics in the United States as to what was on foot among their own folks in Mexico, but on either April 6 or 8, 1944 (figures not legible), either four days or two days before Sinarquist de la Lama Rojas made his attempted assassination of his country's president, the "Right Reverend" Monsignor Luigi Ligutti, of Des Moines, Iowa, in a lecture in his home city, and reported in the Des Moines *Register* of the date in question, stated that within the past month he had just returned from a ten-week journey to Mexico; that he had gone there to make "a special study of the new Sinarquist movement and its leaders"; that it was "his second trip to the southern republic during the last two years"; that as a result of his ten-week investigation of Sinarquism he "found nothing in its literature and propaganda, nor in the

spirit or character of its leaders, to suggest that it is made up of imitators of Hitler and Franco". He found that "the leaders are all men of Catholic faith and come from religious homes".

It must have been a big shock to Mr. Ligutti when this Sinarquist leader De la Lama, this man of Catholic faith, and from a religious home, tried to murder his fellow Catholic Camacho, and in Camacho's own home. Maybe in his ten weeks' study of the movement he and Mr. O'Brien altogether missed Mr. Rojas. Or maybe he needed another ten weeks to get acquainted with him and the forty like-minded reported in *Tiempo* as mourning their fellow Sinarquist's untimely death while engaged in his "rights as a Mexican and a Catholic" to kill the country's president.

On thinking the matter over, President Camacho seems to have concluded that he was not specially sympathetic with the idea of being murdered, and so he also undertook to follow Mr. Ligutti's inquisitiveness about Sinarquism. He sacked the Mexican attorney general on the job and that gentleman brought a criminal indictment against the outfit and started out by saying:

Sinarquism has carried out in the past seven years an intense political campaign, both by word of mouth and in writing, through which it has spread the idea, programs and methods of action of a foreign government, the Spanish. Moreover, it has hindered the work of governmental organizations and has disturbed the public peace and order by inciting the Mexican army to rebel against the government of the republic.

One wonders, also, if, in his ten weeks' study of Sinarquism, Mr. Ligutti learned or did not learn the Sinarquist rule, "The general and absolute rule is that no subject matter must be put to a vote at meetings. Our movement is hierarchically organized and consequently it is the chief or leader who gives orders . . . the soldiers obey."

Dancing Satyrs, Jitterbugs, and Petting

THE pure worship of Jehovah means giving careful attention to Kingdom interests; and that means our personal conduct as related to those interests, as well as the direct witnessing activities. It is certain that Satan will do his utmost to sidetrack any who are trying to keep themselves separate and clean, worthy of the marvelous assignment of the divine mandate, after Armageddon. If he can make them drunk and keep them drunk with his wine of error, he will stop at nothing to accomplish it. To show how exceedingly subtle he is, suppose we note a warning given by Jehovah to Israel, and the strangers sojourning with Israel. And, mark you, this was directly related to their manner of worship. "And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers [there are the "other sheep", you notice!] which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto [Jehovah]; even that man shall be cut off from among his people. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations." (Leviticus 17:8, 9, 7) Here Jehovah is warning His people and the "other sheep" with them of the dangers of religion; He speaks of it as offering their sacrifice unto devils. What do you think is behind that statement? Who are the devils here referred to? and how are offerings made to them? In the city of our God, His holy mountain, at the feast He has prepared, there is nothing served but the pure wine of Kingdom truth, well refined, and those who partake do not err. However, in the city of the mimic God it is different. Notice how God's Word describes the condition there: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency,

shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation. . . . But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." (Isaiah 13:19-21) Do you know what a satyr is?

The text quoted from Leviticus says "they shall no more offer their sacrifices unto devils". That word "devils" is from the same Hebrew word translated "satyr". What could Jehovah mean when He warned His people against these satyrs, dancing devils? That is what we are going to find out, because it describes exactly what they are doing at that horrible feast in the bird cage of the old-world city, Babylon. Keep in mind it is with her wine, which is the spirit of devils, that Babylon makes all the inhabitants of the earth drunk. And keep in mind also that it is with the pure fragrant wine of the Kingdom truths that Jehovah makes glad the hearts of His consecrated people attending the feast He has provided. There is your contrast! It is with His holy spirit, His energizing power, operating through the holy angels, that He moves His people to worship Him in spirit and in truth. "Not by might, nor by power, but by my spirit, saith Jehovah of hosts." —Zechariah 4:6, *Am. Stan. Ver.*

In that Jehovah warned Israel against religion back in Moses' day, it shows that Satan's subtle deceptions were already working. It has been called to our attention in *The Watchtower* that Satan introduced his devil religion right there in Eden. It was there he began to play upon human passion. It was there he succeeded in dethroning man's reasoning powers and caused the pair, created in the image and likeness of God, to worship and serve the creature more than the Creator. It is right along this line we must be particularly watchful today,

and especially our youthful companions, with all the vigor and full blood of young life.

Let us go right to the beginning and see what happened back there. It will help us now. The Great Father gave to His earthly children that wonderful mandate, a most precious assignment of service and duty. "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." There was a sweet particularity in that assignment never before given to any other creatures. It presented in its purity of exercise untold joys, exquisite and never-ending delights crowned with divine approval. What a mandate! There was just one requirement, and only one—obedience. "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here was the Devil's chance. God is restricting you! God is deceiving you! "Ye shall not surely die!" "Ye shall be as gods!" Eve's feminine mind became disturbed. She leaned to a creature, and not to her Creator. Reason was cast aside and she began to yearn for that which was forbidden; she reached out for foolish information not concerning God's mandate to them. She became a fatuous woman, a woman infatuated with the beguiling and subtle suggestion of Satan. Eve stepped aside from the path of righteousness. Adam followed suit. Instead of acknowledging his Creator in all his ways, he leaned to his own understanding and chose to worship the creature, Eve, rather than his Creator, the Most High God. His infatuation for the woman caused him likewise to step aside, side-step. At this point both had

succumbed to the wiles of Satan; hence both had left the pure worship of their heavenly Father, Jehovah God, and were now bound back in worship of the Devil; they had become religious. Principle was dethroned; passion and sentiment now reigned. The divine mandate was no longer their sweet privilege. It was to be fulfilled later by some faithful ones, whose integrity Satan could neither shake nor break.

Now, young companions, yes, and older ones as well, you may ask, But how does this affect us now? Remember Jehovah's warning to Israel and their companion strangers: they should not offer their sacrifices to devils, satyrs. What Jehovah said back there was recorded for us right here; at this time when His great "city", His "mountain", is open for refuge, and in which "mountain" His sumptuous feast is spread. Satan the Devil began to develop in Eden his system of religion, which he eventually organized in the ancient city of Babylon. He began to pave the way for the bringing forth of the false "seed", his counterfeit messiah, anointed one. Eve said to the Lord: "The serpent beguiled me, and I did eat." The word "beguile" means "to gain the interest or notice of by wiles; to charm". It was at this point Satan began to prepare his mysteries, his charms. In devil religion one of the names of the goddess mother goes right back to Eve; the name is Fauna. The full name "Oma Fauna Fatua" means, literally, "The mother that turned aside, being beguiled."

In this heathenish system of devil-worship the husband of Fauna was called Faunus or Faun. The name Faun in Chaldee is pronounced either Faun or Pan. Pan is the name of their first pagan god. The name "Pan" means "He who turned or stepped sideways". So there you have in the Babylonish system of devil-worship the deification of Adam and Eve. Now let us follow this through a little farther. The demon-god Pan was the head or first one of the satyrs. Now,

you remember how Isaiah, Jehovah's prophet, stated of Babylon that "satyrs shall dance there", and how Jehovah warned, 'Ye shall not offer your sacrifices to devils, satyrs.' You see what was behind Jehovah's timely warnings! Let us see if we can identify Adam as the first of the satyrs. The word "satyr" carries two meanings. It is from a root which means to be horribly afraid and to hide oneself; hence, the "hidden one". The other meaning of the word is "a he-goat". The complete meaning of the word "satyr", then, is 'the he-goat, the hidden one, horribly afraid'. Now, do you remember what happened to Adam after he had willfully worshiped the creature instead of the Creator, and had thus become religious? "And he said, I heard thy voice in the garden, and I was afraid, . . . and I hid myself." So, you see, there is the first of the satyrs, the hidden ones, horribly afraid, Adam! Pan, the name meaning "he who stepped sideways", the head of the satyrs, clearly identified Adam. Now let us see how Eve fits into this picture. "Fauna," the goddess mother, was also called "Fatua" (beguiled), which is from the same verb as Phet. *Ph* is also pronounced as *p*; so the word becomes Pet. Pet is the name of the goddess of infatuation. And that is where our word "Pet" comes from, petting, petting-parties. Adam succumbed to the petting of the fatuous woman Eve, the mother who turned aside, being beguiled. Now you see how

devilish demon-worship is? Human passion and sentimentality run riot! But one more point! With this pagan system of devil-worship goes the ceremonial dance. The peculiar sideward gait of the worshipers of Dagon; the leaping sideways of the priests of Baal; the peculiar movements and steps employed by the priest in the offering of mass; the he-goats, horribly afraid, depicted in the jazz-crazed steps of jitterbugs, are all part and parcel of the religion of the filthy city of "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency". And Jehovah says 'it shall be as when He overthrew Sodom and Gomorrah'. So you see how utterly impossible it is for any of us, invited to Jehovah's feast, and being vessels meet for our Master's use, to have any part at the table of devils. Did not the apostle Paul say: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." We cannot feast on the 'wines on the lees, well refined', and at the same time touch the filthy, idolatrous potion of God's avowed enemy. If you want to pet, if you want to jitterbug, if you want to sidestep in any way, it can only lead you down the same path that Adam and Eve took and far away from the delightful joy of the divine mandate awaiting those faithful ones of the "great multitude" just beyond the battle of Armageddon.—Contributed.

Girard and Religion

TO RESIDENTS of Philadelphia, Pa., the name of Stephen Girard is a legend replete with all the glamour of an American success story and one of the first. His fortune came from many sources, but chiefly from international trade and banking. His vessels sailed the oceans and seas of the globe. They carried valuable cargoes from this country and brought back with them

precious freightage from distant shores.

His name today is remembered because of Girard College, which was founded on 42 acres of ground in Philadelphia from a trust fund of \$5,000,000 which he left in his will. This fund now exceeds \$87,000,000, and the college he founded on a walled campus now has 29 buildings, including Founders Hall. There are 1700 students, and the courses

include elementary, high school, trade and commercial training. The students are given these educational opportunities, together with complete maintenance.

Girard had a clause in his will which was the occasion for a famous lawsuit one hundred years ago. This clause and the decision of Justice Joseph Story, who wrote the opinion of the court, went a long way in establishing liberty of conscience and the principle of separation of church and state. In fact, the case has a close bearing on the debate now going on in various communities over the pros and cons of released time from public schools for religious instruction. The clause in question is as follows:

I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever shall ever hold or exercise any station or duty whatever in the said college, nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purpose of said college.

Girard then pointed out that in making this provision he was not attacking

any religion or any sect, but was doing it to save young persons from the pain and annoyance of controversies which are apt to result from a multitude of sects. He then adds:

My desire is, that all the instructors and teachers in the college shall instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their mature reason may enable them to prefer.

Stephen Girard was born near Bordeaux, France, May 24, 1750. He trained on French ships and obtained a captain's license. Sailing for a New York firm, he stopped at Philadelphia, in 1776, where he made his home for the balance of his life. When a yellow fever epidemic broke out in 1793 and thousands of people fled that city, Girard remained and, at the risk of his own life, he visited the sick in the hospitals.—*The New Age*.

Was Gonzaga of Purer Mind than Jesus?

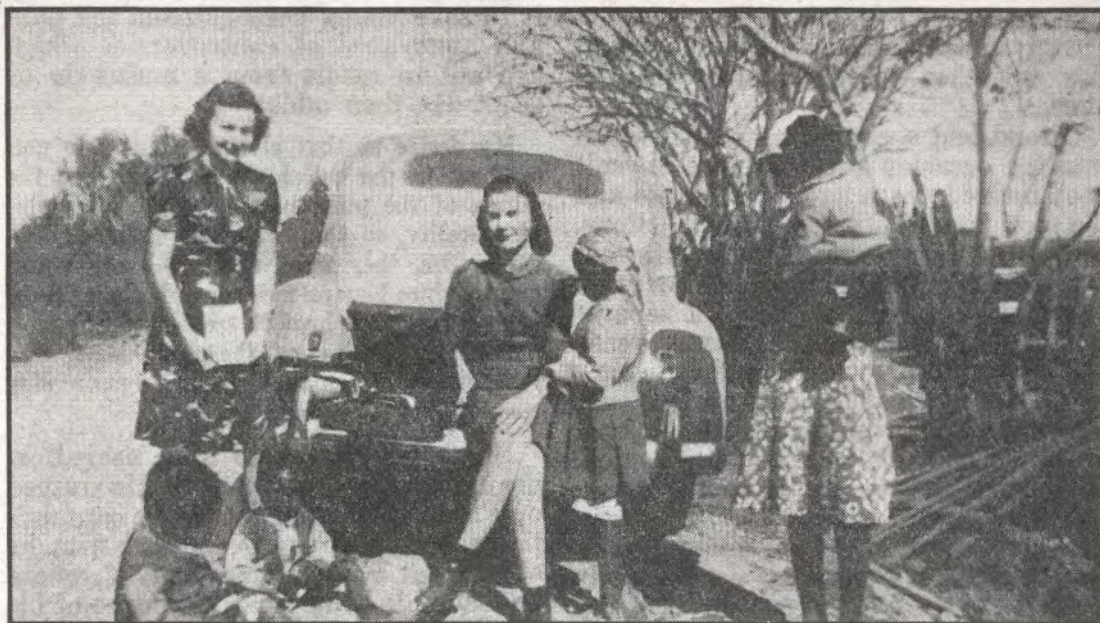
IN HIS work *The Roman Catholic Church in Italy*, published in London by Morgan & Scott, Alexander Robertson, D.D., Venice, shows how an innocent mind can become befouled:

I have been told that Italian men have no difficulty in picking out from amongst a group of young girls those who have been trained by nuns. Such invariably put a bad construction on every word a man says to them and on his every action. Under the plea of guarding their pure minds from evil, all kinds of evil have been instilled into them. They have been fed on the fruit of the tree of the knowledge of evil, and that knowledge and no other comes out in the look of the eye and the speech of the lips.

Elsewhere in the same book, the author shows the effect of the instruc-

tion in a Papal seminary on the mind of a clean, decent boy:

For example, an Italian gentleman, who is not a Protestant, but rather an Ultramontane, told me that when he was a boy in the Papal seminary his priest-teacher when instructing the class as to the life and character of St. Louis Gonzaga, who is the guardian saint of boys and students in Roman Catholic seminaries, said that "San Luigi era tanto casto che non guardava in faccia la sua madre" ("St. Louis was so pure that he did not look his mother in the face"). My friend then added: "I was completely puzzled to know what my teacher meant, for I was accustomed as soon as I got home from school to rush to my mother, to climb upon her knee, and to gaze into her face. It was not till after long years that I came to understand his words."



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Eusebius of Nicomedia

THE place and date of the birth of Eusebius (u-se'bi-us) of Nicomedia are not known, the first mention of him being that of his service as a bishop (caretaker) of the church at Beirut (Berytus), in Phoenicia. He is accused of leaving this charge and getting himself transferred to Nicomedia, whence his title. Nicomedia was at one time a city of great splendor and the residence of the Bithynian kings. Later it was a favorite resort of such emperors as Diocletian and Constantine. Hence it must have been a city of some importance in the time of Eusebius, who was contemporaneous with Diocletian and Constantine. (The city is now known as Izmid, and has a population of about 30,000.)

The reputed conversion of the Emperor Constantine to the "Christian religion" of the time was an event of considerable consequence. It changed immensely, and suddenly, the position of the church, whose hierarchy became of

great power in the empire, bishops being held in great esteem for the influence they exercised over the people. The historian observes that "both the purity and the freedom of the church were in danger of being lost"; and that is stating it mildly, when one considers that Arius and other bishops were banished for believing that which the Scriptures plainly set forth, namely, that Jesus Christ is "the beginning of the creation of God" (Revelation 3:14), and that He is "the firstborn of every creature". —Colossians 1:15.

Freedom of religion and of worship, never very secure, suffered as much after Constantine as before, if not more. With the union of church and state the civil power, being what was called the "secular arm", enforced the decrees of the religious councils, whether one could conscientiously accept them or not. Eusebius was one of the weaker souls caught for a time in the snares of enforced religion. The circumstances of

the time, and which form a background for this brief biography, are described by the historian as follows:

"The state was becoming a kind of church, and the church a kind of state. The emperor preached and summoned councils, called himself, though half in jest, a 'bishop', and the bishops had become state officials, who, like the high dignitaries of the empire, traveled by the imperial courier-service, and frequented the ante-chambers of the palaces in Constantinople. . . . The emperor determined what doctrines were to prevail in the church, and banished Arius today and Athanasius tomorrow. . . . The church was surfeited with property and privileges. The emperor, a poor financier, impoverished the empire to enrich" it. That Christianity had shared the gain of the Christian church from these great changes, is very questionable, to say the least.

The Arius and Athanasius referred to above were the theological leaders on opposing sides of a fierce controversy that arose in the church at this time, concerning the divine nature of Christ. Arius and his followers, while recognizing the divinity of Christ, as the Son of God, denied the identity or equality of the Son with the Father, maintaining that the former could not be coexistent with the latter, nor of the same substance, but must have been derived from and created by the Father, and must therefore be subordinate to Him. This doctrine was denounced by the Athanasians as a gross heresy, tending to the destruction of the true Christian faith. To decide the question between Arians and Athanasians in an authoritative way, Constantine convened the first general (œcumenical) council of the church, at Nicæa (often called Nice), a city of Asia Minor, where 318 bishops met, in the year 325, and adopted the formula of belief still known as the Nicene creed. The Arian doctrine was condemned by an overwhelming majority, its chief supporters were exiled and their books were burned.

It may be remarked in passing that it is always considered a good idea to burn an opponent's books when his arguments are too Scriptural and too convincing.

Eusebius was present at the council of Nicaea. He was "on the spot", for he foresaw that the trinitarians, who had no great regard for the truth, would win out. Not quite as fearless as Arius, and having some self-interest, he reluctantly signed the creed, with mental reservations, saying that he accepted the statement of "the faith" according to "the genuine signification of it". He would not, however, join in the condemnation of Arius, whose position, he contended, was misunderstood. So Eusebius straddled the fence. But when he raised again the controversy which the council had supposedly settled, Constantine, who was in no mood to be trifled with, banished Eusebius to Gaul, where he could exercise but little influence. Evidently Eusebius was "against the government".

The emperor's sister, Constantia, however, favored Eusebius, and her influence resulted in his being restored to imperial favor and influence. Eusebius may have been related to the emperor at least distantly, for he was a relative of Julian, the emperor's nephew. As bishop of Nicomedia he exercised great power and stood at the head of a party of Arians who were interested in undoing the work of the Nicene Council. He was a formidable opponent of the proud Athanasius, bishop of Alexandria. Eusebius did all in his power to see that Arius was restored and again admitted to the communion, telling Alexander, the bishop of Constantinople, to see that this was done if he wanted to continue as bishop. And Alexander complied, at least so it seemed, but the circumstances saved him from actually admitting Arius again to the communion of the Constantinople church, for Arius was poisoned before the order could be carried out.

Eusebius continued his activities in behalf of what was called the "Arian heresy". (It is considered a good plan to call an opponent a heretic if his arguments are convincing and unanswerable.) Eusebius probably lacked out-

spoken boldness (which becomes Christians), and he does not seem to have had tactfulness of the Theocratic kind, or he carried it to an un-Theocratic extreme, but he stuck to his guns, popping away at the Nicene Creed, with discretion. Shortly before the emperor's death Eusebius was called for. The emperor wished to be baptized and Eusebius performed the symbol, then so often misunderstood. It had been deferred as long as possible under the supposition, so it is believed, that it would wash away all one's preceding but not subsequent sins. To Eusebius of Nicomedia, therefore, goes the distinction of having baptized the emperor who put the so-called "Christian religion" into the place of power.

Eusebius was elected to the bishopric of Constantinople in 339, which he is believed to have maneuvered himself, though it was against the canons of Nicaea which prohibited such "translations" or transfers. He probably got some satisfaction out of this final opportunity to show his disregard for the actions of that council. He has the disadvantage of having the story of his life handed down by enemies, but he seems to have held his own in the great controversy, which continued for many years after his death, A.D. 342. The truth concerning the subject, though it was stigmatized as being "Arianism", continued to spread, and the testimony of the Scriptures concerning Jesus Christ has never been wholly obscured.

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The Emphatic Diaglott for Analytical Study

(In Two Parts—Part Two)

IN THE introduction of *The Emphatic Diaglott* there are two pages that consider the Greek alphabet and a few elementary rules of Greek grammar. Time spent in mastering the information there given will not be wasted; it will repeatedly be of value to the Theocratic minister. But of interest at the moment in this introductory material on Greek is, How will it aid in a critical study of the *Diaglott*? How will it enable one to refute false doctrines or safeguard one from any religious coloring that the interlinear translation may not remove?

The ability to transliterate or to convert the Greek characters to English equivalents will open to one's use a good point for refuting the religious claim advanced by the Catholic Hierarchy that the church is built on Peter. They cite Matthew 16:18. Mr. Wilson's emphatic translation in the right-hand column reads (Jesus speaking to Peter): "Thou art a rock, and on this rock I will build my church." The interlinear does not clear up the matter, the two terms "rock" being used there and still permitting religionists to argue that the two "rocks" are referring to the same thing, that is, Peter. But by raising the eye to the Greek words above these two words "rock" appearing in the interlinear, the false claim is shattered. The first occurrence of the word "rock" is seen to be *Petros*, a noun of masculine gender applied to Peter. The second occurrence of "rock", the rock upon which the church is built, is seen to be translated from something entirely different, the word *petra*, of feminine gender, and referring to a great rock or mountain, and not to Peter. Then, if one referred to 1 Corinthians 10:4, where it speaks of a spiritual rock and identifies that rock as Christ, and looked over to the Greek and

found the same Greek word *petra*, that would certainly clinch it that the "rock" of Matthew 16:18 on which the church is built is not *Petros*, or Peter, but is Christ the Chief Cornerstone.

How will a knowledge of the Greek alphabet help one avoid any religious coloring that may have crept into Wilson's emphatic translation, and which the literal word-for-word interlinear translation may not remove? In the following way: As one reads in the right-hand column he may wonder why he never runs across the name of the wicked Serpent, Satan, the Devil. He comes to Matthew 4:8 where he is used to reading, "The devil taketh him up into an exceeding high mountain," etc., and reads instead: "The enemy takes him to a very high mountain." Two verses later, instead of reading Jesus' words, "Get thee hence, Satan," he finds, "Get thee behind me, adversary." The Greek words for Devil and Satan, *diábolos* and *satanás*, are always translated and never allowed to stand untranslated as proper names of the wicked one, not even in Revelation 20:2, where his four names are given.

The question arises, When does the word "enemy" in the right-hand column refer to the Devil, and when to some other enemy? The only way to determine the matter is by knowing the Greek alphabet and being able to transliterate the original word in the Greek text. Thus one can see whether the Greek word is *diábolos* or some other word. James 4:4 speaks of friends of the world as being enemies of God. Obviously the word "enemy" here does not refer to the Devil. Looking at the Greek text, it is found to translate the Greek word *ekhthrós*. *Ekhthrós* is the Greek word for "enemy", not *diábolos*, which means "slanderer". This religious bias of Mr.

Wilson gets him into deep water when he translates the parable of wheat and tares, at Matthew 13:28,39. Verse 28 says, "An enemy [*ekhthrós*] has done this." Verse 39 names the enemy, saying, according to the *Authorized Version*, "The enemy that sowed them is the devil." "Enemy" here is from *ekhthrós*, and "Devil" is from *diábolos*. Generally, Mr. Wilson renders both *ekhthrós* and *diábolos* as "enemy", but he could hardly say here, "That enemy that sowed them is the enemy." Stubbornly avoiding use of the name "devil", he arbitrarily translates the text, "That enemy who sowed them is the adversary."

Mr. Wilson's religion was responsible. How so? The Christadelphian sect to which he belonged does not believe in a personal Devil. They teach that when such words as Satan and Devil occur they merely represent evil in the abstract, evil forces or influences at work. Hence the vague and indefinite word "enemy" is used rather than the specific name "Devil".

All this analysis shows that even in those few instances where the usually excellent emphatic translation by Mr. Wilson, or even the interlinear renderings, give in to some religious influences, his fine work still has within its covers provisions for detecting these rare instances and avoiding them. The foregoing will serve to illustrate the thoroughness with which the Greek Scriptures can be delved into through the emphatic translation in the right-hand column with its signs of emphasis, through the literal word-for-word interlinear translation, and through reference to the Greek text itself.

For the most part the emphatic translation by Mr. Wilson is very good. The student will find far more occasion to commend even the right-hand column in the *Diaglott*, when it is viewed in comparison with the *Authorized Version*. For example, if one's study should include Luke 17:21, he would not want to

fail to note the emphatic translation in the right-hand column. Instead of seeming to support any such blasphemous claim that "the kingdom of God is within you", it reads: "God's royal majesty is among you." Matthew 3:2 and 4:17 also show the word "kingdom" as meaning the King rather than the actual ruling government set up or the territory of the kingdom. There the cry, "Repent, for the kingdom of heaven is at hand," was sounded; but that the presence of the King was meant is shown by the *Diaglott* rendering, "The royal majesty of the heavens has approached." There are many, many such superior renderings of texts in the *Diaglott*, and they should be noted to appreciate the advantages of this fine work. It is interesting to note in passing that Mr. Wilson even uses the name "Jehovah" in many places in his emphatic translation. (See, for example, Matthew 21:9, 42; 22:37, 44; 23:39; Mark 12:29, 30, 36; Luke 20:37; Acts 2:34.)

As the eye runs up and down the columns on both the left-hand and the right-hand side of the pages it will spot here and there a star or asterisk, and brackets enclosing certain Greek and English words. These signs cause one to look at the footnotes running across the bottom of the pages, and there one will find under the number corresponding to the verse number in the text a reference as to how other manuscripts render the verse or words involved. The reference is usually to the Vatican MS. No. 1209, and the enclosing of words in brackets always means that though they are admitted by Griesbach they do not appear in this ancient Vatican MS.

The information thus gained by the student is oftentimes valuable not only for private study but also for use in field service. For example, if a believer in taking up serpents cites Mark 16:18 to support his demon-inspired practice, a reference to this text and its context in the *Diaglott* will show that it is spurious, verses 9-20 being enclosed in

brackets. Luke 23:34 is often quoted by pious religionists and character-developers, where the *Authorized Version* represents Jesus as praying to His heavenly Father to forgive those putting Him to death, because they did not know what they were doing. Jesus' words to them in the twenty-third chapter of Matthew didn't seem to indicate they would be forgiven, and when this text in Luke is checked up in the *Diaglott* the words "Father, forgive them, for they know not what they do" are found to be in brackets, and a footnote shows they are not in the Vatican 1209. The student should notice such omissions when they seem to be of consequence.

Another mark, other than the asterisk, will meet the eye as it reads along in the right-hand column. It is the obelisk, or dagger. It likewise is referring to a footnote, but the material to which it calls attention is more in the nature of a commentary. Such a mark appears in a verse previously mentioned, Luke 17:21, and a very enlightening discussion is offered as to why the verse should read "God's royal majesty is among you", rather than saying, "The kingdom of God is within you." An obelisk is found in the trinitarians' pet text of 1 John 5:7,8. These two verses in the *Diaglott* merely read: "For there are three which testify; the spirit, and the water, and the blood; and the three are of one." The footnote to which the obelisk or dagger refers tells that the additional words found in the *Authorized Version* and which seemingly support a triune God are not found in older MSS., but that they are spurious, and infers that their forgery was designed to support the "trinity". Many points of historical and explanatory value are to be found under these obelisk references, and the student should check all those that appear in his reading.

There is one last sign that appears in the *Diaglott* text, and which indicates the presence of a footnote thereon. This is the double obelisk, or double dagger.

It is not necessary to discuss these, however, as they are merely cross-references to related texts, and are used in exactly the same way as the marginal cross-references in the King James Version.

There is just one feature of the *Diaglott* left for mention: the Alphabetical Appendix. It has a wealth of information. If it offers information on an obscure point, use it. It may help in clarifying a doctrinal point, such as its discussions under the headings of "soul", "Gehenna," "baptize" and "baptism", "keys of heaven," and many others. It may help to look up characters that enter the account. For example, if one comes to the name Nathanael, referring to this appendix will inform one that Nathanael and the apostle Bartholomew are probably the same individual. The Alphabetical Appendix may clear up a seeming contradiction. To illustrate: Matthew's account says that Jesus told Peter he would deny Him thrice before the cock crowed; likewise say the Luke and John Gospels. But Mark says that before the cock crowed *twice*, Peter would deny Him thrice. Which is correct? A reference to "cock-crowing" in the appendix reconciles the seeming contradiction very satisfactorily. Matters of historical background are treated. "Corban" is referred to in Mark 7:11. What is the significance of the term? The appendix material under that heading clarifies it and emphasizes how the religious Jews made void God's law by this tradition. So add to the criticalness of your study by familiarizing yourself with this appendix.

Truly, then, *The Emphatic Diaglott* opens up a wide field for intensive study of the Greek Scriptures. No other translation begins to match it in this respect. Study it in an analytical manner. You will be greatly benefited and edified, and be a more able minister of the gospel as a result of your study of *The Emphatic Diaglott*.

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A JOURNAL OF FACT, HOPE AND COURAGE

Franco the Superstitious

Murderer of Catholics, protestants and liberals is very pious

The Pope's Peace Plan

(From a Catholic's viewpoint)

Noah's Cheerful Endurance

His work at the end of the antediluvian world significant today

Arizona for Health

The sun shines here in a healing manner unequaled elsewhere

Extemporaneous vs. Impromptu Speech

Difference between the two methods of speaking noted

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In Brief

The Big Kansas Icebox

♦ The world's biggest icebox will be at Atchison, Kans. It will have a capacity of 12,000,000 cubic feet, will hold 60,000 to 70,000 tons of perishable food at a fixed temperature of between 30 and 32 degrees, and is expected to save the government \$3,400,000 a year, and in itself to equal about 10 percent of the entire public cooler space of the United States. This huge refrigerating unit is being installed in a limestone mine, which is of such shape and capacity and has such a large degree of natural insulation that it requires only a relatively small amount of refrigerating machinery to make it suitable as a place for government storage of eggs, lard, and other things that require constant low temperatures.

The Monkeys' Disgrace

Three monkeys sat in a cocoanut tree
 Discussing things as they're said to be.
 Said one to the other, "Now listen, you two;
 There's a certain rumor that can't be true:
 That man descended from our noble race.
 The very idea is a disgrace.

No monkey ever deserted his wife,
 Starved her babies and ruined her life;
 And you've never known a mother monk
 To leave her babies with others to bunk,
 Or pass them on from one to another,
 Till they scarcely know who is their mother.

And another thing you'll never see:
 A monk build a fence 'round a cocoanut tree
 And let the cocoanuts go to waste,
 Forbidding all other monks to taste.
 Why, if I put a fence around a tree,
 Starvation will force you to steal from me.

Here's another thing a monk won't do:
 Go out at night and get on a stew,
 Or use a gun or club or knife
 To take some other monkey's life.
 Yes, man descended, the ornery cuss;
 But, brother, he didn't descend from us.

—Anonymous

CONSOLATION

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

Volume XXVI

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Number 658

Franco the Superstitious

IT IS more than two years since, on a spring day in Lisbon, Portugal, there was "the fanfare of military trumpets" and "down an avenue spread with rose petals, guarded by a military contingent, was borne the statue of Our Lady of Fatima" while on the sidewalks thousands of people cried in Portuguese, "Our Lady of Peace, give us Peace." You know that Mary did not get the prayers, or else was not interested, or else did not know Portuguese, or else answered No. But Franco would never have noticed anything about the results. He is too superstitious. Had he been there, he would have been taken in, as was the entire crowd. The whole thing was unscriptural, and it was foolish. (The pope himself admitted, to Cardinal Schuster, of Milan, in February, 1944, that he was at that time powerless to take any efficacious steps in favor of peace, and so admits that the prayers to the Portuguese Mary went to the Devil.)

Franco is a superstitious Catholic, and he would have accepted as gospel truth the statement of the "Right Reverend" Silvestre Sancho, of the University of Santo Tomas, in Manila, that the bloody fratricidal war which he successfully waged against his fellow Catholics in Spain was indeed "a fight to the death between the Eucharist, which is the living Jesus, and Atheism, disguised under the cloak of Communism". Yet nothing could have been a bigger falsehood. The Spanish Catholic Republicans were merely defending the Spanish Catholic Republic against a traitor.

Franco himself stated that it was the

Catholic religion "that has inspired our genius". If he has the genius of a good street-sweeper he has never shown it. When he betrayed his country, he "prayed to a Madonna that the ship convoy launched against the Loyalists should get safely from Tangier to Spain". The traitors got across all right, but, as there are no feminine evil spirits, these prayers went to one of the male devils friendly to Franco, and procured the desired results.

The Pope Was in a Hurry

The pope was in a hurry to show Franco that he was with him in all he did. Over a year and a half before Franco's treason had succeeded, the pope gave him diplomatic standing. Six months later the "Reverend Father" James M. Gillis, C.S.P., editor of *The Catholic World*, went into raptures over him. First came a column of flattering praise, and then the real point that, "Like Cardinal O'Connell and Cardinal Hayes and the Holy Father, I find it difficult that he can have ordered indiscriminate bombing of densely populated cities"; but he did, and then the pope (April 18, 1938) wired Franco, "We send from the bottom of our heart a message propitious of divine favor and the apostolic benediction."

The pope's world conspiracy against the Spanish Republic, published in a book in Burgos, Spain, was disclosed in a two-column story from Paris published in the *New York Times* of August 7, 1938. From that story it is clear that 900 cardinals, archbishops and bishops

joined to back Franco in his treason. The foreword to that 50,000-word document or book was written by Cardinal Pacelli (the present pope), and the object of it was to line up the whole world against the Spanish Catholic Republic and for Franco the Traitor. It succeeded. The next spring, April 1, 1939, Franco had won and the pope sent him his congratulations and his "apostolic blessing". This was bad for Franco, because the pope's blessings usually go crosswise.

Two weeks later, April 16, 1939, the new pope, Pius XII (Pacelli) speaking in Spanish, extended congratulations for the victory, in a broadcast to Spain. In it he called Franco the "illustrious chief of your state", and mentioned his "noble and Christian sentiments" which are even to this day still hidden from all men.

Blaming God for It

It was not long after these hypocrisies before World War II was on. It would not do to blame Franco for this, and his comrades Hitler and Mussolini, so the pope put the blame on God, in his broadcast on October 31, 1942. That seems to be the idea back of his statement (in Portuguese) that the war was the result of the world's own iniquities. If he had come right out and blamed Franco, it would almost surely have pointed the finger of suspicion at himself.

In the year 1942 Archbishop Spellman went out on an errand spending money for the United States government. He visited the pope, and said that gentleman "thinks, works, prays and literally dies for peace". That being the case, why didn't he do some of that when he was prodding the entire Roman Catholic Hierarchy, the world over, to get behind Franco in his rebellion against the legitimate government of Spain? This 'throbbing with sorrow' stuff should be consistent. A little throbbing before robbing a henroost is better than a whole lot of throbbing afterward.

There are many Americans who really

know what happened. Harold Glenn Cuthrell, writing in the *Raleigh News and Observer*, remarked:

In a series of current articles appearing in *Collier's* entitled "Action This Day", Archbishop Francis J. Spellman writes of his audience and conversation with Franco, the dictator and tyrant of Spain. It appears that the archbishop is deeply impressed with this despot and murderer of thousands of Spaniards. And we will not forget that Franco ordered out of Spain all Protestants, and all Freemasons were either murdered or compelled to flee Spain for refuge in friendly countries. We have not forgotten the brutalities and crimes of this wicked man who idolized and admired the arch criminal Hitler and the bombastic Mussolini. And we remember that Hitler and Mussolini supported Franco in his war of extermination against the Spanish Loyalists and all who believed in freedom and democracy.

But listen to Archbishop Spellman writing of Franco:

"My impressions of him are in accordance with his reputation as a very sincere, serious and intelligent man. . . . During the entire audience he talked in Spanish and I talked in Italian. . . . We understood each other perfectly. . . . Whatever criticism has been made of General Franco (and it has been considerable), I cannot doubt that he is a man loyal to his God, devoted to his country's welfare, and definitely willing to sacrifice himself in any capacity and to any extent for Spain."

How can a man be loyal to his God and his country's welfare when he murders his people for believing in freedom and decency, and by his crimes brings poverty, starvation, degradation and desolation to his country?

It isn't so long since a wireless went out from Rome that Monsignor Enrique Pla y Deniel, primate of Spain, would be made a cardinal shortly, being "highly regarded in influential Vatican circles because of his democratic views". The inference that any clerical in touch with Franco the Butcher could have democratic views is so silly that it is a wonder

the reporter had the nerve to send it even as propaganda.

"Fathers" O'Flanagan and Rodes

Some honest Catholic priests visited America, in the effort to help the down-trodden Spanish Catholic Republicans. One of these, "Reverend Father" Michael O'Flanagan, of Ireland, brought 500 people to their feet in an ovation in Detroit, when he had the courage to say that the official Catholic Church had held collections in Ireland to buy medical supplies for Franco, "on the grounds that he was fighting for Christianity and against the destruction of the churches" but that "this same official church . . . denied admission to the church of the bodies of those who had fallen in the struggle for Irish freedom". He was to have spoken at Milwaukee two days later, but the liberty-haters worked the telephone overtime and by the time he got there the hall in which he was to have spoken was refused, and he was being blackguarded all over the country, by the Hierarchy. At Scranton he said:

The war in Spain is between the privileged classes and the rank and file. . . . In Spain the church has never come out of the Middle Ages. The bishops were selected by counsels between the government and the pope. When Alfonso fled six years ago people began to think for themselves, and then a liberal government resulted, of which the Communists were less than 5 percent of the parliament. . . . Then the old pampered Royalist Army became irked and, instigated by Mussolini and encouraged by Hitler, rebelled against civil government. . . . And they went across to Africa and brought a crowd of Mohammedan men from Africa to come in and assist.

At the time of the American Revolution in 1776 there was only one part of this continent that had a highly organized Catholic church, and that was the province of Quebec, and in 1776 the only Catholic bishop on this continent excommunicated all his subjects that joined the army under George Washington. . . .

Really it is a fact that as far as Franco has any support left at all in Spain, he has

got it amongst the backward hillbillies of the mountains, and he is fighting against the enlightened people of the great cities of Spain. And he is trying to establish in Spain a government like that which Mussolini has established in Italy or that which Hitler has established in Germany. And then Germany and Italy hope, with the help of Spain, to be able to dominate Europe. And after a while perhaps they hope that with the assistance of the Fascists of France, because there are Fascists in every country, there are even Fascist influences growing up here in the United States of America, and with the help of Spain and Germany and Italy they are hoping perhaps to dominate the world. The prospect is that the whole of western Europe will be carried over into this Fascist dictatorial type of government, a type of government that makes war the central instrument of their policy, and who, if they are allowed to proceed, will ultimately become dominant all over the world.

That was in May, 1937. Czechoslovakia was dismembered March 15, 1939, and the very thing that "Father" O'Flanagan had foreseen had become an accomplished fact. The fight for world control was on.

Lawrence Fernsworth, a noble and honest Catholic, in a two-column story in the *New York Times*, dated Barcelona, Spain, September 22, 1938 (six months before Franco's victory), reported a "Father" Rodes as testifying that "the Republican government acts with discretion and tolerance, and as far as I know persecutes no one for his ideas".

Spain's Consul in Manila

One wonders how many Americans that lost loved ones at Bataan are aware that Franco's consul at Manila, Jose del Castano, helped to bring about their death. When the time came to betray Manila, Del Castano had 10,000 well-trained assistants. Allan Chase, in his book *Falange*, explains:

Wild rumors spread like hurricanes through the city, rumors the character of which had

already become familiar in all lands invaded by the Nazis in Europe: MacArthur had fled to Washington. Quezon had gone over to the Japs. The entire American air force had been destroyed. The American Army had received orders to shoot all Catholics and imprison all Filipinos. . . . These rumors were not being spread by obscure Japanese spies: they originated directly from Civilian Emergency Headquarters. . . . At three o'clock on the afternoon of January 2, 1942, the Japanese marched into Manila, their military tasks having been lightened a thousandfold by the effective Fifth Column job within the city itself.

The Japanese were in on this entire Roman Catholic conspiracy. This was well known to both Philippine and American officials. After the betrayal had succeeded the Japanese officials graciously sent a formal decoration to Pilar Primo de Rivera, sister of the founder of the Falange (the Roman Catholic organization that pulled off the job).

It is a matter of regret that Jose del Castano entered upon his work in Manila with the blessing of the United States department of state. The Japanese regarded him as having rendered them "priceless undercover aid", and Franco, to prove even to the state department that he has no brains, sent the new quisling administration at Manila (Jose P. Laurel, head) his congratulations on their "mutual understanding".

Franco, the Sunday bullfight manager and blesser, may be sexually honest (no information on this) but if he had any brains he would know that the same religious crooks that are so notoriously rotten in his own country are more so in the Philippines. There, when Uncle Sam took over the country, the natives hated and distrusted the priests because of the widespread "Derecho de Pernada" by virtue of which the priest who performed the marriage ceremony claimed as a right to have the bride for the first

night himself. Senate Document No. 190, 56th Congress, 2nd Session; Presidential Message of William McKinley, February 25, 1901; Report of Col. C. C. Hood, military governor, April 25, 1900; also Judge (later president) William H. Taft, who cited Roman Catholic Major W. H. Johnston, district inspector-general, and two Roman Catholic chaplains, McKinnon and Fitzgerald, as agreeing substantially.

Ruined by Prosperity

In the sixteenth century the "Church" in Spain was flooded with the wealth of the Aztecs and Incas and the archbishop of Toledo alone had an income of \$1,200,000 a year. The Moors, the artisans of the country, were expelled, and in the seventeenth century the population dropped from 30,000,000 to less than 7,000,000. The morals became atrocious. Then came the Inquisition, the murder department of the "Church". The ecclesiastics became richer and richer, and the common people sank into ever deeper ignorance, poverty and superstition, for two solid centuries.

At the beginning of the twentieth century the church was spending \$7,500,000 a year for candles and incense, and a Catholic bishop estimated that the monks and nuns alone had two-thirds of the wealth of the country and one-third of the landed property; beggars were everywhere. When the workers went on strike as at Oviedo, in 1934, Franco, the super-murderer, crushed them with such brutality that mankind recoiled in horror. The common people of Spain, the intelligent people of Spain, formed a republic, so that all together the country might be well-fed, well-clothed, well-housed, and well-educated. There is nothing Franco and the "Church" dread more than such an idea. So the rich landowners, industrialists, financiers, militarists and religionists put Butcher Franco on the job, knowing that his ruthlessness and brutality could be counted on. They won. The army was

officered by men trained in Jesuit schools, and when General von Ludendorff said that the Jesuits and Mussolini would profit most by Franco's victory, the magazine in which he made the statement was confiscated (in January, 1937).

After the war began, the famous truth-telling George Seldes (now editor of *In Fact*) remarked that whatever material damage had been done to the church was the work of individuals and mobs, and noted that in all countries where the press is in Fascist hands not a truthful word about Spain ever appeared after the war began. The Jesuits had everything sewed up tight, and concealed the fact that the churches were used by Franco as munitions depots and fortresses.

Fernsworth's Courageous Statement

Lawrence A. Fernsworth, a Catholic, Spanish correspondent of the London *Times* and of the New York *Times*, is an honest man. In the booklet *Catholics Speak for Spain*, after explaining that in Spain the church had constituted a heavy drain upon the economic resources of the country and had become top-heavy with clergy, he said:

And how many times have I walked into some cathedral to find a solemn or a pontifical mass being celebrated in all liturgical pomp with the assistance of the entire cathedral chapter and in the presence of only three or four of the faithful! The people had their chief contacts with the church for funerals, masses and dispensations. They arrived at the conclusion that the church was a *negocio*, a business. Some of the clergy lived scandalous lives. Too many of them were accused of attempting to dominate the households with which they had contact, of setting themselves up as bosses in the villages, and of much more. In consequence the clergy came to lose the respect of great scores of the population; if not, indeed, of a majority of Spanish Catholics. Hundreds of thousands were completely driven away from the church.

The same booklet reminds the reader

that the pope blessed a rebellion against a legitimate government, and that priests fired on soldiers of that government from the church towers in Madrid. But there were some truly honest and truly patriotic priests in Madrid at that very time, one of them the "Reverend Father" Leocadio Lobo, who broadcast over the Madrid radio that the Spanish Catholic Republicans were not a mob, not riffraff, not a rabble, but were merely citizens demanding social justice and the lessening of the infinite gulfs between those who have all and those who have nothing.

Franco is too big a lunkhead to understand such a reasonable wish, and yet he knows perfectly well that when King Alfonso himself proposed a national election, and offered to abdicate if the election went against him and for a republic, in the city of Madrid itself the majority for the republic was more than twelve to one. That is why the babying of Franco by Britain, France and the United States is so indefensible.

Executions to Music

One sometimes wonders if Franco and the Hierarchy really forget everything, and think the people do also. Who could forget the executions of a fourth of the citizens of Teruel when Franco's armies seized the place, or that the executions took place in the plaza, with bands playing and crowds applauding and dancing? That is religion all right, but is it Christianity? Cardinal Goma showed what he is when he said that the only peace that could be made with his fellow Spanish Catholic Republicans must be "that made with arms". Since he might become a pope at any time, how does that stack up with Pacelli's constant holler that he is 'ever working for peace and dying for peace'?

Pius XI (for ever dead) and Pius XII (headed for the same everlasting annihilation) both refused an audience when the Basque Catholics (the pick of all Spain) requested a hearing six months

before Franco committed his treason. In the conquest of Guipuzcoa Franco's officers put to death fourteen priests that were trying to be loyal to the Spanish Catholic Republic. Both these popes were back of Franco's appeal to the Catholic hierarchies of the world to back him in his fight in their behalf. This appeal was published in 36 editions and in 14 languages.

J. M. Martinez, N.D., Miami, Florida, comes from a Catholic family that gave a cardinal to the "Church". He bears testimony in the *Miami Daily News* that the churches were used as ammunition centers and machine-gun nests; that the Catholic Church in Spain conspired against the legitimate government; that the working people had suffered under its tyrannies until they felt that they must have a republic, but that when they did have such a government, and sought diplomatic relations with the Vatican, they were rebuked at every turn, but the Japanese and Hitler and his crowd had better luck. He says truthfully and bitingly:

If this war is being fought against Fascism everywhere as our president and other democratic leaders have assured us several times, then the Catholic boys who are dying in the southwestern Pacific and in North America are fighting the same battle and the same enemies the Loyalists fought. They are fighting Hitler, Mussolini and Franco.

With Machiavellian hypocrisy, the Vatican, after conspiring successfully for the destruction of the Spanish Catholic Republic, then required all Spanish bishops to "swear and promise to respect and make my clergy respect the chief of the Spanish state and the government established according to Spanish laws". Had they done that early in the year 1936 there would never have been a Spanish Civil War and their hands would have been freed from the stain of a million murdered Spanish Catholics and another million destroyed with even greater cruelty, many of them starved to death.

Clearly a "Church" War

All who are interested in what has been taking place in Spain in the last few years should read the article "The Jesuit-Fascist Revolt in Spain", October 7, 1936, issue of *The Golden Age* (now *Consolation*). Therein is the proof that the Spanish Catholic Republic was inspired by ideals so much higher than those of the Roman Catholic Hierarchy that there is no possible comparison. It treated its enemies with manhood, with leniency, with justice, and with honesty. It provided for education, for civil marriages, for lay cemeteries. The author of that article personally heard the secretary of the Roman Catholic bishop in Madrid say of the "Church's" efforts to besmirch and demean the people's own government: "We've lost all along the front; there's only one thing left for us to do: bring about clashes in the streets" (so as to give the government a bad name and extract sympathy for the Hierarchy).

It makes one's blood run cold to reread that article and see once again what kind of man Franco really is. Imagine the wives and children of prisoners being used to protect his artillery by being concentrated on the flat roofs of the barracks at Cerro Muriano; imagine thirteen youths at Alcubierre lashed together by their elbows, sprayed with gasoline and then set afire; imagine, at Palma del Condado, his soldiers bombing in prison the leaders of the republican parties and workmen's societies and shooting any who wept at what they saw done to these noble men. And there were other cases of where women and children were tied spread-eagle fashion in the windows and Franco's Moors and other rebels firing from behind them. All this had the church's "blessing".

Early in the war Franco said that his soldiers, the Moslem Moors, were fighting for a victory which "will progress along the lines of a totalitarian state" and that the Spanish people would have no voice in their form of government.

It was his Moorish soldiers that were the first to enter the great city of Barcelona, and as soon as the war was over, and the Asturian miners in the north of Spain went on strike he recalled the Moors to go north once more and fight his battles all over again.

How Franco Got Soldiers and Arms

At Granada—but let *The New Age*, a Masonic paper, tell it:

The military forces were marched outside the city, and assembled, ostensibly for drill or parade. There the officers told them that there had been a change of government in the country, a statement wholly false. Squads of men were then sent into the city, under command of officers who were in the plot, with lists of city officials, judges, and others, including members of the Masonic Fraternity, who were arrested and in many instances executed. Methods such as these were generally used, and enabled the rebels to gain control of a large part of the military forces of the country.

In anticipation of the coming Jesuit war for control of the world, Hitler and Mussolini had great piles of ammunition ready for the fray, and when Chamberlain returned from Munich with only his umbrella left to show for it, they freely armed Franco, that being the "Church's" wish, and their own wish also, for all three are sons of the same "harlot".—Revelation, chapter 17.

The Hierarchy got on the job in Ireland, squeezed \$500,000 out of the poor Irish people, and sent General Owen O'Duffy with 1,400 Irish lads into Spain to help fight Franco's battles. These sickened of the job in four months and returned to Ireland. They could see that the Spanish war was between the "Church" and Moors on the one side and the honest Spanish Catholic people on the other, and, to their credit, they backed out and went home.

To cultivate the impression that they were being persecuted or killed, the priests and nuns in Loyalist territory dressed in the clothing of the common

people. When the Loyalist government announced that religious services might be resumed, the pope was sore and announced that any masses said by priests on the Loyalist side were "unauthorized". As a matter of fact every mass is a blasphemy, and so all of them are unauthorized; but that wasn't what the pope meant.

"Why the Bishops Back Franco"

You should read the article by that name published in *Consolation* for December 29, 1937. Therein John McGovern, Roman Catholic member of Parliament for Glasgow, Scotland, told of his 6,000-mile trip in Spain. He had pictures of children mutilated by Franco's bombers while playing in the streets; of mothers machine-gunned and bombed while waiting for their daily rations.

Said McGovern:

These evil deeds are backed by bishops and priests in Spain. I have indisputable evidence. Here is a photograph of a gun taken from a Moor, and on the gun is fixed the badge of the Sacred Heart. Here is a bag taken from a Moor. On it are inscribed pictures of the Sacred Host. Could religion be prostituted further? A bishop addresses the Moorish troops near Burgos and, blessing them, says: "You will have a special place in Paradise for your part in this struggle."

After showing that the "Church" owned almost everything in Spain, and giving a wealth of the most startling information on the subject, this courageous Catholic said of the ecclesiastics:

The "Church" paid the peasants 2 pesetas a day, or 5s. a week in our money. I went to many peasants and often their families had never been able to buy meat. I met a man who had not eaten flesh for five years. I saw the children. The story of their poverty was written, tragic and stark, in their faces and physical bearing. I saw grown men who had a new suit of clothes for their weddings, and fifteen to twenty years after they were wearing the same suit of clothes.

Mr. McGovern quoted Don Angel

Ossorio y Gallardo, one of the most prominent Catholic and Conservative lawyers of Spain, as protesting the "Church" war waged against the Spanish Catholic people, and as using this moving statement:

A Christian ought not to suffer the name of God to be used to attack a legitimately constituted state, for if he does so he forgets the command, 'Render unto Caesar that which is Caesar's.' A Catholic owes respect and obedience to the Church, but to the Church as the immortal depository of the highest, purest, most generous doctrine that the centuries have heard—not to be confused with the ecclesiastical degeneration of jewel-laden bishops who drag God into political conflicts and ask His intervention to defeat the Left in elections, thereby lowering God to the level of a combatant, blaspheming his divinity.

"A Splendid School of War"

General von Reichenau, referring to the vicious and indefensible course of Hitler, Mussolini and Franco in Spain, said that "the Spanish war has been a splendid school of war". That was early in 1938, and Hitler started the European war March 15, 1939, when he invaded Czechoslovakia. It surely was a great school. The moment Franco seized a town, if the people did not publicly and immediately acknowledge him as their conqueror, they were forthwith executed or imprisoned. It is a funny thing that Spellman doesn't know anything about these well-known facts to which he was a contributing factor. Does he think bluffs have an eternal effect?

To be sure, the moment Franco won the war he began to toady to the big religionists. He even gave them free postage. And the Hierarchy, insolent and cruel before, became immediately even more cruel than it was before.

The story ends with an address by Edmond L. Taylor, president of the Anglo-American Press Association, given in Paris, at the American Club, before the city capitulated to the Germans. You might like to read it:

I am not a Socialist, I am not a liberal, I do not know exactly what I am, but I do know that I am neither indignant nor surprised when I am referred to as a fascist. And it also happens that I am a Catholic, not very faithful, but Catholic just the same. There is no personal antipathy between me and the rebels.

Nevertheless I think that the soldiers of Franco are nothing but wild beasts.

These people act like ferocious animals and at the same time appeal to the whole world, posing as champions of western civilization. What I detest, what all journalists detest, are tendentious speeches, hypocrisy and lying propaganda.

The Spanish fascists play but a small role in the actual battles, but they voluntarily carry on police work and executions behind the lines. At Talavera for a long time they had a woman executioner, the wife of one of their own number. She had no official position; they simply authorized her to execute prisoners, as a favor to her because she liked to do it.

The Spanish Foreign Legionnaires and the Moors are different. They are professionals. But they too have their own pet notions. I have never been able to understand why they took the trouble to tie the hands of seven republicans whom they captured near Toledo, and to tie them together with one rope before shooting them. I saw the same thing on the outskirts of Toledo—24 bodies, this time tied together with one rope. One of the bodies was headless; I suppose that a Moor did that.

At Toledo I saw, behind the Alcazar, in a hole caused by a mine, fifty republican corpses.

The official explanation was, that these corpses, brought from the field of battle, had been placed there for sanitary reasons. I noticed that all these bodies were placed face down.

This is difficult to explain, unless you can suggest that these were prisoners whom they made stand on the edge of the mine-hole right under the walls of the Alcazar so that the heroic defenders could enjoy the spectacle and shoot them down, in the back, peacefully, one by one.

And yet Franco is not through with Spanish democracy. Agitation for a Spanish republican government-in-exile is being heard. A dispatch from Tunisia revealed that Spanish republican troops were then fighting with the Allies. They had previously fought in the Spanish Civil War, and, when defeated by

Franco's Moors, Nazis and Fascists, made their way to North Africa. French authorities interned them, but they were released when Eisenhower took over. Now they are wearing British uniforms, fighting alongside the British, American and French forces. And Franco waits, with his fingers crossed.

The Pope's Peace Plan

(From a Catholic's viewpoint)

"**C**ATHOLIC Veterans Support Pope's Peace Plan," was a headline in the *New York Times*, July 9, 1944. Why "Catholic" veterans? Why not American veterans, and, above all, why not *be* Americans and give due support and loyalty to the president as leader and also to our country, never mind the pope or any other foreign king, prince, or potentate? Americans, and that means everybody from Roman Catholics, Protestants and Jews to atheists, owe allegiance to the United States and the Constitution, which forbids any form of state religion. I, as one of the Roman Catholic faith, object to the contamination of my religious faith with politics, either by the pope or by the laity. No other church meddles in politics in such a flagrant way as does the Roman Catholic church. It is un-American and, above all, it is in opposition to Christian ideology. To make religion a matter of politics is blasphemous hypocrisy as well as heresy, regardless of the pope's so-called "infallibility", which is a myth.

By their mention of "Catholic" veterans they further implicate that church in an effort to thwart justice and punishment of those sadistic paranoiacs who created this war. If "Protestant" veterans took part in a movement upholding the full penalties of unconditional surrender and total defeat of the axis, these "Catholic" veterans and the clergy would accuse Protestants of meddling.

Just what is this "Catholic veterans"

movement? Is it another Coughlinite move, Christian Front, America First, and that lot who use that slogan to hide their own deceit, to cover the subversive activities in which they engage? Why do these "Catholic veterans" place the pope ahead of the president of the United States in this matter? Who is the pope these people set up as a man-god, infallible and appointed by some mystical power to rule over the nations of the world and who holds the keys of the kingdom of heaven? He is the political head of the political state of Vatican City, regardless of its small size, who was appointed in true fascist political fashion by a packed court, Italian-controlled, who see to it that only an Italian shall rule as pope.

The pope seeks a "reasonable peace", no victors, no vanquished, a negotiated peace where those to whom he and his predecessor gave full support, Mussolini and Hitler (in exchange for a mess of pottage, restored temporal power) will be let down easily. Like the man who bet on the wrong horse, he now sees it losing, wants all the bets called off and declared "no race". That would suit Hitler, but not the United Nations, nor those Catholics in Poland and Czechoslovakia whose homes were destroyed and their families wiped out by those whom the pope had sent his blessings.

Why didn't the pope do something about the peace then? Why should he when those he supported were winning? Why didn't he do something about it

when Italian as well as German bombs were dropping on those sacred edifices in England? (Canterbury, St. Margaret's, Coventry, Westminster Abbey, and others) They were as sacred as any of those in Rome, including the Vatican, and were ancient when St. Peter's and the Vatican were in swaddling clothes, having been built centuries before either of those structures was erected. It is the pope who is unreasonable; his peace plan belated; his sympathies one-sided. Out of common decency and gratitude, he should be all out on the side of the United Nations for the only reasonable peace terms that could be offered, the unconditional surrender and total (not partial) defeat of the Axis. These terms are more than generous. What terms would Hitler have imposed if he had won? We know, and the pope would have nothing to say about it, for he too would be under the domination of Hitler. And we know where we in this country would now be if Britain had sold out as Petain did with France. With those Coughlinites, Christian Fronters, "Catholic Veterans," isolationists, anti-lend-leasees, who still aid and abet Hitler by their activities knowingly or not, Hitler would not need invade this country. His stooges would save him that expense and trouble.

Why did President Roosevelt risk his life to visit Hawaii? Was it for a pleasant sea voyage for his health? Why did he reiterate unconditional surrender and total defeat of the Axis? Why did Mr. Churchill risk his life to visit France and Italy? Was that also a week-end trip to the Riviera for pleasure? Who is more qualified to know what the terms should be, Roosevelt, Churchill, Stalin and those fighting this sadistic enemy, or the pope? He now seeks negotiated peace to thwart the only justified terms possible. He is opposed to those efforts, and these "Catholic Veterans" follow the leadership of the pope rather than the president. This attitude further implicates the pope and the church with

the desire to obtain a negotiated peace, which Hitler would accept any time, now that he sees defeat. We could have obtained that kind of peace long ago, if we cared to lie down to Hitler. The only language those sadistic madmen understand is their own. But we have not dropped to their beastly level. The Mosaic law would be fully justified in dealing with them. And the pope continues to do business with them. But there are some Catholics who dare express their disgust at such political blunderings and diplomacy. The pope is not above criticism for the political conniving he and his predecessor have indulged in, all for the political aggrandizement of the Vatican state, not for the spiritual things or the cause of Christ.

The attitude of the pope toward our great ally, the Soviet Union, is disgusting. While he supports Nazism and Fascism and seeks to destroy the Soviet Union, he should know the Soviet Union is not Roman Catholic and it is none of his business what form of government that or any other country operates under. But he does meddle in politics there, in a manner he would not dare to in Britain, Norway, Sweden, Denmark and other countries.

If Stalin were to ban the Roman Catholic church from the Soviet Union for its subversive activities, he would be fully justified. But the pope would make a deal any time if it suited his purpose and would accept Communism, Marx, Engels, Lenin and Stalin as readily as he accepted Mussolini, Hitler, Franco, Petain, Fascism and Nazism. To make any kind of deal in exchange for the political aggrandizement of the Vatican state is the same as making a pact with the Devil, if it suited the pope's purpose. It would be unethical, but what do politicians care about ethics? Furthermore, what can we expect from those who espoused and made these deals with Mussolini, Hitler, Franco, Hirohito, and that lot? Yet Ratti accepted Mussolini,

and by so doing placed this Fascist yoke around his neck. It holds the church in its grip, and until the present pope casts off that yoke he associates with the enemies of God and man.

We owe no loyalty to the pope or any other foreign potentate. Americans do owe allegiance to their country and their constitution, which recognizes no state church or religion. That is as it should be. No canon law of any church takes precedence. Let "Catholic Veterans" remember that. They owe that loyalty to the president and those who seek to make the sadistic and paranoiac Nazis pay for the damage they have done. Any negotiated peace with the enemies of God and man would be a mockery of justice and this much abused "Christian charity" of which the pope speaks. "Forgive them, for they know not what they do" does not apply to these murderers. They do know what they do. Their creed that it is more glorious to die for their cause than it is to live, that kindness and mercy are signs of weakness, that they are the only ones fit to rule the world, shows they know. The Mosaic law would surely punish such a beastly enemy. But we have not reached the stage of the mad beasts we are at war against. Yet this is the new order of popes Pius XI and XII and to which they gave their support. Can that be denied? Can the pope say he did not know whom he was dealing with when he sent his blessings upon Mussolini, Hitler, and Franco? Can he say blessing Franco as the 'Savior of Christianity' was inspired of God? It was a blasphemous epithet, coming from the political lead of a political state whom we Catholics are taught to adore as the Vicar of Christ. More blasphemy!

It is about time Catholics understood the difference between Christianity and the political corruption of this church by its political hierarchy. Roman Catholicism is not Christianity any more than the Democratic party is democracy. Yet this church claims to be the only true faith founded by our Lord and

claims the sole right to call itself Christian. All others are called spurious imitations. It would be just too bad for all those outside the pale of Rome if that were true.

The *Osservatore Romano* recently said, "The Catholic Church is alien to Communism." But it is not alien to Fascism and Nazism. We know that. Again, "Catholics oppose Communism." Well, does not the Catholic church oppose Protestantism and all those Catholic faiths which are not under the domination of the pope? It opposes everything that does not bear the stamp of approval of the pope. It opposes Protestant missionaries from those countries where it rules like the gangster over jurisdiction which it claims full right to control, but demands the right to invade all other territory. It pleads for tolerance but is scant when it comes to showing it toward others.

As for these "Catholic Veterans", it is too bad one of those flying bombs could not have been dropped on that convention to give them a mild dose of what the people of Britain get every hour, day and night. What if they had had their families wiped out and their homes destroyed, like those Catholics in Poland and Czechoslovakia? That would probably change their opinion and their support of the pope's peace plan.

These "Catholic Veterans" must remember these victims of the sadistic Nazi maniacs are entitled to justice. Never mind the pope and those whom he favors. Such a negotiated peace would be adding insult to injury. Mussolini and Hitler have been appeased too much, and any further appeasement would prove that we are weak (in the head). The only way to treat them is by their own methods. When one destroys a plague one exterminates all the bacteria, not part of them.

But the pope wants Fascism and Nazism to be allowed to live. He still hangs on to the yoke which was placed

around his neck and which holds him in its grip and will strangle him as it did others. Yet he supports this beast that was spawned in the gutters of Rome long before we ever heard of Mussolini, Hitler and this "blessed savior" Franco.

The Roman Catholic Church has been ruled by this fascist dictatorship, and an "infallible" head, for centuries. The pope is Vicar of Christ, appointed by Him. Isn't that what we Catholic simps are told to believe? Well, the emperor of Japan goes us one better. He is the direct son of the sun god. Some Japs believe that one. The emperor too is an "infallible" one. Fear, superstition and ignorance, the magic power of relics, miraculous medals, charms, statues, indulgences and dispensations are great methods of aiding priestcraft in keeping the simple-minded in submission.

And who are the big leaders in this Fascist-Nazi scheme? Catholics! among them Knights of St. Gregory and other papal-decorated ones. They are headed by Ratti and Pacelli. Hitler, Von Papen, Goebbels, Himmler, and all that lot, are Catholics. Fine pals for Pacelli and a credit to the Roman Catholic Church, eh?

And now the pope seeks to have the Italians freed from paying any indemnities; that they be taken in as partners, in with the United Nations. That would leave them exempt from the consequences of their own acts. That would be fine and also very generous and would please the pope. Of course, if we must punish Hitler and his lot "please let poor Italy alone". After all, the pope is an Italian and he wants the Italians spared from penalties they deserve as well as the Germans, Rumanians, Bulgarians and all the Axis group, including Japan. Also those archtraitors, Quisling, Petain, Laval, Franco. In the face of these Judas Iscariot and Benedict Arnold can now rest in peace. In fact, they could be canonized as "saints".

If things had been going favorably

for Mussolini, these same Italians would still be shouting "Viva il Duce!" as the Germans "Heil Hitler!" And how about the way they inflicted death, destruction and starvation on Greece? "Mussy" cried for Hitler to save him, otherwise the 'weak little Greeks' would have knocked Italy out of the war before we did. Italy's troops still fight against us; unlike Rumania, which turned the war against Hitler and came to the side of the United Nations in spite of Rumania's Nazi-inspired war against the Soviet Union. That way the position of Rumania is different from that of Italy, which we had to invade and defeat. Italy must be made to pay for her own acts, as bloody as those of Germany. The records prove that.

When Mr. Churchill visited Rome, did he need any advice from the pope? If that is so, then we can expect more appeasement, which would be as much a sign of weakness as it was to continue the house of Savoy instead of dealing with the democratic groups in Italy whom the pope has always opposed in every country where any attempt has been made to remove the pope and church as a political power. It was for that reason that Pius IX went into exile, the prisoner of the Vatican (like going on a hunger strike). And it was the blessed Mussolini who "freed" Pius XI by his Fascist bribe of restored political power. The present pope wears the fascist scapular round his neck, next to his skin, as he asks for a negotiated peace and immunity for Italy; to h—— with Germany and his Nazi pals. Let them pay if they must. That is the attitude of the pope in plain language, as he sees the horse on which he placed his bets out of the race, and wants the bets called off. The only decent thing the pope can do is to cast off the Fascist yoke even if it costs him that temporal power, the bribe of Mussolini which he received in exchange for his soul, like the bribe of Mephistopheles to Faust. —J— R—, Rhode Island.

Noah's Cheerful Endurance as a Herald of Righteousness

NOAH is greatly honored in God's Word. Besides the original story recorded at such length in Genesis chapters 5 to 10 inclusive, the prophet Isaiah is caused to refer to him as one of Jehovah's dear friends. The flood could have been mentioned as merely "the flood" but Jehovah saw fit in a single verse to twice refer to that cataclysm as "the waters of Noah". In a chapter brimming full of His love for Zion His heavenly organization, the perfect Embodiment of love itself saw well to give Noah a worthy place:

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth; and the reproach of thy widowhood shalt thou remember no more. For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith Jehovah thy Redeemer.

For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains may

depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee. —Isaiah 54: 1-10, *Am. Stan. Ver.*

Another Prophet Mentions Him Twice

The prophet Ezekiel also mentions Noah twice, and couples his name with two others whose cheerful and faithful endurance for righteousness have greatly magnified Jehovah's name. All three of these will be back here shortly, and won't they be interested if some day they read this paragraph in the American Standard Version:

And the word of Jehovah came unto me, saying, Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves. Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness. —Ezekiel 14: 12-20, *Am. Stan. Ver.*

"That" Prophet Mentions Him Twice

The greatest of all prophets, "that" prophet, Christ Jesus, the Son of the Most High God, also mentions him twice:

And as it was in the days of Noah, so will it be also in the days of the Son of man. They were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered the ark, and the deluge came, and destroyed them all.—Luke 17:26, 27, *Diaglott*.

The one that God chose to use both keys, to open the privileges of the kingdom of heaven first to the Jews and then to the Gentiles, also mentions him twice:

For it is better, if the will of God permit, to suffer for doing good, than for doing evil. Because Christ even once suffered on account of sins—the righteous for the unrighteous,—that he might lead us to God, being indeed put to death in the flesh, but made alive by the spirit; by which also he preached to the spirits in prison, who formerly disobeyed, when the patience of God was waiting in the days of Noah, while an ark was being prepared, in which a few, that is, eight persons, were carried safely through the water. And immersion, a representation of this, now saves us.—1 Peter 3:17-21.

For if God did not spare the angels who sinned, but having confined them in Tartarus with chains of thick darkness, delivered them over into custody for judgment; and did not spare the old world, but kept in safety Noah, the eighth, a herald of righteousness, bringing a deluge on a world of impious men.—2 Peter 2:4, 5, *Diaglott*.

And finally the one that meekly said of himself, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God," gives him a worthy place in the chapter in which he names by name some of those that during the preceding four thousand years had won divine approval:

In faith Noah, having been divinely admonished concerning things not then seen, moved with pious fear, built an ark for the preservation of his family; through which

he condemned the world, and became an heir of the righteousness according to faith.—Hebrews 11:7, *Diaglott*.

Glance at His Ancestors

No living person is without interest in the ten common ancestors of all human creatures now upon earth: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah. Three of these, Enoch, Lamech and Noah, seem to have been praiseworthy, and though Methuselah died in the year of the flood, yet the fact that his days were lengthened to 969 years may mean that he made a worthy link between the other three. In any event Enoch was a prophet of Jehovah "and Enoch walked with God: and he was not; for God took him". (Genesis 5:24) As for Lamech, all the readers of the book *"The Truth Shall Make You Free"* were greatly blessed with the record at pages 128-129 herewith reproduced:

Lamech's name meaning "powerful; over-thrower; destroyer", it fitted in with Enoch's prophecy that the God of all power would overthrow the power of the ungodly and destroy them and would usher in a new world in which obedient men would rest from excessive labor and the oppressions of the wicked. Lamech had lived during the last fifty-six years of the life of his first forefather, Adam. From him Lamech learned direct how, due to Adam's sin, God had cursed the earth, but had also given promise of the coming of the "seed" that should bruise the head of the Serpent of deception and untruth. That would mean the lifting of the curse. Lamech hoped. "And Lamech lived a hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed." (Genesis 5:28, 29, *A. S. V.*) Lamech's words proved to be a prophecy, and were therefore inspired by the spirit or invisible force of Jehovah God.

In the concordance in the Watchtower edition of the American Standard Ver-

sion it is explained that the name Noah means rest or consolation, and so, in a way, this magazine bears his name.

Consider the Conditions

The book from which the last quotation was made goes at some length into the conditions that existed during the later years of Lamech's life. They were horrible in the extreme. In a nutshell they may be described as follows:

And Jehovah 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.—Genesis 6:5, *A. S. V.*

And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.—Genesis 6:12, *Am. Stan. Ver.*

And the earth was corrupt before God, and the earth was filled with violence.—Genesis 6:11, *Am. Stan. Ver.*

There was also a laxity of desire to know the truth, to face it, and to live in accordance with it. There was a willing and intentional ignorance of the Creator by the populace; they

knew not until the flood came, and took them all away.—Matthew 24:39.

Over and above all this, there were in the earth the gigantic Nephilim, the demons, materialized in the flesh, who, to the extent of their ability, must have been persecutors of Lamech and Noah. Then there were the "sons of God", the lesser angels, who were induced by the Nephilim to marry "the daughters of men", and who did so, and whose children, Gibborim, fleshly creatures with superior vitality, unauthorized by God, are in the traditions of every ancient people. In short, the whole world was a seething mass of corruption and is summed up in the Scriptures as follows:

And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit

shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.—Genesis 6:1-4, *Am. Stan. Ver.*

Noah Gets His Assignment

After the Scriptures set forth these horrid conditions, they state, "But Noah found favor in the eyes of Jehovah," "Noah was a righteous man, and blameless [*margin*] in his generations: Noah walked with God." (Genesis 6:8, 9, *Am. Stan. Ver.*) At this time, before the flood, Noah was at least 480 years old, and childless. He may not even have been married. Now notice what he was subsequently asked to do.

In a world in which it had never rained, this man, over five centuries old, was asked to build a seaworthy structure three hundred cubits long, fifty cubits wide and thirty cubits high. Man has a natural measuring system in his own body. The ancient cubit was from elbow to finger tip, was not less than one and one-half feet, and so the ark was at least 450 feet long, or longer than the magnificent block-long Memorial Auditorium used at the Buffalo convention.

Don't get the idea that they did not have mechanics in those days; for they did. The text and footnote of Genesis 4:22, in the American Standard Version, names "Tubal-cain, an instructor of every artificer of every cutting instrument of copper and iron". What this man knew about the art of tempering copper, he failed to write down, and the smart alecks of the twentieth century are still trying to find out how he did it.

Noah Obeyed Orders

Obviously, Noah built the ark. The ground floor occupied close to 33,750 square feet of floor space, and there were three floors. As there were three stories,

it was possible to store the hay and other provisions on the top floors, while on the bottom floor there was plenty of room so that the elephants could swing their trunks ad libitum and the giraffes could walk around without bumping their heads. The floors were possibly fifteen feet apart. Ventilation was provided. Jehovah was the designer. Noah was the contractor. And if he had not obeyed instructions possibly not one of us would be in existence today. He was told to build the structure of cypress (gopher), which is light and strong, and durable, and good for water-borne structures.

Can you imagine any greater test of endurance than Noah faced, when at over five hundred years of age he received his instructions to build the ark? It is certain that all about him was the worst kind of corruption. Superior creatures from the spirit world were running rampant. Human society was disorganized. But he wanted to do God's will. And he did it. He was a "herald of righteousness", but he was more. Except he had built that ark there would have been no flesh saved, not even himself. You can picture what kind of reception he got when he proclaimed God's purpose to destroy all flesh, except those that should come into the ark which he was to build, and which he built.

God was "long-suffering" in those days wherein the ark was in building, and he is long-suffering now when Armageddon impends, and when the message is repeated that, except for those in God's organization (and which the ark represented), "everything that is in the earth shall die."—Genesis 6:17.

But don't you think that Noah felt repaid when "Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation"? (Genesis 7:1, *Am. Stan. Ver.*) And wasn't he repaid when "Jehovah shut him in"?

(Genesis 7:16, *Am. Stan. Ver.*) And wasn't he repaid when the Gibborim and others began to hammer at the doors and try to get him to open them and he had to tell them the plain truth, that Jehovah had shut the doors and it was too late? And wasn't he repaid when "on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" and "the waters increased, and bare up the ark, and it was lifted up above the earth" and he knew that Jehovah had blessed his faith, his obedience, his workmanship, and his managerial ability?

And wasn't he blessed in the busy year which he and his family had in caring for all the varieties of animals he had in his floating zoo? And wasn't he blessed when the year was up and the dry land appeared? And won't he be glad to tell, shortly, how happy he was when he and his loved ones stepped out of the ark and he was able to let the animals go their ways while he built an altar to worship his God and his Deliverer?

And didn't he get a blessing when God hung before him that beautiful rainbow, which none on earth had ever seen before that time?

And, in the sunset of his life (for he lived down to within two years of the birth of Abraham, and Shem lived down until Isaac was fifty years old and may have been the Melchisedec to whom Abraham gave tithes), don't you suppose he was glad to tell what Lamech had told him about the early history of humanity, and in which he himself played so conspicuous a part?

Noah was a grand example of constant, cheerful endurance; he was an energetic, capable contractor and builder, and, best of all, he "walked with God" and was all his days "a herald of righteousness" (2 Peter 2:5, *Diaglott*), a proclaimer of Jehovah's kingdom in which he will soon have a blessed part, as a visible representative thereof on earth.



Kingdom Hall and some of the publishers at Towaco, N. J. The sign is plainly visible to all who ride by on the Delaware, Lackawanna and Western railroad trains a short distance away.

Special Blessings Always Follow Special Trials

ON THE street corner I announced, "Latest issue of *The Watchtower*?" "I should say not; I know of many towns where they won't allow you people on the street corners." This remark came from a man who approached suddenly, and then quickly disappeared. His own words were a judgment against him.

A few moments later a well-dressed gentleman approached me and asked for the name of the leader of our organization. "Jehovah God," was my answer. "But I mean your local leader." "We have no local leaders," I replied. "Well, who is your chairman?" As he was pleasant I gave him the name of the

company servant. I asked him his name, which he gave readily, and also the town he is from. He then said that he was running for state representative in the legislature. I told him that Jehovah's witnesses were not interested in politics. He said that he knew that, and that he did not believe in politics in the churches or the schools; that he had knowledge of the persecution that Jehovah's witnesses had received; that he knew of one instance in his home county (Stark) of a mayor who gave Jehovah's witnesses unjust treatment; that he knew this mayor personally, and went to him and reprimanded him for his illegal actions.

I then told him of some cases decided against us by the U. S. Supreme Court, and that these decisions were later reversed. He was aware of that.

Proceeding, the gentleman explained that he was a member of a committee that had revised the criminal code of the Ohio laws, and that he thought that there ought to be a law enacted in Ohio protecting Jehovah's witnesses' legal rights in accordance with the legal decisions of the U. S. Supreme Court. He

knows where we meet. He made sure he had the servant's name correct, and then departed with the intention of seeing him later.

This is one more experience convincing of the fact that God's truth is separating the "sheep" from the "goats". If I had not announced *The Watchtower*, the chances are that I would not have attracted the attention of these men.

In the interests of The Theocracy,
Arch W. Smith, Ohio.

The Bishop Forgot His Manners

IN May the Father directed us to a mother of ten children who had been a Catholic. She related to us that before moving to our territory she had procured some WATCHTOWER literature (books and *Consolation*). The *Consolation* made her very angry, but then she took the Bible and proved to herself that it was true.

The priest came and she was too hot a number for him; so he sends the bishop. When he arrived she began quoting Scripture, and asking him to explain, then read Revelation 13:18 ("Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six"). He said it was sacrilegious for her to ask such questions; that she was already damned, and that he would soon take those children away from her and educate them as they should be educated. By this time he was very angry, gritted

his teeth, became very red and shook his fist in her face. At this point she ordered him out and told him not to return.

We had a book study with her, and then answered questions for two hours, after which she said this is the only thing that she could put together and have it come out as common sense. Before leaving I asked permission to come Sunday and have a book study in the *Children* book, which she has read. She gladly agreed. Sunday we were there at 11 a.m., and seldom have I seen such well-mannered and obedient children. What a pleasure we had teaching those children how to use the Bible, and what a privilege it was, after the study was over, to join in prayer to Jehovah, asking His protection over those children. She invited us to dinner. We accepted the invitation and were urged to return next Sunday, which we will do.—Charles W. Taylor, Washington.

Liguori on Morals

IN HIS book *The Roman Catholic Church in Italy*, published in London by Morgan & Scott, Alexander Robertson, D.D., Venice, discusses briefly the *Theologia Moralis* of Alfonso Maria de Liguori, which is the standard one on morals in the Roman Catholic Church. Concerning sins, he says:

Liguori divides them into mortal, which dissolve friendship with God and merit eternal punishment; and venial, which only "bring on the soul an easily curable weakness and easily obtain pardon". And then he goes on to show how all mortal sins can become venial, and asserts "that a Christian does not sin gravely who proposes to commit every

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one of the venial sins". Advancing one step farther, he shows how Roman Catholics can steal and cheat, and commit adultery and perjure themselves, even kill, with impunity. Thus, he says that one who steals to relieve real need does not sin, for he from whom he stole was bound in charity to relieve his needs. When one is asked in a court of justice, "Did you see this deed committed?" he can answer, "I say no," which will be accepted by the judge as a denial, but by which the witness means "I say the word no". If a woman is charged by her husband with having committed adultery with her confessor, she can deny it; for, having obtained absolution, it is the same as if she had not committed it.

The theologian Debeyne, who is the great commentator on the works of Liguori, in his *Moechialogie*, Brussels, 1858, page 346, and following pages, gives instruction to the priests how to procure abortion in girls whom they may have seduced. Indeed, Liguori does not hesitate openly to advocate laxity of morals on the ground that by making religion easy the Roman Catholic Church will gain adherents.

Then a large part of the book is taken up with the marriage relation and with the intercourse of the sexes. And in dealing with this subject his descriptions and insinuations and

suggestions and questions are so obscene that anyone daring to publish them would certainly be prosecuted for outraging public decency. In 1894, Professor Grassman, a German, published a translation of it in German, at Stettin. He was immediately apprehended, and although his translation was proved in court to be in every particular absolutely correct, he was condemned. [The same results have followed similar attempts in Italy, Britain, and the United States.]

Father Chiniquy, who was for over a quarter of a century a confessor, says: "I have heard the confessions of more than two hundred 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," he continues, "seventy-six 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 depravity the world has ever known through the confession of females."

The Devil's "New World Order"

THE religionists who intend to build up through the nations of this earth a better "new world order" have had the opportunity of hearing the sayings of Christ Jesus, but they have done them not. Therefore the Lord says that they shall be "likened unto a foolish man, which built his house upon the sand". (Matthew 7: 26) When the rains descend and the floods come, and the winds blow and beat upon the house that the Devil's organization has builded up, and it falls, great shall be the fall of it. The battle of the great day of God Almighty will bring about the collapse of the Devil's organization because its whole structure is

built up on lies, the first lie being perpetrated in the garden of Eden. From then on the whole structure has been built on sand, and that operating up to Noah's day was washed away in the Flood. The Devil's reconstructed organization was builded of wood, hay and stubble. While his organization is greater in scope now, it will burn and be destroyed with even greater fury than his world at the time of the Flood. Those who build on truth and righteousness live on a Foundation that cannot be destroyed, but which will last forever; and that is God's kingdom.—1944 *Yearbook of Jehovah's witnesses*.

Arizona for Health

AFTER reading an article in *Consolation* No. 645, June 7, entitled "California", I could not suppress a smile. I had just read an article in the *Phoenix Gazette*, by one of the editors, entitled "Good Afternoon". The editor was, no doubt, an Arizonan. Arizonans will quickly tell you that 'Arizona has what California boasts about'. It seems, according to the editor of "Good Afternoon" (to quote him in substance): "A lady called up and in a plaintive voice began to wail, 'This (Phoenix) is the deadest town I've ever been in; no place of amusement, nothing to do, no place to go; why, when you go down on the streets at ten o'clock the main street is practically deserted! Now you take Los Angeles; there's the place, bright lights, amusement parks, theaters, fishing, boating, swimming, night clubs, gay people, gay parties, etc.' No doubt the editor of the *Gazette* thought the lady ought to go to bed and simmer down on her blood pressure, because when the lady gave out of breath he remarked to her that she reminded him of the famous words of Mark Twain, "Heaven has the climate, but hell has the people." The account says, "The lady hung up."

A Grand State

Arizona is a grand state; as every inch of terra firma on this terrestrial ball is a witness to the Creator's glory and majesty. "The earth is the LORD's, and the fulness thereof." The earth was created for man and will be his eternal home. It did not please the great Jehovah God to put all the good things of His creation in any one spot, but He made it all to His glory and praise. Monotony is not known to the man of God, neither can he say that any spot on earth is lonely or dead and in it there is nothing to do. There is always His work! The lady above needed "news" of the Kingdom, and then she would never lack a place to go or a thing to see. Just

to be able to live and to work is something for which to be glad.

Arizona is the desert, simple and plain. The sun shines in a peculiarly healing manner that is not equaled anywhere else on earth except in a small spot in Egypt. The health-healing violet rays are more potent here and in Egypt than anywhere else. One cannot help but wonder if that is not why the Lord God picked Egypt to display the wonders of His power in the most spectacular events in the time of the exodus of His chosen people from that place. The almost unbearable heat does not make one sick or weak, but it brings strength and health and enables creatures with lung trouble, asthma and throat troubles to breathe the minute they arrive on stretchers. These miracles I have seen with my own eyes. It is not like any other method of healing. It will sweat the poison out, and a proper diet and rest will do the rest.

There is only one thing wrong in Arizona, and that is, the land is thirsty. It needs drink. A little water does wonders in this country. An example is: I bought a lot last November, not being able to find a house to live in, with all my little family. The lot is right out in the desert. It was so barren in spots, except for goat heads (stickers), that I felt we were getting gypped; but there was nothing else to do. We pitched a tent and took a chance on the rattlers, scorpions, centipedes, lizards, Gila monsters, and tarantulas. In the soil also live gophers, termites, field mice, and water roaches.

Some of the Early Blessings

The neighbors were friendly folk; they realized the awful shortage in housing conditions here, because of the abundance of war workers pouring into the state from all over the country. One brought us a lamp, another a piece of linoleum, and others helped out in various ways to make us temporarily comfortable. We finally made two double-

deck full-size beds, which accommodated the eight of us, and today the tent is known as the "Ark of the Desert". We finally hoisted it over a concrete floor and on studding, and put in electricity and running water, which makes it an ideal camp, with screens and boxing. Neighbors also brought over slips and plain sticks cut from shrubs and trees and flowers. These I planted to please them, hardly to hope that such would grow or form roots in such dirt. If I had not been Kingdom-minded, with a certain faith in Jehovah, I would have thrown the sticks off the trees into the ash can and felt that someone was insulting my intelligence. But you ought to see the sticks now! Faithful watering has made of them *trees*! It has been an unspeakable joy to watch things grow. Next year will be even better, as things will have had a good start.

Lung trouble and arthritis and heart trouble have brought us to Arizona, and the outdoor life has been good for us. We are getting well on "barren land" that is yielding her increase prematurely in the Kingdom.

We have also started to make brick for a sun-dried brick home. While getting well, and learning many lessons from the great Teacher, Jehovah himself, I observed the growth of citrus trees, vines, shrubs, flowers and almost everything growing to unbelievable loveliness. I thought, if a little water can accomplish this now in the desert, how marvelous will be the desert when the Kingdom is in full sway. See Isaiah 35. And when we made the adobe bricks, and added the straw, I tramped the mud with my bare feet, and the sticky mud plaster took off the corns and made my feet as soft as velvet. I thought, curiously, of the time when the Israelites lived in tents and made bricks for Pharaoh. See Exodus 5. I tramped the mud, put the bricks in the molds, and told my children and the neighbors the story while I worked.

Beautiful Flowers and Adorable Rattlers

My neighbors are religious, except for one witness. We have this desert territory together, which takes in part of Pabago Park and nearly to Tempe. There are citrus groves and date palm farms and greenhouses in this section, and there are also barren places, except for the traditional cacti. The blooms on the cacti are so ethereal in loveliness that one stands awed at the Creator's works. There is no flower to be compared with the flowering cacti. The plants themselves are curious, and some bristle with the eternal stickers, but Jehovah has graced it with a crowning glory in its season, with the most exquisite blossoms found anywhere.

The wild life here consists of the most hated of all beasts and insects on the North American continent. I mentioned a good many earlier in this writing, but the Gila monster and others do not come near settlements; they stay in the hills and out-of-the-way places. Others mentioned infest the homes and lands in thickly-settled places or anywhere else. They are treacherous only if they are disturbed. Their poison is administered only in their own defense. I have been visited by all those mentioned, including the snake. One rattler about a yard long invaded my kitchen, and got into a mesh bag of potatoes. I picked "Cleopatra" up and put him on a bench. He wiggled and I screamed. The boys took him outside with the potatoes, and my son George held him up on a stick and demanded, "Now are you going to let me go swimming?" I said, "No; and if you put that snake on me you had better hit the big dirt road and never come back." He didn't go swimming, but when I came back into the tent to light the stove, the light chain wrapped itself around my head and I thought it was Cleo's mate. I let out another scream that could wake up the dead. It is not right to kill snakes except in self-defense. You can make friends with them, and they do have their points. They eat gophers

and mice and are better than watchdogs. One just has to get over his nervousness, that is all, and keep away from tradition.

Resistance to Truth Is Breaking Down

One of my neighbors is Delilah. But she is not like Delilah the Philistine [tool], I hope. Delilah took a set of books, to learn something about the New World. A back-call is planned, and we hope a study will result. Another neighbor is "Nan", who is the daughter of Nimrod, "Nim" for short. No one could testify as to what was in the heart of Nimrod, as he is dead, but his descendants stubbornly refuse the word of God. I was so astonished to hear of anyone's bearing the name of the "mighty hunter before the Lord" that I failed to inquire as to why he came to be called by such a name. I meet interesting people in my territory. They come here from every state in the Union. The Arizonans are made up mostly of Spanish-speaking people, with many Chinese, Negroes and

Indians. The Hierarchy is not a remote enemy at all, but it is losing its grip. Resistance to truth is breaking down. It may be that the future holds many surprises for the Lord's faithful.

The Phoenix company of Jehovah's witnesses is a large company, compared to the size of Phoenix. The whole state of Arizona would not exceed the population of Denver, Colorado, so I understand. [Arizona, 499,261; Denver, 384,372.—*Ed.*] The heat and the war make it difficult for one who is not a veteran to get places here, but one can go in the early morning hours and accomplish a lot.

I send my best wishes and prayers for the continuous guiding hand of Jehovah over *Consolation*. It was thrilling to learn that Ted Siebenlist and his wife Hermena are in Costa Rica after graduating from Gilead. I knew them as faithful pioneers. May the Lord bless all His faithful little ones everywhere. —Louise Webb, Arizona.

Too-Much-Paper-and-Ink Carty

FOR a man that claims to know it all, the "Reverend Father" Charles Mortimer Carty shows about as bad a spirit and as little real scholarship as could be expected by a representative of the most bigoted of all the 256 sects doing business in the United States. In a little booklet entitled "The Freak Religion", a term by which he designates the preaching of "this gospel of the Kingdom", he says, with too-much-paper-and-ink and insufficient scholarship:

In the opening words of St. John's Gospel we read: "In the beginning was the Word, and the Word was with God, and the Word was God." Pastor Russell tells us that the Word was not God, and appeals to the Greek, of which he knew nothing. "Notice," he says, "that the Greek article 'ho' precedes the first word 'God' in this verse, but not the second word 'God'. Thus, in the Greek, we have 'The

Word was with (ho theos) the God, and the Word was (theos) a God.'" The Atonement, p. 86. Pastor Russell thus "proves" that St. John intentionally made a difference between the supreme God who created all things, and the Word, who was a lesser god, "created" by the supreme God! But alas for the theory. Pastor Russell did not realize that the article was omitted in the expression, "The Word was God," merely in accordance with the general rule of Greek grammar that in the simple sentence the subject takes the article, whilst the predicate omits it!

But it seems that Pastor Russell at least knew the difference between the subject and the predicate, something that Mr. Carty does not know, or, if he does know, wishes to keep concealed. Any scholar will immediately admit that in John 1:1 both words "God" are in the predicate.

Miscellany

Raymond Street Jail

◆ Raymond Street jail, Brooklyn, was one of the disgraces of the nineteenth century, and every century that goes by it gets no better. Unfit for human use, a dumping ground for drunken and inefficient keepers; an architectural monstrosity; an incubator of crime and disease; a human stewpot of vice and misery; a place where young boys and sex degenerates are all thrown together in a filthy cesspool of wretchedness, its cells are thus described in a 70-page presentment:

A dungeon five feet wide, eight feet long and seven feet high. Against one wall a cot about three feet wide over which hangs an upper cot. Attached to an opposite wall, a table about two feet long and fifteen inches wide. The door to the dungeon is an iron grill with a small opening near the bottom. There is no window. No ray of sunshine, no fresh air can reach this cell. The food is shoved through a hole at the lower part of the iron-barred door, in the same manner as in the dungeons of the Dark Ages of A.D. 500. The wild animals in the Prospect Park zoo receive treatment more nearly humane than do the humans incarcerated in the Raymond Street jail. Although the animals too are fed through the iron bars, their cages are more spacious and they get both sunshine and fresh air.

The High Point of the Ceremony

◆ The Associated Press carried a quarter of a column about some Greek Catholic Holy Land religious celebrations. It said that the "high point" was when the Greek patriarch faced east, praying for the Armenians (mostly massacred); west, praying for the world (mostly then under the control of Hitler); south, for the fields and fruits of the earth (mostly, from where he stood, the sandy deserts of Arabia and Africa); and north, for the convents and hermitages (mostly filled with hypocrites) and the cities, villages and their inhabitants (mostly being bombed and in imminent

danger of being poison-gassed and microbed).

It went on to say that "one of the most colorful ceremonies was the divine service of the holy fire in the Holy Sepulchre, symbolizing the Resurrection". Nothing was said about the fights between the different sects which used often to occur at this place, and which the Moslems had to guard against.

The New York *Times* had the story headlined "Victory Prayers Rise at Jerusalem's Rites". Victory for whom, or when, or how, was not stated. The whole program was all so foolish that one wonders how the Greek Catholics could stomach it.

Prayers That Back-fired

◆ On one of my back-calls yesterday the lady was telling me how, at a recent testimony meeting in the Church of God, one woman said she "had prayed the Lord that these Jehovah's witnesses would move out of town". Said she had told them she wished they would not call at her home any more and they had not been there since. Another woman testified to the same effect.

The preacher then took the floor and told them they were all wrong; that Jehovah's witnesses were good, conscientious Christians, and, while he could not agree with all of their teachings, that they were being persecuted and the trouble in Little Rock was evidence of that, and that they should be left alone and no one should be talking about them.

Then a Baptist lawyer, who attends the Church of God in an effort to get the spiritual food which he does not get at the Baptist church, took the floor and said he knew some of these Jehovah's witnesses personally and that they were good people and conscientious in their belief and he wanted to point out that they were not against the government. —Thomas E. Maddox, Arkansas.

Feeding the Lord's Sheep in Italy

FROM Italy comes a most thrilling experience. My brother has been in the army nearly two years, and meantime has become so intensely interested in God's kingdom that he has requested that he be supplied with the Society's publications. He has taken his stand to the best of his ability, and sees the necessity of feeding the "other sheep", as the following, copied from his letter, shows:

After I began reading and understanding, I desired to be away from the seemingly godless crowd; so I began talking to the sergeant of the things I had learned. To my surprise I learned that he was a staunch Catholic, as were his parents before him. So we had many heated debates, and he always wound up by telling me I was crazy.

But I kept pecking away at him, every chance I got, and read to him from *The Watchtower* and *Consolation*. I also gave him some of the books and booklets to read, but he continued going to mass every chance he got.

About two weeks ago, one Sunday morning, when I was reading the Bible, he was on his

way to church and stopped and said, "Frost, what are you doing this evening? I want to see you." So he came back that evening and started asking questions, and demanding Scripture proof for the things I believe. I did my best, reading the Scriptures and explaining them to him, all the evening.

A couple of days later he called and said, "Frost, I finally see the light." With that he took his prayer book, his prayer beads, and a pocketful of crucifixes and pictures of dead saints, walked over to the stove and put them in the fire. Now we study nightly together, and he is telling everybody, at least all the Italians that he can make understand, that they had better wake up, get out of the Catholic religion and start reading the Bible. He is a rather peculiar but very courageous person. He would not hesitate to stop anybody on the street and tell him what he thinks of the whole thing. He wrote his wife and sister and told them to get in touch with Jehovah's witnesses at once and start studying with them and learn something.

I think the above experience is worthy of your attention.—Coleamer Straughn, Illinois.

A Newly-interested Family in Massachusetts

IN A newly-interested family in Milton, Mass., after the fifth book study, the father stated that he is considering the pioneer work; that he has been on the fence all his life, and that he is now going to jump, as this is what he has been looking for. The family consists of father, mother, Dorothy 8, and Frankie 5. The young man last named is helping his father take his stand. It came about like this: The family was attending a movie. In the scene before them, a soldier had been shot; it seemed that all were mourning; it was all very real and very tense; the theater was very, very quiet. Then Frankie, with his shrill voice,

piped out so that he could be heard all over the auditorium:

That woman does not need to worry about her husband. The Jehovah's witness lady said that all that are in their graves will come back again. And if she waits, the Jehovah's witness lady will call at her house and tell her; won't she, mother?

You can't blame the "Jehovah's witness lady" for rejoicing before the Lord when she heard about that little five-year-old man, nor for her saying in her letter:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Presenting "This Gospel of the Kingdom"

Extemporaneous Speech and Impromptu Speech Not the Same

INQUIRIES are received from time to time as to the distinction made between extemporaneous speaking and impromptu speaking. In a previous article of this series special consideration was given to extemporaneous speaking. It explained:

Extemporaneous speaking does not imply lack of preparation. On the contrary, one carefully selects his material and outlines it just as if he were going to write out the talk. Instead of so doing, however, the speech is delivered from the outline and is not written out in advance, or, if written out, is not delivered from the manuscript, nor memorized. This means thorough preparation. Wherein, then, is it extemporaneous? In its phraseology. The speaker is familiar with his subject. His mind is filled with ideas on it. He has such ideas in orderly arrangement, by means of either a mental or a written outline. Now, at the time of delivery, he extemporaneously puts these thoughts into words. [Issue No. 621, July 7, 1943]

In the succeeding issue of *Consolation*, July 21, 1943, this definition of impromptu speaking was offered:

Impromptu speaking is giving a talk on the spur of the moment; it is not planned or prepared. The speaker has no idea that he will be required to give a talk, but when occasions arise where questions are asked that necessitate immediate answers he must use the impromptu method of speaking. So, not only does the impromptu method of speech lack planning the phrasing of the words or language as does extemporaneous speaking, but it also lacks preparation of the material and the outlining and arranging thereof.

Some readers have questioned these definitions, and have written in for more information. They have compared the meanings given to these two words in various dictionaries and have found no distinction made. These dictionaries, doubtless most of them being small abridged copies, list as strictly synony-

mous the words extempore, extemporaneous, improvised, and impromptu. When the words are used with relation to speaking they are not synonymous.

In discussing the shades of meaning involved in the words *extemporaneous* and *impromptu*, Funk & Wagnalls unabridged *New Standard Dictionary of the English Language* states:

Extempore is now chiefly applied to addresses of which the thought has been prepared, and only the language and incidental treatment left to the suggestion of the moment, so that an *extemporaneous* speech is understood to be any one that is not read or recited; *impromptu* keeps its original sense, denoting something that springs from the instant; the *impromptu* utterance is generally brief, direct, and vigorous; the *extemporaneous* speech may chance to be prosy.

Webster's unabridged *New International Dictionary of the English Language* (Second Edition) says under the word *extempore*:

Extempore (still often interchangeable with *impromptu*) is now more often applied to that which is spoken without the use of a manuscript, provided it has not been learned by heart; the word does not necessarily exclude preparation; *impromptu* applies to that which is composed or uttered on the spur of the moment.

Webster's *Dictionary of Synonyms*, an excellent book for getting at fine distinctions of so-called "synonymous" words, says this:

Extemporaneous (now, in general use, the most common of the three words), *extempore* (more often used adverbially) and *extemporary* apply to something that is necessitated by the occasion or situation, such as a speech, a prayer, or a song, or in older and now rare use, something which must be hastily constructed, prepared, or produced; as, an *extemporaneous* oration; an *extempore* sermon; an *extemporary* altar; "extemporary government" (*Johnson*). The terms, however, as applied to discourse, often suggest advance

knowledge or thought and imply little more than the absence of a written record of what one intends to say . . . *Impromptu* stresses the immediate response to a need or suggestion and the spontaneous character of that which is composed, concocted, or the like, on the spur of the moment; as, an *impromptu* speech or reply.

Books devoted to the subject of speaking are unanimous in making the distinction between extemporaneous and *impromptu* speeches as given in this series; and from the foregoing it is seen that the unabridged dictionaries and the better smaller ones likewise differentiate. The very fact that no name other than *extemporaneous* exists for a speech prepared and outlined but delivered without manuscript or memorizing is evidence that extemporaneous is properly applied and restricted to that type of discourse. There is no other term to designate such speech. And *impromptu* identifies the totally unprepared and 'on the spur of the moment' speech. Thus the terms are properly defined.

Which method is preferable? The extemporaneous is, if a choice is possible; but the very nature of *impromptu* makes choice of it mandatory. Circumstances dictate its use; and it should be used only when they do. If one knows beforehand that he is to discourse on a given subject, he should prepare, and he should use the extemporaneous method of speaking whenever possible. To conclude this article, a brief review of the advantages of this generally preferred method of speaking follows.

Although well outlined and prepared, the talking effected by this method is not rigid and inflexible and it does not tie one down as would be the case in memorizing or reading directly from a manuscript. Particularly, then, will this be of great advantage in presenting information and argument before courts and boards, in debates, on back-calls, as servants to the brethren, and on many other occasions where one must present the truth and make full proof of his ministry. At these times interruptions may occur and questions may be asked that

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must be answered. By employing the extempore method all of this can be handled and dealt with properly without disrupting the continuity of the outlined material which must be presented. At times local conditions and last-minute occurrences may require rearrangement to meet the situation. Were the outline designed and cast in a rigid die, this would be difficult.

Another feature of extempore speaking is that the delivery will be much warmer. The thoughts and ideas only are in one's mind and he will be free to think on the subject as he talks. He will be alert and stirred to activity. As the material arranged comes in its due order for presentation, it will warm up and be delivered with genuine meaning. The talking will not be dry and stereotyped and the mind will not be cramped and thought-shackled. It will even give birth to new ideas not included in the original outline. The speaker will be able to capitalize on all opportunities that may arise in which he can increase interest in and add to the convincing qualities of his speech.

One important aim in speaking and which can be especially attained with the extempore style is that of contact. A speaker may have a talk flawless in make-up and material but if he loses contact with his audience, much is lost. To be effective and to accomplish its intended purpose, the speaker's presentation must be personal, direct, and 'straight from the shoulder'. To the extent that his contact is sidetracked or interfered with, so is the value of his presentation lessened.

Contact works both ways. To the audience it means greater enjoyment and appreciation and to the speaker it means the opportunity to express his sincerity and conviction on the subject being considered. Because with the extemporaneous style his mind, his eyes, and his hands are free; he will be speaking not *at* his audience but *to* them. He will be conversing with them and will be able

to watch their reactions and adjust his time and stress accordingly. It will give him the opportunity to make further exposition on important points not fully grasped and in all ways the talk will be more interesting.

The value and importance of these features cannot be overstressed. Observe how this is demonstrated in the example of an important court case, a case where the issues to be argued are vital to the upholding of principles of freedom and of human rights. Anything that would detract from the forcefulness and clear-cut presentation to the court must be avoided. The one who will present the argument to the court must employ extempore speaking and attain to its highest and most finely finished form. His time will be limited, and therefore preparation must be even more exhaustive and precise so as to incorporate every detail of the argument supporting his side of the question at issue. The undivided attention of the court must be obtained. Necessarily he will memorize his outline so as to be able to speak directly to the judges and jury. He will have to anticipate interruptions and questions from the court, and consequently all of the points of his argument must be so indelibly marked in his mind that he can handle these interruptions and still be able to hold to the vital points previously prepared and which must be properly argued. His success in accomplishing this would be certain to have some effect upon the considering of the case for decision.

Still in consideration of advantages, we might note that which might at first appear to be a disadvantage: the actual words used in the delivery. The speaker will have ideas and thoughts memorized, not words; but the words will come. The words may not be finely polished and eloquent, the speaker may even stumble a little, but they will express the sincerity and wholeheartedness of the one talking. The audience will be able to note this and they will see that it is the speaker's

conviction that is being expressed. The feeling should be the same as when conversing with someone. One does not premeditate words, but one does have an idea and expresses it naturally. This fea-

ture is, of course, of special benefit to Jehovah's servants today because the message which they deliver is the Lord's and should be expressed as coming from the heart.

Aetius the "Atheist"

THE clearest things about the life of Aetius (a-e'shi-us) are that "he wrote about 300 theological treatises, one of which has been preserved", and that the historians of his own and subsequent times so hated him for these 300 works that they destroyed all but one of them and gave him the name "Atheist" because he did not explain things in the way in which they like to have them explained.

It is admitted by his critics that he studied the Scriptures in Antioch, in Anazarbus and in Tarsus. There is nothing wrong about that. They go on to say that he became a grammarian, a logician, a deacon, and a bishop (caretaker in a congregation of God's people). If his critics had spared more than one of his 300 works it would have been easier to calculate what progress he had made in these four activities. It doesn't seem as if attention to any or all of these would earn him the name "Atheist".

Anybody can call names. It doesn't take any brains or any Christianity to do that. Aetius was called an "atheist" merely because he did not believe in the same kind of god as did his trinitarian critics. He taught that "to us there is but one God" (1 Corinthians 8:6), and trinitarians cannot endure persons who teach things like that.

The title of the work that was saved is "De Fide" ("Concerning the Faith"). That is a curious kind of title for an "atheist" to give to a book. Do you not think so?

The *Encyclopædia Britannica* says about this man:

At the first synod of Sirmium he won a dialectic victory over the *homoiousian* bishops, Basilius and Eustathius, who sought in conse-

quence to stir up against him the enmity of Caesar Gallus.

Ah! the light gradually seeps in. He got his degree of "Atheist" because he knew too much Scripture to get caught between the *homoiousian* and *homoousian* pincers within which the Devil tried to squeeze the life out of anybody in those days who dared to study the Scriptures and to use his own brains in trying to explain them to others. The gist of the controversy, in the case of Aetius, is that he "held that the *homousian* doctrine of the begotten Son as God is self-contradictory, since the nature of God is eternal and unbegotten".

It is entirely impossible for trinitarians to tell the truth about the beliefs of those with whom they disagree. They make a great show of wisdom about whether Christ was *homoiousios* (of like substance) or *homousios* (of the same substance) as respects Almighty God, His Creator and His Father, but neither of the Greek words which they bandy around so much in their efforts to uphold their doctrine appears in God's Word at all.

Aetius was banished by Constantius, one of the Roman emperors, but was recalled from exile by Julian, another one, and finally died in Constantinople, A.D. 367. Before his death the Roman Government had given him a pension, as compensation for his exile. And in view of the fact that the exile was at the behest of religionists in the first place, this was quite a decent thing for them to do.

God's true people derive a great deal of comfort from Jesus' words in the Sermon on the Mount,

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Did not the religionists say to Christ Jesus, "Say we not well that thou art a Samaritan, and hast a devil?" Did not the religionists say all manner of evil things about former presidents of the Watch Tower Bible and Tract Society? Isn't that a part of a Christian's inheritance—to thus fill up the afflictions of Christ which are left behind "for his body's sake, which is the church"?

Have you ever stopped to think that there are 256 sects listed in the *World Almanac*, but Jehovah's witnesses is not one of them? And, do you also know that these witnesses are doing more work, putting out more truth about Jehovah's kingdom, than all the sects just mentioned, and yet, and despite their absolute loyalty to God and His Word, they are often treated, and spoken of, and spoken to, as if they were the very worst kind of heathen—"atheists," if you please, like Aetius?

Thirty-one Jehovah's witnesses Cases

A PUBLISHED editorial discloses the opinion of Judge Edward F. Waite, retired judge of the district court of Minnesota. Excerpts follow:

In a lengthy and fascinating article in the March number of the *Minnesota Law Review*, Judge Waite lists 31 Jehovah's witnesses cases which have come before the supreme court since 1938 and shows how the verdicts rendered have widened the area of freedom of speech, broadened the conception of freedom of the press, and made far more sweeping the protections accorded the exercise of religious freedom.

Judge Waite begins with the case of *Lovell v. City of Griffin*, a case in which the conviction of a Jehovah's witness for distributing pamphlets without written permission from the city manager of Griffin, Ga., was set aside in such terms as greatly to increase the protection of the press from any control or censorship under the guise of license restrictions. He carries the study down through the famous reversals of the *Gobitis* and *Jones v. Opelika* cases, and winds up with the *Prince v. Commonwealth of Massachusetts* case . . .

In every instance he shows that the result of each Jehovah's witness' landing before the supreme court has been a strengthening or enlarging of the civil liberties of all Americans. . . .

"It is plain," says the judge, "that present constitutional guarantees of personal liberty . . . are far broader than they were before

the spring of 1938, and that most of this enlargement is to be found in the 31 Jehovah's witnesses cases."

Americans of Japanese Ancestry

♦ (1) There has been no known case of sabotage by the Japanese in Hawaii, says Mr. Stimson, secretary of war.

(2) The F.B.I. reports that there has been no known case of sabotage on the West Coast by the Japanese.

(3) There are 5,000 Japanese-Americans in the armed forces of America.

(4) The Japanese-Americans have more young people in college per capita than any other group in American life.

(5) Their crime percentage is the lowest of any group in America.

(6) They had almost none upon relief during the depression.

(7) I have been in high schools where a Japanese boy had been chosen by the student body as the president of the student body. When I asked how it happened, the reply was, "The finest boy in the school and the students are fair; so they chose him."

Will the rest of America be as fair as those students and judge a man by what he is and not by his racial antecedents? Some of the finest citizens of America are from German and Italian stock and we are proud of them. We should also be proud of these loyal Americans of Japanese descent.—E. Stanley Jones.

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Where Hitler Can Go

The man who tried to enslave the world looks for a refuge

The Use of Tobacco

Injurious effects of smoking everywhere in evidence

Angels vs. a "Star"

Little-known facts concerning the "wise men's" visit

H. G. Wells, in "Crux Ansata"

An examination of the activities of the Papacy today

Peter Was Never in Rome

Conclusive evidence shows that the claim is untenable

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In Brief

The Santa Claus Racket

♦ Children are naturally honest, and they have to mingle with adults for quite some years, and watch them closely, before they learn to lie so that nothing they say can be believed. One of the most successful methods yet used to turn children into liars is the Santa Claus method. When the child learns that both papa and mamma lied about Santa Claus, it naturally tries to imitate them.

There is now maintained in western New York an actual school for helping storekeepers to work this racket more thoroughly. It covers one week's instruction in the art. Among the 18 Santa Claus subjects taught are: Origin, history and evolution of Santa Claus; art of make-up for Santa Claus; costumes for Santa, their care and how to wear them; what the store expects of Santa, what the customer expects of Santa, what the parent expects of Santa, what the child expects of Santa; various and most efficient settings for Santa Claus in the store; science of Santa Claus mechanics; Santa Claus showmanship; child psychology; etc., etc.

In large type the proprietor of this Santa Claus school inquires regarding the clerk or salesman who might take up the course of instruction, "Does he create a preference in the minds of the children and parents so they will bring their children to your store in years to come?" and then, in one paragraph, he tells the following truth which ought certainly to make him wish to get into some other line of business:

Your Santa Claus, among all your personnel, comes in closest contact with the dearest thing your customers have—their children. The impression that your Santa Claus leaves with these children not only has its influence on the parents but also on the child as a future customer [and truth-teller.—Ed.].

CONSOLATION

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

Volume XXVI

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Number 659

Where Hitler Can Go

A MAN with a unique "Charley Chaplin" mustache waited in the nuncio's drawing room. He was not exactly nervous, for he had far too good an opinion of himself, but still this venture of his was a rather bold move, and he could not be altogether sure of its outcome. However, since the fact that he had been admitted to the nuncio's palace at all carried some significance, he was not entirely pessimistic about the situation. Presently the nuncio entered, and the man with the funny mustache fell upon his knees, kissing the cardinal's ring. Rising then he assured the lean ecclesiastic before him that he was, despite appearances to the contrary, a good Catholic. What was more, he was a Catholic with plans, having in mind no less than a counter-Reformation movement that would bring back Germany to the feet of the cardinal's own superior, the pope of Rome. The cardinal viewed the strange man inscrutably, while not a flicker of a smile appeared on his features. He was too astute a politician and too clever at evasion to give an answer that would mean either yes or no to this rather wild dreamer. He put him off with well-chosen words. After all, who knows what changes the future might bring to distraught Germany. Almost anything might happen, and the nuncio pigeon-holed the entire incident for possible future reference.

Years pass, and the newly-elected moderator of the Free Church Federation in England is giving his induction address. He remarks:

Nor can we exonerate the Papacy of a

measure of responsibility for the rise of Hitler to power. The Roman Catholic vote in Germany was reckoned at eleven millions and turned the scale in the final election which gave Hitler his small majority. This was made possible through Catholic diplomacy. Von Papen, expelled from America in the last war, had his Catholic clique in Germany and at the Vatican. Rarely has Hitler shown more cunning than when he sent this scoundrel to negotiate agreement with the Papacy. The present pope, who had spent much time in Germany, while Nazism was fighting for power, and at that time was secretary of the Papal state, signed the concordat. So determined was the Vatican to secure privileges for itself it entered into an agreement which turned millions of Roman Catholic votes in Germany to the support of the Nazis.

The intervening years had witnessed tremendous events. The man with the funny mustache, together with his Nazis, had greatly increased his outlook and his ambitions. Instead of merely bringing back Germany to the fold of the "shepherd" in the Vatican, he would bring the whole world into subjection to the sway of the "pastor of pastors". But he must not let the world know his purposes. So he said:

Germany wants nothing that she is not ready to give to others. . . . War would be madness. Our one great task is to assure the peace of the world. . . . We have no thought of invading any country. . . . We do not wish to oppress or subjugate other people. . . . We are filled with the unconditional wish to make the greatest possible contribution to the preservation of peace in this world. . . . All we ask is the Sudetenland. . . . We neither

intend nor wish to annex Austria. . . . The Germans and the Poles ought to live together in harmony. . . . We assure all our neighbors of the integrity of their territory. . . .

All that Hitler, the man with the funny mustache, said he would *not* do, he did. All that he said he *would* do, he did *not* do. However, while he lied atrociously, he did not lose his religion.

While many years later a noted writer might say, "Hitler would not have happened if it had not been for our indifference," that still did not exonerate Hitler; and while others were disposed to blame his backers instead of him for the world-engulfing tragedy which he provoked, that still did not lessen the blame that rested upon him as the instrument of the hidden conspirators.

Tried to Enslave the World

Said Sumner Welles in his book *The Time for Decision*:

No verbal interposition by the United States in the winter of 1940 would have been effective. Only one thing could have deflected Hitler from his purpose, the sure knowledge that the power of the United States would be directed against him if he attempted to carry out his intention of conquering the world by force.

That, of course, is but one man's opinion. Another man asserts that Hitler was fully prepared to invade the United States. This man is J. Carlton Ward, Jr., president of the Fairchild Engine and Aircraft Company, who told the subcommittee on war contracts of the Senate Military Affairs Committee that Hitler planned to invade the United States with armored forces from Mexico after a feint through Newfoundland. The attack was to come after England had been defeated.

As a matter of fact, Hitler did not really make a secret of his intention to conquer the world, and his Nazis had a favorite song, "Tomorrow the world!" which they delighted to sing.

High Nazi officials had some very definite ideas on the subject, too. Walter

Darre, in 1940, in a speech to a group of inner-circle Nazis, said:

A new aristocracy of German masters will be created. This aristocracy will have slaves assigned to it. These slaves to be their property and to consist of landless, non-German nationals. Please do not interpret the word slaves as a parable or as a rhetorical term. We actually have in mind a modern form of medieval slavery which we must and will introduce because we urgently need it in order to fulfill our great tasks. These slaves will by no means be denied the blessings of illiteracy; higher education will in future be reserved only for the German population of Europe. . . .

The reference to medieval times is interesting, for it is the period often referred to as 'the age of faith, when Roman Catholicism ruled'.

Conditions among unskilled Danish workers in Germany illustrate what the Nazi ideal (for other nationals) really is. A Danish report states:

The worker rises at 4:30 or 5 a.m., dresses and makes his bed, etc. Then he gets his breakfast, about one quarter of a liter [$\frac{1}{2}$ pint] of coffee, two slices of bread, and about 10 grams of margarine (in addition he gets 50 grams of sausage twice a week). The work goes on without a break until 12:30 p.m., when there is a rest period until 1 p.m. The worker then eats the piece of bread kept over from the morning meal, but gets nothing else to eat. The work continues until 6, when the workers are marched back to camp. The workers are unable to obtain any kind of drink during the day, even water. It happens frequently that a worker collapses during the work. The warden then tries to encourage him with a beating, and if that does not help he is left until he recovers or until the end of the working day, when his fellow workers can bring him back to camp.

"Slaves" Lack Appreciation

A strange thing about "slaves", however, is that they do not generally appreciate being slaves. Many of those of other lands imported by the Germans to do their work for them, or at least the more objectionable kinds of work, have made

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their escape. Hence we read that some 50,000 escaped men terrify Germany. They have become "desperate killers" who roam the country in squads of about five, though some go singly, and with them it is a case of kill or be killed. "Slaves" are so unreasonable! The German people, and particularly those in more or less isolated sections, live in constant fear of these escaped "slaves". The slightest noise at night makes German farmers jump, for they do not know but that they may see an escaped "slave" the next thing, one that is armed, and sometimes in uniform, obtained by the simple expedient of killing a German soldier. A hand grenade in one or more pockets completes the slave's equipment.

Of course, the Germans have not exactly made themselves the most loved of Europe's heterogeneous population. And it is a case of the innocent suffering with the guilty. Most of the better Germans are in concentration camps, or dead, and now those that have thus far managed to save their hides have these foreign "slaves" with which to contend. But why should Germans be hated? True, they have sold their souls to Hitler, as it were; but does that make them responsible for his deeds? Surely they bear great responsibility, particularly such of them as have endorsed or condoned the things the wholly unprincipled dictator has brought about.

Most Terrible Place on Earth

Notable among the crimes of the fuhrer are the ghastly extermination camps. While Jews have been the chief sufferers, the wholesale executions have by no means been limited to those of that race. The notorious Maidanek extermination camp is called the most terrible spot on earth. There was a torture staff there that even included German women, whose duty it was to torture women prisoners. This camp had a capacity of 45,000 prisoners, and executions have run as high as 18,000 in a single day. The Polish-Soviet Extraordinary Com-

mission for the Investigation of German Crimes charged that 1,380,000 bodies had been burned at the camp, 600,000 of them in special furnaces made to burn four bodies in fifteen minutes. The members were first cut off. Others were burned on bonfires in a near-by forest or in the immediate vicinity of the crematorium. The commission stated that 820,000 pairs of victims' shoes had been found, among them many belonging to children.

Other camps of extermination were located in Auschwitz and Birkenau in Upper Silesia, where more than 1,715,000 Jewish refugees were put to death between April 15, 1942, and April 15, 1944. Victims were led to fake bathing establishments and ordered to strip for bathing, after which cyanide gas was released, killing them in from three to five minutes. Jews and non-Jews suffered the same treatment. At Birkenau alone there were fifty separate furnaces used to burn the bodies. The accounts of these atrocities, carried in large part under the direction of the inhuman Himmler, are fully corroborated, and not the least doubt exists in the minds of Russians and other nations of Europe that they are true.

Added to the evidence of the thousands of pairs of shoes left by the unhappy victims are the thousands of suitcases with personal effects and the endless heaps of clothing salvaged for the use of the German people. Many of the shoes found belonged to children, some about a year old.

Still another camp, similar to the one at Maidanek, was located at Sobibur, Poland, where executions were carried out by means of gas-filled chambers. Says the *New York Times*:

For a long time the Germans hauled the bodies into a near-by forest, and buried them in mass graves, but toward the end of 1943 they began to burn the bodies in a huge open-air, multi-layered crematory.

As regards the murder of 102,000 civilians and prisoners in the Rovno region of Poland, a reporter says:

I frequently saw how Ukrainians, Russians, Poles and Jews—Soviet citizens—were killed. They usually were brought to the place of execution, forced to dig their graves and then forced to undress and lie face downward in the graves. They were shot in the back of the head with tommy-guns. Then another layer of people were disposed of. Others were killed with exhaust gas in sealed trucks. . . . Many groups of bodies have been burned by the Germans, since the bodies bear proof of torture inflicted before death.

Besides victims of every nationality, Hitler is now charged with having murdered a fifth of the entire Jewish race. The February issue of *Blackfriars*, monthly magazine of the Dominicans, was devoted to a symposium on the Jewish question; rabbis, priests, and Catholic laymen being among the contributors. "Everyone must have asked himself what is the reason and how is it possible that Hitler should have already butchered nearly a fifth of the whole Jewish race," the editor writes in a preface.

Torture, the Devil's Mark

Escaped prisoners tell of the sickening cruelty of German captors. Captured after his ship had been sunk by a raider, Michael McPartland, British merchant seaman, suffered fiendish torture. He says:

I was tortured for one hour every day for fourteen days. They cut round the nails of my fingers and toes and then pulled off each nail with pincers. Then they pushed red-hot needles down my fingers . . . The knowledge that I had to go back for more at the same time every day was almost worse than the pain.

Another prisoner, Harry Baur, film actor, told the German Gestapo, "I would rather die standing up than live on my knees." He died of the effects of torture after emerging from prison covered with sores and having lost seventy pounds of his weight.

A Stockholm dispatch to the London *Daily Express*, early in 1944, reported

that 47 British and other Allied prisoners of war, including airmen, were massacred by a group of guards who shot at prisoners haphazardly in barracks, courtyards and workshops.

Another who suffered torture at the hands of Nazi captors is Kurt von Schusehnigg, whose son was beaten to death by guards in the notorious Sachsenhausen concentration camp. At last report the former Austrian chancellor was living under surveillance in a small Prussian village. The report came from Vatican City.

On October 3 sixty persons were killed in a Vienna food riot, due to curtailing of food rations to an intolerable degree.

Violence is the habitual tool of the Devil. Hitler has sought to instill this quality into the minds of German youth, a youth that has now been so thoroughly corrupted that their return to normal and civil conduct after the war is despaired of for the most part.

Further Evidence of Torture

During the years of occupation the French patriots have struggled with the Gestapo, at the cost of 50,000 lives in Paris and at least 200,000 in France as a whole. The torture rooms of Paris tell a grim story, according to the Manchester *Guardian*, which says:

More than one elegant mansion in the Avenue Foch contained the padded torture chambers of the Gestapo, which had its headquarters in a large building in the Rue des Saussies, formerly a branch of the Sureté Générale, whose detailed archives no doubt served the Germans well. Here today in a little room on the top floor I saw the simple-looking bath in which prisoners of the Gestapo were immersed until they lost consciousness; there are other rooms with four stakes driven in the wall to which victims were tied and the electrical devices with which they were tortured. One padded wall bears the deep marks of fingers that dug into it in agony . . .

The Belgians are determined not to forget what the Germans have done to

their patriots. They are going to preserve the torture house of Breendonck. On the outskirts of this little Belgian town stands a rambling, gray building marking the location of the German concentration camp, one of the most notorious in the country. Thousands of patriots have been tortured and killed here. Says the *Scranton Times*, in an article by L. S. B. Shapiro:

Here is where the German mania for efficiency made confluence with the German tradition for ruthlessness and rampant cruelty. The niceties of modern torture are still on display here and they constitute the most damning evidence I have yet seen of the Nazi regime's capacity for unbelievable inhumanity.

The reader will not desire the details. Too much has already been recorded of the horror of Nazi brutality. Suffice it to say that the record takes the mind back to the Dark Ages, sometimes blasphemously called "the age of faith", when torture was the order of the day and the Inquisition did its gruesome work with the approval of Catholic clergy. Nor is there want of relationship, for the work of the Nazis was inspired by the same tool of the Devil. This fact has not been overlooked. Many observers have boldly announced the evidence of kinship. Calling attention to the genesis of the Nazi segregation (and extermination) of Jews, the *Weekly People* said:

The September 1, 1941, German police decree is the offspring of the Fourth Lateran Council presided over by Pope Innocent III and made up of 412 bishops, 800 abbots and priors and the deputies of almost all the Christian [!] rulers of Europe. By Canon 68 of that council all Jews and Saracens "of both sexes in every Christian province and at all times shall be marked off in the eyes of the public from other peoples through the character of their dress". . . . Today the "Christian" origin of the yellow badge is conveniently ignored.

Attempt upon Hitler's Life

In view of the untold misery he has

provoked it is not surprising that an attempt should be made upon the life of the Nazi dictator. Aside from the murder to his personal credit, that of his little niece, previously corrupted by him, Hitler has so many indirect murders to his credit that he can take his place with Torquemada, Cortez, and other noted murderers of history without blushing. The "mine" which was intended to blow him to pieces, however, only slightly injured him, though a number of his aides were more seriously injured. Some contend that this attack was faked to give Hitler an excuse for another "purge" and to rally waning German sympathy for the fuehrer. Various silly stories were published concerning the event. It was said the bomb or mine was imported from Britain, that "a Jew of Moscow ordered" the assassination. It was fatuously claimed that the Almighty had spared the murderer's life. Ley, one of the Nazi leaders, addressing the German people in a broadcast, said:

On your behalf I ask the Almighty to preserve Adolf Hitler for us as you have preserved him so far. . . . Inflict us with whatever you like. Send us work, burdens, bombs, shells; all this we will bear, no matter how hard it may be. But the one thing we ask you: preserve us Adolf Hitler.

Ley's indirect prayer to his "god" via the German people by radio must have been touching. He erred, however, in addressing this god as "Almighty", for he is not that, though his power is not doubted. See 2 Corinthians 4:4. There is only one "god" who could possibly be interested, Satan, "the god of this world."

Adolf Hitler himself considered the attack the "worst crime in German history"; an indication of his modest estimate of himself. Screaming his rage over the radio he insisted that the report of his assassination had been greatly exaggerated. Meanwhile things were put to rights in the German army, and additional murders were added to Hitler's vast list. He asserted that "in the end

we will win this war", though he did not say how. Propaganda Minister Joseph Goebbels took occasion to warn the German people that if the Reich is destroyed Germany "will not have a chance to repeat this struggle for another ten, twenty or fifty years"; which is something for everybody to think about. He said the fuehrer had had a miraculous escape. The source of the "miracle" is questioned. Dr. Ley said, "I do not believe in miracles, but one may say the Lord had a hand in this game."

Many aspects of the bombing lead to the conclusion that the whole thing was a badly planned hoax. The story is full of holes. The Manchester *Guardian* questions whether there was any plot back of the bombing, and compares the deliberately planned purge with the one of 1934, as follows:

After June 30 [1934] many of the so-called "ringleaders" were stated to have committed suicide, and this also has found its echo in the latest news flashes from Germany, as has the announcement that others implicated were shot by the security police.

Hitler, however, found he had friends. Priests preceded their sermons with prayers of thanksgiving at Hitler's escape from death in the bomb plot. The pope also sent congratulations to the fuehrer on his escape. Afterwards he took it all back, saying, in effect, that even if he had sent congratulations, which he didn't think he had sent, or not even any of his assistants, it wouldn't mean anything anyway. That, of course, is understood.

Concordat Still in Force

But, in spite of all that, the pope wants Hitler to know that he hasn't forgotten altogether that Hitler made a brave attempt to make Germany what a previous pope said it must be, "the sword of the church." After all, Germany at one time had the official title "Holy Roman Empire of the German Nation", and its kaiser was considered the successor of Caesar, whose title he wore. (*Kaiser* is

a variation of *Caesar*.) And was it not the present pope himself, when still nuncio in Germany, that had arranged with the one with the funny mustache for a concordat between Germany and the Vatican, a concordat still in force in every detail? And had not the pope ordered the dissolution of the Catholic Center Party so as to give Hitler his chance? And let no one think that Hitler was the mere ignorant and innocent tool, or Germany the unwilling and irresponsible instrument of the pope's will to power. The Vatican uses innocent and ignorant tools, to be sure, but not for the job assigned to Hitler and Germany, and which job was undertaken with such bestial and unequaled ferocity. The Papacy does not intend to drop Hitler—yet. It does not drop a friend until it is certain that it has absolutely no further use for him.

But Hitler does seem to be in a tough spot. The New York *Times* pictures him as having no place to go, pointing out that Sweden has joined Switzerland in denying him right of asylum. Spain and Argentina are none too sure that they want him. It would be embarrassing to have him around. So, although Hitler's super-submarine is reported to be all ready for the getaway (it can cover 20,000 miles without refueling), he has no place to go, maybe. But look at this headline in the Philadelphia *Record*!—"Vatican City Would Give Refuge Even to Hitler." It is shown to be authentic, too. But the "even" seems to be unnecessary. So it is possible that the man with the mustache, who knelt and kissed the cardinal's ring in the nuncio's palace so many fateful years ago, may kneel before the same man in another office, and under immeasurably different circumstances, at the Vatican. Hitler and the pope are still interested in winning the peace, although they have quite obviously lost the war that was to establish Germany as the "sword of the church" once and for all. Many are now rooting for the pope, saying they want

"God" to have a seat at the peace table, as chairman, maybe. No one can rightly object to honestly taking God into consideration at any time. But in this case, once again, the wrong "god" is being pushed to the fore. Nor does anyone who is informed doubt that the "god" will have his innings at the peace table, but it is insisted by the pope-pushers that "god's" representative must be there too. And if he is, it will not be an unforeseen development. Scripture counsels us to be awake to what is happening these days.

Why Not Excommunicate Hitler?

Some have foolishly clamored for Hitler's excommunication from the Catholic church, wondering idly why this has not been done. The *California Jewish Voice* (in this country the Jews still have a voice) says:

Why has not the Church excommunicated him? . . . The Church has many times excommunicated not only individuals, but entire countries. Thus Pope Gregory V excommunicated the whole of France in 998. . . . Henry IV, the Emperor of the Holy Roman Empire, was excommunicated by Pope Gregory VII in 1076 and later had to wait 3 days barefooted in the snow, in front of the Pope's palace at Canossa, before he was permitted to enter and recant. His transgressions were mere hothings, when compared to the murders and inhuman atrocities of Hitler. Why then is not Hitler excommunicated?

Foolish question. Will a man excommunicate his right arm? Will a mother excommunicate her devoted son? Yet, the "Church" can be stern, when "great issues" are at stake. Thus two Italians of the Milan diocese were excommunicated recently for disregarding a "miracle by Our Lady". The Vatican radio itself officially gave out this information. It becomes apparent which is the greater sin in its judgment, that of Hitler being entirely "venial", though it has been "mortal" enough as far as the lives of millions of unoffending humans is concerned.

In view of the foregoing, it is not difficult to see why American soldiers in North Africa learned that their prisoners, Hitler's Nazis, are completely convinced of Hitler's Catholicism, refusing to believe that Hitler persecuted the Catholics. In fact they *knew* very well that this was not the case. German propagandists make the following assertions quite seriously:

Whether the incredulous believe it or not, whether they know it or not, Germany is, at this critical point of history, the sole defender of Christian values. For Christianity, Germany is the last hope in Europe. . . . It is as clear as daylight that at the present time Germany is defending Christianity.

All this is completely understandable when one considers the following facts, well known, but coming once again from a far-away source, the *New Zealand Standard*, which says, with tongue in cheek:

A recent cable (in the daily press) suggested that to ensure peace, etc., the pope and Church leaders should take part in the peace conference. While admitting the need for greater morality in world affairs it is doubtful if these dignitaries have sufficient knowledge of the ramifications of world politics to be entrusted with the responsibility. As papal nuncio to Germany the pope ranged himself and the Catholic Front Party on Hitler's side, thereby helping him to power. (The result we know to our sorrow.)

And the New York *Herald Tribune*, noting the direction of the wind, says: . . . if [the pope] was also speaking for a negotiated peace with the Nazi evil—and it is inevitable that his carefully guarded words, produced at just this critical juncture in the development of the battle, should be so interpreted by many—then the address could only be regarded as an unneutral intervention in favor of the Hitler conspiracy in the moment of its greatest peril.

And it was nothing else! Just listen to this from the pope's lips:

We should, therefore, wish that governments and people should keep before their minds,

at least as an ideal at which to aim, the fundamental thought which inspired the words spoken in compliment to Marcus Claudius Marcellus by the most distinguished orator of ancient Rome: "To conquer oneself, to curb anger, to spare the vanquished, to raise the fallen enemy—a man who does this I shall not compare to the greatest of men, but indeed as most like to a god."

But the pope, even when quoting pagan orators, is fooling very few people these days. The general impression, and an accurate one, was expressed by the Negro commentator in "The People's Voice", Ben Richardson:

The besetting evil of Catholicism in Europe and America is its connection with and its basic espousal of Fascism. It is a dictatorial system that stifles the individuality of its adherents. It blinds them to anything collective outside of the church scheme. It has no place for the divergent thinker who would question its doctrine or dogmas. It is a Jim Crow Church as far as Negroes are concerned. . . . The presence of Fascism and its sympathizers in the world at all is a threat to the welfare of all people. That a church should embrace this dastardly wrong is almost beyond belief.

London *Cavalcade* also sees, not too dimly either. It says:

Shortly before the fall of Rome, the pope made one of his appeals for lovingkindness. The *motif* was "Don't be too hard on poor Hitler". Next the Germans evacuated Rome, leaving it virtually undamaged; in striking contrast to the treatment of other towns. Meanwhile, discreet peace proposals were passing between Berlin, Rome, Madrid, and Lisbon.

They Never Give Up

The suggestion is also cautiously advanced that the United Nations should build a new Germany around the Catholic church. Since that is what Hitler has been trying to do, there is really no change of plans.

Conditions inside of Germany show that order there is breaking down, if the Nazi control of the situation may be

dignified by the name of "order". Already hundreds of persons simply vanish every day. Some are executed and others imprisoned, while still others are Nazis killed by infuriated Germans. A neutral observer remarks:

Hatred and violence and terror prevail in the Reich as the armies reel back under Allied and Russian blows. A woman I saw in a Berlin shelter during an air raid burst out loudly saying, "We Germans bombed Rotterdam, London, Warsaw, and other places. This is our retribution. We deserve it." She was unmolested.

But 500,000 anti-Nazis are in peril. Germans who have not backed the murder-regime of Hitler are in danger of final liquidation to prevent the formation of any alternative government under the Allies' control and to destroy any leadership that might sign an armistice.

Finally it is of interest, and significant, too, that as soon as the American army entered Germany Archbishop Spellman, a great friend of the pope, was on hand to say the first mass in the conquered territory. The press dispatch says, religiously:

Drawn together by the invisible bonds of religious brotherhood, American soldiers and German civilians knelt shoulder to shoulder last night in the Parish church of Roetgen as Archbishop Francis J. Spellman of New York celebrated his first formal mass on German soil. . . . From here he will return to Paris and thence to Rome.

And how long will the simple simply be simple? The evidence is overwhelming that the one thing that still keeps Hitler going is the moral support he is receiving from Rome, whither and whence the ubiquitous Spellman flits with his messages of 'peace' and other considerations. So that to the picture of the man with the funny mustache kneeling in the drawing room of the nuncio's palace we may add the cherubic figure of the American archbishop hovering in the background; and the works of his father he will do.—John 8:44.

The Use of Tobacco

THE *Encyclopædia Britannica* suggests that the best way to study the tobacco problem is to consider the consumption in various countries per head of the population. This seems like a good suggestion. The *Britannica* gives the following figures (pounds per year). The figures for the United States are official; those for other countries are approximate:

Italy	2.35	Egypt	4.76
France	2.9	Belgium	4.9
Britain	2.95	United States	5.92

It will be of interest to inquire what the United States is receiving in the way of health in exchange for a tobacco rate more than twice the consumption of Italy or France or Britain. Some further facts on consumption in the United States are available. In the 14 years from 1915 to 1929 the ordinary-size cigars manufactured in the United States were slightly reduced in number; the number of very small cigars was cut to less than half; the pounds of tobacco and snuff dropped off 15 percent; yet the total leaf tobacco used went up from 551,687,780 pounds to 781,676,000 pounds.

Into what did all this extra tobacco go? You know the answer; for you see the answer everywhere. It went into cigarettes. And it did not go into the large cigarettes either; for they were reduced in the interval by one-third. But the number of small cigarettes went up from 17,964,348,272, which would seem to be quite enough for 122,775,046 persons (1930 census) to smoke in one year, to about seven times that number, or 119,038,841,560, in the year 1929. The babies don't smoke; not all the school children smoke; not all the young folks; not all the women; not even all the men. But it is perfectly obvious that those who do smoke cigarettes average more than 1,000 a year each.

What Do They Get for It?

Physicians and druggists make con-

stant use of the *National Dispensatory*. Any one of them will be glad to lend you the book long enough that you may read (fifth edition, page 1576):

The cases of serious illness produced by the emanations of tobacco, and by its application to the unbroken skin, are innumerable, and many instances of fatal poisoning by tobacco are recorded; some of them being due to its being swallowed purposely or accidentally, some to its use medicinally in an enema, and some to its application to eruptions on the skin. Nicotine stands next to prussic acid in the rapidity and energy of its poisonous action.

A single drop of nicotine on the unbroken skin of a rabbit has caused its death. The nicotine in a single cigarette, if injected hypodermically in an abstainer from the use of tobacco, is sufficient to kill him. A baby has been killed by a grandmother's nicotine-laden kiss.

When tobacco is burned only 30 percent of its nicotine is inhaled; the other 70 percent is turned into deadly pyridine (used for denaturing alcohol), collidine and carbon monoxide. The latter forms a fixed compound with the coloring matter of the red blood cells, and ultimately destroys these valuable citizens, and the function of the blood in conveying oxygen to the tissues. If smoke is inhaled with the air with which your blood is cleansed, in the two thousand square feet of internal surface of your lungs, then the cleansing process is impeded. Trying to handle its job of caring for a system that is filled with worn-out cells which it cannot remove, the heart has to work harder, and at length skips a beat now and then. In such cases, smokers' heart has arrived.

Effect on Brain and Nerve

Tobacco dulls the memory. Those who are bright with it would be brighter without it. Cigarettes destroy precision

of thought. Most gunmen, gangsters and prostitutes use them excessively. In nine cases out of eleven, where insanity has resulted from excessive drinking, it has been found that the primary cause was smoking. One who uses both liquor and tobacco can hardly stop drinking unless he first gives up smoking.

The effect of nicotine on the brain is depressing. That is why smokers say that they smoke in order to quiet their nerves. But the more their nerves are quieted by that means, the more necessary it becomes for them to have more and more to get the quieting effect. At length the nerves go in the opposite direction, and the smoker is almost sure to seek relief in strong drink. Whisky and cigarettes are cousins.

A French physician, Ceisne, who examined thirty-eight boy cigarette smokers between nine and fifteen years of age, found that twenty-two had circulatory disturbances and heart palpitation, thirteen had intermittent pulse, eight had anemia, four had ulcerated mouths, one had consumption, and several had nosebleed, insomnia and nightmare. Tobacco stunts the growth of boys mentally and physically.

Judge Gemmill, of Chicago, says that cigarette fiends lose the faculty of blushing; their ideas of property rights and of the value of telling the truth are distorted; they are prone to lie, to steal, to become addicted to liquor, and almost every youth who goes to the chair goes there smoking a cigarette.

A very incomplete list of employers that have objected to the use of cigarettes by their employees are the H. J. Heinz Company, Pennsylvania Railroad, Pittsburgh and Lake Erie Railroad, National Cash Register Company, Cadillac Company, Fifth Avenue Bank, Larkin Company, Burroughs Adding Machine Company, Marshall Field, John Wanamaker, Morgan & Wright Tire Company, and Colorado Fuel and Iron Company. Thomas A. Edison refused to employ cigarette smokers, at all, assert-

ing that the acrolein poison generated in smoking "has a violent action on the nerve centers, producing degeneracy of the brain, which is quite rapid among boys and is permanent and uncontrollable".

"Smoke in Your Eyes"

Under that very catchy headline, *In Fact* has a copyrighted story by Dr. Hal Bieler which is presented herewith:

What happens when concentrated tobacco smoke is blown into your eyes? After three puffs the inclination to get the eyes away from the smoke becomes imperative. But if the smoke continues the eyes grow red, inflamed and very painful. The conjunctiva becomes swollen and there is a watery exudation. The final result is a pair of painful, red, wet, and swollen eyes.

Now, compare the eye to the air-cell of the lung. The eye is a delicate organ, but the air-cell of the lung is exceedingly more delicate and more sensitive, and it also has a much richer blood and lymph supply. The membrane lining the air-cell controls the chemistry of respiration. It is thin enough for gases to permeate, while the blood supply is so rich that these gases can be diffused quickly to the cells of the whole body. Oxygen gas is absorbed and carbon dioxide gas is eliminated. The absorption of oxygen allows for tissue oxidation, and oxidation is life. This process of oxidation in the body tissues is controlled by the internal secretion of the adrenal glands. The lungs necessarily receive a rich supply of adrenalin through the blood stream. Likewise it is important to note that the lungs have a thick network of lymph vessels which help to carry away irritable wastes.

Now, the difference between the response to irritation in the eye and the air-cell is dependent upon the sensation of pain. The conjunctiva of the eye is extremely sensitive to irritants and registers irritation as pain, which pain impels the owner of the eye to move his eye away from the source of the irritation. But the air-cell of the lung contains no sensory nerve. Consequently, great damage can be done to the air-cells without the owner of them feeling pain. On the other hand, the

air-cells of the lung have a rich *sympathetic* nerve supply which is under the control of the solar-plexus or "abdominal brain". The protective function of this "abdominal brain" is to send more adrenalin to the injured air-cells and thus allow for deeper and quicker oxidation and the consequent removal of the irritating poisons. Now, it is well known that when the adrenalin content of the blood stream is raised there is a feeling of well-being and a surcease from nervous tension, and to get this reaction is the average smoker's reason for smoking. Since the air-cells, lacking sensory nerves, can register no pain to their smoker-owner, they just lie still and "take it" while the chemical response made to this smoke misleads the smoker as to the real effect. The eyes, on the other hand, being "sensitive" and "irritable", cause a motor response which protects their own chemistry and preserves their healthy state.

What is it that these air-cells "take"? Literally they are smoked. The action of smoke on the delicate air-cells of the lung is quite similar to the action of smoke on a fresh ham hung in the smoke house to be "cured". The irritants which the smoke contains shrivel and dry and preserve and harden the exterior of the ham. The surface of the ham is so thoroughly embalmed and mummified that it becomes impervious to the action of bacteria, even at fairly warm temperatures. When smoke is inhaled into the lung the same irritating process takes place. The lung becomes red, wet and inflamed and there is cough and exudation of serum. When the stethoscope is applied "smoker's rales" are heard over the entire respiratory tree. The body's defense mechanisms are called into activity and the battle starts between the embalming effect of the smoke and the ability of the adrenal glands to neutralize the irritation and destruction. The absence of actual pain makes the culprit oblivious to the damage and the gentle bath of extra adrenalin enshrouds him in a fool's paradise. He is unaware that his lung lymphatics are getting black with tar-like irritants; that the actual breathing capacity of his air-cells has been diminished more than one-half of the normal, and that his resistance

to lung cancer, respiratory diseases or to severe infections has been decreased by more than one-half of the normal.

It Is Admitted

It is admitted that many physicians smoke; many of them use morphine also. It is not to their credit. Writing on this subject, and mentioning that an Alabama farmer used morphine every day of his life from the age of 18 until his death, at 94, Dr. Raymond Pearl, of Johns Hopkins, said:

"There are none so blind as those who will not see," and just about the meanest trick of human nature is that a man or woman who has become a habitué of morphine, alcohol or nicotine not only believes that the drug he uses is harmless, but he often succeeds in getting his family and some of his friends addicted to the particular narcotic which soothes his nerves. It is said that the physician addicted to morphine leaves an average of seven opium addicts behind him when he dies.

Those who smoke, chew or dip snuff are not permitted to handle young tomato plants; they spread the tobacco disease of mosaic among plants, and insects continue the spread of the disease through the greenhouse; so says *Science News Letter*.

"The sensation of sucking a cigarette gives abnormal stimulus to the sex instincts." "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty percent of all babies born of mothers who are habitual cigarette smokers die before they are two years old." These are statements of those who have given attention to this subject. And ex-President Herbert Hoover once said:

There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime.

\$50,000,000 Annual Fire Loss

In July, 1944, a single cigarette, flicked from a public rest room, landed on six inches of excess canvas dropped on the ground by Ringling Brothers and Barnum and Bailey circus at Hartford, Connecticut. In ten minutes the tent, 520 feet by 220 feet, was in ashes and at least 164 had been burned to death, with hundreds more seriously injured. Regret on the part of the smoker that he caused so much suffering will not bring back those that were slain. If he could be located, it could also be said to him that the odor that arises from a confirmed smoker is exceedingly distasteful to many, and it would have been better for him to remain away from the show, anyway, fire or no fire.

The *Vancouver Province* is at hand with a story that has a headline spread across four columns, reading as follows: "Blaze Threatens to Spread into Alberta; Soldiers Flown In to Battle Gigantic Fires Ravaging Forests from Yukon to Alaska Road; Only 'Act of God' Can Check Inferno Destroying Valuable Timber." In the year 1929 the three leaders in the cigarette business, Reynolds Tobacco Company, American Tobacco Company, and Liggett and Myers, had net earnings of \$84,406,254. This seems to suggest that the manufacturers of firebrands can scatter them all over the earth, and burn up \$50,000,000 or more of forests and other valuable property every year, and only an "act of God" can square the account with them for the tragedies of which they are the cause. Isn't there something grotesque about expecting Almighty God to follow around three concerns that make upward of 119,038,841,560 cigarettes a year, and put out the fires that these start?

One of the smaller cigarette concerns, Philip Morris & Co., in a single year spent \$1,352,582 to advertise their particular brand of cigarettes, and on January 8, 1941, the Federal Trade Commission ordered the company to cease

and desist from making false and unwarranted claims about them.

Discouraging False Advertising

On August 31, 1942, the Federal Trade Commission denied that finger stains disappear if one smokes Pall Malls, or that Pall Malls cause less finger stain, or that they protect the throat by filtering out all the irritants. On the same date the Federal Trade Commission denied that Lucky Strike cigarettes were toasted, or that they are smoked by most tobacco experts, or that they are less acid than any other brand, or that they offer throat protection, or that they contain better or higher-priced tobacco than competing brands, or that they afford protection against coughing, or that they are made from the cream of the tobacco crop, or from lighter or finer tobacco.

On March 9, 1943, the Federal Trade Commission denied that Old Golds are lowest in nicotine and throat-irritating tars and resin content when tested with seven leading brands, and declared that the differences between the brands are small. *PM* represents the commission as saying in substance that

the differences are, in the first place, too insignificant to have any effect on anybody's throat and lungs; and, in the second place, no such test means anything, because there is so much variation of the cigarets of every manufacturer, variations due to changing weather during the tobacco growing season, variations in the mixing and blending, variations in the density of packing, variations in methods of handling and distribution, and even variations in climatic conditions after manufacture. All anybody can test is an infinitesimal sample of the total number of cigarets on the market, and all the test shows is the composition of those few cigarets at that particular time and place. Other tests at other times and other places would show other results.

The Truth About Cigarettes

Never having read any cigarette ad-

CONSOLATION

vertising, and being therefore unaware of his great blessings, a leech that sucks the blood of a cigarette fiend will drop dead instant. The human creature that sits stupefied before a radio loaded down with cigarette nonsense, or reads a paper loaded down with more nonsense of the same kind, is helped some by T. Swann Harding in an article in *The Progressive* under the headline used above. Says Mr. Harding:

The funny thing about cigarettes is that they are not what they seem to be to the casual observer. They have metaphysical qualities known only to advertisers. Scientists appear to be unaware of these esoteric characteristics.

For instance, experts in the Department of Agriculture will tell you that whether one cigarette is better than another is a matter of the smoker's individual taste. It is true that the tobacco of which the average ciga-

rette is made may come from several different barrels each containing the weed of a different type. But the blend, and the flavoring materials used, determine cigarette quality.

Buyers call for the cigarette with the most appealing flavor, and, remember, a cigarette is more than a mere blend of various tobaccos. It contains likewise many aromatic flavoring substances—tonka beans, vanilla, licorice, chocolate, maple sugar, rum, alcohol, fruit flavors, essential oils, sugar, resin, tobacco oils, glycerine, and so on. In general, different manufacturers keep their flavors a great secret.

When blindfolded, consumers altogether fail to sense these mysterious metaphysical qualities of cigarettes advertisers yawp about. In other words, if they can see the package, they can tell what kind of cigarettes they are smoking. But, if they are blindfolded, and the cigarette brands are shuffled, they can't tell one from the other, unhappy people.

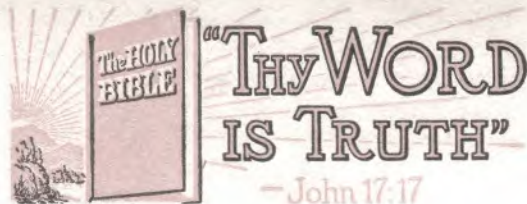
Kirksville Proofreader Not So Very Bad

KIRKSVILLE, Missouri, is a nice American town of 10,080 people; it is the site of Kirksville College of Osteopathy and Surgery, and of Northeast Missouri State Teachers College, but it is so busy educating proofreaders and sending them out into the world that none can be spared for home-town work. This comes out in a note from one of Jehovah's witnesses residing in that city. The witnesses advertised that on a set date they would study "The First-fruits of the Resurrection", and the proofreader thought it had something to do with the World War, so he changed it to read "Fronts" instead of "Fruits". That wasn't so bad. The next line of the advertisement was intended to read, "And let him that is athirst come." The proofreader pondered that for a while; then he went and took a drink and changed the word "athirst" to "Athiest", seeming to have the idea that it would be a good place for an Atheist (he muffed the spelling) to come and learn

something. That wasn't so bad either.

But the best part is to come, and at this point it is only right to quote from the letter of Joseph A. Dingle, of Kirksville, which not only proves that one word in the advertisement was correctly spelled, but shows also that it pays to advertise the Kingdom, no matter what the proofreaders do to cover things up:

After witnessing to the lady she said, "I have slammed the door in your people's face many a time, but I shall not do so any more. I have been a Methodist all my life, but I was completely disgusted last Sunday at church when all they did was to pass the plate around. I turned to the lady next to me and said, "I am getting tired of this, and I believe that I shall go to the meetings of Jehovah's witnesses; for they advertise in the paper, 'No Collection.'" "Yes," said her elderly neighbor, "but you have to stand on the street corner and sell *The Watchtower*." Result: One bound book, two booklets, a *Watchtower*, and the best laugh for many a day.



Angels vs. a "Star"

THROUGH tricks of religion put over upon pleasure-seeking persons desirous of celebrating Nimrod's birthday, the peoples of "Christendom" have been led to make a pretense of celebrating the birth of Jesus Christ at this season of the year. In the celebration they mix angels, "star in the east," wise men, Santa Claus, Yule log and "Christmas" tree and toys all together in one religious hodgepodge, and bring reproach on both God and Christ.

All Bible and historic calculations are that Jesus was born early in autumn, about October 1, and not on December 25, which is Nimrod's reputed birthday. At the time of the real birth what a great thrill must have gone through the holy creatures of heaven! All the heavenly host must have been on the alert as to what was now about to take place. The specially honored messenger moved forward to his position of vantage over the fields of Bethlehem; at the given moment this angelic officer stood forth to the view of the shepherds guarding their flocks by night, and delivered his message which has thrilled the hearts of millions of people adown the centuries. With authority he said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

This angelic officer was not alone. God had provided him with an angelic train, a mighty host to accompany him to earth on his wonderful mission. With befitting dignity these stood by until the honored officer had delivered his mes-

sage; and then this great multitude of heavenly creatures stood forth, praising God, as they sang: "Glory to God in the highest, and on earth peace, good will toward men."

Since the creation of man no event compared to this had occurred. Mark well whom Jehovah God chose for His earthly witnesses to establish the fact in the minds of men. The Pharisees and the financiers, the lawyers and the priests, the wise men, big business, big politicians and big preachers who ruled Israel—not one of these was honored by being asked to witness to the birth of Jesus. The reason why is that they were a part of the Devil's organization. God honors them that honor Him. To please God we must worship Him in spirit and in truth.

A little band of shepherds had brought their flock to a hillside across the ravine to the east of Bethlehem. These were humble men, earning an honest living. They trusted the Lord and the promises He had made to father Abraham. They had brought their sheep into the corral, and there kept one of their number on watch to guard the flock from the wild beasts while the others slept.

The Lord's angel appeared unto them, and the glory of the Lord shone round about them. Evidently the reflected glory of the Lord, sent forth from His angel, attracted their attention; for they all were awakened and listened to the message delivered by this heavenly officer. These shepherds humbly hurried forward to see the child and to relate their testimony to others. They took no credit to themselves. Had they belonged to the Devil's organization they would have swaggered about in long robes and said: 'Behold, what honored men we are. Look up to us!'

On the contrary, the shepherds gave glory to God and praise to Him for all the things they had heard and seen, and that were told them. This is in exact harmony with all of God's arrangements. God resists the proud and shows His

favor to the humble-minded. (1 Peter 5:5) All His intelligent creatures should learn from this. Whoever exalts himself will be abased, but he who humbly submits himself to God's holy will in due time will be exalted.

But—did not God send these wise men from the east to be witnesses to the birth of His beloved Son? Should not we revere the memory of these three wise men on December 25 or on January 10? Herein has that "Old Serpent", Satan, deceived the people. He has kept prominently before the minds of clergy-ridden people "three wise men" as though they were sent of God. So, to answer the above questions properly, we must look for a moment at Satan's organization.

Whereas Jehovah uses good angels, Satan the Devil is a mimic god and uses the angels he first deceived and drew after him and who became wicked demons. These the Devil uses in his organization to blind humankind to God's arrangement for man's salvation.

Satan knew God had declared that the 'Seed of promise' should bruise the head of the Serpent and his seed, and that the promised seed should bless all the families of the earth. (Genesis 3:15; 12:3) Satan, through his emissaries, set out to destroy this Seed. He had been in Eden, the garden of God; and from the time Adam was driven therefrom Satan has resorted to every known means to destroy those who have striven to be obedient to Jehovah. He caused the persecution of all of Jehovah's prophets. He sought the death of Jesus' human mother. From all these wicked attempts God protected His own.

The so-called "wise men", of whom the Bible does not state whether there were three or more, were astrologers or soothsayers who lived in the east, possibly Persia, well known to be of those who communicated with evil spirits. Their stimulated powers of vision saw a light rise to the west, because they were in the east, and they were instructed by an unseen power to follow this light. This

light was called a "star". But stars do not move about in this manner. The Devil and his angels exercise this power even today, and cause lights to move about to deceive others. These "wise men" were just dupes of the adversary and his demons, and therefore fell readily into a conspiracy against Jesus' life. They did not go directly to Bethlehem, where they would have gone if God had sent them. They first went to Jerusalem and presented themselves to King Herod. And why? Because Herod belonged to the Devil, as his prior and subsequent acts show. The Devil knew that Herod would want to kill any possible rival. Therefore he drew these wise men or magicians into the conspiracy with Herod for the purpose of destroying the "young child" Jesus. In this attempt God thwarted him and delivered His beloved child, and did not let the magicians report to King Herod on the child's exact location. "Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in Bethlehem and in all that neighborhood who were two years old or under, for that was the time he had learned from the astrologers by his inquiries."—Matthew 2:16, Smith-Good-speed Bible translation.

To cover up such nefarious work and blind the people to the truth, Satan has induced the Roman Catholic and Protestant clergy throughout the centuries to magnify these astrologers in the eyes of the people and to have "Christmas cards" printed with the pictures of "three wise men" on them, and has caused people to worship lights and stars and the commercially-made images of the "wise men". All of these religious trifles emanate from the Devil. To offset the work of Satan's forged "star", let it be noted that the Lord God Jehovah used His heavenly messengers or angels as His officers to protect the child Jesus and guide Joseph and Mary, and thereby deliver Jesus from the wicked

conspiracy of Satan and his co-conspirators. With enlightened understanding read the account in Matthew, chapters one and two, and then refuse to view

with awe and veneration or to glorify longer the actors taking part in a dastardly conspiracy engineered by religion's author, Satan.

Field Experiences in Australia

A VICTORIAN pioneer publisher of God's kingdom relates this experience:

Remembering the honesty and impartiality of a magistrate before whom some of the brethren were once summoned, I recently forwarded him some of the latest literature and a covering letter. The magistrate sent the following reply:

"I am most appreciative of your letter of 10th inst. which has just reached me, together with accompanying literature.

"I have given a good deal of thought to religious questions from time to time, but my difficulty has always been twofold so far as the Bible is concerned. Firstly, the story it tells appears to me to be so improbable that I cannot believe it, and, secondly, it is so obscure in many parts that I cannot make any sense of it anyway. However, I have been familiar for many years with interpretations placed upon the Bible by earnest students, as distinct from the orthodox churches, and I am bound to say that events have supported their conclusions in a very marked degree. I fully realize the gravity of the world situation today, and from my personal knowledge of economic and social problems I am of the opinion that it is now impossible for the human race to avoid calamity by its own efforts. It seems to me that the predictions of Bible students as to future events are well on the way towards fulfillment.

"However this may be, I have a great respect for people like yourself who have the courage to stand for what they believe to be right, regardless of personal consequences. It is a sad reflection upon our civilization that men should still be persecuted for their opinions. Happily, in this country at any rate, people are gaining a greater degree of tolerance and enlightenment. It is time that we

learned to welcome the man with new ideas upon any subject."

The above letter expresses an attitude which is held by many in authority in this country. For example, a special publisher working in what used to be one of the strongest opposition centers in Queensland, a town of 20,000 population, relates that she is now regularly back-calling on the mayor and a bank manager.

The following comes from Adelaide, South Australia:

In the course of the house-to-house work I encountered a clergyman of the Greek Orthodox Church. When this "gentleman of the cloth" learned that the ban on Jehovah's witnesses had been completely lifted he was anxious to know more about the work. I ran the record "Awake", and he pronounced it very good. When I showed him the books he said, "I will have some of those; I am interested in the Bible." He took five bound books, almost emptying my case. During the discussion which followed, he produced a Greek version of the Bible and enthusiastically compared it with the English translation.

Another experience with a clergyman comes from Ipswich, Queensland:

While witnessing on "Boxing" day I happened to pass a church. The clergyman who was standing at the door gave me a friendly smile, so I approached him and talked to him about the Kingdom. He told me that the extreme hot weather must have affected his congregation, as no one had turned up to the service that morning. I invited him to our meeting that afternoon, and, sure enough, he came along. He showed good interest in the message and we have hopes of helping him to a true appreciation of the Kingdom.

"Pope Asks that Africa Not Be Land of Sects"

HAVING invited all persons not Roman Catholics to keep out of South America, and to stay out, the Hierarchy now extends a similar invitation as respects Africa. Under the foregoing headline, the *Denver Register*, early in 1944, carried this New York correspondence:

The mission prayer intention of the Holy Father for March is "The Preservation of Africa from Sectarianism", it was announced by the Rt. Rev. Thomas J. McDonnell, national director, the Society for the Propagation of the Faith. Monsignor McDonnell's statement said (in part):

"According to a survey made in 1938 there are some 8,447 foreign workers in Africa and they are assisted by native staffs totaling 81,625 members. Twenty-four pages of regular-sized book pages are required to list the various denominations to which they belong and we find that during that one year \$6,336,244 was at their disposal to further their works. In view of such facts and figures, it is not surprising that the Holy See requests the prayers of the faithful during the month of March for 'The Preservation of Africa from Sectarianism'. Regardless of this apprehension there must be no feeling of defeatism in regard to the progress of the Catholic Church in Africa."

Sore About Abyssinia

It is easy enough to see what is disturbing the pope. He has access to the figures. He knows that, of the 147,900,066 people of Africa, 55,538,211 are Mohammedans, and he doesn't stand the chance of a rabbit of getting one of them. There are 5,868,089 Orthodox (Eastern) Catholics, and he cannot get any of them, to speak of, whether they are listed as Russian Catholics, Greek Catholics, Albanian Catholics, Bulgarian Catholics, Rumanian Catholics, Serbian Catholics, Syrian Catholics, Armenian Catholics, or Coptic Catholics. There is just one thing on which all nine of these varieties

of so-called "Orthodox" or Eastern Catholics agree, and that is that they don't accept the pope of Rome as the vicar of Christ, and they do not accept the Roman Catholic church as the church of Christ.

Is the pope disturbed about the 542,869 Jews that live in Africa? Not at all. Is he as badly disturbed about the 2,782,864 Protestants, whose work he has analyzed, as he seems to be? It is very doubtful. His sect alone has more than twice as many followers (6,866,072) as all the Jews and Protestants put together. Well, is he bothered very much about the 76,301,961 Africans that still bow down to sticks and stones and are swallowed up in forms of demonism other than his own? In a way, yes. If he could control the governments that bear sway over these dusky millions, and if he could keep Jehovah's witnesses and other Bible teachers away from them, it would add a lot of strawberries to his shortcake.

But the thing that Eugene Pacelli is manifestly most disturbed about is the way the Abyssinian bargain with Mussolini turned out. Prior to Mussolini's invasion of their land the pope had constructed an Ethiopian college on Vatican ground, and there is no question that Pacelli's predecessor fully expected that the religious business of Abyssinia would be his for keeps. Indeed, after Mussolini had seized the country all Protestant missionaries were expelled, but in 1943 they were all invited to return. Nothing could be a much more bitter dose for the Hierarchy than to have a political scheme like that go haywire.

Didn't Get Away With It

It always makes a gangster sore when he tries to get away with something and then falls down on the job. But there were some who saw what the Hierarchy was up to in regard to Abyssinia. At

the time of Mussolini's invasion, the Pittsburgh (Pa.) *Courier* said:

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 co-operate 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."

As for the "civilization of Rome", it has been characterized during the past 2,000 years by every act contradictory to the preachments of Jesus. Murder, robbery, civil war, rapine, treachery and boundless cruelty poekmark its history from Augustus Caesar to Mussolini. Alongside the murderous achievements of this monster, the paltry bush wars and mild chattel slavery of Ethiopia pale into insignificance.

It is singular that neither Cardinal Schuster nor any other prince of the Catholic church made any audible complaint when Mussolini's black-shirted thugs were murdering workingmen, destroying their unions and co-operatives, assassinating their spokesmen and representatives and committing other acts of unspeakable hooliganism and vandalism. The Church protested only when Mussolini was threatening to interfere with its income. And since Il Duce and the pope signed their concordat, all has been well along the Tiber, no matter how many liberals and free spirits were beaten, murdered and herded into prison camps.

Incidentally, Haile Selassie seems to have learned something about the religious business, following the throwing of his country to the Fascist wolves, as a result of the deal between Britain and France. He thinks, now, that he is just as well off with the Coptic Catholic Church vs. Mohammedanism as he would

have been with the Roman Catholic Church in the same position. He has even gone a step farther. It is believed that he will decline hereafter to accept Coptic archbishops appointed by the Egyptian patriarch, and may switch over to one of the other anti-papal Catholic churches, maybe the Greek Orthodox. So the pope is getting gravel in his mouth, and he doesn't like it.

Spellman Flies Back and Forth

Not content with his long-distance daily telephone communications with the pope, Archbishop Spellman spends a considerable portion of his time in the air, flitting back and forth between America and Vatican City, at Uncle Sam's expense. No sooner does one hear that he is in New York than he gets pictures of him in Uganda, in the heart of Africa, "as a side trip on his tour of U. S. military establishments overseas." Thanks, awfully, for the explanation. It's so simple. Uncle has the money, and Spellman has the opportunity. It's just as easy as that.

A few days later he is "pictured with the Franciscan Missionaries of Mary in their wrecked chapel at Tripoli". What do you bet that Uncle Sam doesn't have to rebuild that chapel, and make it twice or ten times as elaborate as it was in the first place? Just what there is about Catholic missionaries in Uganda or Algiers that should so excite American politicians that they would wish to foot the bills to ram the archbishop all over creation is not just clear. While at Algiers, if he said anything about the priest Cordier that put young De la Chapelle up to the job of murdering Admiral Jean Francois Darlan, a few months before he was there, the newspapers here failed to record it.

But he had time to go to Vatican City (and while Hitler still had it, too) and the "Military Vicar of the Armed Forces of the United States" got three columns through about the pope's "countless sorrows that had throbbed in his heart

[and] had also etched his face with grief and care". He stood up for the pope all right, "unconditional surrender" or not. You can judge whether he was standing up for America's commander-in-chief or was standing up for his own personal boss when he wrote this slobber:

No one understands more clearly than the pope the horror and the devastation of war, and of this war. No one suffers more poignantly, more deeply than he. He feels the sorrows of all. He sees the blood and the tears of all. He sees tremendous masses of men increasingly efficient in mutual massacre, increasingly enmeshed by tentacles of brutality and hate. He realizes that hate begets hate, that brutality spawns brutality and that revenge cries for revenge. The juggernaut of war crushes

forward and backward over nations and peoples. Men aflame with savage goadings rush onward crashing other men aflame and thus the conflagration mounts, spreads, devastates and consumes.

The pope thinks, works, prays and literally dies for peace. He wishes the conquerors to be not only just with the conquered but also merciful. He knows full well that revenge is a bitter, gnawing thing. "All nations, great and small," he says, "have a right to live." He exhorts nations and their rulers to make their actions agree with their principles.

Well, how about Ethiopia? Did that have a right to live? And how about the smaller sects? Do they have a right to live? Pacelli's answer to the last question would have to be, "No."

Libel Case Terminated

ALLEGING libel on the grounds of statements appearing in several issues of *The Watchtower* during 1939, suit was filed by Olin R. Moyle, of Wauwatosa, Wis., against the two corporate societies, Watch Tower Bible and Tract Society, of Pennsylvania, and Watchtower Bible and Tract Society, Inc., of New York; and, on the other cause of action, against J. F. Rutherford and eleven associates in the organization. Action for damages to the amount of \$50,000 on each cause of action, or a combined total of \$100,000, was commenced October 11, 1940. Less than two years thereafter the defendant J. F. Rutherford died, but the suit continued to be pushed.

This unique libel suit came up for trial before Judge Ughetta of the New York Supreme Court in Brooklyn's Supreme Court Building on May 10, 1943. After an extended trial continuing until May 27, the jury rendered a verdict, voting ten to two, against the defendants of the case and awarded the complainant Moyle \$15,000 on each count, or a total of \$30,000 damages. The presiding judge denied all motions

by defense attorney for alternative ruling and decided in agreement with the jury's verdict.

Appeal was at once taken from this decision to the court's Appellate Division, Second Department. After due reargument by opposing attorneys before this court of five judges, followed by judicial deliberation, decision was rendered. It was three to two in affirmation of the judgment of the Supreme Court, but reducing the damages one-half, to \$15,000.

According to due process of law, again the defendants took appeal from the decision, now to the state's highest court, the Court of Appeals at Albany, New York's capital. After due reargument and deliberation, this court of seven judges let their decision be known on November 22, 1944, affirming decision of the lower court, affixing the costs, but offering no opinion on the case.

Their decision being unanimous, and the defendants being unable to move for reargument of the case, the \$15,000 damages was duly paid over, with interest accrued, to plaintiff Moyle, thus terminating the matter.

H. G. Wells, in *Crux Ansata*

HAVING arrived at his allotted threescore years and ten, and then added another eight years for good measure, Mr. Wells, in his now famous book "*Crux Ansata—An Indictment of the Roman Catholic Church*", has compressed what he had to say, between page 7, where his story starts, and page 113, where it ends. A paragraph beginning on page 7 sets out what he had in mind in writing the little book, and is reproduced herewith. And the concluding sentence of the book gives his idea of what he thinks is ahead, when the pope gets into the saddle, and this sentence is also reproduced:

Not only is Rome the source and centre of Fascism, but it has been the seat of a pope, who, as we shall show, has been an open ally of the Nazi-Fascist-Shinto Axis since his enthronement. He has never raised his voice against that Axis, he has never denounced the abominable aggressions, murder and cruelties they have inflicted upon mankind, and the pleas he is now making for peace and forgiveness are manifestly designed to assist the escape of these criminals, so that they may presently launch a fresh assault upon all that is decent in humanity. The Papacy is admittedly in communication with the Japanese, and maintains in the Vatican an active Japanese observation post. [Page 7]

Before mankind gets rid of it, the Papacy may be drowning our hopes for the coming generation in a welter of blood—in an attempt to achieve a final world-wide St. Bartholomew's Eve—and it will not add an inch to his stature nor alter the fact that the pope, any pope, is necessarily an ill-educated and foolish obstacle, a nucleus of base resistance, heir to the tradition of Roman Catholicism in its last stage of poisonous decay, in the way to a better order in the world. [Page 113]

There are 23 chapters in the little book. The 18th is entitled "*The Continual Shrinkage of the Roman Catholic Church*". After paying homage to the once "Very Reverend Father" Anthony

(13 years a monk and priest but now plain Joseph McCabe) Mr. Wells explains, based on Mr. McCabe's studies, that:

Even in comparison with Fascism and the Nazi adventure, Roman Catholicism is a broken and utterly desperate thing, capable only of malignant mischief in our awakening world. The pope is now the head of only about fifty million of semi-literates scattered about the planet, trailing after them a blind entirely ignorant multitude of "Faithful"; a following of ignorant men, women and children that does not exceed at the outside 120 million all told. [Page 79]

Tired of Papal Propaganda

The ordinary politician can never get enough Roman Catholic support to suit him, so he wallows on his belly in the dust beseeching more and ever more "religion" in the hope that the result will show up in the ballot box. The ordinary businessman never can get enough Roman Catholic customers, so he too goes on his belly; and that is true especially for the papers in which he advertises his wares. The religionists themselves, if not Romanists, dance most skillfully, like the daughter of Herodias doing her strip-tease act, but they don't say anything. It's their graceful bending toward him that the pope likes, and insists on having, and not their chin music. But Wells has had a bellyful of all this, and so he comes out with this plain talk:

For four war years Great Britain officially has been behaving like a Catholic country determined to emerge from a deplorable past. The Rev. So-and-So, S. J., and the Very Venerable So-and-So, S. J., have had a disproportionately large share of our broadcasting time. Non-Christian voices have been relatively inaudible, although the great majority of peoples in the British Empire do not profess to be Christians.

The teaching of the Roman Catholic

Church puts the "Faith" before any other social or political consideration, and the Roman Catholics in any country and under any form of government constitute an essentially alien body. The overconfident liberalism of the early nineteenth century enfranchised this body of outlanders, believing it would in some mysterious manner play the game of mutual toleration which seemed so natural to the essentially skeptical and secular liberal mentality. Nothing of the sort ensued. Steadily, persistently, the Catholic Church has worked for the destruction of that very liberalism which restored it to political influence. Persecuting relentlessly where it was in the ascendant, and canting about individual liberty of conscience wherever it was faced by a modern organization of society, this mental cancer has spread itself back to destroy the health and hope of our modern world.

As this present world war goes on, and even if there is some sort of temporary half peace before it degenerates into a tangle of minor wars, it will become plainer and plainer that it is no longer a geographically determined warfare of governments, nations and peoples, but the world-wide struggle of our species to release itself from the strangling octopus of Catholic Christianity. Everywhere the Church extends its tentacles and fights to prolong the martyrdom of man. Through St. Cyr and Vichyism it assails the fine liberalism of France; it dominates the policy of the British War Office and Foreign Office, and through these the B.B.C. and the press; by a disciplined Catholic vote, a casting vote in endless elections and a sustained organization of menace and boycott, it silences the frank discussion of its influence in America. [One wonders if Mr. Wells knows how the Hanne-gans, the Hagues, the Flynns, the Kellys, etc., etc., ran things at Chicago.—*Ed.*] It works counter both to the old nationalisms that broke away from it at the Reformation and to the emergence of a scientifically guided world commonweal from the initial experiment of Russian communism. Like an octopus it has no creative impulse but only an instinct to survive. In Ireland, Spain, Italy, reactionary France, North and South America, Japan,

and wherever it can stretch a tentacle it seeks allies in every element that is socially base that will help it to continue its struggle against the awakening liberalism of the "United Democracies", as it is our hopeful custom to call them. [Pages 97-99]

"This Shinto Catholic Pope"

If it is lese majesty to refer to Mr. Pacelli as "this Shinto Catholic pope", then Mr. Wells has given him plenty of company in his statement that:

The point to note is the intense fear of Moscow and the frantic disposition to get together with anyone professing to be pro-Christian, even with Franco and his Moslem blackamoors, against this dreaded new thing in the world. Ramsay, Mosley, Mussolini, Dean Inge, the king of Italy, De Gaulle, Petain (not the gallant French aviator but the old man of Vichy), and at the apex of the pyramid this Shinto Catholic Pope, Pius XII! What a motley crew it is! United only in one thing, and that is fear and hatred of a sane scientific equalitarian order in the world. [Page 110]

As some may not be familiar with Shintoism, now officially adopted by the Vatican as one of the expressions of "religion", Wells explains:

The basis of Shinto is the Kojiki, a compilation of the eighth century A.D. It is readable in its entirety only by scholars, its language being far more remote from the Japanese of today than eighth-century Anglo-Saxon would be from current English. For various reasons only portions of it have been modernized for general use. It begins with a sort of storm of gods neither made nor begotten but passing away. From this tumult emerge two highly sexual figures, Izanagi and Izanami, who might be described in Hollywood language as male and female "sex appeal". They respond to each other with tremendous vigor, begetting gods and islands and at last a Fire God who burns up his mother Izanami. But by this time Izanagi is so set on procreation that everything about him procreates; he throws off his clothes and they become sea gods and land gods. Finally

he produces the Sun Goddess from his left eye, the Moon God from his right eye and the headlong Susa-no-o by blowing his nose. After which he seems to have retired and the Sun Goddess and Susa-no-o occupy the stage.

After various remarkable adventures, no doubt of the greatest spiritual significance and full of lessons for the true believer, Susa-no-o meets a formidable damsel-devouring dragon with eight heads and other alarming accessories, intoxicates the beast with saki, kills it and cuts it up. But one of the tails resists and breaks his sword, because a better sword is hidden in it. This he presents to his

sister the Sun Goddess. It lies today, thickly swathed in brocade, in the Family Shrine of the Imperial House in Tokyo. It is one of the Three Sacred Treasures, the sword, the mirror and the jewel, which the Sun Goddess transmitted to the divine emperors, the living Gods of Japan. [Page 103]

The earth will never be a fit place in which to live until the Vatican and the Imperial Palace in Tokyo have been reduced to holes in the ground and the "son of heaven" at Tokyo and the son of the god of this world at Vatican City have for ever ceased to be.

"A Final Back-Call"

WEDNESDAY, April 5, 1944, at 10:30 a.m., a final back-call was made on Mr. Roy Lux of Encinitas, California. We say final back-call because Roy Lux was being buried this day and his family had requested Jehovah's witnesses to conduct the funeral services.

Mr. Lux was a person of good-will toward the King and Kingdom, and a book study was held regularly at his home up until his death. He was past commander of the American Legion, but proved he was of good-will by defending the stand of Jehovah's witnesses on the flag salute controversy, after some misguided members of the Legion had forced a boy, young in the truth, to salute the flag.

Wednesday was a beautiful day when the brethren who were to conduct the services left for Encinitas. We were told that although there would be a large crowd present, due to Mr. Lux's many friends and members of the Legion (who were to take over when we were through), we were not to expect many inside for the discourse as most of the townspeople were opposed to our conducting the services.

We arrived at 10:00 a.m. to arrange the program. Everything is now in order and it is twenty minutes after ten.

We look into the chapel, and the "handful" of people we were told to expect have all brought a friend. The room is full, and now they are filling all available standing space. It is now 10:30 and the brother conducting this final back-call rises and begins his talk entitled "Comfort". We look about us and notice the attentiveness of the audience, and as we look to the rear we note that the double doors are open and the yard is filled with people eagerly straining forward to catch the words of the speaker. (And we make a mental note, hereafter to take along our sound equipment.) The speaker finishes, and the "handful" of people begin to file past the casket. We count them as they pass, and lo, the "handful" has turned out to be 275, not counting the many who were outside and did not come in.

Two brethren are outside holding *Hope* booklets for those who want them. These are not passed out promiscuously, but given only to those who wanted them; and in this manner 105 are placed.

This territory is now well prepared for many follow-ups, and we start for home, thankful to Jehovah for the wonderful privilege of publicly conducting a back-call with such good results.—Paul T. Trask, California.

Peter Was Never in Rome

THE editor of *The Converted Catholic Magazine*, L. H. Lehman, many years a priest in the Roman Catholic Church, briefly sums up the evidence that Peter was never in Rome, and thus removes the foundation from under the whole top-heavy structure built at Vatican City, when he says:

For several years he seems to have resided mostly at Jerusalem. There Paul met him when he went from Antioch to Jerusalem to discuss the question of circumcising Gentile converts. This was about the year 49, fourteen years after the conversion of Paul. (Galatians 2:11)

Not long after this we find Peter at Antioch, where he "dissembled through fear of the Jews", refused to associate with Gentile converts, and acted contrary to the decrees passed at Jerusalem. For this he was rebuked by Paul. He received this criticism in a Christian manner, convinced, no doubt, that it was deserved.

After this Peter went to Corinth, where he spent some time. The church of Corinth at that time had become divided in regard to its ministers. Some declared that they were of Paul, some of Apollos, some of Cephas and some of Christ. (1 Corinthians 1:12) Later we find him at Babylon, probably New Babylon in Assyria, in the neighborhood of which many Jews had resided since the captivity. It was from this place that Peter dated his first epistle.

[The Hierarchy's sole claim that Peter was ever in Rome is based on their unfounded supposition that Babylon was really Rome. If that were true, then Rome would be identified as Mystical Babylon, the Mother of Harlots, by many, and as the Scriptures foretell Babylon's destruction, not conversion, that would be embarrassing even to the Great Whore herself.—Ed.]

According to Origen, Peter's last missionary labors were chiefly among the dispersed Jews in the regions of Pontus, Galatia, Bithynia,

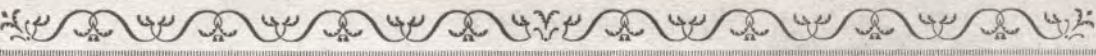
Cappadocia and Asia. This agrees with the statement of Paul, that while he was commissioned to go to the heathen, Peter was to be the apostle to the Jews. This also harmonizes with the action of Peter himself, who addressed his first epistle "to strangers", i. e., foreign Jews scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

Paul wrote his epistle to the Romans about the year 57, long after Peter was supposed, according to the Catholic contention, to be bishop of the church in Rome. Yet there is not a word in it about Peter, nor any intimation that he or any other apostle had ever been there. In the last chapter, Paul sends salutation to beloved Christian friends in Rome, mentioning each one by name and stating distinctive things about them. Not a word do we find in regard to Peter!

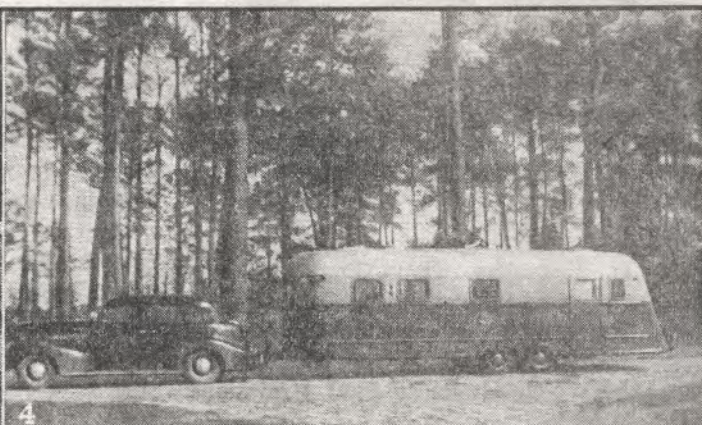
A few years later Paul himself arrived in Rome as a prisoner and was received with great favor by the church there; but still no mention is made of Peter. Paul dwelt for two whole years in a hired house in Rome and while there wrote several epistles to other churches. But not in a single one of these do we find the slightest allusion to Peter.

Peter Not the First Pope

Mr. Lehman is entirely correct when he says in the same article: "As a matter of fact, the very term 'pope' (papa) was applied for centuries to any bishop (caretaker)." Peter never claimed to be the head over God's church. The heavenly Father gave that position to Christ Jesus. When the early church tried to select a successor to Judas, they did not ask Peter to name him; nor did they ask him to name the servants selected to run the cafeterias; and it was James, not Peter, who was chairman over the council at Jerusalem. The Scriptures nowhere state either that Peter was the first pope or that he was ever in Rome, or that anybody in Rome was ever to be the head of the true church.



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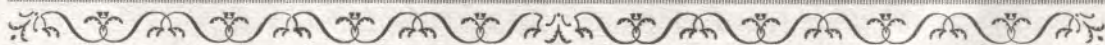


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7

Witnessing in Dixie Land



Witnessing in Dixie Land

DETERMINING to put her house in order and devote more time to Kingdom service, Mrs. Nola Broyles turned (1) into (2) and was soon on the way to Alabama territory. En route she met two other Theocratic announcers (3) of Petersburg, Va., and had a good time visiting with them. Continuing her journey, she passed through the beautiful Carolinas (4) and finally arrived at Foley, Ala., where she soon had a Bible study on "*The Truth Shall Make You Free*", with 'most all the neighborhood

children (as well as some grownups). See (5). The lady holding the baby gladly opened her home, and the boy farthest to your right came ten miles to attend the study regularly. The study conductor herself stands back of him, upper right. The colored people of Dixie Land (6) are also eager for free education, willing to be taught of Jehovah and more than glad to receive His witnesses. Also active in the vicinity of Foley are these two publishers (7) of Loxley, Ala.

Eudoxius, the Forgotten "Bishop"

EUDOXIUS (u-dok'si-us) was given short shrift by the encyclopedia makers, although he attained to the eminence of being made patriarch of Constantinople, a position which, taking the time into consideration (A.D. 360-370), was not inferior to the archbishopric of Canterbury in the present day. Short is the paragraph that makes mention of Eudoxius in the McClintock and Strong *Cyclopedia*, while the *Americana* makes mention only of the Eudoxians (supposedly his followers).

The trouble with Eudoxius was his so-called "Arianism". He believed that Jesus Christ was what the Lord himself said He was, subject to the Father, who sent Him into the world. In other words, Eudoxius held to the Scriptural testimony concerning the one true God, that He is one, and God alone. This at a time when the trinitarian heresy, then in the process of developing, was unpopular, to say the least, although the number of people who held to the truth was by no means inconsiderable. For a time they were as numerous as, if not more numerous than, the trinitarians, but the latter had chosen the side of the emperor and the world, and hence the place of power. They became the persecutors while the

Christian believers in the one true God continued to be persecuted.

Eudoxius was an Arian, then, and that was against him. He is also accused of a few other things, among them that he became a follower of Aetius, which simply infers that he saw some truths in a clearer light, and was not afraid of being identified with another who stood for the truth, even though doing so was frowned upon by the big religionists. Eudoxius sympathized with the so-called "Aetians". They and he had much in common. Both Eudoxius and the Aetians believed the Bible rather than the human formula which the trinitarian religionists wanted to force upon the people. Aetius was called an atheist, altogether gratuitously, and Eudoxius shared his ignominy. See *Consolation* No. 658.

Eudoxius was born at Arabissus, in Armenia, and first comes to notice as "bishop" (caretaker or overseer) of the congregation of Germanicia (near Mount Taurus), in Asia Minor. He was made bishop of Antioch about A.D. 356. This was a center of Christian learning and activity, having been such since, in the days of Paul, "the disciples were called Christians first in Antioch."—Acts 11:19-30.

He was accused, however, of obtaining the position by trickery (a charge which may be doubted), and a synod, assembled at Seleucia, "deposed" him, but he kept right on being bishop at Antioch until, A.D. 359, he was assigned to Constantinople, in connection with which promotion no fraud is charged against him. Eudoxius wrote a treatise on "Becoming Flesh of the Word of God", with reference to the fact that the Word was made flesh, and dwelt among men. He did not believe in the religious doctrine of "incarnation", as it suggests the idea that

the Word, the Son of God, merely took upon himself the body of flesh, as one wears a garment, a thought which the Scriptures do not support. While on earth Jesus was truly man, albeit a perfect man. Early writers on the subject did not, in every case, clearly understand the matter. What Eudoxius wrote on the subject is known only in part, for but a few fragments of his writings remain extant. He continued as "bishop" of Constantinople, the capital of the Roman Empire, until the day of his death, A.D. 370.

Presenting "This Gospel of the Kingdom"

Practical Use of "God's Word on Vital Subjects"

VITAL means fundamentally essential. Therefore the subject might just as well be worded "God's Word on Life-sustaining Truths". Without knowledge and understanding of such vital subjects man cannot gain life. Jehovah is the fountain of life. From this source flow the waters of life-giving truth, being made available to man through God's Word, the Bible. Sufficient information necessary to man concerning God's purpose is fully covered therein, that the man of God may be thoroughly furnished unto all good works. A few of the more vital subjects are specifically called to attention in the Watchtower edition Bible (*Authorized Version*), under the heading "God's Word on Vital Subjects".

Consecrated servants of the Almighty God have but one real objective in life, and that is to walk obediently before the Lord, and make full proof of their ministry. To do this they must handle aright the Word of God; not with outward show, attracting attention to themselves, but teaching the people in meekness and fear. To have fear of Jehovah means the creature will do all possible to see that all glory and honor is reflected to the Father. So doing, the witness for Jehovah will speak with Scriptural

backing, and hence speak with authority.

To enable the servant to speak with authority by giving abundant proof-texts, "God's Word on Vital Subjects" sets forth accumulated scripture on given topics. These are divided under subheadings, such as "Ordination", "Ordination (not by sectarian theological schools)", "Commission to Preach," "Manner of Preaching," and "Obedience to Commission". Such scriptures are of first importance to the minister. He being thoroughly familiar with the texts applying under headings aforementioned, his appreciation and deeply-felt obligation as a minister will manifest themselves in his daily course of consistent activity as a gospel proclaimer.

It is interesting to note that, unlike many Bibles with additional information on scriptures regarding given subjects, this Theocratic Bible lets the scriptures explain the facts, no additional comments being necessary by the publishers. Thus the scriptures are sufficiently clear and copious to completely establish the truth on these vital subjects. Following this same principle the minister should let the Bible answer questions of vital importance; hence, authoritative answers will be given. The Lord's "other sheep" hear His voice, not within the

religious wranglings of hypocritical "Christendom", but in the plain unadulterated truths of the Bible.

Hope offered to the people by rulers of this world holds out nothing to be desired by the righteously disposed, who soberly consider the Lord in all their ways. World rulers create by their selfish exploits conditions so miserable and unbearable that it ultimately results in a world slaughter on the battlefields. Then to a war-weary people grasping for relief these same rulers set forth a "new order". Religion jumps on the bandwagon and bestows what they claim to be the Lord's blessing, and the stage is all set for another cycle lasting about a generation. The mass of mankind accept this because they know of nothing better, and, since they refuse to consider the Lord as a means of relief, the mad rush to Armageddon continues. On the other hand, the meek and honest heart, seeing the hopelessness of things, continues to sigh and cry for blessings of

Kingdom rule, even though, to a great extent, in ignorance of these blessings. Therefore this good news of the Kingdom shall be preached, and the faithful servant will strike a responsive heart when he reveals to such truth-seekers the scriptures listed under the heading "Blessings of the Kingdom Rule". Their attention will be instantly gained upon hearing such promises as, "Thou openest thine hand, and satisfiest the desire of every living thing"; "Of the increase of his government and peace there shall be no end"; "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces"; "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; and, "The righteous shall never be removed." Can anything this world has to offer, now or in the future, compare with such blessings? The advocates of the postwar world are bound to admit such blessings can never be attained therein. However, they will hastily add

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PSALMS 73, 74. *End of the wicked. Desolation of the*

20 The prayers of Dā'vid the son of Jēs'sg are ended.

PSALM 73.

1 The prophet, prevailing in a temptation, 2 sheweth the occasion thereof.

A Psalm * of Asaph.

TRULY God is good to Is'ra-el, even to such as are ² of a clean heart.

PSALM 73.

* Or, for.

1 Or, Yet.

2 clean of heart.

3 fast.

4 in the trouble of other men.

rant: I was as a beast.

23 Nevertheless I am c with thee: thou hast hol my right hand.

24 ^a Thou shalt guide m counsel, and ¹ afterward to glory.

25 ^j Whom have I in b

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that these promises are an utter impossibility; not only that, but too unreal to even consider. To suchlike these promises are hopeless fairy tales for the consumption of the simple. They will immediately go into a lengthy dissertation expounding the wisdom of this world in support of their side, which God has declared to be foolish.

The "other sheep" can not and will not be turned aside by such arguments of old-world advocates, but will rejoice in reading of such blessings promised under Kingdom rule and will be eager to have more information. It seems, therefore, that the "Blessings of the Kingdom Rule" should be among the first scriptures cited for persons of good-will. With this joy set before them they will be desirous of knowing more concerning God's purpose and the course they must take to conform thereto. In other words, the question in their minds will be, "What must I do?"

The Theocratic minister again will bring into play information listed under "Vital Subjects" and will continue to speak with authority. In order to show what God requires of creatures the commission should be outlined, as is done under the subheading "Commission to Preach". "This gospel of the kingdom shall be preached"; and to impress the importance quote Jesus' words, "Let the dead bury their dead; but go thou and preach." Having in mind information received through religious teaching, the inquiring person of good-will begins to wonder how it would be possible for him to become a preacher, not attending school and lacking in education. The minister will follow through with scriptures on "Ordination", and "Ordination (not by sectarian theological schools)". With these texts clearly in mind the individual seeking truth will see that Jehovah anoints and ordains His own ministers, that He pours out His spirit upon all flesh that will subject them-

selves to Him. Thus all sham and hocus-pocus ritual of religious men anointing and ordaining other men no longer hold places of respect in their minds.

Subjects of this sort can only be briefly covered on the first call as the minister covers his territory; nevertheless, the seed is sown and the way opened for further calls. As time advances and calls continue the scriptures listed under "Manner of Preaching" and "Obedience to Commission" will begin to weigh heavily on the minds of the "other sheep". Fear of creatures will have to be overcome. In other words, their love for Jehovah and the Kingdom will have to increase to a point where it will completely overshadow any carnal fears. Scriptures listed under the heading "Integrity Toward the Kingdom" will do much to cause one to appreciate the position of a Christian and his relationship to the world. "Jesus answered, My kingdom is not of this world"; "They are not of the world, even as I am not of the world"; "Thou therefore endure hardness, as a good soldier of Jesus Christ"; and, "Be not ye afraid of them: remember the LORD, which is great and terrible." As the Lord reveals His purposes to such they begin to associate with the Lord's organized servants at their Kingdom Halls. Step by step the Lord has led them to living fountains of water, they have drunk freely and are now in turn ready and anxious to bear the "Standard of Christians". Their manner of preaching or bearing of Christian standards will be the same as that of the Lord Jesus and the apostles. Teaching "publicly, and from house to house", in complete obedience to the Lord's command, they "go through, go through the gates; . . . gather out the stones; lift up a standard for the people".

To gather out the stones of stumbling they will use the same instruments that were used on them; and perhaps one of them was the Watchtower edition Bible,

with its "Vital Subjects" feature in back. One of the stones gathered out by this instrument is the doctrine of "hell-fire". This hideous and blasphemous doctrine taught by religion can quickly be proved false by the treatment given in comparative readings of scriptures dealing with the word "hell", as set forth in the *Authorized, Douay and American Standard* versions of the Bible. Thus the Scriptures interpret themselves and the truth-seeker need not be deceived.

Besides the great aid "Vital Subjects" is to the minister in his door-to-door and back-call work there is the support it renders when used in court cases and before boards of various kinds. To illustrate this, note how pointed common questions can be answered with authority. Following are a few examples:

(1) What Scriptural authority do you have for claiming ordination?

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach . . .", etc.

(2) How can you apply this scripture to yourself?

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; . . . upon the servants and upon the handmaids."

(3) Why do you call yourself one of Jehovah's witnesses?

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen."

(4) How do you determine your commission? and why do you take it so seriously?

"The gospel must first be published among all nations"; "Woe is unto me, if I preach not the gospel!"

(5) Why preach from house to house? Why not build a church?

"And he said unto me, . . . Go, get thee unto the house of Israel." "Son of man, I have made thee a watchman . . . therefore hear the word at my mouth, and give them warning from me"; "And daily in the temple, and in every house."

(6) What Scriptural authority do you have for refusing to stop preaching?

"Whatsoever I command thee thou shalt speak. Be not afraid of their faces"; "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

(7) Why do you refuse to work in the interests of this world?

"Set your affections on things above, not on things on the earth"; "I beseech you as strangers and pilgrims, abstain from fleshly lusts, . . . having your conversation honest among the Gentiles: that . . . they may by your good works . . . glorify God in the day of visitation."

These are only a few of the many everyday questions that can be answered to the point by quick reference to "Vital Subjects". Truly it can be said these are life-sustaining truths, both for the anointed minister in maintaining his integrity in faithful devotion to his commission, which he must do to ultimately gain life, and for the "other sheep" that must come to an understanding through the continual feeding upon such truths.

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SINCE the enactment of the Federal Kidnaping Law, approved June 22, 1932, the FBI has performed investigative activity in 156 cases involving actual kidnappings. Of the cases, 154 have been solved and in the other two investigation is pending toward the identification of the perpetrators. In these cases, 317 persons have been convicted in federal

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