CONSOLATION

1943

CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Earth an Eternal Home

Proof positive from the Scriptures that the earth will be man's home forever

Something New in Mobbings

A husky Texas attorney 'goes to town' when cornered by five cowards

Does God Torment in Hell?

Has the Creator of the babies, the flowers and the sunsets no more sense than the theologians?

Religion's Guilt

Open your eyes and see the Hierarchy's fifth column in every land

A Trip Through Siberia

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Notanda

Constitutional Rights Are Rights

◆ "The Constitution of the United States is a law for *rulers* and people equally in war and peace; it covers with the shield of its protection all classes of men at all times and under all circumstances. No doctrine involving more pernicious consequences was ever invented by the mind of man than that any of its provisions can be suspended during any of the great exigencies of government. Such a doctrine leads directly to anarchy and despotism. But the theory of necessity on which it is based is false, for the government within the Constitution has all the powers granted to it which are necessary to preserve its existence." So said the Supreme Court of the United States in *Ex parte Milligan,* 4 Wall. 2 (1866). —Opinion quoted in case of *Grace Trent et al.* (J. w.), in the U. S. District Court, Southern District of Indiana, Indianapolis Division, Civil No. 349.

Reimbursing the Persecuted

◆ The North Bay (Calif.) *Labor Journal* thinks, and with good reason, that when the innocent have been dragged into court, and subjected to inconvenience, loss of income, attorney fees, public humiliation and other setbacks, the least society can do is to reimburse them for inexcusable blunders of court officials. That seems reasonable, but involves the possibility of many more expensive suits, and so is probably impractical.

The New Fluorescent Lamps

◆ The new fluorescent lamps are made by sealing together two flat disks or plates molded in the desired shape. The inside walls of the disks are coated with a fluorescent substance, and before the plates are sealed together a small amount of mercury and a gas are admitted. When the current is turned on, the fluorescent coating glows with a uniform light.

CONSOLATION

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

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The Earth as Man's Eternal Home

That "old world", "the world of the ungodly," perished, but the earthly globe upon which the ungodly generation of men were corrupting their way remained and was cleansed of that crowd [of evil men at the time of the Flood]. "One generation passeth away, and another generation cometh: but the earth abideth for ever." (Ecclesiastes 1:4) "The earth which he hath established for ever." (Psalm 78:69) The literal earth is the creation of Him whose "work is perfect" and who pronounced the earth good. His divine mandate to fill it with righteous men and women and to beautify it forever as the footstool of his universal domination shall be fulfilled. The time of fulfillment thereof during the new world is so near that persons of good-will living today look forward eagerly to having an obedient part in that blessed privilege.—*The New World.*

NUMEROUS other scriptures, in full agreement with the above, bear testimony that "the upright shall dwell in the land, and the perfect shall remain in it" (Proverbs 2:21); that "blessed are the meek: for they shall inherit the earth" (Matthew 5:5); and that "thou [Jehovah] hast established the earth, and it abideth".—Psalm 119:90.

So it is quite in order to discuss the subject of the earth as man's eternal home, to wonder why so many interest themselves in anything that seems to point to its eternal destruction, and to ponder somewhat on some of the changes in the earth now under way. And it will be quite in order also to think, just a little, of another everlasting dwelling-place of some, a few, 144,001, of those only that will forever participate in eternal life elsewhere after having lived for a time on this beautiful planet.

That Too Big Glacier Story

The Alexandria (Va.) *Daily Town Talk,* January 8, 1942, said with some apparent fright, 'It has been said that the level of the oceans would be raised 164 feet if all the world's ice melted. It is not a pretty thought for citizens of sea coast cities and towns (like Alexandria).'

Don't you believe a word of it. It isn't true, and reasoning on the subject will prove that it could not be true. In the first place, even horse sense suggests that the total glacial area of all the continents could hardly be more than a small fraction of the surface. The surface of the earth consists of 139,440,000 square miles of water and 57,510,000 square miles of land. Total area of the earth, 196,950,000 square miles.

Greenland has 827,000 square miles, said to be covered with ice averaging 1,000 feet thick. This may be doubted, because ice-free mountain peaks emerge here and there. It would be just as easy for a careful man to say that the ice averages 200 feet thick as it would be for a careless man to say that it averages five times that. Split the difference between the two extremes and call it 600 feet. That ought to be enough.

The continent of Antarctica is 2,500 miles across one way and 2,400 miles the other. That makes, all together, around 6,000,000 square miles of conditions that are about the same as in Greenland. Add another 173,000 square miles for glaciers elsewhere, and it comes to 7,000,000 square miles that may possibly be covered with ice 600 feet thick.

That is only one twenty-eighth part of the surface of the earth, and when 600 is divided by 28 it is apparent that the total ice coverage of the earth could be only about 21½ feet if all the ice the glaciers contain were suddenly to melt.

Considering the surface of the oceans alone, the rise in their waters, if the entire ice-mass were melted, would be at the most thirty feet; but as much of the increased water mass would be taken care of by evaporation resulting from higher temperatures, even this figure may be greatly reduced.

As showing how wild are some would-be scientists and would-be writers, take the following from Volume 2 of *The Encyclopedia Americana,* page 12:

> The thickness of the ice near the [south] Pole is estimated by Croll upon theoretical grounds at from 12 to 14 miles, but off the coast of Victoria Land the ice-wall is only 10 to 20 feet high.

Probably it never occurred to Mr. Croll that there is much difference between 12 to 14 miles and 10 to 20 feet. If he wanted to pile up some glory for himself he could just as well have made the ice 120 to 140 miles thick, or ten times that. There would have been as much common sense to it.

Incidentally, there is good evidence that much of the polar ice is melting, while at the same time, comically enough, the information has been widely spread that the water is disappearing from the earth's surface at the rate of the thickness of a sheet of writing paper a day.

You can just forget about being drowned by melted-ice water. Further, you have Jehovah's own word for it that "neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth".—Genesis 9:11.

A Still More Incredible Tale

A still more incredible tale, chargeable to the religionists but not in the least chargeable to God's Word, is that Almighty God purposes to destroy this earth with literal fire. The scriptures already cited prove that this could not possibly be true. Misinterpretation of prophetic and symbolic statements, fully explained in *The New World,* are the basis for the wild ideas of these religionists.

But it is not denied that strange things are going on in the earth while it is being made ready for man's everlasting habitation. There is a story from Philadelphia that, a few months ago, between 11:30 and 12:30 on a certain midday huge bumps inside the earth disturbed so many citizens that more than 400 persons called the Electrical Bureau at the city hall to try to ascertain what it meant. The Bureau was as much in the dark as anyone else. There had been no earthquake, yet in 23 minutes there had been 36 huge bumps, 10 of them tremendous, far inside the earth. You figure it out.

It probably was an earthquake that caused a tidal wave on Lake Erie some six months after the foregoing episode. Suddenly, without warning, a black wall of water swept the south shore of the lake, drowning 7 persons and injuring 12 others. Conceivably, the wave could have been caused by a heavy cliff of underwater rock falling off into the deeper bed of the lake. This shows that the earth is still in a restless state. It has not reached the poise that is coming.

It is quite easy to understand why the ocean turned red off the shores of New Jersey, tingeing the coast for twenty miles and extending far out to sea. This was no sign that the world "is coming to an end" (an expression often used by religionists and others who resist using their own brains). This was merely a

plant, Rhodophyceae, or red algae, that may have drifted in from the Gulf Stream, or may have risen from the ocean's bottom because of the detonation of guns off Sandy Hook. The thing has happened before.

There are recurrent changes in the ocean. Thus, the Humboldt current changes direction every ten to thirteen years. It recently switched farther to the west than ever before, with the result that the warm moisture-bearing Panama current is now bringing rains to the desert of Ecuador, Peru, and the Galapagos islands. See how easy it is for the Lord to turn the earth into a paradise!

Changes in Air Currents

There are numerous changes in the air currents also, as is well known to all. Thus the official explanation of the great drought in the eastern part of the United States in the autumn of 1941 is that there was a stagnant air mass which repelled the clouds. This was so serious that for a time the streams supplying the Columbus, Ohio, reservoir emptied only 3,000,000 gallons per day, although the drain on the reservoir at that same time was 50,000,000 gallons per day.

Jehovah definitely used changes in the air currents over Palestine to affect the interests of His covenant people. An instance is where, in the days of Elijah the prophet, there was no rain for three and one-half years. But when Elijah prayed for rain everybody had to run for shelter from the storm. Control of the weather in the interests of the typical Theocracy is but a small picture of what will happen for the true Theocracy after Armageddon.

Studies made over a period of fifty years seem to indicate that when barometric pressures over the East Indies are high in the fall, the chances are good for a warm winter in the northern part of the United States. When there are high pressures over the Pacific in June, July and August, there are usually warm winters east of the Rocky mountains and north of Virginia. High pressures over the Indian Ocean in April, May and June tend to bring warmer winters for all the United States except the Rocky mountain and Pacific coast areas. High pressures in northeastern Canada and western Greenland mean cold weather for the United States west of the Mississippi. Winter pressures over northern Alaska tend to cause low temperatures the following fall in most of the eastern United States. These are some conclusions arrived at in the Weather Bureau at Washington, based upon "a stupendous number of weather observations made over the world in the past fifty years".

While equable climatic conditions in the earth are certain under Theocratic rule, yet some of the current phenomena which are quite the opposite provide something of the fascination that comes from witnessing or reading of a calamity. On January 27, 1942, a section of Newfoundland had one of the most remarkable "glitter" storms in history. As usual on such occasions, it first snowed; next came a heavy sleet; then a rising wind, and soon ice was forming everywhere. Electric and telephone wires were enshrouded in ice 5 to 6 inches in diameter. The wind freshened and poles and trees went down with the wires. Whole tracts of trees bent over until their tops touched the ground. Thick bushes and stout trees were flattened to the ground. In places where the telephone poles remained standing, crossarms were stripped off by the weight on the superladen wires. But there is nothing in this fascinating "glitter" storm to frighten anybody into thinking that Jehovah will not carry out His purpose to make this earth a paradise for all who have the sheeplike disposition.

And Now the Other Home

The Scriptures show some, 144,001, have gone or will go to heaven, i. e., their eternal home is somewhere among the

stars; so it is proper to think a little about some of the stars. There is, for instance, Canopus (which can be seen only south of Florida). Its atmosphere, it is claimed, is 1/100,000 that of the earth; it boils at a temperature of 10,000 degrees and moves in giant bubbles at speeds of several miles a second. Anyway, that is what the astronomers say. If you are one of the 144,001, it is entirely possible that you might sometime visit Canopus and thoroughly enjoy every minute of your stay.

In the Milky Way there are known to be about 100,000,000,000 individual stars and suns, many of them much larger than the giant sun which swings the earth about it as one of its planets. And then! Hold your breath! It is known that there are now about 100,000,000 "Milky Ways". That is all that can be seen just now, but more will probably be revealed when they get the new telescope ready at Mount Palomar. But 10,000,000,000,000,000,000 suns is a start. The distance across the known universe is set at about 1,000,000,000 light years. Each light year is the distance light travels, at 186,300 miles per second, 60 seconds per minute, 60 minutes per hour, 24 hours per day, 365 days a year. That is 5,875,156,800,000 miles in a light year, and the distance across the already known and seen universe is not less than 5,875,156,800,000,000,000,000 miles.

Let each fit himself for his eternal home, earthly, or, if he is one of the 144,001, heavenly, but not get the idea that the Creator cannot get along without him.

And, by the way, what do you think of this idea that any Roman Catholic priest who chooses to do so may order this Creator to come down here and be sacrificed afresh, as often as the priest pleases? "He telleth the number of the stars; he calleth them all by their names." (Psalm 147:4) Can you not see what an unspeakable blessing it is to receive everlasting life from such a Creator, and on *His* terms, and not any imaginary terms made for Him by somebody who knows not what he is talking about?

To Ride a Bicycle Safely

THE curtailment of automobiles, tires and gasoline has increased the number of bicycles in use by more than a million since 1940. A poll of forty cities just completed by the council showed bike registrations up 18 percent.

Cleveland, for example, had 44,000 bikes in 1940. Now it has 62,000. Miami, Fla., jumped from 2,000 to 14,000; Oklahoma City, from 3,000 to 10,000.

The national safety council urges every pedal pusher, tyro or veteran, to heed well the following rules:

Obey all traffic laws, signs and signals.

Ride at the extreme right of the street, with traffic—not on the left, facing it. Don't zigzag.

Ride single file—never two or more abreast.

Keep both hands on the handle bars. Don't stunt or indulge in horseplay.

Never hitch a ride on another vehicle.

Carry packages in a basket, or attached securely to the bike where they will not interfere with steering, pedaling or vision.

Never ride double or carry a passenger on the handle bars.

Keep your headlamp and rear reflector in good working order if you ride at night. A rear light is better than a reflector. And by all means, have a horn or bell on your bike—and use it.

Use arm signals when you turn.

Dismount and walk across busy corners.

Take it easy, and be even more careful than when driving an automobile. A bike is no match for a car!

Remember, your bike is subject to the same general traffic rules as an automobile. Obey them!—Altoona *Mirror*.

Busy Women in Australia

◆ Interesting stories come from Australia as to how busy the women are, now that their men are all in the war. The women do their own washing, and are proud of it. They go to town on foot and push old perambulators along in which they bring back the family eatables and the firewood with which to cook it. They submit to rationing of clothing as quietly as the men. But, indeed, when did the women of any land ever fail to show their courage and to be an inspiration in a time of stress?

Another story from Australia is of a poor little aboriginal woman named Connie. The poor creature was scratching the beach at a place in northwestern Australia, looking for cigarette butts. She came across a tube, dropped from a disabled plane, that contained $50,000 worth of diamonds. It was part of a large consignment from the Java Bank of Commerce, sent out just as the country was falling into the hands of the Japanese. The story did not say what the poor woman received as a reward.

Gold and Diamonds Reach Australia

◆ It is still true that in times of war gold and diamonds are in great demand because they have intrinsic value and can be quickly moved. A submarine took the gold out of Corregidor almost the last thing, and got to Australia with it. A record was made of the American currency, and it was burned, so that if the submarine had been captured the captors would not have profited by it. A few days later $1,000,000 in diamonds was recovered from one of the last planes to get out of Java. The Japanese shot the plane down over northern Australia, killing nine passengers. The diamonds had been given up for lost, but were recovered from the wreck six weeks after the crash and are now in the vaults of one of the big Australian banks.

Recognizing the "Higher Powers"

◆ Recognizing Hitler and his cronies as the "higher powers", and not recognizing Jehovah God and Christ Jesus as the Higher Powers, the Lutheran missionaries in New Guinea not only had radio transmitters with which to guide the Japanese to their part of the island, but had on hand hundreds of swastika flags and photographs of Hitler. They were so anxious to boost Hitler that they had even taught the native children of New Guinea to give the Nazi salute.

Men and Women in New Zealand

◆ Reports from New Zealand are that thousands of her young men are with the Royal Air Force in England; others are manning ships; there is a large force of them in Fiji, and a still larger force in the Middle East. Veterans wounded in Greece, Crete and Libya are on the streets, but it is noticeable that there is a shortage of young men. Women run the hotels and tramways, and can do it, too, as well as the men.

Canada Has Too Much Wheat

◆ Canada has a storage capacity for wheat of 600,000,000 bushels. Left over from last year were 400,000,000 bushels. The new harvest added 1,000,000,000 bushels. It was not expected to deliver more than 300,000,000 bushels. That leaves about 500,000,000 bushels with no place to go, and a fair presumption that much of it would have to stay on the farms and be used as stock feed.

Why Australia Produces So Much Wool

◆ John McArthur imported a few sheep into Australia in 1796, and in ten years his flock had grown to 4,000. The government saw the possibilities of having an independent and almost limitless supply of wool, and encouraged the venture, and within a century there were 100,000,000 sheep grazing "down under".

District Attorney Dockweiler's Statement

AS THE result of a number of conferences with District Attorney John F. Dockweiler by representatives of the American Civil Liberties Union and of Jehovah's witnesses, District Attorney John F. Dockweiler [Los Angeles, Calif.] last week issued a public statement condemning vigilantism and mob violence against members of that religious group.

Vigilante Violence

The following evidence was submitted to District Attorney Dockweiler in sworn affidavits:

In one community, on April 25, a mob of local citizens attacked three members of Jehovah's witnesses on the public streets and in broad daylight, while the latter were peacefully and lawfully distributing their literature—as they had a right to do under the Constitution of the United States and the constitution of this state. Because part of the creed of this religious group includes a belief that flag saluting is a violation of the mandate of Jehovah, as set forth in the Bible—'Thou shalt not worship false images'—the Witnesses were threatened with being run out of town.

Unafraid of these lawless threats, three members of Jehovah's witnesses were assaulted and beaten. In one instance, a Witness had his arms pinned back by a mobster, while another stood in front of him and struck him in the face, until the defenseless and helpless victim, bruised and bleeding, was almost unconscious. In another, a vigilante armed with a large braided rope struck a defenseless member of this religious group over the head, severely injuring him.

Lawless Police

This mob violence was as brutal as it was cowardly and criminal. Nonetheless, the local police authorities did nothing to apprehend or prosecute the criminals; instead, they threatened to arrest the innocent victims.

In another community, on May 1, a Witness was threatened that if he should remain in town after dark he would be horsewhipped; once again, not the "citizen" who made the lawless threat, but the innocent victim of the threat was additionally threatened with detention in the local police station.

In a third community in this county, on April 25, a member of this religious group, peacefully offering for sale the publications of the Watchtower Bible and Tract Society, was assaulted. The person assaulted, not the assaulter, was arrested and prosecuted and charged with unlawful assault.

In the same town, on May 23, a sixteen-year-old boy, standing at respectful attention during a community flag saluting ceremony, was struck and beaten by an overzealous and misguided patriot, who attempted by force to coerce the boy into saluting the flag.

Dist. Attorney's Statement

The district attorney's statement follows:

Because of my official position as district attorney of Los Angeles county, there have come to my attention recently several serious incidents of vigilantism, or cases where citizens assumed to take the law into their own hands, meting out punishment upon their victims as they saw fit, and in most cases very cruelly. I have had called to my attention a number of serious controversies between the Jehovah's witnesses and groups of citizens, and have had cause to carefully investigate the circumstances surrounding these controversies and these incidents. What I have to say I wish to apply to all citizens, as well as peace officers, in Los Angeles county. I know such persons are good, honest, law-abiding and patriotic, but sometimes it appears that they do not fully understand their duties, and they seem to let their patriotism get the best of their better judgment.

Vigilantism Hit by Wilson

Back in 1918 President Woodrow Wilson condemned outcroppings of vigilantism, when he said:

> "No man who loves America, no man who really cares for her fame and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the governments of the states and the nation are ready and able to do their duty.
>
> "We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob or gives it any sort of countenance is no true son of this democracy, but its betrayer. . . ."

Even though we are at war with many enemies, and there are in our midst, according to the attorney general's own statement recently made before the Brooklyn Bar Association the early part of this year, some 1,000,000 enemy aliens, and even though the populace of this country is overstrained because of the tremendous pressure of the needs of civilian defense and the success of the program of the war effort in every respect, we must admit that to date law enforcement has not in any respect broken down or become weakened, either in the townships, cities or the county or the state in which we live.

Equal Protection Guaranteed

I charge you that it is your duty to protect the rights of every citizen, white or black, foreign- or American-born. The Constitution of the United States gives every citizen, regardless of his color or race, regardless of his religion, the same protection. Even though you do not agree with some of the teachings of some of the religions in this country, you must follow the precept of equal protection under the law, because we all believe in a democracy. In the case of the Jehovah's witnesses, the Supreme Court has held that this is an accepted and legal religion.

In certain federal districts the situation has grown more intense and the violations of constitutional rights have become more frequent than in our own county and community, to such an extent that the attorney general of the United States directed his United States district attorney for the northern and northwestern part of Texas to deliver a series of radio speeches to the people in his district on the subject of the rights and liberties and protection of religious and racial groupings, with emphasis on the religious group known as Jehovah's witnesses. So far as the federal government is concerned, it has ample and complete criminal statutory provisions condemning the acts and conduct of vigilantes. So far as the state of California is concerned, we have ample and complete specific provisions to cover violations of the same character, and it is the duty of the chief of the law-enforcing agency, the district attorney's office, to see to it that persons are prosecuted who violate the provisions of the Penal Code under any circumstances.

What I have said thus far has been more or less general, but, specifically in the case of the Jehovah's witnesses, I wish to say that they have a right to speak on the streets of any city in the state of California, on the sidewalks, in churches. They have a right to do this unmolested by any chief of police, sheriff, deputy sheriff or any other peace officer, and, it goes without saying, by any citizen or group of citizens. They have a right to pass out their literature unmolested. So long as they conduct themselves according to the laws of this land and the Constitution of the United States they will receive, at the hands of their government, full protection. I know it is not necessary for me to say these things to the chiefs of police, to the peace officers, to the sheriffs or their deputies, or to the members of patriotic organizations, but sometimes we forget our obligations when our patriotism gets the best of our better judgment.

Assurance has been received by the A.C.L.U. from Mr. Dockweiler that maximum publicity will be given to the statement.—*The Open Forum,* Los Angeles, July 4, 1942.

Something New in Mobbings

RECENTLY down Texas way a week of legal battles ensued as a result of the Supreme Court decision of June 8, 1942, upholding as constitutional the license-tax laws voiding the first amendment to the United States constitution, and likened by the chief justice to the odious "Stamp Taxes" of American Revolutionary fame. In the thick of the fight were Jehovah's witnesses. They desired to preach the gospel in Paris, Texas; they desired not to pay for the privilege of exercising this inalienable right. So they contested the applicability of this sales tax ordinance to Jehovah's witnesses in their gospel-preaching.

In a futile attempt to prove the 'commercial' aspects of the witnesses' activity the prosecuting attorney drew the following contrast as a basis for protecting the clergy from charge of "selling" while convicting Jehovah's witnesses, which actually exposed the "bare cupboard" condition of the religious pantry. It was, in substance, this: 'The people go to church on Sunday; they contribute their money to the parson. And what do they receive in return for their contribution? Nothing, *absolutely nothing!* That's not selling! But take the case of these Jehovah's witnesses, and what do we find? They call upon the people and receive a contribution of 25c. And what do the people get? They get this great big book (holding aloft the bound book)! That's commercialism! Selling!'

Was the judge impressed? Being a religionist and also a clergyman, he was, and forthwith found the witnesses guilty. It isn't preaching the gospel, but commercialism, if you tell the people of God's kingdom and accept voluntary contributions to carry on the work and leave a valuable Bible help in the hands of the contributor. But if a parson has the people come to him, duns them for their last penny, and admittedly gives them 'absolutely nothing' in return therefor other than sleep-provoking haranguings from his pulpit, that, according to the astute Paris judge, is preaching the gospel. The witnesses appealed from such reasoning.

Now for the anticlimax of this story. During the week of this battle to preserve one of the "four freedoms" the Watchtower Society's attorney was assisted by Mr. Tom S. Williams, a stockily-built, red-haired attorney from Sulphur Springs, Texas. The name of Mr. Williams was publicized along with the cases in Paris, and also in Dallas, and before his return to Sulphur Springs the folks back home knew he had been active in the defense of Jehovah's witnesses. Here's the reception accorded him, as shown by the following letter he subsequently sent to the Society's attorney:

November 16, 1942

Hayden Covington
117 Adams Street
Brooklyn, N. Y.

Dear Hayden:

When things start happening here there seems to be no end to the way it stacks up. The climax came when I returned home from Dallas, to be attacked and assaulted by a gang of Nazi ruffians, who, according to their true colors, acted the part of a friend up until the first blow was delivered. It all came about in this way:

I arrived in my office about 11:00 p. m. and spent about thirty minutes reading my mail. I decided to eat before going home and drove around to Bill Chamberlin's Café on Main Street for that purpose. When I entered the café I found that Bill no longer owned it, but had that night sold to Leroy Pogue and Bill Payne, "my friends."

Leroy was behind the counter. He invited me in, informed me of his purchase and stated he was glad to see me. I ordered my supper and while I was eating he offered me a drink of liquor. I declined. There were four other men in the café whom I did not

know and they and Pogue went into the kitchen. When I finished my meal I paid my bill and started to leave. Pogue called me back. He asked me to come into the kitchen as he wanted to show me some changes he was going to make and wanted to see what I thought about it. So at his request I went into the kitchen with him.

Before I entered the kitchen door I observed that the other four men were following, but I had absolutely no suspicion of their intentions. It developed that the front door was locked and I could not have gotten out had I suspected foul play. By the time I was in the kitchen I was surrounded by the five of them and Pogue faced me and said: "You have been representing these d—— Jehovah's witnesses and you are one of the ——— yourself and we are going to beat the ——— out of you." By the time he had finished this oration he had struck and missed and I contacted him and he fell to the floor, but was on his feet again shortly. In the meantime I had floored one of the others and maneuvered away from the other three, who were trying to rush me from the back. By that time Pogue was advancing upon me again with an open knife in his hand and holloing at the top of his voice. That time I really let him have it right on the nose and he floated through the back screen door, which was also locked. That was the last of him, except for a lot of racket.

After that I was rushed from behind and pulled to the floor, and from then on I do not know what happened until I was standing outside the front door trying to get back into the place. Someone came by and saw what had happened and led me to my car and I went home.

It developed that Pogue and one of the others got a broken nose, and, aside from having to have their noses fixed, they also had to have several stitches over their eyes to keep the eyelids from falling off. To be sure, I did not come out unsinged. My tail feathers were scorched also, but nothing serious.

I am indeed thankful to Almighty God for the strength He gave me to handle the situation and for delivering me from that pack of demonized wolves. Be sure they received a severe trouncing along with the surprise of their life, and for this wonderful accomplishment all credit goes to the Most High.

Let me hear from you often, and may God's great blessing be with you always.

Your brother in the
battle for the New World,
TOM.

This attorney used to have a lucrative practice. Now he has lost that; but he has gained far more. He is serving the poor, Jehovah's witnesses, and Jehovah God.

This is not the first time Mr. Williams has been in the spotlight of Sulphur Springs. His little girl refused to salute the flag. A typical small-town stew followed. The school principal threatened to lick the girl; her 18-year-old brother threatened to lick the principal. The little burg buzzed over this.

Shortly thereafter the boy was going to a school banquet with a girl. Upon arrival at her house, her father met him at the door and said that in view of the fact that his father defended the witnesses in court, and that his sister didn't salute the flag, his daughter couldn't go to the banquet with him. Mr. Williams fought for that flag, was a private in the World War, fought in Germany in the front lines, and remained with the occupation army some months after the war's end. This girl's pop was in some kind of exempt grouping when the war started, and after its ending joined a reserve corps and later became a captain. The boy went to the banquet alone. The next day the girl tried to smooth things over with the boy. He waved it aside as nothing, remarking that her dad was a peacetime captain while his was a wartime private. This boomeranged on the superpatriot and the town buzzed again, at his expense.

Now once more, as a result of the mobbing described in the foregoing letter, the town is talking about Tom Williams. And what are they saying? That five men mobbed him? No; but that he mobbed five men!

Self-Defense Would Have Been Justified

◆ About 4:30 in the afternoon of February 25, 1942, George Bogue, 44 years of age, and his son William, 21, who live at 348 West Sixth South street, Salt Lake City, Utah, called at the home of George Watson, 65 years of age, and one of Jehovah's witnesses, who lives at 357 West Fifth South street. The Bogues, who are both big, husky men, were under the influence of liquor.

Young Bogue, who was in the lead, and a total stranger to Watson, walked into the house without the usual formality of knocking, and proceeded to beat up Watson, while his father looked on. When leaving the house the younger was heard to say, "I know a Nazi when I see one."

As soon as the gangsters had left, Junior Jensen, a young Jonadab, and the only other eyewitness to the dastardly crime, ran a block to the nearest telephone and called the police. In a few moments two officers in their scout car were at the door. They took Watson, whose face was covered with blood from a number of cuts and bruises (some of his ribs were badly bruised and one fractured) to the emergency hospital, had his wounds dressed and brought him back to his home.

Then they started to hunt for the two outlaws. It was only a few minutes until they found them sitting in a car in front of another man's house. The older one tried to get away, but was caught. The officers soon had them behind the bars, where they belong. These wretches seem to have been offended because some of their family had attended meetings of Jehovah's witnesses. Mr. Watson would have been within his legal rights to have shot and killed them both when they entered his home and attacked him, but the way he chose was the better one and brings less reproach upon the truth.

Martins Ferry Benevolent Police

◆ It is a great thing for a town to have a police force that is opposed to truth and righteousness but is kindly and benevolent toward evildoers. Martins Ferry, Ohio, shines and desires to shine in the latter class. The papers tell about it. Jehovah's witnesses came there to preach the gospel by offering Kingdom literature to those that might possibly want a place in the Kingdom. A "big crowd", "quite angry," had considerable "trouble as they were trying to drive the party away", and so the police were called. "Police gave the party several opportunities to leave town without getting themselves in trouble, but they refused." They did this because "the crowd was threatening". Brave (?), courageous (?), benevolent (?) custodians of public order in Martins Ferry. The name of the inciting priest is unknown. The net result was that "a 15-year-old girl who refused to give her name was placed in the women's department over night". "She is a cripple with braces on both legs." Seven others were arrested. The magistrate dismissed all cases. It was not this occasion that made monkeys out of the Martins Ferry police. They were that already.

"Mustn't Make Tots Jehovah Witnesses"

◆ That's the headline, the way it appeared in the Vancouver (B.C.) *Sun*, May 27, 1942. How does that match up with Jehovah's own statement to His own people, "Ye are my witnesses, saith Jehovah, that I am God"? A "learned judge" of Vancouver was considering the taking of two children away from their mother and giving them to their father, and said he would do so immediately if he learned that the children were being taught any of the tenets of Jehovah's witnesses.

"Out here in Hollywood, Calif., center of the world movie industry, where one can wear bright-red polka-dot pajamas or a skin-tight sun suit at any public place without suffering humiliation or reproach; where one can walk down Hollywood Boulevard leading a pet bear; Jehovah's witnesses quietly and in an orderly manner present the gospel of the Kingdom to whosoever will hear; and we find some hearing ears, too, as in the case of the lady in the white coat."

Common-Sense Judge in Mississippi

◆ John W. Crisler, circuit court judge in Mississippi, had before him A. J. Powell, indicted for circulating *God and the State, (End of Axis Powers) Comfort All That Mourn,* and *Conspiracy Against Democracy,* which some wild-eyed, half-baked fanatics with no education, no common sense and no brains had said were seditious. Judge Crisler examined them with care and his opinion was:

These several pamphlets, consisting in all of several hundred pages, discuss various subtopics, such as heaven, truth, immortality, resurrection, salvation, and hell. Out of these hundreds of pages not a word, line or paragraph is pointed out in the indictment as being seditious. Nor is the substantial meaning, which might give a cue to the nature of the charge, alleged in the indictment. The indictment simply charges that the pamphlets are seditious. The court, not alone the defendant, is left wholly in the dark as to what the state will rely on to convict the defendant.

(*To be continued*)

The Pistol "Blesser" Released

◆ Before he shot and killed president-elect of Mexico Alvaro Obregon, Jose de Leon Toral went to the "Reverend Father" Jose Aurelio Jimenez and got his pistol "blessed". The priest received a 20-year sentence for being an accessory before the fact, but the "Church's" influence in Mexico is rising again and he has now been released, on the ground that in Mexico it is so customary to "bless" firearms that, being a priest, he was not guilty after all. Obregon remains dead, however.

160,000 Acres of Ramie

◆ There seems not much doubt that ramie is the coming fabric. Suits made from it show no wear after six years of constant use. A single plantation in the state of Tabasco, Mexico, now has 160,000 acres planted to this famous Egyptian textile growth. Quantity production is anticipated in the near future, and inasmuch as new and greatly improved methods have been discovered for freeing the fibers from waste, it appears that the long-anticipated day of ramie is about to dawn.

More Locks for Panama

◆ With the knowledge that World War II, if it continues, will be a titanic fight for the control of the Panama Canal, as one of the major objectives, the United States Government is building an additional set of locks, so that if bombs put one set out of commission the ships can still get through.

The new Gatun locks at Panama will be one and a half miles long, will consume more than 125,000,000 pounds of metal, 2,800,000 barrels of cement, and 4,500,000 tons of sand and gravel, and construction will cost $4,570,500. The new locks will pass larger ships than those now in use, and are to be completed within three years.

Suez and Panama Canals

◆ The tolls for passing through Suez Canal are about twice as high as for passing through Panama, yet the former is much cheaper to operate, as it is a sea level canal, and its cost of construction was only a fraction of that of Panama. In peacetimes Suez Canal paid eighty percent dividends, much of which went to the two hundred families that are the curse of France.

Where the Asphalt Comes From

◆ Marveling at the thousands of miles of asphalt paves, the inquirer into the subject learns that four-fifths of it is obtained from crude oil or petroleum. There are deposits in Switzerland, France, Italy, Texas, Kentucky, and Utah, a big deposit in Lake Bermudez, in Venezuela, and a great lake of it in Trinidad which, it is estimated, still contains 6,000,000 tons of this material.

Over Pitch Lake, Trinidad, one may drive a wagon if he keeps on driving, but if left in one place the outfit will gradually sink out of sight. Men may walk on it, too, but the risk is ever present. When chunks are cut out, to be taken away, the holes gradually refill from the "pitch springs" below the hard surface. Maybe the roof of your house is made of asphalt shingles. They are good shingles, too. So far as known, they never wear out. And they may be had in gay colors. The Lord must like gay colors: He made so many flowers.

Eleven Months Finding a Home

◆ Eighty-six Jewish refugees left France for America in January, 1941. At Dakar, Africa, they were imprisoned until their Argentinian visas had expired; an act of pure cussedness. When they got to Argentina they were not received. Paraguay offered to receive them and Argentina objected; some more pure cussedness. Uruguay refused to receive them.

Brazil did the same. At last a Jewish Congressman got them into Curacao, one of the Dutch West Indies, and there they are. They were eleven months making the trip, persecuted at every step because they are Jews.

Smoke Screen Saved the Ship

◆ In the Caribbean a submarine fired a torpedo into the hull of a United States merchantman, cutting its speed to 3½ knots an hour. The skipper ordered a lot of oil thrown into the fires, so that the ship was hidden by a black pall of smoke. He then skillfully maneuvered the ship in an area studded with reefs, and finally got away from the submarine in safety, after having been chased by it for an hour.

Fascism in Puerto Rico

◆ *Friday* magazine claims that in Puerto Rico, where tens of thousands earn only about $200 a year, constitutional democracy does not exist. The governor is a dictator. Washington is 1,500 miles away, and the actual power is in the hands of "a ruthless and pro-Fascist chief of police". If that be true, it would seem that it might readily be possible to get a new head to the police department, or a better governor.

Tin Can Saved 18 at Sea

◆ Eighteen survivors of two merchantmen torpedoed in the Caribbean finally arrived in New York and explained that they had been saved by a tin can. They had lived for 19 days on two rafts lashed together, on a diet of raw potatoes, raw onions and raw fish. An American merchantman appeared on the horizon. A tin can was hoisted on an oar and flashed in the sun, and the ship came to the rescue.

Iceland Turns the Cold Shoulder

◆ General Marston, of the United States Marines, back from Iceland after eight months, says the Icelanders are independent, and don't wish Iceland protected or invaded by either British or American troops, and least of all by the Germans. He also says that when they have a gale in Iceland it is a real one. On one occasion the men were forced to crawl from their huts to the mess hall in a wind blowing, so it was said, 125 miles an hour.

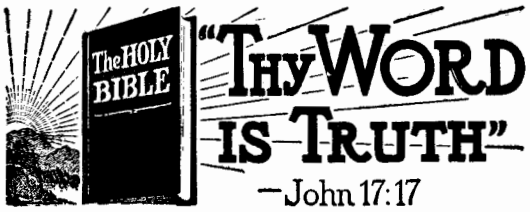
Some reporter on that story must have stretched something. Wind forces are calculated as follows: Miles per hour: light air, 10; light breeze, 15; gentle breeze, 20; moderate breeze, 25; fresh breeze, 30; strong breeze, 36; moderate gale, 44; fresh gale, 52; strong gale, 60; whole gale, 69; storm, 80; and hurricane, over 80. At 80 miles an hour a wind exerts a pressure of 19.2 pounds per square foot and would be almost if not quite sufficient to lift a 200-pound man off the ground.

Major House's Shoes

◆ Major William House, Springfield, Mass., and for the present residing in Iceland, as part of Uncle Sam's forces, has feet that take the big size 13, not the little size 13. He wanted some shoes, so he sent an order to a mail-order house in New York. After an interval of approximately four months he received, via Bermuda and London, a pair of ladies' shoes, size 8. Such language is awful! Stop it!

Uncle Sam Gets Stung

◆ In "Washington Merry-Go-Round" Drew Pearson and Robert S. Allen furnished the more or less cheerful information that an agent of Germany, George Sylvester Vierick, under the pen name of James Burr Hamilton, wrote a speech for Senator Ernest Lundeen, had copies of it sent free through the mails, and then had it issued in book form under the title "Lord Lothian vs. Lord Lothian", and published by a company registered as a German agent.



Does God Torment in Hell?

SINCE the Dark Ages religious men of "Christendom" have taught that the punishment for the wicked, those who disobey God Almighty, is everlasting torment or torture in a hell burning with unquenchable fire and brimstone. Because of this religious doctrine myriads have been frightened away from studying the sacred Bible. Because of it reasoning men have refused to believe in God and the Lord Jesus, not knowing it is a doctrine of the fiendish Satan, the Devil, used to blind the people and turn them away from the just and loving God. That doctrine of eternal torment in hell can not be true, for at least four separate and distinct reasons: (1) because it is unreasonable; (2) because it is repugnant to justice; (3) because it is contrary to the principle of love; and (4) because it is entirely unscriptural.

It seems strange that men with reasoning faculties should ever reach the conclusion that the all-wise Creator would eternally torment any of His creatures. What could be the purpose of such torment? Could it accomplish any good? Would it result to God's glory?

There could be no eternal torment of any of God's creatures except by His will. A reasonable, loving God could not torment any of His creatures, because He cannot deny His own attributes. A Creator that would put in operation a system of endless torment would be a fiend, and not a reasonable God. Man is not perfect, yet man has some love. God is perfect, and He is love. (1 John 4:16) A man or a child of sound mind would not torture his horse, his dog, or his cat. Suppose we have a dog that becomes mad and tries to bite everyone in the neighborhood. It must be killed; but we would not torment the poor brute by putting it into a slow fire. We would kill it in the easiest way, so that it would not suffer much pain. Why would a sane person do this? Because his sense of justice and love would deter him from doing anything else. Man has not as much love as God. Everything that God does for man He does for the good of obedient and faithful man.

The torment doctrine is unreasonable, because no one could be eternally tormented unless that one were eternally conscious. The Bible texts quoted in the previous issue of this magazine showed that the dead are not conscious. Furthermore, there could be no eternal torment of the human soul unless that soul were immortal, indestructible. And those Bible texts showed that man is not immortal. Those and all other scriptures bearing upon the subject show that none from among men are granted immortality except those who undergo a change from human to spirit in the resurrection and who receive immortality as a reward for right-doing and who are made joint-heirs with Christ Jesus in His glorious kingdom. (1 Corinthians 15:42-54) It is easy to see, then, that torment after death is a doctrine of Satan; and the two religious doctrines of human inherent immortality and eternal torture must stand or fall together. Since they are both false, they must both fall.

The doctrine of eternal torture is unjust, because God is just. Justice is the foundation of His throne. God plainly told the first man on earth that if he sinned he would die. (Genesis 2:17) If after telling this penalty God put man into eternal torment, then God increased the penalty after man had violated the law, and this *ex post facto* procedure is contrary to every principle of justice. All of fallen Adam's children were born imperfect, so that Psalm 14:3 says: "There is none that doeth good, no, not one." Every child is born imperfect. It

would be very unjust for Jehovah God to permit such a one to be born, under conditions over which he had no control, and then, because he could not obey perfectly, to put him into eternal torture. Man's sense of justice is shocked at the thought of the torture of any creature, unless his sense is numbed by religion. The justice that man possesses is a God-given quality. The more Godlike a man is the more just he is. We should all know, then, that God deals justly with all creatures.

The doctrine of eternal torment is devoid of the attribute of love. Every good father loves his children and children love their father. The mother loves the children and the children love the mother. When the children are disobedient, it becomes necessary for the father or the mother to discipline them; and sometimes by using the rod. But no loving parent would for a moment think of torturing his or her child. Just punishment is always for the purpose of doing ultimate good, and where the parents are compelled to punish or discipline their children they do it because they love them. The apostle Paul, discussing the discipline by earthly parents and that by God, said: "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." (Hebrews 12:9, 10) How could eternal torment produce holiness in the unfortunate creature thus dealt with? Only a wicked fiend would want to torment anybody, because loving darkness and wicked things.

Our great God Jehovah is love. (1 John 4:8) "God is light, and in him is no darkness at all." (1 John 1:5) Everything that He does is good. The doctrine of eternal torment is a libel upon the great and loving name of God, and Satan is responsible for it. But in God's due time He will make it clear to all that He is love, and that all His dealings are for good of obedient creatures.

The eternal torment teaching is not supported by any text in the Bible. There are some texts that are written in symbolic phrase, in parables, such as that of the rich man and the beggar Lazarus, and in dark sayings; yet these were written to illustrate other great truths, but with no reference to the eternal punishment of the human race. Our space does not permit us to consider such texts here and now. *Hell* in the King James Version Bible does not mean torment. "The wicked shall be turned into hell" as a punishment (Psalm 9:17), but punishment does not mean torment after death.

There is a wide distinction between everlasting punishment and everlasting torment. Everlasting punishment is a punishment that lasts. Everlasting torment would be a torment that never ends, but one would be consciously suffering all the time. The laws of the land punish the wicked who violate the law, and the duration of the punishment is short or long in proportion to the enormity of the crime committed. One who takes his neighbor's life deliberately is punished by the full penalty of the law, and his punishment is lasting. Death is the highest penalty inflicted by the law. It is also the greatest punishment inflicted by Jehovah. Therefore eternal or everlasting death, with no hope of a resurrection, would be an everlasting punishment. But it would not be an everlasting conscious torment. God plainly declares "The wages of sin is death", not eternal torture.—Romans 6:23.

Nothing more grotesque could possibly be believed in an insane asylum or in a home for the feeble-minded than that an infinitely loving God deliberately purposed thousands of years ago to roast practically the entire human family in the strangling fumes of burning sulphur throughout all eternity for something that somebody else did 6,000 years ago.

How to Save Gas and Tires

◆ With the present need of the government for rubber and gasoline it would be well for Jehovah's witnesses to learn how to save on these things so necessary for the witness work.

Recently, my brother and I traveled about three thousand miles from Akron, Ohio, to the state of Washington in the pioneer work, and we tried some of the things we had learned from here and there to see if they would help preserve the life of our tires, and if the car would use any less gas. They certainly did help a lot, so I am passing them on to you for the benefit of the Lord's people who are doing His work in the earth at this time.

Have the motor in your car "tuned" at least every five thousand miles. If your carburetor is not properly adjusted your gasoline mixture will be too rich or too lean, and this can result in a ten-percent waste alone.

Set the spark two degrees below the motor's weak knocking-point. There will be a very slight loss of power, but a gallon of gas will stretch a mile farther.

Clean and adjust the spark plugs frequently, at least every thousand miles. This will cut your fuel bill ten percent, and the Lord's people can use this extra money to reach the "other sheep".

Don't start your car moving as though it were a race horse, and avoid racing pickups in second gear. The engine is not able to burn all the gasoline it's getting. Also, rushing madly up to stop lines, then slamming on the brakes, is a waste of gasoline.

Keep your tires properly inflated by checking them every day about noon. By checking them at this time you will allow for contracting and expansion, in the hot sun and the cool of the night. This will make your tires last longer, too, as a tire improperly filled is subject to a lot of extra scuffing, and wear.

Park in the shade. Gasoline vaporizes easily, and a surprising amount of gasoline will evaporate through the tiny air hole of the gas cap during hot weather.

Keep the battery well charged for quick starts. The fuel pump is pumping gasoline away during those long, grinding starts before the engine fires. Also, avoid unnecessary choking.

Clean the air filter often. When it is dirty and clogged the carburetor may not get enough air, the gasoline mixture gets too rich, and mileage falls.

Finally, drive at moderate speeds at all times. Not only is it safer, but it takes a fourth less gasoline to go a mile at 40 miles per hour than at 60. And even less at thirty. However, gas consumption goes up if you go slower than this.

Concerning tires: Every time a car driver fails to inflate his tires properly, takes curves too fast, drives for a long time at high speeds, spins his tires in quick starts or skids them to a sudden stop, he is destroying rubber and wearing out his tires before their time.

Change the tires to different wheels every five thousand miles, to insure even wear. Do not take corners at high speeds, because all four tires are scraped sidewise and scuffed.

Have the wheel alignments checked regularly, both front and rear wheels. Do not bump into curbs, because no tire can stand much of this abuse. Don't drive too fast on hot dry roads. This heats up the tires and causes them to deteriorate quicker.

When the tires are not properly inflated according to the required pressure they go through the same thing as a rope that is being hit with a hammer on concrete.

Each motorist would do well to make it a habit to check the tires on his car each day, shift the tires on the wheels several times a year, and have the wheels aligned at the same time.

Following these rules will give the car owner rich dividends in the form of tire

and gasoline savings and put these things to the use for which the Creator made them.—Paul Walter Arnold, Washington.

Comment by the Owner of a Dozen Cars

◆ Reply to your letter of the 22d, I certainly must agree that the advice given in Paul W. Arnold's letter which I read as requested, if carried out, will save the readers who operate cars many dollars, as well as headaches and inconveniences that always accompany the spending of such dollars. The information therein, if practiced by the American motoring public, would save them several hundred million dollars each year, not to speak of the lives.

If you feel you can spare a little space in *Consolation* to caution the readers to be just a little more careful with their possessions under this emergency, on account of things' being hard to replace, in fact, in some cases, impossible, it would be doing them a real favor at this time. The old saying is: "We never miss the water till the well goes dry." It may be that some of the friends do not realize the necessity of being careful with what they have in order to continue to use them for the Kingdom work. A little friendly advice at this time may help some of us six or twelve months from now from wishing we had taken better care of "Lizzie", or that brown suit or pair of black shoes. If any of the readers have any bicycles it will be well to keep them; for they may come in handy. Bicycling beats walking any day. —K. W. Hessler, Pennsylvania.

Cotton Sandals for Worn Tires

◆ The United States Rubber Company advertises a new cotton sandal for worn tires which, when treated with an asphalt emulsion, is expected to run for 3,000 miles. Months of development were passed in experimenting with an asphalt liquid that would prevent skidding on slippery highways.

The No-Wheel Trailers

◆ The ingenuity of the trailer builders passes the comprehension of the imagination. They make one set of tires do for five trailers. When the new home on wheels is delivered to the war industry worker, and is placed on location near his factory, the trailer is propped up on wood blocks or timbers, the tires are removed, and the wheels go back to the trailer manufacturer for use on another rig.

A 280-Pound Automobile

◆ An Italian boy of 18 invented an automobile that weighs but 280 pounds. It is capable of traveling 137 miles on one gallon of gasoline and of attaining a top speed of 37.5 miles an hour. The machine is so light that when it runs out of gasoline it can be driven by its pedals, and the body is so elastic that no springs are needed.

Honest Judge in Nashville

◆ At Nashville, Tenn., Judge Brown Taylor swore out a warrant for his own arrest on a charge of driving without a new state license, and fined himself $5 and costs. Then he went after 150 other violators of the same law, and they did not get nearly as much fun out of it when it came their turn as they did when the procession started.

Plastic Stronger than Steel

◆ The new plastic panels for automobiles are only ¼ inch thick, but have an impact strength ten times as great as steel. An ax blow that pierces steel mars the plastic scarcely at all. The plastic cars will be of every color of the rainbow and every mixture of colors imaginable.

Refrigerated Trailers

◆ Fish caught in the Atlantic ocean off Boston on Tuesday is eaten in Fort Dodge, Iowa, 1,300 miles away, on Friday. The refrigerated trailers operating between the two cities make this possible; and such lines now crisscross the country.

The Saving of Gasoline

◆ There seems to be considerable saving of gasoline by sundry and divers statesmen such as national chairman Edward J. Flynn and Secretary Ickes. Amplifying this remark somewhat the charges have been flying around that Flynn had his belongings carted around New York city over a period of years by city cars driven by city employees, while Ickes used government cars to take to market the eggs he raised on his farm in Maryland. Thou seest, therefore, O simple one, how these two great men paid naught for their gasoline, and so much was saved for Flynn and Ickes.

Motorists' Mileage Reduced

◆ American motorists are reducing their mileage, and need to do so. It is calculated that by the end of 1942 the number of passenger cars in use will be cut one-fifth, and within six months thereafter by as much as two-thirds. A general disposition to save tires is manifest. It is expected to produce 200,000 tons of synthetic rubber by January, 1943, and another 200,000 tons within six months thereafter. About ten plants will be needed to produce this rubber, and six of them were under construction within sixty days after Pearl Harbor.

Not Wanting to Be Stung

◆ In Brooklyn a bee sailed gaily into an automobile and alighted on the right forearm of the lady driver. The lady did not wish to be stung, so she took a swat at the bee and missed him. Meantime the car jumped the curb, hit an electric light pole, and turned over. All the lady got out of it was a fractured skull, a broken nose and some minor injuries. She didn't get stung.

At Almost Airplane Speed

◆ On Harper Dry Lake, California, a 1940 Willys set a record of 2,048 miles in 24 hours. This figures out at 85.33 miles per hour average, which was the speed of an airplane not so long ago.

The Buyer of Little White Pills

◆ At a filling station in Queens, New York, along comes a motorist, drives up, and asks for water. He orders the water put into his gas tank, pops in a white pellet, and drives off. Another motorist catches the bright idea, chases the first man and begs him to sell him five pills so he also can make water into gasoline. For $2 the deal is done. The buyer drives happily off, uses his car till the gas runs out, and then fills his tank with water. One pill does nothing, two pills do half as much as the first one, and so on to pill number 5. The motorist has lost his $2, lost his pills and lost his temper.

An Interesting Optical Illusion

◆ Near Bear Mountain, New York, there is a curious place on the highway where a car actually rolling down hill seems to the occupants, looking out at either side of the road, to be moving backward. This curious illusion is due to a peculiar bank on one side of the road and a deep cut on the other side, and for months led many honest people to suppose that mysterious magnetic forces drew their automobiles uphill and backward though they were driving down hill and forward.

The Thiokol Non-Rubber Dip

◆ After experimenting with all types of rubber and rubber substitutes the Ford Motor Company offered to the government a rubber substitute, called "thiokol", which it has found makes old tires last indefinitely. Two pounds of the substance makes a set of old tires good for 4,000 to 5,000 miles of moderate driving, is the claim. Not an ounce of rubber goes into the making of the thiokol.

Plywood Wheels May Be Practical

◆ Near Rochester, N. Y., an inventor built up a 62-pound wooden wheel of plywood, which seemed not to have suffered injury after 125 miles of driving and is apparently good for 10,000 miles. There may be something to this idea in the present rubber emergency.

Religion's Guilt (*In Two Parts*—Part 2)

[The first part of this article notes that American eyes are upon the war, that passions are high and thought is low; that Jehovah's long-promised Kingdom is here but disregarded, and that religion is to blame for this; that of all vices religion is the most seductive. The point is raised that the claims of religion should be evaluated before it is too late. Then it is established that religion is well-supported by Satan, whereas the rule as stated by the Son of God is that all Christians would be persecuted, but that this has not been the case with religion, neither in America nor in Spain, Italy, France or Germany.]

HAS any reader ever seen a criticism of the Roman Catholic organization in the press, even though it is well known that they are consorting with America's enemies, both in Europe and in Japan? Are not all church "functions" "solemnly impressive", "awesome," "majestic," "harmonious blending" (said of chants), "deeply inspiring," and often accompanied by a half-page "spread" of pictures of "most reverends", "his eminences," "cardinals," "pontificals," "high masses," "holy, holy" and exceptionally "holy"?

Has the reader ever seen eucharistic gatherings or other Catholic church events pictured as "ridiculous"? "Hypocritical"? "Idolatrous"? "Hocus-pocus"? No, and you are not likely to until Jehovah exposes the crimes of secret commission which the Hierarchy has buried behind "a refuge of lies".—Isaiah 28.

The few who attempted to maintain their integrity against the aggressions of Rome immediately suffered the bludgeon of boycott and intimidation. No concerted effort to fight this pressure, by exposure, was made; so the honest editor often found himself out on a limb, without backing and without friends. He was thus faced with the unhappy decision of losing his livelihood or relinquishing free speech and press. The only ones upon earth who have been able to endure, under similar tests and even the venom of the unleashed mob, have been Jehovah's witnesses, the "Job" class, which name means "hated", and this they have been by every nation under the sun. (Matthew 24) They alone, as a class, have continued to expose the religious betrayers of the people.

Except for Jehovah's witnesses the Hierarchy has practically squelched all outcry. She has successfully converted the press to her own use for the dissemination of misinformation and LIES. Now the public, instead of hearing unbiased news, receives the propaganda that Rome, and often Berlin, wants one to hear. Coming from a supposedly reliable source, that is, from the so-called "free press", which well knows the American repugnance to prejudice and partiality, the deception carries unlimited effectiveness. The recent Supreme Court decision, so tardily decried by the editorial writers, which effectively abridges freedom both of religion and of the press, could scarcely have been maneuvered if the Papacy had not first shackled free publication. Newspapermen realize too late that when the Supreme Court permits municipalities to place unlimited taxes upon a small and "hated" minority such a decision puts an end to freedom for everybody. They allowed the Lord's people to be trampled without protest (with a few notable exceptions); now no mercy may be expected when their own interests fall beneath the heel of Rome!

It will thus be seen that the Hierarchy has practically destroyed the freedoms for which America's forefathers gave their blood!

Summarizing now the relationship between Hitler and the Catholic Church. Hitler was baptized a Catholic; and that he was also molded by Jesuit and convent training is evident upon the most casual examination of his autobiography (*Mein Kampf*). Seeking to realize the demoniacal purposes fully revealed in his book,

he found a willing ally in the "Church", which had in fact fostered and instilled these purposes into his mind through Jesuit priests. Some authorities say that a Catholic priest wrote *Mein Kampf*. Hitler, therefore, was the tool rather than the master of the Roman Catholic Church, and this relation has not changed. He does the bidding of the pope, even as he followed the plans of Pacelli before he became the present pope, and while he was yet Papal nuncio to Germany. After assisting Hitler to power by the dissolution of the Catholic Center Party, which was virtually the only strong political opponent to the Nazis, Pacelli arranged for the Concordat of 1933, which admittedly has never been revoked.* The persecution stories, advertised by a press servile to Rome, are nothing but a smoke-screen to fool Americans. Therefore the ire of the world should be directed not alone upon Hitler, but also upon master conspirators of Vatican City, whose black-frocked minions reach to the uttermost parts of the earth. Religion is therefore responsible for the war. Behind religion, and the father of it, is Satan, who maneuvers the Papacy and her dictator sons in an effort to destroy the earth. "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12) The peace which the Papacy will shortly bring in will be short-lived, because it is now time for the "vengeance of our God". (Isaiah 61:2) Armageddon will end all traitors and murderers.—Revelation 21:8.

* The same Ernest R. Pope who aids the Hierarchy's deception by the "picture proof of persecution" in the *Look* magazine referred to in Part 1 of this article quotes the supposedly focal point of the attack, namely, Cardinal Faulhaber, as follows: 'The greatest part of three years of reconstruction will crash in ruins, if the Concordat is torn up by the State alone. It would be a severe shock to foreign nations now attempting to find confidence in the new Germany.'—Munich *Playground* (published in 1941), page 75.

What about Papal relations with the enemy Japan? Here again one finds the Vatican in full sympathy with the backstabbers of the "Rising Sun". Though claiming the Catholic religion has the sole right to teach, she has, for the sake of expediency, permitted Japanese Catholics to worship at the Shinto shrines, so that in that country Catholicism and Shintoism can scarcely be distinguished one from the other. She has courted Japan as the most useful enemy against the Protestant United States.

Long before the conquest of the Philippines the Jesuits conducted a campaign to belittle the United States, advocating a corporate government like that of Portugal; that is, a dictatorship. In advance of the Japanese, and in the same characteristic manner employed by the priests before the terrible Hitler invasions, fifth-column activities were rampant. A previous issue of *Consolation* (No. 567, June 11, 1941, page 8) calls attention to a Catholic priest, "Father" Luis Bogel, who was arrested for espionage near the former United States naval base at Subic. (St. Louis *Globe-Democrat,* extra final edition January 13, 1941) Note this United Press dispatch from Manila, on December 11, just four days after the treacherous assault on Pearl Harbor:

> The Bulletin reported today that two Catholic priests had been arrested at San Fernando, in Pompanga province, for asserted fifth-column activities in the zone of Japanese invasion attempts.
>
> The Bulletin asserted that in Manila a signal line between Nichols Flying Field and an air raid tower was cut, supposedly by fifth columnists, and delayed the alarm when the Japs raided the Manila Bay area yesterday.

Does one find that the Papacy reprimanded the Japanese for their definitely un-Christian onslaught on the neutral United States? Not before, but SINCE this assault, the Vatican entered into diplomatic relations with Japan. General Ken Harada, "Japanese Envoy Extraordinary and Minister Plenipotentiary to the

Holy See" (and who has a mug like a carnivorous animal), according to the official Vatican newspaper, *Osservatore Romano,* possesses "the most appreciated personal qualities". To this step the British and American governments protested in vain. (Note Chicago *Daily News* dispatch from Paul Ghali, in Berne, Switzerland, March 27, 1942; Wm. H. Stoneman, of London, in the New York *Post* of March 31; and "Papal Tie with Japan Draws British Rap", A. P. dispatch of June 10, 1942.)

By August this relationship between those of similar designs had gained headway. The San Diego *Tribune Sun* of August 3 contains the following:

For the first time since diplomatic relations were established between Japan and the Vatican, the correspondent of the Tokyo newspaper *Nichi Nichi* was received in audience by Pope Pius XII, it was announced today.

The correspondent reported that "the spiritual new order in the world will be formed from the collaboration between the traditional spirit of the humanity of Japan and the Roman Catholics".

Since Pearl Harbor and Dunkirk, fresh examples of what that "traditional spirit" is pour in from Europe and Asia every day. One of the reasons for this close unity is disclosed by the New York *Times* of March 28, 1942:

It was remarked at the Vatican [in regard to the establishment of relations with Japan] that there are eighteen million Catholics in the territories of the Orient at present within Japan's political sphere, including eleven million in the Philippines.

The Vatican is therefore the first to recognize the Japanese conquest of the Philippines!

Had America guarded its borders by the exclusion of the priesthood, as advocated by Abraham Lincoln, she might have avoided such insults from the pope and the mikado!

Catholic Fifth Column Elsewhere

Even a brief survey should call attention to enemy activities of the Romanists directed particularly against the United States in other countries. Monsignor Pucci, maestro of the Vatican press releases, now by means of the Nazi newscasts leads a campaign in South America to show that the United States is atheistic, encourages birth control, has no family life outside the Catholic church, and has closed its doors to Europe; the intention of which is to arouse hostility, especially among South American Catholics, to this government. (*The Converted Catholic,* April, 1942)

A plain admission of the charges contained herein is the formation of the Catholic Axis, consisting of Vichy France, Spain, and Portugal. Its purpose is "to capitalize on the pro-Fascism of strongly Catholic circles in Latin America, with the purpose of recapturing Latin America". (Allen Haden, in the New York *Post,* February 13, 1942)

La Prensa, Spanish-language newspaper of New York, had the courage to publish a United Press report of July, from Havana, Cuba, which gives a hint of the pope's plans for America:

Three Spanish Dominican priests who arrived last week on the Spanish boat Marques de Comillas were taken into custody and turned over to a special court when the police discovered a quantity of documents and photographs of Hitler and Franco in their baggage, it was revealed officially today.

Among the effects there were pamphlets that declared that if Germany wins the war, Spain will recover various American territories, including Cuba, the police reveal.

Other passengers who also arrived on board the same boat told the police that during the voyage the Dominican priests wore sport shirts displaying the emblem of the Falange. When the passengers protested to the captain about it, they were told that the boat was Spanish territory.

The priests in custody are: Manuel Garcia, Manuel Meruelo, and Angel Fernandez.

Note that these priests disguised themselves as laymen in order to carry on their Fascist activities. This usually enables the church to appear uninvolved in Fascist plots.

The New York *Times* and other large dailies suppressed this United Press dispatch.

The press recently had much to say about the conviction in Detroit of Max Stephan for aiding Nazi flier lieutenant Hans Krug to escape. What they did not report was the German aviator's own testimony that he was further assisted by a Canadian Catholic priest. Says the Scranton *Times* of July 1, 1942:

Through the Toronto priest Krug said he obtained a railroad ticket to Detroit and made his way to Windsor.

It would be interesting to know what were his connections with the Royal Oak priest, who had been shouting for the Nazis until the Department of Justice banned his *Social Justice.* It would also be interesting to know how Canada's flying priest, "Father" Schulte, also crossed the same frontier at Detroit when he was recently pursued by the Royal Northwest Mounted Police, after it was discovered that while ostensibly engaged in missionary work with the Eskimos he had mapped most of northern Canada, and laid caches of gasoline along the Hudson Bay route to Greenland for a possible invasion by the Nazis. (Toronto *Globe and Mail,* September 26, 1940; published in *Consolation* No. 556, January 8, 1941, page 6)

Do Americans too foolishly conclude that Coughlin has now given up since the tap on the wrist, banning his propaganda sheet? Have not comparatively few arrests been made compared to the thousands of howling subverts who offended American ears a so little while ago with the rabble cries for Hitler and Franco?* Who but the Catholic Church could prevent Coughlin's arrest as a traitor? *The Converted Catholic* is the authority for the statement that a charge of sedition against him and David I. Walsh was squelched in Washington. (October, 1942, page 207)

What do the lip loyalties such as the recent pledge of the priests to support the president amount to? Are not such declarations worse than silence, since they put the people off guard? Meanwhile the Jesuit magazine *America* asks the question: "In reality is [democracy] worth fighting for?" (May 17, 1942) And Cardinal Villeneuve, of Catholic Quebec, even while Canada fights for freedom abroad, orders the burning of all "New Testaments" by his flock. The same influence caused a Quebec vote of three to one against Canadian conscription of men for overseas duty.*

One other quotation from *The Converted Catholic,* April, 1942, to which this article is deeply indebted, discloses the reason for the bloody Russian campaign:

Bitter jealousy has existed between the Hierarchies of the Roman Catholic and the Greek Orthodox [of which the Russian is a branch] churches since the eleventh century, when the great schism occurred between Constantinople and Rome. Victory of Hitler's armies over Russia would also open up the way for the Vatican's victory over what remains of the Russian Orthodox church there.

No wonder the Nazis declare this "a holy war"!

This brings to an end the consideration of the Hierarchy in a few parts of the world. It is the most infinitesimal part of their misdeeds. Fifteen hundred years of intrigue and bloodshed have gone by. The above is offered merely to prove that her methods and purposes remain unchanged. Even the atrocities of the war, the wholesale destruction of an entire village, such as Lidice, and the murdering of hostages in reprisal, are of Jesuit origin. It can therefore be said that the miseries of this war, the camp

* Hear these cries in the record (Part 6) of Judge Rutherford's famous speech "Government and Peace", delivered in Madison Square Garden, June, 1939, even though a howling and booing mob of Coughlinites had gathered there to wreck the assembly. The word "Franco" can be distinctly heard above the booing.

* The Catholic French Canadians chanted: "L'Angleterre est en guerre, Ce n'est pas de nos affaires." (Meaning) "England is at war, and that's none of our business." (*The Converted Catholic,* June, 1942, page 153)

followers of starvation, pestilence, and cold, the millions dead and the bitterly sorrowing mourners, are the result of religion's atrocious greed. The monster Rome cares nothing for the cost even to her own population. She has determined to follow Satan's leading to "rule or ruin".

This is but a glimpse of Rome's infamy, for time would fail any author to recount even the crimes of the last decade.

The United States is committed to win a war started by Rome. While American soldiers die on the battlefields in an effort to stop the onslaught of the Hierarchy's Hitler and his Shinto allies, at home the gestapo of priests works unhampered. Jehovah's witnesses, who render a patriotic service by exposing this iniquitous conspiracy, continue to be mobbed without official protest. In September, 1942, while assembled in nationwide convention, their cars were overturned, and men, women and children were beaten and shot, in Oregon, Illinois, and Arkansas.

This American Inquisition has been under way for several years now. Behind it, as usual, is the religious clergy, particularly the Romanist, whose venom is aroused, not by the otherwise unexceptional and law-abiding Americans called "Jehovah's witnesses", but by the piercing truth of God's Word! "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12) They are "cut to the heart", and resort to violence, just as in the days of the apostles.—Acts 5:33; 7:54.

In brief, the record of religion is one of multiplied crimes, and the witness exposing them is almost complete. Her wickedness is far worse than that of her prototype, unfaithful Israel, whose condemnation resulted from similar practices. "Thy eyes and thy heart are directed on nothing but upon thy own gain, and upon innocent blood to shed it, and upon oppression, and upon extortion, to practise them."—Jeremiah 22:17, *Leeser*.

There is little time before the execution of "the judgments written", that is, before Armageddon. (Psalm 149:9) Rome is in the saddle and will ride with the Devil and share his doom.—Revelation 20:10, 15; Matthew 25:41.

This article is particularly addressed to the people who have unwittingly supported their greatest enemy, RELIGION. To them these words of JEHOVAH apply: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." —2 Corinthians 6:17; Revelation 18:4.

It is impossible for man to stop the invisible hordes of Satan, and his religious cutthroats, who overwhelm Europe and Asia, and dictate to Americans through the hireling press. But there is one thing all honest men will desire to do: cease supporting iniquity and learn of God's way to life.

The institution which claims the sole right to save souls has, in truth, been guilty of the death of millions of souls, which it can no more redeem than it can escape God's vengeance. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." (Psalm 49:6, 7) There are many roads to death, but only one way to life. —Matthew 7:13; John 14:6.

The Bible outlines the course of the future. The Hierarchy shortly will resurrect the League of Nations and dominate a peace conference, in which she will assume the leading role; successful in this, she will attempt to exterminate her most hated enemies, God's witnesses; then the Lord will put it in the hearts of her allies, the political and military, who have long known of her extreme hypocrisy, to destroy every vestige of the vaunted religious structure and life. (See *Peace—Can It Last?*)

Every statement herein is fully documented and there is not a newspaper in America that can successfully refute the charge that the Papacy not only supports Hitler but also backs the avowedly heathen Japanese. The many appeals to the pope show that he could stop this war by forbidding Catholics to engage in it.* A decree from the pope caused a hundred thousand Irish Catholics to desert the Union army.†

Again the people of good-will are addressed: To remain in this organization involves you (to the extent of support donated) in the acts of the institution over which you have no control. Above all else, her greatest offense is fighting against God, who will have none of HER "New Order", but will give the obedient life, under The Theocracy. Why continue with a sinking ship, righteously condemned by the infallible JEHOVAH? If you prefer to remain loyal to an organization that knows no loyalty, you, or even billions of supporters, can in no wise avert God's judgments. No man can now deliver the Roman Catholic world organization; for it has 'fallen into the hands of the living God'. (Hebrews 10:31; Deuteronomy 32:29) "Her sins have reached unto heaven."—Revelation 18:5.

But individuals are invited by Jehovah to escape death by quitting the support of, and even affiliation with, the object of His wrath. (Revelation 18:4) He mercifully warns the people who have been deceived, so that they may get out of the path of His terrible Executioner. —Zephaniah 2:2,3; Matthew 24:14-16.

If you have been a member of the Roman Catholic church perhaps these disclosures have been shocking indeed. But is it not often true that the cure of a disease is unpleasant, even painful? (Hebrews 12:11) Such will not deter a courageous man from pursuing the course that brings the greatest good though he suffers in the journey. Rely on Jehovah; seek His way and live. The best assistants you can have in learning the right way are the commissioned servants of Jehovah, who will gladly aid you in Bible studies. There is yet time. But it is fleeting! Hasten now, and you shall have the desire of your heart! "Delight thyself also in the LORD; and he shall give thee the desires of thine heart." —Psalm 37:4.—Elton Groves.

* "A Vatican stand against Nazism, Continental observers said, would have reverberations among Catholics from Lisbon to the fighting front in Russia." (Associated Press dispatch, in Los Angeles *Examiner*, September 21, 1942)

† A very revealing article entitled "Rome's Responsibility for the Assassination of Abraham Lincoln", by Thomas M. Harris, Late Brigadier General U. S. V., and Major General by Brevet, published in Pittsburgh, Pa., by the Williams Publishing Co., in 1897, and now found only in the Library of Congress, shows that of the 5 percent of the soldiers who deserted from the Union army, 45 percent were Catholics. Of 144,000 Irishmen enlisted, 104,000 deserted after the pope recognized the Confederacy. The general's quotation is from the Pension Department at Washington, D. C. For corroboration of the Papal guilt in Lincoln's assassination, see article "Jesuit Destroyers", in *Consolation* Nos. 579 and 580.

Dies Is Five Years Too Late

◆ According to Federated Press January 16, Martin Dies announces he will now investigate Fascist activities in America. Dies made the same announcement four years ago. In four years he spread lies and falsehood (according to President Roosevelt), undermined democracy (according to Wendell Willkie), and devoted himself chiefly to undermining labor unions (according to resolutions of CIO convention). He also slandered non-profitmaking organizations, co-operatives, and organizations which exposed the corruption of William Randolph Hearst, until recently America's No. 1 Fascist. Dies refused to investigate the Nazi Bund (except perfunctorily) or the Japanese spies off Lower California or Mussolini's agents; he refused to investigate the Coughlinite Christian Fronters (whose Boston offices have just been raided by FBI).—*In Fact*, January 26, 1942.

Presenting "This Gospel of the Kingdom"

THE WATCHTOWER edition Bible, released at the New World Theocratic Assembly, is a real boon to the witnesses who so joyfully received it at that time. It is the popular King James Version of the Scriptures, but is more than just another Bible. Following the Holy Writ itself there appear three special, Theocratic features: "Index of Proper Names, Expressions, and Their Meanings," "Concordance of Bible Words and Expressions," and "God's Word on Vital Subjects". These provisions will greatly aid all who desire to study and to understand God's Word; they are invaluable to the minister who would fulfill his commission to "root out, and to pull down, and to destroy, and to throw down, to build, and to plant".—Jeremiah 1:10.

"Index of Proper Names, Expressions, and Their Meanings"

When one looks up a scripture he may find a proper name or expression the meaning of which he does not know or cannot remember. By looking it up in this index one can quickly find out its meaning, and if it has previously been discussed in connection with a prophetic picture God has caused to be recorded, the meaning given may be sufficient to remind one of what it pictures.

When there are two or more possible meanings for a word this index gives the correct meaning, the one the Lord purposed it to have when He had it recorded. For example, "Mordecai": In Bible dictionaries and concordances its meaning is stated to be "little man", a pet name for "Merodach", "dedicated to Mars," "a worshiper of Mars," or "pure myrrh". Now which of these is correct? The index gives the correct one, "like pure myrrh or bruised myrrh." The other definitions are of heathen-religion origin, and are not Scriptural. Then, there are other names which are not properly defined at all in Bible dictionaries and concordances; such as "Esther". It is usually defined as "star" or "the planet Venus", but only in this New World index is it properly defined as "fresh myrtle", as explained in the book *Preservation.*

In studying the daily text one will often find therein a proper name. The index is conveniently bound together with your Bible; look up the name; many times its meaning will throw light on the entire text. In like manner use this index when studying *The Watchtower* and other Bible helps published by the Society. At back-calls a question may arise concerning a Bible character or place mentioned in the Scriptures. By looking up the word in the index its correct meaning can be given, and this meaning may even indicate what it typified or foreshadowed, thus enabling the minister of God's Word to answer the question completely.

One other point relative to this index: When the meaning of the word has been ascertained, and the explanation has been determined, to be discussed it must be pronounced. The index will aid even in this, although no diacritical marks are used. This rule may usually be followed: If the accented syllable ends in a vowel, the vowel is long, as ā, ē, ī, ō, ū. If the accented syllable ends in a consonant, the vowel is not long. For example, A′bel and Ab′don.

New World Theocratic Concordance

The heading under which this subject is shown in the new Bible is, "Concordance of Bible Words and Expressions." A concordance is an alphabetical, verbal index showing the places in a textbook where each principal word may be found, and sometimes with its immediate context. That definition completely describes the concordance from its first word, "Aaron," to its last word, "Zion's." It is

a concordance of the principal words in the Bible, showing where in the Bible they may be found.

This concordance, tied in as it is with, and a part of, the WATCHTOWER edition of the Bible, the "sword of the spirit", is arranged for 'hand-to-hand fighting' which the Lord's people encounter in the 'front-line trenches'. It is so arranged that it can be taken into the field and on back-calls for use at a moment's notice. If this concordance is properly understood and used it will help to meet all emergencies with the point of the "sword", either in the offensive or in the defensive, by enabling one to locate the texts pertaining to the issue involved.

How may one most effectively use the concordance for this purpose? First, only principal words are listed. Some texts are given containing the word and its immediate context, enabling the searcher to determine instantly if that is the text he has in mind, without referring to the body of the Bible to check further. Other texts containing the word are shown by the Bible book, chapter and verse, without any context. In such cases the student must look up the scripture in the Bible itself to determine if that is the one he is seeking. So through the list of references given till the desired text is located. This is necessarily slower than when some of the immediate context is given; but since it is necessary to have this concordance compact and always available for immediate use it is impossible to give the context of the word in each text cited.

What words are considered as principal words, words that we may reasonably expect to find in this Theocratic concordance? This is important to determine, so that time will not be wasted trying to locate a text by words that do not appear in the concordance. While this loss of time cannot always be avoided, it may be greatly minimized.

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There is no inflexible rule that can be followed, but a suggestion is here offered: Keep in mind always that this is a "new world" Theocratic concordance. That is your measuring rod. The principal words shown in the concordance are not determined by their usage by religionists, nor are the principal words determined because of their relationship to "character development" or creature exaltation. The principal words are determined by their relationship to the New World Theocracy, their relationship to Jehovah; words that have to do with Jehovah, the things He is going to accomplish, His purposes, His judgments against the enemy or His blessings for His people. Therefore, in determining principal words, keep this point in mind: The principal words are those specially relating to the great Theocrat, His King, or His kingdom. So doing, you will not have great difficulty finding the word you seek in the concordance.

In selecting the scriptures to be listed in this concordance the endeavor was to show the comparative usages of the word, where such exist. For example, "earth." Under that word Ecclesiastes 1:4, "the earth abideth for ever," is cited. That refers to the literal mundane sphere. Isaiah 65:17, "I create new heavens and a new earth," shows its usage as the rule by the princes under The Theocracy. Isaiah 60:2 is listed: "darkness shall cover the earth." Here the reference to the "earth" is to the present rule of imperfect men under demon influence. Or, take the word "wine". The concordance lists Judges 9:13, Jeremiah 25:15, Joel 3:18, 1 Timothy 5:23, and Revelation 18:3. In each of these texts the word "wine" is used in a different sense, sometimes the literal, in others to symbolize different things. While not all texts containing the word "wine" appear in the concordance, those showing its different usages are listed. This feature was given consideration throughout the concordance when it was in preparation, and will be of use to the student and the publisher alike. At back-calls, for example, it is often necessary to show the literal and symbolic uses of words, and this can be readily demonstrated through this Theocratic concordance.

Listed also in this concordance are some Biblical phrases often used by ordained ministers. Many scriptures might contain one of the several words of the phrase, but few would use the entire phrase. This greatly narrows the field of texts to be checked and facilitates finding these often-used expressions. Some of them are: "Appeal unto Caesar," "body of Christ," "king of the north," "kingdom of God," "principal of the flock," "second death," and "thousand years".

Then, too, there is a special Theocratic feature of showing such words as "Theocracy", "Vindicator," and "vindication". While these words do not occur in the text of the King James Version Bible, this concordance cites other translations that do use them, or shows texts where the original root words are used and from which the word listed in the concordance is drawn. Thus the concordance may be properly called a "new world Theocratic concordance".

The third feature in the back of the Watchtower edition Bible, "God's Word on Vital Subjects," will be considered in the next article of this series.

Plain Talk by Gannett

◆ Frank Gannett, prominent New York newspaper publisher, in an address at Pittsburgh to the Pennsylvania League of Women voters, went after Congress and the Supreme Court with some pretty plain talk when he said: "Countless boards, bureaus and commissions created by Congress have assumed power that Congress never intended they should have. And a supine, weak and cheapened supreme court is upholding their actions. A change just as alarming has come over Congress."

A Refugee Trip Through Siberia

A BRITISH subscriber writes at length of his trip as a refugee from Latvia all the way across Russia and Siberia to Vladivostok, where he was put aboard a boat for Australia. A special train, chartered by the British ambassador, took 180 of his countrymen on the eleven-day journey by rail, and this was followed by a four-week ocean trip before the journey was completed.

The refugees were allowed to bring away with them but very limited amounts of money. They might bring a gold watch, but not a gold chain. Food en route was moderately good to poor. Sleeping accommodations were provided. Passengers were not allowed to stray beyond the station platforms. At every station there were either statues or framed photographs of both Lenin and Stalin. Extracts from the story of the trip follow:

At Perm, we entered that part of Russia made notorious by the sufferings of prisoners and their families exiled to Siberia in czarist times. The exiles had to make the greater part of the journey on foot and there were stopping places for the night at certain points, and clearing stations at others. Many thousands of hopeless exiles have passed through the places past which our train was now taking us: Perm, Yekaterineburg (now called Sverdlovsk), Tuimen, Omsk, Tomsk, and others. It was at Yekaterineburg that the late czar's family was murdered.

The majority of the exiles had committed no criminal act, but were suspect on account of their known liberal views and desire for a less rigorous form of administration. Such persons were required to take up their residence in Siberia at some place indicated to them. If the prisoner had a wife and children, these were permitted to accompany him into exile, and many did so. Often the exiles had come from comfortable homes and the hardships of the march, the lack of medical attention (this was available only at certain clearing stations and frequently these were separated by a march taking two weeks), the cold, the fetid atmosphere at the shelters during the night, and the complete lack of sanitary arrangements, took a heavy toll of life, especially among the women and children. The official records of the clearing station at Tuimen show that for several years the death rate varied from between 220 and 430 per thousand, almost incredible figures. No one ever visited Siberia with the object of investigating the conditions of the exiles, without being arrested by the police, notwithstanding official permissions and other documents with which he may have armed himself before undertaking the journey. Exiles are still sent to Siberia; we saw only one party, about 150 men under armed guard, as we were approaching Krasnoyarsk; they were probably working there in the mines.

The nature of the country in this part of Siberia from the Urals and for hundreds of miles is steppe, a treeless waste. No cattle or sheep were seen, and the only form of life visible appeared to be magpies. This steppe is broken here and there by towns, but they are few, large and far between. These towns are old and had their origin in bygone days when the Russian czars were extending their dominions eastward. They began as military stations and were designed to keep in check the hordes of Tartars from the East. Our train was more than two days crossing this steppe, which ultimately gave place to more mountainous country where there are valuable mines which yield a good-quality coal. The center of this mining area is Krasnoyarsk on the Yenisei River; the Bolsheviks have renamed the town Nova-Sibirsk (New Siberia). This place was reached early Friday afternoon November 1.

At Krasnoyarsk a rather pathetic incident occurred. One of the passengers had a wife and child living there, who were on the platform to see him; they were able to spend about half an hour together. The man, although a British subject, had been born in Russia and spoke only the Russian language. Some years earlier he had been sent out of

the country by the Bolsheviks because he was a foreigner. His wife, a Russian subject, he had had to leave behind. For some years he had been living in Estonia, and, now that that country had been absorbed by the Bolsheviks, he was again on the move. It is seldom that the Bolsheviks will grant an exit visa to a Russian woman married to a foreigner when her husband, merely because he is a foreigner, is forced to leave the country.

A run of a little more than an hour from Irkutsk brought us to the shores of Lake Baikal, which has an area of 13,000 square miles; in places it reaches a depth of 4,500 feet, more than four-fifths of a mile. This lake abounds in fish, but is too far away for these ever to appear in European markets. One variety is considered by some to be more palatable than salmon; it was served several times to us on the train while we were in this vicinity.

Lake Baikal is surrounded by great and lofty mountains and the railway winds snake-like round its shore and continues some distance along the eastern side, until a gap in the mountains is reached through which it continues its way to the east. When the Trans-Siberian railway was first built, a break occurred at Lake Baikal, and the western and eastern sections were connected by a train ferry across the lake. Besides loss of time, the ferry necessitated the use in winter of powerful icebreakers, which had to be kept constantly at work in order to keep a passage open across the water. The extension of the railway round part of the lake was a feat of great engineering skill; for the track had to be blasted out of the solid rock for the whole of the distance. There are nearly sixty tunnels in this section; the work was completed only a few years ago.

Each coach is heated separately. At one end a coal fire is kept burning which connects with the steam or hot water system which warms the whole coach. There are two conductors to each coach, who take duty alternately. They sweep up and keep the coach tidy, attend to fires and see that a comfortable temperature is maintained. At all Russian stations ample supplies of hot water are available to passengers. At certain points a light engine came alongside the train and pumped hot water into the tanks at each coach. This was a great convenience, for there were only two small hand basins at which to wash in each coach.

The towns in Siberia are mostly built of wood, although brick and stone are used for factories and other important buildings. Paint is so seldom used that one could be well excused for thinking it non-existent. The houses are mostly of one story; consequently a place of any size covers a considerable area. These vast conglomerations of unpainted dirty wooden houses give the appearance of being the most unattractive and uninviting places imaginable in which to live. Added to this is the knowledge that the people have no liberty whatever, and no money, and there is nothing they could buy with it should they have any. They are underfed, and must stand in queues to get their rations. To further harass them their ears are constantly assailed, in most public places, by the raucous blare of loudspeakers, churning out propaganda tripe, telling them what a happy lot is theirs, and how the workers of other lands envy them. Interspersed between the talks, dance and other music is played. The quality of Russian radio apparatus is poor, and so is the music that comes through it. The music and dances are played loudly, the talks screamed as in all totalitarian countries, the idea of the propaganda directors evidently being that the louder the music is played, the happier the people will be, and that the louder the talk is screamed, the more convincing the argument, if any. When one sees how the people are harassed, it is little wonder that an official should say to a passenger, "When you get out, you will surely tell the world how hard it is for us to live."

Buying Up Debts in Georgia

◆ The Supreme Court has justly decided that slavery and peonage may not be surreptitiously practiced, as it has been done in Georgia under the contract labor law, which permitted employers, plantation owners and others to buy up debts, usually of Negroes, and to work them until the debts are satisfied.

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January 20, 1943
Vol. XXIV No. 609

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Notanda

The Too-Fresh Judge Cook

◆ A while back Municipal Judge J. D. Cook, Jr., of Texarkana, Arkansas, made great newspaper name and fame for himself by sentencing one of Jehovah's witnesses to a fine of $100 and thirty days in jail for circulating literature which the United States Supreme Court has officially decided he has a perfect right to circulate. In enlarging himself in the public eye Judge Cook went to the trouble of referring to the Department of Justice and the Federal Bureau of Investigation as Washington Wheel Chair Artists' Having thus put himself on official record as a bench jackass, it is a pleasure to note that, by request of the city attorney, the case in connection with which he gained his notoriety has been dismissed. And thus one more vicious newspaper hero comes to nought.

A Curious Jersey Headline

◆ The *Hudson News* has an interesting headline about the progress of religion in the vicinity of Palisades Amusement Park, opposite 125th Street ferry, New York city. It says,

> HUGE BINGO GAME HAS HUDSON COUNTY CHURCHMEN UP IN ARMS FOR ROBBING ITS CHURCHES OF THEIR TAKE FROM ILLEGAL GAMES

Upon reading the account, it seems that the Amusement Park has so many gambling games going that the local churches' games seem tame and cold and don't draw either crowds or cash. Awful!

Sawdust and Shavings for Insulation

◆ Dry sawdust and shavings for insulation are encouraged by Canadian authorities. These materials, when put in the walls, do not make breeding-places for vermin, insects or rodents, nor do they encourage the decay of timber. It has been proved that when properly packed these materials provide a good fire-stop. Certainly their use makes a house warm in winter and cool in summer.

CONSOLATION

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

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The Northwest Africa Front

WITH the struggle for world domination raging throughout the earth, all humanity was and is intensely interested in the quite unexpected news that the long-looked-for "second front" was opened in Northwest Africa on Saturday, November 7, 1942.

Along with other thinking people, the readers of this magazine are interested. Many of their loved ones are involved. Thus, for example, the mother of Lieut. Gen. Dwight D. Eisenhower (in command of the expedition) is one of Jehovah's witnesses. Incidentally, had she exercised her privilege of attending the Christian assemblies at Little Rock, Arkansas, Springfield, Illinois, or Klamath Falls, Oregon, she would have stood a good chance of being killed by the un-American mobs that in those three shameless cities, September 18, 19 and 20, 1942, undertook to destroy all of the four freedoms for which Lieut. Gen. Eisenhower and all the American boys with him are risking their lives.

It is not the office of this magazine to offer military advice, of which the newspapers have been nauseatingly full for more than three years. Nor would this periodical undertake to keep its readers posted on the march of events which, as in this instance, changes the face of the world overnight, and amazes mankind.

The People Have a Right

But the people have a right to know something about what northern Africa is like, what kind of people live there, the manner of their life, the climate, the crops and other possibilities the governments, the religion, and something of the early history.

At the moment the struggle is on for Tunisia, and, oddly enough, it is between the Axis powers ("the king of the north") and the United Nations ("the king of the south"); and on this particular front "the king of the north" is in the north, and "the king of the south" is in the south.

The city of Tunis is in the war news. It was near here that Phoenicians founded one of the most famous cities of antiquity, Carthage, the capital of a rich and powerful commercial republic. The city was founded about eight and a half centuries before Christ, and seven hundred years later had a population of about a million and was in the enjoyment of extraordinary prosperity. Recent excavations show that the streets crossed each other regularly at right angles. The long streets ran parallel to the quays and were distant from each other about 150 feet. A great commercial metropolis.

No foreign traders were allowed at any of the Carthaginian western colonies, which extended to Madeira, the Canary Islands and along the West African coast. Only the port of Carthage was open to foreigners. Traders found elsewhere were drowned. Carthaginian sailors concealed the routes which they followed, and one sea captain sank his vessel rather than reveal its course when pursued by a Roman galley. Carthage claimed the monopoly of Mediterranean waters and seized every foreign ship found between Gibraltar and the island of Sardinia, off the west coast of Italy.

A Fight with "the King of the North"

It was inevitable that Carthage would sooner or later come into collision with the growing power of Rome, in which market, in times of peace, the Carthaginians sold the slaves, ivory, metals, precious stones and all the products of central Africa and Spain, which came to them either by caravan or by ship. The district around Carthage, with its amazing fertility, was the granary of the city, as it was later that of Rome.

The first wars with Rome were fought by Carthage for the defense of her possessions in Sicily, and ended in a partial Roman triumph, causing great bitterness between the two cities. And here enters the story of Hannibal.

When Hannibal was nine years old his father made him swear on the altar eternal hatred for the Romans. A second war broke out and Rome sent ambassadors to Carthage demanding that Hannibal be delivered up. Hannibal started for Rome, but not the way the Romans had expected him to come, and not as a prospective prisoner. He came via Spain with forty elephants, 12,000 horsemen, and 90,000 foot soldiers. This was considered a large army in those days back there, 218 B.C.

In midwinter, and with what was then considered incredible rapidity, Hannibal's army crossed southern France and came over the Alps by the Little St. Bernard pass, and by midsummer had conquered most of Italy, down to within sight of Rome itself. The Carthaginian senate withheld all further support, but Hannibal held his ground in Italy for sixteen years. The Romans, seeing that he could not move, raised an army and attacked Carthage. Hannibal returned to Africa to defend the city, but was defeated, and committed suicide rather than return as a prisoner to Rome to torture and death.

A peace was patched up, but, after another half-century, Rome, now the master of the world, determined finally to *destroy* Carthage. In the year 146 B.C., after a three-year fight, this city, which at one time had grasped at the supremacy of the world, perished, leaving no historians to tell the tale. Given the job of plundering and burning the city, the Roman troops reduced it to a bed of cinders, blackened stones, broken glass, fragments of metal twisted by fire, and half-burned bones, still found to a depth of from thirteen to sixteen feet, which bear grim witness to the terrible fate which overtook the city. Everything was leveled to the ground and the ruins were sowed with salt. The site of the city was dedicated to the demons with solemn curses, and all human habitation throughout the vast ruined area was expressly forbidden. These ruins lie about ten miles to the northwest of Tunis today.

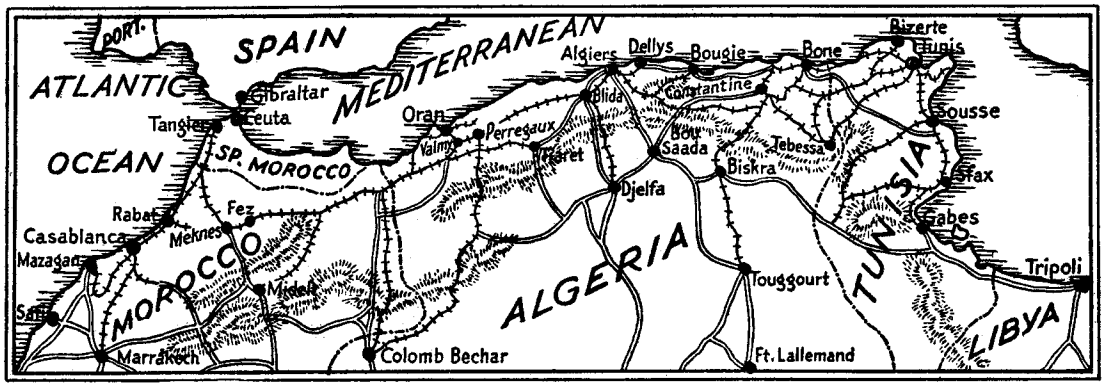
The population of the city of Tunis, the capital and largest city in Tunisia, in the year 1926, consisted of 185,996, of whom there were 106,800 Moslems, 24,131 Jews, 27,922 French, 24,076 Italians, and others.

French North Africa

Take a map of the United States. Draw a line from Montreal, through Pittsburgh, to Atlanta, Georgia; thence another line to Jacksonville, Florida; connect that with Portland, Maine, and thence back to Montreal, and you have an excellent idea of the size and possibilities of the large and fertile area which goes to make up Morocco, Algeria and Tunisia. These are the countries that go to make up French North Africa.

This picture is a very apt one, except that the Atlas mountains, running (as do the Appalachians) from southwest to northeast, have their rivers flowing north and west into the Atlantic and Mediterranean, while the rivers of the states on the Atlantic coast of the United States flow to the south and east.

Illustrations of the African rivers are the Muluya, Sebu, Um er Rabia, Dra'a and Ziz. Concerning the first of these *The Encyclopædia Britannica* says:



Its course is largely unexplored save by native French officials. About 34° 20′ N. General Colvile found it some 200 yards wide, but quite shallow; about 25 miles east of its source, where it is crossed by the route to Ziz, it is already a powerful stream with a deep bed cut in the granite rock, and shortly afterwards it is joined by the W Sgimmel, a still larger affluent.

A shallow river 600 feet wide is quite a river and would answer very well the description of the Susquehanna, which drains a large part of New York and Pennsylvania, and which, at Harrisburg, is so shallow at times, in the summer season, that one could almost walk across it. Yet it may, at other times, become a flood that in its upper reaches will turn the district around Wilkes-Barre into a huge lake and endanger homes and other property in a dozen other cities and towns.

Don't think anything of it if you have never heard much about these African rivers. The French have been in there only a relatively short time, and before that nobody could get in except Moslems unless they were ready to be turned into frankfurters when they were discovered to be not of the faithful of that particular sect.

The Atlas Mountains

Maybe you have never heard of the peaks in the Atlas mountains. Two of these are the Jebel Ayashim (14,600 feet) and Tamjurt (14,500 feet). They are there all right, and there are many more. Concerning these mountains the same authority says:

While the snow remains on the higher peaks during the greater part of the year, no peak has a perpetual cover of snow. The whole area is 500,000 square miles, including a great variety of surface, mountains, valleys and extensive plains. The valleys are very fertile, are nearly all under cultivation and compare most favorably with other Mediterranean regions.

You have probably heard of Mount Mitchell, in the Appalachians in North Carolina. It is the highest peak in that great chain extending from northern Alabama to northern New York. It is 6,711 feet high. Or you have certainly heard of Mount Washington, in New Hampshire, which towers to 6,233 feet. It thus appears that the Atlas range peaks are considerably more than twice the height of the highest peak in the Appalachians.

Moreover, Jebel Ayashim, in the Atlas mountains, is 466 feet higher than Pike's peak, Colorado, or any other of the forty peaks in that state that are over 14,000 feet in height. From these facts it is to be seen that the Atlas mountains are of considerable height, covered with snow most of the year, and are therefore sources of streams running in all directions. The valleys, approximately as long as the valley of the Connecticut, Hudson, Delaware, Susquehanna, Potomac, James or Savannah river (and one of

them much longer than any of these), are fertile throughout their length, where the rivers run north and west into the Atlantic and Mediterranean; but their course is short and troubled where they run to the south and east. On this point *The Encyclopedia Americana* says:

> The southern slope of the Atlas reaches the great desert, from which it is separated by a region of sand hills, shifting with every strong wind, and gradually making encroachments on the fertile lands at the foot of the mountains.

The Sahara Desert

That brings one to the Sahara desert, which latter is a strip of territory reaching from the Atlantic to the Nile. Roughly, this is a territory about 600 miles wide for the whole distance of some 3,500 miles. But don't get the idea that the Sahara is nothing but sand. To be sure, there are sand and rocks aplenty, with mountains reaching 8,000 feet, even in the midst of the desert, which is higher than anything in the Appalachian system.

In the first place, there are 2,000,000 people living in the French Sahara desert, and they would not be living there unless they were able to make a living. Here is how they live. The encyclopedia, after mentioning that the sand dunes and rocky surfaces are interspersed with oases, declares that the date palm flourishes on these green spots; also the olive tree. Apples, peaches, oranges, grapes, etc., grow, and wheat, barley, rice, durra and other tropical crops are raised, and there is a considerable variety of flora. Then there are domestic animals, such as camels, asses, black cattle, etc., of fifteen species; also jerboas, foxes, jackals, baboons, hyenas, mountain sheep, etc.; about eighty species of birds, among which is the ostrich. There are also tortoises, lizards, and chameleons. The edible frog, and fish, also occur. There is an important trade in silk tissues and mixed goods, ivory, ostrich feathers, gums, spices, musk, hides, gold dust, indigo, cotton, palm oil, kola nuts, silver, dates, salt, and alum. Many thousands of tons of phosphate are extracted.

Radio Penetrates the Saharas

It is the discovery of radio that has really made the Sahara penetrable. Here and there, all through the Sahara, are the oases, the locations of which in bygone years were exactly known only to the Arabs. Now others know where they are, too. By wireless, every one of them can keep in touch with governmental headquarters, and, if need be, in an hour, or two or three, any needed assistance can be sent by airplane. The Arab, with his "ship of the desert", the camel, is no longer in control. And besides the radio and the airplane, there is the automobile. In recent years some wonderful trips have been made by trucks and even light cars to various parts of the Libyan and Saharan deserts, and these have all helped to break down the former isolation.

The development of the Sahara region would, of course, be greatly aided by the construction of several railroads across it, similar to the three lines that cross Arizona, the three that cross Nevada, and the three that cross Idaho. Many and fast trains cross the Great American Desert day and night, constantly. The projected French railroad across the Sahara would be only 1,050 miles long, and American engineers would not consider its construction a difficult problem.

The French government and private individuals have experienced success in their efforts to care for traffic by specially designed motorcars. Regular routes are maintained to Timbuktu, and elsewhere, as will be shown in the next issue. Timbuktu, it should be observed, is clear across the Sahara. Other lines go only part way, shuttling back and forth. What is wrong with that? Nothing at all. It is done elsewhere too.

The United States has an excellent

mail service to every point, but it has some long shuttle lines with the mails. Thus the mailman goes from Craig, Colo., 106 miles to Willow Springs Ranch, Utah. Then he cannot go any farther, and turns around and goes back to where he started. The mail from Winnemucca, Nev., to Denio, Idaho, goes in the same manner 110 miles. That from Ingomar, Mont., to Jasper, Mont., 114 miles; from Bernalillo, N. Mex., to Tapicitoes, N. Mex., 123 miles; from Thompsons, Utah, to Bluff, Utah, 141 miles; from Kemmerer, Wyo., to Bondurant, Wyo., 148 miles; and from Flagstaff, Ariz., to Kayenta, Ariz., 160 miles. A few years ago the routes were much longer, some of them, but gradually they are being connected one with another, until the inaccessible spots in the desert are few and far between.

Sahara's Future Blessings

As the Great American Desert, by vast human irrigation projects, is rapidly being turned into a paradise, so the time will come when the Sahara desert will, by divine 'irrigation projects', "rejoice, and blossom as the rose." Moreover, all that is needed in the dry zones of North Africa and North America is rain, of which the Lord has great quantities stored up in adjacent oceans and seas, and the Lord could make more if He wished to do so. It is easy for Him. He did it before; all He would have to do would be to blend together sufficient quantities of the two gases oxygen and hydrogen that make the bulk of all the seas.

Meantime restless, ambitious, and energetic man never ceases to explore every possibility of bringing every part of the earth into greater productivity. Thus, although the Sahara desert is 350 miles south of the shores of the Mediterranean throughout Morocco, Algiers and Tunisia, it comes right up to the Mediterranean at some places in Lybia and Egypt, and, in some of those places, the floor of the desert is below the level of the Mediterranean. One of these depressions, Qattara, Egypt, is often in the news. America has such a depression in the Imperial Valley, California.

Noticing these depressions, a famous engineer some years ago made the proposition in all seriousness that the nations should unite to dam the strait of Gibraltar, the rising waters of the Mediterranean to flood these depressions. The evaporation from the inland lakes so formed would, he calculated, produce rain clouds which would water a vast area. The rainlessness of the Sahara, it is explained, is due to the direction of certain winds, which are deprived of their moisture before reaching these lands.

Considerable attention foregoing has been devoted to the Sahara because so relatively little is known of the great rich belt north of it, 350 miles wide and 1500 miles from east to west, which covers an area of about the size of New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina and Georgia.

How is transportation conducted throughout this vast area stretching from Casablanca in the west to Tunis in the east? Well, how do the people of Portland, Maine, get to Jacksonville, Fla.? They can go four ways. They can take a train, with one or more changes of cars en route, or they can take a steamer, if they can get one in these days of submarines, or they can go by airplane, or they can go by automobile. The same is the case in northern Africa. There are railroads connecting all the important points (see the map on page 5), as there are in the eastern part of the United States. Within the last century the French have been doing in northern Africa what Americans have been doing in the United States.

The Barbary States

The four Barbary states, Morocco, Algeria and Tunisia, all of which are under French control, and Libya, which is under Italian control, have a total population of about 18,500,000, most of whom are Berbers, i. e., to the Romans they were *barbarians*. The Berbers are a fine people, thin, strong, robust, with beautifully formed bodies, and brown complexion. They often have light hair, and sometimes blue eyes. Mohammedans in religion, they are said to be generally straight and honest in their dealings, comparing favorably with the Arabs, and of high intelligence. They are of Semitic stock, remarkably industrious.

For centuries the Barbary states were a thorn in the side of the rest of the world. When all the rest of the world went Roman Catholic, northern Africa remained independent. When the Saracens overran the Barbary states they put all Christians to the edge of the sword, and then these countries became solidly Mohammedan.

It is important for those who would know something about the Barbary states to have considerable information about Mohammed, how he came to be a teacher, what he taught, and why today there are more Mohammedans in the world than there are Roman Catholics in Europe, Asia and Africa, and why there are more Mohammedans in the world, by 70,000,000 people, than there are of all the Protestants and Jews in the whole world put together. The New York *World Almanac* gives the Mohammedan population of the earth for 1942 as 220,978,848. This is 30 percent more than the total population of North America regardless of what the people believe. What is it that holds these people together?

When Mohammed was born (A.D. 570) the people of Arabia worshiped the stars and the demons, with this result, as explained in M'Clintock and Strong's *Cyclopædia:*

These deities, with many other images of the personified powers of nature, rudely represented by idols of every variety and shape, were principally gathered 'round the ancient Kaaba—the pantheon of Arabian idolatry; and their worship was accompanied, not only with the most horrible rites and shocking ceremonies of a degraded paganism, but even with human sacrifices and cruelties of every description. Even children were immolated by some of the ruder clans to the idols, while others, as Kendites, buried their daughters alive.

The so-called "Christians" of that time, divided into Nestorians, Jacobites, Marcionites, and Manicheans, were as far from the spirit of true Christianity as one can well imagine. Deifying the mother of Jesus, many adored her as the third person in the "Trinity", which probably gave rise to the "Christian" tritheism so often dwelt on by Mohammed. (The Roman Hierarchy virtually deifies Mary to this day.)

Mohammed Possessed by Demons

Mohammed was so unfortunate as to have as a mother one who herself had the supreme misfortune of being demonized. He was by descent a member of the aristocracy of Mecca, but the branch of which he was an offspring was poor. Aminah, his mother, possessed a peculiarly nervous temperament, and used to fancy, while between sleeping and waking, that she was visited by spirits. Mohammed himself, according to the oldest and most trustworthy accounts, was an epileptic. He was believed to be possessed of evil spirits and at first he himself believed this. Gradually, however, he came to the conclusion, assisted by his friends, that the demons had no power over so pure and pious a man as he was, and he decided that he was not controlled by evil spirits, but by good spirits, angels. These he believed he saw in dreams or even while awake. He was inclined to hallucinations of vision and audition, and afflicted with a morbid state of both body and mind. What seemed to him remarkable after such

epileptic attacks he accepted as revelation, and at least in the early stages of his career he firmly believed in them. This gave him the courage and endurance he required to brave the difficulties which he had to face and overcome.

At first Mohammed tried to bring the Jews over to his stand that he was the promised Deliverer or Messiah. But when the Jews ridiculed him and angered him with their constant taunts, he changed his tune and became their bitterest enemy, seeking a closer alliance with the heathen Arabs. These he sought to please by adopting practices to their liking.

Although at first Mohammed insisted upon liberty of conscience and opposed religious violence, he came to hold that Islam (his teaching that Allah was God, and himself God's prophet) should, if necessary, be defended and propagated by the sword. He said:

> The sword is the key of heaven and hell: a drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer; whoever falls in battle, his sins are forgiven him, and at the day of judgment the loss of his limbs shall be supplied by the wings of cherubim.

Before long Mohammed sanctioned plunder and robbery, and that even in the so-called "sacred months". Many an assassination was instigated by the prophet himself. In all these things he did not differ materially from the leaders of the Catholic religion of the day and since.

The Koran

Each of the 114 suras, or chapters, of Mohammed's small book (about the size of the "New Testament" Scriptures) starts out with the words "In the name of God". The book was actually dictated by one or more demons posing as Almighty God. One of the leading propositions in the book is the teaching of the Devil himself, namely, the 'immortality of the soul', as taught by him to mother Eve and in every theological seminary since. This, of course, made it necessary to manufacture a "hell".

The Koran has a hell of seven stories, some places very hot and some places very cold. The lightest punishment on any of the seven floors, reserved for the hated infidel, is to be shod with shoes of fire, which shoes make up so much steam that they cause the skull to boil as a caldron. Eventually all Moslems get out of this place, but the most pious of them must stay there at least nine hundred years, while the worst ones have to stay there for seven thousand years. When these poor suckers are let out, the soot on their bodies is washed off in the River of Life, and then they are admitted into paradise. This scheme is referred to the Roman Catholic Hierarchy for further development of their "Purgatory".

Mohammed's own teaching on "purgatory" was that the dead are received in their graves by an angel announcing the coming of two examiners. These examiners, whose names are Monker and Nakir, put questions to the corpse respecting his belief in God and Mohammed, and then, in accordance with his answers, they either torture or comfort him. The infidels, not all of whom are Mohammedans, are confined in a certain well, or, being first offered to heaven, then offered to earth, and rejected by both, become subject to unspeakable tortures until the day of resurrection.

Mohammed was not an educated man, but his first wife, Khadija, could read to him the sacred Scriptures, and many of his chapters are mere travesties of the Bible history. Thus the demons taught Mohammed that Christ was not nailed to the tree, but he said:

> Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed unto Mary, and a spirit proceeding from him, honorable in this world and in the world to come; and one of those who approach near to the presence of God. Yet Jesus was a mere mortal and not the son of God; his enemies conspired against his life, but a phan-

tom was substituted for him on the cross, while he was translated to heaven.

Of course, this letting down of Christ to the position of a "mere mortal" and *a* prophet is merely to boost Mohammed himself into the position of the greatest of all prophets.

Some of the lies in the Koran are that one of Noah's sons was drowned in the Flood; that the wife of Pharaoh saved Moses; that the winds were subject to Solomon; that Solomon was driven from his kingdom; that devils built for Solomon, and other devils dived for him; that thousands of dead Israelites were raised to life; that Ezra and his ass died for a hundred years and were raised to life. One of the evidences relied upon to prove the inspiration of the Koran is that Jesus promised to send the Comforter—Mohammed, of course.

225 Conflicting Passages

The Devil is a liar, as Jesus expressly stated. And the Scriptures refer to the other members of Satan's organization, the demons, as lying spirits. So it is not to be wondered at that Mohammed's "revelations", made over a period of twenty-three years, and written down by fourteen scribes on palm leaves and other substances conveniently at hand, contain so many contradictions that those running the Moslem religious business have found it necessary to cancel 225 passages that conflicted one with another.

The Koran is exceedingly incoherent and without any logical order in whole or in part. The historian Gibbon, in his *Decline and Fall of the Roman Empire,* calls the Koran an "incoherent rhapsody of fable, and precept, and declamation, which sometimes crawls in the dust and sometimes is lost in the clouds".

In the Koran Mohammed restricted the number of legitimate wives a man could have to four, but after the death of his first wife he married twelve others, exempting himself from the restraint imposed on others. He it was who ordered all these women to wear a close veil, leaving only the eyes free when going out. And even in the house they were not to show themselves unveiled except to their nearest relatives. He also prohibited them from remarrying after his death. He thus started the harem business.

Mohammed's idea of the future was that his followers should be entertained forever with music of the most ravishing nature. Also, and above all, the boys, especially those that lost their lives pushing the Mohammedan faith, were to forever remain in the full vigor of youth and manhood and to forever enjoy "the Hur-Al-Oyun, the black-eyed daughters of paradise, created of pure musk, and free from all the bodily weaknesses of the female sex". It was the teaching of Mohammed that the majority of the inhabitants of hell are women. His idea seemed to be that the women would get so used to being in hell in this life that they wouldn't feel at home in any other place in the next world.

The effect of Mohammed's teachings regarding women is to be seen in the conditions described as follows by M'Clintock and Strong:

> The volumes explaining Moslem laws on divorce enter into the closest and most disgusting details, forming a mass of corruption poisoning the mind and morals of every Mohammedan student, and utterly defiling the very language. Hence arises the prevalence of the most indecent language and conduct and also of extreme profligacy among both sexes. Unnatural vice is fearfully common. The pictures of paradise contribute to this; these come to be the object of their thoughts, and are anticipated, as far as possible, on earth.

A Really Clever Hypocrite

Mohammed denounced falsehood and upheld truth and yet never hesitated to lie to gain his ends. He advocated trusting in "God" and submitting to His will, and yet made the angel Gabriel play a part as bearer of divine revelations which he did not himself believe. He

denounced pride and advocated modesty, yet the houses of the Christians and Jews must not be higher than those of the Mohammedans, and they were compelled to ride on asses, not horses, on the streets, to yield the way to Mohammedans and, at public assemblies, to rise before them. He advocated sincerity and straight forwardness and denounced mistrust and suspicion, and yet he could not look straight into a man's face, but turned his eyes, usually outward. He denounced debauchery, and advocated decency, yet every evening he applied antimony to his eyes and dyed his gray hairs to please his young wives. When he was ill he sobbed like a woman in hysterics; or, as Ayesha (his wife) says, he roared like a camel; and his friends reproached him for his unmanly conduct. He died a natural death (A.D. 632), all traditions to the contrary notwithstanding.

New Jersey

"The Boss Is on the Run"

◆ "The Boss is on the run"; so says Arthur Garfield Hays, in *PM,* in a proposal to erect a Civil Liberties Monument to Hague the Great. Mr. Hays says reminiscently:

> The rejoicing voice of Hague's enemies has been heard in the Jersey land many times before. It was heard when the snooping Case Committee of the legislature wanted to know how a man whose highest salary in years had been $8,000 could afford to blow in $400,000 in Deal real estate, keep a 14-room duplex apartment in Jersey City at a yearly rental of $7000 and live like a multimillionaire in Manhattan, Florida, and at Saratoga Springs. It was heard when he guessed wrong on the presidential nomination of 1932 and almost took a walk with Al Smith. It was heard more recently when the Supreme Court of the U.S. set him back on his heels in the free speech case.

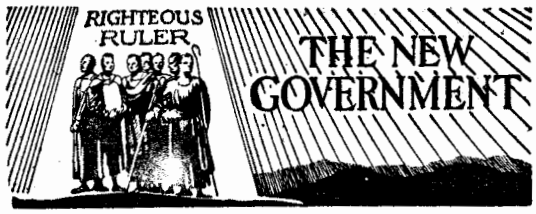
Hays writes an interesting story about this man that has fixed it so that democrats can be born free. The Jersey City Medical Center cost the taxpayers some $30,000,000, and it costs $2,000,000 a year to operate it, but it works. Hague has been squeezing millions out of the railroads. He boosted their assessments from $67,000,000 to $160,000,000 in a single year. It meant acres of velvet for himself and his henchmen. Now the railroads balk at paying and "the boss is on the run". When an army gets neither money nor food it ceases to fight, and that is as true of a political army as of any other.

Mean Thieves of May's Landing

◆ The thieves of May's Landing, N. J., take the prize for meanness. Eighteen of them, prominent in business and society, took money credited to the aged, lame, maimed, toothless and nearly blind and deprived them of the medical treatment, coal, money and food which the community had provided for the needy. Plainly guilty of forgery, embezzlement and fraudulent conversion, it will be a miracle if these birds do any time for their crime against the community and its poor and needy.

George Washington Bridge

◆ The George Washington bridge, the magnificent highway structure that connects Fort Lee, N. J., and upper New York city, cost $60,000,000 to build and will pay for itself in twenty years. It takes four years to paint the huge structure. About a hundred men are on the pay roll. It has added more than a billion dollars to the values of Bergen county, N. J. Fifty-six people have dived or jumped off the bridge, but only one of them, an expert stunt diver, lived to tell the tale.



Desecrating the Sabbath (?)

◆ The religionists of Clinton, Iowa, could not think of any way to make trouble for Jehovah's witnesses except to have them arrested for "desecrating the sabbath". In due time this came to the attention of the Supreme Court of Iowa and that body dismissed the charges against the witnesses, and said interestingly and convincingly:

It is contended by the state that the calling upon householders after 10 a. m. on Sunday for the purpose of propagandizing appellants' religious views by spoken and printed words constituted "disturbing a private family". The language of this portion of the act is "disturbing a worshipping assembly or private family". We need not here determine the exact interpretation to be given this language. The record indicates that at the time of the calls the householders were engaged in eating or other mundane activities. No disturbance of any kind is shown to have taken place. We are not prepared to hold that the calling at private homes in the middle of the sabbath day, however unwelcome the caller may be, in itself constitutes a desecration of the sabbath.

The state also contends the distribution of the booklets and occasional receipt of the sum of ten cents constituted "selling property" within the prohibition of the act. However, appellants were not engaged in selling booklets. The alleged sales were merely incidental and collateral to appellants' main object, which was to preach and publicize the doctrines of their order. Indicative of this was the practice of giving booklets to those unwilling to contribute. Appellants regarded the amounts received as donations and this was frequently the thought of those who gave money. Appellants were teaching and spreading their religious views without compensation and at their own expense. All receipts from the booklets were placed in a publication fund, which it was necessary to supplement by voluntary contributions to cover the cost of publishing the booklets. The commercial aspect of sales was absent. We do not think the statute contemplates that the distribution of booklets of this nature and under these particular circumstances constitutes desecrating the Sabbath.

Partially Rewarded by a Parking Ticket

◆ One Saturday afternoon while working with the magazines a special publisher was standing near a group of men who were in close conversation and kept looking in the publisher's direction so much so that the publisher knew they were speaking of him. At last one elderly-like man spoke out loud enough for the publisher to hear him say, "He is one of them Jehovah's witnesses. He is a big, strong, husky fellow; ought to do lots of work. Bet he never even registered for the war." Then again the elderly one speaks loudly, "Jehovah? Jehovah? I'd like to see that guy"; and about that time another man walked down the street to the grumbling group and in doing so passed several parked cars which a policeman just checked on his beat. The publisher saw the man stop and glance at one car for an instant, then went straight up to the elderly one, saying, "Oh, you ought to see what you got fastened onto your car."

He had spent too much time grumbling about Jehovah and Jehovah's witness; so a ticket for overtime parking was on his car.

The publisher couldn't help chuckling to himself.—Mrs. A. Carryer, Missouri.

Witnessing to an Honest Official

◆ My first special assignment as a pioneer came last week when I was asked to help distribute *The Theocracy* and *God and the State*. I took the latter to the captain of the North Side police station and witnessed to him for an hour and a

half. He gave me a 50c contribution and in the afternoon I went back, explained our campaign for this month, and obtained his *Watchtower* subscription.

I told him about Judas' betraying Christ, and that we still have Judases today. He said that was true and they have them in the police force and in the whole political system today. He said he was glad to hear our side of the story, as all he had heard thus far was anything but that. He also said that any time I was in that neighborhood, and had some time, to come in, as he enjoyed our talk very much. This shows that God knows some political leaders have been poisoned against Him because they do not know any differently. I am glad that I can proclaim His name and have a chance for everlasting life.—Rudolph Bittner, Minnesota.

(To be continued)

When Religion Rides Again*

JOSEPH E. DAVIES, former American ambassador to Soviet Russia, states: "Christianity could be superimposed on Communism without doing violence to either."[1] Here the ambassador is giving the Soviets a big hint: Communism has been "superimposed" on Catholicism (Orthodox) ever since the Bolsheviki got rid of the "divine rule" of the czar and the "Church", and now it's time Communism got down and gave religion a ride. With religion exalted as queen regent in a "new world order founded on moral principles", Soviet Russia will receive her due share of "Christendom's" blessings, of course. How the Russians, like the people in Spain and all other nations, are going to enjoy that "new order" into whose folds priestcraft is fighting desperately and with all the cunning of a Jesuit, is another story. It can be imagined only by a glimpse at a few.

"Exhibits of a Past Civilization"

This term was once used by the League of Militant Atheists in referring to anti-religious museums in which they exposed the crass superstitions and bald hypocrisies of the "Church". These Bolsheviki thought their bloody revolution had set them safely beyond the clutches of priestcraft and on down the broad way which Vice-President Wallace calls "the march of the common man". The following glimpse from *Soviet Russia Today* (October, 1942) ought to give an idea of what a kick the Atheists got out of their show houses:

> Most of them were former monasteries and cathedrals, now exhibiting what are termed "exhibits of a past civilization", among which are an amazing collection of relics and amulets; hundreds of nails from the true cross, tears from the eyes of the Virgin, milk from her breast, a wisdom tooth of Moses, wood from the cradle of Jesus. Besides these relics are diagrams showing the colossal revenues of the church. Charts and documents graphically represent the history of religion with emphasis on the evils of clericism and the Holy Inquisition.

In the same article are mentioned other reasons why the Bolsheviki didn't want any more blessings from the "Church":

> It took the peasants' money to build magnificent temples and allowed them to live in miserable straw-thatched huts. It gave them ikons to pray to in misfortune, and left them to the ravages of plagues and diseases, a third of the children dying before one year of age (two million a year). It mesmerized them with

* One of *Consolation's* contributors sent in two articles at one time, and, as they are quite closely related, and are live and up-to-date, and well-documented, it is a pleasure to publish them consecutively under the name of the author, which appears at the close of the second contribution, "'Christendom's' New Baby."—*Ed.*

[1] "Religion in the USSR," by A. R. Williams, *Soviet Russia Today* (October, 1942).

mystic rites, with bells and incense, while 70 percent were unable to read and write.

The "Church" held the peasants to ludicrously primitive and unproductive ways of farming, and the effect of its teaching—submission to and contentment with their miserable lot—so paralyzed their will for betterment that they rose up angrily against any "infidels" who might suggest rotation of crops or other new ways of farming. "Instead of spraying insect-infested fields with chemicals, they marched around them with waving banners and crosses. Instead of running irrigation ditches into the drought-stricken areas, they sprinkled them with holy water."

Bringing the "Past" Up to Date

If Ambassador Davies thinks that to "superimpose" religion upon communism, democracy or any other form of government means merely to dress it up in lace skirts, pour "holy water" on it and call it "Christian", he is thinking himself right into the hands of the "Holy Father" at Vatican City. Wherever religion is superimposed upon a nation the results are always the same. Spain is an example of a country that is giving the "Church" her ride, and the harvest of miseries and woes being reaped by the people of Spain is a blueprint to what any people may expect under the enforced principles of a 'moral new order'.

A year after Hitler, Musso and Franco "superimposed" the rule of the Roman Catholic Church upon Republican Spain, the foreign minister of that murdered republic, J. Alvarez del Vayo, published a report[2] showing that more than a million Spanish loyalists were still being held in concentration camps in their own nation. House-to-house searches for Republicans were still going on; men were being shot in cold blood on any trumped-up charges.

Having been an active Republican is in itself a crime. Schools, convents, and public buildings have been converted into jails, but there are still too few buildings to accommodate the "penal" population, and so a vast system of cencentration camps on the Nazi model has been established to complete the repressive apparatus of a regime dedicated to the elimination of all opposition.

The "Holy Inquisition" in Spain had been revived in all its sickening forms; Franco's jailers, old in the Inquisitional tradition, were turned loose upon their helpless victims "to exorcise from the Republican prisoner the baleful effects of 'red' sorcery". These priest-inspired fiends, "experts at the art of transforming a robust peasant into a heap of flesh," in the words of the ex-foreign minister, put to shame the Inquisitors of Andalusia and Estremadura of old: "Those cruelties pale beside the present methods of the Franco government."

With the blessings of the "Holy Father" at Vatican City, Franco reduced the Spanish citizenry to outright slavery —bound to national work of reconstructing the paradise of the "new order", or hired out to private entrepreneurs at a peseta a day. Hunger became—and still is—the dominant feature of the living-death existence in Spain. Land which under the Republic had been distributed among the peasants was returned to the grandees.

Three additional measures taken by Franco during his first year are just what one would expect: "first, the return to the Jesuits of all their property; second, the return to the former king, Alfonso, of all his personal property; third, the transfer to Franco of all the total patrimony of the crown of Spain, with an annual income of millions of pesetas."

On April 4, 1942, when Mr. del Vayo published his second "obituary" on Spain,[3] he found that—

the main conclusions are the same. . . . The only thing they have achieved is terror, death, hunger, and typhus. All the rest is

[2] "One Year of Franco," *The Nation,* 3/30/40.

[3] "Three Years of Franco," *The Nation,* 4/4/42.

chaos, or grandiose plans—on paper only—for building a great navy, or for reconstructing Spain, or for reconquering America. . . . They send to Germany everything that the Nazi can extract from a Spain economically so utterly disorganized. They send some metals; they send workers from Andalusia and other regions; they send "volunteers" to die for Hitler on the Russian front; they even send the little food that might, if they could keep it, alleviate a state of starvation which can be matched only in Poland and Greece. . . . Economically and politically Spain is already in the New Order.

Religiously, Spain was already ninety-nine and ninety-nine hundredths percent Roman Catholic,[4] and, with the pope through his minions in complete control of her religion, politics and economics, she is in the "New Order" 100 percent.

Religion's Final Ride

The Hierarchy's efforts to get herself astraddle of this long-horned critter called "Communism" is making awfully bloody history these days; but it is in the hearts of earth's rulers to give the old girl one last fling, because they have a strong delusion that with priestcraft rising triumphant over constitutional governments in all nations, she will have what it takes to ride their troubles off the range, hogtie the masses and petrify them into "exhibitions of a past civilization". Anyone who doesn't have religion can read Revelation 17 and find there a detailed description of this last ride, together with an explanation of how she gets bumped off at the end of it. Consider the detailed discussion in the booklet *Peace—Can It Last?* published by the WATCHTOWER Society.

[4] *Lords of the Press,* by George Seldes.

"Christendom's" New Baby*

OLD Mother "Christendom" is giving birth to a new baby girl. Her name is "Christian Communism". And what sardonic circumstances brought this baby into the world! When Hitler, following the blueprint worked out on the slaughter fields of Spain, hollered "Godless Bolshevism!" and opened his "Holy Crusade" against the Soviets it was for the avowed purpose of breaking down constitutional barriers that prohibited unrestricted priestcraft in Russia.

Worldly-wise men among the United Nations try to pooh-pooh the idea that Hitler is fighting a religious war. Nevertheless, one look at what Hitler, Mussolini and Franco with the pope's blessing brought about in Spain ought to convince the baldest fool that, with priestcraft turned loose and religion enforced as it now is in Spain, such things as Communism, socialism, democracy and liberalism vanish like snow in the sun. Earthly rulers since Nimrod have known that religion is the most effective means of stifling freedom and keeping the masses in subjection.

But all you politicians and capitalists who tremble at the nightmare of world-wide Communism, take heart. Hitler need not annihilate the Soviets to achieve this objective. The pressure of his *blitzkrieg* warfare, plus overtures from Russia's politico-religious allies, is doing the work; under the war emergency the Soviet government is lifting the barriers against religion of its own accord. Priestcraft, unrestricted and unlicensed, now rising up in all the nations, is also right at Russia's door.

As the following evidence will show, Orthodox Catholicism, in collaboration with other religionists, politicians and future-makers, is rapidly absorbing into herself the theoretical features of Communism, so as to bring forth a Soviet state religion that for the first time can be labeled "Christian", and which not only appeals to politico-religionists throughout the United Nations, but, no doubt, is also destined to achieve the results so ardently desired by the pope—that is, overthrow the Communist constitution, turn the country over to the

* Source of material used: "Religion in the USSR," by Albert Rhys Williams, in *Soviet Russia Today,* October, 1942.

priests, and thereby make Russia ready for whatever "new world order based on moral principles" may be in the offing.

Aims of the Soviets and the "Church" Now One

What a red-hot chance Hitler's war afforded for the Orthodox church to wake up and recognize that "in their social and ethical aims the Soviets and the 'Church' are now one"! As old as the Catholic church is this trick of trapping its victims under the guise of patriotism. Today the somber ikons in village churches are replaced by portraits of Lenin, Stalin, Timoshenko. Today more churches are being opened and turned into centers for collecting gifts for the Red Army. The "Patriarchs" who howled "Monsters of the human race!" when the Bolsheviki unseated the "Church", now offer up fervent prayers and direct impassioned appeals to the "faithful" and to all peoples everywhere to support the Soviets. Priests flock to the military. In a word, the clergy are scrambling over each other to demonstrate how "indispensable" religion is to Communists. And the Soviet government looks out over its scorched earth, mountains of dead and rivers of blood and heeds the songs of the harlots.

It hears all "faiths" chiming in harmony with the Orthodox priests—from the head of the 1,000,000 Russian Baptists to the Jews and the Moslems. It discovers that in 1941 there were about 30,000 religious societies, with some 58,000 priests and ministers, and at the outbreak of the war with Germany a throng of 12,000 packed the Cathedral of Moscow alone.

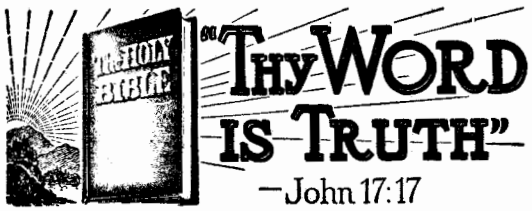
At that time the head of the atheists was lamenting that a third of the people in the towns and two-thirds in the villages were "Christians", which would mean more "Christians" in the Soviet Union *than in the whole British Empire.* To cap things off properly, the League of Militant Atheists, who had been foremost in exposing the crass superstitions and bald hypocrisies of the "Church", turned square around, disbanded its members and ceased its official publication *"with one last blast at the Nazis for their persecution of religion"!*

The hard old priest-killer heart of Bolshevism has been wrung by so touching a scene. The "Reverend" Benjamin, whose full title reads "Metropolitan of the Aleutian Islands and North America", reviews this change of heart toward the "Church" thusly: "At first it was negative; then merely suspicious; later peaceful; most recently—it seems to me—*there is recognition of the usefulness of the church."* What this long-titled bird sees is that many "disabilities" and "restrictions" are being relaxed or totally rescinded out of religion's way.

The once disfranchised clergy now vote just like ordinary citizens. As far back as 1936 the "Church" was winning 78 percent of her cases in court. In 1938 Kalinin, president of the Supreme Soviet, told a reporter that "one of his frequent duties was the reopening of village churches that had been closed by local zealots".

The former "scurrilous attacks" by atheists and suchlike are now being purged out of textbooks, theater and cinema. Any mockery or insult to the "feelings of believers" is subject to penalties. The making and sale of ikons (images, statues and mosaics of "sacred" subjects) is now a legal racket. Lithuanian priests since 1939 have been given allotments of land the same as the peasants. In 1941 the seven-day week was restored, making Sunday the "rest" day for all. One of the three newly-created decorations for Soviet commanders is named after a canonized "saint" of the Orthodox church. The Moscow radio now appeals to Catholics, Protestants and Jews throughout the world to "unite in the war against the Nazis".

One wonders if there's anything wrong with the Communists' religion that a little "inter-faith" powwow couldn't patch up?—Marley Cole, Tennessee.



The Forgotten Name

RELIGION has caused the most honorable and most illustrious name of all to be forgotten in "Christendom". This result so apparent today has been the express design of religion from its beginning. The like result was brought about thousands of years ago in the very nation to whom the wonderful name was declared with miracles. In that unfaithful nation the name of Baal, which designates the great enemy of the name of the Most High, was exalted and glorified instead. The Most High, speaking by His prophet Jeremiah, points out the religious spokesmen as responsible for this forgetfulness and says: "Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart? that think to cause my people to FORGET MY NAME by their dreams which they tell every man to his neighbor, as their fathers forgat my name for Baal."—Jeremiah 23: 23-27, *A.R.V.*

A faithful remnant, including Jeremiah, struggled against such disastrous effects of religion and sought to uphold the name of Jehovah, but for this they suffered at the hands of religionists. The expression of such faithful suffering remnant is given at Psalm 44: 20-23: "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord? arise, cast us not off for ever."

Prophetic of the movement to put Jehovah's name in its rightful place among those professing to be His people, it is written, at Psalm 22: 22, 23: "I will tell of thy name unto my brethren, in the midst of an assembly will I praise thee: 'Ye that revere Jehovah, praise him, all ye seed of Jacob, glorify him, and stand in awe of him, all ye seed of Israel.'" (Rotherham's *Studies in the Psalms*) This prophecy points to the one who has done and will yet do the most to uphold the honor of the name of Jehovah; and the apostle Paul by inspiration identifies that vindicator of Jehovah's name as Jesus Christ. At Hebrews 2: 9-12 the apostle applies the above prophecy to Jesus and says: "For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." —Verses 11, 12.

The apostle's application of the prophecy is based upon the attested facts as stated in the several accounts by Matthew, Mark, Luke and John concerning the works and sayings of Jesus Christ when on earth. Jesus taught His disciples to pray, saying: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6: 9, 10) At His triumphal ride on the ass into Jerusalem the prophecies were fulfilled when the multitudes of common people hailed Him as coming in the name of Jehovah: "And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." (Mark

11:9, 10) To unfaithful religionized Jerusalem Jesus said: "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Luke 13:34, 35) To the religious Jews Jesus said: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." To His heavenly Parent He prayed: "Father, glorify thy name." And in behalf of His apostles He prayed: "I have manifested thy name unto the men which thou gavest me out of the world: . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I have declared unto them thy name, and will declare it."—John 5:43; 12:28; 17:6, 11, 12, 26.

It is manifest from the facts, therefore, that it was Christ Jesus who raised the name of Jehovah God and made it an issue both by His utterances and by His deeds, in fulfillment of the prophecies from the lips of Jehovah God. In declaring Jehovah's name to His apostles Jesus would not consider it too holy for Him to take on His lips and correctly pronounce to them lest He take that name in vain. He was the great Prophet foreshadowed by that Moses to whom Jehovah God declared His name at the burning bush near Mount Horeb, and through which Moses Jehovah caused His name to be declared throughout the land of Egypt before the deliverance of Israel therefrom. (Exodus 3:13-15; 6:3; 9:16) It is therefore unscriptural for complainers today to say that those to whom Christ Jesus left an example that they should follow His steps are out of order in this time when they make an issue of the name of Jehovah by declaring it throughout all the earth and honoring it and seeking to have a part in the vindication of that forgotten Name together with Jesus.

A representative Roman Catholic priest in decrying Jehovah's witnesses of the present day remarks, among other things, that the term "Jehovah" is not the way God's name was or should really be pronounced, and that all there appears in the original Hebrew Bible text for the name is the tetragrammaton, or four radical letters JHVH (יהוה). Hence this Romanist clergyman of Britain scoffs at Jehovah's witnesses' being the witnesses of the Most High God, because, argues he, "Jehovah" is not the true and correct pronunciation of God's name. On the same basis this religious mouthpiece of the Vatican should scoff at the Jesuits, or so-called "Society of Jesus", because the term "Jesus" is not the true and correct name of our Redeemer, the Son of God. "Jesus" is merely the English for the Greek name "Iesous", and this Greek name is merely a form of the Hebrew name "Jeshua" or (in its fullest form) "Jehoshua", and the ancient Greeks could no more pronounce the Hebrew *sh* sound than the Ephraimites could pronounce it in the word "shibboleth". (See Judges 12:6.) From which it can be seen that the argument against Jehovah's witnesses on the basis of God's name's being pronounced "Jehovah" or otherwise is a matter of tweedledee and tweedledum, in effect. The undeniable fact remains that the term "Jehovah" contains the four radical letters regardless of the particular vowels in between those four consonants, and the term "Jehovah" is found in the standard English and foreign-language Bible versions and is understood to be the equivalent in such languages for Almighty God's name as He revealed it to humankind.

The real point that counts, and which the Lord God has blessed in spite of religious scoffers, is that Jehovah's witnesses not only declare phonetically the name of the Most High God, "whose name alone is JEHOVAH" (Psalm 83:18), but also declare and make known the meaning of God's own peculiar name, namely, His purpose toward His

creatures. Jehovah's witnesses also publish abroad all His marvelous deeds, past, present and yet to come, that are associated with that name and in vindication of it. Not for much longer will that holy name remain forgotten by all religionists, but, after His witnesses have finished their testimony, God Almighty will by Christ Jesus fight the battle of Armageddon, and "my holy name will I make known . . . and the nations shall know that I am Jehovah, the Holy One in Israel".—Ezekiel 39: 7, *American Revised Version.*

The Rights of the American People

THE Bill of Rights belongs to *us.* More than any other part of the Constitution, these ten amendments are the precious possession of private citizens. They came out of the people and were made directly for their benefit.

The original Constitution was different. It was not framed by representatives elected at the polls. In 1787 the tariff barriers raised by the states against each other had become disastrous, so the authorities of the various states picked out delegates and sent them to the Convention in Philadelphia, to consider measures for improving commerce. Fortunately, as soon as they got there, they went far beyond their instructions, faced the greatest need of their time, and set up the machinery of a strong national government. The Constitution they made with extraordinary ability told how congressmen and senators and the president should be elected, how long they should serve, what laws Congress could impose on the states, how officials and judges were to be appointed. So far, so good. But except for limiting the suspension of the writ of habeas corpus, which releases men from illegal imprisonment, it said very little about what was to happen to farmers and storekeepers and workmen when they were face to face with the powerful officials of the new government. And so when the Constitution was sent out to the states for consideration, the plain people back home saw that something vital was still lacking. They chose some of their number to go to the state conventions and insist that the establishment of the new government should be followed by constitutional amendments setting up safeguards against official oppression of ordinary citizens like themselves, like us. Their demand was satisfied very soon. Within six months after Washington's inauguration, the first national Congress, under the leadership of James Madison, framed ten amendments as a Bill of Rights and submitted them to the states. Once more the plain people back home knew what they wanted. They elected state legislators who approved all ten amendments. By that time there were fourteen states, so it required eleven to make the necessary three-quarters. When the eleventh state, Virginia, ratified, a century and a half ago today, the citizens established their Bill of Rights, and ours.

We've Been Taking Them for Granted

I have not run across any account of celebrations on the hundredth anniversary in 1891, but probably the liberties guaranteed by these ten amendments were then pretty much taken for granted. True, we had them, but so did many monarchies on the continent of Europe. In 1891, despite the imperfect progress of popular self-government, civil liberties little short of ours were enjoyed by the citizens of Belgium, Holland, Austria, Italy, and Germany, to say nothing of a republic like France. Tonight we have greater reason for thankfulness than our fathers fifty years ago. This celebration moves us more deeply than if it had happened a decade earlier. Dark contrasts have shown us, all too plainly, what it means to us to be secure in our

"persons, houses, papers, and effects against unreasonable searches and seizures", not to be "held for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury", not to be "deprived of life, liberty or property", without having our day in court and a fair trial, not to have our property "taken for public use, without just compensation". Or read the Sixth Amendment: "In áll criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury . . ., and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense." Then think of innocent men just like us dragged from their homes at midnight to some concentration camp; the rest is silence. Even if a German today gets into a court, he can be tried and condemned for doing anything that the judges say is "not according to healthy public sentiment". In this country a man cannot be arrested or tried or imprisoned except for some specific offense which has been made a crime by the elected representatives of the people in Congress. Thus the due process clause prevents our officials and judges from being a law unto themselves. They can enforce only the law of the land.

It's You and I That You and I Are Protecting

The tyranny that fetters the mind may be less cruel than the tyranny which imprisons or destroys the body, but it is even more degrading. In continental universities which formerly led the thought of the world, professorships are now filled as we fill third-class postmasterships. Great newspapers of old days like the *Frankfurter Zeitung,* the *Neue Freie Presse* of Vienna, the *Corriere della Sera* of Milan, are either gone or are reduced to the status of governmental bulletins. Shirer's *Berlin Diary* and many another book bring home to us how crippled life can be without the liberties guaranteed to us by the amendment of which I shall mainly speak tonight, the First Amendment, which leaves each of us free to worship God in his own way, free to think his own thoughts, and within very broad limits free to spread those thoughts to others.

The Bill of Rights belongs to us, and not merely to Communists and other unpopular persons. It may be invoked by them at the moment, but it protects us too. If we let down the bars to make it easier for secret police to get Communists, then the bars will be down if they ever want to get us. Hence, we directly benefit ourselves when we insist on the maintenance of free speech and other constitutional liberties for men we dislike. As Judge Pound, of New York, said, "Although the defendant may be the worst of men, the rights of the best of men are secure only as the rights of the vilest and most abhorrent are protected." Once you let suppression get under way it spreads very fast and you are just as likely as anybody else to find yourself in its path. The big steel magnates of Germany were delighted when Hitler began rounding up Jews and Communists and seizing their property, and one of the biggest steel men, Mr. Thyssen, contributed large sums of money to help Hitler carry on the 'good work'. Within a few years Mr. Thyssen had all his property seized, and departed for Switzerland in a hurry. About all he had left was the privilege of writing a book to tell everybody how badly Hitler had treated him.

And Maybe We'll Learn Something Too

And we get more from letting unpopular persons talk than the chance of our own future protection. We learn while they talk. We hear about grievances which might otherwise go uncured until they burst forth in violence. We hear some needed truths even though intermingled with much falsehood. Our ancestors insisted on freedom of speech

because they believed that in this way we could attain the wisest sort of government and the best kind of community to live in, a community that is not filled with spies and suspicion.

"Those who won our independence were not cowards," so Mr. Justice Brandeis reminded us. "They did not exalt order at the cost of liberty. They believed that the final end of the state was to make men free to develop their faculties. They believed liberty to be the secret of happiness and courage to be the secret of liberty. They believed that freedom to think as you will and to speak as you think are indispensable to the discovery and spread of truth; that the greatest menace to freedom is an inert people; . . . They recognized the risks to which all human institutions are subject. But they knew that it is hazardous to discourage thought, hope, and imagination; that fear breeds repression; repression breeds hate; hate menaces stable government. They knew that the path of safety lies in the opportunity to discuss freely supposed grievances and proposed remedies; and that the fitting remedy for evil counsels is good ones. The remedy is more speech, not enforced silence."

It Depends on Us

The Bill of Rights belongs to us, and it depends on us whether its provisions become a dead letter or remain vital forces in our national life. The liberties which were created by the action of the people a century and a half ago can remain vital only through the vigorous support of the people today,—men and women like all of us in this room. This is clearly true of liberty of speech. We do well to think about important decisions in the United States Supreme Court and eloquent opinions by Justices Holmes and Brandeis and Chief Justice Hughes. Yet it is we who can keep discussion open during an emergency, and the Supreme Court can do nothing about it. Cases of suppression will not get to Washington until long after the emergency is over. The only judicial decisions made while it lasts will be those by lower United States judges. Still more important is the attitude of prosecutors and police, because they can stifle free speech by confiscating pamphlets and by breaking up meetings through arrest, even though they do not bother to bring many persons to trial. Above all, the maintenance of open discussion depends on the great body of unofficial citizens. If they are intolerant and threaten mob violence and demand suppression, then officials are so sensitive to public views that they will confiscate and arrest and prosecute. And the power of the community extends far beyond official acts of suppression. If a community does not respect liberty for unpopular ideas and facts, it can easily drive such ideas and facts underground by persistent discouragement and sneers, by social ostracism, by boycotts of newspapers and magazines, by refusal to rent halls, by objections to the use of municipal auditoriums and schoolhouses, by discharging teachers and professors and journalists, by organizing mobs and lynchings. On the other hand, plain men and women by their tolerance can make an atmosphere of open and unimpeded controversy as fully a part of the life of their community as any other American tradition. The law plays only a small part in either suppression or freedom. In the long run, the public gets just as much or just as little freedom of speech as it really wants.

Yes, There's a Risk

There is one important principle for all citizens to bear in mind whenever they are faced with a problem of the proper limits to be allowed for discussion. Let me explain a little what I mean. You may be talking about the desirability of prosecuting an unpopular speaker. You may be talking about letting him hold a meeting in a public hall. Whatever the problem is it will have two ends to it—the free speech end and the risk end. One end has to be

balanced against the other to reach a solution. The First Amendment requires us to run a good many risks for the sake of the gains. Still, the value of open discussion is on occasions outweighed when the risks are so great as to constitute a clear and present danger of injurious acts. For instance, we cannot allow a newspaper to publish a map of the fortifications of San Francisco, because this would give great help to foreign invaders. The constitutional right to talk does have some limits.

How can we most wisely tell whether those limits have been reached in the particular case? Here comes the important guiding principle I have in mind. In balancing the two ends against each other, *always begin at the free speech end.* Do not think first of the risks. Start by remembering the value of open discussion in American life. If you begin with the risks, you may easily become so frightened that you never get around to the free speech end at all. But if you start with what this country has gained from the First Amendment, you will view the risks more calmly when you get to them.

Take an example several months back, —the last radio speech by Mr. Lindbergh. Some writers of letters to the press began by picturing the evils of a divided country and ended by denouncing Mr. Lindbergh as guilty of treason. Instead, begin at the free speech end. I disagreed with much that Mr. Lindbergh said, but is it not a cause for pride that we live in a country where the president can make a radio address at ten o'clock and his chief opponent is free to go on the air and answer him at eleven-thirty? Imagine Hitler speaking from Berlin, and then ninety minutes later a nation-wide German hookup for ex-Chancellor Bruening replying by transatlantic radio from his study at Harvard. That such things are possible in America makes all of us eager to defend her. Once we realize this, we do not get excited about the dangers of opposition, but see that there was abundant opportunity for the president and his supporters to point out later whatever they considered untrue or unsound in Mr. Lindbergh's criticisms. Instead of suppression there was a fair field for all and no cause for resentment. The ultimate decision is far stronger because it was shaped by abundant previous discussion both ways. Now that the crisis has arrived, the result of free speech is a united nation.

Free Speech—Now

The Bill of Rights belongs to us—now. Free speech is not a policy to be laid on the shelf in emergencies. That is always a tempting idea. In 1917 we were told by many that there would be time enough to think of the merits of the claims of England and France when the war was over. They said, in effect, "We don't care what sort of war it is. My country, right or wrong. Let us go ahead. This is no time to talk." The trouble is that unless argument be conducted during the emergency, it will often come too late to do any good. We know now that it is even harder to make peace effectively than to make war effectively, and yet we were forced to patch up the Treaty of Versailles in six hurried months without the benefit of an enlightened public discussion of such essential factors as the secret treaties among our Allies.

This war is not going to be like the last. The methods of fighting are very different, and the kind of talk which may be sought out for suppression will, I think, be just as different. There is not likely to be the same questioning of the causes of the war as in 1917. The events of December 7 leave very little room for argument on that score. Although employment relations may cause some disputes, radical labor will not be so outspoken as before, for the expenditures and policies of the New Deal have gone a long way to satisfy the platforms of the I.W.W. and the socialist farmers. In 1942 the trouble seems likely to arise more from criticism of our associates, England and Russia, or from criticism of

the disposition of the armed forces and the supply of munitions. Also the time may come as in the Civil War, when some citizens will favor ending hostilities at once by a negotiated peace, while the administration and the majority are determined to struggle on for a decisive victory. Opposition to the government on such matters is sure to arouse resentment and fears and vigorous demands for prosecutions and other forms of suppression. Then it will be necessary for thoughtful Americans to remember the national tradition of free speech. Great is the value of united opinion in war, but it cannot be effectively obtained by persecution. It is equally important that the war should be waged with as few mistakes as possible, and that it should be ended at the right time. The ultimate decision of all such questions is more likely to be wise if it be shaped by an informative and informed public opinion. And that means that both sides must have a fair chance to speak out.

Let's Discuss the War—and the Peace

Most of all, we need an immense amount of thinking and talking about the kind of world we want after the war. Victory is not enough unless it brings a just and enduring peace. American civilization cannot stand an endless outpouring of billions for defense during a patched-up peace. The problem is enormously difficult. In 1919 we tried to put together the pieces and failed. Now there are very few pieces to put together. There will have to be a big, fresh start, and its success will depend on the continued support of the American people for a good many years after the fighting is over. Any plan framed by a few leaders, however wisely, will fail unless it responds to widespread thoughts and desires of us ordinary men and women. Whatever plan be proposed, it will involve drawbacks, and citizens must first have become ready to accept those drawbacks as preferable to the horrors of a third world war. That means they must be made thoroughly aware through long discussion in speech and print of the nature of the plan. The seed Wilson sowed was perhaps better than we knew in the short time it was before us. At all events, it fell on thin soil and was blown away. If the new seed of 1943 or 1944 or 1945 is to take firm root, the soil must first be plowed long and deeply back and forth by the impact of ideas, until it is prepared for fertile growth.

The First Amendment is a principle of political wisdom for just such emergencies as we are in now. The men who drafted it had just been through a seven-year war and a seven-year depression. As that rugged individualist of the North Dakota frontier, Judge Amidon, said in 1918:

"The framers knew that the right to criticize might weaken the support of the government in a time of war. They appreciated the value of a united public opinion at such a time. They were men who had experienced all those things in the war of the Revolution, and yet they knew too that the republic which they were founding could not live unless the right of free speech, of freedom of the press, was maintained at such a time. They balanced these considerations and then wrote the First Amendment."

Last time we forgot all this. We became so afraid of those who advocated a peace without victory that we put some of them in jail and scared the rest into silence, and so we got a victory without peace. This time we must be wiser and not forget. Let us not in our anxiety to protect ourselves from foreign tyrants imitate some of their worst acts, and sacrifice in the process of national defense the very liberties which we are defending.

The Responsibilities of Those Who Speak

Last of all I want to reach the ears of some of those who contemplate writing or speaking on behalf of unpopular causes during the war. So far I have talked about the responsibilities of the authorities and ordinary citizens to pre-

serve this liberty. Now I want to speak of responsibilities of the men who wish to talk. They are under a strong moral duty not to abuse the liberty they possess. All I have said and written goes to show that the law should lay few restraints upon them, but that makes it all the more important for them to restrain themselves. They are enjoying a great privilege, and the best return that they can make is to use that privilege wisely and sincerely for what they genuinely believe to be the best interests of their country. It is not going to be an easy task during the next few years to maintain freedom of speech unimpaired. There will be hard times ahead, perhaps even periods of disaster, during which many devoted citizens will readily believe that the safety of the nation demands the suppression of all criticism against those in authority. This tendency toward suppression will be immensely strengthened if speakers and writers use their privilege of free discussion carelessly or maliciously, so as to further their own ambitions or the immediate selfish interests of their particular minority. By abusing liberty of speech, they may easily further its abolition. I should be very slow to lock men up or confiscate their pamphlets, but I do say that they owe it to the framers of the First Amendment who gave them this privilege, they owe it to all their fellow citizens and particularly to the few who share their own views, to think long and hard before they express themselves, so as to be sure that they speak fruitfully. It is hopeless for the law to draw the line between liberty and license. Judges and juries cannot look into the heart of a speaker or writer and tell whether his motives are patriotic or mean. But the man can look into his own heart and make that decision before he speaks out. Whatever efforts of this sort unpopular persons make will do much to maintain the vitality of the First Amendment.

There is another danger to the American tradition of open discussion, against which unpopular speakers and writers should be constantly on their guard. If our enemies win this war, the First Amendment will be the first to disappear. These speakers and writers will have no opportunity to criticize their rulers. There will be no newspapers in which to publish their views, no platforms on which to speak, no Supreme Court to protect them by a test of clear and present danger. Yetta Stromberg and Angelo Herndon and Harry Bridges will no longer have nice distinctions drawn in their favor by judges in gowns; they will merely be dumped into concentration camps or sent to the scaffold. More temperate opponents will be dragged down along with them. The only political party will be the party in power. Therefore, those who propose to criticize governmental policies during war should be ever aware of the fact that criticism carries risks. Attacks may weaken the power of the leaders to obtain the support of the rank and file. Even at this price, the risks of criticism must be run for the sake of its benefits, for the sake of being sure that the war is waged in the best possible way. Still it is the responsibility of the critics to be sure that the risks are as small as possible and the benefits are as great as possible. Hence they should take plenty of time and effort before they speak to be sure that their criticisms are based upon ascertained or highly probable facts, and that the judgments based thereon are formed calmly and without malice. They should be sure to frame their remarks so as to persuade their hearers to correct the mistakes which are pointed out and not merely arouse them to useless or dangerous resentment.

The Bill of Rights belongs to us all. Majorities and minorities alike, we must henceforth give the best that is in us to preserve these ten amendments together with the rest of the Constitution and everything else that we hold dear.—Zechariah Chafee, Jr., Harvard Law School, Cambridge, Mass.

Consecration vs. Cannibalism

(A WBBR Broadcast)

ANNOUNCER: "Everybody does it; nobody ought to care!" That is the principle that sets fashions! Fashion of thought, of action, of mode of dress, of the manner of life itself. Because the majority subscribe to some thought or idea, it becomes an 'established fact'; not because it is true of itself, but because the majority have accepted it. This dangerous premise has made possible the deceiving of countless millions by formalistic religious ceremonies, by the founder, Satan, the Devil: "All we like sheep have gone astray." But let's step into the Jonathan Goodwill home. We might hear something to our benefit.

Jonathan: Getting that matter straight, regarding the attitude of one who has entered into a covenant by consecration to do the will of God, has opened up a whole line of thought. Ruth and I were discussing it all week.

Ruth Goodwill: There was a text we came across, while reading what Paul said in Romans 8. It was verse 6.

Witness: Read it; let's hear what it says.

Ruth: Romans 8, verse 6: "For to be carnally minded is death; but to be spiritually minded is life and peace."

Jon: Here was the point we couldn't quite grasp. Looking up the word "carnal" in the dictionary, it says it means "pertaining to the flesh". Does that mean that everything we do according to the flesh is wrong?

Ruth: And would it mean that when Adam was perfect, he could not follow any of the desires pleasing to his flesh? For instance, to look at the beautiful things of nature pleases the entire organism, pleases the flesh; but that isn't being carnal, is it?

Tom Smith: Pardon my butting in right here. Eating a good meal is very pleasing to the flesh; at least it is to my flesh; would that be wrong? Even eating a piece of flesh is very delightful, especially when it's nicely broiled.

Jon: That's right, Tom. Even Jesus ate flesh when He ate of the paschal lamb. There must be something more to the word "carnal" than just merely meaning "pertaining to the flesh".

Witness: Perhaps in our common usage of the word we've failed entirely to get the real meaning. Even in our most up-to-date dictionaries, the definition of a word is quite frequently based on the commonly accepted usage of that word. This very word "carnal" is a fitting case in point. It's very certain, to answer your query, Mrs. Goodwill, that God would never have condemned Adam for exercising all his perfect powers pertaining to his human fleshly organism, had he acted in harmony with his God. The wrong he committed was not in properly using his fleshly powers, but in using them improperly, that is, he obeyed the Devil and thus disobeyed God. His act of disobedience was his first act of religious worship of the Devil.

Ruth: You mean he succumbed to religion.

Witness: Just that.

Ruth: Are you bringing out the thought that to be "carnal" means to be religious?

Witness: That's just the point I believe we shall prove.

Tom: That's a new one on me. How can that have anything to do with religion?

Jon: You weren't with us, Tom, when we discussed the subject of religion some time ago.

Tom: No, this is all new to me.

Witness: Can you quote that correct definition of "religion", Mr. Goodwill?

Jon: I think so! It is literally from two root words, *re,* meaning "back", and —let's see; what was the other?

Ruth: I remember it was spelled "l-i-g-i-o".

Jon: That's it, *ligio,* meaning "to bind"—"to bind back" is the literal meaning of the word.

Tom: "To bind back"—how does that apply to religion?

Witness: It means that, in the relationship of the creature to the Creator, *anything* that prevents him, that turns him away, that holds him back—that binds him back from serving his God with *all* his heart, with *all* his mind, with *all* his strength—is religious.

Tom: That's the first time I've ever heard that definition of *religion;* but that's correct, isn't it?

Ruth: And that's how the act of disobedience on Adam's part bound him back from the pure worship of his heavenly Father.

Jon: Now how does the word "carnal" tie up with religion?

Witness: Let's see. Give us that text again from Romans 8:6, Mr. Goodwill.

Jon: "For to be carnally minded is death; but to be spiritually minded is life and peace." Why, it's right there! You're either one or the other.

Witness: To be spiritually minded would mean what?

Tom: Seems to me it would be, to be fully guided by the Word of God. Sure, that's what it means; that's what we found out in the last few weeks: the King's "business" means publishing the knowledge of God's purposes.

Ruth: Yes, and the Hebrew word translated "business" was also translated "words", where Jeremiah says, speaking as of Jehovah: "I have put my words in thy mouth."

Jon: And the one who has the word of the Lord in his mouth is entirely set apart, as it were, as a deputy, a minister. In other words, he's a witness for Jehovah.

Witness: All of which is absolutely correct. Now notice what each said: One is set apart by the Lord God as representing Him by having His word in his mouth; we notice that, don't we?

All: Yes.

Witness: Now notice what Jesus said. John 17:17: "Sanctify them"—mark you, "sanctify" means, literally, 'to set apart for service'—"sanctify them through thy truth; thy word is truth." That clear?

All: I should say so.

Witness: The word of God, influencing the mind and heart of the willing and obedient creature, sets him apart for service of Jehovah. That's what Jesus said, isn't it?—he's now in the business of the Lord. Do we get that clear also?

Tom: I don't see how it could be clearer.

Witness: He worships—that means he serves with his whole mind and heart Jehovah God, and Him only.

Jon: That's what Jesus meant when He said, 'Thou shalt love the Lord thy God with *all* thy heart, with all thy mind, with all thy strength'; isn't it?

Witness: Yes, that's what He meant; and you remember the Bible definition of "love"?

Ruth: The perfect expression of unselfishness. And that would mean the creature's unselfish devotion to the Creator.

Jon: Yes, and unselfish devotion would be the same as "pure worship"; or we might say the one would go hand in glove with the other.

Witness: Well, now here's the point. One whose mind is ruled and governed by God's Word would have what kind of mind?

Tom: Spiritual mind.

Witness: Right! But why do you say that?

Tom: Well, because God is a spirit; isn't he?

Witness: That's just the point I wanted to bring out. Mr. Goodwill, read John 4, verses 23 and 24.

Jon: John 4, verses 23 and 24: "The true worshippers shall worship the

Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." And that would make such spiritually minded.

Ruth: And to be spiritually minded is life and peace.

Tom: Now I can see what we're getting at. One can only be of the one or of the other. If you're not spiritually minded, then you must be carnally minded, according to Paul's argument. There's no middle ground.

Witness: In other words, you're either worshiping God in spirit and in truth or you're carnally minded and worshiping some creature, and that worship is binding you back from the true worship, hence it's religion—you're carnally minded—and that means eventual death.

Ruth: It must mean, Mr. Witness, that the worship of the creature you mention means the worship of the god of this world, Satan. But how does this tie in with the definition of "carnal"?

Witness: That's just the point we're coming to, Mrs. Goodwill. First, let's look a little further into this matter of sanctifying or setting apart for God's service. Mr. Goodwill, will you read for us Exodus 13, verse 2.

Jon: Exodus 13, verse 2: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."

Witness: Now read verse 12.

Jon: Verse 12: "That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S."

Witness: You see, "sanctify" means 'to set apart'. So here's a beautiful picture showing that we recognize that everything we have or are belongs to the Giver of every good and every perfect gift and to Him belongs our strength, our first-fruits, our all. 'Thou shalt love the Lord thy God with *all* thy strength.' Now, this was offered to Jehovah in consecration, to be entirely consumed in His service.

Ruth: What a beautiful picture! How marvelous is our Father's word!

Jon: And that's how the consecration of one who is now worshiping God in spirit and in truth is pictured.

Witness: That's the beautiful picture and its significance to us.

Tom: And how about the carnally minded?

Witness: Well, Mr. Smith, suppose you read Jeremiah 19, verses 4 and 5. And notice, here's what Israel did when they left the pure worship of their God Jehovah and were ensnared with the religious customs of the surrounding nations and went completely over to religion. Jehovah had warned them against this. Go ahead; read it slowly.

Tom: Jeremiah 19, verses 4 and 5: "Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; 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." Boy, oh boy, they ate human flesh!

Ruth: Isn't that horrible! And you say Jehovah warned them?

Jon: In the worship of Baal, did they eat the human sacrifices, Mr. Witness? That's what I gathered from the verses Tom read. That seems incredible!

Witness: Yes, they ate human sacrifices. Here's a horrible picture of religion for you. Here's why to be carnally minded is death. The word "priest" in the Chaldean language is *cahn;* for "THE priest" it is *cahna.* So the priests of Baal were called the *cahna* of Baal. They were the ones who ate part of the human sacrifices offered in worship to Baal—the devil god. This was a blasphemous

counterfeit of the true worship in the Jewish type. This was the religion of demon-worship. From this we have the word which applies to a human-flesh eater—a cannibal. Those priests of Baal, therefore, were most literally carnally minded. Moreover, those priests themselves were flesh and their minds were set upon the things of Satan's world. So to be carnally minded means to be worldly and religiously minded, and to subscribe to demon-worship, whether you know it or not; and that means death. But to be spiritually minded means to worship the Great Spirit, Jehovah God, the Righteous One; and that means life.

Jon: Say, isn't that a line-up! "Thy word is truth"; how true that is!

Tom: And Jehovah warned those people back there; but just as they didn't heed then, they're not heeding now.

Ruth: To think of their offering their firstborn in that frightful fashion and believing it was worshiping the God who made the beautiful rose!

Witness: Well, after all is said and done, it's no worse than believing in a god of "Purgatory" or "hell-fire"!

Tom: I'll say not. And yet many people object to any criticism of such doctrines as "Purgatory" and "hell-fire".

Jon: You said it, Tom. Why, I met a Catholic man the other day who acted as though he wanted to kill me just because I said the doctrine of "Purgatory" is of the Devil.

Witness: Suppose we discuss that a little next week and show it is of the Devil; what do you say?

All: Fine! Let's do that.

Mary Anderson, Ex-Slave

◆ Mary Anderson, one-time slave at Jetersville, Va., is dead after 35 years of bondage that she liked and 76 more years of liberty that she never cared as much for. She always looked on the freeing of the slaves as a misfortune. At the time of her death, at 111 years of age, she had been a resident of New Jersey for 28 years, and during much of that time supported herself as a capable midwife.

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Presenting "This Gospel of the Kingdom"

"God's Word on Vital Subjects"

IN CONSIDERATION of the portions placed in the back of the Watchtower edition Bible, one section, called "God's Word on Vital Subjects", should be very helpful to both publishers and those newly interested in the truth.

When one first learns something of the truth the question is often asked, "What must I do?" If he has read some of the Society's literature or looked in the Bible, he is sure to wonder where he fits into God's arrangements, His Kingdom. It is the privilege of Jehovah's witnesses to show him.

This new Bible, "the sword of the spirit," will be of great aid in doing this. Looking at the section "God's Word on Vital Subjects", the first subheading is "Ministers of the Gospel". Many potential sermons are set out here for use by the witness of Jehovah. In fact, if one started preaching sermons on just these scriptures, he would not finish in many hours. Material for many back-calls is in this one subdivision of the Watchtower edition Bible. A newly interested one, having gained some knowledge, asks, "What shall I do?" and the question is here answered by scriptures showing what he must do and why he must do it.

Reading the scriptures under "Ordination" one will see that he must be a minister of the gospel. Numerous scriptures set forth the work to be accomplished by this preaching: comfort all that mourn, release those bound in prison houses, proclaim the acceptable year of the Lord. It is found that not only men but also women are ministers of the gospel and commissioned to preach. Whether they be bond or free, rich or poor, young or old, there is no distinction so far as the commission from the Lord ordaining them to preach is concerned. Studying the texts listed one will find that there is no reason for him not to preach. The requirement for ordination is not a brilliant mind, high education or great learning, but every human creature upon this earth may be a preacher if he has the right heart condition.

These scriptures will be a comfort to meek persons who ask "What shall I do?" Kindly, by God's Word on vital subjects, show them that they must take their stand on the side of the Lord, make a covenant to serve Him, and then follow out the commandment to preach. Next in order are set forth numerous scriptures on the "Commission to Preach". It shows this gospel of the Kingdom must be preached in all the world, and "woe is unto me, if I preach not the gospel!" One statement goes so far as to say, "Let the dead bury their dead; but go thou and preach the kingdom of God." When anybody dies in this old world large gatherings are assembled and much ceremony follows. The Lord says that that is their business, "let the dead bury their dead," but as for you, your commission is to preach the gospel. That is more important, because preaching the gospel will bring life. One having taken this course, these scriptures point out that such person may never stop; he must be obedient to the commission undertaken. It is not being a preacher for ten or fifteen years and then retirement, but it is a lifetime job. That is what those scriptures show and what one equipped with this Bible is enabled to point out clearly to people who ask, "What must I do?"

One having been shown what to do, the next subdivision, "Manner of Preaching," shows how to do it. Then "Obedience to Commission" is stressed. One must obey God rather than men. No longer does one come under man's direction, but now, as God's minister, one is under the direction of the Higher Powers, Jehovah God and Christ Jesus. Many

scriptures here plainly state how, when, where and how much preaching should be done.

Farther on, "Integrity Toward the Kingdom" scriptures point out that His servants are not to meddle in the things of this world. In other words, the Devil has set up certain requirements for those in his organization. The Lord bids His people flee from that organization. Therefore, do not meddle in the things of the world; let the old world run its business, but you, a minister, must be wholly devoted to the Lord. Christ Jesus will always be ruler of The Theocracy and the One directing the affairs of those who have entered into the covenant with Jehovah. The subdivision further shows that this covenant one makes with God is an everlasting covenant. It does not stop; it continues on forever unless you break it.

Additional scriptures point out that, having made this covenant, one must continually study, never thinking he knows it all, but by the renewing of his mind and studying the Lord's Word keep himself alert to do the work assigned. It is shown that he must be a good soldier, properly equipped, working all the time in the interests of the Kingdom. Service is rendered to no creature, but to the Creator, Jehovah God. Christ's followers are not to serve and honor mother, brother, sister, wife, or daughter. Remember Jesus' query, "Who is my mother?" Entering into a covenant with the Lord one has only one thing to do, and that is to serve the Lord and honor His name, not creatures. The Lord has shown in His Word what course of action His ministers should take, and they are not to become entangled with the things of this world, or succumb to the lusts thereof.

Who are those who get life? Only those who come entirely out of the Devil's organization and stand wholly for the Kingdom. By a person's taking such a course of action and devoting everything to the Lord's cause, what will the results be? The subdivision "Blessings of the Kingdom Rule" answers with many scriptures, too many to enumerate all of them here. It proves Christ Jesus will be the Righteous Ruler. No greater blessings can come to any creature than to live under His reign. The government will be world-wide; it will be without end. There shall be no death; there shall be no want. There will be a resurrection of the dead. Those who love righteousness will have the opportunity of going through the battle of Armageddon and share in the Kingdom blessings immediately thereafter. All of these things are proved by scriptures, and one possessing this Bible containing these special Kingdom features can talk about them without hesitation and with a ready mind, instructing the people.

One thing this 'Vital Subjects' does for one is to make him think and study, and shows the importance of searching the Scriptures and doing so. Matthew 4:23, one of the first scriptures in the so-called "New Testament" about studying and teaching, states: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Who were with Him? The apostles. Jesus' disciples followed Him from city to city and continued to listen and to learn what He had to say. Matthew 9:35, 21:23 and 26:55 accumulate evidence of Jesus' teaching, showing that He did so daily and that the apostles were with Him. They followed after the Lord for three and one-half years, and all that time Jesus was teaching, and they were learning.

Then, at Matthew 28:18-20, Jesus said to the apostles: "Go ye therefore, and *teach all nations,* baptizing them in the name of the Father, and of the Son, and of the holy [spirit]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Those were the last statements recorded

in Matthew, to go into the world and teach. For three and one-half years they were sitting at the feet of Jesus and learning. Learning what? Learning the Word of God. Why? That they might subsequently teach others.

Therefore it is very important for Jehovah's witnesses to study, to learn, to be taught, and "to teach others also". They are being taught the Word of God that a greater witness might be given to the Word and name of Jehovah; that they might go "even unto the end of the world" teaching others to observe and do all the commandments of God.

The special features in this new Bible will greatly aid such ministers in meeting this requirement. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Timothy 2:2.

Defeat of Persecution in Odessa

AT Odessa, Texas, following the outrageous and libelous attack upon Jehovah's witnesses by the correspondent of the United Press at Del Rio, Texas, and the exploiting of that attack by Harlan Miller,* columnist, there were outrages against the witnesses all over the United States, but especially in Texas.

At that time, late May, 1940, or early June, the next month, the county attorney of Odessa, Texas, ordered at first that around 100 of Jehovah's witnesses should be held in jail until they had saluted the flag. He was not interested that there is no such law in any state in the United States, and cannot be. He considered himself in the same class with Hitler, but barked up the wrong tree.

It is a long time to wait, but after fifteen long months, the Odessa *American* published the good news that a full investigation of Jehovah's witnesses had been made by the Federal Bureau of Investigation, that it has established that the organization has no connection with any anti-American or pro-Nazi organization, that they should not be molested nor interfered with in any way, but should be granted the same freedom of worship as any others of Americans.

This was good news to Jehovah's witnesses. They remembered when they had been marched out of Odessa at the point of a gun, or several guns, and compelled to walk the railroad track for many miles in intense heat, denied access even to a drink of water. Many of the witnesses on that march were so overcome that they had to be carried by the others, while the jeering crowd of demonized citizens of Odessa marched on the highway alongside to see that they kept moving.

Now it is all over. Jehovah's witnesses are back in Odessa witnessing from door to door and spending hours at a time in the street work with the magazines. Some view them sheepishly, and some with hate in their eyes, but the police are kind and much interest has been found among the people of good-will toward God who were greatly moved by the terrible scenes enacted in their city in 1940.

One of the witnesses said, "In my seven years of witnessing I could never have dreamed of meeting so many good people and as many welcome receptions as I have had in Odessa in these three days last past."

So all is well that ends well. And the Devil is licked once more, this time in Odessa. All praise to Jehovah God, who knows how to do what men cannot do.

* Due recompense awaits these two men for the awful suffering they brought on the innocent, all over this broad land.

VITAL EQUIPMENT FOR CRITICAL 1943

1943 *YEARBOOK OF JEHOVAH'S WITNESSES*

Read the stirring annual world-wide report prepared by the Watchtower Society's president, showing the victories given faithful Christians during 1942 in the face of ever-increasing persecution. Do you think you may have to use the tactics of Jehovah's witnesses in other lands to defeat persecution and preserve your rights in your own community, in order to worship God? This 1942 annual report stands out as a monument to the faith of men, women and children, throughout our demon-troubled earth, in Jehovah God and His kingdom of righteousness, to the honor and praise of His name, and will make you think!

Every day you should meditate on some portion of God's purpose. The *Yearbook* contains a Bible text and brief comment for every day in the year 1943. Arm your mind by daily reading from the *Yearbook*.

This is a volume of 416 pages, bound in royal-blue cloth, with a gold-embossed title. It is available in a limited edition at 50c a copy.

1943 *CALENDAR*

The inspiring yeartext, "More than conquerors through him that loved us" (Rom. 8:37), appears at the top of a colorful picture that depicts the timely prophecy of Revelation 17 wherein it is shown that victory will come to the righteous. Having this before you continually throughout the year will keep your mind centered upon the purposes of God and His provision for the protection of His human servants.

The CALENDAR pad for the twelve months briefly sets out the Kingdom work outlined for the entire year 1943. You will want to keep up-to-date and share in the work each month.

The Calendar is available at 25c each; five to one address, $1.00.

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School Hitlerism

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Some interesting facts about the land of the second front

No Life in Hell

The doctrine of everlasting torment refuted

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Common aims of Nazis and Hierarchy shown

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Notandum

The Best Convention Report

◆ The *Report of the New World Theocratic Assembly of Jehovah's witnesses,* September 18, 19, 20, 1942, just at hand, is, by all odds, the best report of any annual convention of Jehovah's witnesses that has ever been published. And it is the most attractive. With pages 9″ by 12″ in size (the same as *The Watchtower*), the pictures, 82 of them, are generous in their proportions, and tell a great story in themselves.

Of special interest is the magnificent scene which goes to make up the front cover. A hand, as the hand of the great Creator, is revealed as opening the windows of heaven and pouring out upon Jehovah's witnesses so many and so great blessings that they could not be contained. The blessings themselves are shown: the WATCHTOWER Bible; the October 1, 1942, issue of *The Watchtower,* containing the discourse on "The Only Light"; the new book, *The New World; Kingdom News* No. 11, entitled "The People Have a Right to Good News Now"; the booklet *Peace—Can It Last?* and *Organization Instructions,* which instructions enable Jehovah's strange work in the earth to be done in an orderly manner by the most orderly and obedient people on earth; and then the avalanche of thousands upon thousands of these new features that enabled the witnesses to make immediate use of them.

As in all the new books and booklets, provided by the Lord through the Society, only the name of Jehovah God is exalted in this report of the greatest convention of Jehovah's people ever held on earth. It is known that 156,424 attended and that at least 4,992 were immersed. In every way this report is different and better than any that preceded it. No one that is of good-will toward God can read it without praise to Jehovah welling up within his heart.

CONSOLATION

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

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School Hitlerism (*In Two Parts*—Part 1)

THERE has been much publicity about the enforcement of the flag salute in certain schools throughout the United States. On the other hand there is a total lack of publication as to the educational success of such schools. Some of Jehovah's witnesses have now been refused an education on this ground for more than three years. What is accomplished thereby? Are the schools reaching new standards of excellence? Have their school methods and practices produced better Americans, well grounded in essential knowledge? It is now time to consider.

"The salute of the flag is an expression of the homage of the soul. To force it upon one who has conscientious scruples against giving it, is petty tyranny unworthy of the spirit of this Republic and forbidden, we think, by the fundamental law. This court will not countenance such tyranny but will use the power at its command to see that rights guaranteed by the fundamental law are respected." —District Court of the United States, Southern District of West Virginia.

Public Law 623, passed last June by the 77th Congress, expressly provides: "Civilians will always show full respect to the flag when the pledge is given by merely standing at attention."[1]

Meanwhile some school authorities continue to bring unsavory attention to themselves by insisting on the salute, not lawfully required of civilians. Surely children are entitled to all the rights and immunities allowed to other civilians, especially to the inherent and constitutionally guaranteed right to worship God according to the dictates of the young conscience. Unprejudiced authorities would rejoice to see the child exercise that right. But unhappily there is a breed among our school potentates who find the Nazi methods more attractive than the American way of life. These are the little Hitlers of the schoolyard.

Among the tyrants of all time no other is so despicable as the oppressor of the youthful conscience. It is painful to endure the ostracism of one's schoolmates, but to suffer punishment at the hands of respected elders for that which is done for conscience' sake is severe indeed. Let the minds of the adult return to his own school days and recall the little heartaches which racked so painfully. Pause for a moment and reflect as to how you would have endured chastisement for doing what you conscientiously believed to be God's will. Such is the hardship courageously borne by little children who love the Lord.

School days are not the happiest times at best. The youngster must accommodate himself to discipline, sacrifice many yearnings, and obey without question. He must learn the difference between right and wrong. This is often hard, even though it may be explained to him that rules are for his benefit. To aid in this process of molding the young mind nothing else is so helpful as con-

[1] For full discussion of this law, see *Consolation* No. 602, "Respect to the Flag."

fidence in and love of the teacher. How, then, can the school authorities gain respect from the child by forcing upon him that which is repugnant to his conscience? It is their duty to quicken this conscience and not to punish its exercise.

Properly, then, the teacher becomes the guide to right conduct and is looked up to for instruction in nearly every phase of life; and the adolescent conscience is quickened not merely by "MUSTS" and "MUST NOTS", but by the example of the beloved ideal. For more than half his waking hours the student lives in this influence, which can be exerted mightily for his benefit.—Proverbs 22:6.

School thus grows to be a large part of the child's world. Those who people it have either his confidence or his distrust. He reasons about the conduct of others; and although he may accept unreasonable behavior, it is not without wonder, which may even recur in later years to be threshed out and the action condemned. Injustice is most likely to be bitterly remembered.

Injustice comes now in its ugliest form: punishment for doing right. The whole framework of education built on confidence, respect and devotion collapses. The eminence of the child's tutors is brought low, and nothing but contempt for such action, which will increase through the years, can result. Nor is the effect limited to the persecuted one, but spreads to all those who see it, and even beyond, to all who hear about it; little impressionable minds carrying a record of wrong for many generations.

Proper instruction, on the other hand, leads to "have always a conscience void of offence toward God, and toward men". (Acts 24:16) What happens, then, from the attempt to force an improper conscience toward God and toward men? What occurs when in good conscience a boy or girl asks to be excused from the flag salute because he or she considers it against God's law, and, without any attempt to prove the child's reasoning incorrect, the principal or teacher says: "If you don't salute you will be whipped or expelled"? The child of faith remains firm. But there are many others with a sense of justice who begin to wonder whether the voice of conscience is the thing to listen to or not. The teachers have said so. But now a schoolmate is in trouble because he insists on doing what he thinks is right. Are any rules right after all?

The principles expounded by the educators are fine. In an abstract manner their reasoning is sound; in practical application they are found wanting. Take, for example, Springfield, Mass. A write-up in the Springfield *Union* eulogizes the schools of that city for their teaching the youth the fine art of good citizenship and democracy. It says, in part:

> Gone are the days when democracy could thrive in the schools on perfunctory salutes to the flag and pictures of Washington crossing the Delaware. Democracy is fighting for its life. The schools know this and are doing something about it. They realize that their big job is to make democracy live. They must show what lies behind the flag and what it means to live in a democracy. America must be understood rather than accepted. . . . Students learn of the bitter struggles by which liberty was won in America and how it is imperiled by antidemocratic movements which are sweeping the world. "Be open-minded and get the facts," is the lesson students are urged to learn.

The actions of Springfield schools belie the above words. They tried to force perfunctory salutes from children who declined because of conscientious scruples based upon God's law. They tried to force acceptance of what they call "democracy", not understanding true democracy themselves. These arbitrary methods failing to break the faith and integrity of the children, they were expelled from school.

Another principle not everywhere followed is that stated by a well-known

educator, Wilford M. Aikin, in the New York *Times*. He says, in an article entitled "What's Wrong with Our Schools?" that after prolonged study many teachers and principals have stated their convictions, one of them in the following phrase:

> We believe that the mind and spirit of man should be free, that there should be no shackles upon intelligence or spirit, that all aspects of life, even the democratic ideal itself, shall be open to honest inquiry, discussion and criticism. For that reason the Bill of Rights was included in the Constitution. Mind and spirit can be free only where freedom of speech, press, assembly and worship are guaranteed.

Demoralization is sure to follow digression from God's law. School boards even digress from the laws of the land in order to set up petty dictatorships over the pupils. The Nazi example, where each official metes out "justice" according to his own whim or caprice, becomes the practice. Besides expulsion, whippings and incited assaults by other children are resorted to. Here again appears the Nazi pattern, the weapon of tyrants of all ages. Certainly this conversion to Fascism gladdens the heart of Hitler, and gives his father the Devil much joy because the whole tendency is to reflect discredit upon Jehovah. But it should be no cause for joy to Americans.

All patriotic Americans agree with the words of former Supreme Court Justice Byrnes when he said:

> We must by all means avoid developing among ourselves a Hitler-like contempt of other groups and creeds and races. We want no Hitler justice here. We want no trials by axe-men instead of juries. We know the meaning of Equal Justice Under Law. We know the blessings of liberty. To preserve these we will give our all. God helping us.[1]

Mr. Byrnes himself did not live up to that fine declaration of American principles, because, four days later, he fell in with the majority decision, that famous five to four decision against freedom, permitting tax levies upon Bible truths.[2] Many school boards also thus render lip service to the four freedoms, while they deny their enjoyment to children of a faith different from their own. This statement, of course, does not include the thousands of American schools that magnanimously recognize the right of Jehovah's witnesses to worship the Lord according to conscience, and excuse them from the salute. But today the germ of Hitlerism is spreading to some of these.

The question now arises: Why do school authorities emphasize the salute, which can have but small importance in the realm of education? Briefly answered, they prefer Nazism to Americanism, seeking to dominate without recourse for the victim; and hate the God of Jehovah's witnesses. They exhibit all the symptoms of the disease ravaging this country, *suppression of free worship*. In violating the Constitution and Federal Law 623 the schools have been aided and abetted by other groups, as we shall see later.

Related to the exaggerated emphasis upon the salute are other questions for most serious consideration by parents and educators of the United States, to wit: How do the achievements of the schools in the proper field of education compare with their zeal to destroy obedience to Jehovah? While doing homage to totalitarian methods is there a corresponding neglect of basic and moral instruction? In the unhappy land of Nazism immorality is glorified. Are the American schools following suit?

[1] Speech before the Illinois Bar Association delivered in Chicago, June 4, 1942.

[2] The Chicago *Tribune* editorially regretted the appointment of Byrnes as director of economic stabilization because of his "concurrence as a member of a five to four majority in the Supreme Court in an opinion of the court last June which held, in the Jehovah's witnesses cases, that vendors of religious books and pamphlets may be licensed and taxed, notwithstanding the constitutional guarantee of freedom of religion, speech, and the press".

The Answer

Answering the foregoing questions *Consolation* submits several forms of evidence: statements of pupils themselves; the opinions of educators and professors of grade schools, high schools, and colleges; quotations from civic and national leaders and spokesmen; testimony of police officials as to immorality; Catholic and, particularly, Jesuit objectives in education, and the results; and excerpts from the court records.

Consideration will be given to the points in the order mentioned. First, the statements by the pupils themselves. This is perhaps the least reliable evidence, as children are given too much to imagination and hearsay and then repeating it as a fact. But to round out the picture such information is offered.

A high-school girl of fifteen relates the following:

In my English class the other day, we were conjugating verbs, and one of the girls asked if "sit, sat, *sut*" was correct. The teacher asked how she would use *"sut"* in a sentence. The girl replied: "We have *sut* here for hours."

The class and teacher both laughed, but there was no attempt made to correct this girl's mistake.

While I read a great deal, and have acquired a vocabulary that way rather than at school, yet I have not learned to spell properly. Several years ago, in South Carolina, we learned spelling through the spelling bee, which everybody enjoyed. Now they seldom, if ever, have spelling bees.

The present-day history books do not tell why America was settled. They show merely that the people were heavily taxed, and therefore left their country to come here. There is scarcely any mention of their desire for freedom of worship. No mention is made of the Catholic Inquisition or the massacre of St. Bartholomew's Day in 1572. They don't teach the coming of the peoples of Europe here to find refuge from the Inquisition.

Evolution is generally taught.

This young lady, who signs herself a "California high-school girl", touches also on the subject of morality.

The average high-school age for boys and girls is from fifteen to eighteen years. Girls sixteen and seventeen are attending high school married. They talk freely of their married life in front of girls fifteen years old. Is this anything for these young minds to be absorbing? . . . The boys have no scruples at all; they are utterly disrespectful to girls and to teachers. There is no limit to which they would not go to humiliate a girl, especially one who they know dislikes them. Mean things are done by starting untrue, filthy stories about the girl, and molesting her in the halls. These boys are not only filthy-minded, but filthy in body. In fact, they are quite insipid and revolting. They wear dirty corduroy trousers covered with everything from lipstick to parts of their breakfast.

As an afterthought then she adds: "This is not true of ALL the boys, but of the majority"; and concludes: "Youth composed of atheists, agnostics, is the result of this 'mess' of education,—unbelievers, not only in God and the Bible, but in anything."

The educational deficiencies are fully corroborated by newspaper statements and quotations from educators. The Los Angeles *Examiner* of September 11, 1942, printed four news articles concerning the basic lack of modern education. The first of these is a report of interviews with students themselves, and is headed: "Progressive Education Condemned by Students Themselves." Clubwomen, parents, businessmen, high-ranking military officers, and thousands of teachers, as the *Examiner* has shown with abundant evidence, have expressed alarm at what misnamed "progressive education" and slighting of the "three R's" have done to school children. Now the children condemn it themselves!

Even the students themselves turned out of California's high schools under the misnamed "progressive education" (or "coddling") system don't like what has been done to them!

They know they have been shortchanged on the "three R's", and they say so.

Here are answers by high-school graduates to the question, "In what way do you think your high school could improve on its program in preparing students for the university?"

"High school should be more thorough." "MORE MATHEMATICS and English composition needed in high school." "More homework. High school should RAISE standards."

The next column of the same issue voices the request of 71,000 members of the California American Legion:

"Our organization at its last convention in Los Angeles went on record as advocating the compulsory teaching of American history in all California institutions of learning—especially in high schools where it is frequently an optional part of the curriculum," Happell declared. . . .

The Los Angeles *Examiner* has made quite a campaign for improved education. In the issue of October 2, 1942, Doctor Russell W. Starr, 17th District Americanism chairman of the American Legion, is quoted as denouncing "schools' stress of socially significant" topics to the neglect of basic training in the "three R's". Dr. Starr sees the infiltration of Nazism:

"The very future of our nation depends on the correct training of our children. You can change the outlook of an entire nation in 20 years by teaching methods, as witness Germany and other countries where that has actually been done.

"Suspicion is aroused that there may be some of this being attempted in some parts of our own country. [The enforced flag salute is just such an attempt disguised in patriotic dress.] Why have so-called 'socially prominent' items and attacks on our institutions become more important in classrooms than primary training in reading, writing and arithmetic?

"Is an attempt under way to steal the minds of our children—to turn them away from basic principles, which have been proved sound in a period of over 150 years of our national life?

"WHO is it who does NOT want children taught reading, writing, spelling, arithmetic, and geography, but DOES want them taught foreign philosophies and ideologies? . . . [Who but the Hierarchy of the Catholic sect?]

"WHY is so much time wasted in the schoolrooms—given to play subjects? Why the stress on letting the child 'do as he pleases'? Why this encouragement, cited in many cases, of disregard of discipline? Are these attitudes American?"

Another educator, L. J. White, for 25 years an instructor in the Manual Arts High School, gave this opinion:

"I have opposed the so-called new or 'progressive' type of education [which appears to have come in shortly before the enforced flag salute] for the past ten years. I do not believe we should confine the education of our children to just the 'three R's', but I do believe every child should have a good knowledge of fundamental subjects FIRST and so-called 'cultural' subjects LATER. . . .

"Some years ago I noticed that students in my A-II civics classes misspelled many words on every written piece of work they handed me. I finally gave a spelling test to the students in three of my classes and used a list of 50 words from the list used between high schools in radio spelling contests. I took the words in regular order and did not select difficult words. I pronounced each one carefully, and used the word in a sentence.

"Two of these students missed every word. A few got two words spelled correctly. The highest mark given was 52 percent! I also gave a little test in arithmetic and found almost as deplorable a situation. Many of our students take no mathematics during their high school course."

"I recommended a high-school girl to a friend of mine as a stenographer. He gave her a trial, but did not employ her. Later he told me she could take dictation rapidly enough, but couldn't spell even the simple words after she had taken them down! The

schools MUST get back to fundamentals, and to EMPHATIC teaching methods."

A monthly bulletin entitled "Friends of the Public Schools", from Washington, D. C., puts its finger on the difficulty. Following are some excerpts from its issue of May, 1941:

From all over the United States comes to this office letter after letter complaining that children can't read, can't write, can't punctuate, have no vocabulary, can't spell or can't do simple arithmetic. What is the reason?

We have long felt that it is the shortening of school hours and the introduction of fads and frills, and, lately, the introduction of every sort of topic under the theory of broadening education. . . .

Let us just pause for a moment and think deeply on the fact that it was the methods of teaching in vogue 40 to 100 years ago that produced the brilliant men and women of invention, science, literature and art that has made America the greatest nation in all human history—in every line of invention and endeavor. . . . But they were thoroughly trained in the fundamentals of reading, arithmetic, spelling and the like, or made themselves masters of those fundamentals and then diligently, systematically, energetically and continuously applied themselves to the one great objective in their lives. Almost none of them were the result of highly mechanized schools, or, as Mr. Hart puts it, schools with "too great educational machinery".

If that teaching produced such an age of brilliant men and women with what the modern educators call "underprivileged" equipment, then we had better seriously sit down and reflect how many of the present fads and frills we should cast out of our schools in order to get back to methods that will produce for coming generations the same brilliant men and women in same proportion according to numbers as the old methods of teaching produced in the past. . . .

There is no time (and we fear, sometimes, no inclination) to drill children in reading, spelling, arithmetic, grammar, geography and other fundamentals, and without drill (repetition) young children can't learn, and above all, can't acquire that fluency and confidence that bring success. [Now the "more religion" advocates would further encroach on precious school time and add religion to the curriculum of the public schools.]

The same bulletin quoted some of the remarks, on Senate Bill No. 1313 pertaining to education and schools, by Merwin K. Hart, president of the New York State Economic Council, some of which follow:

"Too many things attempted; too few things perfected! . . .

"Public education in recent years, at least in New York, has tended to spread out and to include too many subjects. As more subjects have been taken in, the teaching of many of them, notably of such elementary things as reading, has often deteriorated. At a conference on the cost and quality of education held in February, 1940, in Albany, Dr. John L. Tildsley, former associate superintendent of schools of New York City, pointed out that about 20 percent of all pupils admitted to one high school in that city were unable to read well enough to read its textbooks in high school courses; and he believed that proportion would hold throughout the city. . . .

"Part of the cause of this I believe to be too much educational machinery. The schools are trying to do too much. In many cases they are not doing essential things well. The machinery could be simplified with money saved and with better education to the child.

Dr. Joel L. Hildebrand, dean of the University of California's College of Letters and Science, characterizes the modern trend as an "educational spree", from which such educators must "sober up". His book published in May, entitled "School and Society", generally derides "progressive education" in biting satire.

A Los Angeles businessman, in search of a typist, opened a readably good letter from a girl desiring work as a "typest". She failed to get the job.

It is, of course, not maintained that such deplorable conditions are the direct result of enforcement of the flag salute. But these facts are presented to show

that the school authorities are not attending to their proper business. It will further be observed that ignorance is the devoted companion of lawlessness.

[In the foregoing, consideration has been given to the fact that while emphasis has been placed upon nonessential gestures and fads in the schools, education in fundamental and practical knowledge has been allowed to suffer neglect. What are the moral conditions in the schools? How are American children affected by their schooling? For what kind of activity in life does it apparently prepare them? And what influence back of the situation must bear a large measure of blame? These matters the writer takes up in the next issue, bringing the article to a striking conclusion.—*Ed.*]

Jehovah's witnesses Mold Constitutional Law*

SELDOM, if ever, in the past, has one individual or group been able to shape the course, over a period of time, of any phase of our vast body of constitutional law. But it *can* happen, and it *has* happened, here. The group is Jehovah's witnesses. Through almost constant litigation this organization has made possible an ever-increasing list of precedents concerning the application of the Fourteenth Amendment to freedom of speech and religion.

The First Amendment protects freedom of speech and religion from undue encroachment by the federal government. Of course, the freedoms are not defined therein. They assume definite content only when an individual alleges in the courtroom that as to him they have been infringed. As that body of precedents increases predictions as to future conduct become more accurately possible. In normal, peaceful eras precedents seldom arise, because challenges to them do not occur. Nonetheless, during the course of time a substantial body of case law has developed concerning the First Amendment. Only in recent years, however, has the Fourteenth Amendment been judicially considered as protecting the freedoms against encroachment by the states. Minute analysis here becomes possible only as a sufficient variety of cases comes before the courts. Until that occurs, prediction as to permissible conduct is little more than guesswork.

In the World War espionage cases the Supreme Court evolved the now-familiar "clear and present danger" test as the most definite available standard concerning the First Amendment. More recently, the same test has been applied to state legislation under the Fourteenth Amendment. And so, a body of precedent crystallizing rules regarding the limits of encroachments by the states has been developing.

To this development Jehovah's witnesses have contributed the most, both in quantity and in significance. Primarily their interest has not been merely to develop this phase of constitutional law; rather, it has been to maintain and perpetuate the existence of organization. This cult has found it necessary to struggle against a tremendous surge of unfriendly local opinion and opposition —opposition aided by local laws designed to curtail the Witnesses' functions and activities—opposition aided and abetted by zealously antagonistic local law-enforcement authorities. Wherever and whenever they have been thus hampered, the Witnesses have alleged that the local legislation infringed upon their freedom of speech and religion. Favored by a strong organization with adequate financial support, they have been ready, able and willing to carry these issues to the highest tribunal in the country. The decisions resulting therefrom now set

* Excerpts from Part 1 of a lengthy article on the above topic by John E. Mulder and Marvin Comisky, in *Bill of Rights Review.*

the pattern for state courts in determining how far state legislatures may validly proceed on matters pertaining to freedom of speech and religion. The cases assume greater and greater significance, as local legislative bodies, with one type of law ruled unconstitutional, proceed to new and different devices aimed at curtailment. Thus, while the cult, though vigorously active, has but negligible influence, its incidental contributions to constitutional law have been tremendously significant.

. . .

Whether one accepts their teachings or whether he privately thinks them ridiculous, is beside the point. The Witnesses are citizens and residents of the United States; they are as much entitled to the protection of the Constitution as are various other religious sects. To restrain them because their beliefs are unpopular is hardly in keeping with American traditions; they should be permitted freedom of activity so long as they do not violate laws found to be valid exercises of the police power. This point of view has been affirmed by the Supreme Court in a series of important decisions.

Lands and Peoples of Northwest Africa

BECAUSE, unexpectedly, and, it would seem, under the circumstances, with excellent good judgment, the second front was opened November 7 in French North Africa, it seems appropriate here to pay some special attention to this portion of the world. The last previous issue of this magazine gave some historical information regarding Tunisia, now the center of the battle for control of North Africa. The possibilities of French North Africa were presented to the view of the reader, and, because almost all the people of northern Africa are Mohammedans, considerable attention was paid to this particular religious racket which controls 220,000,000 people.

Robert Gale Woobert, in the New York *Times,* gave a very interesting review of his travels in and impressions of North Africa. He referred to an oft-repeated saying that "Tunisia is a woman; Algeria is a man; but Morocco is a lion". It seems that this statement is correct, and would be still more apropos if it said, "Libya is a child; Tunisia is a woman; Algeria is a man; and Morocco is a lion." Libya is the least fertile and the most desert-like of the four states.

It is only thirty years since Italy seized control of Libya. Though the country as a whole is rather barren, it has date-palm orchards, olive groves, lemon, almond and fig trees, and vineyards. Other exports in normal times are tobacco, matting, carpets, leather articles, and fabrics embroidered with gold and silver.

The laws are made in Rome, and the government of the natives and of the Jews has not been such as to make the governors objects of love and appreciation by the common people.

Even before the present war broke out tales came from Libya that one of the prominent Mohammedan chieftains had been taken up in an Italian airplane to a height of several thousand feet. Then he was thrown out, and his remains were scattered over the landscape to teach the people that "Mussolini is always right".

Within the last five years the Jews in Tripoli, the largest city in Libya, were flogged by command of the Italian authorities for failure to keep their shops open on Saturday in violation of their conscience. The floggings, ten strokes with a whip made of pleated leather, were inflicted in the open market-place. The red-whiskered assassin (Graziani, captured in the Ethiopian war) who perpetrated these and other outrages is now a prisoner of war in British India.

The population of Libya in 1939 was only 888,401, distributed over an area of 679,358 square miles. That is only one person to a little less than a square mile. The population is of a very mixed character, containing, besides the Moors, traces of the ancient Numidians, Phoenicians and Romans, together with the more recent influx of Italians.

Fascist Ambitions in Libya

It is now about seventy years since Italy began to have dreams of empire in Africa. Mussolini's ambition, like that of Caesar, grew upon that on which it fed, and when he seized Ethiopia, in 1935, it was apparent shortly afterward that along with Hitler he planned the seizure of Egypt and the Suez Canal, and, indeed, the seizure of the whole of Africa; and, along with Japan, the domination of the world.

It is quite interesting that in 1935, when the Falasha princess of Ethiopia, Rassari Heshia Tamanya, cousin of Emperor Haile Selassie, was in New York city, and when the unprovoked invasion of her country was impending, she made the correct prediction that a second world war, more wide-spread, more devastating than the 1914-1918 conflict, was in sight. The princess traces her lineage back to King Solomon and the Queen of Sheba and seems to have some of Solomon's wisdom. It is not apparent that Mussolini made much out of his Ethiopian venture, but the one that incited him to it, and "blessed" his murderous expedition, made it one of the conditions of his support that only Roman Catholic missionaries would be permitted to do business in this land which for centuries has been neither Roman Catholic nor Protestant, but of the Coptic religion.

The Roman Catholic Hierarchy would cheerfully bargain with the Devil direct for anything that would give them political power. Hence the indulgent attitude of this "church" toward its children, Mussolini, Hitler, Franco, Tiso, Salazar, Quisling, and De Grelle, and maybe Hirohito. (Hirohito's four daughters are being educated by Roman Catholic nuns.)

Cardinal Fracchinetti, whose journey to the so-called "Eucharistic Congress" in Tripoli was made in an Italian warship, wrote on his arrival that one of the aims of the Congress is to aid Fascism, Latin civilization, and to stifle Bolshevism, Asiatic barbarism.

There are many interesting things in Libya besides those of military significance. One of these is the Arab city of Garia, sixty-five miles from Tripoli. This city is built thirty feet below ground, where the people have lived for centuries in laboriously carved passages and exquisitely decorated chambers to hide themselves from the hot winds that sometimes sweep over Libya. To an approaching visitor the Arab city is invisible, but the Italians have built their barracks above it. The subterraneous houses are ventilated by airshafts which rise from the courtyard about which most Arabian homes are built.

In the middle of the Sahara, south of Libya, is the Emi Kussi, 11,000 feet high, the highest mountain of Sahara. This mountain contains copper deposits. Also, there are date and palm trees in the near-by oasis of Bardi. But, unfortunately, so think the Italians, this mountain is just over the border, and is therefore in the French Sahara. The Italians want it and asked France to give it to them, but the French said, Nix. Result: Hard feelings.

Why the Cry of "Tunisia", "Tunisia"

Nominally the ruler of Tunisia is a bey, whose family has been on the throne for some 240 years, but in 1881 the French took him under their protection, and since then he has done what he was told. This has not just suited the Italians, because they have 94,289 of their nationality there out of a total population of 2,608,313; while the French, aside from

the army, is only 106,068. Tunisia is about the area of New York state or Pennsylvania.

In the mountainous north there are large and fertile valleys; in the northeast peninsula, excellent land for fruit culture; in the central part, pastures and high tablelands; and in the south are famous oases and gardens in which dates grow in rich profusion. Agriculture is the chief industry, and wheat, oats, barley, olives, dates and grapes are produced abundantly, besides almonds, oranges, lemons, shaddocks, pistachios, alfa grass, henna, and cork. The most important minerals are lead, iron, phosphate, and zinc.

Those who have been accustomed to think of northern Africa as being mainly desert will be amazed to learn that there are, in little Tunisia alone, over 7,000,000 acres of tilled land, 2,725,000 acres covered by pine and cork forest of considerable value, 75,600 acres of vineyards, and 11,500,000 acres of stock lands.

Before the war well over 2,000,000 tons of shipping annually entered and cleared Tunisian ports. More than 60 percent of trade was with France. The chief imports were textiles, manufactured metals, and minerals, while the main exports were agricultural products, olive oil, and minerals. Governmental expenditures in 1940 were over 800,000,000 francs.

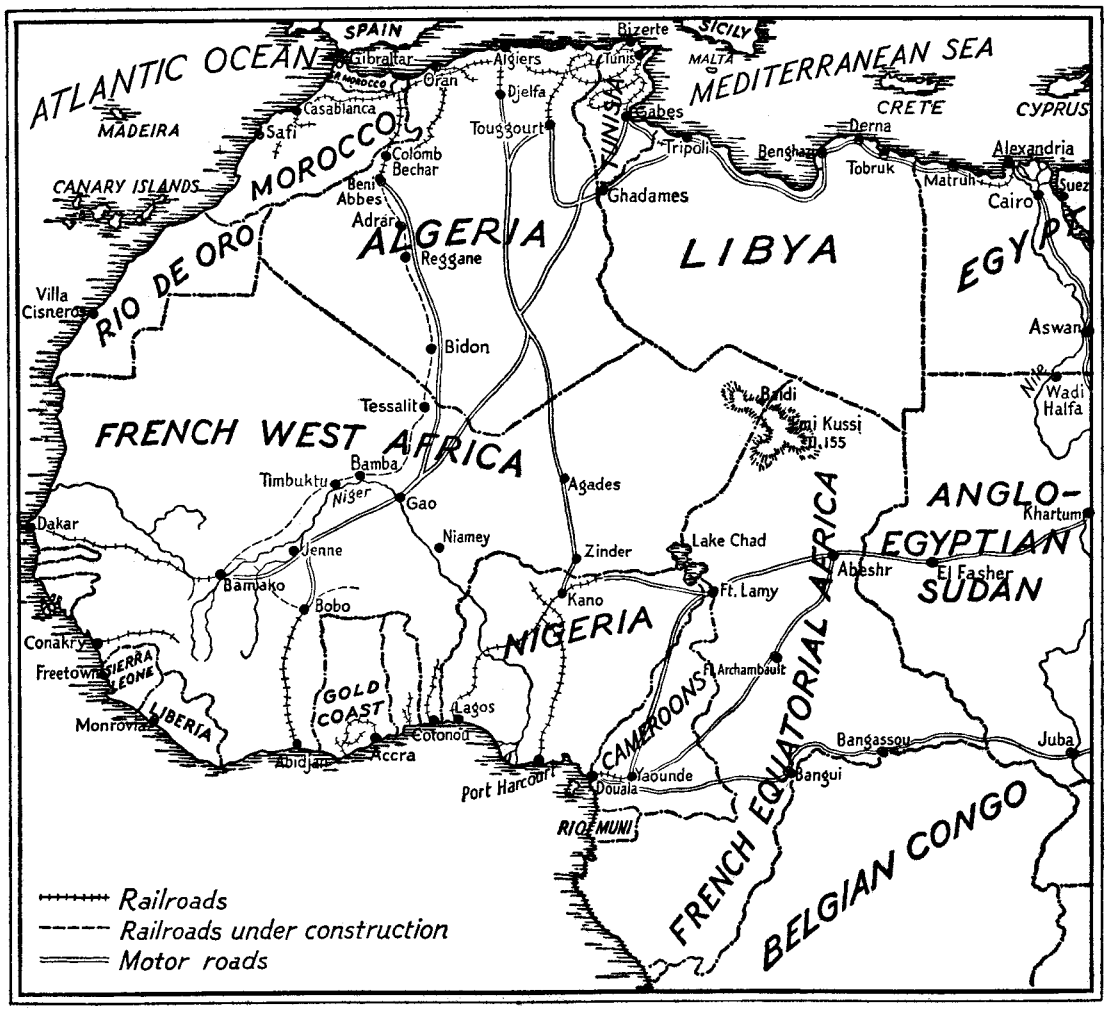
When Mussolini's "government" stabbed France in the back, a few years ago, he doubtless visualized a greatly enlarged African empire for Italy after the war. These dreams are now fading, as is Mussolini himself. At the time of the back-stabbing, and when the streets of Rome resounded with the cry of "Tunisia", this human jackal could have had no idea that, when the time came for foreign troops to cross the borders of that beautiful land, those troops would not be Fascist, bent on loot, but Americans and British sent to assist defeated and divided France.

Algeria an Integral Part of France

Algeria, unlike either Tunisia or Morocco, has been a part of France since 1830. For centuries the principal business of Algiers was piracy, and for a long time England paid the bey of Algiers $280,000 a year tribute. A part of this tribute was always demanded in armed vessels, ammunition, and naval stores, so that England really furnished these cutthroats with the tools wherewith the piracies on the ships of other nationalities were accomplished.

The time of settlement came when the Algerians captured two United States vessels and 21 men, who, as usual, were reduced to slavery while the question of their ransom was pending. Eleven of these men died in slavery, and as a consequence Admiral Decatur raided the whole coast. Coming into Algiers he chanced to find the entire fleet at sea. He gave the bey three hours to release all captives, of whatsoever nationality, and forswear all future tribute, or he would blow his place off the map. The bey capitulated. Subsequently Decatur visited Tunis and Tripoli on the same errand, and with like results. The next year the British government stopped paying tribute and made a similar trip.

The bey continued to prey upon the French, but it didn't go, and in 1830 his country was seized, the French taking the whole works, though not without resistance lasting forty years. Today no native of Algeria can become a naturalized French citizen and vote unless he renounces his personal status as a Mohammedan. This includes giving up polygamy and accepting the French law of inheritance. Only a few thousand natives have accepted these terms and become French citizens. This Mohammedan situation is so ticklish that just before the greatest armada in history moved through the straits of Gibraltar every soldier was given printed instructions not to speak to any Moslem woman, not even the most innocent word, as such



would be considered an insult bitterly resented by every Moslem man.

Algeria extends for 650 miles along the Mediterranean sea, and inland for approximately 350 miles. On the coast is an area, the Tell, from fifty to a hundred miles wide, of very fertile plains, with valleys running out from the mountains. This land, principally owned by Europeans, is cultivated scientifically.

The agricultural products of Algeria include wheat, barley, oats, corn, potatoes, artichokes, flax, and tobacco. Dates, figs and pomegranates grow in abundance. Also wine and olive oil are produced. Cattle grazing is the main agricultural pursuit. The country also has large deposits of iron, zinc, lead, mercury, copper, and antimony.

Algeria has an area of 847,500 square miles, and a population of well over 7,000,000. Southern Algeria takes up the larger part of the total area, being 767,435 square miles in extent. It is a separate colony under military command and has a separate budget.

There are three seasons in Algeria: winter, from November to February; spring, from March to June; and summer, from July to October. Rains fall plentifully from December to March. The summer is very hot and dry, and

the hot desert wind, called the "sirocco", often adds to the heat. However, in many parts of the coast the temperature is moderate and the climate so healthful that in times of peace Algeria is a winter resort for invalids.

Morocco Farthest West

If one were coming from Arabia and traveling along the coast of northern Africa, the territory now known as Morocco would seem a far-off point. Hence the Arabs who conquered that entire region, in the latter part of the seventh century, called it Moghreb el Aksa, meaning "The Extreme West".

Morocco has been pacified only about ten years. The job was cleverly done and with no great amount of bloodshed. As the tribes were conquered they were allowed to retain their own customs and religion, except that they had to cut out raiding, pirating, kidnaping, and warring. As territory was brought under French administration roads, asphalt or raik, were built, modern cities were erected outside the native settlements, schools and public works were set up, and agriculture, industry and trade were promoted. But the main civilizing element was the highway. After every tribe was conquered, roads were brought to that point, and hotels, adapted to the climate, but elaborate in equipment and management, were built in gardens and oases. The tourists came in, and, before he knew it, the native was civilized. There are many good points in this method of educating the demonized Mohammedans. Take, for instance, the city of Casablanca. When the French took this over in 1907 it was only a native fishing village, but today it is a flourishing European-like city of some 260,000 population, whose dazzling white buildings make a striking picture from the sea.

While the French part of Morocco is only one-fifth the size of Algeria, it has a population of only a million less than that greater neighbor, i. e., 6,242,706. The most numerous of the inhabitants are the Berbers, whose ancestors conquered Spain three times. Spain now holds the upper or northwest portion of the country as a protectorate. This portion is about a tenth of the entire area. The Atlas mountains extend across the country from northeast to southwest. The Dra'a, a river 700 miles long, is periodically dry at its lower end.

The native sovereign, or sultan, of Morocco, styled "emperor" by Europeans, bears the title of Emir el Mumenin, or "Lord of the True Believers". His subjects generally refer to him simply as Seid-na, "Our Lord." Until recently, and perhaps this is true still to a considerable extent, his power was absolute; the lives and properties of his subjects being wholly at his disposal. He made and unmade laws at his pleasure. The imperial revenues were derived from imposts on property, from duties on imports and exports, from monopolies, and from fines or confiscation.

Under the sultanate regime every office was directly or indirectly purchased, small salaries or none being paid, as the holders recouped themselves by plunder and oppression, tempered by the fact that any moment they might be forced to disgorge to the sultan, or else—be left to rot in loathsome dungeons, or be beaten or tortured to death. All justice was bought and sold. The religious fanaticism, together with the mutual jealousies of the European powers, was largely responsible for these conditions, and they were continued until quite recently.

Sparsity of woodland in Morocco keeps the wild animals in check. The lion exists in limited numbers and is said to lack the quality of courage. There is also the spotted leopard, panther, hyena, jackal, lynx, fox, wild boar, porcupine, antelope, and gazelle. In the remote reaches of the mountains the aoudad, or wild sheep, is to be found. There are blackbirds, goldfinches, linnets, greenfinches, robins, wagtails, skylarks,

and crested larks; swifts, magpies, cuckoos, lapwings, rollers, shrikes, turtledoves, nightingales, jays, and egrets, but no sparrows. Some of the country governors enjoy hawking, and the Moors are fond of hunting, frequently with greyhounds.

The mule is the most common beast of burden, but the camel, mare and ass are also used.

Some First-Hand Information

A *Consolation* subscriber in Illinois, who, apparently, either was or is a missionary, sent in a memorandum, entitled "Excerpts on Africa", dealing chiefly with French Africa. From this, note is taken of some interesting details:

In Morocco figs are many and delicious, being of various hues. Some are white, some black, and others purple, yellow, or green. The purple ones are considered the best, though the yellow figs are more beautiful. Fig trees are raised from seeds. The sprouts are transplanted in rows sixteen or more feet apart. The trees begin to yield when three years old, and some varieties produce two crops each year, and have done so for centuries. There are more than three hundred varieties.

As to olives, there are orchards everywhere. At about the eighth year the olive tree comes into bearing, and then will bear for a hundred years. Some trees yield forty gallons, and some a hundred gallons, in a year. Fruit that is pickled is picked comparatively green. In making the oil the olives are spread on a floor of glazed tile, to let the water run off; then they are pressed.

One of the modes of irrigating is to raise the water to a higher level by means of two wheels set at right angles to each other, moving in cogs and connected with a third wheel which has clay jars tied to its rim. This last wheel is so set that, as it turns, the jars dip into the water and fill. As the jars come to the top they empty into a trough which leads into the field. The motive power is usually a blindfolded ox, camel or mule.

The village huts are made of mud, stone or straw. Each house has a wall or hedge of cacti around it. Some of the villages are all tents, arranged either in squares or in circles. The tents are the homes of the shepherds, who move as the grass fails.

The natives have a novel way of climbing trees, using a long hoop of rattan fastened around the tree. Stepping inside the hoop the native raises it so that his back is supported by the hoop. He then moves his bare feet on the trunk of the tree and by a succession of jerks walks right to the top.

Butter Tree, Flour Tree, and Cheese Tree

The karite, or butter tree, has a bark and trunk similar to the chestnut tree, while the leaves are somewhat like those of the pear tree. It grows very large and has nuts so full of oil that when boiled in water the oil rises and can be skimmed off. It cools and hardens, and is molded into blocks which look more like tallow than like butter. The natives use this butter in many parts of the Sudan (*Sudan* means "black"). The oil nuts are each enclosed in a flesh which tastes much like a peach. It is so sweet that it can be made into candy.

The nata, or flour tree, has large pods containing flour of a yellow color, somewhat sweet to the taste; and the cheese tree, which the natives call the "baga", produces fruit which tastes like cheese, with a fiber nearly as fine as silk.

On one of the caravan routes, in the midst of the Sahara, is a mine of rock salt which supplies many of the oases and a large part of the Sudan. The salt is dug in large lumps and trimmed into blocks about a yard long and eighteen inches wide, in which shape it can be easily packed on the backs of the camels. The salt is thus brought to Timbuktu, and is shipped from there to all parts of the Niger basin.

From Timbuktu to Jenne [250 miles southwest, upstream, toward Dakar—see the accompanying map] the Niger flows close to the desert most of the way, and on both sides of it are irrigated farms. Jenne stands on an island surrounded by branches of the Niger, its people owning most of the land for miles

around. It is better built than many cities of Egypt, and is a busy city; and at certain times of the day the business sections are crowded. The market is an open place in about the center of the town, with shops on three sides of it, and a mosque on the fourth. Here hundreds of people are buying and selling. Near the butcher shops are little ovens, upon which one may roast his meat free of charge, if he buys his fuel from the fuel seller next door.

One of the chief exports of West Africa is palm oil and the kernels of palm nuts. These products come from the oil palm, which thrives everywhere along the Gulf Coast and is so numerous that thousands of natives are engaged in gathering the nuts and making the oil. The oil palm has no leaves except at the top, where the fruit grows in great bunches or cones, at the base of the leaves. Some cones weigh seventeen pounds, and a single cone may contain as many as seven hundred nuts, each as large as a horse chestnut. The natives climb the tree by the hoop method, and cut off the cones and throw them on the ground, where they are left for a few days, till the nuts shrink and drop out. They are now boiled in water to remove the outside shell, which is lined with a fiber that is saturated with oil. The fiber is crushed from the kernels of the nuts in a large mortar and is then placed in clay vats filled with water. Native women get into the vats and tramp the fiber, pressing out the oil, which rises to the surface and is skimmed off. After this, the fiber and shells are again boiled and the oil skimmed. It is of a dirty yellow color, but it is so valuable for making soap, axle grease, and other things, that it is exported to Europe by the thousands of tons. The kernels of the nuts are valuable for the same purposes. They are dried and sent to Europe, where they are ground up and the oil pressed from them.

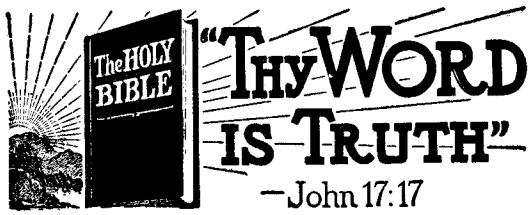
The leaves of the oil palm are used to thatch the huts, make hats, mats, and other things. At the root of the leaves there is a heart called the palm cabbage, which is eaten as a vegetable. When boiled it tastes like parsnips; and its neck has the flavor of the finest asparagus.

"The Profit of the Earth Is for All"

The foregoing gives one some idea of the abundant fruitfulness of North Africa. It is for the exploitation of these and other similar sources of wealth that "the king of the north" contends with "the king of the south", seeking world domination in order to gratify unbounded ambition, and ignoring the Word of God, which says, "The profit of the earth is for all."—Ecclesiastes 5:9.

In this connection an excerpt from *The New World* is of interest:

The tremendous issue at stake is universal domination, and the time schedules of "the king of the north" and "the king of the south" are inaccurate and unreliable, and shall never be carried through, either in time or in the events scheduled. . . . "The king of the north" and "the king of the south" were the two leading combatants in that world war of 1914-1918. But who are these "kings"? In chapter eleven of Daniel's prophecy concerning the "time of the end" the term "king" does not mean the totalitarian dictator of Germany, the pope, or other individual. "King" is the symbol of a world power, and this accounts for the fact that Daniel's prophecy shows that these two "kings" would fight, for centuries, until the FINAL END in our day. During that time "the king of the south" has been Egypt, the first world power, and her allies. In the nineteenth century the British Empire became involved in Egypt by reason of the Suez Canal and imperial matters. When the World War broke out Britain set up a protectorate over Egypt, which protectorate has been replaced by a military alliance, in 1936. The United States of America went into the World War on the side of Egypt and Britain. Therefore when the "time of the end" began, in 1914, "the king of the south" meant, and it still means, the world ruling-power that claims the right to rule and does rule in the name of democracy. It is therefore the rule by creatures, presumably the people, in contrast with The Theocracy, which is the direct rule by God Almighty through his King Christ Jesus, the Seed of God's "Holy Covenant".—*The New World,* pages 321-323.



No Life in Hell

WHAT? No hell torment? God's own answer is: "The wages of sin is death"; which precludes eternal torture. (Romans 6:23) Having fixed this penalty for violation of His law, God could not change it afterward, because He cannot be inconsistent; He cannot deny himself. (Malachi 3:6; 2 Timothy 2:13) It was by the disobedience of the first man that sin came into the world and death as the result of sin; and so death has been the penalty upon all mankind. "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." (Romans 5:12) For this reason Christ Jesus tasted death as a man and was raised to life divine in order that there might be a resurrection from the dead of those whom He redeems.

Psalm 145:20 states: "The LORD preserveth all them that love him: but all the wicked will he destroy." The apostle Paul plainly says that all the wicked shall be punished with an everlasting destruction. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:9) But do not the wicked go to hell?

It is true that all who have died, from Adam until now, have gone to hell; but hell does not mean a place of conscious torture. Wherever the word "hell" occurs in the English translation of the Bible it means the condition of death. Hell is not a localized place, but is a condition. Those who go into it are not conscious there; but they have gone into the death condition, which is the condition of those in the graves. Their bodies decay and return to the dust. The word "hell" translates the Hebrew word *Sheol* only a number of times, because a number of other times *Sheol* is translated "grave" and "pit". The apostles, writing in Greek, used the word "Hades" to stand for "Sheol", so that in their writings *Hades* likewise means the condition of death, the state in the grave.

Some Bible illustrations of this prove that "hell" means a condition of death. Take Job, that good and godly man who tried to obey Jehovah. He had suffered the loss of all his earthly possessions and then his neighbors taunted him because of his suffering. While thus suffering, Job prayed that God would permit him to go to hell, saying: "O that thou wouldest hide me in the grave [*Sheol,* hell], . . . until thy wrath be past." He desired to be hid in the grave until the time of the resurrection, hoping in God's promise that some day the dead would come again. Then Job added: "If I wait, the grave [*Sheol,* hell] is mine house: I have made my bed in the darkness. . . . Our rest together is in the dust." (Job 14:13; 17:13, 16) Thus he pictures the grave as a condition of darkness, where there is no knowledge, no wisdom, nor any device. He said also a man's "sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them". (Job 14:21) Why? Because those in "hell", in the death condition, have no knowledge of anything. They are out of existence, and unless they are in line for a resurrection they shall not live again.

Benjamin's brother Joseph was sold into Egypt by his half brothers. They dipped Joseph's coat in the blood of an animal and brought it to their father Jacob and told him that his son Joseph was dead. In his grief Jacob exclaimed: "I will go down into the grave [*Sheol,* hell] unto my son mourning." (Genesis 37:35) According to Hebrews 11:9, 39, Jacob was a man of faith and approved

by Jehovah God. Hence Jacob meant he was going, not to torment in hell, but into the death condition, mourning for his supposedly dead son.

After Jacob lost Joseph his affections were centered upon his youngest son, Benjamin. His elder sons came to him and requested that Benjamin be permitted to go down with them to Egypt. Their father Jacob objected thereto, saying: "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [*Sheol*, hell]." (Genesis 42:38) The hell here named could not be a place of fire and brimstone; for the gray hairs of Jacob would not last long in the fire. What he really meant was that as an old, gray-haired man he would go down to the grave in sorrow if anything should befall his beloved son.

The Son of God came to earth, lived, died, and was buried; and of Him, Christ Jesus, it is written that He went to hell. Hence the psalmist says concerning Him: "Thou wilt not leave my soul in hell." (Psalm 16:10) If hell were a place of endless torment and Jesus went there He could not have been released. The fact that He did not remain in hell is proof conclusive that hell is not a place of eternal torment.

In the prophet Jeremiah's day the Jews became religious and forsook their covenant with Jehovah God and became worshipers of Baal, who is the Devil. In practicing Baal-worship the Jews offered their children as sacrifices, concerning which 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." "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." (Jeremiah 19:5; 32:35) The things which the heathen sacrificed they sacrificed to devils, and not to God. (1 Corinthians 10:20) Such false worship or devil religion established among the deluded people of the world was another means employed by the Devil to blind the minds of men to the truth of God's Word and purpose.

In exercising divine justice, Jehovah at no time employs torture; but He denounces such torment doctrine as an abomination in His sight. Divine justice exercised destroys the evildoers; therefore that which is destroyed eternally is punished everlastingly. Inspired Scripture texts proving this are: "Evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. . . . But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. . . . The transgressors shall be destroyed together: the end of the wicked shall be cut off."–Psalm 37:9, 10, 20, 22, 28, 34, 38.

The doctrine of eternal torment supposedly in "hell" is a wicked defamation of Jehovah and a wresting of the Scriptures. It is a foul stain upon God's lovable name. The chief purpose of faithful man is to glorify God. It is therefore the Christian's privilege and duty to remove from the minds of religionists this misconception of Jehovah God and to enable others to understand that God is indeed love. An understanding of Jehovah's purpose shows that everything He does is prompted by love of righteousness.

The "Holy Roman Empire" Attempts a Comeback

IF AT first you don't succeed, try, try again. So philosophizes the patient Roman Catholic Hierarchy at Vatican City. Dethroned as undisputed champion of the religious world by the Reformation, she has desperately and tenaciously fought since that time to re-establish herself on the pinnacle where she formerly perched and oppressively ruled and exploited the nations of earth. She has made many bids for a return to power. Two stand out prominently. Having the same end in view, they are similar in some significant points. One was in the 17th century; the other, in the 20th: the Thirty Years' War, and World War II. Consider the former, and be enlightened concerning the latter, the outcome of which is still to be decided.

According to *The Encyclopædia Britannica,* the Reformation in Germany was above all things a popular movement, that it sprang directly from the heart of the nation. The attempt to stem this movement and reseat the totalitarian Hierarchy was by force and the sword. It was due mainly to the persistent zeal of the Jesuits, which Catholic reaction was destined to wreak fearful havoc in Germany. Protestantism, however firm its hold on the peoples, had dissipated itself in doctrinal wrangles, while the Jesuits had disciplined the forces of Catholicism into a virile, militant bloc. Throughout their history the Jesuits have always lurked behind the scenes to advance their bloody religion by Catholic Action. It is even so today.

Germany was divided by the Reformation in the 16th century, the Protestants wishing the democratic right to worship God according to the dictates of their own conscience, and not according to the pope's. In this wish they were refused. Ferdinand II, educated by the Jesuits and under oath to exterminate Protestants from his kingdom, came into power in 1617 and persecutions began. The following year, 1618, saw the beginning of a religious war which was to surge back and forth in destructive fury for thirty years, fomented by the Catholic Church in a vain effort to forestall the birth of what has now developed into democracy and the recognition of the inalienable right of freedom of worship.

Catholic Ferdinand started the war in Germany, just as did Catholic Mussolini in Ethiopia, Catholic Franco in Spain, and Catholic Hitler (joined by the pope's newly adopted son Hirohito) in the whole world, to wipe out freedom and gain world domination by re-establishing the "Holy Roman Empire". Is it a coincidence that these cruel totalitarian aggressors are Catholic; that all have the crusader complex, Mussolini converting the Ethiopians, and Franco and Hitler the Reds; that Jesuitical methods are discernible in all three; and that none of them have been excommunicated or even personally censured by the pope?

Results of the Thirty Years' War

The fearful tyranny of Ferdinand over those of his dominion, like that of his footstep followers today, drove the people to despair and prolonged the war. The German Protestant forces resisting the Catholic "putsch" had many allies—Hollanders, French, Swedes, and Danes, and were aided by a British subsidy. Finally for them victory, and the Peace of Westphalia, was concluded, at Münster, on October 24, 1648. The Roman Catholic Hierarchy never recognized it as a peace, but has warred against it and tried to wipe it out ever since. It is recognized by many as the birth, after thirty years' travail, of present-day democracy. It solidified and added to the gains of the Reformation movement during the 16th century.

The Encyclopedia Americana says concerning it:

Few wars, however, have been more calami-

tous in their general effect on the mass of the people and the happiness and progress of mankind. Apart from the horrors which attended the capture of Magdeburg, and other barbarous scenes of the struggle, it reduced the peasantry and most of the townspeople to abject misery.

M'Clintock and Strong's *Cyclopædia* says that—

an age of greater toleration was introduced into Germany. In all religious questions the Protestants secured an equality with the Catholics, and gained equal weight in the diet and high courts of the empire. The Peace of Westphalia terminated the religious wars of Europe, and thus became an important landmark in its history.

This cyclopedia was published in 1871 and the world had not as yet witnessed the second big attempted comeback to be staged by the Vatican during the 20th century; for, strange as it may seem to many, that is just what the present conflict is. It is a religious war. But, you may say, the Thirty Years' War was three hundred years ago, and the Roman Catholic Hierarchy and her methods have changed. Not so. She claimed to be Christian then, and makes the same claim now. She does not acknowledge her past methods as un-Christian; she sees no cause to lay them aside where her power permits her to use them.

For centuries the Hierarchy of Rome has been accustomed to use Catholics high in power as her temporal "sword" to advance her religion. She is accustomed to inquisitions and other wicked reactionary weapons against democratic progress. She is accustomed to do evil. To her it is second nature and she will not change; for God's infallible Word says: "For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jeremiah 13: 22, 23) Her spots of filth remain unchanged.

Has the "Church" Reformed?

Since the Catholic Church presumptuously says God's Word alone is insufficient, and blasphemously claims that the Almighty's utterances must be corroborated by the words of the "Church", the following testimony is taken from that source, showing her position is unchanged. The Toronto *Gospel Witness,* of November 6, 1941, under headline "Jesuit Teaching of Today", states:

The Catechism of Pere Picotin, published by Guirodet of Paris in 1929 and bearing the churchly approbation of Pere Ignace Foubiget, S. J., asks the children:

"Were it not then of great importance, dear child, that the holy Inquisition be again restored for the salvation of Souls?

"Yes, that is the end for which all the faithful must strive.

"What are the counsels of the Fathers in this matter?

"We must root them out with death, kill them, burn them, tear them in pieces, break them on wheels, and crush them."

Thus it is seen, then, that if the Hierarchy, always the opportunist, thought she could erase the hateful smirch of Westphalia by an alliance with Catholic politicians, she would not hesitate to do so. She so allied herself with Italy in 1929, and with Germany in 1933.

Is it misrepresentation to say that the Roman Catholic Hierarchy would like to see the destruction of the Peace of Westphalia, which is in effect the same as saying she would like to see the destruction of freedom of worship in democracies and the defeat of one of the "four freedoms" of the Atlantic Charter, and therefore the defeat of the United Nations? No, it is not misrepresentation. Pope Innocent X, in an official papal bull, *Zelo Domus Dei,* vigorously protested against the Peace of Westphalia. The magazine *Revelation,* in its July, 1941, issue, reproduces a portion of this papal bull, which is as follows:

It has been with a very great feeling of pain that we have learned that by several

articles of the peace made at Osnabrück the 6th of August, 1648, between our very dear son in Christ, Ferdinand, King of the Romans, elected Emperor, together with his allies and followers on the one hand, and the Swedes, with their allies and followers on the other hand; and by the peace which was concluded at Münster in Westphalia, the 24th of October, in the same year 1648, between the same Ferdinand, King of the Romans, elected Emperor, together with his allies and followers on the one hand, and our very dear son in Jesus Christ, Louis, very Christian King of the French, together with his allies and followers on the other hand; great injury has been wrought against the Catholic religion, against the divine worship, against the Roman Apostolic See, and against the subordinate churches, and ecclesiastical orders; as also against their jurisdictions, authorities, immunities, franchises, liberties, exemptions, privileges, affairs, properties and rights; because through certain articles of one of these Treaties of Peace, there have been abandoned in perpetuity to the Heretics and their successors, among other things, the ecclesiastical properties which they have formerly occupied; there is permitted to the Heretics who are called the followers of the Augsburg Confession, the free exercise of their Heresy in many different places; they have been promised that places would be assigned to them to build Temples for such exercise, and that they would be admitted on equal terms with the Catholics to public charges and offices . . . they have ordered many other things that would be shameful to mention, very prejudicial and damaging to the Orthodox Religion, to the Roman See, to the subordinate churches, and the others above mentioned. . . . We, on our own initiative, and on our own knowledge and ripe deliberation, and in the fulness of our ecclesiastical power, say and declare by this act, that the said articles of either or both of the said Treaties, or anything else contained in the said Treaties, which in any fashion whatsoever injures or brings the slightest prejudice to, or that anyone could say, understand, pretend or conclude that it might injure or might have injured in any manner, the Catholic Religion . . . shall be perpetually null, vain, invalid, iniquitous, unjust, condemned, reproved, futile, without force and effect; and that no one is held to observe any detail of them, even though he be bound by an oath.

The "liberties" here referred to as being infringed upon were her liberty to run roughshod over Protestants and anyone else who jeopardized her dictatorial rule.

Common Aims of Nazis and Hierarchy

But isn't it true that the Nazis are opposed to the Roman Catholic church? That is what Vatican propaganda, so fawningly dished up for public consumption by a spineless press, would have those in democratic lands believe. But the facts are not in support thereof. Note the following which ties in the Thirty Years' War with the present conflict, and the similarity of the issues involved. First, the democratic freedoms born at Westphalia were never recognized by that church, and the Nazis and their Axis partners speak of such democratic liberties as "putrid". The dictators aim not merely at the destruction of freedom, but at the re-establishment of the "Holy Roman Empire". Certainly this aim, if true, and it is, coincides with Papal lust for power. This is shown by items in the news which slip through when the Catholic censors sleep on the job; and it's a big job, this covering up of the pope's political machinations. The New York *Times,* February 17, 1940, stated:

The German war aims were outlined tonight as a re-establishment of the Holy Roman Empire by Dr. Edmund A. Walsh, regent of the Foreign Service School of Georgetown University, before a capacity audience in Memorial Continental Hall in the first lecture of his annual series. Dr. Walsh said that he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic empire, must be re-established.

Nearly one year later, the same paper

added to the cumulative evidence by release of the following item:

The *Deutsche Allgemeine Zeitung* said today, in reply to alleged statements by commentators in Great Britain and the United States that a German victory would reduce Europe to the level of the Middle Ages, that "we Germans have no reason to be ashamed of the Middle Ages". "On the contrary," it declared, "the Middle Ages, on which Americans acquire naive ideas through English suggestions, were a proud time, one of the proudest in memories. The European Middle Ages developed a culture of the highest peak."

It is these Middle Ages of which the Nazis are so proud that the Catholic Church once ruled in partnership with the German church "swords". It was the time of reign of the "Holy Roman Empire of the German Nation". It is what the same two conspirators are in cahoots to set up once more. It was maintained in power, not by any deserved loyalty or devotion to it by its subjects, but by the Inquisition. As it is re-established now by Catholic Hitler, first in Germany and then extended to conquered countries, its rule is enforced by a revived inquisition in the modern form of the Gestapo and concentration camp.

Toppled from her lofty perch by the Reformation, the Catholic Church tried a comeback in the launching of the Thirty Years' War. She was beaten, and the strongholds of freedom were strengthened as a result. Now, in the 20th century, she makes another attempt on the comeback trail. Round 1 was World War I, at which time the Vatican sided in with the *Dreibund,* though outwardly trying to appear impartial, as she does at the present time, and, as a result, was left out of the peace negotiations that followed. She lost that round; and now, in round 2, the same fight and the same issues of democracy and freedom at stake as in World War I, and the Thirty Years' War, the Hierarchy comes out of the corner of Germany in World War II, though still ostensibly impartial and neutral.

The "Church" and Hitler Remember

It is both interesting and illuminating to note further facts which span the centuries linking inseparably the two conflicts, and bring to remembrance once more the Thirty Years' War and note the similarity of sides chosen and stakes involved. The Catholic Church doesn't forget, neither do the German politicians, the "proud period of the Middle Ages" in which they collaborated in ruling to their mutual satisfaction. Nor do they forget the bitterness of their defeat at Westphalia nearly 300 years ago; and they look to the time of revenge. The Nazis remember too.

Dr. Alfred Rosenberg, chief Nazi ideologist, in a German broadcast yesterday, recorded in New York by the United Press, described the war as a "terrible thunderstorm over Europe, which has required of the German people an enormous amount of work". He warned the Germans that they must get used to the idea that this was "another Thirty Years' War".—New York *Times,* Sept. 2, 1942.

Now the Nazis are always bragging about their conquests and boasting of the near approach of the day of complete victory. They do not anticipate a war of thirty years' duration or anything remotely approaching it. The reference must have been to the similarity of the stakes involved and the aims to be attained.

Catholic Hitler remembers, too. Hitler is a sentimentalist, moody, brooding, and has a flair for the dramatic. For instance, when the armistice with France was signed in 1940 it was done in the very same car as that used for the signing of the Armistice of 1918. This car was brought to the clearing in the forest of Compiegne. It was not convenient; yet it must be done to gratify the sentimental Hitler. He made a great speech about the righting of great wrongs, wrongs committed in that same car, in the same clearing, in the same forest of Compiegne. These wrongs, according to Hitler, were appropriately righted, on the

same spot. That erased somewhat the stigma of defeat suffered in round 1, World War I; the big issue still remained unsettled.

What was that issue? What were the further wrongs that must be righted? The place for the final armistice signing, if chosen by Hitler, would be a key to the enigma. *Das Schwarze Korps,* official Nazi organ, in reporting the armistice proceedings, said the *fuehrer* had decided that the final treaty ending the war and ushering in the "new order" would be signed in Münster and known as the Treaty or Peace of Westphalia! According to the Catholic church the first Peace of Westphalia granting liberty to Protestants was a wrong to be righted. Evidently Hitler is in complete agreement with his mother church. "Saint" Hitler, knight errant, crusader, righter of wrongs, looks to a second Westphalia to erase the smirch of the first. It has never been a "peace" to the Hierarchy. It will be if Hitler succeeds in rewriting it. So it can be seen how the Papacy is trying to use Hitler as her "sword" to gain revenge for her for the former Treaty of Westphalia, which gave liberty to others than herself.

Hitler a Catholic in Good Standing

It may be that some do not believe that Hitler is a Catholic. This is not surprising, in view of the barrage of propaganda concerning Hitler's supposed persecution of the Catholic church. Many deny that Hitler is a Catholic. All this is propaganda to sidetrack the people and offset the pope's consistent refusal to ex-communicate his star performer. The following written testimony, confirmed by photographic evidence, should sweep aside any false ideas on the point. (See accompanying pictures of Hitler in the Catholic church, and leaving the church after the service.) In the book *Mein Kampf,* written by Adolf Hitler,—though it is claimed a Catholic priest had a hand in its preparation, and certainly its pages are

Hitler in St. Hedwig's Cathedral, Berlin

sprinkled with Jesuit teaching—Hitler's affinity for the church of Rome is apparent. Concerning this intimate relationship *The Converted Catholic,* June, 1940, makes the following assertions, supported by page references to *Mein Kampf:*

Hitler approves of everything particularly relating to Jesuit Catholicism as opposed to Protestantism. He approves of the indisputability of Catholic dogmas (p. 293), of the intolerant attitude of Catholic education (p. 385), of the necessity of blind faith (p. 417), of the personal infallibility of the pope—imposed upon the church by the Jesuits in 1870 (p. 507), and of the compulsory celibacy of the Catholic clergy. These are all matters that make Catholicism radically different from the other churches of Christendom.

In an open and prophetic expression of his admiration for the Catholic church, he says (p. 513): "Thus the Catholic church is more secure than ever. It can be predicted that, as passing phenomena vanish away, she will remain as a beacon light amid these vanishing elements, attracting blind adherents in ever-increasing numbers."

Add to this the fact that, since Rudolf Hess flew to Scotland, each and every member of Hitler's cabinet is Roman Catholic, as are the Vichy and Franco cabinets, and ties between papal Rome and the world's No. 1 nuisance become more apparent. Von Papen, Hitler's shrewd politician, said, "The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the papacy." He should have said "high-handed". It was in 1933 that the papal nuncio to Germany, Pacelli (now Pope Pius XII), conspired with von Papen and others to put their Catholic crony into power. Is Hitler grateful? "I shall give the Roman Catholic Church the sacred mission of re-Christianizing Russia." So spake Adolf Hitler, the "holy crusader"! The statement was made to a Benedictine monk, "Father" Odo, and appeared in the London *Sunday Express,* November 3, 1940. This promise is already being fulfilled by Catholic priests following in the wake of the Nazi armies in Russia to do their "re-Christianizing" work, as shown by news dispatches.

From a photograph of Hitler coming out of a Catholic church.—In London *Catholic Herald.*

Hitler and the "Old Lady"

Wythe Williams, in an article published in *Liberty,* August 23, 1941, commenting on Hitler's "crush" on the "old lady" at the Vatican, said:

During his first visit to occupied Paris, Hitler went to Les Invalides to visit the tomb of Napoleon. After a cursory inspection of the building he sent his retinue outside. When he emerged some thirty minutes later, his face was pale.

He confided that night to several of his close friends that, while he had been alone beside the sarcophagus, the spirit of the Emperor had appeared before him. The spirit admitted, he said, that Napoleon's great mistake had been to antagonize the Church. Hitler was counseled to rectify his own mistakes in that direction. On the surface this story may sound absurd, but in view of the strange constitution of Hitler's mind it is quite conceivable that he does think this happened.

At any rate, during his entire tour of occupied France he showed a surprising interest in religious edifices and monuments. He visited Notre Dame and the Madeleine in Paris, the cathedrals at Amiens, Chartres, and Strasbourg. On returning to Berchtesgaden, he ordered the building of a chapel at the Berg-

hof, which he is known to visit frequently. No one has been allowed to enter with him. He also ordered, so Klausmann says, the building of two hundred motorized chapels—chapels on truck bodies—which were sent to regions within the Reich where churches were few.

While the subject is taboo for press and propaganda bureau, it is said at Berchtesgaden, Klausmann informs me, that Hitler has made several attempts, through selected titled intermediaries, to better his personal relations with the Papacy. When he sent a large collection of Church ornaments and accessories to Spain to replace those lost during the Civil War, he asked that a complete list be communicated to the Vatican.

Hitler idolizes Napoleon. Napoleon negotiated with Cardinal Consalvi the concordat of July, 1801, which restored the Roman Catholic Church as a power in France. Hitler's concordat with the Vatican doubtless aims at the restoration of the "Holy Roman Empire".

Birds of a Feather

'The bigger the lie, the better the chances of putting it over,' is one of Hitler's rules of mass psychology. It is not original with him. It has been a papal pet of longstanding and sprang from the blasphemously-named 'Society of Jesus', or Jesuits. It is founded upon the presumption that no one else is or can be such big liars as they, which is true. They reason that everyone will lie in varying degrees, but that most people have a limit beyond which they will not go. Balking at this limit himself, the average person feels everyone else will likewise draw a line which he will not pass, that no one would have the cheek to blandly tell what was obviously an outlandish whopper, unless it were actually true. But the Hitler and Jesuit and papal perfidy knows no bounds, has no brakes. Their minds and tongues are set free for limitless action by the Jesuit philosophy that the end justifies the means. Their hands, so to speak, are not tied by qualms or scruples.

This appalling expansion of freedom of speech goes so far beyond the bounds of conscience and moral principle restraining and limiting decent people that they do not even dream of its existence. So, when such political and religious frogs croak their colossal yarns the people swallow them because they think no one can be such a liar! But when the religionists lie they go "all out".

To many this may seem harsh and caustic, but certainly it is true, well deserved. To anyone who has read just a page or two in the Bible, who has not totally lost his power to reason, who has an ounce of reverence left—after the modern-day *blitzkrieg* against Godliness—for the almighty Creator of the universe, the following blaspheming lies are utterly sickening and repulsive beyond words. It is papal gall at its best.

"The pope: He is not man but God."—*"Decretals, Gregorii."*

"The pope and God are the same."—*Barclay, "Pius V."*

"The voice of the pope is the voice of God."—*"Life of Liguori"* (*London*).

"Our Lord God the pope, pope John XXII."—(*Roman Canon Law*).

"We hold upon this earth the place of Almighty God."—*Leo XIII. in "Encyclical Letters".*

"Speak, O great Pius, it is the voice of God."—*"Rome on the Council."*

"The pope being God cannot be judged . . . O Most Mighty One! Is not all power given to thee in heaven and earth."—*Labbat and Cossart* (*Jesuits*).

"What can you make of me but God."—*Boniface VIII. in the Bull "Unum Sanstum."*

"Popes have never reproved or rejected this title."—*"Priest" A. Pereira in Tentativa Theologia.*

"I will combat with every effort heretics, schismatics, and those rebelling against our Lord the pope and his Successors."—*"Cardinal" Bourne* (*"Daily Telegraph," Dec. 1, 1911*).

Innocent III., Leo X., Alexander VI., Pius VII., Pius X., all claimed to be God on earth.

Honorius says: "The pope in a manner can do all that God can do." Among the inscriptions on the triumphal arches erected at the inauguration of Alexander VI. was this: "Rome was great under Caesar, now she is greatest, for Alexander reigns. The former was a man; this, a God." (*Alexander VI. is usually considered as the very vilest of the popes—and that is saying something!*)—*Gospel Witness,* January 22, 1942.

How could any human creature find it possible to utter such rank blasphemies? To the normal mind it defies comprehension. It shows utter lack of understanding or appreciation of the relationship of the creature to his Creator. In the 14th chapter of Isaiah is told the Devil's ambition to ascend above the heights of the clouds and be like the Most High, and that for it he will descend to the lowest depths of hell and suffer eternal destruction. God is no respecter of persons. For the same sin, the same punishment is meted out, regardless of the camouflage of religion behind which it is perpetrated. The pope's usurpation of the position to be occupied by God alone as the pre-eminent one before the peoples of earth shall not pass unnoticed or unpunished.

Hitler has similar pipe dreams. The press often speaks of his deification in Nazi Germany. Hitler himself has made arrangements for the scientific study of his phenomenal brain, his swelled head. He thinks of himself as infallible, and wants others to so think. He expects to live forever in the memory of Germany and the world. Jehovah God says that the wicked, and their memory, shall rot.

Another thing common to both Hitler and the Hierarchy is their love for money, and their methods of getting it. Adolf Hitler, raving critic of "plutocrats", has the greatest private income in the world. The net profits of *Zentral Verlag,* German publishing combine of which Hitler is sole owner, are estimated as between 30 and 40 million dollars annually. No balance sheets are ever published; no auditor is ever allowed to examine the books. Likewise the Hierarchy. Hitler summoned the German industrialists and bankers and told them he wished a fund put at his disposal for charity which would free him from the petty restrictions of the budget. The *Adolf Hitler Spende* fund was created and nets Hitler from 8 to 12 million dollars yearly for personal aggrandizement and buying personal political security. So the "charity" goes to Adolf and the money is obtained under false pretenses, like the money for masses to relieve souls in an imaginary purgatory.

Due to the similarities of the two systems there is competition between them. Both are modeled along totalitarian lines, both have dictators at their heads who claim infallibility, and both deal in the same commodities—traffic in human flesh,—and strive toward the same goal—money, power, and world dominion. The foregoing facts should suffice to show that these two "birds" appropriately "flock together".

Condemned out of Their Own Mouths

Experience is the best of teachers, say some. The Hierarchy's comeback fight today shows she has profited from her centuries of warfare. She is a seasoned fighter against liberty. Now, much revived by her rest between rounds, she comes out slugging. In the vernacular of fighters, it's no holds barred, fair or foul; in the parlance of the Papacy and the Jesuits, it's the end justifies the means, fair or foul. Of course, the religious "women" do not fight openly, but send out the church "swords": formerly Ferdinand II, now Mussolini, Franco, Hitler, etc. Dressing like women, they fight like women; yea, they have forborne to fight openly, but remain in their holes.—Jeremiah 51: 30.

The foul holds and low punches now used are fifth-column tactics. The Hierarchy constantly finds it necessary to deny her totalitarian affiliations and fifth-column activities. The denials are

words, protests of patriotism, unsupported by facts; the charges are attested to by the physical facts and come from divers sources. Her religious garb fools some; others in high places are not fooled, but are pleased to wink at the old harlot and consort with her in her whoredoms; while still others are wise to her political intrigues and ambitions and have the courage to expose them. Much evidence has been presented to prove Vatican alliance with the dictators, but the press, either fearful of Catholic boycott or in on the game, refuse to give such facts publicity to help preserve freedom. They prefer to go "witch hunting" against unpopular minorities. It's a safer and more popular pastime.

The yearning devotion of the Papacy toward the Axis is betrayed by the uncontrollable zeal of her "holy water brigade". She has blessed, directly or indirectly, the Axis leaders, their armies, their mechanized equipment, and their crimes. She has given thanks for their victories. Proof of these blessings has been presented by *Consolation* in previous issues, both in written and in pictorial form, but in view of the insistent and never-ending flood of propaganda from the Vatican to offset the facts, further items are offered in support of the above claims.

First, a United Press release, published in the New York *World-Telegram,* stated that Catholic Army Bishop Franziskus Rarkowik issued a pastoral letter to all Catholic soldiers of Germany telling them they were fighting a "just war". The New York *Times,* December 8, 1941, reports the recommendation by the conference of German Catholic bishops in Fulda of a special "war prayer" to be read at the beginning and end of all divine services. The *Times* stated: "The prayer implores Providence to bless German arms with victory and grant protection to the lives and health of all soldiers. The bishops further instructed Catholic clergy to remember in a special Sunday sermon at least once a month German soldiers on land, on sea and in the air." Members of the Catholic priesthood do not recognize national sovereignty, but are responsible to and owe their loyalty to the church. Yet the Catholic *Universe* of Friday, January 30, 1942, carried the headline concerning Catholic priests in Germany, "They Want Germany to Win War." Despite this admittedly fervent desire of the priests, the article said:

> The only serious resistance to the Nazi regime in Germany today comes from the Roman Catholic Church. Right up to December 9, 1941, sermons were being preached in the Catholic churches of Berlin that could never have been made in 1935, 1936 or 1937. Why these priests are not flung into concentration camps I do not pretend to know.

Others do know. Hitler can afford to smile at token resistance by harmless words which are primarily intended to maintain the propaganda front in democratic lands. The account further applauded the "courageous sermon of the Bishop of Münster", that is, Count Clemens von Gallen. Did they mean the "courageous" pastoral letter he issued, the account of which appeared in the New York *Times,* November 8, 1941? It follows:

> "A pastoral letter said to have been issued by the Bishop of Muenster, Count Clemens von Gallen, condemning Soviet Russia and commending the 'Christian soldiers of Germany' for their fight against the Soviet Union, has caused widespread interest in Berlin. Dienst aus Deutschland (official and authoritative Government news agency) said the letter was issued by the Bishop to his South German diocese a few days ago. . . . It closes with a citation from Adolf Hitler's most recent speech, a speech assailing Russia as being under 'Jewish-Bolshevist domination'. It praises the German army not only for taking up arms against the Soviet Union but also because it 'holds our enemies on the Atlantic coast and on the shores of the Mediterranean with bravery and stamina'."

No, it must have been a different one.

"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." So ran a United Press dispatch from Berlin in 1940 and published in the Boston *Traveler.* In agreement with and expanding upon the above is a later Associated Press dispatch published by the Philadelphia *Record,* which reads:

BERLIN, Aug. 27 (AP)—A pledge of loyalty to Adolf Hitler by the German Catholic Bishops Conference at Fulda is to be read to the faithful from pulpits at the end of the war, D. N. B., official news agency, said today. The pledge to Hitler is contained in expressions of gratitude to German troops adopted by the conference which ended August 22. The agency said the view predominated at the conference that "the Catholic church in Germany is indebted to German troops for the victorious advance and defense of the German homeland. Without the successful warding off of enemy invasion by German armed forces, German Catholics could not have pursued so undisturbed and quietly their church work and ministerial offices". "Publication of the pastoral letter, customary in past years after conclusion of the conference, is to be postponed until after the final victory of German troops," the agency added.

More testimony would not convince a mind steeped in prejudice; more is not required for the unbiased mind. All of this testimony by Hierarchy spokesmen shows their whole-hearted acquiescence with totalitarian aggressors and their moral support and backing of the dictators.

World War II is the "all out" comeback attempt of the "Holy Roman Empire". It shall be her last, and will end in her complete destruction at the "battle of that great day of God Almighty", Armageddon. That afflicting religious organization will never rise up again thereafter. "Affliction shall not rise up the second time."—Nahum 1:9.

1943 YEARBOOK

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Features of *The Emphatic Diaglott*

THE EMPHATIC DIAGLOTT was produced by a Greek scholar, Benjamin Wilson, in the latter half of the nineteenth century, about 1867. Attention was first called to it in *The Watchtower* in the January issue of 1880, and some time later the Watch Tower Society bought the plates and publication rights from the author, Mr. Wilson, and today *The Emphatic Diaglott* is published exclusively by its owners, the Watch Tower.

The Emphatic Diaglott contains the Greek text of what is commonly styled the "New Testament", Christ's apostles and their companions having originally written the text in the Greek. The *Diaglott* text is that of Doctor John Jacob Griesbach's recension, as stated on the title page of the *Diaglott*. This recension (or codex) is the critically amended edition of the Greek text of the so-called "New Testament", made by Griesbach and published by him in 1774 and 1775. It is based on a comparison of many Greek texts, but it conforms more to the Alexandrine Manuscript which the British Museum in London acquired in 1753. Griesbach placed the most reliance upon the "eastern" or "Alexandrian family" of Greek manuscript texts.

The name which Mr. Wilson chose for his fine work describes the style and purpose of it. The book deals with two languages: the Greek and the English. The name "Diaglott" is made up of two Greek words, "glotta" meaning *tongue,* and "dia" meaning *through,* referring to the channel through which something is done and carried along. Hence "Diaglott" means "through the tongue" (or language), and means to say that by the style and method of Mr. Wilson's work the user of it gets at the true sense of the Christian writings "through the language" of the Greek text which is presented in this book and translated literally word for word.

This style of presentation of the subject enables the reader, even if he is no Greek scholar, to check up on the translation which Mr. Wilson gives in the right-hand column of each page. This translation is the emphatic or emphasized translation made by Mr. Wilson and "based on the interlineary translation, on the renderings of eminent critics, and on the various readings of the Vatican Manuscript No. 1209 in the Vatican Library", as stated on the title page of the *Diaglott*. So, then, if the reader finds that Mr. Wilson's translation does not agree with what the Bible teaches elsewhere but agrees with the sectarian views of Mr. Wilson or of some religious sect, the reader can shift his eyes to the left of the page. There he will find the Greek text and directly underneath each Greek line he will find a literal word-for-word translation of the Greek into English. Since this literal translation is strictly according to the Greek word-arrangement, it is not according to good English sentence-arrangement and does not make such easy reading in English. However, it does show us the original sense of the Greek text and the positions of emphasis and of relationship of the various Greek words in the sentence. Such translation in between the Greek lines is what is called the English "interlineary translation".

To illustrate, on page 312 of *The Emphatic Diaglott* we find Mr. Wilson's translation of that much disputed text, namely, John 1:1, 2. Wilson's translation, in the right-hand column, reads: "In the Beginning was the LOGOS, and the LOGOS was with GOD, and the LOGOS was God. This was in the Beginning with GOD." This translation seems to support the trinitarian view of God and Jesus. Knowing that the "trinity" doctrine disagrees with God's Word as a whole, the reader shifts his eyes leftward to the Greek and checks up on Mr. Wilson's

translation by referring to the interlinear translation. This reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God." This interlinear translation agrees with the rest of the Bible that Jesus was the beginning of Almighty God's creation and is God's first-born and only begotten Son, but is not "the God" himself.

In a case like this is where the marks of emphasis which appear in Mr. Wilson's right-hand-column translation come in handy to further prove that the Word, or Logos, is not His own Father and His own Son at the same time. On page 8 of the *Diaglott* is given the explanation of the "signs of emphasis", and it says that "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". Hence, on this point the *Diaglott* uses the following system of notation in the English translation in the right-hand column, namely: "Those words rendered *positively* emphatic by the presence of the *Greek article* are printed in Small Capitals."

Accordingly, on page 312 one will note that where the Greek text has *ho theos,* or "the God", in the right-hand column in his translation Mr. Wilson renders it GOD, with an initial large capital "G" because it refers to the Supreme Person, and the rest of the word in small capitals. On the other hand, where the Greek text has no definite article, but just "theos", "a god" according to the interlinear translation, there Mr. Wilson renders it "God" with only a capital initial "G" and the rest of the word in "lower case" letters. Thus even Wilson's rendering shows that the Word, or Logos, was God, but that the One with whom the Logos was in the beginning was GOD in an EMPHATIC sense and hence superior to the Logos as God. According to the general Scriptural teaching, John 1:1, 2 is an exception to the view of Mr. Wilson that the article *the* before the substantive God was merely emphatic and hence was not to be translated. In fact, the Greek article was meant to differentiate God,

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.

*ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

1 Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος
In a beginning was the Word, and the Word
ἦν πρὸς τὸν Θεόν, καὶ θεὸς ἦν ὁ Λόγος.
was with the God, and a god was the Word.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
This was in a beginning with the God.
3 Πάντα δι' αὐτοῦ †ἐγένετο· καὶ χωρὶς
All through it was done; and without
αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.
it was done not even one, that has been done.
4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
In it life was, and the life was the light
τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ
of the men; and the light in the darkness
φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
shines, and the darkness it not apprehended.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ
Was a man having been sent from
Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· 7 οὗτος ἦλθεν
God, a name to him John; this came
εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ
for a witness, that he might testify about the
φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.
light, that all might believe through him.
8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 Ἦν τὸ φῶς τὸ
Not was he the light, but that he might testify about the light. Was the light the
ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 Ἐν τῷ κόσμῳ ἦν,
true, which enlightens every man coming into the world. In the world he was.
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ
and the world through him was, and the
κόσμος αὐτὸν οὐκ ἔγνω. 11 Εἰς τὰ ἴδια ἦλθε, καὶ
world him not knew. Into the own he came, and
οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 Ὅσοι δὲ
the own him not received. As many as but

CHAPTER I.

1 In the ‡Beginning was the †LOGOS, and the LOGOS was with GOD, and the LOGOS was God.

2 This was in the Beginning with GOD.

3 ‡Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the ‡LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

6 ‡There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and †the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 ‡He came to his OWN domains, and yet his OWN people received Him not.

12 but to as many as

* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos,* has been transferred rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person, nature,* or *work,* so the epithet *logos,* which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create,* yet in most versions it is translated, as though the word was *ktizo.* "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos,* the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save.* John viii. 12; iii. 16.

‡ 1. Prov. viii. 22, &c.; 1 John i. 1. ‡ 3. Eph. iii. 9; Col. i. 16. ‡ 5. John viii. 12; ix. 5; xii. 35, 46. ‡ 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. ‡ 11. Matt. xxi. 38; Mark xii. 7; Luke xix. 14; xx. 14. ‡ 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

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who has no beginning and no end, from the Logos, who is a god or "mighty one" and who had a beginning. Hence Mr. Wilson should not have dropped the article "the" before "GOD" in his English translation. By this example one can see that, as the name *Diaglott* means, one gets at the original sense of John 1:1, 2 THROUGH (*dia*) the Greek text and its interlinear translation just underneath the Greek.

In order to get the full benefit of Wilson's English translation and its several ways of showing degrees of emphasis of words, one should read, on page 8, the explanation under "Signs of Emphasis". Since one will also be referring frequently to the interlinear rendering and then comparing it with the Greek text above, it would prove useful to study pages 9 and 10, "Letters and Pronunciation of the Greek Alphabet"; also the three Greek accents and other introductory points of Greek grammar. So doing, one will be able to read and recognize many Greek root-words from which our English words are drawn or made up, as, for example, "Theocracy," from the Greek word *theos,* meaning "God"; or "democracy", from the Greek word *demos,* meaning people; or "theology", from *theos* and *logos.*

Whereas the Greek text Mr. Wilson exhibits is that of Griesbach's recension or revision, Wilson's emphatic English translation conforms for the most part with the Vatican manuscript.

Turning now to page 11, where the apostle Matthew's account begins, one notes at the very top of the page the expression "GLAD TIDINGS" and the Greek word above are in brackets. As Mr. Wilson explains on page 7, under "Plan of the Work", as to those brackets, "Greek Words enclosed in brackets [thus], though authorized by Griesbach, are omitted by the Vatican manuscript." Hence, at the top of page 11, before the Greek word "evangelion" above "Glad Tidings" in brackets, one finds an asterisk. This refers one to the lower margin of the page, where the footnote marked with an asterisk reads: "VATICAN MANUSCRIPT—*Title*—According to Matthew"; which shows that Vatican manuscript No. 1209 does not contain the Greek word "evangelion" in the title of the apostle Matthew's account.

Referring (on the same page) to verse six of the Greek text, one sees another asterisk before the Greek words in brackets and translated "the king" beneath in the interlinear. This refers one down to the lower margin of the page where, on line with "VATICAN MANUSCRIPT", it reads: "6. the KING—*omit*"; which means to say that in verse six the Vatican manuscript No. 1209 omits the words "the king". Mr. Wilson therefore renders his own English translation in the right-hand column according to the Vatican manuscript, as at Matthew 1:6, where he omits "the king" just as the Vatican manuscript does.

In Revelation 20:5, the Greek words for "But the rest of the dead did not live till the thousand years were ended" are in brackets. The footnote says those bracketed words do not appear in Vatican manuscript No. 1160, neither in the Syriac nor in the Sinaitic. Yet Wilson puts those bracketed words in his English translation because, as he explains, he believes they were omitted in the Greek manuscript copies by oversight by the copyist. But is that true? One must determine the answer by sources outside of Mr. Wilson. However, from the Greek text there is reason to believe that Wilson's footnote is true.

Such examples emphasize that in reading the *Diaglott* English translation one should note every reference to the margin and read every footnote, rather than take Wilson's translation as unquestionably correct and hence be led to unsafe conclusions. Where there is a question, then the reader must refer to other works and Bible helps. Besides that, he should especially be guided in his judgment by his knowledge of Jehovah's purposes.

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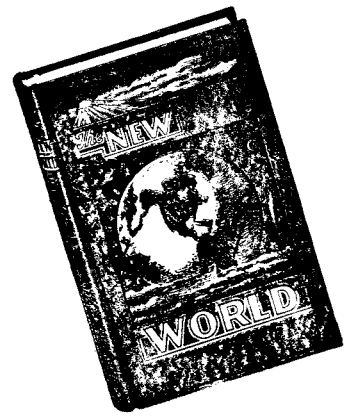

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Notandum

The Totalitarian Monstrosity Rebuked

♦ To me it is a monstrous thing that in any American community the right of children to public school education should be made dependent upon such a thing as a salute to the flag. That right is theirs by reason of citizenship. "The country and its institutions exist for the people, not the people for the institutions." That the people exist for the state is a totalitarian notion.

The flag salute was injected into the schools by busybodies and its adoption seems to have coincided with the decadence of the teaching of American history, a decadence which has been the subject of recent editorials in the *Herald-News*. As the New York *Times* has said in its long campaign against encroachments in Central Park, that if every structure which busybodies had wished to erect there had been built there would be no park; so with the public schools, if all the notions of busybodies were injected into them there would be no education.

If Jehovah's witnesses refused to salute the flag in order to show defiance of the nation's Constitution and laws and in support of some foreign power there might be some reason for all the judicial fuss. But they do not; theirs is a religious attitude.

Freedom, including religious freedom, is so precious, and should be so close to the heart of every American, that we should rather lean over backward to sustain it than to have it encroached upon in the slightest degree. Rather than have one child driven from the public schools for declining to salute the flag in contravention of his conscience I would prefer to take that compulsory ritual out of the schools. After all, America got along very well without it for a century and a half.—Russell Palmer, in the Passaic (N. J.) *Herald-News*.

CONSOLATION

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

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Roman Catholic Hierarchy and Axis Collaboration

THE Roman Catholic Church blesses the arms of the dictators, and gives thanks for their victories. She goes even farther. She takes her position in the ranks of the totalitarian forces as an integral part of the war machine. Her job is to prepare the way by manning the fifth-column activities, and her priests then consolidate the gains in the wake of the conquering Fascist legions and prevent uprisings of the Catholic occupied countries. Since their organization the Jesuits have been foremost in the fifth-column infiltrations and backstabbings. The Jesuits have, because of these seditious traits, been run out of many countries, only to return later and repeat the performance. Instead of their becoming dizzy by this "revolving door" existence, the practice has only resulted in a closer approach to perfection in the nefarious work of their father the Devil.

The Hierarchy's hand in this respect was exposed more in Spain than anywhere else. Throughout the recent civil war there this was obvious and the pope's blessing of Franco, the "Christian gentleman", would of necessity include his two cat's-paws, Hitler and Mussolini, used to rake the papal chestnuts from the Spanish fire. Now the pope is further embarrassed by the dead giveaway of his Fascist connections by Franco's plans, recently publicized in the press, for a *Catholic* axis against the democracies, consisting of Vichy France, Spain, and Portugal.

The Spanish Falange is a notoriously Fascist organization; it is also Catholic. The bishop of Madrid is the director of the youth front of the Falange. Speaking to the leaders of this youth front the bishop, "Reverend" Leopoldo Eijo y Garay, said: "Falange would not have raised you to the dignity of instructors of Spanish youth unless you were found to be good Catholics; and you would not be good Catholics if you ignored the saving social doctrines of the church." The bishop quoted the founder of the Falange as follows: "Man must be free, but liberty exists only within a determined order." Incidentally, this is similar to the sophistry of the majority opinion of the United States Supreme Court, rendered on June 8, 1942, against Jehovah's witnesses, that 'the mind of man remains forever free, but he must have a license to preach the gospel'.

The dictator of Spain had two diplomatic receptions at New Year's. To avoid embarrassment he had the friends of the Axis at one of them and the friends of the United Nations at the other. The representatives of Eire and of the Vatican were at the Axis reception. Six weeks later the Vatican telegraphed the abbot of the Benedictine monastery at Montserrat to bless the Butcher; which he did.

The Western Hemisphere

Perhaps the reader would like to view the fifth column work nearer home.

At a meeting of the governors of the Pacific coast states of Mexico held at Mazatlan, Governor Gonzalez, of Jalisco, stated that the clergy in his state was carrying on a ridiculous campaign against Mexican efforts to organize

national defense, telling the people "they should be on the side of Germany and Japan because those countries represent the religious interest of the world". When Mexico's archbishop, Luis M. Martinez, denied the charges, the Jalisco legislature, the local branches of the Mexican Confederation of Workers, the League of Agrarian and Peasant Syndicates, and the Federation of Leagues of the People's Sector supported the governor's charges, declaring that "the activities of the National Synarchist union and National Action unquestionably follow the tactics pointed out for them by ecclesiastical authorities".

The Los Angeles *Times,* November 9, 1941, contained a story stating that the Synarchists (elsewhere described as "Mexico's gold-shirted legions") are "ardent Catholics", "claim 500,000 members and few deny their claim" and that "the power potentially commanded by the Sinarquistas [Synarchists] is formidable when one realizes the Mexican army numbers only 61,500 men". And the Synarchists demand "restoration of full liberty for the Catholic Church".

It was found necessary to outlaw a Catholic weekly in Costa Rica because of its love of Nazism and the "new order".

> The president has ordered the suspension of the pro-Nazi Catholic weekly *Epoca* under the extraordinary powers granted to him by Congress. The action, based upon the fact he considered the weekly an organ of the Nazis, Fascists and Falangists, meets with the general approval of the public and press. —New York *Times,* March 9, 1942.

Only the most expert of liars could be backing Hitler and Hirohito tooth and nail to gain world domination, and at the same time pretend to the democracies that he is wholly on the side of freedom. The conference of the republics at Rio de Janeiro was prevented from gaining the end it had in view because Chile and Argentina, under control of the Vatican, refused to go along. Anticipating that some might suspect him of being at the bottom of their balky conduct the pope sent out a feeler, through his secretary of state and his delegate at Washington, denying that he had done anything to torpedo the conference. The joke is that nobody accused him of it. He denies everything as a matter of routine policy. He knows he should be accused. (Chile has since broken diplomatic relations with the Axis.)

In February of this year a well-known and responsible news commentator added to the voluminous evidence proving the collusion of the Vatican with Hitler in the present war. The statement broadcast was, in part, that "the Brazilian government has just seized a big supply of Nazi arms intended for a Nazi uprising. The arms were hidden in a church, the monastery of the German Franciscan Friars at Ceara." This is all regular, but the plan slipped up. The Brazilian government seized the arms and the Hierarchy denied that they ever existed. That was, of course, to be expected. Poor, persecuted church! The use of churches as centers from which to overthrow democratic governments is a long-established practice. In the betrayal of the Spanish Republic, the churches were the 'arsenals of Fascism'.

The Press Collaborates

Jesus was accused of sedition, was innocent, and was crucified. It has ever been the same with His sincere followers. But Barabbas, on the other hand, was accused of sedition and murder, was guilty, and yet was freed! So it is with the fifth-column Barabbas priests of the "Holy" Roman Catholic Church today. This advance army of Hitler and the pope infiltrates behind the enemy lines and does its deadly work, preparing the way before the mechanized hordes of the church's "sword", as it so effectively did in France. And the courageous, battling public press of America insipidly falls all over itself to feed soothing sop to these beskirted termites while they honeycomb democratic structures! If any other group or person has enough

spine to present the obvious facts about their precious sacred cow, they belittle and ridicule and treat facetiously the evidence, calling them bigots, campaigners of hate, unneighborly, peculiar and unique. The unique thing would be if they could recognize a fact when they stumbled and fell over one, and, even more startling, then have the spunk to publish it. Under the lightly worded headline "H. G. Wells Pops Up with Unique Idea on the War", the *Chicago Daily Tribune,* August 31, 1942, reported:

"The present pope is in open alliance with the Japs," he [Wells] wrote in the *Sunday Dispatch,* "and is the declared enemy of our ally Russia. Why not a 2,000-pound bomb on the Vatican garden as a warning now? What mysterious influence or what diplomatic imbecility is it that prevents this clear and decisive action?"

The Rev. Dr. John C. Heenan, in a "Catholic Reply to Wells", said that "with the exception of Jehovah's witnesses, nobody now takes him [Wells] seriously when he talks about history or religion".

H. G. Wells' reputation as a historian is generally good and the publicity and circulation enjoyed by his books would tend to indicate many do take him seriously, far more so than do Jehovah's witnesses. This so-called "reverend doctor", Heenan, may be indulging in a little wishful thinking on this point. Typical of all Hierarchy rebuttal tactics, the facts presented are ignored, of necessity since they are true, and the man personally is attacked. But the press continues to grovel at the old lady's feet. When the clandestine love of the Hierarchy for totalitarians shall have been fully exposed, as it surely will; when the darkness shall have given way to light; when even the dissipated press can see a truth; it will be amusing to see this brilliant press blinking stupidly in the unusual element called "light". This belief of their ignorance is the kindest deduction from their attitude. If, on the other hand, they see the dark blight of Jesuit control twining its cruel fingers slowly about democracy's throat, and tolerate and even aid its throttling work, then their traitorous course is most despicable. With the vast resources for gathering news at the disposal of the large newspapers, ignorance is really inconceivable.

"Protests" by Catholic Dignitaries

But here, you say, if there is this collusion which the facts presented indicate, why do the Hierarchy spokesmen protest against the Nazis in Germany? Why is there so much persecution of the church by the Nazis? To make anything approaching a complete consideration of this conspiracy, these questions must not be side-stepped.

Certainly there is a flood of alleged protests by Vatican representatives printed in the press at the present time. The protests are never clear-cut. They cannot be understood by the common people. The ordinary person is too busy or uninterested to ferret out the "vigorous protests" of such Hierarchy statements. But there is always an obliging papal-instructed reporter or editor to interpret the "courageous and bold" speech. According to the Catholic Church, the people are too dumb to read the Bible, although God tells them to 'search the Scriptures and study to be approved of Him'. They say one must have a priest to interpret the Scriptures. Certainly a dexterous interpreter is required to bring to light from Vatican droolings any tangible protest against the dictators.

The New York *Times,* June 30, 1942, opens the account of such a dynamic protest against Nazism with the statement, "A sermon directly opposing Nazi state and social theories was read yesterday at St. Hedwig's Church, Berlin, by the Catholic Bishop of the German capital, Count Konrad von Preysing." The 'direct opposition' turned out to be a statement that the pope is praying day and night for peace and a better world, that it should be based on love, that you

should not do unto others what you would not want others to do unto you, and that life is sacred, both of an unborn child and an old and decrepit man. Now doesn't that blistering and scathing denunciation of Nazism make your skin tingle and incite your admiration for the courageous bishop? It doesn't? Then you must let the *Times* interpret it; which it does as follows: "Thus the Bishop was indirectly criticizing the theories and practices of Nazi extremists who preach racial hygiene and euthanasia." Now you see? Of course, the promise given by the introductory words about 'direct' opposition has dwindled to 'indirect'; but don't trouble your head about that: the newspapers will do your thinking for you. Incidentally, the bishop, in flowing red robes, arrived in a carriage drawn by two white horses and was met by enthusiastic "hails" for "our bishop", three more cheers for "our holy father, Pope Pius XII", and there were probably three more heils for Herr Hitler, the third member of this trinity, but this, if reported, would take the edge off the story for the democracies.

The *Times* also carried a story, on July 7, 1941, of a pastoral letter by the bishops in Germany in which they allegedly assailed the Nazis and stated that this was their first protest read from the pulpits since the start of the war. According to the account this unusual move "had a startling effect upon the faithful". But they weren't startled for long. The letter praised the soldiers, saying their achievements encouraged constant prayers in their behalf, described the war sacrifices made by the church in the interests of the German nation and that 'the Catholic church in Germany is loyal to the government and gladly shouldered the burdens and sacrifices of the times'. If this had really turned out to be a protest and thus continued startling the German Catholics unaccustomed to such action, one might ask why they waited until the war was two years old before deciding to object.

Much ado was made during May of last year about the blasting of the Nazis administered by Cardinal Faulhaber, archbishop of Munich. Part of the "protest" was, "Whoever complains that Peter's throne does not stand on German soil does not know the history of God's kingdom and ancient Germany." This is in effect a statement that the papacy (Peter's throne to the deceived Catholics, usurped) is standing in Germany as it did in the days of the "Holy Roman Empire of the German Nation". He complained of the peaceless condition of the hearts of those of the Catholic religion in Germany. True Christians, regardless of trials, are not so troubled; for, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians 4:7) This great 'liberty-loving' cardinal concluded with the following magnanimous prayer that should touch the hearts of the Protestant democracies: "Today it is a question of life or death for Christianity, for in its blind rage against religion the Nazi 'faith' does not or cannot distinguish between Protestantism and Catholicism." Thus he gives the tip-off to his true sentiments, that blind rage against Protestants is all O. K. and in harmony with the returning Middle Ages procedure, but that Catholicism should be spared. The *Herald-News,* of Passaic, N. J., after reporting on this supposed denunciation of Nazism but in reality a condemnation of Protestantism, simpers on, "Remembering the fate of Pastor Niemoeller and of thousands of Christian clergymen in Germany, Protestant and Catholic, we tremble for this great Archbishop of Munich. But the cardinal is not trembling. He will carry on. He is a brave man. He will meet death and not cringe! He is on God's side!"

Freedom of Speech Only for Hierarchy

Niemoeller was a Protestant. He protested against the Nazis. He landed in a concentration camp. The Catholic dig-

nitaries supposedly protest, are free to do so, and remain free. Why? Also, why is it that as soon as Niemoeller decides to become a Catholic the gate to freedom begins to open for him? Catholic apologists needn't waste breath denying this; for their own paper, the Altoona *Register,* says, "The International News service said it had word of the conversion on reliable authority. He may soon be released from the concentration camp as a result of it." Thus it may be seen why the cardinal is not trembling, and the gushing *Herald-News* may save its tremors for those that need them. The cardinal will carry on, with Catholic Hitler. He is on god's side, which according to Catholic teaching means the pope, who in turn is in the Hitler clique. All are on the side of the god of this world, Satan the Devil.

After discussing Niemoeller's position the Manchester *Guardian,* October 27, 1941, said: "It is the adherents of the Bible Students' sect (Ernest Bibelforscher), corresponding to Jehovah's witnesses in this country, who have been persecuted for pacifism in concentration camps." Jehovah's witnesses continue to protest in Germany and are still in these camps. Niemoeller as a Protestant suffers; as a Catholic, gets relief. The Catholic prelates have always been free to voice supposed protests. Why? Does the Nazi party fear public opinion if they took action against them? No; for they would just as soon murder whole towns, as Lidice, that uprise as they would one person. The fact is that the Hierarchy is in cahoots with the Nazis, and the "protests" are for democratic consumption and avidly swallowed by the majority of persons in such lands.

Whitewashing the Pope

Here is a typical sample of the vigorous moral leadership Pope Pius XII is setting for the liberty-loving peoples of earth, accompanied, of necessity, with the interpretation thereof:

Mussolini, this writer learned from reliable Vatican circles, suggested that the pope sanction what the Fascist press termed the "Christian crusade against the Russian atheists". Pope Pius, however, refused to commit himself. [Now, wasn't that courageous!] His silence showed more significantly than anything else up to that time the grave concern of the church over a possible Nazi victory in Europe. He has not, of course, come out openly in favor of an Anglo-American victory, for, in keeping with the traditional policy of the church, he must preserve at least a semblance of impartiality. But those who can read between the lines have now a clear idea of his attitude.—Kansas City *Star,* June 8, 1942.

Of course, Pius XII hasn't come out openly for a United Nations victory. And those who can read between the lines without the aid of servile reporters and editors who read between lines as told to by the Vatican, or get no more news releases from there, can easily see he's on the other side, with Catholic Hitler. The only reason that he attempts to maintain an outward appearance of impartiality and even favoritism toward the democracies is to kid them into thinking he's for them and hence desirable as a peace arbiter when the time for that comes. One Catholic paper says in apology for the Vatican's failure to protest the bombing of civilians in Catalonia by Franco that it was necessary to avoid "any association to which a political character might be imputed". Of course, there was no political partiality involved in papal blessings for Mussolini in Ethiopia and Franco in Spain and Japan against China. Now the pope shows conclusively his 'fighting spirit for right', not by refusing to bless the Russian crusade, but merely by his refusal to commit himself one way or the other. Isn't that a thrilling rallying point for the oppressed peoples? Some of his henchmen are not silent, and doubtless speak with his approval. In Italy Archbishop Margotti called for a crusade against Bolshevism: "Italy has joined the anti-Bolshevik front with enthusiasm

and faith of the ancient crusaders, proving that Italian soldiers are ready to give their blood generously for civilization's victory against atheism and barbarism. Therefore, we also invite all good Catholics to raise insistent prayers to God to concede triumph to the new order and justice." (New York *Daily News,* July 21, 1941) Thus this high church dignitary under the pope's control not only goes "all out" for the crusade in Russia but is also for the "triumph of the new order" advocated by the crusading Axis powers.

The New York *Times,* June 25, 1941, said, "The German Catholic episcopate today sent to all dioceses a message describing the war against Russia as a battle for Christianity all over the world." In Italy, Archbishop Margotti called for a crusade against Bolshevism: "Today we salute and bless the Italian legions who are marching with their allies in the common struggle to open the immense prison which encloses the Russian population."—New York *Times,* July 21, 1941.

So, outwardly the Vatican remains 'impartial' but inwardly approves; 'appears piously beautiful outwardly, but within is full of dead men's bones.'

So perhaps in view of these statements the pope's silence is not significant of his enmity toward the Fascist cause as so obligingly interpreted by a spineless press but rather that the generally accepted saying holds true here also, namely, 'Silence gives consent.' In this same article praising his 'intrepid daring' in maintaining silence it said that copies of his speeches "advocating peace and a new world order sell by hundreds of thousands". The "new order" is the Hitler-Pacelli revival of the old order of the "Holy Roman Empire".

Vatican "protests" entirely fade out when contrasted with the course of Protestant ministers in Norway, and more so when compared with the unyielding integrity of Jehovah's witnesses for the New World, or Theocracy, as maintained despite the Vatican-inspired persecution against them in Germany. Go still further, and consider the course of the great Fighter for the New World, Christ Jesus. No pope has ever denounced Nazism. Nor can anybody point to any encyclical or anything else that definitely shows his disapproval of the outfit now trying to seize control of the world. The most that can be shown is that on one occasion the pope said something that one or more reporters said was a reflection on Nazism. That was the way they interpreted the remark, and doubtless the way they were told to interpret it. But that is not the way Christ Jesus said things. If He had something to say He said it so that He could be understood the first time. When He called the clergy vipers, hypocrites, liars, thieves, and murderers, they understood whom He meant, and so did everybody else! (Matthew 23) Strange indeed if this straightforward Fighter for righteousness would use some ambiguous and pussyfooting pope as His "vicegerent"! They have nothing in common.

Persecution of Catholics in Germany

So much for "protests". What about persecution of Catholics in Germany? This reported persecution is the greatest obstacle to many seeing clearly the true position of the Roman Catholic Hierarchy and the Nazi party. Hitler and the Hierarchy may have a few lovers' quarrels. But don't fret; it's nothing serious, yet. Here's an analysis of Catholic persecution in the Third Reich.

First, the Vatican and the Jesuits have always opposed liberalism and favored totalitarianism. There are many honest Catholics who desire freedom and democratic principles to prevail, but the Catholic Hierarchy feels differently. This liberal element of the Catholics of Germany formed the Catholic Centre Party, and was one of Hitler's enemies in his rise to power. This bulwark against Nazism—these liberal Catholics —was "sold out" and dissolved by order

of Pope Pius XI, and Catholic Hitler surged into power as a result thereof, and a concordat was immediately concluded between Hitler and the one who put him into power. The leader of the liberal Catholic Centre Party, Klausener, was assassinated in the purge of June 30, 1934, and the Jesuit fear of infiltration of Protestant and liberal ideas into the German Catholic mind was quieted. Catholic social reformers within the church suffer its enmity as well as outside dangers to its absolute rule, and this is amply verified by the Reformation and the Inquisition. These liberal Catholics, therefore, are persecuted, and that with the full collaboration of the Vatican and the Jesuits to 'cleanse' the church, all under the guise of Nazi persecution. It is so capitalized upon in democracies to facilitate "fifth column" work therein by Jesuits.

A catechism entitled "Brief and Simple Explanation of the Catholic Catechism", by R. P. Angel Marcia de Arcos, S. J., distributed by hundreds of thousands of copies, says regarding liberalism and in proof of the foregoing:

Q. Is there no grade of Liberalism which may be Catholic?

A. That is what its partisans claim; but the church teaches that what is called Catholic Liberalism is not Catholic.

Q. Then there is no grade of Liberalism that can be good?

A. None; because Liberalism is mortal sin and anti-Christian in essence.

Q. Then whatever is liberal in politics sins?

A. Certainly; because in liberal politics there exists that liberalism which the Church condemns.

Q. Then a Catholic must be anti-Liberal?

A. Without a doubt; exactly as he must be anti-Protestant or anti-Freemason; in short, against all the contraries to Christ and His Church.

So the Catholic Hierarchy serves two purposes in conniving with the Nazis in persecuting honest and liberal-minded Catholics in Germany: purges out of her own organization any decency and freedom, thus maintaining her cherished totalitarian corruptness, and capitalizes upon this self-inflicted persecution in the democracies for propaganda purposes. How the Devil must pride himself in the infamous duplicity of his favorite child.

Cumulative Evidence

Add to all the foregoing testimony the following facts and the pile of evidence against papal Rome mounts and the case against her becomes conclusive: (1) The prosperity of the Catholic church in Germany, and (2) her prosperity in the wake of the German armies in the occupied countries.

First, in Germany. In a statement in Rome Virginio Gayda, prominent Fascist, declared that "the Catholic churches, like the Protestant, are always open and full of people in German territory and carry on their functions undisturbed". Corroborating this, the Seattle *Times,* November 16, 1941, contains the information, forwarded from London by the United Press, that "Catholic churches are crowded as never before in Germany". Four days later the Springfield *Union,* Springfield, Mass., contained the following excerpt from a personal letter by Mrs. Virginie Jourdan-Herbst, Newtown, Conn., which speaks for itself: "More people attend church with a real love in Germany than any other country I've been in. The German government supports the clergy, spending hundreds of millions annually for them, their palaces, convents, monasteries, schools, etc." An Associated Press dispatch of March 7, 1941, says: "Catholic clergymen are taking religion to the German people by means of specially built automobiles equipped with altars. Notwithstanding the nation's gasoline economy measures, German authorities approved the plan because the motorized churches are intended to serve scattered garrisons and isolated hamlets. The priests do their own chauffeuring." If Germany

were trying to stamp out Catholicism she would not supply priests with precious gasoline and automobiles.

Secondly, the occupied countries. Wherever the Nazi conquest prospers, the Hierarchy reaps benefits. In an interview with a London *Catholic Herald* reporter, the archduke Felix, brother of the pretender to the Austrian throne (Otto Habsburg), made the statement that the [Catholic] churches of Austria "were more full than ever they were before; in fact, Catholicism seemed to be enjoying a revival in the country". This same paper further said that the churches in Luxemburg are full, as is the case wherever the Pacelli-Hitler conspiracy has been fully carried out. The same system of state payment of the clergy is used in Luxemburg as in Austria.

Vichy France is another glaring example of the reaping the spoils of war by the Vatican. The "good marshal" Petain has "made financial grants to church schools of the primary grade". The dispatch carrying this news says that the new laws "give satisfaction to the Catholic Hierarchy", which Hierarchy doubtless drafted them in the first place. The article continues:

Enactment of these laws was foreshadowed in the New York *Times* last Wednesday. In effect they reverse one of the outstanding principles of the Third Republic, namely, that, while tolerated under certain conditions, church schools of the primary grade should receive no aid from the State. Conversely, there was every possible help for State schools.

The first of the three laws empowers prefects in each Department to grant subventions to church schools which otherwise might be compelled to close. The second establishes State inspection of church schools as regards both the health of the children and the instruction given them, but no inspector may enter any school unless accompanied by the headmaster or a duly accredited representative. The third authorizes the creation of "school funds" for church schools, which funds also may receive financial aid from the State. Hitherto "school funds" were authorized only for non-religious schools. The Pétain government having restored religion as a moral value, it was but logical that the church should regain some of its privileges and that new ones should be granted.

A wireless from Vichy to the New York *Times,* November 5, 1941, pertaining to this same matter, shows the flourishing condition of the Hierarchy now as contrasted with her former status in France, and testifies of the church's support of the "new order".

Under the former regime church schools were not viewed with a tolerant eye by Cabinets which, to say the least, described themselves as non-religious. All their attention was turned to State schools, which were strictly "lay" in the present French sense of the word which connotes agnosticism. Now, under the new order, Religion has its due place and a number of privileges have been restored to the church. Marshal Pétain himself is a churchgoer. The church, on its part, supports the new regime, although some diehards, such as the monarchists' Action Française, occasionally accuse it of being lukewarm.

An account in the New York *Times* of April this year shows the revival of papal power there. It reads:

Under a decree published today, the Council of the State Advisory Body on Legislation is empowered to issue legal status to religious congregations outlawed under the laws of 1901. The Cistercian Order by a special ruling was reinstated in the Grande Chartreuse and certain other expelled [Catholic] orders were believed to have resumed activities in France.

The most recent evidence of papal prosperity and harmonious working with the Nazi church "sword", Hitler, is seen in the following:

Considerable Catholic missionary activity in the occupied South Russian territories is reported by the Catholic newspaper, *L'Italia,* of Milan, arriving here today.

The leader of the missionaries is Luigi

Cardinal Lavitrano, archbishop of Palermo. The cardinal is also president of a Catholic organization which for past years has been striving for a union between the Catholic and Orthodox churches [in other words, the swallowing of the Orthodox by the Catholic].

Presumably with the consent of German military authorities, this church organization now has been given the opportunity to propagate its ideas in Southern Russia.—*St. Louis Post-Dispatch*, July 23, 1942 (Copyrighted).

Now you see why archbishops bless as a 'Christian Crusade' Hitler's Russian venture and the pope gives his 'consent by silence'? Religion is the binding tie; it is used to consolidate the Nazi gains.

Who Are Persecuted

Not only does the Hierarchy prosper as shown above, but their enemies suffer. Invariably dissolution of all Masonic lodges follows Nazi conquest. In the Balkans, patriarchs and priests of the Orthodox church suffer and monasteries are confiscated. Great pressure is exerted everywhere to force Orthodox church members to become Roman Catholic. The enmity of the Roman Catholic Hierarchy (not liberal-minded Catholics) has always been manifested against the Jews. This anti-Semitism is marked in the occupied lands, as well as Germany. Its manifestation by Jesuits and like-minded totalitarians is also noted in democratic lands. According to the encyclopedias, the rise of the Catholic church in the early centuries of Christianity marked the beginning of the troubles of the Jews, and such troubles have since then been in direct proportion to the prosperity and power of the Hierarchy. The Hierarchy's betterment in France has been mentioned. The Jews are in great distress there now. The pope, despite centuries of persecution of the Jews by the Catholic church, has the gall to pose as the Jews' friend and "protests" their treatment in France. The simple-minded will believe this latest papal propaganda move; the thinking person will see that the facts outweigh and contradict this pose taken to deceive the naive. Above all, Jehovah's witnesses are the targets of Nazi persecution inspired by the Hierarchy.

'Come, Let Us Reason Together'

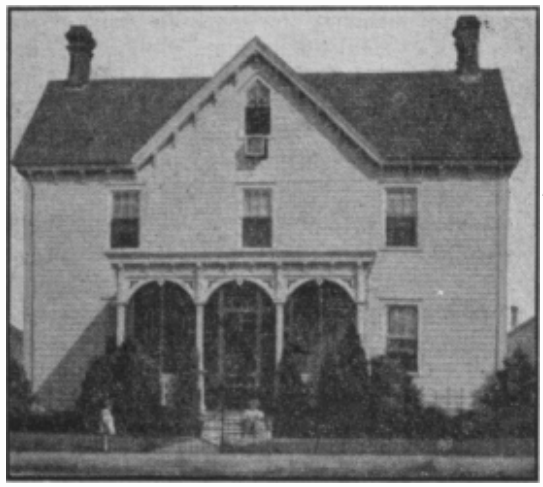
If Germany were trying to stamp out religion, and particularly Catholicism, as the public press would have us believe, and for which fairy tale some gullible ones fall, why would she inaugurate a "holy crusade" to 'bring God to Godless Russia'? German Jesuits have so termed the war in Russia, that is, a "holy crusade". The Nazis would not seek to establish Catholicism in another country while trying to destroy it in its own land. The only thing the Nazi-Hierarchy combine wants to stamp out is Christianity, not religion, least of all the Catholic cult. So all the Hierarchy "protests", and all their crying about being persecuted, and all their crocodile tears publicly shed for the Jews, are all sham. The poor, weak, oppressed, mistreated "church", still reeking with the Protestant and Jewish blood she so freely shed during her first tyrannical reign, now wails piteously to the Protestant nations that she is persecuted by bad people. Will the gag go over? Will her comeback attempt succeed so she can once more splash about in her sanguinary splendor of the Middle Ages?

In actual practice she is now collaborating with the Axis powers to accomplish that goal. Should it seem expedient to her in the future to switch over to the camp of the United Nations, this adroit maneuver will be executed with a skill becoming a past master in duplicity. But despite any seeming success the Roman Catholic Hierarchy may attain for a short season, her final end is sure.

Concerning such religious totalitarians Jehovah God's decree has been entered and shall stand. "Yet he shall come to his end, and none shall help him."—Daniel 11:45.

"Comfort All That Mourn"

IT IS part of the commission of Jehovah's witnesses, as ordained ministers of The Theocracy, "to comfort all that mourn." (Isaiah 61:1-3; Matthew 5:4) It is therefore appropriate that they should be ready to extend that comfort when asked to do so on the occasion of a funeral. It is a comfort to know that one's dead are not in "purgatory" or the orthodox "hell". It is a comfort to know that they are not wandering about as disembodied "spirits" but that they are at rest, asleep, and awaiting the awakening when they shall 'hear the voice of the Son of God, and come forth'.



Advertising The Theocracy by means of a loud-speaker, third-floor window, Chincoteague Island, Virginia

At Rochester, N. Y., recently, those present at a funeral heard words of real comfort, conveyed to them by transcription. Several hundred persons outside the home likewise heard the message of the resurrection, a loud-speaker installed outside enabling them to hear.

400 gathered outside this Rochester, N. Y., home to hear appropriate messages from The Theocracy, on the occasion of a funeral. See the loud-speaker at upstairs window.

The mourning ones are not limited, however, to those who have lost some relative or friend in death. Many lives are darkened as a result of grief from other causes. Transcription recordings setting forth the consolation that will be realized in the Theocratic kingdom of Jehovah God are sounded forth by Jehovah's witnesses.

Transcription meeting in Berrien county, Georgia. See loud-speaker on roof of car.

Jehovah's witnesses—Ordained Ministers

Recently the *New York World-Telegram* had occasion to publish an article about the status of Jehovah's witnesses under the draft. In order to clarify the matter there is quoted in full below the Opinion of National Headquarters of Selective Service System which the *World-Telegram* quoted only in part:

VOL. III OPINION NO. 14 (AMENDED)
NATIONAL HEADQUARTERS
SELECTIVE SERVICE SYSTEM

SUBJECT: Ministerial Status of Jehovah's Witnesses

FACTS:

Jehovah's Witnesses claim exemption from training and service and classification in Class IV-D as duly ordained ministers of religion under section 5 (d), Selective Training and Service Act of 1940, as amended, and section 622.44, Selective Service Regulations, Second Edition, which read as follows:

Section 5 (d):

"Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this Act, shall be exempt from training and service (but not from registration) under this Act."

Section 622.44:

"Class IV-D: Minister of religion or divinity student. (a) In Class IV-D shall be placed any registrant who is a regular or duly ordained minister of religion or who is a student preparing for the ministry in a theological or divinity school which has been recognized as such for more than 1 year prior to the date of enactment of the Selective Training and Service Act (September 16, 1940).

"(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."

Question.—May Jehovah's Witnesses be placed in Class IV-D as regular or duly ordained ministers of religion exempt from training and service?

Answer:

1. The Watchtower Bible and Tract Society, Inc., is incorporated under the laws of the State of New York for charitable, religious, and scientific purposes. The unincorporated body of persons known as Jehovah's

Witnesses hold in common certain religious tenets and beliefs and recognize as their terrestrial governing organization the Watchtower Bible and Tract Society, Inc. By their adherence to the organization of this religious corporation, the unincorporated body of Jehovah's Witnesses are considered to constitute a recognized religious sect.

2. The unusual character of organization of Jehovah's Witnesses renders comparisons with recognized churches and religious organizations difficult. Certain members of Jehovah's Witnesses, by reason of the time which they devote, the dedication of their lives which they have made, the attitude of other Jehovah's Witnesses toward them, and the record kept of them and their work, are in a position where they may be recognized as having a standing in relation to the organization and the other members of Jehovah's Witnesses similar to that occupied by regular or duly ordained ministers of other religions.

3. 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 receive their subsistence and lodging and in addition a very modest monthly allowance. This group of individuals consist 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 work of teaching the tenets of their religion and in the converting of others to their belief. A certified official list of members of the Bethel Family and pioneers is being transmitted to the State Directors of Selective Service by National Headquarters of the Selective Service System simultaneously with the release of this amended Opinion. The members of the Bethel Family and pioneers whose names appear upon such certified official list come within the purview of section 5 (d) of the Selective Training and Service Act of 1940, as amended, and they may 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 under the provisions of paragraph 5 of this Opinion.

4. The original paragraph 4 has been consolidated with paragraph 3 of this amended Opinion.

5. The members of Jehovah's Witnesses, known by the various names of members of the Bethel Family, pioneers, regional servants, zone servants, company servants, sound servants, advertising servants, and back-call servants, devote their time and efforts in varying degrees to the dissemination of the tenets and beliefs of Jehovah's Witnesses. The deference paid to these individuals by other members of Jehovah's Witnesses also varies in a great degree. It is impossible to make a general determination with respect to these persons as to their relationship to Jehovah's Witnesses. Whether or not they stand in the same relationship as regular or duly ordained ministers in other religions must be determined in each individual case by the

local board, based upon whether or not they devote their lives in the furtherance of the beliefs of Jehovah's Witnesses, whether or not they perform functions which are normally performed by regular or duly ordained ministers of other religions, and, finally, whether or not they are regarded by other Jehovah's Witnesses in the same manner in which regular or duly ordained ministers of other religions are ordinarily regarded.

6. In the case of Jehovah's Witnesses, as in the case of all other registrants who claim exemption as regular or duly ordained ministers, the local board shall place in the registrant's file a record of all facts entering into its determination for the reason that it is legally necessary that the record show the basis of the local board's decision.

Lewis B. Hershey.
DIRECTOR

LBH/spd
Legal
November 2, 1942
Secs. 5(d), 622.44

DISTRIBUTION "A,B,C,D"

The Hope of a Perfect Day

EVERY reasonable person will readily agree that there is more justice in a democracy that is an enlightened people's rule than in a rule imposed by selfish and oppressive despots, whether religious or political. The present assault upon civilization, what little there was of it, by such despotic powers, will come to its end. It is Scripturally destined to fail. The real civilization of earth will come only when Jehovah's King, Christ Jesus, makes all things new. Then the earth shall yield its increase and the destroyer will no more devastate the fruitful fields or bring the people into want. The day of the aggressor will be at an end, and the present period of transition, even if it be followed by a brief blackout of hope, is but the prelude of the perfect day when men shall learn war no more.

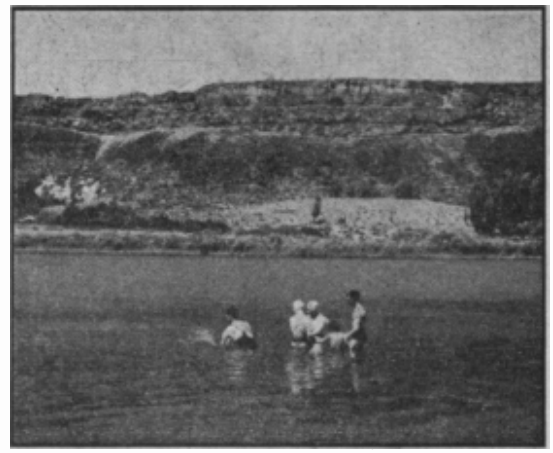
Another Police Force at Reedley

◆ Information is at hand that there is now another and first-class police force at Reedley, California. The present capable gentlemen on the staff do not wish to be classed or confused with the previous useless and lawless ones mentioned in *Consolation* No. 602, issue of October 14, 1942. One nice thing about a republic is that when the people do get an inferior public servant they can change him; but in an authoritarian and totalitarian state they have to put up with him permanently. The people of Reedley are to be congratulated on now having a police force that is a credit to them.

Baptism

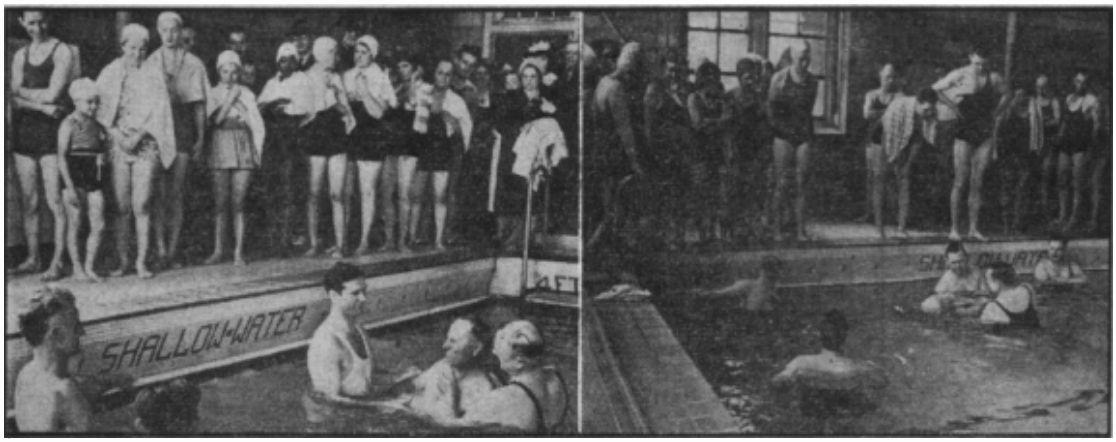
BELIEVING on the Lord Jesus Christ does not mean merely a mental acceptance of the fact that He is the Son of God and Savior of the world. It means much more than that. It means that the person so believing also agrees to be governed by the will of God, as Christ Jesus left an example. Belief includes the act of consecrating oneself to God, thus demonstrating real faith. In that manner the person comes into relationship with God through Christ, and has access into God's favor. In order to continue to receive the favor of God one must continue to do the will of God. Having agreed to do God's will, the proper thing for one then to do is to declare, confess and witness that he has so agreed, by being baptized in harmony with the example and command of the Lord Jesus Christ.—Matthew 3:13-17; 28:18-20.

Baptism, by immersion, is the symbol of a consecration to serve Jehovah God, to do His will in Christ. Jehovah's witnesses and companions thus symbolize their consecration, usually in some outdoor body of water, but on occasion indoor pools or tanks are used, particularly when the weather is unfavorable for outdoor immersion. Some typical scenes appear on this page.

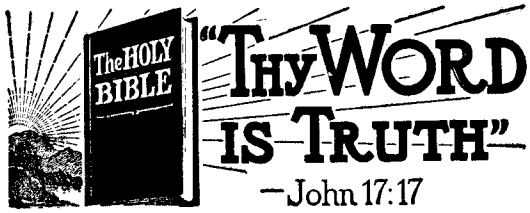


Baptism in Snake river, Twin Falls, Idaho

Baptism in the Rio Grande at El Paso Assembly



Scenes of immersions at Gary, Indiana



Your Unseen Adversary

TIME was when the ones now the big devil and all the little devils were not devils. There was a time when they were "sons of God", angelic sons, holy angels. Among these there was one especially bright and glorious creature styled "Lucifer, son of the morning". (Isaiah 14:12) There is a grand description of him in Ezekiel 28:11-19, in which, after explaining that he was at one time in Eden, the garden of God, it declares that in the garden he was "the anointed cherub that covereth", unseen to man.

When Lucifer saw Eve, and reasoned upon God's method of establishing an earthly dominion, he said in his heart: 'I will estrange Eve and her husband from their Creator; instead of worshiping and obeying Him they shall worship and obey me'; "I will exalt my throne above the stars of God [the other bright shining ones of the angelic hosts]; . . . I will be like the most High." (Isaiah 14:13, 14) Man's temptation and fall in the garden of Eden followed.

So, then, when, in 1 John 3:8, we read that "the Devil sinneth from the beginning", we are to understand that he sinned, not from the beginning of creation, nor even from the beginning of the fashioning of our earth, but from the beginning of the human race. The same thought was expressed by our Lord. When He said of the Devil: "He was a murderer from the beginning" (John 8:44), Jesus locates just the point of time in history where Lucifer ceased to be Lucifer and became something else, a murderer; for the word "murderer" means a malicious, willful killer. Lucifer killed the first human pair by his wicked course; and in that he ceased to be Lucifer (Brightness) and became Satan (adversary), as he is now known.

That the words Devil, Satan, and Beelzebub refer to one and the same creature we can see from a comparison of certain passages of the Holy Scriptures. In the parable of the sower, as recorded in Mark 4:3-20, it is *Satan* that comes immediately and takes away the Lord's Word from the wayside hearers, the hard-hearted ones. In the same parable, as also recorded in Luke 8:4-15, it is *the devil* that comes and takes away the Word out of their hearts. The identity of Satan with the Devil is thus established. The identity of Satan as Beelzebub, prince of the devils, is established at Matthew 12:24-28.

Satan has other titles than the above. To our Lord he was "the prince of this world" (John 14:30), who had nothing in common with Him; also the prince that was to be cast out and to be judged. (John 12:31; 16:11) To the apostle Paul Satan was "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2); and he was "the god of this world [who] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". (2 Corinthians 4:4) To the prophet Ezekiel Satan was represented by "the king of Tyrus".—Ezekiel 28:11-19.

The apostle Paul also urges all Jehovah's people "to put on the whole armour of God". To what end? "That ye may be able to stand against the wiles of the devil." (Ephesians 6:11) The same apostle tells Christians respecting Satan that "we are not ignorant of his devices". (2 Corinthians 2:11) A soldier who has no idea at all of the direction from which the enemy is likely to come is placed at a great disadvantage. In the day in which we live Satan makes his attack upon those who stand for the honor of Jehovah's name. If he did not bend every energy to discredit those who are Jeho-

vah's witnesses it would show him as not being onto his job. The persecutions which he is bringing against the Lord's Kingdom publishers is one of the best evidences that these publishers are on the right side. They must be on the watch, because the reason why some are ensnared by the adversary is that they are not watching, not wakeful or alert.

It is very evident that when Satan took Jesus "up into a high mountain" and "showed unto him all the kingdoms of the world in a moment of time" and backed up his demonstration with the statement that "all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it", he was in person and not mentally making suggestions to the Lord Jesus; even as the angels ministered in person to the Lord thereafter. Evil was back of the suggestion that the Lord should demonstrate that He was the Son of God by leaping off the pinnacle of the temple. When it is stated that the Devil "brought him to Jerusalem, and set him on a pinnacle of the temple", this was a descriptive suggestion, inasmuch as the account shows that throughout the whole period of temptation the Lord Jesus "was there in the wilderness forty days, tempted of Satan", and was not on a mountain from which an earth-wide outlook could be had, neither at Jerusalem nor elsewhere. Not for an instant did Jesus permit Satan to inject selfish, ambitious, wicked and unfaithful thoughts into his mind fixed on holiness.

Jesus' experience discloses that some of Satan's suggestions come along misapplications of Scripture; for in connection with the temple suggestion Satan quoted and misapplied the scripture, 'He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'—Psalm 91:11, 12.

That Satan can and does put thoughts into the self-seeking, unfaithful mind appears from the scripture which tells of the circumstance of the Lord's betrayal, and which tells of "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him". (John 13:2) Instead of resisting Satan, Judas was completely obsessed, possessed, owned, and controlled by Satan himself. The obsession did not come until after Judas made his bargain with the chief priests to betray his Master. The bargain took place before the Passover supper, but it was not until the Passover was begun that "Satan entered into him" to possess Judas, so the plan could be carried out without further delay.—John 13:26, 27.

Satan's suggestions are often along the line of apparent righteousness, apparent goodness, apparent justice. It is for this reason that the apostle Paul says that "Satan himself is transformed into an angel of light". (2 Corinthians 11:14) If his real motives were evident on the surface he would find fewer dupes.

While Satan can *touch* Jehovah's people in the sense of testing their integrity toward God, and thus seek to take away their standing with God (Job 2:4-7; Ephesians 4:27), yet he cannot grasp and hold the faithful ones who keep covenant with God; for such is the meaning of the word, at 1 John 5:18, translated "toucheth". They can "overcome the wicked one". (1 John 2:14) Satan opposes the Lord's workers today by stirring up apparent reasons for discouragement, disobedience, disloyalty, discord, dissatisfaction and distrust. Faith in God and unquestioning obedience to Him are the weapons to be used against Satan. Do not stop to argue with the Devil. He knows a lot more than you do in worldly matters; but you have the spirit and grace of God on your side as long as you keep busy, studying, practicing and proclaiming the truth. Those who have faith in God cannot be discouraged, disobedient, disloyal, dissatisfied, distrustful or disagreeable to their brethren. They will be one in the service of God's kingdom by Christ Jesus.

Beware of your unseen adversary.

School Hitlerism (*In Two Parts*—Part 2)

IN THE first part of this article it was shown that the schools have been stressing things that have not been conducive to giving the pupils the start in life to which they are entitled. Emphasis and insistence upon outward gestures and fads have led to neglect of the instruction which would give the children a mental appreciation of the principles of freedom and democracy. It has resulted, too, in conditions of lawlessness and immorality that are startling in their extent. These are now given consideration.

Immorality

This article undertakes to show a condition in our schools paralleling those that prevail in Germany and for similar causes. Since Americans have observed the beginnings of encroachment of Nazism, and failed to sound the warning (except a few scattered voices "in the wilderness"), it may be expected that the advance will increase. And one of the results, as disclosed by *Consolation's* review of Germany's methods set forth in the book entitled *Education for Death,* is gross immorality among the nation's youth. Even the degeneration of our schools is seen to follow the Nazi decline. In New York an 11-percent increase in delinquency is noted.

In addition to the facts disclosed by the children, interviews with students reveal an even worse condition. In one school in California it is a common thing for girls to be sent home because of pregnancy. It is further alleged that much of the promiscuousness is practiced under the trees and on the very grounds of the campus. Married boys and girls acquaint their younger companions with premature knowledge, which appears to lead many to desire to find out for themselves. Alcohol and tobacco, including the terrible marijuana, likewise help the demoralization along.

Until these conditions became prevalent in the schools it was never necessary for cities to adopt curfew laws requiring unaccompanied children to be off the streets after 9 p. m. San Francisco and Los Angeles have both adopted such laws. In the case of Los Angeles, hoodlums of high-school age were attacking and robbing pedestrians in gangs. Several hundred of these were rounded up, all of them boys in the teens age. This menace to the lives and property of citizens has not yet been completely wiped out, and it is causing the authorities much concern. Assault, robbery, and rape are still on the rampage.

The situation in New York is causing widespread dismay. A recent article in the *Times* (December 11, 1942) states:

> Teachers, alarmed by the breakdown of discipline among city school children, have appealed to the police over the heads of the Board of Education for protection, it became known yesterday. The step was unprecedented. In a letter to Police Commissioner Lewis J. Valentine, the New York Teachers Guild (Local 2, American Federation of Teachers) urged the immediate help of the police force to check the wave of terrorism in schools, particularly those in underprivileged areas.

The New York *Sun* of the same date carried the following item, going into some details of juvenile lawlessness:

> The president of the New York Teachers Guild said today police had promised to protect teachers against beatings by unruly pupils and intruders. She cited a series of incidents "which vary in gravity from outright murder to mere threat". The president, Mrs. Rebecca Simonson, said forty police precinct captains, following her appeal to Commissioner Lewis J. Valentine, had advised her they would send police by radio car upon receipt of a telephone call.

[A Brooklyn junior high school teacher recently was shot to death by two former pupils whom he reprimanded for smoking in the school building. The boys received long prison terms.]

Some teachers have reported blackened eyes suffered in encounters with unruly pupils.

That juvenile crime is general is shown by the Fresno *Bee,* which, under date of August 16, 1942, says:

During the first six months of 1942 more 19-year-old boys were arrested for various crimes than any other group and 18.5 percent of all those arrested in this period were under 21. There were 12,991 19-year-old youths arrested, and the crimes of robbery and automobile theft predominated. The 18-year-olds totaled 12,865; those of 20, 11,830; and of 21, 11,946.

There is also an increase of immorality, accompanied by venereal disease, among school children between 15 and 19 years old.

School work lags as crime increases. Poorer work is noted this year than before the outbreak of the war in this country.

In the first nine months of 1942 juvenile crime took an alarming jump. This is blamed partly to the war. Children (under 21) accounted for 18 percent more assaults, 23 percent more sex offenses, 22 percent more gambling, and 30 percent more drunkenness, than during the same period in 1941, according to J. Edgar Hoover, director of the Federal Bureau of Investigation.

In Maryland a young miscreant of 16 shot a man of 38. Two girls of 14 were also involved in this crime. At Four Mile, N. J., a girl of 15 was killed in a woodland cabin. A Boston high-school girl of 15 was shot and killed by a young man with whom she "kept company". Various cities are proposing curfew laws to curb the crime trend among the young people.

Admittances of delinquents in three Massachusetts reformatories have risen 60 percent; and in Connecticut some schools show a 66-percent rise!

A friend of the writer was on her way home on South LaBrea in Los Angeles, when jumped on by two hard-looking young boys. Though elderly, she is strong, having spent many years of her life as a masseuse. While she pushed one young ruffian away, another grabbed her pocketbook. Be it said for this courageous woman that although her clothes were almost torn from her she repelled the assault and recovered her pocketbook. Someone approached from a distance and the kids fled, but as she continued to walk home they followed, even prowling around her door, but not risking another attack. Nor were they ever apprehended by the police.

Washington, D. C., has its own particular problem with girls of high-school age. An article by Arthur F. Hermann, quoted from the San Diego *Tribune Sun* of October 2, 1942, says: "Vice in Washington, the wartime capital of the nation, is threatening to become what authorities state will be a big business." It was disclosed at a joint meeting of army, navy, congressmen, and public health officials that there were 45,000 cases of syphilis, and the great increase was ascribed to prostitution. There were said to be more than a thousand known prostitutes who plied their trade daily in houses and on the streets. "The investigators found that street solicitation 'is higher in Washington than in any other American city it had surveyed'."

Prostitution has been with humanity since ancient times. But note the influx of young girls of high-school age, and the testimony of the police official that this is a recent development:

In past years these have been largely women of mature years, but Captain Rhoda Milliken, head of the women's division, admits that there has been a recent influx of 15-, 16-, and 17-year-old girls who have "entered the business and are giving us a lot of trouble".

These young girls, according to Captain Milliken, come to Washington *mentally ill-equipped,* but nonetheless hopeful of finding employment in some war-swollen government agency. Upon failing in this, many of them gravitate to the only means of livelihood open to them, she said.

Note that the degradation of these girls, according to Captain Milliken, was chiefly the result of being "mentally ill-

equipped". What a condemnation of our system of society and education thus proclaimed! That girl children having either no parents or such a repugnance for them, their homes, their schools, and so poor an education as to render them unfit to earn their own living, must pawn their bodies from man to man! And their name is legion!

The schools cannot escape a measure of responsibility for these appalling conditions. *Consolation* rejoices, in passing, that there is more hope for these poor girls than for their hypocritical guardians who sent them to ignominy. The words of Jesus are the authority for this statement: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." (Matthew 21:31) "By faith the harlot Rahab perished not with them that believed not." —Hebrews 11:31; James 2:25.

Besides the professional harlots, how many others have entered the insecure relation of mistress to their employers, or other associates, and as yet escape classification by the police department? It is not maintained that this is entirely the fault of the schools. Some of the blame falls on the homes for not bringing up the children in the "nurture and admonition of the Lord" (Ephesians 6:4); some upon the churches for not teaching God's laws of righteousness. (Deuteronomy 4:9, 10; 11:19; Proverbs 22:6) But this fact does not lessen the responsibility of school boards; for they are often composed of parents and church members. Let them now consider the results fearfully. As for the children the words of Isaiah now have terrible significance: "They which lead thee cause thee to err, and destroy the way of thy paths." —Isaiah 3:12.

In the face of this abominable record the school boards continue to set their authority above God's law and even the law of the land, and instead of teaching righteousness, they punish righteousness. (1 Corinthians 8:12) No wonder from the corridors of the schools pour forth the sons and daughters of perdition. *Consolation* rejoices that the day of wicked authority is soon done!—Psalm 145:20.

"The LORD looketh from heaven; he beholdeth all the sons of men. . . . He considereth all their works . . . a mighty man is not delivered by much strength. Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy." (Psalm 33:13, 15, 16, 18) God is with the little children who obey His law, and against the school boards which persecute them, whether such boards like to be told this fact or not. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger."—Isaiah 13:11, 13.

"Hearings"

It has been observed that immorality and decay follow disobedience to Jehovah's moral laws. English and American law was therefore founded upon God's law as set forth in the Bible, and the eminent English jurist, Sir William Blackstone, in his authoritative *Commentaries,* a requirement in the course in most law colleges, sets forth the principle that God's law is binding EVERYWHERE and AT ALL TIMES. "The revealed or divine laws are to be found only in the Holy Scriptures." Thomas Cooley, whose *Constitutional Limitations,* an American authority, likewise reiterates the principle that the conscience must be left unfettered in its yearning to obey Jehovah. Another American jurist, hated by religionists, but loved by men of God, namely, Judge J. F. Rutherford, compiled the Scriptural and legal defenses of God's servants with respect to the flag, entitled *God and the State,* and this has been presented to all school boards. Petitions have requested hearings for

the reinstatement of children of Jehovah's witnesses, filed with every school board in the United States where expulsions or suspensions for this cause have occurred.

These petitions ask for an amendment to the school rule commanding the salute so that Jehovah's witnesses may merely stand at attention during the ceremony, thus showing full respect according to the recent law of Congress (Public Law 623, 77th Congress), above referred to. They are also willing to go farther and offer a substitute pledge putting Jehovah first and flag second. The Catholics claim to put "the flag of God" above that of the United States and are permitted to do this by the recent enactment. With the petition is also presented by verbal reading the articles "Respect to the Flag", which describes this Public Law 623, passed last June, and cites the penalties that boards may incur who continue to deprive child citizens of substantial rights.

How do such boards react to this strenuous effort on the part of Jehovah's witnesses to obey the law of the land, as well as God's law? How do they treat this painstaking effort to reconcile the authorities to their position, so that neither the boards nor the members themselves shall suffer punishment at the hands of Jehovah? The boards that may be convinced by this last act that Jehovah's witnesses are right, and permit them to return to school on the terms appealed for, are *not* included in what is said hereafter in regard to the "bitter-enders" who stubbornly resist righteousness. The latter, like the Pharaoh of Moses' day, are not moved by WORDS.

A few instances of boards reinstating Jehovah's witnesses' children follow:

In accordance with a decision of the United States attorney general, three children of Jehovah's witnesses at Ascutney, Vt., were re-instated by the local school board.

In Luzerne county, Pa., Mrs. Mary Nemchik, one of Jehovah's witnesses and a widow, who had been arrested because her children failed to salute the flag, was released, and her children returned to school, in accordance with a decision of the Court of Quarter Sessions in November.

At Avondale, Ariz., children of Jehovah's witnesses returned to school when it was agreed they would stand at attention during the flag-salute program, though taking no part in the ceremony.

At Virginia, Minn., children were returned to school by a decision of the district court in their favor.

At Gillespie, Ill., also, the local board readmitted one of the children of Jehovah's witnesses in response to the filing of the petition by the parents.

Another instance is the reinstatement of pupils at Derby, Conn.

At Watsonville, California, the school board, after giving due consideration to the petition, concluded that it was proper to let the children return to school, both from the Scriptural and the legal standpoint. Reports of boards in other cities reaching the same conclusion are coming in.

The arbitrary boards have generally granted "hearings" on this new petition with its accompanying proof, as a salute to fairplay. The gesture is as far as their respect for justice goes, however, and further action reveals the shallowness of the minds of men who enforce the ceremony and ignore the principles. They are, of course, not familiar with Jehovah's admonition, "He that answereth a matter before he heareth it, it is folly and shame unto him" (Proverbs 18:13); because, long before Jehovah's witnesses appear before them, they have hardened their hearts against all appeal.

The word "hear" occurs more than 400 times in the King James Version; derivatives, about a thousand times more. It is often used as a command from Jehovah to give ear to His instruction. For example: "Hear ye, O mountains, the LORD's controversy." (Micah 6:2)

"And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) "Hear instruction, and be wise." (Proverbs 8:33) "Hear, all ye people; hearken, O earth." (Micah 1:2) "This is my beloved Son: hear him." (Mark 9:7) The Lord certainly did not mean that to "hear" meant merely to endure the vibrations upon the eardrums. Hearing was for proper instruction, and obedience was required thereafter.—Deuteronomy 30:2, 8, 20; 13:4.

Moreover, in ancient days there were many who followed the course pursued in our educational institutions. They "have ears, and hear not". (Jeremiah 5:21) "Hearing they hear not, neither do they understand," said the great Teacher. (Matthew 13:13) Boards that sit with stolid faces while the wisdom of God's Word is poured forth diligently by His witnesses are in the above class described by Jesus. Little children and their parents, showing their willingness to do anything in order to receive an education, EXCEPT BREAK GOD'S LAW, are received with cold animosity, which is more often increased by the stern warning of Jehovah's message.

Present also at these "hearings" is an ugly foreigner, a specter foreign to Americanism. The ugly form of the SNAKE is there, in the guise of RELIGIOUS INTOLERANCE. Flailing like a sea serpent, it foments waves of persecution from the stagnant waters of religious superstition. The reptile cavorts beneath the school boards, pushing them along the stream which flows to the cataract of destruction by Jehovah!

Spineless, Rudderless Boards

"Boards," said President Theodore Roosevelt, as if prophetic of those that misgovern schools today, "are long, narrow, and wooden." A more apt description is hard to imagine. The educational planks are woody clear through. How could it be expected of such timber to receive instruction? Instead of pillars to support learning, they resemble logs cast into the waters of religious prejudice, and propelled by a modern "generation of vipers" bent on wrecking everything that does not swim their way. (Matthew 23:33) Spineless, rudderless boards, rushing headlong to the sea of destruction! "HEAR instruction, and be wise, and refuse it not. But he that sinneth against me [wisdom or instruction] wrongeth his own soul: all they that hate me love death." (Proverbs 8:33, 36) "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12; 16:25.

The chief monster that befouls the waters of truth has bathed and grown strong under the protection of American institutions, only to turn its fangs into the heart of the nation. It is a foreign enemy administered from Rome, oath-bound to destroy the four freedoms which we cherish. It is this religious Hierarchy that has whipped itself and its servants into a fervor of "patriotism" to furnish excuse for the destruction of the Lord's servants. The death-dirk of Fascism is more terrible concealed in the folds of the beloved flag. And already that once immaculate symbol has been soiled by the tears of little children and fouled by the blood of righteous men who defended it. O America, let not Hitler and the Vatican tell you how to wave and respect the national emblem, lest it be made to hide the dagger-thrust to the heart of freedom!

The action of these school boards is just such a misuse of that high emblem. No greater travesty could be found than the claim of men to serve the cause of patriotism by the VERY ACT of destroying the principles for which the real patriots died. The enforced salute is one example. There are others that mark the spread of Hitlerism. In September, 1942, members of Jehovah's witnesses were mobbed, beaten, and shot, in Oregon, Arkansas, and Illinois, for the alleged reason, where any reason was forthcom-

ing, that they did not salute the flag. Remember at this point that the enforced flag salute is in effect forbidden by Public Law 623, and by the provisions of the Constitution. Bloody scenes of carnage, in which His witnesses were victims, raged unchecked, and, in fact, were aided and abetted by "officers of the law". (For details see *Consolation* No. 604.) Bruised and broken bodies of the witnesses of Jehovah still lingered long in hospitals upon beds of pain. Such is the harvest of Hitlerism, nurtured by school boards, and blooming in mob violence. If not immediately repudiated by America this bloody record will form a part of the epitaph of the United States.

It has been suggested that there is a deeper cause for outrages in the name of the flag than mere patriotism misguided. In fact, Romanism has always worn the garb of the nation infested, saluted its flag, shouted for its welfare, simply as a smoke-screen to conceal treachery. This great danger to our country, which is now beyond the control of men, appears more clearly as we examine next the schools entirely controlled by Jesuitism, particularly the Catholic schools and universities.

Conquest Aided by Seduction of Schools

It is naturally in the Catholic school itself that it is possible to inspect the Jesuit ideal for an America of the future, fully Catholicized according to the standards of the Italian Papacy. The parochial school and the higher institutions of learning are therefore viewed with the thought in mind that the education of all Americans in similar academies of "learning" is the program sheduled by Catholic Action. As prophetic samples of what is purposed FOR ALL youth by the Papal Axis, the examination becomes more interesting.

The question arises at the outset: Why do Catholics require schools (which they claim should be, and in many places are, maintained at public expense) to give religious instruction, when they have an overabundance of untaxed churches, established for that very purpose? What is the matter with the public schools of our nation? The answer, as baldly stated by Catholic spokesmen on numerous occasions, is, that the public, nonsectarian schools teach the "heresy of freedom". Catholic authorities lament any spreading of this "pernicious doctrine". Not content with sovereignty over the child's religious training, nor with the subjection of his home life to devout Catholic parents, they demand the rest of his waking hours, yea, even extending their sphere of influence into his sleep, by the terrifying descriptions of "purgatory" and "hell torment". With such a program of "education" there is no opportunity for the youngster to absorb the much-feared principles of "liberty and justice for all". Thus reared without contact from the "pernicious errors" of freedom, he becomes (if diligence is unremitting to protect him from the 'error' which surrounds him in this "pseudo-democracy") an American Catholic, as much like an Italian Catholic, or a French or Irish Catholic, as the ingenuity of his tutors can make him.

Of course, in practice it is not as easy as that. No one in this country can be prevented entirely from learning of its benevolent principles. Once hearing about it the Catholic is apt to love freedom as much as another, perhaps more, as he has not enjoyed its blessings to any extent. Often he attempts to graft it upon the structure of the intolerant "church" law, to the disgust of his superiors. There are thus many just and liberal Catholics, but, whether they know it or not, they are without favor in the eyes of the Catholic ecclesiastical authorities. But it is the PURPOSES of Catholic training, and its generally baneful effect, rather than the exceptions who do not conform to type, in the which we are concerned. The fact that they are not always successful does not lessen, but on the contrary strengthens, the de-

termination of the Roman Catholic Hierarchy to Jesuitize America.

In this process the school is an important theater of action. Discussing the Catholic control of schools, *The Converted Catholic* (January, 1942) thus outlines the aims of this organization:

Outstanding among the claims of the Catholic Church is its asserted right to control all education. The late Pope Pius XI went so far as to lay down (in his encyclical on education in 1931) that the Catholic church's mission to educate 'embraces every nation without exception, and all men, within or without her membership, and there is no power on earth that may lawfully oppose her or stand in her way'. The Catholic church holds that education is a spiritual function and that its direction and control must rest with her alone, "the only true church established on earth by God."

Efforts to carry this outrageous claim into practice are aggressively made in this country year in and year out. The public school system is insolently styled "publicly supported paganism"; Catholic children are strictly forbidden by canon law to attend public schools or private non-sectarian schools. In some places Catholic parents are refused the sacraments of their church if they send their children to such schools.

The same issue, in an article entitled "Catholic Pressure on the Public Schools", recounts the indifferent successes of the Hierarchy to have legislation enacted to legalize public support of the parochial school. Such efforts failed in Texas, South Dakota, Kentucky, Missouri, and Ohio; while efforts to obtain released-time from public schools for Catholic religious training failed in California, New Mexico, Rhode Island, Oklahoma, Pennsylvania, and Colorado. "Only in Massachusetts was the effort successful."

On July 25 the Supreme Court of Missouri handed down a decision which ended the practice in many Missouri counties of "incorporating parochial schools into the public school system while allowing them to retain their religious character". This "forceful and unanimous decision most emphatically denied any use of public funds for the support of religious schools". The decision is further interesting because it furnishes a graphic description of parochial school routine:

We find the usual school day commencing with prayer in the morning. After prayer the pupils are marched, one room at a time, to the Catholic church next door for holy mass. After mass the pupils are marched back again to their schoolrooms, where they receive religious instruction. In this they study the Catholic catechism and the child's Catholic Bible. On one or two days of each week the parish priest gives religious instruction to the pupils in the mid-morning, either at the church or in the schoolhouse chapel. On Friday afternoons the pupils are again marched to the church for confession. In the quarterly "Teachers' Report to the Parents" the subject of "Religion" is included under "Branches Pursued", and a grade on this subject is given each pupil.

This is the kind of "education" that Rome would demand for everybody, and a new definition of freedom would be forced upon us, the "freedom" to obey the laws of the Catholic church. The latest papal blast against the public school system is brought to our attention by *The Converted Catholic* of November, 1942:

Bishop Blasts Public Schools. Catholic Bishop Karl J. Alter, of Toledo, Ohio, ardent supporter of the Petain and Franco regimes, has issued a pontifical blast against the American public schools. He has ordered what amounts to excommunication—refusal of the sacraments—against parents or guardians who enroll children in the public schools or secular colleges without his consent. This is in accordance with orders from Rome.

The bitterness of Jesuit hatred for public schools is further disclosed in the booklet by Jesuit Paul Blakely entitled, *"May* an American Oppose the Public School?" The intolerant attitude follows the Catholic into Catholic universities. An incident is related in the September issue of *The Converted Catholic* where

Roger J. Schwartz, a senior in the school of journalism of Marquette University, "was expelled from the university [a week before his graduation] because he, a Catholic, persisted in marrying a Protestant girl." In explaining the ruling "Father" R. C. McCarthy stated that "no question of grades was involved". Schwartz "had been expelled from the university solely because he was guilty of a serious infringement of church law". McCarthy said that under university rules non-Catholic students could marry non-Catholics, and Catholic students could marry Catholics, but that Catholic students could NOT marry non-Catholics without "special dispensation". Of course, such "dispensations" are hard to get, and costly. Again *Consolation* notes the Catholic suppression of freedom, when in their power to accomplish it.

As for the moral effect of Catholic education, a few examples well known to all should suffice on this point: Cardinal Cesare Borgia, and his sister Lucrezia, most famous poisoners of all time; Catherine de Medici, niece of the pope, and organizer of the Massacre of St. Bartholomew's Day, in 1572, the most horrible of the acts of Catholic persecution which drove the French Huguenots to the shores of South Carolina; "Bloody Mary," of England, who, about the same time, caused so many Protestants to be burned to death; Philip II of Spain, who sent the Armada against England, in 1588; the duke of Alva, and Thomas Torquemada, who were expert at inflicting the tortures of the "Holy Inquisition"; these were all given a Catholic education and bore much fruit to this form of "instruction" centuries ago.

But there are some more recent examples. For instance, there was Al Capone, noted Chicago gangster; Francisco Franco, butcher of Republican Spain, made knight of the papal order of St. Gregory the Great; another member of this order, ex-Judge Martin T. Manton, recently convicted of selling justice; and do not forget Leopold of Belgium, who sold out his country and betrayed the French; Joseph Tiso, Roman Catholic priest, and seller-out of Czechoslovakia, at present Slovakian chief of state; Pierre Laval, French "heel" of Hitler's boot; Emil Hacha, Nazi president of Bohemia-Moravia; Konrad Henlein, betrayer of Sudetenland; and Adolf Hitler,—all recipients of preferred Catholic instruction.

Just how many others have embarked on careers of less notorious immorality, not to say crime, it is impossible to say. But well known to statistics are the tables compiled by corrective institutions and prisons, that the percentage of Catholic inmates is frequently twice or three times the percentage of Catholics among the total population.

A comparison between the total Catholic population and the Catholic prison population in certain representative states is significant:

	Total Catholic Population	Prison
New York	26.73 percent	56.46 percent
Arizona	33.16 percent	53.26 percent
California	16.83 percent	43.61 percent
Wisconsin	23.79 percent	43.52 percent
Wyoming	7.13 percent	32.18 percent

This does not speak well for the claims of Catholic educators that their teaching is essential to the morality of the nation.

It will be seen that morality is not the objective of the Catholic educators, but SUBJECTION. As for the non-Catholic schools, it is their intention to undermine them. While from without every effort is made to force the abandonment of the non-sectarian public school, from within the Jesuits raise a furor for the enforced flag salute. It is indeed a bitter day when Americans are expelled from their own schools, which they have built up, paid for, and cherished, at the instance of the Italian Hierarchy, who while blessing the armies of America's enemies abroad fights to exterminate her schools and freedoms at home.

Stressing the right of American children to an education in the country's pub-

lic schools, President Roosevelt said:

From that time on down to our own days, it has always been recognized as a responsibility of government that every child have the right to a free and liberal education. . . . In recent times, in the last decade, this right of free education that has become a part of the national life in our land has taken on an added significance because of certain events in certain other lands. For a very large portion of the world that right no longer exists. Almost the first freedom to be destroyed, as dictators take control, is the freedom of learning.

Some totalitarian-minded school officials have already destroyed "freedom of learning" for children who place Jehovah God first in their allegiance and object to the Nazi ideology of forced salutes.

No doubt there are some who have fallen into the trap of the Axis, and consider that failure to enforce the flag salute will endanger the country's welfare. It is to such that may have been honestly deceived that this article is chiefly addressed. To them this question is propounded: How can the obedience to Jehovah of any of its citizens endanger a country that is officially praying to Jehovah for blessing and protection of its armed forces upon the field of battle? Can even the least reasonable believe that Jehovah would bless the persecutors of His faithful servants? Let calmness replace passion now, and sane rulings be made by boards who believe in the existence of the Lord. There is no disaster to be compared to the Lord's vengeance. Beware lest it overtake you.

Besides those ensnared by the sweep of totalitarianism there are many more who are "pretended patriots", wolves in sheep's clothing, the emissaries of Rome and Hitler. Chief among these are the more than 6,000 Jesuits freely permitted to conduct their espionage work upon these shores. The business of this gestapo is discord, deception, and destruction. They constantly prey on Americans by stirring up strife, disunity and distrust. Of them George Washington warned: "Beware the impostures of pretended patriotism."

The Hierarchy, operating from Vatican City, has unleashed the secret army of Jesuits, like a pack of bloodhounds, on the trail of the Lord's witnesses. They infest school boards and are found in every element of society. Because of them Jehovah's witnesses today often leave a path red with their own blood. (See *Consolation* No. 604.)

Hitler has declared that he will wreck America from within. Now, let there be no mistake; the enforcement of the flag salute is a dagger at the heart of freedom, and a panzer movement no less effective because it is accomplished without tanks. Behind it is the Devil himself, bent on driving all creation into the ditch of destruction, resulting from opposition to Jehovah. "The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9:17.

The Issue

The great question before all men is: WHOM SHALL EACH SERVE? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) "No man can serve two masters: . . . Ye cannot serve God and mammon." (Matthew 6:24) "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." (John 8:34) It is plain, then, that the flag-salute issue is permitted by Jehovah as a test of the obedience of His servants, and to allow opportunity for school boards to demonstrate whom they will obey. The hearings before these boards, therefore, become a part of the great judgment of the nations now in progress by Christ Jesus. (John 5:22, 27; Matthew 25:32) The punishment meted out to the children is counted as done to the Judge himself. —Matthew 25:44-46.

The salute is a small thing, but the issue, OBEDIENCE, is of paramount im-

portance to the individual children and to the individual members of the boards. Those who think that Jehovah's witnesses make too much fuss about obedience have forgotten the results of eating just one little piece of forbidden fruit in the garden of Eden. Those who think that the boards will be excused by the Judge on their pretext that they act to serve the country's welfare are also gravely mistaken. Those who think their execution will be stayed by the claim that such was merely a necessary act of discipline will likewise plead in vain.

The plain facts, as fully demonstrated, discredit all the defenses of the wicked. Neither patriotism, nor discipline, nor morality has been fostered, but these important virtues have been degraded among the American student body in a manner that is without parallel in the annals of education, and during the same period of time that enforcement of a flag salute has had much attention from otherwise negligent educators.

Jesus described this very folly of men in His day: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote [speck] that is in thy brother's eye." (Luke 6:42) He also castigated such hypocrisy thuswise: "Ye blind guides, which strain at a gnat, and swallow a camel." (Matthew 23:24) "Blind guides" well describes "educators" who are trying to find a "speck" of wrong-doing on the part of Jehovah's witnesses, and meanwhile wade through a whole mud pile of ignorance and immorality. Thieves and harlots freely ply their trade within and without the school grounds while Jehovah's faithful children are denied the rights to education on "moral" or "disciplinary" grounds. In these same yards hypocrisy has indeed ripened and gone to seed!

Results

It appears from the evidence that the present methods of education are fast

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Burning in the hearts of all servants and fighters for THE NEW WORLD are the memory and inspiration of the joyous Kingdom activities of the past year, which surpassed any previous year in bearing witness to the Theocratic Kingdom as the only hope of mankind. By the grace of Jehovah, a world-wide report of these thrilling Kingdom activities has been compiled and published in a 416-page book entitled

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producing atheists, ignoramuses, harlots, and thieves. Is it not about time that the schools gave some account of themselves to the taxpayers who support them? Why should these dignitaries be immune to question? Is the public content for them to keep on waving a flag and let everything else "go to pot"? Or do parents and citizens want something else for their money? Why should not the school boards themselves be kept in due subjection to their duties? These are civic questions that confront all American families, and are now crying for a remedy.

But the civic questions, serious as they be, are trivial compared to the danger the actions of these school boards bring upon all involved. The dictates of conscience should generally be respected, but, when obedience to Jehovah is the compelling urge of the moral impulse, to tamper therewith is fatal. (1 Corinthians 8:12) It is presumptuous interference with Jehovah's servants. On appeal when the boards are fully apprised of the position of Jehovah's witnesses and the officials refuse to hear, the words pass beyond the schoolrooms. Passing upward the appeal has "entered into the ears of the Lord of sabaoth [armies]". —James 5:4.

As for the faithful obedient children, they demonstrate love for Jehovah, and although the countenances of school boards are set in hostility, yet is the knowledge of complete integrity sweeter than the applause of the world. Jesus despised the shame, for the joy that was set before Him. (Hebrews 12:2) They who are His followers will do likewise. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they." (Ecclesiastes 5:8) "Behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isaiah 35:4.

Presenting "This Gospel of the Kingdom"

Paragraph Construction

GOOD paragraphing is based on the principles of unity. Paragraphing is the division of thoughts into handy, sensible units to show the introduction of a new idea, a new group of ideas or a direct quotation. The only hard and fast rule to remember is to place in the same paragraph all sentences related to the same thought or the same phase of a thought. Each paragraph has a topic sentence, which is generally the first one of the paragraph. In it the writer states the main thought of the paragraph. In effect he says, "This is what I'm going to talk about." It is the signpost for what comes next. This sentence may take the form of a forecast or of a question.

The last sentence is often referred to as the clincher sentence. This serves as a conclusion to the paragraph. In fact, these two substantial statements, the topic and clincher sentences holding the paragraph together, serve the same purpose as do the introduction and conclusion of the talk as a whole.

The development or filling in of the paragraph between these two opening and closing sentences provides the specific details, description, illustration, bits of proof, without which the paragraph would be meaningless. It supplies sentences elaborating the topic sentence and developing its thought in detail.

These sentences may be arranged in any one of four ways: order of action, order of time, order of space, order of importance.

ORDER OF ACTION consists of starting with the preliminaries and progressing to the beginning of action, middle of the action, end of the action and the consequences. One would use this method of

sentence arrangement if he were telling of David's slaying Goliath. The preliminaries would be David's speech to Goliath concerning Jehovah's name. The beginning of action would be David's running toward the Philistine to meet him. The middle action would be David's putting his hand into his bag to select a stone for his sling. The end of the action and the consequences would be the throwing the stone and Goliath's falling on his face. All this could be easily worked into one paragraph. All narrative material is arranged this way.

ORDER OF TIME consists in taking next whatever happens next. In plain language, put the first things first and the last things last.

ORDER OF SPACE is used mostly in descriptions. A landscape, for example, may be described from foreground, middle distance, and remote distance. Or it might be from left to center and to right. A building may be described from the foundation to roof or roof to foundation. With this type of arrangement your sentences have a logical sequence in space order and do not skip about.

ORDER OF IMPORTANCE consists in putting the most important matter first and following it with matters of less importance. Or the arrangement can be reversed, starting with the less important facts and working up to a climax.

After the arrangement of the sentences is decided upon, next follows the development of those sentences to bring out the detail and argument. There are several methods of development that may be used; six are here mentioned. They are: by definition, by example, by comparison or contrast, by repetition, by elimination, and by relation to cause and effect.

Development by DEFINITION is accomplished by defining a key word or words in the topic sentence. If the paragraph were to start with the sentence, "Jehovah has with great long-suffering endured the activity of persecutors for several thousands of years," and then one proceeded to define persecution as, "To persecute means to pursue persistently in a manner to injure, grieve and afflict," then the development would be from the standpoint of definition; for here one defines a key word in the topic sentence. In the same paragraph one could define the word "endure" as applied to his discussion, for that, likewise, is a key word.

Development by EXAMPLE means to cite examples in support of the key thought. If one had such a statement as, "No one who advocates for The Theocracy can escape persecution from those that work for the opposition government," and then gave examples of Abel, Jeremiah, Daniel, Christ, and the apostles as evidence to prove the statement, that would be development by EXAMPLE.

Development by COMPARISON OR CONTRAST consists of comparing like things or contrasting two or more dissimilar things. A paragraph in point is one from the *Watchtower* discussion of "Covenant Obligations". It starts, "In striking contrast to unfaithful Urijah is the prophet Jeremiah, who was a faithful witness of Jehovah." The paragraph is then developed by contrasting the respective courses of action of Urijah and Jeremiah and the result to each because of such action.

Development by REPETITION is not as common as the other methods; for usually the discussion of the thought repeated is sufficiently long to constitute a phase of thought and is put in a separate paragraph. It is, however, used in short paragraphs. Such a paragraph would be, "We are in the 'time of the end'. It is a time of woe for the world; for darkness covers the earth, and gross darkness the people. It is a time of importance for those that must now choose whom they will serve. It is a time of apprehension for God's covenant people lest they, by word or deed, come short of their covenant and displease Him. It is a time of joy for the faithful, for they, by faith, see the vindication of Jehovah's name." The repetition of a key word of the topic sentence

is what gives the emphasis in this type of development.

Development by ELIMINATION is very forceful in argumentation. It consists of eliminating from the discussion those points not applicable to the proof the writer is presenting. For example, "The Theocracy is a government by the immediate direction or administration of God. It is *not* based on a 'share the rule' proposition, as is a democracy. *Nor* is it a government based on power being vested in one creature, as is a monarchy. It *is* the immediate direction and administration of the world by Jehovah God through His anointed King, Christ Jesus."

Development by RELATION TO CAUSE AND EFFECT is one commonly used. Causes or factors are discussed, which causes produce certain effects. As: The demons rule the earth; this is one cause of world distress. Here world distress is the effect or result. One might go from effect to cause: world distress to demon rule.

Sometimes, no matter how well the sentences are arranged and the paragraphs developed, the connections between paragraphs are loose. They lack coherence. This fault may be overcome by the use of connectives.

A connective is a word or group of words that acts as a bridge from one thought to another. It may be a single word, called a transitional conjunction; or a group of words, called a transitional expression. Every writer or speaker should have at his command a long list of connectives, enough that he will not have to repeat even once in a composition. These can be grouped in six divisions, for use in any given setting.

To express change of time use: previously, formerly, meanwhile, then, now, since then, after this, thereafter, heretofore, at last, at length, from now on.

To express similar point of view use: likewise, next in importance, in the same manner, similarly, in addition, too, also, that is to say, moreover.

To denote change in point of view use: seriously, frankly, on the other hand, in another sense, but, in fact, still, on the contrary, nevertheless, however.

To convey emphasis use: indeed, add to this, besides, in addition to this, even more, above all, to repeat, furthermore.

To make a forecast of what is to follow use: first, to continue, parenthetically, by the way. For example: There are three factors to consider. First, etc.

And for summary use: therefore, for these reasons, we now see, as we have seen, in conclusion.

All the methods of developing paragraphs as shown in this study may be used to advantage in writing or composing talks. One paragraph may use a combination of these methods. Then, by the use of connectives, if the thought continuity itself from one paragraph to another is not sufficient, give the finished whole coherence where necessary.

Edison Can't Figure It Out

IT SEEMS that the son of Thomas Edison the inventor, which son is Charles Edison and is now governor of New Jersey, has an inquiring mind, like his famous dad. During one of the summer months the State of New Jersey maintained a summer 'White House' for the New Jersey executive at Sea Girt. The governor scrutinized the food bills closely, and this is what he found: that an average of 20 persons are supposed to have consumed *daily* $30.23 worth of meats, poultry $22.36, lobster $7.83, caviar $7.23, other seafood $7.76, milk 10½ quarts, heavy cream 2.6 quarts, butter 11 pounds, eggs 9 dozen, and coca cola $5.55. It seems, according to the bills, that each person at the summer cottage had raw food purchased for him to the amount of $8.90 per day. Edison thinks something is rotten in New Jersey, and he isn't the only one that thinks it.

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Notanda

Just Beginning to Learn

◆ The human family is just beginning to learn something about the treasure house, the earth, in which, by the kind providences of God, they now find themselves. The statement is made by those who ought to know that in the year 1941 Americans consumed $10,000,000,000 worth of products that were unknown before World War I.

You know some of these things. Maybe you are wearing some of them right now, as underwear, stockings, dresses, suits, hats, shoes, or what not. You call them nylon, rayon, vinyon, or something else, and all you know or care about them is that they are made of such things as milk, beans, peanuts, bark, and that they don't wear quite as well as the things for which they act as substitutes.

It was a big surprise to most people to learn that rubber can be made from petroleum, yet that will probably be the principal source from which future supplies come. It is claimed that there are now about 6,000 research workers spending their time studying petroleum, to get out of it some of the things it evidently contains.

Lined Squarely Up with the Devil

◆ Arrested in Charleston, S. C., for circulating the gospel of Jehovah's Kingdom in printed form, three women, with their children, summoned two clergymen to speak for them, but the clergymen, "Rev." W. O. Kersey and "Rev." Henry F. Wolfe, entered a plea against the innocent instead; and, though these two men make their living by circulating what they falsely claim to be the gospel, they were delighted when these women were fined for preaching in this manner without first obtaining peddlers' licenses. The Supreme Court of South Carolina had previously decided that circulating God's Word and explanations thereof by books not sold for gain is doing the work of an evangelist and not taxable.

CONSOLATION

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

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Latin-American Democracy and Freedom of Worship

SOUTH AMERICAN and Central American lands are generally, for the sake of convenience, grouped together and called "Latin America". They speak mainly the two Latin-European languages Spanish and Portuguese, although there are millions of their inhabitants that speak one of the aboriginal tongues that were spoken when the Americas were first discovered.

The west coast of South America is straight south of New York city, a small portion of its western bulge being the exception. The largest South American country, Brazil, extends east of that line twenty-six hundred miles. Latin America, most of it, is in the tropics. People in the tropical climes live at a pace different from that of those who live in temperate zones. They are neither worse nor better on that account, but would naturally prove somewhat difficult to understand unless one keeps that fact in mind. The bulk of Mexico and everything between it and Buenos Aires, Argentina, to the south, is subject to the effect of direct solar rays and all that is implied by that fact.

Yet, because altitude has an important bearing upon the climate of Latin America, there are places where the temperature, even in the torrid zone, is moderate and sometimes chilly. Each ascent of 330 feet results in a variation of one degree Fahrenheit in temperature. A point 5,000 feet above sea level at the equator has the same climate as one at sea level 1,500 miles north or south. Mexico city, although in the torrid zone, is situated 7,500 feet above sea level, and has a climate described as that of an eternal spring. Plateaus and mountainous terrain in other parts of Latin America have similarly affected the climate, though not to the same degree. The capital of Equador is situated 9,371 feet above sea level, and has as a consequence a climate unusual in that torrid zone.

There is still a considerable measure of illiteracy in Latin America, a condition that is being slowly remedied. Theoretically, and in a measure actually, education is free all over South America, and in some parts it is compulsory. Whites and Indians, and also Negroes, have intermarried to a surprising extent. In Brazil only a tenth of the population is wholly white. The color line is almost entirely ignored. Similar conditions, though in different proportion, exist in many other South American countries.

A general survey of Latin America is difficult because there are such wide differences between the countries and peoples of which it is composed. Asia is more easily comprehended in a homogeneous whole than is South America. A separate visit to each country of this part of the Western Hemisphere is therefore desirable, and it is hoped that such visits (on paper) can be arranged for the readers of *Consolation* from time to time. It will be well worth while to become better acquainted with our neighbors to the south. For the present, however, consideration is given to Latin America as a whole, representing a population of some 130,000,000.

Every country and every colony of Latin America is unlike the others. Although part, in the main, of one continent, they are all different; surprisingly so. Each claims a republican form of government. Yet some of them have been ruled by dictators for long periods of time. One has an enviable record of orderly and constitutional government that has had but one interruption in a period of well over a century. Others have had frequent "revolutions" and consequent changes of government.

In some of the countries of South America there is as complete freedom of the press and speech as there is in the United States (although that is not as complete as some may think). In others there is practically no such freedom. Politicians who oppose or criticize the government are sent into exile, and critical newspapers are put out of business. In such lands the dictator or other ruling element brooks no opposition.

Early in the nineteenth century all the South American and Central American countries revolted and threw off the yoke of Spanish domination that had held them. Brazil also gained her independence (from Portugal). The revolts were largely inspired by the American and French revolutions. Conditions that existed until these revolts changed them are summarized as follows by John Gunther in his best-seller *Inside Latin America:*

Latin America was, it happened, colonized by two countries, Spain and Portugal, that never experienced the Reformation. Thus Catholicism in peculiarly undiluted form dominated it from the earliest days and remains today a profound and tenacious influence. The early 'Conquistadores' fought in the name of the cross, and baptized Indians by the tens of thousands. In every new settlement the clergy took a large share of the best land, and achieved an important vested interest in the community, socially, politically, economically. The great archbishops admitted allegiance only to the king of Spain. They ruled like princes. The clergy were their troops and the Inquisition their Gestapo. The church had no competition, since no other religion but Catholicism was permitted. It grew fabulously rich and fabulously decadent. In several countries the church owned as much as one-half the total land; Paraguay, for instance, became practically a Jesuit colony. Nowhere did the clergy, secular or regular, bestow upon the people anything like proper recompense for their inordinate position, though an effort was made in education.

In Jesuit-colonized Paraguay today from 60 percent to 70 percent of the people are illegitimate and Catholic. The claim that South America as a whole is Catholic is, of course, a very broad generalization. The Indians, Incas and others, who were baptized by the tens of thousands several centuries ago, evidently did not get very far beyond the starting point, nor did they bring up their offspring as "good Catholics", willingly subservient to the "Church" and loyal to Spain as the instrument of the church in reducing them to bondage. As the Roman Catholic church retains its control of the men through its control of the women, every effort was made to keep the people, and particularly the women, in ignorance. This helps to keep the people at least nominally Catholic.

A large number of Latin Americans, and particularly the men, are indifferent to Catholicism. Yet the teaching and example of the priests have had their effect. In this connection an item is quoted from *The Christian Century* of September 2, 1942.

The legend that South America is a Catholic continent still persists. But it is hard for its supporters to make a clear case. It was not so many decades ago that a recommendation went to the Vatican that South America be declared a mission field, moral and spiritual conditions were that bad. But, of course, it was impossible to do that and not lose face. All churches and convents, however, in Ecuador were closed, and a group of German priests were put in charge to reorganize and reopen the work of the church. Last year the theological seminary in one of the most

Roman Catholic of South American countries was closed because of moral conditions and a group of Mexican priests were brought down to reorganize that institution. In that country no priests will be graduated from the seminary for the next three years. . . . the first group of missionaries has gone out from the Maryknoll institution to do missionary work in Bolivia. A second group of fifteen missionaries is to follow soon.

Of course, the status of the Roman Catholic church in Latin America differs in each country. In some sections it has a strong hold upon the superstitious susceptibilities of the people, while in others it occupies a position more nearly like the one held in the United States. In either case, there are large numbers of the population that have no attachment for the church and there is a considerable number of Protestants. Protestant church organizations in the United States have also sent missionaries into Latin America, which, in every country, claims to adhere to complete religious toleration, though the Roman Catholic religion is generally said to be "dominant". Whatever may be said of Protestantism's too obvious failings, the missionaries have brought the Bible with them. This fact, together with the further fact that these missionaries have met with some success, has greatly disturbed the Catholic Hierarchy.

In an effort to stop the introduction of the Bible and its teachings into Latin America the "princes of the church", such as bishops and archbishops, have gotten together with United States clergy of the same general rank in a so-called Pan-American "seminar" ostensibly to further "social studies". The pronouncements of the "seminar" and of the bishops of the Roman Church in the United States enable one to see just what the Hierarchy and its head mean when they speak of the triumph of "Christian principles", and of the necessity of seeing to it that these principles shall be given first consideration in the building of a "new world". There is no real intention to extend liberty of worship and speech to all. The Bible, and those who sponsor its circulation, are not wanted. What the Hierarchy has done and is doing in South America or Latin America it will attempt to do wherever it can. One of the pronouncements of the seminar in its "studies" last year was as follows:

> Democracy, whatever its deficiencies may have been in the past, is certainly opposed to totalitarianism, and when it is directed by Christian principles constitutes a system under which Christian living can be best achieved.

Interpreting that in harmony with what the Hierarchy are trying to do in Latin America, it is just saying that everybody must be brought around to accepting the pope as "God on earth" and Mary, the mother of Jesus, as a virtual goddess. These are the main tenets of Catholicism, and when Catholic bishops speak of Christian "principles" they certainly have in mind these fundamental doctrines of the Hierarchy. That the four freedoms are not a part of them is apparent from the pronouncements of the popes on democracy. None of them has done other than condemn it. The "essential rights" of the individual are to knuckle down to the "princes" of the "church". According to the bishops, that is supposed to be the way Latin America accepts the Catholic idea. Actually Latin Americans assert in large and increasing numbers as much freedom of thought and action as do North Americans.

Kindred Nations

Ever since the Latin-American revolutions there has been a kindred love of freedom and democracy common to them and the people of North America. The constitutions of the Latin-American nations are patterned in considerable degree after the Constitution of the United States. True, there have been failures in living up to the implications of these constitutions, yet they are there and exert their influence upon the populations. Outstanding in all these constitu-

tions is the constantly reiterated tolerance in the matter of worship. In this respect the constitutions express the attitude of the people. A different thing, of course, is the attitude of the Roman Catholic Hierarchy.

Recently Latin-American representatives of the Hierarchy met with some of their fellow clergy in the United States, under the auspices of the National Catholic Welfare Conference, and took occasion to invite representatives of religious groups other than the Hierarchy to keep out of Latin America. These hated "heretics" have gotten under the skin of the Hierarchy, particularly in view of the fact that quite a number of Latin Americans have shown an inclination to exercise the right of freedom of worship in a manner that the Hierarchy does not approve.

The Roman Hierarchy is alarmed. It proposes to change, if not the constitutions of Latin-American countries, at least the effect of them. Having made a bad botch of instructing the people in morality and religion, they propose that no one else shall do so. They intend to keep the field for themselves, to rule or ruin as may suit their purpose.

With an eye to their own advantage, the Hierarchy are turning the "good neighbor" policy to account. This policy was in reality begun by President Hoover. He visited Central America and South America with the thought in mind of closer co-operation between the two divisions of the Western Hemisphere. Before Hoover diplomatic service of the United States in Latin America left much to be desired. Each new president had, as a rule, appointed his supporters to diplomatic posts, and gave Latin-American countries to those political favorites that were least competent. Hoover appointed men better equipped intellectually and more competent from the standpoint of education. The result was generally beneficial. American diplomats in the lands below the Rio Grande were worthy of the name. As a result the Americas have been drawn closer together. Conferences of various kinds have also served the purpose of acquainting nominally Catholic Latin America with nominally Protestant North America. It has also tended to show that North American Protestants were not what Rome pictured them to be, even though admittedly not perfect.

The "good neighbor" policy was resulting favorably in many respects, furthering collaboration between the countries of Latin America and the United States and opening up new fields of commerce and mutual profit. A concrete example of the effectiveness of the policy of co-operation is the opening up of the Pan-American highway system. Linked with United States highways at Nuevo Laredo, it runs through all of Central America to Panama and continues to Bogota, Colombia, whence it branches out to Caracas, in Venezuela, and Quito, Ecuador. Thence it continues to Vitor, Peru, branching again to Valparaiso and Santiago, Chile, and La Paz, in Bolivia. Continuing thence to Rosario, it divides into three branches, one going to Buenos Aires, Argentina, another to Asuncion, Paraguay, and a third to Porto Alegre, Brazil. Thence it branches once more with Montevideo, Uruguay, and Rio de Janeiro, Brazil, as termini. There is also a connecting road between Santiago, Chile, and Buenos Aires. At least a part of the work in linking various highways together to constitute this international system has been financed by funds supplied by the United States. Only the Guianas remain to be reached, and an extension from Caracas, in Venezuela, to accomplish that end is not hard to visualize.

These various inter-American transactions and relations have resulted in greater understanding between Latin America and North America. Missionary activity has also played a part. The Roman Catholic Hierarchy, fearful of the results of this better understanding of "Catholic" Latin America and "Prot-

estant" North America, proposes to do what it can to keep out the Bible and those who, whatever their motive, play a considerable part in its circulation.

"Inter-American Seminar for Social Studies"

The "Inter-American Seminar for Social Studies", already alluded to, is one of the instruments which the Hierarchy uses to consolidate its own interests in the Americas. In its August (1942) meetings in North America it visited various cities in the United States. According to press reports it was then composed of some 'thirty Latin American and North American leaders of social thought and action'. When the "seminar" came to Washington, D. C., Archbishop Michael J. Curley extended a welcome by letter, saying, in part:

I will pray that the good God may bless the deliberations of the delegates and that both clergy and laity will go back to their homes with a feeling that the 25,000,000 (?) Catholics in this country have a profound interest in the faith and welfare of every republic in Latin America. [The Catholic population is growing by leaps and bounds—on paper.—*Ed.*]

The idea of this welcome was mainly to impress South American Catholics, and particularly the lukewarm ones, that North America is strongly Catholic, and that there the Catholics are the ones that really count. The seminar is bound to do what it can to further the aims of the Roman Hierarchy. "Rev." Alfonso Castiello, of Mexico city, addressing the seminar, urged closer co-operation between the United States and Mexican Catholics in developing and applying a social action program to improve living conditions in Mexico. He charged that the "Catholic program of social reform in Mexico" had been impeded by the foreign owners of capital. Just what he means does not matter. It is well known that the Catholic Hierarchy has fought the social reform program in Mexico tooth and nail, and is still fighting it as far as possible, and especially in the field of education. One wonders whom the Hierarchy thinks it is kidding.

Another Mexican bishop attending the seminar, the "Most Rev." Miguel Dario Miranda, bishop of Tulancingo, said that the "providential destiny" of the Americas was to return Christ to a world which has forgotten Him. Just where the Vatican comes in here is not too clear. But one feels that, viewing what the Hierarchy have accomplished in South America and Central America and the way the Indians have been treated, America is not too well fitted for the job at the moment.

The seminar also issued a statement, which said, in part: "Even when not totalitarian, any government that suppresses the individual or persecutes him in his essential rights deserves a complete condemnation." It also opined that "the totalitarian state betrays the common good and must suffer the condemnation of every civilized and Christian conscience".

It would be more significant, however, if such a statement issued from the Vatican. Statements of the "lesser fry" of clergy are contradictory. Even though it is made to appear that the clergy of Germany are persecuted, it is well known that they fully backed Hitler in his program of conquest and pillage. What American clergy say is spoken to the galleries. Is the Catholic Hierarchy catholic, or what? Note what the German bishops said, as reported in the New York *Times* of September 25, 1939:

In this decisive hour we admonish our Catholic soldiers to do their duty in obedience to the Fuehrer and be ready to sacrifice their whole individuality.

Statement on 'Victory and Peace'

It is at this point that a consideration of the recent statement of American bishops and archbishops on 'Victory and Peace' should be examined, particularly in its bearing on Latin America. In this statement, after the customary endorse-

ment of America and its allies in the war, the Hierarchy state:

We send our cordial greetings to our brother bishops of Latin America. We have been consoled by recent events, which give a sincere promise of a better understanding by our country of the peoples of Mexico, Central and South America.

Citizens of these countries are bound to us by the closest bonds of religion. They are not merely our neighbors; they are our brothers professing the same faith. Every effort made to rob them of the Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations.

Commenting on this statement the Federal Council of the Churches of Christ in America said:

. . . we deplore the pretension of the Roman Catholic Hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own.

The council also said, significantly, that the bishops of the Roman Communion had "set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact". In plain phrase that means that the bishops did not tell the truth. The council continues:

We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are . . . regarded with extreme favor by governments and peoples in the countries where they are located.

It is obvious, in any event, that the Hierarchy's bishops, although professing support of the fight for freedom of speech, worship, press and assembly on the one hand, do all within their power to obstruct those very freedoms in their subtle attack on other religions in their statement on 'Victory and Peace'. It offers an example of how little stock should be taken in the pronouncements of the Hierarchy at any time, which vary according to the lands in which they are made, while the Vatican maintains a fictitious neutrality. Among other things the American bishops say:

Since the murderous assault on Poland, utterly devoid of every semblance of humanity, there has been a premeditated and systematic extermination of the people of this nation. The same Satanic technique is being applied to many other peoples.

Yet the German bishops, exhorting German soldiers to obey the fuehrer, sacrificing their whole individuality, said:

We appeal to the faithful to join in ardent prayers that the Divine Providence of God Almighty may lead this war to blessed success and peace for our fatherland and nation.

And so the German bishops endorsed what the American bishops characterize as utterly devoid of every semblance of humanity. Are not *all* bishops subject to the pope?

Commenting on this aspect of the 'Victory and Peace' statement *The Christian Century* says, under date of December 2, 1942:

But there is at the top of the hierarchy an authority which symbolizes the whole church, which is slow to take sides in an international war, which deplores the war and works for peace, and which waits until its own ecclesiastical interest is clearly known to be involved on one side or the other before it surrenders its catholic position. . . . Thus the Catholic Church is able to maintain the fiction of catholicity or ecumenicity while its national branches are allowed to fight on both sides of the conflict. What would not the United Nations give for a statement from the Vatican like that of the American prelates! How can these prelates make such a decisive declaration as, "This conflict of principles makes compromise impossible," while the Holy Father [sic] himself is vacillating and will continue to vacillate until he is satisfied which side is going to win?

But *The Christian Century* realizes that the real purpose of the bishops' manifesto is to suppress freedom of worship in Latin America and to keep the Bible out. It continues:

The bishops and archbishops could not refrain from revealing their strategic motivation even in the text of their manifesto. The document reaches its climax in an implied but unconcealed reference to Protestant mission work in Latin America. On this subject the resentment of the hierarchy has been gaining in frankness of expression in recent years. . . . But in the prelates' manifesto it is brought to focus in a fashion which clearly bids for government favor in return for the hierarchy's [verbal] support of the war. . . . the church now hopes to win the good offices of the American government in support of its claims to exclusive religious rights in Latin America.

While grossly exaggerating the loyalty of the peoples of these countries to the Catholic Church, . . . the prelates decry "every effort to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it". This caricature of Protestant missionary effort among a people millions of whom in disillusionment have left the church, is made the basis of an assertion that "these efforts are a disturbing factor in our international relation." . . .

The bishops are quite frank about it. . . . they boldly suggest action by the national government to restrain Protestant activity in Latin America because it is "disturbing international relations".

Meanwhile the Hierarchy, through its Latin-American Catholic press, shows its real sympathy as being for the Axis cause. The London *Catholic Herald* says:

While the popular press has a marked leaning to the left and is pro-Allies, the Catholic papers [which the pope calls his very own voice] react in the contrary direction, sympathizing with Germany and her friends.

Indicative of the same trend is a report from Rio de Janeiro; which states:

Brazilian police have uncovered evidence of subversive activity in a German Franciscan Convent at Sao Pessoa in the Northern State of Parahyba. Nazi propaganda, insignia, maps and Brazilian Army uniforms were found.

In Argentina it was reported that members of the Catholic Order of the Divine Word, a missionary organization, were conducting a Nazi propaganda agency. The order exercises a virtual monopoly of religious teaching throughout the territories of missions and the Chaco.

Reports from other sources in Latin America show the same "leanings" on the part of the Hierarchy, contrary to the attitude of the people generally. These are not in favor of the Axis or totalitarianism. They love liberty and are aware that after more than four hundred years of Hierarchy domination the Indians are no farther advanced than in the days of Cortez and Pizarro, and in some respects they have retrograded. They feel, too, that they have been held back from advantages and advancements which they have noted in other lands, and particularly the United States. Hence they are not likely to allow the Hierarchy to hinder amicable relations with the northern neighbor while professing to promote them. North Americans, including a good many Catholics, are aware of the insult gratuitously handed out in the bishops' statement on 'Victory and Peace' and note the very evident effort to interfere with freedom of worship. If some Latin Americans do not want the Bible or those who bring it, that is up to them. They do not have to accept it or even to listen. Generally the purpose of restrictions of the kind favored by the Hierarchy is to keep people who wish to know from learning the facts. To close Latin America to the entry of reputable and non-seditious persons active in some non-Catholic religious work is not likely to promote the friendship between the South American and North American republics. The fact that this effort to exclude these non-Catholic workers is coming to the fore in every one of these South American countries indicates that the international

influence of the Hierarchy is back of it. Whether Latin-American peoples will be long deceived and influenced by these manipulations is another question. Unquestionably many Latin Americans will see the obvious inconsistency of fighting for freedom of religion or worship, on the one hand, and denying it on the other. It will, doubtless, show in due time whether the seminar and the bishops represent its real sentiments in the matter or not. It is not likely that the Hierarchy is the official spokesman for the Latin-American peoples, though for the moment it may have succeeded in pulling the strings to its own advantage.

Defeat of Persecution in West Africa

THAT was a big order that Jesus gave to His faithful apostles, "Go ye therefore, and teach all nations, baptizing them," and it was a big prophecy that in "the time of the end" "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" and then shall the final end come. But all the resources of the Creator are back of the command and of the prophecy.

Strung along the west coast of Africa are seventeen countries between Morocco and the Belgian Congo. Seven of these are French, two are Portuguese, one is Belgian, one is independent, two are Spanish, and four are British. If you agree with the politicians that what the world needs is more religion, you should go to any of these west coast countries and see in what a flourishing condition the religious business is as there carried on.

The natives have the same ancestors as the 11,000,000 Negroes in the United States. For the most part they are intelligent, simple-hearted and inoffensive. But when they get religious they lose all the common sense they ever had. The native gods (demons) put them up to killing and eating one another, either to square the account or to assimilate the good qualities of those that were bumped off. Some of them are devil-worshipers, but none are so fallen that they could imagine a devil so hideous that he would stand up in a pulpit and warn the people not to read any books that tell anything about God's kingdom.

One has to be educated to be that kind of devil. And so along the West African coast there are altogether too many European educated missionaries whose business on arrival is to confirm the heathen in their pagan beliefs that the dead are more alive than ever, and that what they really need is—not the truth, that would never do at all—but that what they need is more religion.

The European missionaries train the native clergy, who thereafter are twice as useless as they were in the first place. One idea goes over big with them, however, and that is to get out of the common people, on one pretext or another, every last nickel that can be extracted. On account of the customs of humanity, to get married, and to die, the native clergy work the marriage and funeral rackets to a finish. Especially do they foster the idea that without a church funeral there is no salvation. One wouldn't think that the common people would fall for such a line of foolishness; now, would one? Have you ever heard about the mass racket?

The Great State of Nigeria

When looking at the map of Africa one readily discerns that Nigeria is one of the great states of a vast continent, but it is hard to realize that it is in itself as large as all of the United States between the Hudson and Mississippi rivers and north of the Potomac and Ohio. The real ruler of Nigeria is not the British Empire, but is actually The Niger Company, which has the exclusive right of importing rum and missionaries

and exporting the host of equatorial products for which the country is famous. Its tin, lead and iron ore industries are old and valuable. There are more than 2,000 miles of railways.

"God hath made of one blood all nations of men," and the Negroes of Nigeria are as bright as the Negroes of North America, or the whites either, for that matter. And as the Kingdom message has found many hearing ears among the colored of the United States, and thereby offended those in the religious business, so in Africa. And if, to protect his bread ticket, a missionary is willing to lie about Jehovah, what is more natural than that the stigma attaching to Him should attach also to His faithful witnesses?

So it was in the regular way of business that, about two years ago, the publications of the Watch Tower Bible and Tract Society were banned in Nigeria and the importation thereof was strictly prohibited. There it is now a "crime" to even have one of the publications of the Society in one's possession. So strict is the censorship, and so dreadful the fear that some of the natives of Nigeria might get to learn of the Kingdom message, that all mail is withheld from Jehovah's witnesses.

For example, Lagos, Nigeria, was at one time one of the principal slave markets of the world, and the authorities there are still so terror-smitten about the four freedoms that Mr. Churchill and Mr. Roosevelt talked about, at the time they got up the "Atlantic Charter", that the Branch servant of the Watch Tower Bible and Tract Society at Lagos has not been permitted to receive even one piece of mail (not even personal mail from his relatives) for two full years.

What lies back of this persecution? The answer is simple. It is just religion. Those that are operating the religious prison-houses cannot endure the thought that knowledge of the way to life should come to the common people; that they should learn that the dead are dead; that the only hope of humankind is in the resurrection and in The Theocracy which Jehovah's witnesses in Nigeria, as elsewhere, so boldly proclaim. But has the estoppage of entry of books explaining the Bible, and the cutting-off of all correspondence regarding The Theocracy, achieved its desired end of disorganizing the work? The answer might reasonably be Yes, but actually is **No.**

'The Increase of His Kingdom'

'Of the increase of His Kingdom there shall be no end.' What is true of Jehovah's kingdom as a whole is true even of Nigeria. To be sure, some have been sent to jail for having the Kingdom literature in their possession, but that merely makes a good advertisement for the truth. Many are constantly watched, and it is often true that if one of the Lord's people makes a call he is followed up by one of the authorities who is fearful that he may have left some literature behind him. This also is an advertisement. The Devil cannot make a single move without sticking his foot into it clear up to his thigh. Many people are afraid to receive a Kingdom publisher, but they are not afraid to discuss the whole phenomenon with their next-door neighbors. The Society's Branch servant at Lagos is restricted in his travel. Those who wonder why this is will naturally talk about it, and thus the Kingdom is advertised some more.

Under the above conditions, and especially because of the close censorship of the local mails, it would seem impossible for the organized work to continue throughout Nigeria. But, true to His promise, Jehovah has made a provision for His servants there to receive some information from time to time. Jehovah's witnesses there may not receive this information as quickly as it is received in America or Britain, but eventually the Kingdom message reaches them in a manner which Jehovah directs. This information (and the Bible, which they have) strengthens the witnesses.

What Work Can the Witnesses Do?

Perhaps you wonder what work the witnesses can do. Well, they are permitted to hold study meetings, and in these meetings the message of Jehovah's kingdom may be proclaimed, despite the fact that the Kingdom literature may not be used openly, on account of spies, who are quick to report if any literature other than the Bible is used. But there is nothing to prevent an attendant at one of the meetings from using typewritten notes, and if he chances to have personal possession of some one of the 400,000,000 copies of the banned publications which have been distributed world-wide, who but he himself can be certain of the facts? Many hundreds attend these Bible studies regularly, and the Lord sees to it that they are fed.

One of the standard methods of preaching the gospel of Jehovah's kingdom is the back-call method. In Nigeria hundreds of back-calls and model studies, using the Bible, are under way with the people of good-will toward God. As a result of these back-calls and model studies and the regular witness work done by word of mouth, using only the Bible, many honest-hearted ones are taking their stand for the Kingdom.

Recently, and simultaneously with the New World Theocratic Assembly in the United States and other parts of the earth, three assemblies were held in Nigeria. From the one at Abeokuta came this touching report:

All activity was carried out very nicely at the convention. The witness work was done well. All auditoriums being denied, we held the meetings out in the open. The rain we had proved the determination of the brethren and all those of good-will; for the shower was so strong Saturday evening it was almost impossible to finish the program. All were soaked through, but we counted it a privilege to suffer for this cause. This was a witness to the people of the city, who said: "Those people must be of God: even rain cannot stop them"; and, "These people really have the love of Jehovah, or they would not hold the remaining part of their meeting." Many of them wished more information about the Kingdom because of this.

All were received with kindness in the homes and shops of the city. The police were courteous. A cafeteria was arranged which was like in the days of Israel in the wilderness (held in the open air) and there was food enough for all.

We discussed the important parts of the new work, such as individual territory, back-calls, model studies, house-to-house witnessing, street-corner witnessing, and many more features. We had many demonstrations of the work during the convention so that all might be thoroughly furnished unto all good works upon returning to their homes. The assembly sends their love to the brethren all over the world.

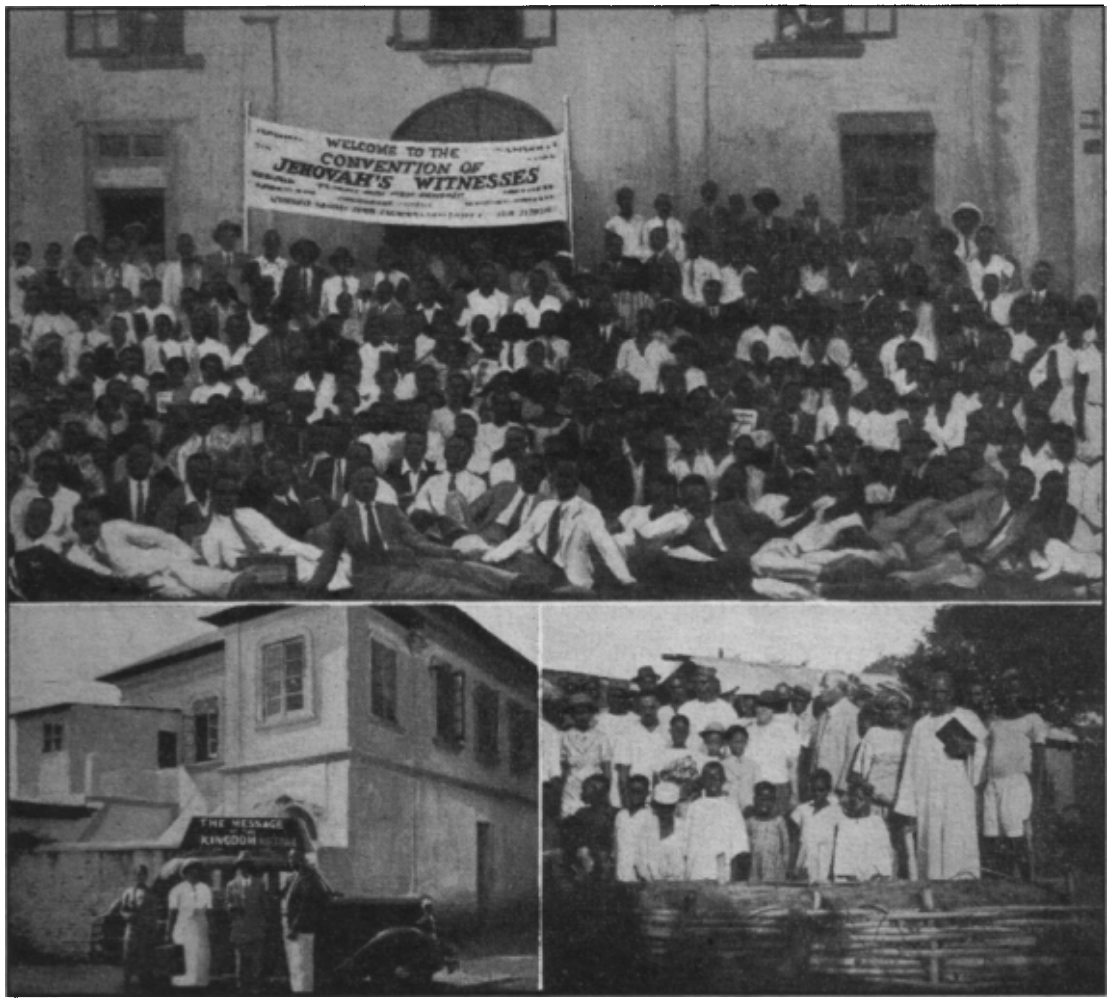
Other conventions were likewise very successful. Many new ones are taking their stand for the Kingdom, proof of which is seen in the fact that during the past three months, including the convention, 542 have been immersed, showing their devotion to Jehovah God.

Convention on the Gold Coast

Another of the seventeen countries on the west coast of Africa is Gold Coast, of about the size of Maryland, District of Columbia, Virginia and West Virginia, the cocoa center of the world. The crop, grown entirely by the natives, is of the value of $50,000,000 a year. Gold Coast has a $17,000,000 harbor and 5,000 miles of fine roads. The natives enjoy and freely use the buses, which race from one end of the country to another.

The truth has spread here also, and has aroused the political religionists, as it does everywhere, into measures of attempted repression. These follow the same lines as in Nigeria. But a grand convention of New World publishers was held here at the same time as the three conventions in Nigeria and the 90-odd held elsewhere at the same time, September 18-20, 1942.

A faithful witness who has recently



One of the four West African conventions, the Branch office at Lagos, Nigeria, and a group of some of those baptized

returned to America after a visit to Jehovah's witnesses in Nigeria, the Gold Coast, and two other of the West African countries, Liberia and Sierra Leone, in which the Kingdom message has been proclaimed, reports all the witnesses standing at full unity in the Kingdom service, recognizing their privilege of bearing each his own burden, and thankful for the provision Jehovah makes for the welfare of His people everywhere. These West African witnesses have requested that their greetings be conveyed to all of good-will toward Jehovah God throughout all the earth.

This news from West Africa brings joy to the people of good-will everywhere and shows clearly that none can fight successfully against Jehovah God. Jehovah is permitting His people to maintain their integrity under test and is blessing their faithful efforts. As hundreds more rally to the standard of The Theocracy, the religionists of West Africa are at their wits' end. Persecution is being defeated in West Africa. Christianity shall triumph.—Isaiah 54: 17.

A Free Judiciary

A VERY recent opinion by the New York Court of Appeals calls to mind that a free people must have a free judiciary to remain free from fear, free from want, and free from oppression. Failure to interpret the law fearlessly and impartially impairs justice, breaks down public confidence in the state and destroys the spirit and welfare of the people, and invites destruction of the institutions of democracy.

On June 8, 1942, the United States Supreme Court took another step in the direction of destroying the "self-confidence of a free people" by sustaining the validity of the license tax as applied to the Christian activity of Jehovah's witnesses. In this that court blindly declared *legal* and sanctioned the resurrection of the ancient "stamp taxes" against publication of literature which were the cause of the American Revolution.

It was thought and hoped by some that such decision by the "high court" would smother out the activity of Jehovah's witnesses in this country. In spite of the *five* to *four* decision Jehovah's witnesses have continued to push on with the apostolic house-to-house preaching and at the same time carried more like cases to the higher courts of the states of the *Union* for their decision. Many thought that all the state courts would follow the lead of the high court and do likewise; but in this they were wrong. Why? What has since happened?

More than one hundred fifty years ago, when the fearless and thinking forefathers of this country began deliberation over the ratification of the Constitution in the various free states of the *confederation* they became very jealous as to a repetition of the condition against which they had just revolted. The issue that was a topic of heated discussion, along with centralized power of government and state rights, during that hectic creative period of this nation, was the failure of the writers of the Constitution to provide for freedom of speech, of press, and of worship of Almighty God.

The failure of the federal constitution at the time of adoption caused all states (that did not have specific guarantees of the fundamental freedom of worship, speech and press in their own constitutions) to adopt and write into their constitutions that guarantee, to make up for deficiencies of the federal constitution. The State of Virginia went farther than the other states and passed a special statute on "religious freedom". Many of the states would not ratify the federal constitution until it had been amended providing for guarantee of these freedoms. The first ten amendments to the Constitution, known as the "Bill of Rights", were proposed and adopted; then followed the ratification of the Constitution by the original thirteen states.

The "Bill of Rights" as originally adopted in 1791 was a restraint only upon the federal government against encroachment, and not against the action by states. The later passage of the Fourteenth Amendment, in 1868, made the First Amendment of the "Bill of Rights" an injunction against invasion by the states as well as against encroachment by the national government.

For almost seventy-five years after the adoption of the Fourteenth Amendment the people of the United States enjoyed a *double wall* of protection around their sacred liberties of speech, of press and of worship of Almighty God by having the restraint against abridgment by government in the state constitutions as well as in the national compact and its amendments.

This double protection did not appear to be actually needed until the spirit of totalitarian aggression began to spread over the face of the earth and terrified *state and federal* judges lost their judical balance. When the invasion of the precious liberties began in the Supreme Court of the United States in June 1940

and reached its climax in June 1942 it became clearly manifest that there was great need to fall back behind the shield of protection contained in the various state constitutions.

New York was one of the original states to adopt the federal constitution without the Bill of Rights, on July 26, 1788. At that time it had a strong guarantee of freedoms of speech, press and worship in its own state constitution, to protect its people against internal aggression upon these rights.

This old and faithful shield of guarantees of that state was recently pulled out from the shelf and used as a strong instrument of protection from the totalitarian suppression of liberty approved by the Supreme Court in the notorious license tax decision of June 8, 1942.

On January 7, 1943, Judge Lehman, writing for the New York Court of Appeals in the case of *People of New York* against *Carmen Barber*, one of Jehovah's witnesses, declared that such highest court of New York was not obliged to follow the path of error made by the United States Supreme Court, and specifically held that the constitution of that state would not allow the application of the license tax laws to the activity of Jehovah's witnesses in New York.

The case originated in the town of Irondequoit, before a justice of the peace. It was charged that Carmen Barber committed the unlawful act of "selling" a Bible and "offering to sell" WATCHTOWER literature without applying for and obtaining a license, obtainable upon payment of a tax fee in money. The witness, Barber, refused to do either, on the authority of the perfect word of God recorded in Acts 20:20; 1 Peter 2:21; Matthew 24:14; and Acts 5:29, which reads, "We ought to obey God rather than men." Although it was plainly shown that Jehovah's witnesses did not and do not *sell* anything, but preach and receive contributions, the police officer testified that the *witness* offered to "sell" him a Bible for twenty-five cents. (Psalm 94:20) Upon the testimony of the police officer the defendant was convicted, and on appeal to the County Court of Monroe County the judgment was affirmed. An appeal was allowed, and the case was argued before the Court of Appeals in October, 1942.

In that case Chief Judge Lehman said:

In the case of *Jones* v. *Opelika*, decided June 8, 1942, the Supreme Court of the United States sustained the power of a state to impose by statute or ordinance a tax upon the sale of all merchandise, without discrimination between religious books and tracts and other articles or merchandise, and sustained the *power* of the state to require a license for the exercise of . . . Four justices of the court dissented from that decision on the ground that taxing or licensing statutes or ordinances "could—when applied to the dissemination of ideas—be made a ready instrument for destruction of that right" and "place a burden on freedom of speech, freedom of the press and the exercise of religion" in violation of the guarantees of those freedoms contained in the Constitution of the United States . . . Parenthetically we may point out that in determining the scope and effect of the guarantees of fundamental rights of the individual in the Constitution of the State of New York, this court is bound to exercise its independent judgment and is *not bound* by a decision of the Supreme Court of the United States limiting the scope of similar guarantees in the Constitution of the United States. . . .

The Bill of Rights embodied in the Constitutions of the state and nation is not an arbitrary restriction upon the powers of government. It is a guarantee of those rights which are essential to the preservation of the freedom of the individual—rights which are part of our democratic traditions and which no government may invade. Where a legislative body has sought to invade a field from which under the Bill of Rights the government is excluded, and has violated rights guaranteed by the Constitution, the courts must refuse to recognize or sanction the legislative decree—but legislative bodies are no less responsible than

the courts for the preservation of the liberties of the individual, guaranteed by the Bill of Rights, and legislative bodies, as a general rule, accept no less sincerely the democratic traditions and principles which the Bill of Rights expresses. We may not impute to a legislative body an intent to adopt a statute or ordinance which might be used as an instrument for the destruction of a right guaranteed by the Constitution which executive and legislative officers of government, no less than judges, are sworn to maintain. For that reason an ordinance or statute should be construed when possible in manner which would remove doubt of its constitutionality, and possible danger that it might be used to restrain or burden freedom of worship or freedom of speech and press. . . . We conclude this opinion by a quotation from that brief: "It may seem to some that appellant's activities were of such a character that, at this critical period in world history, the Courts and the Bar need not be particularly concerned with their repression. But, if appellant's activities involved the exercise by him of fundamental rights guaranteed by the Federal and State Constitutions, the violation of those rights cannot be disregarded as of trivial consequence. Each case of denial of rights to an individual or to a small minority may seem to be relatively unimportant, but we know now, more surely than ever before, that callousness to the rights of individuals and minorities leads to barbarism and the destruction of the essential values of civilized life." We can find no reason to doubt that the ordinance was not intended to furnish an instrument by which the right of any group to spread its religious beliefs, or even social opinions, could be curbed. We are bound to construe the statute in manner which would exclude possibility that the ordinance might be given such effect.

This decision received wide publicity through the large newspapers throughout the east, which was followed up by a number of editorials; from two we quote. The Washington *Post* of January 9, 1943, says, among other things,

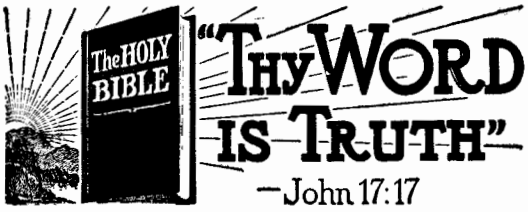
New York's Court of Appeals has courageously reasserted that religious freedom is a right which must be respected and preserved by governments, even though it had to fly in the face of the United States Supreme Court to do so.

The New York *Daily Mirror* says:

The New York State Court of Appeals has taken an enlightened stand on a far-reaching question of civil liberties which has unusual interest because the decision ignores and, in effect, overrules, a decision taken in a similar case by the United States Supreme Court. . . . With all who regard Constitutional guarantees sacred, never to be infringed or abridged, this newspaper congratulates Judge Lehman and his colleagues.

We too congratulate such judges and give praise to the great Creator for endowing the judges and honest men, who wrote the provisions of the New York constitution, with the quality of justice and liberty that resulted in this decision of *rebellion* against oppression approved by the highest court of the land. In thus taking their stand the judges have held up the barrier of protection against the "Ammonite" aggression and invasion of the "land" of worship of Jehovah. We recognize this victory, therefore, as from Jehovah God, the Almighty Judge.

It is therefore the persistent pushing on with the house-to-house and street witnessing to the name and power of Almighty God regardless of the impotent adverse decrees of men to the contrary, and following in the footsteps of Jesus and His apostles by obeying God rather than men, that causes the victory to be given by Jehovah. It takes a miracle to cause a lower court to willingly and knowingly rule contrary to a higher court as was done here. This is solely because Jehovah gave the victory. Although persistent fighting in the courts is necessary to give the courts the opportunity to take their stand, nevertheless the victory has been given solely because of the continued and faithful proclamation of the Kingdom message by Jehovah's witnesses in the manner commanded by Jehovah, and not as commanded by man.—Psalm 37 : 39, 40.



Humility Rewarded

HUMILITY'S path the Son of God himself faithfully walked. Born in a manger, He said of himself: "I am meek and lowly in heart." His humility is a model of perfect deportment. (See Luke 2:7; Matthew 11:29; Zechariah 9:9.) It is therefore with interest that we are privileged to observe the results or reward of blameless obedience in this particular. The record states that He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name". (Philippians 2:7-9; Acts 2:33; 5:31) The lowly and humble Jesus now has pre-eminence in all things, and all power in heaven and in earth.—Colossians 1:18; Matthew 28:18.

In addition, Jesus called attention to some notable examples of self-exaltation against the Lord in the past, and did so as a warning to the haughty and high-minded of all times. His words, recalling history more ancient, referred to cities, such as Capernaum, which refused the message of God's kingdom brought to them by the Lord's seventy commissioned disciples, thus inviting a worse calamity than befell Tyre, Sidon, and Sodom. To the wicked of that day, picturing "Christendom" in her self-exaltation now, Jesus repeated the rule: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell [the grave]." —Luke 10:15.

Turning back the pages of history nearly 3,500 years we may read about one of the earliest examples of self-exaltation against Jehovah. Pharaoh of Egypt thought it expedient to hold the Israelites in subjection in spite of God's frequent warnings sent through His servant and witness, Moses. Not even the ten plagues brought Pharaoh to a humbler attitude of mind. He continued his arrogant defiance of the Lord God, with the result that Egypt was wrecked by national disaster, losing first-born children and cattle, armies and wealth. —Exodus, chapters 11-14, inclusive.

About 780 years later, the record of Hezekiah, king of Judah, who humbled himself, and of Sennacherib, the Assyrian invader, who exalted himself, is in point. Concerning the latter's aggression the Scriptures read: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel." (Isaiah 37:23) The braggart Assyrian lost 185,000 men slain by the Lord and he himself died by the hand of his own sons. (Isaiah 37:36-38) In this connection it is of especial importance to note why Hezekiah was blessed with deliverance: "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah."—2 Chronicles 32:26.

The reason for God's favor is repeated at 2 Chronicles 34:27. His mercy was similarly extended to King Rehoboam for the same reason. (2 Chronicles 12:7, 12) To that effect the Lord had appeared to King Solomon in a vision and given him this message: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chronicles 7:14.

Further and abundant expressions of condemnation of the high and mighty, and contrasted approval of the humble,

occur throughout the Scriptures. "And he shall save the humble." (Job 22:29) "He forgetteth not the cry of the humble." (Psalm 9:12) "The mighty man shall be humbled." (Isaiah 5:15; 2:11) "Before destruction the heart of man is haughty, and before honour is humility." (Proverbs 18:12) "He that exalteth his gate seeketh destruction." (Proverbs 17:19) At the overthrow of Zedekiah, last king of Israel (606 B.C.), the Lord caused Ezekiel to utter this prophecy: "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 21:26, 27) Twenty-five hundred and twenty years later the crown and kingdom were given to the ONE who had had neither home nor possession on earth, but whom God later exalted to become the Invisible Ruler in the Theocratic Government, next in authority to Himself.

In current usage "humility" is often ascribed to people of low degree, and it is never considered a proper attribute of rulers or officials. Funk & Wagnalls Dictionary defines it as "the quality or condition of being humble"; and the adjective is defined as "Having or expressing a sense of inferiority, dependence, or unworthiness; meek; . . . lowly in condition; submissive, deferential." On the other hand, the Scriptures indicate that humility is the quality to be most sought after by princes and kings. Jesus said: "He that is greatest among you shall be your servant." (Matthew 23:11; Mark 10:44, 45) Nor does *humility* mean to be abashed before creatures or subservient to them. Applying the word to the crude and witless divests it of the noble qualities which should spring to mind on mention of *humility*. Few have desired it. So it is commonly applied to the undesirable.

Remembering now the words of the Bible above quoted, it is possible to bring forth a definition from God's Word. Its Scriptural meaning is not at all according to customary usage. Humility, it has been observed, does not mean to be abashed or servile in the vassal sense; nor does it indicate timidity, fearfulness, or cowardice. Humility is a recognition of Jehovah as supreme and almighty, and a consequent unwillingness to exalt the creature, including self.

How ruthlessly and scornfully have world officials howled down Jehovah's admonition to humility! How viciously they have assaulted His humble witnesses and poured on them scorn, contempt and abuse! How cruelly His meek ones have been dragged from lowly dwellings and meeting-places, even from the field and forests where they sought refuge, and been maimed, beaten and shot to satisfy the venom of the religious "high and mighty"! In mock-humility these wear black garbs, and, bloated with opulence, they prate of sacrifice and make long-faced prayers over victims of a thousand wars of their own instigation!

How does the exalted King regard such action toward Jehovah's witnesses? His answer rings with as great clarity today as when He announced the rule more than 1900 years ago: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Whosoever shall exalt himself shall be abased."—Matthew 25:40; 23:12.

Those humble before the Lord have their reward from Him; and likewise the self-exalting. "The LORD preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

"Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (1 Pet. 5:5-7) "By humility and the fear of the LORD are riches, and honour, and life."—Proverbs 22:4.

What Destroyed the French Republic?

THERE came the great day in the lad's life. He had learned something of the Latin grammar, been helped through the First Latin reader, and would next read Julius Caesar's Commentaries on the Gallic Wars (because it is the easiest Latin there is to read, and because Caesar's conquests ended the Roman Republic).

The first sentence was, "Gallia est omnis divisa in partes tres," i. e., "Gaul is a whole divided into three parts." And it is as true today as it was the day it was written. France is always divided, and perhaps more so in the dawn of the year 1943 than in any other year of her history. And there is a reason.

The French People

The French people are specially dear to the American people, and in days not so long gone by if an American had accumulated some money and wanted to have a good time with it, he headed for Paris as a matter of course. And so did the rest of the world. New York is American, London is British, Berlin is German, and Tokyo is Japanese, but Paris is cosmopolitan. It belongs to mankind.

No one who can read need get lost in Paris. Suppose he wishes to go somewhere by subway. He goes down to the station, where there is a huge map of the subway system with all its branching lines. He knows the name of the station to which he desires to go. He presses a button opposite the name of that station and immediately a series of small electric lamps lights up showing exactly the way he must take.

Or he is up on the street surface. At the street corner is a huge map of Paris in a glass case. Next to the case is a winding scroll bearing the name of every avenue, street, boulevard and place in the city. He looks up the name of the street to which he wishes to go. He finds its key number. He turns a knob to that number and a rotating arrow instantly reveals the exact location on the map.

Then there is the metric system, "suitable for all peoples and all ages," and gradually spreading over all the earth. One can hardly imagine its having originated elsewhere than where it did originate, namely, in France. The United States and Canadian and other coinage systems are children of this idea. In the British Commonwealth of Nations and in the United States the metric system is used by scientists.

Personal Traits

"God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24, 26); so there is not so great a difference in human creatures as some would like to believe. All are pretty much alike, yet there are differences which are interesting, amusing, exasperating, between one people and another, and in what follows it is not to be thought that one people are being held up before another either as models or as objects of reproach. Consider these statements and you may get some light on present-day conditions that contain so many perplexing problems.

In the spring of 1937 the Paris Exhibition was opened three weeks after the scheduled date and it was still in no condition to be opened. On that occasion a distinguished Frenchman, learned and cosmopolitan, painfully taking note of the fact that only the German, Russian and Belgian pavilions were finished, made this angry statement about his own folks:

How I detest these French people. You can do nothing with them. You can't order them, you can't appeal to them, you can't drive them, you can't coax them. You have just got to wait until they choose to do what you want and then they insist on doing it their

own way. Meanwhile they argue and talk and waste time till one goes crazy. Then suddenly they do things and one forgives them and loves them.

The newspaperman to whom this was said, P. J. Philip, of the New York *Times,* topped this peculiarly savage and withal bitter-sweet remark with the philosophical observation:

That is always the trouble. Just as nobody can stay forever angry with a beautiful woman, one cannot stay angry with the French.

The British and the American people can understand this pretty well, because, since the days of William the Conqueror (crowned in Westminster Abbey, December 25, A. D. 1066) there has been plenty of French blood flowing in British and American veins.

As far back as history goes France was inhabited chiefly by Celtic tribes, with Teutonic (Germanic) influences in the north and Mediterranean (Latin) influences in the south. It has made an interesting mixture.

A Berlin broadcast finds that the indifference of the average Frenchman toward political questions is astounding and marveled at the "wait and see" attitude while matters of life and death are hanging in the balance, but history seems to show that the French with their dilatoriness have made about as good a record as the Germans with their blitzkrieg schemes and methods.

*A Peculiar Local Patriotism**

The French have, in many districts, a form of patriotism that seems peculiar. It may be styled "local" patriotism, and it is so general throughout France that even in near-by towns the people are called foreigners because their customs are regarded as peculiar. The French word for 'foreigners' is the same as for 'strangers'. This implies a large degree of attachment to one place, sometimes called "inhabitiveness". The French, if they can do so, like to live and die in the same place where their ancestors lived and died. And yet they have an "empire" which is spread over all the globe. This suggests the militaristic aspect, which must be deferred till later in this tale.

The French have been sliding down hill as far as their birth rate is concerned. The suggestion is made that with the French Revolution the peasants each received the land for which they hungered, but they wished to remain in that one place, if possible, and knew that in order to do so they must keep the number of little folks down. Hence they did so. In any event, few families are increased to great numbers in these days, either to suit the politicians who would have more voters, or the ecclesiastics who long for bigger congregations and heavier collections.

The Vichy government is now teaching pupils of 10 and 11 years of age that many hands are needed to harvest the crops that the land provides; that a depopulated land is without strength for defense and therefore invites invasion; that the French villages and countryside have become depopulated, and that the empire is in danger of being seized by others because there are so few French colonists. The children are also taught by graphs and statistics concerning the rising trend of population in other countries. They are shown that in the two centuries of France's greatest strength she had the most densely populated territory in Europe, and in later years there are talks on the dangers of celibacy and the joys for parents of having many happy children.

Too Much Venality—as Elsewhere

As Paris is the center of a world's civilization, so it is a center of a world's corruption. It has been described by a

* This view is advanced by "Reverend Father" Ernest Dimnet in his book *My Old World,* and, as he has spent his life as a Catholic priest in France, he should know. However, it may be reasonably suggested that it is the earnest desire of the Roman Catholic Hierarchy to break up every republic, and therefore "Father" Dimnet would *wish* to see a divided France, even locally.

Frenchman himself, and a capable one too (Pierre Lazareff, in his book *Deadline*), as having—

. . . a sodden and venal press; industrialists on the make, corrupt or fooled; politicians in similar case; a few men honest but helpless; an army guided by old men, either defeatists at heart or unable to understand new ideas; a people from whom the truth is hidden, unable to know whom to trust.

It would be well for the reader to commit this description to memory and then see how well every statement it makes is now a matter of history. The militarists arise in the mind at once, and the beastly record they made in the Dreyfus case, the outlines of which are as follows:

In the year 1894 Colonel Alfred Dreyfus, because he chanced to be a Jew, and despite the fact that he was an entirely innocent and patriotic officer in the French army, was double-crossed by two jealous and lying fellow officers, Major Esterhazy and Colonel Henry, who falsely accused him of betraying French military secrets to Germany. It took twelve years for Dreyfus to get justice, but he finally did, and at the end Colonel Henry cut his own throat in prison, after avowing all his falsehoods and forgeries. Esterhazy also confessed, and died a pauper.

To Devil's Island for Life

In the meantime, Dreyfus had been sent to Devil's Island for life and the imaginary "honor of the army" was such, and the military code of the time was such that, as expressed in the Manchester *Guardian,* "no means proved too base, no expedient, not even systematic forgery, too foul for use in defense of that sacred cause." The *Guardian* goes on to explain:

In a century France has had some nine or ten changes of political regime. During all these revolutions and counter-revolutions the one stable thing, the red thread in French life, the constant focus of French patriotism, whether clerical, monarchist, or free-thinking Jacobin, has been the army. To the Frenchman as to the citizens of no other country the army is the nation. So faithful are all sections of French opinion, even the Socialist, towards the army that it is safe to say that there would never have been a Dreyfus case had it not been for the now quite inexplicable anti-Semitic aberration into which the officer caste fell in the early nineties, and of which Dreyfus was the victim. This anti-Semitism is all the more inexplicable as in France, of all countries, and particularly in southern France, where the Phœnician element has left so strong a mark, it is almost impossible to distinguish physically a Jew from a Frenchman. It is simply because the victimization of Dreyfus and the consequent turmoil were the manifestations of such a passing and meaningless aberration that the hegemony of the military chiefs in France has survived the Dreyfusard storm when all else, the cause of the monarchy and the empire and the church, went under for ever.

The most popular writer in France, Emile Zola, sacrificed himself that Dreyfus might get a square deal. His published denunciation of the crooks in the army shook the world and compelled his own flight to Great Britain. But the reputation he made by his open letter to the president of the French Republic and which was entitled "J'accuse" still reverberates to the ends of the world. One good man at a typewriter can do far more than an Esterhazy or a Henry with a battery of 18-inch guns.

When Dreyfus died, in 1935, the New York *Times* carried two full pages going into all the phases of this greatest military scandal, saying thoughtfully, and with some courage (and one may have to read the paragraph twice to see the point):

The Zola trials brought the iniquities of the Dreyfus case relentlessly before the world. Amazement was mingled with sorrow that such things could be in "the most highly cultured nation". There the line of demarcation between the two schools of patriotism was being definitely drawn—on one side, the Monarchists, Catholics and super-Nationalists under the spell of anti-Semitism and the

"honor of the army" fetish; on the other, Republicans, Protestants, Jews, and radicals of every persuasion.

When one has clearly understood that paragraph, with all that it implies, one will have smelled a very large rat as to what has been and what is now, in its most aggravated form, the most infamous and most dangerous peril of the French Republic, not even excepting Schicklgruber himself.

What Devil's Island Is Like

Devil's Island itself lies six miles off the coast of the prison colony of French Guiana, just north of the equator, on the northeastern coast of South America. The idea of making an unpleasant home for his unpleasant subjects first arose in the mind of a gentleman then in the king business, Louis XV of France.

This wise or otherwise and humane or nihumane ruler in the year A. D. 1763 shipped off 14,000 criminals, and in six months or so they all died of fever, plague, snakes, wild beasts, savages, hunger, or other foes that they found awaiting them, which includes the unhappy combination of tropical storms with torrid heat.

Being in the king business, and therefore not pressed with either necessities or thoughts for those who had become victims of misgovernment or folly, Louis tried the same stunt three years later, with the same result. After he had tried it twice and learned nothing, the policy was adopted, and has been practiced ever since.

History shows that where seemingly bad men have been sent to a decent climate, they readily clean up, with excellent results to themselves and their friends and governors. Both America and Australia were once penal colonies for Great Britain.

But take a group of perhaps inferior men; mix in a few that are half insane; add on a generous installment of those afflicted with loathsome diseases; top it off with some lepers and here and there an innocent man; deprive the expedition of thermometers, iodine, quinine, and send it to a land of mosquitoes, snakes, venomous spider crabs, vultures, pumas, wild pigs, scorpions, sloths, vermin, and put sharks in the surrounding waters, and you have a fair idea of this prison camp.

The natural result is that out of 800 annual arrivals at the camp, 200 are dead in six months. In 1901 there were 6,290 inhabitants of this penal colony. In the next fourteen years more than 10,000 arrived there from France. Yet when the fourteen years were up there were only 6,415 in the camp. Dreyfus had four years of this.

The convicts are carried in a prison ship fitted with steel cages equipped with steampipes. In case of mutiny the steam can be turned on, thus emulating results obtained in one of the Pennsylvania prisons in recent years, where four were baked to order. (Nothing was done with the Pennsylvania-baked prisoners, nor with those that had charge of the culinary details. No prisoners were eaten.)

Occasionally, but rarely, some prisoners have escaped via Trinidad to America, the land of the brave, where even little children have taken their stand on the side of Almighty God and His Word when it cost them everything a little child holds dear. The use of Devil's Island is on the way out.

Some Judges as Bad as—Elsewhere

The Stavisky scandal, which broke in 1934, is one that puts French officials and judges in about the same light in which some shone in Chicago in the days of Al Capone. Stavisky, it seems, was a clever swindler, concerning whom it was admitted in the Chamber of Deputies that he was under arrest on a criminal charge and yet was released without being brought to trial.

When the storm broke Stavisky committed suicide, and fifteen people, including his wife, were jailed, but the French Republic, not even expecting

whole truth was revealed and that some of the really big men in France were not involved. The magistrate who knew the facts was lured from home and murdered. At the time of the partial exposé of this man the London *Observer* said:

Magistrates are accused of being at the beck and call of barristers who are also Deputies and can bring political pressure to bear. Rival newspapers are alleged not only to have drawn subsidies from Secret Service funds, but to have been in the pay of Stavisky himself, who either bought them off when they began to attack him or engaged their editors or contributors as touts for the placing of his valueless bonds. Lastly, there are the suspicious protections and condonations which enabled Stavisky, convicted forger, card-sharper and impostor, awaiting trial on a new charge, freely to continue his fraudulent operations.

Eight months later, under the title "The Stavisky Mystery Grows Still Deeper",* the Paris correspondent of the New York *Times* said:

There has been so much lying, so much camouflaging of the truth, such violence of accusation, such insidious insinuation that very few people any longer believe anything that emanates from any quarter in which the hand of politics can be suspected; and the hand of politics is seen everywhere.

Too Many Politicians

In sixty-five years of the Third Republic France had eighty-eight different cabinets. That is a new government every nine months, and it is just too much of a good thing. It is not a half bad idea to have a housecleaning once in a while, and get in some new blood; but what would the people of the United States say to the idea of having a brand new administration at Washington four times in every three years? They would say, and rightly, that nobody could accomplish anything worth while in so short a time, and probably wind up with "Let him alone and give him a chance".

But in France it is different. One can do a Finnegan in French politics every year for many years and nobody thinks anything of it. And the statesmen have to take the sudden changes along with the mere politicians. Thus, take the case of Aristide Briand. It is generally agreed that he was one of the most sincere and capable men France produced in the last century. His life shows that he was interested in the French people, in democracy, and in the pursuit of the joys of peace. In a period of a third of a century he served in twenty-three cabinets and was France's premier no less than eleven times. Like every real statesman, Briand was a gentleman of the Left, always fighting the bloodthirsty and infinitely selfish groups that go to make up the Big Church crowd and its satellites. In a review of his life the New York *Times* said:

The French Chamber was split into a dozen little parties at that time and no Ministry lasted more than a few months. Briand set out at once to secure a union of the radical elements, and he soon became a leader of the Left in the constant fight to check the reactionary Deputies of the Right. The question of Church and State was agitating France. Catholic, Protestant and Jewish religious organizations were recognized by the government and were supported out of the State treasury. The Roman Catholic Church was the dominant one, of course, and the issue became the Church of Rome against the French state. *The Clerical party was also the Royalist party, and for the most part those who supported the claims of the church were also advocating overthrow of the republic.*

Briand interested himself in this controversy from the first, taking the anti-clerical viewpoint. A commission was appointed to prepare a separation law and Briand became a reporter of the commission. His report did much to insure the ultimate adoption of the law. He succeeded in carrying the measure through with the united support of the groups which he had brought together. Although he

* The subtitle was, "The scandal that upset one government in France continues to harass another, while the truth, even concerning the death of the man who may have known all, evades capture."

was widely condemned as an enemy of religion, his own mild but firm arguments for separation won over many who had taken the opposite view. In the ensuing elections all of the Deputies who had voted for separation were returned.

Who Are France's Enemies?

It ought to be plain enough, even to a blind man, what kind of politics it is that has been ruining France. It is the same kind of politics that aims at the destruction of every democracy and the seating back in power of the incompetent, empty-headed, empty-hearted, strutting, vicious titled aristocracy whose only real objective in life is to see that they themselves receive as much as they can carry in the way of wealth and honors, while the common people slave from year's end to year's end for just enough to keep their physical machinery working. Notice again now that last sentence at the end of paragraph one above quoted:

The Clerical party was also the Royalist party, and for the most part those who supported the claims of the church were also advocating the overthrow of the republic.

It is easy enough from the foregoing to see who France's real enemies were and who they are now. Briand and Clemenceau are both dead. Neither of them would trust any churchman farther than you could throw a live bull by the tail. That is one reason why the pope was not even invited to a gallery ticket in the League of Nations. Clemenceau would not have him around. He thought it would be hard-enough going without loading up with a lot of sanctified hypocrites that hate nothing on earth so much as a "government of the people, by the people and for the people".

Their own repeatedly published statements prove that the Hierarchy abominates and hates above all things freedom of speech and freedom of the press. And when they speak of "freedom of religion", what they mean, and only that, is freedom of the Roman Catholic Hierarchy to practice its tomfoolery and teach its blasphemies without competition and at State expense. Some colossal nerve!

Briand was an ardent striver for peace. He believed in the League of Nations, and when Germany joined, in September, 1926, he welcomed her in these words:

No more war! No more shall we resort to brutal and sanguinary methods of settling our disputes, even though differences between us still exist. Henceforth it will be for the judge to declare the law. Just as individual citizens take their difficulties to be settled by a magistrate, so shall we bring ours to be settled by pacific procedure.

Poor man! How little he knew of the long memories and the infinite viciousness of the Jesuits! Along with Mr. Kellogg, he was responsible for the so-called "Kellogg Peace Pact". You heard about that pact, which outlawed war between nations. But in almost no time the pope was using Adolf Cardinal Schicklgruber and Benito Cardinal Mussolini to blow the Spanish Republic to pieces on the false ground that it was "Red", i e., had Russia's aid.

Dodging the Vital Truth

It is hard for a blind man to see anything, and so not much should be expected from the otherwise bright men and women that act as columnists. Few of the daily papers would have the courage to mention that the Roman Catholic Hierarchy is directly and squarely behind and responsible for present conditions in France, even if they knew such to be the case. But they do not know, and have not the courage to know the truth on this subject. And why? Because "the god of this world hath blinded the minds" (2 Cor. 4:4) of almost all the people on earth. The people, who "love to have it so", are carried away with the bluff, the pretense, the absurd titles, the peculiar dress, the horsecollars, the processions, and the smells, which they mistake to be the smells of sanctity, and so most of them

never learn much more than mother taught them; and that wasn't much.

Now there is the columnist William Philip Simms. He has yet to learn that it is better to die for the truth than to live without it. On last Bastile Day (July 14, 1942) he made the following statement as to the causes for France's fall at the hands of Germany, which skillfully avoids any mention of the Jesuit forces that were and are at the bottom of the whole deviltry now on in Europe:

> The fact is the Frenchman is the world's greatest individualist. He is its greatest grouch. He freely criticizes his government, his books, his theater, his art, his food—everything. He prizes his independence of soul and body no whit less than we do ours. Certainly he is no less interested in preserving his own way of life, free from all the "isms". Certain observers abroad say France fell because of "treason" in high places. Or because the French people or somebody or other preferred Hitler to democracy. They hint at all sorts of dark things. France fell because of weakness and lack of ability in high place, not treason. She fell because she had too many politicians and too few statesmen. She fell because her politicians thought about votes first and country afterward.

Another Real Statesman

Referring again to the truthful statement in the New York *Times, "The Clerical party was also the Royalist party, and for the most part those who supported the claims of the church were also advocating the overthrow of the republic,"* it is in order to notice another real statesman, Leon Blum, who dared to follow in Aristide Briand's footsteps, to seek the paths of peace, to try to do something for the common people, and who thereby brought upon his head the wrath of the "Clerical party (that) was also the Royalist party", as it is everywhere.

Briand had been dead but a few months when representatives of this group (that even in these United States is even at this moment conspiring to put Otto Hapsburg on the throne of the "Holy" Roman Empire) attacked Blum outside of the Chamber of Deputies and tried to kill him. Three of their "fronts", the Action Francaise League, the National Confederation of Royalist Students, and the Camelots du Roi, were immediately disbanded by the government, but all the gang had to do was to adopt a new name, move across the street, or up to the next floor, and start all over again their life job in every land of "advocating the overthrow of the republic" if they chance to live where there is one.

Within a month Blum was back in the Chamber of Deputies and as premier was presenting a $1,000,000,000 defense bill to try to give France adequate protection against the aggression which even then (March 13, 1937) was foreseen as liable to come from the Jesuit front of the "Holy" Roman Empire at the hands of Adolf Hitler, then getting into his stride on money put up for him by Thyssen and other financial backers of the brains of the Empire located at Vatican City.

Up in the gallery chic Mme. Blum was listening to her man's eloquent speech with rapt attention. Near her sat the wife of one of the advocates of the "Holy" Roman Empire (now slowly lifting its "seven heads and ten horns" and getting ready to be the saddle horse for the Old Lady styled in the Scriptures as the "MOTHER OF HARLOTS"). The other femme made a derogatory remark. Mme. Blum went to bat and in a voice that could be heard far and wide shouted, "Shut up. This is no place to make remarks like that." In a moment the gallery was in an uproar, and both women, and all the rest of the listeners, were ejected. But Blum's defense bill was passed. It was a typical French scene.

In the same year, five months later (and that is a long time in the political history of a French premier) the same man made a defense of the democratic

system, from which a few expressions are taken which ought to be of interest to every person who has confidence in the principles that have made the French people and the American people fast friends. He said:

France believes in political liberty. She believes in civic equality. She believes in human fraternity. She professes that all citizens are born free and equal before the law. Among the fundamental rights of the individual she places liberty of thought and conscience in first rank.

Without the civil liberty that the French Revolution proclaimed, the authoritarian states of Europe would not today have at their heads men risen from the depths of the people and drawing from that origin their titles and their pride.

France can cite her own example. For three months the government has been carrying out important social reforms. It has done so with the widest popular movement of expectation and hope. But it has done so without a single clash between citizens, without order having been disturbed in the street a single time, without a single institution having been overthrown, without a single citizen having been despoiled.

Is it not thanks to democracy that the United States has been able to bring about a prodigious economic renewal in a few years without compromising legal order for a single instant, without going outside the framework of the Constitution elaborated just after the War of Independence by American disciples of Montesquieu and Rousseau?

France remains faithful to democracy. Although she keeps her full confidence in the age-old power to spread her influence, France does not claim to impose on any people the principles of government that she believes wisest and most just. She respects their sovereignty as she expects them to respect hers.

France rejects utterly the idea of wars of propaganda and wars of reprisal. The causes of war that weigh on the world are already heavy enough without her wanting to add to them with a doctrinal crusade, even for ideas that she believes right and just, even against systems that she believes false and evil. She wants to live in peace with all the nations of the world, whatever may be their internal regime.

You Americans outside of Little Rock, Klamath Falls, and a few other places, who claim to believe in democracy, what do you think of these words by this Socialist who tried to steer France in the right way at the very moment that in Germany "the Clerical party (which is also) the Royalist party" was running the munition plants day and night with the ultimate object in view of planting Otto Hapsburg (descendant of a tax collector) back on the throne of the "Holy" Roman Empire? Within less than three years from the time Blum said these things "the Clerical party (which is) the Royalist party" and which was at that moment "advocating the overthrow of the republic" of which he was premier was in control of France and Hitler and his generals were in Paris, depriving the French people of every single one of the liberties which they gained in the French Revolution and which Leon Blum so much admired. Blum, often twitted with being a "millionaire socialist", came from a Jewish family of Alsatian origin. What is wrong about that?

Nothing much. But this would be a good time to recall the statement quoted regarding the Zola trials and the Dreyfus case, that, according to the New York *Times,*

there the line of demarcation between the two schools of patriotism was being definitely drawn—on the one side, the Monarchists, Catholics and super-Nationalists under the spell of anti-Semitism and the "honor of the Army" fetish; on the other, Republicans, Protestants, Jews, and radicals of every persuasion.

The Roman Catholic Hierarchy has steadfastly and consistently and successfully worked for the destruction of the French Republic. It soon ousted Blum. And the pope rejoiced inordinately when the republic went out and Hitler and Petain took over.

Dove or Raven, Which?

"THOSE only bear the title of Monsignor who are *familiares summi pontificis,* those, who, by virtue of some distinction bestowed upon them, belong as it were to the family and the retinue of the 'Holy Father'. These *familiares* are entitled to be present in the *cappella pontificia* (when the pope celebrates solemn mass), and to participate in all public celebrations purely religious or ecclesiastical in character, at which the pope, the cardinals, and the papal retinue assist. It is assumed that they will appear in the robes corresponding to their respective offices."

This quotation from *The Catholic Encyclopedia* aids us in recognizing the fact that the "Rt. Rev. Msgr." Fulton J. Sheen occupies a favored and important position in the Catholic Hierarchy. The monsignor recently delivered a series of addresses on PEACE. He said, significantly, in the eighth of the series:

I profoundly believe that he [Pacelli] whose name is rooted in peace will be the one who will restore peace to the world, for when peace does come it will come not in the way the world expects or plans it, but in an utterly unsuspected way. And, perhaps this very pontiff who was the first pontiff in the long line of pontiffs ever to fly, may be the one, who, in the midst of the deluge of blood of this awful war which has drowned millions and devastated homes and ruined the world, will himself, like a dove, fly out from the ark of St. Peter over devastated areas and come back bearing, for a weary world, the olive branch of peace, as the rainbow appears in the sky attesting to a new covenant of man with God. We shall see!!!

In the same discourse he said:

. . . a day will come when the "Church" will sing a requiem over the graves of her persecutors as her children once more climb out of catacombs to preach Christ and Him crucified.

Mr. Sheen does not say so, but he knows that the Roman Church is back of the present world-wide scheme to reinstate coercive totalitarianism, and to wipe out every form of freedom the world over. The thing is known. Positively, Mr. Sheen.

"Blessed Are the Merciful"

MAN was intended by the Creator to exercise mercy toward even the lower animals, and the Society for the Prevention of Cruelty to Animals has the good wishes of all the best citizens in the countries where it is domiciled. The black sheep of any farming community is any man who does not properly look after the welfare of his livestock. Many a man has been fined or jailed, or both, for cruelty to horses, dogs or other of the animal creation that chanced to be in his care.

It is with a good deal of astonishment, therefore, that one learns that one of the principles of Nazism is that mercy should be withheld, not merely from the lower animals, but from fellow creatures, made in the image and likeness of God. Thus, after Hitler entered Poland, in September, 1939, an official Nazi spokesman, Gauleiter Forster, issued this diabolical manifesto:

The German cause has been entrusted to our keeping by the Fuehrer, with the very clear mission to reorganize this country. It will be our highest and most honorable task to do whatsoever lies in our power so that in a few years everything that can in any way be reminiscent of Poland shall have disappeared. This applies most particularly to the racial cleansing of this country. Whosoever belongs to the Polish people must leave this land. We trust that in this struggle for the triumph of our German cause we shall never become merciful.

All Poland was divided into two parts, the "Incorporated Territories" and the

"Government-General". In the first and choicest of these two areas there were, at the start, 9,000,000 Poles and 600,000 Germans. It was decided to dispose of the 9,000,000 Poles (and of their property) by moving them all over into the second and least fertile and least desirable area. In the first year after the overrunning of the country about one-sixth of these Poles were shifted.

When the farmers saw that they would be liable at any time to lose their farms, they refrained from digging their potatoes and sowing their winter wheat. Cattle, pigs, chickens, ducks and geese were killed. Pillow cases and featherbeds were ripped open and their contents dumped into wells. Windows were broken, ovens were smashed, and doors and floors were hewn to pieces.

It still remains true, "Blessed are the merciful: for they shall obtain mercy"; and the corollary is also true, that 'Cursed are the merciless; for they shall reap as they sow.' Just now it would suit Hitler and his comrades very well to have a high agricultural production in Poland. It would help to feed his armies in Russia. But throughout Poland there has been a 30-percent to 35-percent decrease in the stocks of cattle and pigs and a 35-percent to 40-percent fall in agricultural production.

The result is that slavery and the slave trade have been re-established. Polish farm hands shipped to Germany are treated as if they were slaves. The farmers assemble at the slave markets and select their men, examining their muscles and teeth as if they were animals for sale.

All potential Polish leaders have been executed, but this has brought no benefits to the "New Order". Polish boys in every land seek to avenge the loss of their fathers and brothers. It seems never to occur to the Nazi leaders that being merciless is a game that two can play. And, also, that in forcing other men into desperation they are destroying all chance of such ever becoming component parts of the "New Order" of cruelty and rapine, which, after all, as the pope admits, is not new.

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Otto the White Hope

IT IS a big job trying to re-establish the "Holy" Roman Empire, and to make it seem both holy and Roman. A favorite suggestion seems to be that, when the due time has come, one of Hitler's doubles will be bumped off in public, Hitler will disappear in a monastery, and then forth will come some man who had parents or ancestors and be given the nominal job of ruling the empire. The Jesuits will do the actual ruling.

It is argued that Otto Hapsburg had both parents and ancestors and this should make him qualified to rule. It seems to be his principal qualification. Bishop Boyle, of Pittsburgh, is pushing this, and with some success. He had a big dinner not long ago at which Otto was put up as the white hope. He can prove that a recent ancestor was Franz Joseph, emperor of Austria, and some centuries back he had ancestors that were tax collectors. And there is a distinct connection between tax collecting and government, as everybody that ever paid any taxes knows full well. So his ancestors' old job awaits him.

Dorothy Thompson, able columnist, is considerably disturbed about Otto. Over the radio on Sunday night, December 13, 1942, she thought millions of Slav workers in American war industries were not enamored of Otto, and drew attention to the fact that, as long ago as last April, 2,500 delegates to the American Slav Congress had protested to the State department about any proposed hookup with Otto.

They think that Otto has never done anything but eat and breathe, while they have done that and a lot of honest work besides. Now there is something to that argument. The Slavs have about as much use for Otto Hapsburg as the average American has for Hitler or Mussolini. However, the Hierarchy is strong for Otto. The argument is that, next to the pope, he has the best claim to the right to rule the "Holy" Roman Empire.

Another favorite, but not so much so, is the duke of Guise, one of the many pretenders to the French throne. He claims that he also had a father and mother; and this may be true. He advances that as a reason for condemning the French parliamentary system, and other systems which he names, and sticking to a monarchy as the only solution for internal disorders and foreign dangers. This, he thinks, would give him a nice job and he would not have to do any work or worry about where his meals are to come from. This might appeal to some. These monarchists are not all wrong; maybe not more than 99.44 percent.

Still another is referred to in the London *Catholic Herald* of September 19, 1941. With true insight into the clerical-military-big business hopes it labels the story "Monarchy: a Focus for French Patriotism"; but if you can see in the following anything that smacks the least bit of patriotism for the French Republic, then you should at once hook up with Bishop Boyle, of Pittsburgh, who has been doing most of the prancing in front of Otto Hapsburg, boosting him as the only living heir of the "Holy" Roman Empire:

> The baptism of the twin sons of the French Pretender, the Comte de Paris, in the Cathedral of Rabat, Morocco, on July 26, has acted as a convenient inspiration. The Vicar Apostolate of Morocco, Mgr. Henri Vielle, O. F. M., who officiated, congratulated the parents on having chosen godparents from workers and peasant families to reconcile the alliance between people and monarchy. The godparents were from various French provinces, including, significantly, Alsace, Flanders and Savoy. They included a mother of thirteen children. It was noted that the date of the birth of the Princess was the anniversary of "the grievous armistice". After the ceremony the crowds shouted "Vive la France! Vive le Roi!"

Cruden's Concordance

A BIBLE concordance is an alphabetical index of the words contained in the Bible and showing the book, chapter and verse where each of such words is found. An exhaustive concordance is one that is thorough in considering all the elements of the Bible, thereby enabling the searcher to locate each of the principal, essential or key words of the Bible either in its original tongue or in the translation thereof into another language, or both.

In the English language, since October, 1737, the Bible concordance produced by Alexander Cruden, of England, was the nearest to an exhaustive concordance for at least one hundred and fifty years, during which time it maintained its popularity and was recommended by most eminent Bible scholars. Cruden's is an alphabetical index of the words in the King James Version of the Holy Scriptures. Being less expensive, it is doubtless the concordance in most common possession by students of the Bible in the English translation. It is well, therefore, to consider how the possessor thereof can get the most value and help in Bible study from Cruden's.

The simplest help that should be common to all exhaustive concordances is to enable the searcher to find in the Bible any desired text, one or more words of which text he remembers, not omitting a single text of the Bible or even one occurrence or location of the word or words remembered. Cruden's offers several facilities for quickly locating such. The complete edition provides three alphabets: first, an alphabet of the common names or nouns of the Bible; second, an alphabet of the proper names or nouns; and, third, an alphabet of the common names of the Apocrypha. More recent editions of Cruden's omit this third alphabetical index. So then, in looking up a text including the name of any Bible character, one turns directly to the second alphabet, listing all proper nouns of the Bible; and in running down the particular name one does not have to skim over all the common nouns which would come in between if common and proper nouns were all in one general list in consecutive order alphabetically. Furthermore, Cruden's carries a complete table of all proper names with the meaning of each name according to the original Hebrew or Greek language. The student can refer to this for ascertaining the meaning of the name of any Bible character or place when the Bible helps in the back of the Watchtower edition or other edition of the Bible do not give an exhaustive table of Bible names or no table at all.

Cruden's provides an aid to quickly locating common names or nouns in that the texts containing a key word are not all listed merely under that word; but where the word occurs frequently or repetitiously in a common expression or combination with another word or words, then all texts containing that expression or combination are listed together under it as a subheading. For example, the word "held" heads first a list of texts including "held" in general settings. Then there is a subheading "held peace", under which are set out in book, chapter and verse order all texts where the combination "held peace" occurs. If wanting that combination, look at once in that list. Under "hold" Cruden's lists first texts in general, then those containing the expression "hold fast", and then those containing "hold peace". Under "able" one can locate texts containing that word in general, then those containing "be able", then "not be able", and then "not able". Under "abominations" one finds texts grouped under the subheadings "their abominations", "these abominations," "thine and thy abominations." Sometimes a word form is both a "noun" and a "verb". Hence Cruden's divides texts under "help" into two

groups, one with texts having "help" as a noun or substantive, and all the other texts under "help" as a verb. Likewise texts under "abode" are grouped according to whether "abode" is a noun or a verb.

Cruden's lists even such pronouns as "him", "me," "thee," "them," etc., where they occur combined with the prepositions "above, about, after, against, at, before, behind, beside(s), between, by, for, from, in, of, on, over, to or unto, toward, under, with, within, without". It also lists prepositions and adverbs, such as "about". Hence, to find the text, "Without me ye can do nothing," one could look up the pronoun "me" and trace the text under the subheading "without me". Cruden's also shows the locations of words which do not occur in the regular text of the King James Version, but which do appear in the margin where a Bible edition has the marginal references. These particular verses Cruden's indicates by an obelisk, a dagger-like sign, before the verse number. For instance, to find those texts where the word "hell" occurs in the text, but the margin says the Hebrew or Greek word is the word for "grave", one simply looks up the word "grave", and the obelisk before the verse numbers show the texts one wants. To find texts which contain the word *grave* but where the margin says *hell,* merely look up the word *hell* and trace down the verses marked with an obelisk. When wanting instances where the marginal reading shows the name "Jehovah", then hunt for the obelisk-marked verses under the heading "Jehovah".

There are many parallel passages in the Bible, that is, verses reading alike. To show these Cruden's lists the first instance of such passages, quoting part of the passage with the key word, and right thereafter cites the locations of all parallel passages without quoting any part thereof. For instance, under the word "abased": after listing Matthew 23:12 and quoting part of the text, "whosoever shall exalt himself shall be abased," Cruden's then follows up this quotation with the citation of Luke 14:11; 18:14. Cruden's also has cross references to related words. For example, under the word "air", after listing all the texts containing that key word, it gives the cross reference, "See FOWLS"; since fowls are associated with the air.

Cruden's does not show the original Hebrew, Chaldee, or Greek words from which the English translation is made. It is well known that oftentimes one Hebrew, Chaldee, or Greek word is translated by different words in different texts in English. For instance, the Hebrew word *Sheol* is translated three ways, as "hell", "grave," and "pit"; or vice versa, one English word is oftentimes used to translate several individual Hebrew, Chaldee, or Greek words. Cruden's recognizes this fact, and tries to offer some help in that behalf. In the case where an English word translates several original words, Cruden's first cites a number of texts where the key word occurs but where the meanings vary according to the different Hebrew or Greek words from which the one English key word is translated. These citations have the key word explained according to the meaning of the original word, but, in the list of scriptures underneath, Cruden's does not show in which particular texts the English word is translated from the one or the other original word. Examples of such treatment are the words "abide" and "abomination"; which see.

Finally, Cruden's last department is a Compendium of the whole Bible, which gives a brief summary of every chapter of every book or epistle in the Bible. This is more complete than the terse summary which some Bible editions give at the head of each chapter of each book. Cruden's Bible Compendium might therefore prove useful, especially where the whole Bible is being studied, as an outline or memory aid for the discussion of the contents of a given chapter or book of the Bible.

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Notandum

The Columnist and the Clergyman

◆ Columnist George E. Sokolsky, in the Zanesville (Ohio) *News,* of October 2, 1942, defends his use of the Bible's wisdom, in his writings, against a critical minister. He says:

Many clergymen these days devote their sermons to current literature and current events.

The particular clergyman resents . . . my using the Bible to make a point. Yet, it is as natural for me to turn to the Bible as it is for him, perhaps, to turn to a modern writer. I find a wealth of analogy there.

After all, five thousand years of human experience is of greater value than a world which commenced in 1933 and has never been right since.

I am sure that one of our major difficulties —and when I say "our", I mean the whole of mankind—is that we have lost guidance, moving rapidly but without compass.

The end of the nineteenth century threw God over as a guide and accepted Science, but Science offered only facts but no guidance, knowledge but not wisdom, details to the minutia of the electron but no philosophy of life.

And in the twentieth century we accept the great teachings of economics and sociology and our prophet was Karl Marx—and where are we? We are confused and perplexed. We are like madmen, hating each other.

Every miserable prejudice and pettiness of the most primitive savage has become a way of life adopted by millions of people, and praised as an ethical procedure.

Two thousand years of slow, painful effort to lessen the bestiality of man, to civilize him and soften his nature, has been wiped away by the resurgence of brutal materialism.

And yet, it is a clergyman who says in a letter, "The bringing the Bible to bear evidence for him, [struck me] as disreputable." Where shall one turn these days for guidance? To politicians who deceive? To clergymen who have become politicians?

I turn to the wisdom of the ages and find there a transcendent comfort.

CONSOLATION

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

Volume XXIV | Brooklyn, N. Y., Wednesday, March 17, 1943 | Number 613

New World College Is Dedicated

A NEW WORLD of righteousness is at hand. As one of the visible evidences of its imminence a college of the highest learning was dedicated the first day of February, this year. The opening of this college in the midst of a world engaged in total war resulting in destruction of many institutions of higher learning and the closing down of others is quite in the opposite direction from the course of the old world. While yet at war the governments of nations, states and cities are planning for the postwar period of this same old world. The new college, however, has not been established to aid in such postwar arrangements. It represents entirely the New World which God himself will establish when the postwar setup of men goes down.

The warring nations are already on the march to a still greater conflict, the battle of Armageddon. After the present global war ends with victory for the United Nations as it is hoped, and the postwar "new order" sets in, the nations will keep on with their march to the grand climax, "the battle of that great day of God Almighty." It marks the final end of the old world. Then comes the new world, with its Theocratic Government of everlasting life, happiness and prosperity on earth in an enduring peace.

All persons of good-will who discern the "signs of the times" and who desire to survive the great world cataclysm and to enter into the unspeakable blessings of the righteous new world need now to be informed concerning these tremendous events which face us all. Being enlightened and given the opportunity to act intelligently, such seekers of life and happiness can make a choice and take their stand for God and his Theocratic Government before Armageddon's fight. The new college is dedicated to the work of educating the people in these matters affecting their eternal destinies. Hence the establishment of the college is not an indication that the battle of Armageddon is farther off than has been believed hitherto by students of Bible prophecy and the times, but is a strong indication that the time till that battle is short. By inaugurating the college its backers are not seeking to extend or lengthen the time until Armageddon, but are striving to speed up the campaign of education which must be carried on world-wide before the great tribulation breaks.

All engaged in this work of enlightening humankind concerning the new world must intensify their efforts because of the shortness of the time that remains. To this end the New World college has been set up at this late date. During the sixteen centuries of "Christendom's" existence, and now particularly since World War I, religion has failed to give the people the needed information. The New World college is not a religious affair, but is Christian, and hence meets the people's greatest need of the hour.

Study of sacred prophecy indicates that God has a fixed time to begin His fight at the battle of Armageddon; as it is written in the maxims of the wise man Solomon: "To every thing there is

a season, and a time to every purpose under the heaven: a time to love, and a time to hate; a time of WAR, and a time of peace." (Ecclesiastes 3:1, 8) Therefore, whatever any creatures on earth now do could in no wise move forward the date of Armageddon or push it back. At most, students of the Scriptures can only take cognizance of the evidence of Armageddon's nearness and can then apply themselves to the utmost and in the most effective manner to get the allotted work done on time. The interim between the close of World War I in 1918 and the beginning of the battle of Armageddon constitutes the time period by which Jehovah God Almighty shortens the days of tribulation. Concerning this the great Master prophesied, saying: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." (Matthew 24:21, 22) It is therefore urgent that all who want life in the new world avail themselves of God's provision for salvation which He causes to be published during this period of shortening the days. Thereby such ones may be hid in the day of His anger and may be of 'that flesh which is saved' during Armageddon.

It is plain, then, that the establishment of the New World college is not by men, but is the provision of Almighty God at His due time and according to His infinite mercy to mankind. The college is no matter of passing interest, but should command the attention of all persons seeking the way of life on earth under God's kingdom. Such will therefore read with keen interest and enjoyment this account of the dedication and opening activities of the WATCHTOWER BIBLE COLLEGE OF GILEAD.

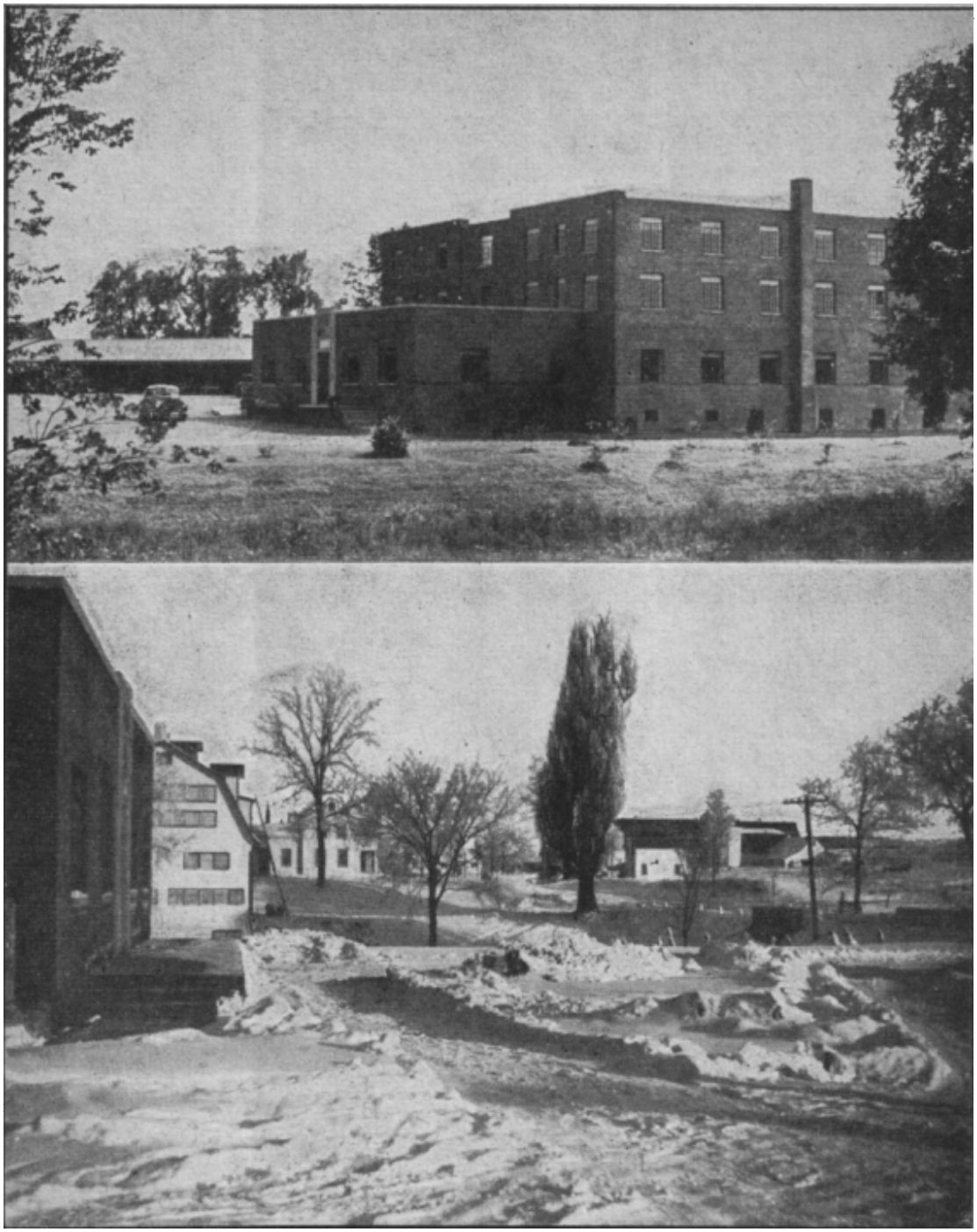
Its Name and Location

Why this institution ranks as a college, and why it has been so named, we leave to the president thereof to explain, as follows:

The word "college" appears in the Bible record at 2 Kings 22:14 and 2 Chronicles 34:22, in connection with the typical Theocracy over the Israelites. It was at the capital city, Jerusalem. The word "college" is here translated from the Hebrew word *mishneh,* which means literally "doubling or repeating". If the word here means an institution of learning, where the prophetess Huldah dwelt, then it marks a "college" as a place where instruction on special subjects is repeated but in an advanced and more intensified way so as to increase one's familiarity, capacity and efficiency therein, and thus doubling one's ability. It is a secondary institution, and hence farther advanced than a primary one. Such, indeed, is the Watchtower Bible College of Gilead. It is so called because it is operated and maintained by the Watchtower Bible and Tract Society, Inc., of New York, and the college faculty of instructors are ordained ministers who are representatives of the Society. Though listed according to the law of the land as a "religious institution", it is in fact a Christian college for Bible training.

The name "Gilead", which marks the main building of the institution, is significant. It means "heap of witness". The first time a place was named "Gilead" was when Jacob gathered stones into a large heap and called it "Gilead". There his father-in-law Laban said to him: "This heap is a witness between me and thee this day." "Therefore was the name of it called Galeed [Gilead]; and Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another." (Genesis 31:48, 49) There a heap of witness was made of stones, symbolizing a covenant between Jacob and Laban. Jacob had served his time under Laban to receive Laban's two daughters in marriage and he was leaving Syria, never to return; and this heap of witness was a testimony to an agreement that Laban would not pass by there unto Jacob's territory, nor would Jacob pass by it unto Laban, for harm.

It was later at Gilead, and in Mizpah (meaning "Watchtower"), where Jephthah



(1) Summer view of the college building, Gilead, from the northeast.
(2) Looking northward from the receiving platform of Gilead on the opening day of the college. Four hundred yards up the highway is building No. 1, where classroom C is located.

assembled his troops and began to drive back the Ammonites and won the fight for the right of Israelites to worship Jehovah God in spirit and in truth. Jehovah's witnesses are engaged in a like fight now against totalitarian forces of encroachment.

Two years ago this building was named "Gilead". Today we see it being used in the preparing of ministers who, by the Lord's grace, will, in all parts of the world, pile up a HEAP OF WITNESS for the Kingdom and for the vindication of Jehovah's name.

This is a college of the highest learning, Theocratic learning concerning the Most High God, Jehovah, and His capital organization under Christ, and the operation of its visible part now on the earth. Hence it is not a college of so-called "higher learning" according to the standards of this world.

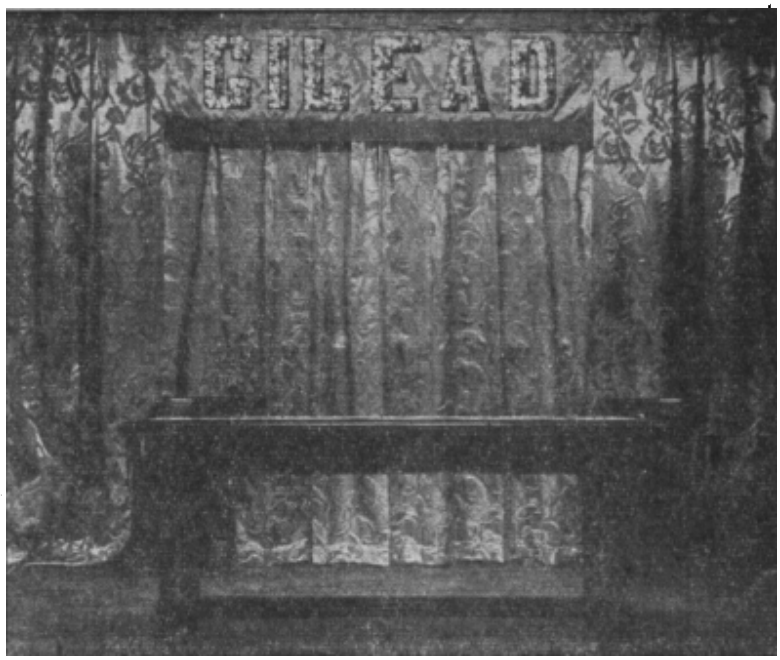
The original Gilead lay in mountainous territory east of the Jordan river. Gilead, as the main building of the Watchtower Bible College is named, is located in the highlands east of the southern end of Lake Cayuga, a lake forty miles long and three miles wide, one of the "Finger Lakes" famous in Indian lore. It nestles in the beautiful south-central section of New York state. The mountainous region of ancient Gilead was highly adapted to cattle raising. The college building of Gilead is located on a 701-acre area called "Kingdom Farm", and where a considerable number of cattle are raised, together with other livestock. The land is very fertile, and was acquired especially for the purpose of raising food for the headquarters family of the Watchtower Bible and Tract Society at Brooklyn, N. Y., and also to support and feed the student and faculty personnel of the college, a total of approximately 375 persons. Hence it has been operated in behalf of educational interests, in harmony with the chartered purposes of the Society. Gilead is ideal for a place of study and concentration; it is quiet and far removed from the distractions of the noisy city, and allows the utmost to be obtained from the lessons studied. The many magnificent and most modernly equipped farm buildings that spot the entire countryside on both sides of the main highway through Kingdom Farm present a very pleasing landscape.

The Main College Building

The building Gilead faces the direction of the sunrise. It houses a farm family, and also the teachers and most of the college students. It is a fireproof brick-and-concrete building, of three stories in height, with a commodious basement, 130 feet long and 80 feet wide. It is plain-looking on the exterior, but within is replete with all up-to-date conveniences contributing to the needs and comforts of those it houses. At the front there is a broad concrete receiving platform, with steps at each end. A main central doorway marks Gilead's facade, and over it is a copper plate on which is engraved the name "GILEAD", and underneath, in a marble block, is "Kingdom Farm 1940". As one enters Gilead, to the left of the broad hallway is the farm servant's office, behind sliding glass windows. To the right is a beautiful partition of frosted glasswork, with two windows, one for the farm commissary, and the next for the college registrar. By a swinging gate one enters into the registrar's department. Immediately next thereto is located the college library, the shelves of which contain valuable reference books needed for the use of the faculty and students.

Passing to the end of the corridor one enters into the college assembly room, 65 feet by 48 feet, and large enough to seat 300 persons. At the eastern end is a large carpeted podium, of two steps up, on which stands an ornate walnut table, six feet long, on which is a golden damask throw. On the wall immediately behind are gorgeous damask drapes of golden brocade. In the center thereof, overhead, is a banner of like material, with gleaming golden block-letters reading "GILEAD". On pulling a cord the central drapes part, revealing, under-

neath, a blackboard for the service of any instructor or lecturer demonstrating on the platform. On the ceiling, just in advance of the speaker's table, there is a battery of four long, fluorescent illuminating tubes that produce a power light without glare. Other lights with elegant refracting mantles are so spaced as to give evenly distributed light throughout the auditorium. Natural light is allowed by large French-style casement windows which swing outward when opened. A huge fireplace with sloping shoulders also adorns this northern wall. The seats are not fixtures, but movable, and are put in place in such number as occasion requires.



The podium in the assembly hall of Gilead.

Flanking the assembly hall to the left, or south side, are classrooms A and B, with a spacious lounge parlor in between. This parlor has a corresponding fireplace and is provided with settees, lounges, rockers, tables, floor lamps and bookshelves for the comfort of the students and for quiet study. Classrooms A and B are of the same size. In addition to electric light fixtures and steel-framed windows in each room the interior walls are topped with a glass frame two feet high just below the ceiling, to admit of maximum radiation of light. On the western wall, alongside the instructor's desk, is a blackboard, twelve feet long. Each room is also equipped with thirty-four chairs, each having a flattop right arm on which students can rest their writing material to take notes during class periods. A frame underneath the seat holds their books. Thus each room is designed to accommodate a study class of the maximum number considered to be the best for each student to receive the proper individual attention.

A college must eat. A partition at the western end, with like glass topping, separates the assembly hall from the dining room. Here are ten lengths of tables, sufficient to accommodate 150 persons at one time. A large motto, "Jehovah Is Our God," graces the western wall. The large kitchen, with adequate equipment such as dishwashing machine, refrigerators, etc., is to the right of the dining room, and to the left are the college stockroom and a linen room.

From the dining room one stairway leads to the basement, and another to the dormitory on the second and third floors above. The basement is of sturdy concrete work, with the same floor dimensions as of the first (or ground floor) above, and takes care of several departments, such as a hospital, storage,

laundry, etc. The second and third floors are divided into two wings with an open court between the wings, so as to permit each room of the dormitory to have outside illumination and ventilation. Each floor of each wing is equipped with adequate baths and toilet facilities for the students. Each room accommodates two students, and has a lavatory with running hot and cold water, and steam-heat radiator units. Comfortable single beds and other necessary furniture for student activities make each room a cozy place.

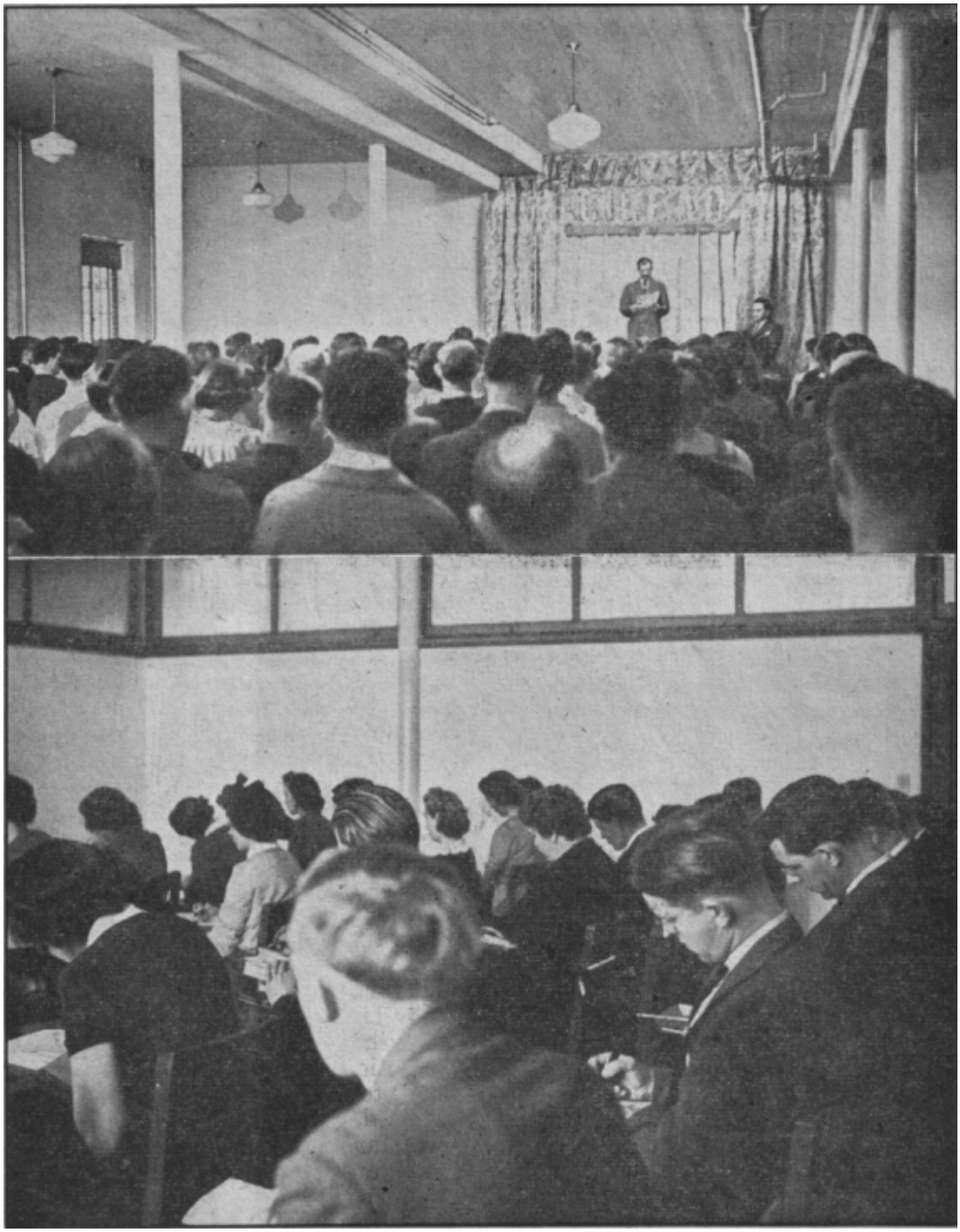
A third classroom, C, is located in what is called "Building No. 1", about four hundred yards north of Gilead, on the opposite side of the highway. This requires students to get out-of-doors in order to pass from this classroom to those at Gilead, or vice versa. Building No. 1 also contains a number of rooms occupied by young men. As classroom C is where public Bible speaking is taught, the instructor has arranged the 34 seats in two concentric circles, so that each student speaking always has to face and speak to an audience when reciting.

Registration

Ever since the announcement was made, in the 1943 *Yearbook of Jehovah's witnesses,* of the Society's purpose to open up a Bible college at Gilead the eyes of God's people throughout the country have been turned thither, and their prayers have arisen for the divine blessing and guidance upon all the preparations and arrangements.

Early in January the Watchtower office at Brooklyn began sending out detailed questionnaires to all full-time ministers, pioneers, in the United States whose record showed they met the minimum requirements for qualification as students. One requirement is that they must have been full-time Kingdom publishers preaching the gospel from house to house for at least two years. From among the number of questionnaires filled in and returned a further selection was made of those showing the greatest fitness for the college course and the work in other fields for which it would train them. The one hundred selectees constitute twenty married couples, twenty-nine young single men, and thirty-one young single women. From the expression made later by these tried and tested pioneers their joy was exceeding great on receiving notice of their selection and invitation to enter the college. These devoted men and women are all ordained ministers direct from the firing lines, where they have been valiant fighters for the New World. In the course of their years of action afield in declaring God's name and advertising His King and kingdom they have endured hunger, cold, storm, perils, uncertainties, and all manner of hardship and privations in order to reach the people with the Kingdom message. They have faced demonized mobs and have been assaulted, arrested, taken into courts, and have suffered imprisonments, just as the apostles of Jesus Christ themselves experienced in their work as Jehovah's witnesses.

All provisions were made by the Society for these pioneers to travel from their various territories to Gilead. This is in harmony with the arrangement for the Society's conducting this Bible college at absolutely no expense to the students. January 28, the first of the four registration days, experienced low temperatures and a heavy fall of snow in New York state, making travel very difficult and inconvenient. For days previous to this the pioneers were on the trek from all sections of the country, all faces turned toward Gilead. On the first registration day 26 put in appearance, from far-distant California, Michigan, and other states. This number increased to 67 on the second day, including arrivals from New Mexico, Arizona, Nevada, Louisiana, Texas, Missouri, Maine, etc. The third day the number climbed to 91; and on Sunday the last two arriving to



(1) In the assembly hall of Gilead at the opening exercises. President Knorr is addressing the faculty and student body.
(2) Part of one of the three student groups at the first study in classroom A, at Gilead.

complete the full quota of 100 put in appearance within the hour preceding the evening's *Watchtower* study in the assembly hall. The college entrants arrived at all times during the day and night, even as late (or early) as 3:30 a. m., at Ithaca's railroad and bus stations. They came by private automobile, in spite of ration restrictions on gas and tires; because they were making trips vital to Kingdom interests, and not for pleasure jaunting, the ration boards gladly granted the necessary gas and oil to complete the trip. They made the trip without accident, although encountering blizzards and other extreme conditions along the road. Others came by bus and train, over long distances, to reach the college in time. All made it on time!

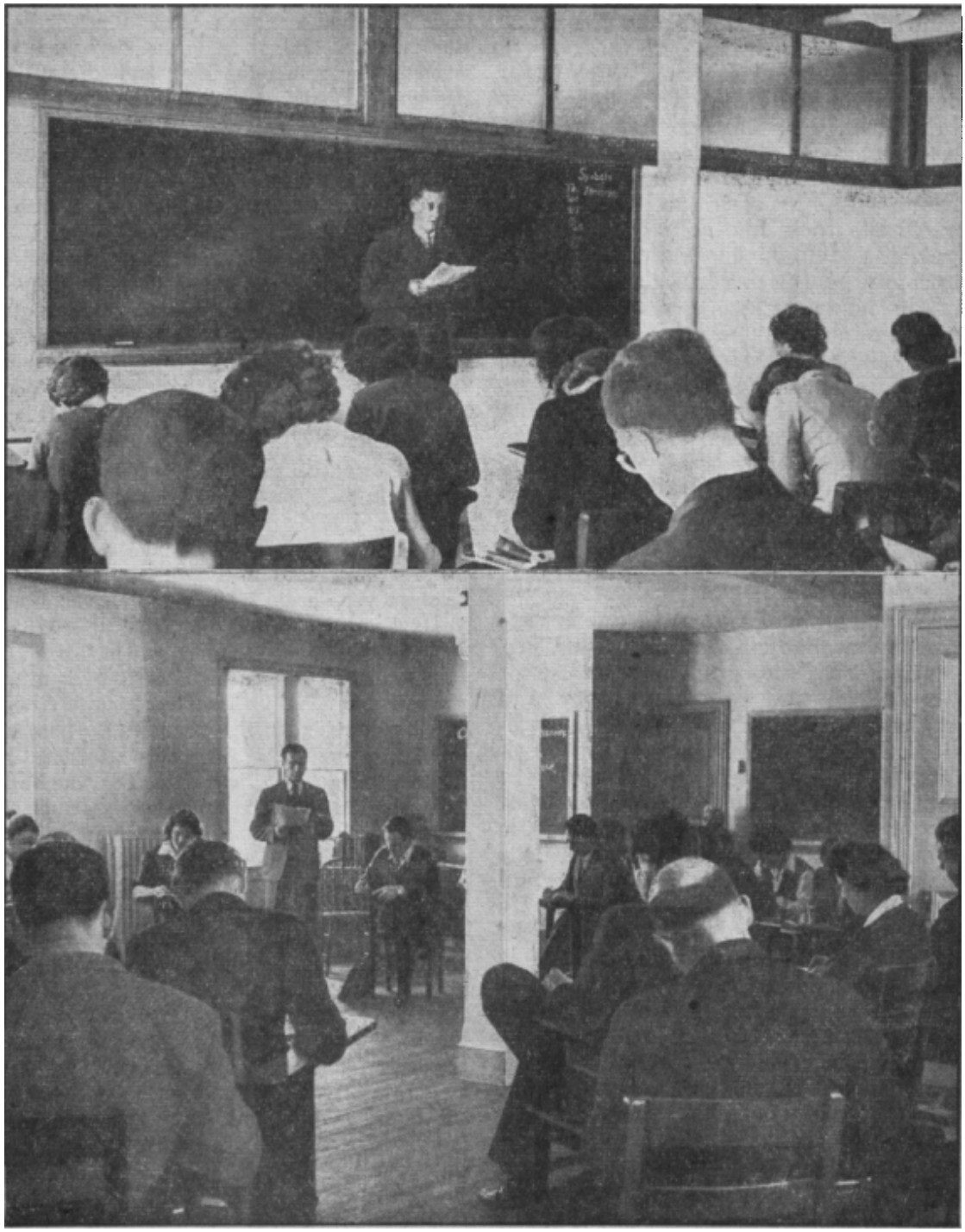
Each arrival was required to fill out and sign a registration blank in the registrar's office. He was then given a pink card with the class schedule of the college printed thereon, and naming the instructors of the faculty, and indicating the eight subjects for study, also the three study groups, the class periods of each day, and the order of studies of each of the three student groups daily. Having registered and received a study-group assignment, each student was then assigned a room in the dormitory, and also a definite seat in the dining room. The college term not yet having begun, they were then given various chores and duties to do about the college and Kingdom farm.

The daily regimen for the students is to rise at 6:30 a.m., when the first bell of the day sounds. This allows a half-hour to prepare for the morning assembly in the dining room. Here the day's instruction really begins. From 7:00 to 7:20, approximately, there follows a discussion by the college students and the Kingdom Farm family on the daily text published in the Watchtower's *Yearbook*. The chairman, who, in the absence of the Society's president, is the Kingdom Farm servant, calls on the various young men for questions and comments based on the text. Following the reading of the printed comment thereon, prayer is offered in behalf of the day's activities at the college and farm and by all Kingdom publishers throughout the earth. Breakfast is served immediately thereafter. Dinner comes at 12:15 p. m., and supper at 6:00 p. m. The foodstuffs, vegetables, meats and dairy products in ample quantity, are provided largely by the Kingdom farm; and all rationed articles are purchased according to Government regulations. Evening meetings or private study in the rooms occupies the evening hours till retirement. At 10:30 p. m. all must retire and lights must be extinguished in the rooms. Sunday night all dormitory rooms of Gilead and adjacent buildings were filled to capacity by college and Kingdom Farm personnel and visitors.

Dedication Exercises

Monday, February 1, dawned cold, with heavy leaden skies and snow-clad fields at Kingdom Farm. The sun was not yet up when the college dedication exercises began, at 8 a. m. War Time, the hour which thereafter begins the daily class sessions of this institution of learning. In Gilead's assembly hall all was earnest and eager expectation on the part of the 161 there gathered. Everyone sensed the importance of the occasion, realizing that here was an epochal event which would mark a decisive step in the advancement of the interests of God's kingdom of the New World. It reminded one of the assembly of the 120 faithful Christians in the upper room at Jerusalem on the day of Pentecost, A. D. 33, as they awaited God's outpouring of His holy spirit on them, which would equip them to preach the good news of His Righteous Government, beginning at the sacred city and spreading to the four corners of the earth.

The radiant faces of the one hundred college students were especially an



(1) The instructor in Theocratic field ministry outlines the course of study, in classroom A.
(2) In classroom C the instructor in public Bible speaking details the study course. Note the students are seated in two concentric circles.

inspiring sight to behold. In the front row of seats were ranged the college faculty and also directors of the Watchtower Bible and Tract Society, Inc., of New York, who were to have part in the morning's program. Promptly at 8 a. m. the college president, Mr. N. H. Knorr, who is also the Watchtower president, took his stand behind the speaker's table on the podium, the vice-president being seated to his left. There was no noisy fanfare to inaugurate the program, no pompous procession led by solemn-faced college faculty heads garbed in long black robes and square-topped, tasseled college hats marching down the aisle of the assembly hall to blaring music. No, there was nothing here in evidence to glorify or to call attention to human creatures and their attainments.

The President's Speech

The thoughts of all in attendance were fixed upon Jehovah God and His King, Christ Jesus, who are the Founders of this college and to whose glory and service this college was now to be dedicated. In recognition thereof, the president, Mr. Knorr, first called upon the instructor in Bible research to offer prayer to the great Theocrat, Jehovah. Then followed an absorbing dedication speech, delivered in a most sincere and forceful manner by the president. He first pointed out that it is not to the credit of any man that the college is established. He showed the purpose of the college, making it very apparent that it is no theological seminary for the incubating of priests of religion. Addressing himself directly to the student body, he said, among other things:

In your case, you are being given further preparation for work similar to that of the apostle Paul, Mark, Timothy and others who traveled to all parts of the Roman Empire proclaiming the message of the Kingdom. They had to be fortified with the Word of God. They had to have a clear knowledge of His purposes. In many places they had to stand alone against the high and mighty of this world. Your portion may be the same; and God will be your strength thereunto.

There are many places where the witness concerning the Kingdom has not been given to a great extent. The people living in these places are in darkness, held there by religion. In some of these countries where there are a few witnesses it is noted that the people of good-will hear readily and would associate themselves with the Lord's organization, if instructed properly. There must be hundreds and thousands more that could be reached if there were more laborers in the field. By the Lord's grace, there will be more.

It is NOT the purpose of this college to equip you to be ordained ministers. You are ministers already and have been active in the ministry for years. This is a requirement for entrance into this college. You have received your ordination from Jehovah God. Because of your works, your faithful activity, your fighting as good soldiers, you have proved your ordination and the Society recognizes you as ordained ministers. The course of study at the college is for the exclusive purpose of preparing you to be more able ministers in the territories to which you go. Your curriculum here, conducted by select, competent instructors, will include a course in college arithmetic, instructions on shipping and use of the Society's forms and reports; manner of dealing with government officials; the required international law; a course in English and grammar to improve you therein so that you will be able to present the Kingdom gospel commendably. You will also be taught the essentials of the needed foreign language, enabling you to master the language quickly when you get to the fields to which you may be sent. You as students will get the most out of the course only as you put your best into it. You should put into the course everything that you possibly can, because you want to be fully equipped for Theocratic field ministry and the missionary service in which you will engage.

All of the above-named subjects must be

studied carefully by you, but your principal training will be in Bible research and public Bible speaking, and the understanding of Theocratic organization instructions. You are not being trained to become "Branch servants" or to direct the work in certain countries as the Society's special representatives; but some of you may be appointed as such in due time, if that be the Lord's will, and the work warrants it.

Your principal work is that of preaching the gospel of the Kingdom from house to house as did Jesus and the apostles. When you shall have found a hearing ear, arrange for a back-call, start a home study, and organize a company of all suchlike ones in a city or town. Not only will it be your good pleasure to organize a company, but you must help them to understand the Word, strengthen them, address them from time to time, aid them in their service meetings and their organization. When they are strong and can go on their own and take over territory, you can depart to some other city to proclaim the Kingdom. From time to time it may be necessary for you to return to build them up in the most holy faith and straighten them out in the doctrine; so your work will be that of looking after the Lord's "other sheep", and not forsaking them. (John 10:16) Your real work is to help the people of goodwill. You will have to use initiative, but looking to God's guidance.

The speaker then referred to the Master's words at Mark 10:28-30: "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." Tears welled up in the eyes of many as President Knorr, from a full heart, showed how those words of the Master have applied and will further apply to the college students after graduation and when launching out on their service in foreign fields. He concluded by saying:

Ahead of you now are five months of intensive study and work. During these five months you will undoubtedly have a most blessed fellowship one with another. . . . Your conscientious ministry here at Gilead along with your study will be a blessing to you and your brethren. Seek the wisdom which is from above. Use all your talents, your faculties, and your abilities to the best advantage during your study here. Jehovah says: "Ye are my witnesses." Therefore you may be confident that Jehovah's rich blessing will be your portion during these twenty weeks according to the efforts you put forth to be such witnesses, to the honor of His name.

Watchtower Directors Speak

Mr. Knorr then introduced the vice-president, who is also counsel for the Society, and who addressed the assembly for ten minutes. He pressed home the point that Jehovah does not do things such as establish a school through His earthly organization in vain; and that His purpose could now be clearly seen in acquiring the property and constructing the building where the college is operated. The college was established to give the highest training in the law of God and a necessary acquaintance with the laws of the land to equip the students to represent The Theocracy in those countries where they will be sent. They were likened to ambassadors of one nation in another country, and which high office as ambassadors for The Theocracy will of necessity require of each a good knowledge of the language, laws and customs of the country where the ambassador is stationed. The training course at Gilead would provide the necessary polish and education to thoroughly qualify them to discharge their duties as such ambassadors. The supremacy of God's law over the law of worldly nations being emphasized, the college course would enable them to determine the right in conflicts between

the laws of men and of God and to act accordingly. The facts show that the standards of this college would, in the eyes of God, be much higher than those of worldly colleges of "higher learning", so called.

The secretary-treasurer of the Watchtower Society was then invited to speak. This tall, aged gentleman, an octogenarian who has served in this official capacity under three successive Watchtower presidents, first called attention to the college as the provision of the Lord and to be maintained entirely at the expense of the Watchtower Society and without any cost to the students. He gave them straight fatherly advice in the "admonition of the Lord" about faith and the importance of attending to their own business and applying themselves undividedly to their studies. His concluding remark amused everyone, when he said that his only regret was that he himself could not attend the college. Then with a "God bless you all" he stepped down off the podium.

Another of the Watchtower Society directors was asked to speak. "The Watchtower Bible College of Gilead is no experiment," he began; "Jehovah God does not indulge in experiments." Quoting Acts 5:38, 39, he emphasized that this work was not of man, but of God, and therefore could not be overthrown by those who fight against God. In A. D. 1914 the heavenly Kingdom of the Greater-than-Solomon, Christ Jesus, began, and in the fourth year thereafter He came to God's temple for judgment. The twenty-year period beginning in spring 1918, and ending 1938, paralleled the twenty years of Solomon's reign in which he built the temple of Jehovah at Jerusalem and also his own palace and judgment hall, after which Solomon carried on a great constructive program throughout the nation. Corresponding to this, it was the Lord's due time for the Watchtower Bible College to be established now, after A. D. 1938. Its establishment, rather than indicating that the battle of Armageddon is farther off than we had believed, is actually a proof that the fixed time for that battle to begin is near. Hence the need of increasing the efficiency of God's organized people to accomplish His work in the brief remaining time. The Bible text for February 1 was from Judges 11:34, regarding the daughter of Judge Jephthah; and the speaker pointed out that, whereas only eighteen of the college student body professed to be anointed members of the "body of Christ", the Greater Jephthah, eighty-two of the one hundred students were of the modern Jephthah's daughter class.

Next President Knorr called upon his secretary to read a letter addressed to him and the faculty and students of the Watchtower Bible College of Gilead. It was from the headquarters family of the Watchtower Society of Brooklyn, N. Y., and they, the Bethel family, expressed their rejoicing over what was now taking place. They also called attention to the prophetic picture of Jephthah's daughter and said: "May this day begin the sounding forth of the high praises of our God from Gilead, which will go to the uttermost parts of the earth and ring to the highest heaven." An assurance of their daily prayers in this behalf concluded the letter. It was much appreciated.

Study Classes Open

President Knorr then introduced the college dean and other members of the teaching faculty and described their courses of instruction. Each teaches two subjects. On account of the dedication exercises the study periods of the day, regularly 40 minutes in length, with a 10-minute intermission, were to be curtailed. Then he dismissed the assembly by offering a fervent prayer to the Most High God, the supreme, invisible Director of this Bible college. Within ten minutes, namely, at 9:35 a. m., all the students and their instructors were at their places in their respective classrooms.

During the day President Knorr conducted the directors on a tour of inspection of the study classes while in session. Everything was proceeding in a most gratifying manner. It was noteworthy what enthusiasm and keen interest in the progress and attainment of the students all instructors displayed. In turn, the students made due response, showing the greatest desire to co-operate with their instructors and to improve their golden opportunity of learning and fitting themselves for enlarged service in God's visible organization. The instructors demonstrated a different approach to their subjects of instruction from that of college professors and teachers in a worldly institution. The course of instruction, therefore, promises to be most helpful and to make for the speediest progress in learning during the college term of twenty weeks' duration. It was manifest that the spirit of the Lord God was upon both instructors and students, and they all certainly need it, because the course is a "very stiff" one. There are eight periods of instruction a day, for five days a week.

Other Training Features

All study, with no diversion or physical exercise, is not a good thing. Instead of providing for such exercise in the way of gymnasiums and athletic events, concerning which the apostle Paul says, "Bodily exercise profiteth little; but godliness is profitable unto all things" (1 Timothy 4:8), the weekday schedule calls for three hours (3-6 p. m.) of productive work by each student, at some essential chores and duties about the college and the Kingdom farm. Some students are assigned to serve in the dining room, others in the housekeeping, and others in the egg department, the barns, the fields, landscaping, etc. Such helping to maintain the college and the productivity of the Kingdom farm for their own support is not for the purpose of exploiting the students, but is to enable them to receive valuable training and to relieve the additional strain of the greatly increased number on the farm and to provide partially for their own sustenance from the yield and conveniences of the farm. Furthermore, on this work they will be graded by the college faculty as well as on their studies and behavior, as to their efficiency, cooperation, neatness, reliability, initiative, and tact.

Each Monday evening all students are required to attend the Advanced Course in Theocratic Ministry, conducted in the general assembly hall, and in which the members of the Kingdom Farm staff also participate. All receive the half-hour instruction talk and a quiz on last week's lecture, the assembly then dividing up to go to four halls. Here the male students deliver short Bible talks, followed by constructive criticism by the instructors. Each Thursday evening the weekly service meeting is held, and on Sunday evening an hour's study of *The Watchtower*, the people of good-will in the surrounding community being free to attend this. At each of these meetings the college students are given practical training in the matter of conducting study meetings and addressing assemblies. There is a rotation of chairmen of these meetings, also of those who read aloud the questions for study and the paragraphs of the lesson and who deliver speeches at the service meeting.

On Saturdays there are no regular study classes, but students who desire to consult their instructors for help and information may do so in the morning. They have the afternoon off to attend to personal matters or to engage in the field service then as well as in the evening, particularly in offering the magazines, *The Watchtower* and *Consolation*, on the streets and in the stores of the near-by cities, such as Ithaca, of 30,000 inhabitants, Cortland, and others. Every fifth Saturday will be an examination period; and any student failing to make the grade required at the first mid-semester examination will be discon-

tinued from the college and returned to regular pioneer work in the United States. For grading students, the point system is used: "A", for excellent, equals 3 points; "B", for superior, 2 points; "C", for average, 1 point; "D", for passing, 0; and "E", for failure, –1.

Sundays are not left open for idleness. The curriculum calls for "applied missionary service" during the day, putting into practical effect the things which they have learned at the college as to preaching the glad tidings from house to house, making return visits upon the interested people, and conducting model Bible studies and book studies in their private homes. This is important, because the student grading takes into account their records made in this Sunday activity.

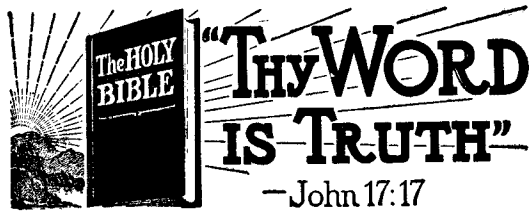
Student Reactions

At the noon and evening meals of this memorable Monday the students effervesced with joy and appreciation over their privileges of study, and the method of instruction, and the comprehensive course of study ahead of them. "Attending college is just wonderful!" exclaimed one young lady. Quite a number enrolled at Gilead are also graduates of worldly universities and colleges, and several of these remarked upon the superiority of the training and education they were beginning to receive here at Gilead. The faces of the instructors themselves mirrored great pleasure and elation at the day's accomplishment. Said the dean of the college, who is a graduate of Tulane University and also a licensed lawyer of experience: "I've taught schools in Louisiana, and also taught in college, but I have never had any classes of students like these here." That night, at the Advanced Course in Theocratic Ministry, the dean delivered the talk of instruction on "How to Study", which was the closing exercise of the opening day. Then, after the usual Bible talks by the students concurrently in the four different lecture halls, the students and Kingdom Farm family reassembled in the main hall. There President Knorr gave them some final words on college life, as to rules governing their conduct in group association, mutual helpfulness and consideration of one another, and the Lord's organization, which they represent.

It was going on ten o'clock when the assembly was dismissed, making it a full day indeed. With great joy and gratitude to the loving Giver of all good and perfect gifts those present then retired to their rooms and other places of abode to take a blessed night's rest, to refresh them for the greatly anticipated next day's round of privileges.

The Watchtower Bible College of Gilead is now a reality, a going concern. It is in verity a New World college. Being devoted to the purposes and service of the Theocratic Government of the Most High God, it is an institution of learning of the highest standard. This college is no mere accident; it is a divine provision. Already it has begun to make its influence felt in its locality as the students unitedly go forth on week-ends and take the cities and towns by storm, publicly and from house to house declaring Jehovah's name and advertising the King and the Kingdom, and proving themselves able ministers of the gospel.

It is to be expected that the influence of the college, under God's blessing, protection and guidance, will make itself felt to the ends of the earth through the sending forth of its graduates. In view of the impending battle of Armageddon signaling the old world's dismal end, the work of Gilead's Bible college is one of immediate necessity and of defense of the people against destruction in that battle. Hence the college work is an essential work of the highest type and is of public convenience and interest. It is certain to serve, under Christ Jesus the King, for the vindication of the glorious name of Jehovah God, its Founder.



Humility in Action

THE claim that the Roman Catholic Hierarchy, or any of its representatives, can bring a lasting peace or reconstruct the world for man's happiness or benefit, when all students acknowledge that the Papacy is the most notorious war-fomenter of all time, would ordinarily be discounted as a ridiculous insult to intelligence, were it not for one thing: such claim is made in the Lord's name. It therefore becomes the height of blasphemy, as well as the human utmost in self-exaltation. Such usurpation of God's name by an organization with the longest criminal record found in history's annals will not be overlooked by the Great Leveler when punishment for her other crimes is duly exacted. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down."—Amos 9:2.

In contrast with the vain, presumptuous conduct of earth's great ones, observe, if you please, the humility of the Lord's servants in action. The humblest class of men upon earth are His witnesses. Faltering not from the buffetings and assaults of hoodlums and rabble-rousing priests, they rejoice in the privilege of calling at the lowliest hut with Jehovah's message. They ask nothing in return. If those who love the message wish to contribute to the work, that is their privilege; but it brings no personal gain to Jehovah's servants. His witnesses are kind to those who hate them, and continue to call on many who despitefully use them. (Luke 6:27, 28) It is humility before the Lord that causes Jehovah's witnesses to bring the good news to all, because they surely could have no personal reason to submit to abuse and beatings. The human tigers who pounce on the sheep of God's fold would, except for God's command to His witnesses, be avoided by a wide margin. (Matthew 24:14) But when any misguided ones turn from their course of evil and wickedness, as did the apostle Paul, then Jehovah's witnesses gladly forgive and forget anything done in the past, and thereby acknowledge the rule of the Humblest of men, to wit: "Forgive us our debts [trespasses], as we forgive our debtors."—Matthew 6:12, 14, 15.

They are the humble friends of the people. They serve the best interests of the people in this, that they warn them of the coming disaster that they might save themselves from that disaster. Surely to deliver God's warning of the approaching calamity of Armageddon is a service of kindness and good-will; and when met, as often, with sticks and stones from the very ones who are most endangered and most in need, the faithful ambassadors of Christ are rendering a service of mercy, humility, and self-abasement. Less humble men and women would long ago have abandoned a task so frequently thankless.

It should be remarked that the greatest blessing of all, The Theocracy, may be grasped only by the humble. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matthew 5:3) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34) The test of humility is therefore upon all who apply for life. One's diversion from this supreme human blessing will result from scorning God's messengers. O men of good-will, do not forfeit the opportunity for endless bliss because the Devil has caused the finger of reproach to be pointed at His people, who alone are commissioned to inform you of that happiness ahead. Jehovah permits that

test on you. His blameless witnesses have done nothing wrong; and if you join their haughty persecutors, such will exclude you from "lovers of righteousness". Seek the Kingdom, though knowledge comes by way of His witnesses. —Matthew 6:33.

You who love right, mark well this hazard which must be successfully passed before receiving the Lord's blessing: "Not to think of himself more highly than he ought to think." (Romans 12:3) Elevate and praise Jehovah, while subordinating all else. (Isaiah 46:9) Envision clearly these world disasters warned of in the Bible and which may largely be blamed on creature exaltation. For example, might not humility have prevented the unfeeling disregard now so prevalent for the rights of others? A man who knows he is no better than another would have compassion for the sufferings of his fellows. He would not recommend that the other do what he is unwilling to do. Remembering that he is flesh, he would sympathize with the infirmities of other flesh. (Matthew 9:36; 8:17; Romans 15:1) He would not want others to starve or be shot, when he demands to be well fed and protected himself. The practice of humility and love would relieve the world of much trouble and desolation and would turn the eyes upon God's benevolent provision for relief, His Kingdom. —Luke 1:33; Daniel 2:44; 7:27.

All men who are meek enough to listen Jehovah now informs that His deliverance is extended to everyone who desires it and accepts the single condition of humble obedience to His perfect will. "The meek will he guide in judgment; and the meek will he teach his way." (Psalm 25:9; Hebrews 5:9) It is the dawn of a new day, ushering in the New World. Staggering under the load of total war, men of righteousness welcome The Theocracy. Do not be afraid to grasp it! It is yours for the acceptance on God's terms! (Revelation 22:17) Your past matters not at all if you now take His prescribed way. (Isaiah 1:18) Look with compassion upon the humble ministers who bring the Lord's announcement, and He will not forget you in the brilliant days of "hope fulfilled". "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41; Matthew 10:42) Doing so, you have already set forth upon the road to life.

Jehovah has purposed to have a class of men on earth who will maintain their integrity in humble obedience to Him. (Exodus 9:16; Isaiah 43:12; 46:11) Individuals once in that class, however, if they do not also continue to observe God's admonition to humility, would fail. There are no exceptions to the Lord's statutes governing human conduct. In fact, Satan, who was once the mighty Lucifer, shall be debased because seeking to "be like the Most High". (Isaiah 14:14) It is therefore a time for careful regard to conduct. "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.

The apostle stated the faithful rule for the followers of Christ, at Philippians 2:3: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Ephesians 4:2) With their eyes ever upon The Theocracy and putting its interests above self, Jehovah's witnesses may look to the blessed operation of the rule in their behalf. In the not far distant future the tables will be completely turned upon the wicked, whose portion will be abasement and reduction to dung on the ground. On the other hand, the converse of the law will bring the blessings of life in a faultless world for God's humble witnesses. Only the meek and humble before the Lord shall find favor in His sight, and a place everlasting upon the paradise of earth. Is it not, therefore, foolish to choose the suicidal course of self-exaltation? "God resisteth the proud, but giveth grace unto the humble."—James 4:6.

Why the Jews Are Being Slain

WHEN the New York *Times* had occasion to publish a biography of Colonel Dreyfus, French patriot, a Jew, falsely accused of treason, it said, as a matter of course:

There the line of demarcation between the two schools of patriotism was being definitely drawn—on the one side the Monarchists, Catholics and super-Nationalists under the spell of anti-Semitism and the "honor of the army" fetish; on the other, Republicans, Protestants, Jews and radicals of every persuasion.

The Jews persist in using their own brains. In doing so they accumulate property and influence, i e., loot. Hence the word has manifestly gone forth that the Jews must be butchered and their property seized. But an air of sanctity is maintained meantime.

Deeds that will not bear investigation are done in the dark; and it was in the dark, on the night of June 17, 1940, that Marshal Petain, without the consent of the French people, was suddenly catapulted into power. In less than four months, i. e., on October 14, 1940, this man, after being lauded to the skies by the organ of the Vatican, *Osservatore Romano,* issued an order that henceforth all Jews in France were banned from public office. All this despite the fact that Leon Blum, the so-called "Millionaire Socialist", and a Jew, one of France's ablest premiers, had been out of office only three years when Petain came in.

The Jews Are First in Line

It is easier to pick on the Jews than on anybody else. They are in a minority. They do not defend themselves. They have property. They are not too popular, and, worst of all, they are thinkers, and thinking is not permitted in the totalitarian state, which is the Jesuit idea of heaven on earth.

So it was only two months after the decree of Vichy that the Jews must not engage in any business or profession where they might come in direct contact with the people, and Jewish lawyers must not constitute more than two percent of the legal profession, till along comes a decree from Alsace that the property of all Jews is confiscated and distributed to the conquerors. Those of the faithful who attended the auction sales of the homes of the dispossessed were told exactly what they must bid to get possession of the property. The finer furnishings of these Jewish homes were sent to Germany by the trainload to be passed out to those on papa's side in the big fight. The headlines in the New York *Times* of December 17, 1940, told the whole story quite well in a few lines: "Property of Jews in Alsace Seized; It Will Be Distributed Either Gratis or at Low Prices to Necessitous Evacuees; Furnishings Go to Reich; Auctions Attended Solely by German Immigrants, Who Are Told What to Bid."

Conditions Get More Gruesome

Not to be outdone in meanness, General Otto von Stuelpnagel, commander in chief of the Nazi military forces in Occupied France, made a decree (December 12, 1941) putting a fine of 1,000,000,000 francs on the Jews inhabiting the occupied territory. It is so nice, when one wants a billion francs of spending money, to "fine" somebody who has the cash, rather than try to collect from some poor poilu whose possessions are limited to an undershirt and a pair of patched trousers.

It seems to be a certain sort of law or custom among gangsters that after one has been robbed of all his property it is best to go ahead and kill him. First, it destroys the evidence; and, second, it is a sort of conscience-husher. Dead men tell no tales, and it is inconvenient to have in one's range of vision anybody that he has stripped of everything possessed.

In the roundup of Jews in Occupied France, preparatory to their dispatch to the horror lands of eastern Europe, three hundred Jews in Paris took their own lives. Women were seen to throw their babies out of sixth-story windows and to jump after them, screaming wildly. A patient was ejected from the Rothschild hospital who had been operated on for cancer only twelve hours previously. Talk about the Inquisition, and German efficiency! Similar short shrift was given to a woman only a few hours after the birth of her child. Police stood by while the child was born, and then ejected the woman. The evacuation of the hospital of Jewish patients (it was personally built for them) was accomplished by a Gestapo agent with a whip in his hand.

When the time came for these slave battalions to be emigrated thousands of them were tightly packed into the Velodrome d'Hiver, where Parisians used to watch bicycle races. One would have to be in such a jam to appreciate the amount of human suffering which this involves, especially in the disposal of bodily waste. At the same time (says the Manchester *Guardian* of September 4, 1942) four thousand Jewish children were rounded up, all documents and proofs of identity were taken away from them, and orders were issued for their sterilization. Thus made into eunuchs and slaves, they were at one and the same time deprived of their parents and of all possibilities of ever becoming such.

There is no letup, and there dare not be. The Clerical anti-Semites, eager for the total destruction of all republics, Spain, China, Russia, Germany, United States, Mexico, and France, could see that it would never do to have in Unoccupied France twenty-five thousand alien Jews, innocent men that had fled from central Europe. So these were arrested and confined in a huge concentration camp at Lyon, and, beginning August 7, 1942, they were being sent every three days in cattle cars for forced labor in Germany or territories to the east thereof which have been occupied by German troops.

Jesuits Get Busy Everywhere

The word has gone out that Jews must be gotten rid of. The news gets around and the politicians soon learn what they must do if they want to have a big pail of milk with plenty of cream on it. Switzerland announced that it had reached the saturation point and could receive no more Jews. The Chamber of Deputies of Bolivia approved a proposal barring future immigration of Jews into their country.

Migrations from Antwerp, Belgium, to "unknown points" became so severe that in "News from Belgium", October 31, 1942, it was recorded that in seven streets of the city formerly inhabited by Jews there were then 552 empty flats in which more than 5,000 Jews once lived.

It makes one sick at heart to read what happened to 14,000 Jews in Estonia in April, 1942, but only got around into the "News from Belgium" issue of October 10, 1942. The story leaked out through Palestine, also, confirming the following account of the new methods of the Inquisition, found necessary in the re-establishment of Otto Hapsburg's and Pacelli's "Holy" Roman Empire on a world-wide basis:

> Immediately upon his entrance into Esthonia, when he proclaimed himself its liberator, the commander in chief of the German army of occupation announced that special measures would be taken against the Jews, who would not be regarded as members of the national community but rather as a group of "parasitic excrescences" of which the country must be freed as soon as possible.
>
> His first measure was a census-taking of the Jews, followed by requisition not only of their homes but of their household belongings and even their clothes. This done, the Jews were put in a ghetto, organized almost like a concentration camp except that the ghetto members had permission to go out at certain rigorously fixed days and hours. Under these

circumstances, it was no longer possible for merchants, lawyers, druggists, etc., to work; only doctors, and very few of these, were authorized to practice, but in a strictly temporary capacity.

Good or bad, life in the Esthonian ghetto was functioning in an organized manner when suddenly these unhappy people were ordered to Riga under the guard of an Esthonian military battalion in the pay of the Germans. There they were thrown into city jails.

After a few weeks in Riga, toward the middle of April, the order was given to the commander of this battalion to send a company of his men to one of the town's prisons. A portion of the prisoners, made up of men women and children, even the very young among the latter—some of them being only two or three years old—was handed over to the commanding officer and his company. These prisoners were marched into a wide field where a big trench had been dug.

The head of the Gestapo directed the proceedings and gave the order to the Jews to disrobe completely. An indescribable scene followed, with men and women crying, crawling on their knees, begging the German executioners for mercy, but without any effect. These unfortunates who, I repeat, included little children, were lined up at the edge of the ditch and mowed down with machine guns. The execution over, the ditch was filled without anyone's bothering to ascertain whether some of the victims were still alive.

One of the Esthonian officers was unable to stand this spectacle and suddenly went mad.

These executions continued for fourteen days, and it has been estimated that the number of executed reached about 14,000, among whom were several hundred Dutchmen and fifty to a hundred Belgians.

The executions, which took place during the day, were filmed.

"Latin-American Jews Attacked"

New York's paper *PM,* issue of December 14, 1942, has a dispatch from Ray Josephs, its staff correspondent in Buenos Aires, that during the past six months anti-Semitic sentiment has been on the increase throughout Latin America. It is seen in its fullest force "among wealthy and influential reactionaries in Argentina, Chile, Brazil, and Peru". As a matter of course, though not mentioned specifically by *PM,* these reactionaries are all under the control of the Roman Catholic Hierarchy, and in league with them to put an end to all republics, and to establish the "abomination that maketh desolate", the totalitarian monstrosity, world-wide, in their room and stead.

The Jewish populations of South American states are not great, only about a half million all together, but they will make rich picking in the days that are ahead. Thus far only the usual preliminary steps have been taken, of smashing the windows of Jewish-owned shops and defacing of synagogues. But the prophecies are sure of fulfillment, and, without any question, hard times are ahead not only for the true Israelites, Jehovah's witnesses, but for those who in the Scriptures went to make up the typical Theocracy which passed away in 606 B. C. Perhaps some of these Jews in South America and elsewhere may have ears to hear the message of "present Truth", and may find their way into Jehovah's organization, the true Theocracy, before the storm of Armageddon breaks and all will be lost for those who are not by that time firmly on God's side.

Shatterproof Light Bulbs

◆ Shatterproof light bulbs are coming. Made of Garinol, they can be crumpled in the hand without injury to the one who does the crumpling. This invisible paint, applied to bottles, windowpanes, or anything else made of glass, has the peculiar quality of preventing the glass particles from flying when they are broken. Brushed on the inside of a windowpane, the side next to the room dries in 48 hours, but that next to the glass takes more than a year to dry out and lose its adhesive power. A coat of Garinol is thus effective for about one year.

Slave Labor for the Reich

WHEN the pope said that the "New Order" is old, he stated it mildly. It is a rejuvenation of slavery in one of the meanest forms in which that great injustice has been practiced. Thus, in the Netherlands, which, as a result of the war, is cut off from all its markets, the order has gone forth that 250,000 conscripts are demanded for the German army. It seems hard to believe that many of the Dutch would fight enthusiastically for their own perpetual enslavement. Who wants to fight with a rope around his neck? That is what the Dutch would be doing.

Thus far, it does not appear that any of the French have been conscripted to fight against their old allies, the Russians, but some are said to have volunteered to do so. A United Press dispatch from Vichy maintains that French volunteers were enrolled to fight against Russia, both in the occupied and the so-called "Free Zone".

It is rather surprising that any French could be found that would be willing to line themselves up against their best friends and help their age-long enemies. It must be supposed that those volunteering to fight against Russia would be persons under the control of the Big Business crowd, the Big Politicians and the Big Church crowd. These, at all times, have sought the destruction of rule by the people.

The French people themselves, the common people, hate the thought of German masters, and most of them look with longing eyes toward the west. Thus, in its issue of December 14, 1942, the periodical *PM* tells of a young Rumanian physician and his wife, who left Unoccupied France on the day that the Germans moved in. This doctor made the statement that the French went wild with joy when they learned that the Americans had landed in Africa. A woman in his presence burst into tears when she heard the good news. That does not look much as if the French people have any heart for this "New Order" humbug.

The Jesuit plan for the establishment of Hitler's "New Order" in France calls for the shipment to Germany of three able-bodied French citizens to replace each sick, wounded and enfeebled prisoner of war that is released by the Reich. As Germany is still holding 1,200,000 French war prisoners, that means that by the time they are back in France, the Reich will have 3,600,000 French slaves, who will do the hard work while their "master race" skims off the cream. Some of the French see through the scheme and do not rejoice in it. Five hundred of them had been gathered to be sent as laborers from the railway station at Saint Malo. They resisted being deported to Germany, stoned the German troops that were herding them into the cattle cars, and eleven were reported killed or wounded.

An attempt was made at the watchmaking centers of Cluses, Marnaz, Scionzier and Marignier to give medical examinations to the recruits supposed to be volunteering for work in Germany. Not a volunteer showed up. Word got around that the "volunteers" would have to work sixty hours a week, would have to eat at their benches, and that the exchanges for prisoners of war were trickily worded. When the war prisoners did come back to France they were registered as "on temporary leave, which is renewable".

At these and other towns, women, young and old, mothers, wives, sisters, sweethearts, formed barricades around the city halls where the medical inspections were supposed to take place. The men designated by the factory owners as selected to go to Germany simply quit work. Though it was right on the edge of winter, they preferred to run the risk of starving rather than to be parties to such an ignoble arrangement.

Missing It by a Hair

AT A time when the globe is plunged into war, and many of the nations are stripped of even the bare necessities of life, and while stark famine and dreadful pestilence stare the whole earth in the face, somebody in *The Reader's Digest* has to come along with this startling reminder:

Only twelve percent of the world's land area is under cultivation. If this land (12 percent) were all tilled by the most advanced methods, twice the present world population could be fed without adding a single acre.

Since the totalitarian beasts started howling about not having enough "living space" (*lebensraum*), and the Japanese entered Manchukuo, September 18, 1931, upward of 30,000,000 people have died a bitter death, and the ruthless extermination of life on earth spreads by cold, hunger, disease and outright slaughter, until men find themselves thousands of miles away from their own countries, filling even the blazing empty deserts with their carnage.

How horrible and strange that men should be fighting each other to the death in those vast regions of earth's most utter emptiness, the deserts, at the very time in their existence when they have come into the knowledge of how to make the deserts blossom like the rose! *The Reader's Digest* goes on to relate that men now know how to make plants grow in nothing but water and sand:

The new soil-less agriculture, in which plants are chemically grown in water and sand, is already capable of broad-scale application by any government which sincerely feels that its neighbors are not giving it sufficient breathing space.

By "scorched earth" destruction, plus the present mad rate of consumption, oil for making gasoline will be exhausted in a very few years. Even before the war, optimists were estimating that Uncle Sam's wells would run dry in thirty years. But when one reflects that there is enough oil in common shale rock to last 3,000 years, and that gasoline can be made from almost anything containing carbohydrates, such as molasses, corn, wood, seaweed, leaves, then nobody but baldest idiots would start grinding millions of men to pieces over such obsolete things as oil wells.

There is more coal than men can burn and waste in a thousand years, no matter how hard they try. They can also turn coal into edible fats. Sugar can be made out of wood. Peanuts can be converted into milk. Fruits and vegetables can be made to grow enormously fast, perhaps a thousand times as fast as they now do. There is no rightful reason why you and every other person should not be enjoying strawberries and blackberries double the size of any present species, and superior to them in flavor.*

Things That Already Are

If things that already exist in the laboratories could be brought into everyday life, then Norman Bel Geddes' "Futurama" exhibited at the New York World's Fair, with its vast network of super-highways, its spacious, airy cities, its double-decked thoroughfares, representing actual knowledge of city planners and traffic experts, would give little more than a hint of the marvelous world you would find around you.

Of course, if Uncle Sam, with his unparalleled communications system, started to translate such a vision into reality, one of the first things he would have to do would be to put $15,000,000,000 into a highway project alone. Naturally, none of the nations nowadays is in position to bring forth the kind of world

* Sources for all statements in this article, *The Men Who Make the Future,* by Bruce Bliven (Duell, Sloan and Pearce), 1942; *Science Today and Tomorrow,* by Waldemar Kaempffert (Viking), 1939; *The Reader's Digest,* March, June, November, 1941; *Free World,* September, 1942, war casualty estimates; *The American Freeman,* October, 1942, war cost estimates.

that science has already revealed and demands of men.

Poor mankind! Transformed society dangles right there in his test tubes and blueprints. But man, being such a devout and timid little creature, would not dare to try to order his existence except religiously; and, religion being nothing but superstition, man, in other words, is just too superstitious to enter into the scientific possibilities.

Scientists are just as superstitious as ordinary men, and generally have wilder notions than anybody else; but, just the same, they know that there is no rightful reason why men should not live in decency and prosperity on the earth. In that kind of society, one's home would probably be built from standardized mass-products parts, assembled in any shape and size that one desired. Probably it would be a steel house; or it might be made of plywood, and, if so, it would be even stronger than steel. At any rate, it could be erected or dismantled in one day's time, moved about to any place, and would be proof against fire, hurricane and earthquake (except Amageddon) and would depreciate slowly. How soon do you expect to have such a house?

Thoreau had twenty things which he regarded as essential to his house at Walden Pond; but, in a really decent house in a decent world, the scientists figure that one ought to have nearer 9,000 essentialities. The walls between the rooms would be a set of super-filing cases which would hold all these 9,000 things, all put away systematically and instantly accessible.

The walls, ceiling and floor of one's house would be heated either with a mass of hot-water pipes or with electric wires laid in the plaster. Steel strips, curved into parabolic shapes of interesting pattern, would reflect heat from one spot into an entire room or any part of it. Radiant heat, from such sources, will warm a room comfortably in a minute or two, and does not dry the air and encourage colds and sinus trouble. One's bathroom floor would be made of "medicated" cement which, when wet, gives off minute quantities of copper that have a strong bactericidal effect, killing germs. The air entering one's rooms would be cleaned of all dust and smoke by electron filters.

Lucite, one of the new plastics, can make light "go around a corner". Thus one would have the sunlight "piped" from the roof down into any part of the house. One's lamps would give forth germicidal light, cool light from fluorescent lamps, polarized light with no glare. One would also use black light, invisible rays which cause fluorescent chemicals in carpets and other furnishings to glow with beautiful iridescent colors and guide one down the hall at night.

In such a home as that, one would have a television set receiving images in full color. Almost all these 9,000 things in one's home would be made of the simplest materials: air, water, coal, limestone; every plastic thing, created on order, elastic or rigid, translucent or opaque. One's favorite armchair, soft and resilient as one may please, might look as if it were made of pure glass. And, of course, one's rugs would be mothproof. One's blankets would be unshrinkable. One's draperies would be of woven glass, and therefore fireproof, unfading and practically everlasting. One's clothing would probably be made of the same material.

The men of facts and figures, who have already actually made all these things, cannot tell you how you are going to get your share of them. Some scientists say you will get them under a "New Order based on moral principles". Others say you will get them under a 'New Order based on four freedoms'. But one scientist, doubting that you will ever get them at all, sounds pretty lugubrious about the whole thing. He says:

> Man is an overspecialized animal by reason of his brain. And it is overspecialization that dooms him to ultimate extinction.

Killing Off the Chinese Republic

ON THE evening of November 27, 1942, this writer was so fortunate as to have as a traveling companion for a journey of several hours an unusually intelligent and amiable former missionary to Japan, a master of six languages. He had served as such in India. He is now a teacher in one of America's largest universities. He requested that his name be not published.

He had gone into the missionary business in order to uplift his fellow men. He is an evolutionist. He regards the Bible as of human origin but as folklore of the highest sort. He admitted that there is not the slightest foundation in the Scriptures nor in reason or common sense for the doctrines of "eternal torture" and "purgatory" which are the basis of all teachings of the Roman Catholic Hierarchy and the Protestant sects.

He mentioned one Japanese as having remonstrated to a missionary who tried to teach him that his ancestors were being roasted, baked alive to all eternity ("Saint" Francois Xavier* was the missionary), that he felt it his duty, if that were possible, to exchange places with such. *He* would prefer to be tortured forever, if these ancestors might have a chance for eternal life, rather than himself have the promised blessings and these be forever deprived of them and kept alive merely to be tormented.

This returned missionary was one of the big lot that was cast out of Japan within the past few years. He told why he was cast out. Tax collectors came to him and asked for a percentage of his income, to be used to assist the campaign in China. When he declined, the tax collector remonstrated: "Why should you be different from the Catholics? Every Catholic priest and every Catholic nun in Japan give a fixed percentage of their income to help carry on the civilization campaign we are waging in China." The collector explained that the Catholic Church is out to put down "Bolshevism" in every part of the world.

Against Every Republic

That makes it perfectly clear, and anybody with an ounce of brains can see what is going on in the world. It is only a few years since the Spanish Republic was put to death. The Roman Catholic Hierarchy instigated the murder; Hitler and Mussolini committed the crime; Uncle Sam, John Bull and La Belle France acted as honorary pall bearers, —all guilty together. The German republic had just been put to death. Now come China, France, etc.

This campaign for the overthrow of every republic has been and is a fundamental policy of the Roman Catholic Hierarchy. Thus, when the New York *Times* had occasion to publish a biography of Premier Aristide Briand, of France, it said as a matter of course:

> The Clerical party was also the Royalist party, and for the most part those who supported the claims of the church were also advocating the overthrow of the republic.

* Xavier on "Eternal Damnation" . . . "One of the things that most of all pains and torments these Japanese is, that we teach them that the prison of hell is irrevocably shut, so that there is no egress therefrom. For they grieve over the fate of their departed children, of their parents and relatives, and they often show their grief by their tears. So they ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer that there is absolutely none. Their grief at this affects them wonderfully; they almost pine away with sorrow. But there is this good thing about their trouble—it makes one hope that they will all the more be laborious for their own salvation, lest they, like their forefathers, should be condemned to everlasting punishment. They often ask if God cannot take their fathers out of hell, and why their punishment must never have an end. We gave them a satisfactory answer, but they did not cease to grieve over the misfortune of their relatives; and I can hardly restrain my tears sometimes at seeing men so dear to my heart suffer such intense pain about a thing which is already done with and can never be undone." (LXXXVI), Coleridge, Vol. II, p. 347.

Entirely Pagan

RECENTLY one of Jehovah's witnesses was instructively amused at the dazed but unadmitted astonishment of his mother as she described the antics of her preacher at a special "service" in her "church". It seems that in trying out the new furnishments of his "sanctuary" his exercises were interspersed with bursts from the choir, as he stunted here and there to read or pray. And then he capped the climax by mounting some new steps to pray before a becandled cross, mounted in a niche on the wall. Since there was no door to this closet, he could not shut the door as Jesus instructed, and so the audience could see and hear the whole show. It really seemed intended that way. Swallowing a bit hard, the mother accepted it as "nothing wrong, but just different".

If further evidence be needed to show honest people that the derelict hulk of "Protestantism" is being scuttled in heathen idolatry, it is furnished by *The Christian Advocate,* issue of June 11, 1942, official organ of the Methodist Church, "Protestantism's" strongest branch in America. Here, editorially, the father of pasteurized milk bending over his microscope, and the priest across the street bending his knees before an image in his "church", are eulogized as equally true servants of God. Thus without "protest" this "Protestant" organization disappears beneath the Stygian waters of pagan darkness.

Furthermore, glorying in such shame, the *Advocate* contained a full two-page article by one Thos. A. Stafford on the subject of "Christian Symbols". Damagingly that dominie admits that his symbols originated "long before [his] church forsook evangelical simplicity and hardened into a rigid ecclesiastical organism with great concern for form",—that is, just a lifeless shell. Still further belying his claims, and betraying his trust, he adds: "Protestants are realizing . . . that . . . the Reformation was so severe that it went to extremes in the rejection of valuable ancient symbols . . . We are now engaged in restoring the worthy and venerable symbols to their ancient place of honor in the furnishings of the sanctuary."

As "worthy" of "veneration" and "honor" by "Protestants" (!!!) twenty-five of these pagan idolatrous symbols are reproduced and commended as "Christian", though contrary to God's law, and of heathen origin. Included are images or symbols of: God's hand; Mary's sinlessness; the star of Bethlehem; a sacred *fish* which means "Jesus Christ, God's Son, Saviour"; the shamrock and other trinity-fake symbols; the likeness of a dead goose hung up by the tail and called a "dove" is for the holy spirit; a "phoenix" bird is for the resurrection (in which they do not believe); a sailboat is for the "church"; several crosses, dating back to heathen use before Christ, and—horrors and shades of Hitler withal—the swastika, an ancient "emblem of Christ, 'the Sun of Righteousness' ", says the preacher!!! Could a Jesuit say worse?

Why will men thus connive at the blasphemy of God? (For the answer see the book *Religion.*)—Roy D. Goodrich, Florida.

Demonism in Phoenix

◆ Demonism broke out in Phoenix, Ariz., where a boy who cannot read has become an ordained minister of the Pentecostal church. He carries a Bible with him to the platform, glancing at it now and then, whenever he falters. Sometimes the Bible is upside down when he glances at it. He is said to sometimes spend two hours a day praying. His themes are hell-fire and brimstone. He is six years of age. Nothing that he says could possibly be of the slightest benefit to anybody. He sometimes teases his younger sisters and gets spanked for it. He is thin, moody and spiritistic.

America's Menace

IT IS the same menace that wrecked and ruined nations in the past centuries. It comes to us clothed in the garb of RELIGION, but inwardly it has the parts of a tyrant. It comes to us with divine unction in one hand to mollify the ills of humanity, while it holds in the other the chains to bind our intellects and enslave our consciences. It comes to us as a direct oracle of Almighty God, while under the cloak is the carcass of Beelzebub. It comes to us as the vicegerent of the Son of Man, while it conceals the implements of the Inquisition under the folds of its religious garb.

It comes to us as the embodiment of that which uplifts humanity and imbues it with those attributes which grow toward a high civilization, but its withering blasts warp and wither those nations coming under its consuming spell. It comes to us as the consummation of philanthropic zeal, but the almighty dollar is its god.

It comes to us as the purifier of morals, but its teachings and influence have debased and debauched the morals of every country under high heaven over which it has exerted an influence. It comes to us as the purveyor of salvation to mankind, but it has proved beyond any shadow of doubt that it is a gigantic grafting political system seeking to acquire power in order to acquire wealth.

It comes to us crying peace on earth and good-will to men, while it is alleged that it is now training more than three hundred thousand men in this country in the use of firearms in order to be ready to do its bidding. It comes to us as the promoter of intellectual development, but we find its pupils groveling in abject ignorance, squalor, moral degradation and superstition. It comes to us as the direct successor of Peter the apostle, but not one single one of its rites and ceremonies but has been borrowed from its ancestors, THE PAGANS.

It comes to us wholly a religious system, but its sole ambition is graft and political power. It comes to us in all the humility of the Son of Man, but its arrogance and intolerance have caused more bloodshed, its hands are stained with more crime, than all the wars of history. This is our MENACE in this glorious twentieth century. It is the ROMAN CATHOLIC HIERARCHY.

It, like its ancestors, comes to us clothed in the garb of religion—mark you, we did not say *Christianity,* we said *religion.* Under the cloak of religion not a few of the most destructive parasites and damnable grafts of past ages have injected their virus into the corner-stones of governments and poisoned their vitals until they tottered and fell.—*America's Menace,* by C. W. Bibb.

Catholic Bus Bills

JOSEPH LEWIS, president of the New York League for the Separation of Church and State, 319 East 34th street, New York, in a letter to the Passaic (N. J.) *Herald-News,* regarding the Catholic Bus Bill, then before the New Jersey legislature, and now before many other state legislatures, said, in part:

We urge your assemblymen, as liberty-loving Americans, to defeat this pernicious measure. Innocent though it may seem, it is a dangerous entering wedge which will destroy the fundamental American principle of the separation of church and state. When a similar measure was under consideration in New York, the papers were flooded with letters of protest. We quote one typical letter published in the New York *Times:*

> "The *Times* did well to bring to the public's attention . . . the proposed 'Catholic Bus Bill', I have never seen or heard a convincing argument for it. The one most

often seen or heard, that sending children to parochial schools relieves the expense of their attending the public schools, applies as well to private schools, or to schools of other religious bodies, to schools run by Socialists or Communists. Parents who send their children to private schools help to support the public schools by taxes, although they may never have had a child attend the public school. To compel them to pay additional taxes for the support of schools not public and where their children may never attend seems fundamentally 'unconstitutional'. We have provided a school system where all may go, irrespective of race or creed, and those seeking advantages not given by the public school should pay for them."

Here is another:

"Complete separation of church and state is the only practical course for a democracy, and the results of departing from this policy are evident in Mexico, Spain, and other European countries. It is a tenet of my own creed (Presbyterian) that government aid should not be given to churches, and this bill will force me as a taxpayer to violate my own religious beliefs, which I deeply resent."

In addition, this bill is but the first step in the demand for support of the entire parochial school system by our secular government, as everyone knows who has been following events throughout the country. The procedure starts with buses; the next request is for textbooks, school furnishings, medical services, and finally the support of the priests themselves.

Religious pressure groups are working overtime throughout the country, taking advantage of the nation's concern with and absorption in national defense. Already these groups have succeeded in pushing through their insidious measures in several states, and the people of those states are just awakening to the dangers into which they have been tricked while they were concerned with their country's welfare. We urge you—defeat this unconstitutional, un-American measure.

IT SHALL STAND FOREVER

A NEW WORLD of righteousness!

But who can create such a world?
What will it be like?
According to whose ideas will it be made?
Will it suit everybody that lives?
How may one enter therein?
Why shall it endure forever?

The right answer, backed by authority that cannot be questioned, comforts those that mourn because of present wicked world conditions, and quiets all fears of the future that is shrouded in darkness and uncertainty. It fills the heart of righteous persons with hope.

These right answers can be found in the new Bible study aid entitled *THE NEW WORLD*. This 384-page book is bound in attractive, peach-colored cloth, with embossed planetary design, and will be mailed to you, prepaid, on your contribution of 25c.

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Yes, I want to read that book; please mail me a copy. I am enclosing herewith a contribution of 25c to aid in additional printing.

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Coherence

COHERENCE means a sticking together within, between all the parts making up a composition or talk. Coherence exists where there is a showing of connection between all such parts, thereby making manifest that they all together make up a unified whole. No detail is wasted or out of place, and hence no detail sends the mind off into other directions and sidetracks the course of thought from the mental conclusion to which the author or speaker is desiring to lead his readers or hearers. All the word picture derives strength from every detail worked in, and it is not diluted by the admixture of an unneeded, foreign matter. When one tries to make such unrelated matter adhere to his composition or talk it prevents the true and proper parts from cohering together between themselves. Good coherence never permits breaking the thread of thought by excursions off the main track, no matter how interesting such excursions; rather the progress of thought from one part to another is smooth, natural and logical, without jogs, breaks or diversions.

There must be cohesion between the larger parts of the talk, the introduction, body and conclusion all cohering one to the other. Besides these general parts of the talk there are subdivisions, particularly in the body of the talk. Between these there must be coherence or proper continuity of thought. These larger parts are made up of sentences. Of necessity, then, there must be a sticking together of all the sentences in their order or thought progress will be detoured and it will be difficult to establish it again. Sentences are themselves made up of the elements of thoughts, namely, words. Hence the sense of coherence must be carried into the sentence itself, showing the true relationship between the words, phrases and clauses thereof.

What, then, are the practical rules or methods for putting coherence into a talk? First of all, stick to the subject throughout; brush aside everything that has no necessary relationship thereto. Then there are the binders that make for coherence, the words or phrases that show connection between the parts of the talk. The binders also include words that show the relationship between any new part and its antecedent so as to throw the mind back to what was stated before; and words or phrases which bridge over from one part to another, that is, make transition of thought. Examples of such transitional words and expressions are however, nevertheless, therefore, in addition, on the other hand, etc. The surest means of coherence is the use of words or phrases that show the relationship between new ideas and what has preceded.

To illustrate coherence without the use of transitional words or expressions the Testimony card for the book *The New World* is used. The opening sentence says: "Victory will bring in a new world, it was long ago foretold at Psalms 96 and 98." The outcome of victory is stated to be a new world, thus preparing the reader's mind for the title of the book, to view it with some understanding. The reference to Psalms 96 and 98 restricts the victory and new world, not to what the United Nations mean, but to what the Bible means.

The second sentence reads: "Lovers of right and truth may hope to see that victory and new world of righteousness." The coherence is established not merely by repeating the words "new world" and "victory", but by using also the demonstrative pronoun "that" before those words, thus throwing the mind of the reader back to the antecedent, that is, the victory and new world mentioned in the first sentence. To such theme a new thought is added for later reference, namely, "righteousness," but, instead of sidetracking the mind, it merely enlarg-

es on the kind of new world to be.

Without a connective or transitional word the next sentence reads: "It is of vital interest to you to get the facts on it now." This last pronoun "it" reminds the reader of "victory and new world of righteousness" stated in the preceding sentence. By this device the connection or tie-in of this new sentence to the former is made. Please note the viewpoint that is shown by the word "you", namely, that the presenter of the Testimony card is addressing the reader. Since this "you" occurs after the mention of "Lovers of right and truth", it shows that the reader is being addressed as one of such and understood to be such. Note that this viewpoint is not changed, but is continued to the end of the testimony, so making for unity and coherence of the testimony as to viewpoint. Shifting of the viewpoint would confuse.

Here a new paragraph begins. For proper coherence there should be an easy transition or bridge from the first paragraph to this one. How, then, is it bound to the first paragraph? Note: "The desirable information you will find in this 384-page book entitled *The New World.*" The word "information" is the cohesive word, because it binds this sentence to the words "the facts" just mentioned and which facts are "of vital interest" and hence "desirable" for one to be informed on. Now the one thus addressed knows by the mentioning of the title of the book why the words "new world" were used in the opening sentence.

The next sentence proceeds to give the reader more information, saying, "From God's prophetic Word it shows the destruction of Nazi-Fascist-totalitarian rule, and the freedom from oppression, fear and want under the Righteous Government long promised." In that sentence the coherence is sustained by using the pronoun "it", which has as its antecedent the term "book entitled The New World." In like manner the next sentence is made to cohere to this one by the repeating of the pronoun "it", which again refers to the book: "It [that is, the book] helps you understand why wickedness has been permitted till now and its final end is at hand."

A new paragraph now begins. There is no transition word or phrase to open it up, but the self-evident connection of it with the foregoing paragraphs is made by repeating the title of the new book and stating the purpose of its publication, as follows: "*The New World* is published to give courage and hope, and to comfort all that mourn." This statement and the preceding sentence show the book to be charitable as well as educational, and so the coherence of the Testimony is helped by next noting that fact in the closing sentence, which reads: "Your contributing twenty-five cents for this copy will help in this educational and charitable work." The words "this copy" binds this final sentence to the preceding one, as does also the re-use of the same demonstrative pronoun in the final words, "*this* educational and charitable work."

If you were to put any sentence or part of the above analyzed Testimony out of its logical order and in a place where it does not belong, it would mar the coherence of the delivery. While the closing sentence of the Testimony has a connection with the whole, and while it coheres to all that goes before, yet to put it at the beginning of the Testimony or in the opening paragraph would break in on the continuity and thereby destroy the hanging together of the subject of the Testimony and the introductory remarks. It is thus seen that while a detail may fit in with the general theme, nevertheless it must come in its proper place to make sense and it must be preceded by that which clearly leads up to it. Then it will be understandable and seem reasonable when it is reached, and its due relationship to all that went before it will be grasped easily. Additionally, it will be a bridge between what was said up till then and what words or action may follow thereafter.

Here and There

"Recognized Racial Aptitudes"

◆ For some reason the huge Babcock and Wilcox Company, manufacturers of boilers for America's largest enterprises, had no Negroes at their Bayonne, New Jersey, plant, though they did have 830 of them in three other plants, where, all together, they employ 6,500 men. The counsel for the company tried to raise the point of "recognized racial aptitudes" when his company was called upon the carpet for the Bayonne discrimination, but then finally admitted that he did not believe, himself, that there is any such thing, and that the company will be glad to at once remove from its application blanks questions as to race, as it has already done with questions on religion.

New York State has passed a law making it a crime for any corporation engaged in defense work to refuse employment to any person, otherwise qualified, because of the national origin or the race, color or creed of such person.

Mining Logs in Southern Jersey

◆ New Jersey has the distinction of being an area from which have come in recent years trees that manifestly grew in the days before the Flood. These cedar trees, bowled over by the winds, are found from 15 feet to 90 feet deep in the Yockwock and other swamps, and, as cedar does not rot, the lumber made from them serves an excellent purpose. Modern methods have been installed for getting these logs out of their long sleep and putting the lumber where it will serve human needs.

Amelia Picked Up a Million

◆ Amelia Mildred Everts, America's outstanding confidence woman, went about the country under eight aliases, and at length, after a half century of crime in which she picked up a million dollars, married J. Clarence Carr, chairman of the Roseville (N. J.) Methodist church trustees, and settled down to her regular line of business until she got caught once again. Maureen McKernan [guess her "church"] writing in the New York *Post,* and a fit representative of that now decadent publication, distinguished herself by writing up Amelia as "a delegate to a conference of Jehovah's witnesses". How anybody could be a Methodist saint like Amelia, and at the same time be a delegate to a meeting of Jehovah's witnesses, only a chambermaid of the Roman Catholic Hierarchy could understand or believe.

The New Foods

◆ The new foods are milk powder, sometimes de-fatted, which can be kept almost indefinitely in any climate; butter which does not melt in the sun; dried soups, oysters, meat, potatoes, eggs, lemonade and pumpkins; dehydrated vegetables of all kinds; and boneless beef, which saves labor and promotes sanitation about the field kitchens where all these foods are made ready for the use of the soldiers. In 1941 Uncle Sam sent 200,000,000 pounds of dried milk to Britain alone.

All Out for War

◆ Nearly 2,500 British factories producing goods for civilians have been closed for the duration of the war. Out of the 1,250,000 workers who were engaged in these factories, 250,000 are now engaged in war work, and 50,000,000 square feet of the space in which they worked is now used either for production or for storage of war goods.

The Block Bombs

◆ The block bombs (used by the British when they sent their expedition of 1,130 bombers and fighters against Cologne, are so called because, weighing up to 4,480 pounds each, they can demolish a city block and can damage property 1,600 feet away. The British dropped 6,720,000 pounds of bombs on Cologne in that single raid.

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CONSOLATION

JOURNAL OF FACT, HOPE AND COURAGE

Whither, C British Commonwealth of Nations?

Where is earth's greatest democratic power heading for?

Civilization and the Missions

Accomplishments in Europe, Japan, Philippines, and China

Praise from Youth

Children also are entitled to freedom of worship

Religion in the Public Schools

Why do religionists seek to enter the public schools?

Five Cents a Copy
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Notanda

Ashamed to Mention the Creator

◆ Man dearly loves life for the many things that make it desirable. With admiration he gazes at the rugged grandeur of the wild places of the earth, at the imposing mountain rearing its inaccessible peaks to the skies, at the tempestuous and foaming sea. By the banks of a stream which winds its shining course through the willow trees and meadows he finds keen joy in disporting himself amid the tender grass. In impassioned terms he speaks of the intoxicating scent of the forest, of the thousand rustlings of life which stir in the branches of the trees, and under the carpet of leaves. And the greater part of these fervent admirers of the marvelous wonders of creation are ashamed to pronounce the name of the great God who has so generously lavished these numberless blessings on man. Through His prophet the Lord said of Israel, "I have nourished and brought up children, and they have rebelled against me." Is not this representative of the attitude of practically the whole human race to the loving Creator?—From French *Consolation* (now suppressed).

All Nations of One Blood

◆ Working at Harvard University and the Massachusetts Institute of Technology, two scientists have discovered that all human creatures have in their skins five pigments, two forms of hemoglobin (which is the coloring matter of the blood), carotene (which is found in carrots), melanin, and melanoid. Difference in skin color is simply the different proportions in which these five pigments occur. Whites have the least melanin, and then Japanese, Hindus, mulattoes, and Negroes, in the order named. More women than men are blondes because more women have more carotene, and very blonde persons do not tan, but burn, because of that fact.

CONSOLATION

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

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Whither, O British Commonwealth of Nations?

WHITHER walks the British Commonwealth of Nations? On February 11 Prime Minister Winston Churchill in the House of Commons declared the joint resolve of Britain and America to make the Nazis "burn and bleed" on other fronts besides the Russian. Then he added: "Great Britain and the United States . . . are now warrior nations, WALKING IN THE FEAR OF THE LORD, very heavily armed and with an increasingly clear view of their salvation." That is Bible language, immediately calling to mind Acts 9:31. It shows that the prime minister is acquainted with the Holy Bible. It reflects that from earliest times the English people have been associated with the Sacred Scriptures and keenly interested therein. It harks back to the Anglo-Saxon king, Alfred the Great, of the ninth century, who saved England for the English. Not only was he a great warrior, but he devoted himself to advancing the intellectual interests of his people. As part of this task he translated into English over one-third of the book of Psalms, namely, Psalms one to fifty-five, inclusive.

This same England is the site of the Magna Charta, of June, 1215, which was an early but important step toward the constitutional form of government which the nation has enjoyed. It should not be forgotten, though, that just two months thereafter Pope Innocent III published a bull which declared Magna Charta null and void, because it had been extorted from King John by force; and the pope followed this up by excommunicating the barons who had obtained it. In the autumn of that year war followed between king and barons, but Magna Charta survived. Its Chapter LXIII repeats the promise of freedom to the English church and of their rights and liberties to all. From that document dates definitely the great struggle between the Romish arm and the secular arm, and between the aristocratic and the popular rights, which struggle has characterized English history so markedly.

The following century brought forth the noted John Wycliffe, who has been called "the morning-star of the Reformation". An eminent scholar and preacher, he was the first translator of the entire Bible into English, making his translation, however, from the Latin version thereof. Forty-four years after his death, it far from displayed the spirit of Christianity and rather magnified the contemptible conduct of religion when the Roman Catholic Council of Constance, which on May 5, 1415, had condemned Wycliffe's doctrines, had his remains dug up in 1428 and had them burned and then had his ashes cast into the adjoining Swift river.

A hundred years after Wycliffe's death William Tyndale was born, destined to become a martyr for his persistent efforts at translating and circulating the Holy Scriptures. He declared it was "impossible to establish the lay people in any truth except the scripture were plainly laid before their eyes in their mother tongue". This moved him to translate and print the "New Testament" in the familiar spoken English of

his day. He had declared he would produce a version that a plowboy could read and understand. Because of the power and influence of Roman Catholicism in England Tyndale was obliged to leave the country and do his work on the continent of Europe. Copies of his translation of the "New Testament" from the original Greek early found their way into England. In 1526 the Roman Catholic bishop of London thundered out his prohibition of them. In 1528 a number of copies of this "New Testament" version were collected, yes, some copies of which had been purchased by the Hierarchy just to be destroyed, and were burned at St. Paul's Cross, in London. Cardinal Wolsey was dreadfully enraged; and Sir Thomas More, whom the Vatican has in recent years canonized as a saint, was employed to denounce Tyndale. Still the printed English "New Testament" continued to enter England and find its way to eager hands and readers. Religion failed to suppress God's Word.

Tyndale also translated the first four books of Moses and put copies in circulation. His educational work was interrupted by his betrayal, imprisonment and martyrdom, in 1536. While being fastened to the stake, at which he was first strangled and then burned, he cried out: "Lord, open the eyes of the king of England." The work on the English Bible went ahead, however, and in 1535, while Tyndale was in prison, Miles Coverdale put out the first printed English Bible. Its printer's name being unknown, nobody knows where it was published, apparently not in England, because of the religious powers there. Coverdale made use of the work Tyndale had done, translating the rest of the "Old Testament" from the best German and Latin versions at hand, thus producing a complete English Bible.

Independence from Papal Rome

Before Tyndale's death things changed in England, now under King Henry VIII, upon whom religious intrigue had forced a Spanish wife incapable of bearing child. Unlike other political rulers of today both within and without the British Commonwealth of Nations, Henry VIII had the rare courage to defy the pope and his screeching bulls of excommunication, and to explode the papal claim that abject submission to the Roman *papa* is absolutely indispensable to salvation of humans, whether British or of other nationalities. The Anglican church, or "Church of England", resulted.

Henry VIII avowed as reasons for supporting the Protestant reformation "the desire of removing usurpations, establishing the ancient rights of the church and the crown, correcting abuses prejudicial to true religion". Hence the English church could not refuse to take into consideration the subject proposed for examination nor refuse to sanction proper reforms. Whether the liberty from papal bondage resulting from Henry's bold move was beneficial to the British nation let every impartial observer judge from its history thereafter. This makes pertinent the question, Shall now Britain and her sister nations return to that bondage in the coming postwar world?

Before Parliament dissolved on July 18, 1536, to end its six-year term under which Henry VIII had carried out his innovations, one of its last acts was to petition the king that a new translation of the Scriptures be made by authority and set up in the churches. Since Henry's reign Britain has been one of the sturdy bulwarks of Protestantism. Hence it was that, at the coronation on May 12, 1937, at Westminster Abbey, London, King George VI declared himself "a faithful Protestant". To the question put to him by the archbishop of Canterbury, "Will you to the utmost of your power maintain the laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion estab-

lished by law?" the king replied: "All this I promise to do." After his crowning there followed a rite first introduced at the crowning of the Protestant William and Mary in 1689, namely, the presenting of the Bible. The words accompanying this presentation were: "Our gracious King, we present you with this Book, the most valuable thing the world affords. Here is wisdom. This is the royal law. These are the lively oracles of God." Upon this Bible the king put his right hand, and he kissed it before signing the oath and thereafter declaring himself a Protestant who will maintain the Protestant accession to the best of his power, according to law.

Such procedure cannot be brushed aside lightly, even if but a ritual of long-standing tradition. Why not? Because it is openly done in the name of God and before His sight. It therefore entails a heavy responsibility upon H. M. King George VI, from which he cannot escape before God. It put him in a peculiar position with respect to certain events of 1942, as we shall shortly see.

Not by the pope's indulgence was it that, four centuries after Henry VIII, a monarch of Britain could take the above oath. To keep their necks free of the Vatican's yoke the British have had to put up a valiant fight. In 1588, during the reign of Queen Elizabeth, daughter of Henry VIII, came the Spanish armada of King Philip of Spain, "blessed" by the pope; but the hardy, resourceful British stood it off and defeated it. Not less so in the epic struggle of 1940 did their descendants hold out under the devastating attacks of the Nazi air armada of another "sword of the pope", namely, Adolf Hitler. In both instances the pope lost out, and so many of the British owed so much to so few. During the reign of the virgin queen Elizabeth the British Empire was born, when she chartered the English India Company, in A. D. 1600. Within seven years after the beginning of the empire, to wit, May 13, 1607, the first permanent settlement of the British was made at Jamestown, Virginia. This marked the beginning of the thirteen colonies of the British Empire in America. For 169 years thereafter these colonies were an integral part of the British Empire.

It was that same England that gave to these colonies such men of tolerance as William Penn, who refused to take off his hat even to the king but nevertheless was spared alive to found, later, Pennsylvania; and also Roger Williams, the founder of Rhode Island and who has been called the "pioneer of religious liberty". Before his death in 1684 Williams had organized and built up a political community with absolute liberty of religion as its chief cornerstone. To this Britisher and colonist more than to any other man is due the American system of a "free church in a free State".

Rise of Bible Societies

Early in the reign of Elizabeth's successor, King James I, that most beloved and popular book was produced, the translation of the Holy Bible known as the "King James Version" or "Authorized Version". Even to this day it is the best seller. It was based mainly on Tyndale's translation. It is the version from which primarily the scripture quotations are made in all publications of the WATCHTOWER BIBLE AND TRACT SOCIETY, whose books and booklets on the Bible since 1920 have gained a circulation of over 400,000,000 copies, in 88 languages; which circulation is exceeded only by that of the King James Version Bible itself. Despite its popularity with Christians, which has continued for three centuries, this Bible has been and is condemned by the pope and his hierarchy. Such is exactly as foretold in the dedicatory foreword of the Bible, which is addressed to King James and which says concerning popish disapproval (paragraph 5): "Humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented

persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be TRADUCED BY POPISH PERSONS AT HOME OR ABROAD, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they [the Popish Persons] desire still to keep in ignorance and darkness; . . ."

It was in the stronghold of Protestantism, in London, that the great educational organization was founded on March 7, 1804, the British and Foreign Bible Society. Its attention was first turned to Wales, where the demand for God's Word was then extremely urgent, and 25,000 Bibles and Testaments were printed in Welsh and distributed. Since then and down to the close of 1928 it has published and circulated Bibles to the number of 385,000,000 copies. From England it turned its energy to Continental Europe, where great quantities of Bibles were put in the hands of the spiritually hungry people. Bible Societies were soon formed on the Continent. In India the Bible Society found a permanent foothold. In the western English-speaking world the New York Bible Society was founded in 1804; the Philadelphia Bible Society in 1808; the American Bible Society in 1816; and the Watchtower Bible and Tract Society in 1884.

All this has not been without great opposition from fanatical religionists; and the sanctimonious ruler of the Vatican has denounced them as "pestiferous Bible Societies" and has made it a religious sin for children of the Roman Catholic sect to have in possession or to read the Bibles thus issued. After 1817 the operation of the Bible Society in the Austrian empire, homeland of Adolf Hitler, was rendered illegal by restrictions enforced by the Roman Catholic government. Where the Vatican has been unable to prevent the circulation of the Bible it has viciously opposed, hindered and tried to suppress the distribution of literature explaining the Bible. The latest proofs thereof will be forthcoming in this article.

With the spread of the British Empire the circulation of the Bible has spread. The title "Empire" officially dates from 1876, when Queen Victoria became Empress of India. By the so-called "Statute of Westminster" the British Empire nominally came to an end on November 26, 1931, being superseded by a federation of self-governing British states or commonwealths, and the Parliament of Westminster at London ceased to be the Imperial Parliament. Thus the British Commonwealth of Nations came into being. All commonwealths, together with the colonies and protectorates, have as their binding tie their joint fealty and allegiance to the king of Britain. This erstwhile "Empire" is the largest body of land and people found under any one jurisdiction on earth. It takes in about one-fourth of the earth's surface, with more than one-fourth of the estimated number of the human family. Vast portions of it lie in each of the five grand divisions of the earth, in Europe, the Americas, Asia, Africa, and Australasia. Its organization differs entirely from that of any other empire in history.

Control by the central government in Britain over the outlying parts runs from autocracy to a merely nominal control. In such a way Britain is the heart of a vast world-power or imperialism, which has belted the globe. It has long stood as a barrier to world domination by its traditional enemy, the Roman Catholic Hierarchy, whose heart lies at Vatican City. It must be remembered that it was the London treaty of 1915, made with the kingdom of Italy, that barred the pope from having any part in the negotiation of the peace treaty of World War I, the pope's connections

with the Teutonic allies having been so notorious. It is all too evident, therefore, that the non-Catholic British Empire, or Commonwealth now, has ever been a thorn in the side of the Papacy, whose ambition has been for a "total" Catholic globe or earth, with headquarters at the Vatican.

Being of such earth-embracing dimensions, the British imperialism has therefore been the foundation and backbone of a civilization independent of Roman Hierarchy domination, for three centuries. The scheme of the Papacy has been and yet is to break up that liberal, constitutional, non-Catholic world power. Failing in this, it then aims by crafty means and subtle to cast a spell and weave an entangling net of control about it and to victimize it to do its bidding. Which method shall it now be? In that anguished year of 1940 it appeared for a time as if the Papacy, by its concordat partners, Hitler and Mussolini, would tear the very heart out of the British Commonwealth of Nations; but the courage of the British again bore them up and the Island fortress held out under assault by air and sea.

Now, in this year 1943, it seems that the pope's conquest by direct onslaught has been blocked for a long time to come. He sits on his artificial fence of loudly-advertised "neutrality" waiting for more definite developments to guarantee that victory shall go to the United Nations in order that he may shine up to the sure victors and snatch a victory out of their victory. His own "voice", the Catholic press, declares that he is "for Victory after victory". Said a distinguished monsignor of his over a nation-wide broadcast from America's capital during "The Catholic Hour", January 3, 1943, while speaking on "War and Revolution":

> A far more important question than "Who will win the war?" is the question: "Who will win the revolution?" In other words, what kind of ideologies or philosophies of life will dominate the world when this war is finished? . . . Pray for victory? Yes! We will win that, there is not doubt! But the peace, the restoration of the moral law, a new order based on God's justice—that will come only by a return to the mind and spirit of the Church during the first few centuries. . . . We have a war to win; and we have a revolution to win. A war to win by overthrowing the power of the enemy in battle; a peace to win by making ourselves worthy to DICTATE IT. . . . This is the true revolution! All the other revolutions of the twentieth century have been from *without;* this time we want a revolution from *within.*

This planned Catholic revolution therefore means they will henceforth work from within the British Commonwealth, to capture control of both it and America. The Hierarchy is doing so now, notably since 1940, and will do so more energetically in the postwar "new order". It is already dictating to all parts of the British Commonwealth and its colonies and protectorates. The situation is too critical now for prejudice to cause you to disregard this warning. Read the substantial evidence given below. Face the FACTS. Act!

Dominating the earth for these three hundred years past by a control over 13,000,000 square miles of the earth's surface and 500,000,000 of its inhabitants, the British Empire or Commonwealth bears a heavy responsibility before Almighty God, earth's Creator. Who is He? The King James Version of the Bible, at Psalm 83:18, answers for men wanting to know: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Furthermore, at Psalm 24:1, 2 it is written: "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Not to the pope, then, but to the LORD, JEHOVAH, must the British Commonwealth, and particularly Britain its seat, render an account for the way she handles the earth and the seas whose vast waters her ships ply.

The British Commonwealth, long

attached to the Holy Bible, is unavoidably answerable to the "Most High over all the earth" for her treatment of the peoples in her territories as well as those who come under her sphere of influence. Having assumed imperial dominance over such multitudinous populations, she makes herself liable to God for the education of such peoples in that knowledge which is essential to their eternal salvation, to wit, the knowledge of Jehovah God and the Kingdom of His Son. (See John 17:3.) Such knowledge includes not merely the text of the Bible, which British Bible Societies have published to the millions of copies, but also the explanation of the Bible that the peoples may understand the meaning of the text. In this year 1943 is the British Commonwealth advancing such knowledge? or suppressing it as Hitler did?

Final Judgment of Commonwealth Is On!

From world events since 1914 and from the Holy Bible it can clearly be proved that the judgment of the nations, and particularly of "Christendom", has been on since 1918, when World War I ended. The British Commonwealth is the outstanding part of "Christendom" and cannot escape the judgment. Jehovah's King, Christ Jesus, is on His heavenly throne as Rightful Ruler of the New World and as Judge. Through the proclamation of His established Kingdom from and after 1914 by His witnesses, all nations have been gathered before Him for judgment, and not one of the Commonwealth nations, colonies and protectorates is hid from His judicial scrutiny. His division of the people as "sheep" and "goats" with respect to God's Kingdom is proceeding irresistibly, as described in the parable of the end of the world, at Matthew 25:31-46. How does the British Commonwealth of Nations stand in the judgment? Can she justify herself to a prolonged existence? Will her "salvation", of which she has an "increasingly clear view", be unto endless world domination in a postwar "better world" of human creation? Her acts now must determine.

The Bible, which King George VI kissed at his coronation, sets out the rule of judgment. At Psalm 9:17 it is written: "The wicked shall be turned into hell, and all the nations that forget God." As shown in the English Revised Version Bible "hell" here is *Sheol,* which Hebrew word means the death state and hence national extinction for all God-forgetting nations. You will say, "Surely the British Commonwealth has too many Bibles to forget God; why, in Britain there is one in practically every home." Well, then, turn to Proverbs 10:27 and read: "The fear of the LORD prolongeth days: but the years of the wicked shall be shortened." Note that, at Acts 9:31, the churches of the early Christians are described as "walking in the fear of the Lord, and in the comfort of the holy ghost", and hence being "multiplied".

Prime Minister Churchill, you told the House of Commons that 'Great Britain and the United States are now warrior nations, walking in the fear of the Lord'. We now ask, Which "lord"? You must know that Roman Canon Law addresses one pontiff as "Our Lord God the pope John XXII"; and that Pope Boniface VIII, in the bull *Unum Sanctum,* declared: "What can you make of me but God?" And Pope Leo XIII, who died in 1903, declared: "We hold upon this earth the place of Almighty God." And his predecessors in office, such as Innocent III of Magna Charta days, and Leo X, Alexander VI, Pius VII, and Pius X, all claimed to be God on earth. Are you sure, Mr. Churchill, whether Britain together with her sister nations of the Commonwealth is walking in the fear of the pope as lord rather than in the fear of Jehovah God Almighty? Not words spoken in Parliament, but the acts of Government committed in the Lord God's sight must be let speak, in order to get at the naked truth. Probe honestly and calmly into the facts, because times are too serious to deceive self.

The Judge of all men, Christ Jesus, knows the facts fully and cannot be deceived. He lays the judgment to this rule: "He that is not with me is against me; and he that gathereth not with me scattereth." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 12:30; 25:40) Note that He judges by what is done even to "the least" of His brethren. Who, then, in "Christendom's" eyes, rates as the "least"? The British Government took knowledge of such "least" ones in its White Paper (Cmd. 6120) issued October 30, 1940, and entitled "Treatment of German Nationals in Germany". Mark the following extracts from that report compiled by Sir Neville Henderson, former ambassador to Berlin, concerning those in Nazi concentration camps:

There were 1500 Jews and 800 Ernste Bibelforscher (International Bible Students) . . . Each man wore a badge—Jews yellow with the star of David, Bible Students violet, etc. . . . Jewish prisoners wrote and received letters twice a month. The Bible Students were allowed no communication with the outside world, but, on the other hand, their rations were not cut down. Herr X spoke with the highest respect of these men. Their courage and religious faith were remarkable, and they professed themselves ready to suffer to the uttermost what they felt God had ordained for them. [Page 10]

The next group were the "Bibelforscher", a religious sect taking its doctrine from the Bible and having a considerable membership in every part of the country, but proscribed by the Gestapo since its members refuse military service; these unhappy people were almost as badly treated as the Jews. [Page 35]

In Britain and America these International Bible Students are known as "Jehovah's witnesses". From the very rise of Hitler to power by papal intrigue these Jehovah's witnesses have refused to "heil Hitler" or salute his swastika or exalt the State above Jehovah God. Immediately after Hitler signed his concordat with Pope Pius XI in 1933, just as his Axis partner Mussolini had done in 1929, Hitler banned Jehovah's witnesses, seized their property, dissolved their organization, and burned their books, 50,000 on one occasion. Finally he rounded up 6,000 of them and subjected them to unusual treatment in concentration camps. Many were shot, beheaded, and tortured to death. Can Hitler be said to be walking in the fear of the Lord in such treatment of these faithful Christians, Jehovah's witnesses? He is indeed walking in the fear of the pope in the discharge of his concordat, but not in the fear of the Lord God Almighty, Jehovah, nor of His Son, Christ Jesus.

Not alone in Nazified Europe and Japan are these Jehovah's witnesses despised and downtrodden, but in all "Christendom" they are harried and oppressed. This agrees fully with Jesus' prophecy to His faithful followers concerning the "end of the world": "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matthew 24:9) Are you skeptical that "Christian" Britain and her sister nations are included in those "all nations" manifesting such hate of Christ's followers? It is proudly said that "the sun never sets upon the British Empire". Follow now the sun's course as it throws light upon the things done in the British Commonwealth of Nations with respect to Jehovah's witnesses. Let us also see who is back of these things since Nazism gained control in Germany in 1933 and deployed its "fifth column" throughout the earth.

Australasia

In Australia the International Bible Students, or Jehovah's witnesses, have been active for more than forty years, distributing the literature published by the WATCHTOWER BIBLE AND TRACT SOCIETY, including its magazine *The Watchtower,* which announces Jehovah's Kingdom and Christ's presence as His King and Judge. In the spring of 1938

the president of the Watchtower Society visited that "land down under". The religionists under the lead of the Roman Catholic Hierarchy and its religious press sought to prevent even his being permitted to land. The Society's branch at Sydney (Strathfield) had arranged for him to speak at the Town Hall on the subject "Warning". Before he arrived, the city council canceled the engagement for the Hall, and the authorities refused other halls; the postmaster-general's department refused to supply land wires and facilities for the broadcasting of this Bible lecture, and insisted on censorship of the speech lest there be any expose of the Roman Catholic Hierarchy. Finally, the speech was delivered in the open air, at the Sydney Sports Ground, where 25,000 attended, which was six times as many as the Town Hall could have accommodated. Thereafter Jehovah's witnesses in Australia and New Zealand circulated the booklet *Freedom or Romanism?* which included the speech "Warning" and other data of interest.

Religious opposition to Jehovah's witnesses increased as their numbers and activities increased. The next year the total war began and Australia entered. The religionists, who honeycomb the government offices and strategic places of power, sought to use the war emergency as a pretext for crippling and suppressing Jehovah's witnesses. The premier of New South Wales led in the fight against them. In October, 1940, he caused the public press to publish many unfounded allegations against these Christians and made the threat that as the federal government had not taken action, the state would set in motion the necessary legal machinery giving them power to act against Jehovah's witnesses.

On January 16, 1941, Prime Minister Menzies prematurely announced in parliament that he proposed to ban Jehovah's witnesses, his last job before leaving for London. On January 17 an order in council was gazetted wherein the governor-general declared to be UNLAWFUL those "organizations known as Jehovah's witnesses or the Witnesses of Jehovah; the Watch Tower Bible & Tract Society; The International Bible Students Association; The Adelaide Company of Jehovah's witnesses; and Consolation Publishing Co." Previous to this, on January 8, the naval department had ordered the four radio stations used by Jehovah's witnesses for broadcasting God's Kingdom message to shut down. Now seizures and arrests followed the ban, even murder being attempted against Society representatives. But with what result? Have these witnesses stopped witnessing for Jehovah God and His Kingdom? No; they obey God rather than men. Although stocks of the Bible held by the Society were confiscated and locked up, these Christians, these 'least of Christ's brethren', have gotten other supplies locally and have concentrated on witnessing to the people with the Bible alone. Despite the official ban and persecution, this work has not come to nought. It is increasing, and Australia and the Hierarchy's tools there are learning joltingly that this work is not of men and cannot be overthrown, but that the religionists are found to be, not "walking in the fear of the Lord", but FIGHTING AGAINST GOD.—See Acts 5: 38, 39.

In all Australasia eight lands have now outlawed Jehovah's message and the messengers of His Kingdom. New Zealand preceded Australia and banned them as a "subversive organization", on October 21, 1940, so naming them for the purposes of the Public Safety Emergency Regulations, and allowing them no chance to prove Jehovah's witnesses are not subversive. Their conviction without trial was in direct violation of Clause 30 of the Magna Charta, the basis of British justice. Due protest was made by cable to King George VI at London. Then Malaya, or the Straits Settlements, banned the Lord's message, on January 17, 1941, and was followed by Burma on May 26; this was before the Japa-

nese invaded the land, on January 18, 1942. Even the Netherlands East Indies caught the spirit and proscribed the work of Jehovah's witnesses, in March, 1941. The British Crown colony of Hong Kong also ordered out Jehovah's witnesses, and thereafter fell to the Nipponese. The British possession of the Fiji Islands has allowed no shipments of WATCHTOWER literature to Jehovah's people in that colony since 1936. British-held India has likewise prohibited importation of spiritual food for the Lord God's servants there.

The Dark Continent

Swinging westward with the sun to the vast continent of Africa, we note the Hierarchy's black hand in operation there, particularly since the Copper Belt rioting in Rhodesia in 1935. At the investigation held thereon by a Royal Commission there was no evidence whatsoever to connect Jehovah's witnesses with the trouble. Nevertheless, although the ringleaders were all Roman Catholics, no mention was made of this fact by the British government. In Northern Rhodesia and Southern Rhodesia there is now a total ban on importation and distribution of the Kingdom message of the Most High God.

The Union of South Africa imposed its total prohibition of importation of WATCHTOWER literature in 1941, having withheld the *Watchtower* and *Consolation* magazines already from October, 1940, onward. West Africa likewise took adverse action in 1941, whereas in Gold Coast there has been a prohibition since 1936. Nigeria distinguished itself in similar anti-Jehovah fashion beginning February 4, 1941.

The Americas

What, now, does the sun disclose as it beams down upon the Americas? Nought but the same God-defying action in lands adhering to the British Crown. In 1936, in Trinidad, the governor in Executive Council issued a proclamation under the "Seditious Ordinance" prohibiting the importation into this British colony of all *Golden Age* [*Consolation*] and *Watchtower* publications. Jamaica began banning WATCHTOWER literature in 1940 and then enacted a total prohibition in September, 1941. British Guiana took like action in January, 1941.

In the Dominion of Canada, which trembles under the shadow of Catholic Quebec and its Francophile Cardinal, the Hierarchy early got in its work, using as its tool a Quebec Catholic, Ernest la Pointe, then Minister of Justice. In that northern land nobody has exposed the schemes of the Roman Catholic Hierarchy for world domination and subjugation of the British Empire as have Jehovah's witnesses; and it was the witnesses the Hierarchy were after. Immediately after the arrival of the new governor-general from England into Canada, they dealt a swift blow. Their lackey, using his high Dominion post, caused to be passed, on America's Independence Day, July 4, 1940, an order in council declaring ILLEGAL the "Jehovah's Witness Organization". This was meant to sound the death knell of God's witnesses who are "walking in the fear of the Lord" in Canada. The fact that these Christians still continue to carry on their witness work with only the Bible, which is "the sword of the spirit", and the further fact that their numbers and work increase, does not relieve the Canadian authorities and the vexed Hierarchy of guilt in fighting against God, whose work they are unable to overthrow in Canada. The anti-Jehovah ban continues there to date. Condign punishment at Jehovah's hands waits to be meted out upon such unrepentant forgetters of God in the terrible "battle of that great day of God Almighty".—Revelation 16:14.

Without warning another blow was struck against those who feed at the table which the great Shepherd Jehovah spreads for His sheep in the midst of their enemies. (Psalm 23:1, 5) This time it was off-shore from the United States,

namely, in the Bahama islands. On September 8, 1942, this Crown colony placed all WATCHTOWER publications under ban, not merely for the duration of the global war, but perpetually. Protest was cabled from America to the governor-general, the former King Edward VIII, who abdicated the throne to "marry the woman I love"; but without avail. The ban will doubtless continue to stand, but not perpetually; at the longest only till the execution of Jehovah's judgment at the battle of Armageddon.

Last of All Britain Succumbs

The above anti-Theocratic movements of the enemies of divine truth in the periphery of the British Commonwealth of Nations, finally left the Island fortress of Britain standing isolated as the sole surviving region where the printed message of Jehovah's Theocratic Government could be freely circulated and enjoyed by Christians and by all persons of good-will who hungered for truth and righteousness.

But sinister forces were at work. Like Hitler, who first attacked the weak territories such as Poland, Norway, and others, and then closed in on the core of resistance, Britain itself, so now these same forces, under central control from the Vatican, closed in on the main and strongest Commonwealth stronghold. Although the "Catholic population" of Britain numbers only 2 percent of the entire population, yet prominent members thereof occupy influential and strategic positions in the Government. To shield these, Cardinal Hinsley, of Westminster cathedral, has been playing up to the Government with great protestations, and has set in motion the so-called "Sword of the Spirit" movement to round up all religious denominations and to lull them to sleep in the arms of the evil-designing plotters for world domination. Certainly with his knowledge and approval the London *Catholic Herald* published the editorial, as of July 12, 1940, shortly after the French Republic fell with a "stab in the back" from Hitler's fellow warrior. From that religious editorial the following is quoted:

> It is not impossible, as the well-informed Diplomatic Correspondent of the *Observer* suggested last Sunday, that something in the nature of a Latin-Catholic bloc, comprising France, Spain and Italy, may shape itself on the Continent. This bloc would endeavor to act on the Catholic populations of Germany and Austria in the hope of at least diminishing the influence of the anti-Christian elements in the Reich so that ultimately an anti-Bolshevik Christian-authoritarian bloc may be formed in Western Europe in OPPOSITION TO THE LIBERAL-SECULARIST-PROTESTANT-FRONT TENDENCIES OF GREAT BRITAIN, AMERICA, RUSSIA, and even Prussia.

Ever since Canada, New Zealand and Australia proscribed the activities of Jehovah's witnesses, the opposition forces in Great Britain have caught up the false charges and cried out that the witnesses are "subversive" to the interests of the state and should therefore be controlled or muzzled. On Sunday, January 19, 1941, two thousand Londoners, being gathered together, passed and published a resolution exposing the said false charges; and "that as Jehovah's witnesses we commend the stand of the British Government against the religious-totalitarian combine and appreciate their kindness in permitting us to faithfully carry forward our Christian work of preaching the Gospel and in continuing to grant us the right of the freedom of assembly and worship; that as Jehovah God's servants we champion His name". Copies of this Resolution were sent to the governments of Canada, New Zealand, Australia, and to the Home Office, London.

Thereafter millions of copies of the paper *Kingdom News* were distributed, issue No. 8 thereof being entitled "Jehovah's Mandate to His Servants—Witness Against Papal Rome-Nazism-Fascism Enemies of Christianity". The booklet *Conspiracy Against Democracy* was also widely circulated, and the book-

let *Theocracy*. In January, 1941, the Government's Import Licensing Department refused the London Branch office of the Watchtower Society any more import licenses, thereby cutting it off from its source of supply in Brooklyn, N. Y., while at the same time the Government at Whitehall granted priorities for the shipment under convoy of millions of quarts of beer 18,000 miles from Canadian breweries around to northeast Africa. Along came the May 28, 1941, issue of the magazine *Consolation* (No. 566), with a leading article on "Hitler's Religion". A prohibition was at once clamped down on this WATCHTOWER publication; but after appeal the ban proved to be just temporary.

Then there was a shift in the Government's Ministry of Information, and complaint made itself vocal that a Protestant had been turned out of office to make way for a Catholic as Information Minister. Much dissatisfaction has followed his taking office. In a long article headed "Writers See Harm by London Censor", the New York *Times*, as of January 24, 1943, says concerning criticism by the Council of the Empire Press Union in its annual report:

It was the opinion of the council, representing correspondents in London from all parts of the British Empire, that the remedy proposed by Brendan Bracken, Minister of Information, was worse than the abuse it was designed to cure. What the Empire correspondents regarded as LEGITIMATE EXPRESSIONS OF OPINION HAD BEEN CURBED since last March 26 [1942] when Mr. Bracken announced in the House of Commons his decision empowering cable censors to prohibit the cabling of dispatches 'calculated to produce ill feeling between the United Nations or between them and a neutral country. The council pointed out that the Empire correspondents, like the Americans, protested that the retention of such a rule would undermine confidence in the war effort and create mistrust even in the actual news given out in this country.

Shortly after the Minister of Information's obnoxious decision of March, 1942, official efforts were made to cripple the personnel of the London Branch office of the Watchtower Society. Then the Branch manager, an American who is an ordained minister of the gospel and who had been managing the British branch since 1937, was ordered to go back to the U. S.A., and that with no reason being assigned by the London Government. Finally, after vigorous but vain efforts to remain at his post of Christian service there, this American was served with a deportation order. His appeal to Mr. Herbert Morrison, the Home Secretary of Britain, was refused. Finally, he was arrested, jailed, forcibly put on a ship and sent back to America through submarine-infested waters. All of which caused a Scotland paper, *The Vanguard*, to feature in its October, 1942, issue a full-page article headed "HAS THE POPE GOT MORRISON? The Deportation of a 'Jehovah's Witnesses' Official".

As to the magazine *The Watchtower*, of which more than 800,000 copies are printed each month in America, it is a magazine devoted exclusively to discussion and explanation of God's Holy Word and is now in its sixty-fourth year. Beginning with the August 15, 1942, issue featuring the article "Atonement for the New World", *The Watchtower* failed thenceforth to reach its British subscribers, although mailed out. It was evident that the Minister of Information's censors were on the job. Then, on November 2, 1942, the Minister of Information caused to be published the government order that "no person shall send or convey, or have in his possession for the purpose of sending or conveying" and "no person shall despatch by post from the United Kingdom to any destination outside" the WATCHTOWER publications, namely, *The Watchtower*, the *Kingdom News*, the *Informant* [instructions for home missionary work], and *Consolation*.

Cable advice to the above effect reached the president of the Watchtower Society at Brooklyn, November 28.

Forthwith the following cablegrams were sent that afternoon:

Nov. 28, 1942

His Royal Highness King George VI
London

Government Order banning Watchtower magazine deprives thousands Britishers necessary spiritual food. Does your Government wish to take responsibility before God? Consider Psalm Two verses Ten to Twelve. We pray Your Majesty will countermand Order in behalf of Christianity.

WATCH TOWER BIBLE AND TRACT SOCIETY.

Hon. Winston Churchill
Prime Minister
London

Government Order banning Watchtower magazine violates Atlantic Charter and will cause millions of American Christians to protest against un-Christian action. We petition you use good office for revocation of Order, thereby providing British Christians necessary spiritual sustenance.

WATCH TOWER BIBLE AND TRACT SOCIETY.

World-wide Hunger Blockade of Christians

Neither have these cablegrams been acknowledged by those appealed to, nor has any action of relief been extended, to this day. Is not this matter of higher importance than to deserve such disdainful treatment before the Lord God? Behold! the powers of the British Government have now joined the other members of the Commonwealth in encircling these Christian Jehovah's witnesses, "the least of these my brethren," with a spiritual blockade to starve them into submission to the Roman Catholic Hierarchy, if that were possible. These Christian brethren of Christ must now go hungry. But what about those who deny them the spiritual food and drink? Let all the Commonwealth governments and the Colonial governments take notice that Christ Jesus, Jehovah's Judge, denounces those responsible for this spiritual hunger and terms them *goats,* unto whom He says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in [but deported me]: . . . in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matthew 25: 41-45) Be warned, you rulers of the earth; you are not dealing with but a mere organization of humble, inoffensive, Christian men and women, but with representatives of Jehovah God of hosts and with Christ Jesus, the "King of kings and Lord of lords".

"Walking in the Fear of the Lord"?

In the face of such overt acts against Jehovah's covenant people, where is this vaunted "walking in the fear of the Lord" on the part of Great Britain? Is this deprivation of the witnesses of the Most High God an act in keeping with the best traditions of Britain for toleration, free worship of God, and free Bible instruction of a distraught people? Nay; it is a surrender to Vatican City, and to the fear of man. Solemnly sounds the warning of God's Word: "The fear of man bringeth a snare: but whoso putteth his trust in the LORD [Jehovah] shall be safe." (Proverbs 29: 25) Britain's conduct now follows the example of the Nazis, who burned the WATCHTOWER publications; but Britain's is on a wider scale, for what the British Commonwealth does extends over a vaster territory than Nazified Europe and affects Christians throughout the world.

In 1942 the prime minister was reported as saying: "What we have we hold. I did not become the King's first minister to liquidate the British Empire." However, full freedom of worship and freedom from spiritual want have not been held, though included in the "Four Freedoms" and backed up by the Atlantic Charter. They have been sacrificed by yielding to the religious grudge and malicious designs of the Vatican. Does any government official of the British

Commonwealth think, since such un-Christian restrictions upon Jehovah's witnesses, that for such reason victory over the totalitarian enemy is now certain? During the terrific Nazi *blitz* against Britain from September, 1940, to May, 1941, did the Island fortress of Britannia fall because the witnesses of Jehovah were free to offer WATCHTOWER publications from house to house and on the streets? Was not British morale strengthened rather by their quiet courage under air alarm and attacks? Why restrict them now at this late date, at a time of round-the-clock air raids on the Nazi-Fascists?

Though military victory over the totalitarian foes outside be gained, yet true victory must mean also triumph over the totalitarian enemies within and who are the fifth-column agents of that foreign power, the Vatican, the most totalitarian power of all time. Military victory may be won, but not peace with the Lord. There can be no peace with God as long as His witnesses are hated of all nations of "Christendom" and oppressed; there can be only wrath and destruction in store, awaiting the outbreak, in Jehovah's due time, of His "battle of that great day of God Almighty".

Read Revelation, chapters 13 and 16, and ask yourself, "Is the British Commonwealth delineating itself as the symbolic 'two-horned beast' there described? Is London, the heart of the Commonwealth, proving and marking itself as 'the seat of the beast'?" "We cannot escape history," said President Abraham Lincoln in 1862. And the British Commonwealth cannot escape the history written in advance in the symbologies of The Revelation, which must have fulfillment in those who conform to the exact descriptions therein given. It is time for the prophets of Four Freedoms and of a "much better world" beyond the total war to beware. This is no trivial matter simply because Jehovah's witnesses are few. It is most important, because destruction everlasting is prescribed for the modern-day "beast" and the "false prophet", in Revelation 19:19, 20.

Not only Jehovah's witnesses are damaged, but all the British people, and all freedom now and for the postwar period is jeopardized. By restricting Jehovah's witnesses, who are staunch, uncompromising foes of all Hierarchy totalitarianism and world domination, the Commonwealth governments are clearing out of the way the last obstacle to being overreached by the Hierarchy of that "god on earth", the pope. The Hierarchy deals with dictators and authoritarian governments. By its Jesuitic methods it is relentlessly building up all nations to that desired condition where the people's rights are nil and the dictator decides and makes deals without popular approval or consent, and pays off his obligations to his backers. Revelation 17:1-14 foretells beyond fail that the Babylonish harlot of "organized religion" will ride the "beast" in the postwar federation of nations. She will drive you to your destruction at the hands of God.

Fighting against Jehovah's witnesses is antagonizing Jehovah God himself. It is all part of the Devil's scheme to get all nations of "Christendom" lined up against the Theocratic Government of Jehovah under Christ His King. Then nothing will prevent the liquidation of the British Empire; all will be lost. The Devil's scheme is to blind the people and keep them ignorant of God's righteous New World and His way thereto, and so bring about their destruction at Armageddon. Governments, particularly those of so-called "Christian nations", stand specially responsible to Almighty God Jehovah and His King for acts against His witnesses whereby the people are spiritually starved and kept in darkness concerning His kingdom of life and peace unending. You are walking, yes, but whither, O British Commonwealth of Nations?

Civilization and the Missions

ONE of the first dispatches that came from the Philippines after the attack on Pearl Harbor was the news that two Catholic priests had been apprehended for fifth-column work, sending signals to the Japanese, to assist them in seizing the islands. Through a fluke, this somehow got by the Catholic censor employed on a San Francisco paper and was there published. Probably the man responsible for letting this cat escape out of the bag lost his job thereby. Men should be more careful.

It was probably to offset this correct bit of news that within a very short time thereafter the "Reverend" Thomas B. Cannon, director of the Jesuit Philippine Bureau, was granted the privilege by the Columbia Broadcasting System (February 8, 1942) of telling his listeners about the great things the Jesuits are doing in the islands. It would help to take the taste out of the mouth of those who chanced to see that San Francisco item, which, by the way, was reproduced in photostat form in *Consolation.*

Anyway, "Father" Cannon got on the air, with no cost to the wealthiest "church" organization in the world, and, through the kind intercession of Hon. Martin J. Kennedy, of New York, his speech found its way into the *Congressional Record* of March 4, 1942. There isn't anything that a Roman Catholic congressman would not do to please a Jesuit and get a few lines of publicity for the greatest possible enemy the United States could have. Mr. Kennedy quotes "Father" Cannon as having said, in part:

> Ever since the beginning of the war in the Philippine Islands I have been constantly called upon, as director of the Jesuit Philippine Bureau, to supply information concerning the safety of our 251 Jesuit missionaries now laboring in that vast archipelago. And, of course, the news has been very scarce. What little news we have had up to now, we are happy to say, has been good news; and we hope for further good news from time to time. The spotlight of the world press is on these missions of the Philippines today. [It certainly was when that dispatch was published in that San Francisco paper.] The war has served to call attention to a work too easily forgotten, because it is so far away. I am anxious, in this brief talk, to explain the essential value to the world, apart from a strictly religious value, of our Christian missions. [In the item in question, this involved betraying the noble, kind, generous, uplifting work of the people of the United States in behalf of the people of the Philippines, into the hands of the ignoble, cruel, selfish, degrading totalitarianism of the Japanese military megalomaniacs.] I say to you members of the radio audience, whoever you are, and however preoccupied you may be with the affairs of the day—whatever your creed or occupation in life—that you cannot ignore the missions of the Catholic Church. [He said something that time.] Today more than ever before in history, strange though it may seem to say this, the missions of the Catholic Church are of primary importance to the world. [How else can all the republics of the world be overthrown and the "abomination that maketh desolate" set up?] I propose a rather startling thesis: The missions of the Catholic Church have civilized the world.

One really appreciates what the Catholic missions are doing when one gets the inside news from Japan that every Catholic priest and every Catholic nun in Japan contributes to the Japanese war chest, and the Protestants were run out who would not go along with the scheme to civilize China by butchering some millions of its population in war and disposing of other millions by pushing the sales of opium in the same way as it has been pushed by other civilizers elsewhere. And in China too, in years gone by. Do you know who first shoved opium upon China at the point of the bayonet?

"Reverend Father" Cannon, S. J., and Hon. Martin J. Kennedy and the *Congressional* Record take time off to refer

to "the adoring of idols of brass and stone as practiced by the overwhelmingly pagan population of China". That's good. Suppose some time you visit Barclay street, New York city. It is on the north side of the United States post office and runs from Barclay street ferry to Broadway. You can't miss it. And when you get up opposite the post office you will see the greatest assortment of idols of brass and stone or terra cotta, or wood painted to look like something expensive, that ever your eyes were set upon. There is usually a "Virgin Mary" and a "Baby Jesus" in every window, and enough more in the back of the store to fill a freight car. It is the American center for "church" goods, or, as one might say, if he dared, "idols of brass and stone as practiced by the overwhelmingly pagan population of China," Vatican City and other places north, south, east and west.

Then follow three columns of fulsome self-praise, which is the first, greatest and only valuable asset of the Roman Catholic Hierarchy, and then this reference to the infamous bigot, Hilaire Belloc:

Hilaire Belloc, the great historian, wrote a scholarly book, *Europe and the Faith,* proving this one point: his last words sum it up completely: 'The faith is Europe, and Europe is the faith.' He shows that the Roman Empire never really perished but was transformed. In the full maturity of the Empire it accepted the Catholic Church, and the Church has caused the Empire to survive in a finer and better form. In this we have the secret and soul of western civilization. Without the church, therefore, there is no understanding of this civilization of ours.

Now, kind reader, you know why all is so sweet and lovely in Europe and in the rest of the world. It is because "the Church has caused the Empire to survive". Look at Otto Hapsburg. Isn't he something? Doesn't he survive? Look at the pope. How about him? He survives, too. And so, believe it or not, i. e., believe the "Reverend Father" Cannon, S. J., director of the Jesuit Philippine Bureau, and Hon. Martin J. Kennedy of New York, and the Columbia Broadcasting System, and the *Congressional Record,* that—

Like it or not, we must admit that our civilization, the civilization we worry about today, is that Christian, Catholic civilization built up by the work and the worry and study and sweat and blood and tears of Catholic missionaries [and Japanese and German and Italian soldiers]. No matter how far afield you may go, you will, if you are honest, get back to this fact as an axiom: The missions of the church have civilized the world.

And that, kind reader, explains just why the world is in such a fix. It is because this old Roman Empire that Jesus refused to accept from Satan even as a gift has revived in the form of a "church". If you don't believe it, get the morning paper and see the oodles of free advertising that the Singing Harlot has handed to her on a silver platter.

Winning the Heart of China

◆ Madame Chiang Kai-shek, wife of the president of China, thinks the countries of the West made a big mistake when they tried to win Chinese confidence by kicking the Chinese in the ribs; she believes with President Roosevelt that after incomes reach a certain size the excess should go to the people as a whole; and she finds pleasure in the fact that though China is at war, and has been for many years, there are more Chinese children in school than ever before, and thus some blessings are arising out of the war conditions anyway.

Prices in Chungking

◆ Raymond Clapper says that in Chungking a man's shirt worth $2 costs $8 in American money and up to $160 in Chinese dollars, with shoes three times the price. Moreover, the prices are rising so rapidly that the Chinese merchant would rather not sell his goods. They are worth more to him than the money he gets for them, because they grow more valuable all the time, while money gets less so.

Praise from Youth

WITH the spread of regimentation plans of the Devil to drive into his camp every person and to destroy those who do not yield comes the never-ending question: Shall we obey God rather than man? No creature who expects to get life eternal in God's kingdom can avoid this question. Children, youths and their parents cannot escape a decision of the question. The question cannot be answered in favor of obedience to God by mere words alone. It requires action dictated and approved by the Word of God. The taking of such affirmative stand by children and the young through preaching the gospel exposes children and their parents to the reproach of the enemy. The agents of Satan on earth today oppose the ministry of praise by children in the same manner as they fought children and the young followers of Christ nineteen hundred years ago.

Hitler seizes the young from the parents at a very early age and puts them under state control and teaches them what he considers to be to the best interests of the state, ignoring the rights of parents and the Word of God. The spread of the totalitarian spirit by the same crowd that backs Hitler has caused their religious agents in America to advocate the breaking up of homes and taking children away from their parents and their worship and service of Almighty God.

In every instance where such family relationship has been broken up in the United States, it has been by framed and misapplied laws because the child of God refused to quit preaching as the ambassador or minister for God's Theocracy. The responsible officials fail to recognize that one who is in a covenant with Jehovah cannot quit or discontinue preaching without violating God's law, which would brand the violator as a practitioner of idolatry, to be destroyed for ever. One must choose to obey either the law of man or the law of God, and those in a covenant with God must obey the law of God.

The state has no authority to intervene in the effort of the parent to teach a child righteousness. Marriage and childbearing is God's provision for all humankind that shall live on the earth. It is beyond the power of the state to interfere with or abridge the right of all persons within its bounds to procreate. This right cannot be denied even to criminals.[1] For greater reason the state cannot interfere with and encroach upon the parents' right to bring up a child in the way acceptable to their own judgment consistent with the law of God.

It has ever been the law of the Lord to place the inescapable responsibility upon the parents to teach their children from infancy the requirements of the Lord. "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works." (Psalm 71:17) "Remember now thy Creator in the days of thy youth." (Ecclesiastes 12:1) Upon all parents who are in a covenant to do God's will there is laid the duty and specific obligation to teach their children the Word of God, and it is the duty of the children to obey their parents who give such instruction. The parent will be diligent to bring his children to congregations where the commandments of Almighty God are studied and discussed. The children are permitted to participate therein so that they may learn the way of righteousness and how they may receive life everlasting. When Moses stood before Jehovah's typical covenant people on the plains of Moab and delivered the instruction from Jehovah he knew that soon thereafter the children would take the place of their parents in the ranks of God's army. Forcefully he urgently reminded the parents of their duty to teach their children. He urged upon them diligence and faithfulness in teaching the truth to their children. That

[1] *Skinner* v. *Oklahoma*, 316 U. S. 535.

was important then; the fulfillment thereof is of greater importance now. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." (Deuteronomy 6:5-8) See also Deuteronomy 4:9, 10; 11:18-21; 12:28; 32:46. The apostle of Christ Jesus also states the command thus: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4) The children also are commanded: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."—Ephesians 6:1-3.

"Nurture" means to discipline and train the child in the way of righteousness; and such way of righteousness God has marked out in His Word. The words "right" and "righteous" are from the same root and mean the same thing. "Admonish" means to teach and instruct; to counsel and advise the children of and in accord with the expressed will of God set forth in the Bible. Parents who failed thus to instruct their children would be provoking their children to do wrong or to wrath.

The so-called "churches" of organized religion constantly baptize infants, which ceremony, although a formalism, means that such child is impliedly dedicated to do the will of Jehovah God. Therefore such "churches" recognize none as too young to be consecrated publicly for service of religion. Thus the recognized religions advocate and practice child consecrations. Jehovah's witnesses as faithful servants of Almighty God recognize the importance of permitting the understanding child to enter into a covenant with Jehovah; but such faithful parents do not stop there. The duty of such parent does not end with instruction. If the child indicates a willingness to do the will of God, the parent is under obligation to aid the child in taking the necessary steps to serve the Lord by doing the overt act of participating in obeying the positive command to preach the gospel of God's kingdom to others.

Must Practice What They Preach

To permit the child to *believe* in righteousness and to refrain from *practicing* right is entirely wrong. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:15, 16) It is therefore the duty and privilege of parents and children to *practice what they preach* by consistently acting as Jehovah's witnesses before men. This the parents and their children do from house to house and on the streets in every city in the land by distributing the Watchtower publications to persons of good-will toward Almighty God.

This greatly enrages the clergy in the same manner as the Pharisees were overcome with violent anger against Jesus because the children followed after Him and cried out hosannas to the King. They do not want to extend the principle of "child consecration" (*un*-Scripturally used by them) to the faithful servants of the Lord, whose children are unquestionably dedicated to Jehovah. They object to Jehovah's witnesses' teaching their children, and transform their objection into violent action in many instances where Jehovah's witnesses' children are permitted to practice what their parents teach them. At the same time such religionists violate the same *child labor* or *delinquency* and other laws that are frequently mis-

applied against such faithful parents. Such clergy are known to use "altar boys", "choir singers" and many other youthful employees whose lives are exploited for the sake of the *un*-Scriptural activity of such clergy.

It cannot be said that the children are too young to be permitted thus to worship and serve Jehovah God by preaching. The government has no authority or power to tell a child at what age he can begin practicing the requirements of Almighty God taught him by the parent. The government does not have the authority to intervene where conscience is involved. Thus to allow the government to intervene would for ever destroy and end the inalienable American heritage of the right to maintain a home, raise children, and follow generally the pursuits of happiness enjoyed by a free people. The government can intervene with respect to the care and education of the child only when the parent "neglects" or "misuses" the child to such an extent as to endanger its welfare and the interests of the state. As long as the parent does not violate this fundamental rule, the state cannot interfere with the "religious" practices of the parents and children.

The children are preaching, ministering the gospel message, and are not violating any law. Preaching the gospel of the kingdom of God is the proclaiming to others the Scriptural truths of and concerning Jehovah God and His kingdom, The Theocracy, under Christ Jesus. From the Scriptural standpoint it is not unusual that a child should teach and preach the gospel at a very early age. When Jesus was twelve years old, long before He was anointed with the holy spirit, He preached and taught as one of Jehovah's witnesses in the temple, where He confounded the wise men and astonished them with His wisdom and statements (Luke 2:46, 47); and other children followed in His steps. Timothy, long before he reached the age of maturity, while yet a small child, also taught and preached. He accompanied the apostle Paul, who preached publicly in the market places, on the streets, and from house to house. See Acts 16:1-3; also 1 Timothy 4:12, where Paul, writing to his 'son of faith', Timothy, said: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Samuel was consecrated for service in the temple when very small and of tender age.—1 Samuel 1:24; 2:11, 28. See also Jeremiah 1:6, 7.

"Suffer Little Children to Come"

Christ Jesus condemned religionists because of their effort to prevent and ridicule the following of little children after Him. He said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16) See also Luke 11:52; Matthew 18:1-6; Psalms 8:2; 148:12, 13; Proverbs 8:32.

Therefore it is unreasonable and un-Scriptural to contend that it is not proper for a child or youth to engage in publicly giving praise to Jehovah God by acting as His minister or witness, explaining Bible prophecy and present-day fulfillment thereof. It should be borne in mind that this is the primary way that Jehovah's witnesses worship and serve Almighty God and to deny this right to the children or youths through punishing the parent, breaking up the home or taking the children away, because the children exercise such right, is to deny to them freedom of worship of Almighty God, which freedom alone gives freedom from want and from fear. Such denies them as ministers the equal and same protection enjoyed by the recognized clergy.

It is not for the courts or any agency of the state to say that because of his youth one is not entitled to praise and serve the Lord, nor can they contend that one is too young to be a minister of Jehovah God, entitled to legal pro-

tection of the exercise of his God-given Constitutional right. Thomas Jefferson said, "that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square or differ from his own." [2]

Such ones holding contempt against the youngster as a minister should consider the following searching question propounded by the apostle Paul: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Romans 14:4) Jehovah God, and not man, anoints and authorizes the preacher to act in harmony with Isaiah 61:1, 2, and no man has authority to question his authorization or ordination. If children meet these requirements of God as His ministers, why and how can man demand more? They are God's servants, not man's. God is the one that must be satisfied that they are His ministers. (1 Corinthians 6:19; 7:23) The apostles were ignorant and unlearned men in the eyes of the clergy and worldly wise. They did not attend parochial schools or seminaries, and Christ Jesus did not teach them in such places.

Since Jehovah's witnesses have an earthly organization with which they operate, it is proper and necessary that they also possess and carry credentials attesting to the fact that they are ordained and authorized to represent such organization, the Watchtower Bible and Tract Society.

[2] Section 34 (Virginia Code as amended), commonly known as the STATUTE OF RELIGIOUS LIBERTY. See also *State* v. *Smith,* 127 P. 2d 518, 155 Kan. 588; *Barnette et al.* v. *West Virginia State Board,* 47 F. Supp. 251.

Regardless of what men may do or threaten to do, Jehovah's witnesses and their children will continue to preach "this gospel of the kingdom" until JEHOVAH GOD, not man, has said it is enough. Such young ones will not hesitate to rush forth joyfully to meet the requirements of God's Theocratic Organization, to preach "this gospel of the kingdom". In this they will dedicate their lives eternally to the service of Jehovah God and continue to sing songs of praise to Jehovah by carrying the Kingdom message to others as long as there is one person in the land to hear, and until "the land be utterly desolate".

Thus a victory will be given to them by Jehovah, and the Devil's challenge to put men on earth that will maintain their integrity will be further answered by showing that Jehovah has *children* and *youths* who immovably prove the Devil to be a liar.

"O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory."—Psalm 98:1.

Food Restrictions in the Netherlands

◆ Netherlanders formerly appeared to be unusually well-fed, but they don't look so since the spring of 1940, when their country was seized by Hitler. They used to eat lots of cheese, because they kept many cows; now the cows are few and the butter and cream go to Germany. Dutch housewives have had to fall back on a combination of gelatine and starch that is about as much like butter as a religionist is like a Christian. Eggs used to be plentiful; now anybody who gets an egg once a week is considered lucky. Beef, pork and veal can be had at the rate of one pound per week, but the German-controlled radio is trying to popularize horse flesh, doped up with onions, rice and vinegar. Vegetables are scarce, because the bulk of the crop must go to the dehydrating plants, and thence direct to Germany.

Expelled from School for Being Conscientious

THIS page showing children expelled from school and denied an education (for which their parents are taxed) will interest *Consolation* readers. They are a few of many similar cases. (1) Roberta and Bonnie Groff, of Murphysboro, Ill., expelled for conscientious refusal to salute a flag. (2) A group who attend a private school at Tulare, Calif., most of them having been expelled from the public school. (3) The little miss shown here was expelled from a Lowell, Oreg.,

school. She devotes sixty hours a month to publishing the good news. (4) Denied education at Millville, N. J. (5) Cajon, Calif., also had a flag-salute case; expelled these bright youngsters. (6) Some others of Lowell, Oreg. (7) Barbara Castle, 13, and Fred Hurtado, 12, were expelled and committed to a Juvenile Home, but subsequently released on order of Judge Hartrick, who ruled that they had been committed without reason, there being no law requiring anyone to salute a flag contrary to his conscientious belief. (8) Faithful little witnesses of Bronaugh, Mo. The boy in the center stood his ground even though the teacher threatened to get the police, in a vain effort to make him violate his conscience, something the teacher, not having a conscience of any sort, could not understand. (9) Robert Ginier, age 10, of West Virginia, also expelled for not saluting a flag. (10) Children at Sumas, Wash. (11) Iris Ackland, 6 years, La Salle, Ill., expelled from two schools, and using time off to good advantage in telling people about God's kingdom. Some of these were reinstated in school after presentation of the ruling of the 77th Congress that respect to the flag is sufficiently shown by simply standing at attention.

Religion in the Public Schools

THOUGH in America there are thousands of churches, as well as Sunday schools of some 200 different religions, that is not considered enough by the religious leaders. Of the 168 hours in each week there are twenty-four that are usually set apart for religion or for 'worship' of one kind or another. One can start at midnight, if he wishes, and some do, and can keep right at it until midnight comes again. And one need not stop then. Also, besides Sundays, there are Saturdays, and these can be made religious days also. That is done by some. But that is not considered sufficient. So the public school is being invaded by the people who are in the religious business, who insist that the children must be given religious instruction during the precious seventh of their time that is now devoted to their regular lessons and the acquiring of information that will prove of practical benefit to them in later life.

What is really the meaning of this proposition to introduce religion into the public schools? and why are those in the religious business so anxious to get a hold on these schools?

A consideration of the first point is important in order that this article may not be misunderstood to reject the value of the Scriptural counsel to "fear God and keep his commandments: for that is the whole duty of man". But what do the chief proponents of religion in the public schools have in mind by the expression? Do they want to introduce the Bible and its teachings?

The evidence shows that there is no intention to introduce the Bible into the schools. The Bible was once read and taught in the classroom, and still remains in some isolated regions, but it has been generally abandoned. The religious leaders evidently do not consider the Scriptures of importance. To them it is far more important to teach religion. This is especially the attitude of the Roman Catholic Hierarchy; and so-called "Protestants", as well as Jewish religionists, have given in and agreed to drop the Bible.

The Hierarchy's first attack upon the public schools was the abolishing of the Bible, which was rejected as "an attempt to pervert the hearts of Catholic children". Bishop Spotswood of a previous generation said, "I would rather one-half the people of this nation should be brought to the stake and burned than one man should read the Bible and form his judgment from its contents."

Another spokesman for the Hier-

archy's attitude was the publisher of *The Freeman's Journal,* who said, "The Catholic solution of this muddle about Bible or no Bible in schools is: 'Hands off.' No state taxation or donation to any schools. You look to your children and we will look to ours. We don't want you to be taxed for Catholic schools. We don't want to be taxed for Protestant or Godless schools. Let the public school system go to where it came from—the devil."

Prof. Geo. T. Renner, of Teachers College, Columbia University, may be considered a non-Catholic authority. He said, "We must be a little more realistic about these things. I am skeptical about teaching the good, fundamental truths even if they have Biblical sanction."

From the foregoing statements and from the further fact that the reading or study of the Bible has been practically discontinued in the schools (chiefly as a result of Hierarchy pressure) it is evident that "religion in the schools" does not include the Bible, but means something different. What, then, is sought?

At an educational get-together of the New Jersey Elementary School Principals' Association, late in 1941, Professor Paul H. Vieth, of Yale University, proposed to teach religion on a nonsectarian basis. He said he would "expose children to all points of view". (As there are, as mentioned, over 200 different "points of view", this way of teaching religion would be even worse than the proposal to break up the regular classes and teach these 200 brands separately.)

The professor's proposition was probably induced by the demand of each of the 200-odd brands to be heard. He sought to satisfy these demands while still preserving the unity of the public schools.

Another comment on the proposal to teach religion in the public schools came from the editor of the *Protestant Digest,* Kenneth Leslie, who said, "What we are putting into the schools is church instruction—not religion . . . If we unite the church to the state via the schools, we destroy the argument against helping parochial schools." It would likewise destroy the argument *for* helping the parochial schools.

The Parochial School

The mention of the parochial school raises the question about what these show as to the desirability of teaching religion in the schools along with other, so-called "secular", subjects.

Great claims have been made for the parochial schools, and a considerable amount of praise has been bestowed upon them by not altogether disinterested parties. Some consideration may be given to the subject here for that reason, as well as for the reason that between 2,500,000 and 3,000,000 Catholic children are receiving their education in such schools at present. These figures may be somewhat exaggerated, but they will serve the purpose of this survey.

It is claimed that the Hierarchy now has some 10,000 schools in the United States, which is a not inconsiderable number. Since the Catholic church has, moreover, been conducting such schools for well over a generation, the results, beneficial or otherwise, ought to be more or less in evidence.

'Versed in Schemes of the Devil'

A belligerent spokesman of the Hierarchy of a past generation based his agitation for parochial schools on the fact that the public schools did not suit him. He said:

> The children of the public schools turn out to be horse-thieves, scholastic counterfeiters and well-versed in schemes of deviltry. I frankly confess that Catholics stand before the country as the enemies of the public schools. They are afraid that the child that left home in the morning would come back with something in his heart as black as hell.

In view of this charge, shared by other priests, the product of the parochial schools should stand out as shining examples of virtue. But let us see.

First, what is some of the religion taught in the parochial educational institutions? There is a volume, one of a series, entitled "Familiar Explanation of Christian Doctrine; Adapted for the Family and More Advanced Students in Catholic Schools and Colleges," published in 1875 by Kreuzer Brothers, Baltimore, and sanctioned by Archbishop [James Roosevelt] Bailey. Lesson XII is called, "No salvation outside of the Roman Catholic Church." The questions and answers run thus:

Q. Did Jesus Christ himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic Church?

A. He did; when he said to his Apostles, 'Go and teach all nations,' etc.

Q. Are there any other reasons to show that heretics, or Protestants, who die out of the Roman Catholic Church are not saved?

A. There are several. They cannot be saved because, (1) They have no divine faith; (2) They make a liar of Jesus Christ, of the Holy Ghost, and of the Apostles; (3) They have no faith in Christ. (4) They fell away from the true Church of Christ. (5) They are too proud to submit to the Pope, the vicar of Christ. (6) They cannot perform any good works whereby they can obtain heaven. (7) They do not receive the body and blood of Christ. (8) They die in their sins. (9) They ridicule and blaspheme the mother of God and his saints. (10) They slander the spouse of Jesus Christ, the Catholic Church.

It is now proposed to introduce this type of teaching into the public schools. But what has been the result in the parochial schools themselves? "Fr." Jeremiah J. Crowley, himself a Catholic priest, and well-informed on the subject of the parochial school, said:

As to the secular instruction imparted to children in the parochial school I feel that I need say very little about its inadequacy in view of what I have said about the deficient pedagogic talents and training of the parochial school officers and teachers. Incompetent teachers in secular things cannot give the children the requisite instruction.

The fact is, the parochial school children are very inadequately instructed in purely secular knowledge, and the children of the public school enter upon the duties of life incomparably better informed and trained.

I have heard complaint after complaint from Catholic parents that the parochial school did not fit their children for life; that their training lacked the virility necessary to meet the multitudinous demands upon American manhood and womanhood of this aggressive age; and that the parochial school militated against the development [of the child]. I can readily understand how such ill effects should result from parochial school training received under the principalship of a drunken, sordid, or even worse, rector, and the teaching of incompetent teachers.

I have known intelligent Catholic parents to summon up enough courage to remove their children from the parochial school and send them to the public school, notwithstanding the threat of eternal damnation for themselves and for their children uttered by priests and prelates. I have in mind now the case of a bright child who was taken from the parochial school by her parents and sent to the public school. In the parochial school she was in the eighth grade but the public school found her only fit for the fifth grade. . . .

If an officer or a teacher of the parochial school teaches a precept and then practices the opposite of that precept I hold that the children are thereby trained for the kingdom of Satan and not for the Kingdom of God. The evil effect of such inconsistency in an instructor of youth is destructive when the offender is a secular teacher and does not wear the sacred vestments of religion; but when that instructor or officer is clad in religious garb the teaching of righteousness and the doing of iniquity mean moral and spiritual disaster to the pupils. Precept and practice are lamentably foreign to each other in the lives of the officers and teachers of the parochial school.

In view of this revelation from one in a position to know the facts, it is not surprising that the Catholic system of religion produces more criminals *in proportion to its size* in this country than

does any other religious organization. Parochial education may take its full share of the responsibility, and the charge that public school children turn out to be horse-thieves and well-versed in schemes of deviltry proves to be a boomerang that hits the parochial school in a most vulnerable spot.

The Church and Education

In spite of these disconcerting facts, the Hierarchy continue to insist that only they can properly educate—that education is the prerogative of the "church", meaning themselves. Parents may not send children to other than Catholic (parochial) schools without episcopal permission. On this point the Hierarchy's canon law says:

> Parents are under a most grave obligation to provide to the best of their ability for the education of their children. This education must be not only physical and civil but also religious and moral. (Canon 1113)
>
> Catholic children shall not attend non-Catholic, indifferent [neutral], or mixed schools. The Bishop of the diocese and he alone has the right, and this in harmony with the instructions of the Holy See, to decide under what circumstances and with what safeguards against perversion the attendance at such schools by Catholic children may be tolerated.

On this same demand of the "Church" that parents educate their children through Catholic parochial schools, "Rev." James Aloysius Burns, a former president of Notre Dame University, said:

> We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much so as the preaching and the administration of the sacraments; but we do not deny to the state the right to establish and maintain public schools. . . . It may found and endow schools and pay the teachers, but it cannot dictate or interfere with the education or discipline of the school.

This shows that the Hierarchy of Rome will do the "educating" and the state is graciously given the "right" to foot the bill. It should be observed, too, that the word "educate" is not modified in this sweeping claim. No one is to have any education, apparently, of any kind or in any field, unless it be received from the Roman Hierarchy, or with its sovereign approval. The Hierarchy is not backward about making such unbounded claims. Note, as another example, the following, a statement by the "Most Reverend" Michael J. Curley, archbishop of Baltimore and Washington, in an address at Bethesda, Maryland:

> . . . the parochial school alone can bring the child to Christ. . . . It and it alone is America's greatest bulwark in this, her hour of trial.

Since the parochial school reaches only a minority of the children of America (Catholics comprising only a sixth of the population), those words are obviously exaggerated. When one considers further what "Fr." Crowley says of the parochial schools, which he knew only too well, one is forced to the conclusion that the archbishop hardly expected to be taken seriously. He was just throwing out something with the assurance that at least some of it would stick. But even the Catholic population does considerable thinking for itself. "Fr." Crowley says:

> The Catholic *people* did not want the parochial school. [They still do not want it.] Why did the priests and prelates adopt it, and why do they champion it today? The answer is fourfold. First: because they saw and see that there never can be any union of Church and State in this [American] Republic as long as its citizens are the product of the public schools. Second: they saw and see that the indoctrination of Catholic children with liberal and progressive ideas is impossible in schools wholly under Catholic clerical influence. Third: they saw and see that the parochial school gives ample opportunity to train Catholic children to close their eyes, ears and mouths to clerical drunkenness, grafting and immorality. Fourth: they saw and see in the parochial school an immense opportunity for graft.

No one will deny that the parochial schools are religious, and they, therefore, furnish an example of what is meant by the proposal to introduce religion into the public schools. The editor of the *Protestant Digest,* quoted foregoing, sums up the matter when he says that it is in reality an effort of the churches, and their dogmas, to get into the public schools. Among the churches interested in this scheme the Hierarchical church of Rome takes first place. Its chief spokesman, the pope, only recently stated,

> We are grieved that in so many schools in the United States Christian religion is ignored. . . . This cannot continue without dread consequences.

It must not be overlooked that when a member of the Hierarchy refers to "Christian religion" he means Catholicism only. Quotations can be multiplied (and examples have been given) to show that this is true. For the present, however, at least in America, the Catholic Hierarchy is willing to co-operate or permit co-operation with other religious groups in getting religion into the schools.

The so-called "Protestant" churches are as eager as is the Roman Catholic to get their religion into the schools, or to get the schools to recognize their religion in some way.

The International Council of Religious Education, which met in Chicago early last year, faced two considerations which left them anxious and dissatisfied. First, not more than half the American young people are coming under the influence of the churches. Second, the churches do not have anything positive to give, and merely raise questions—doubts. The professor of Christian ethics of Duke University said in that connection that "Jesus not only asked questions; he answered them".

This was a tacit admission that the churches do not follow Jesus. At the same time it gives a clue as to why the churches are interested in getting religious teaching into the public schools. It is to use the compulsion properly associated with secular education to bring the children under their influence and that of their organizations.

It is because they have failed to persuade the parents of the importance of their institutions that the clergy now seek to get hold of the children. It is a confession of their failure to reach the people through their own religious setups: churches, catechism instruction, Sunday schools, and parochial schools. They seek the support of officialdom, or the semblance of it that would result from being admitted into the government-owned and -operated school system.

Gradually Undermining the Schools

The Register (Roman Catholic) boasts that the American public schools are now so far undermined that in 455 school systems the precious one-ninth of their time which is devoted to public instruction is taken away from the children, in part, so that they can receive instruction in religion (which is demonism).

The plan of getting religion into public schools is inherently coercive. The Chicago Civil Liberties Committee's statement herewith furnishes a good conclusion:

> It is proposed to take time from the hours of instruction and permit students to attend religious classes of the parents' choice. It is proposed here that high school students may go to a religious class outside or remain in the school where presumably some substitute instruction will be provided. Suppose a student leaves the school but does not appear at the place of religious instruction? Is he to be considered a truant? His record of attendance must be kept or else the purpose will be defeated by truancy. Or is it possible that we shall see groups of students marched from the schoolroom to their respective churches? The conclusion is inescapable that compulsion is a part of the plan. In fact it would not be effective at all without compulsion.

The students who do not go to religious

instruction will be singled out in many schools for coercive treatment. Direct as well as subtle persuasion will be used by students and perhaps by teachers to get them to attend. Those who have church affiliations but who do not choose to take religious instruction will be especially coerced. Those who have no church affiliation will be particularly subject to subtle persuasion. The privacy of one's religious belief will be invaded.

If this plan is adopted, every religious opinion must be respected, or else the Bill of Rights will be violated. The plan cannot be confined to the large religious denominations. Sects and groups however small or curious must have the same rights as Catholics, Protestants and Jews. No public authority can say which religions are to be accepted, nor can any public authority distinguish among religions. Jehovah's Witnesses, Mormons, I Ams, and scores of other religious groups must be given equal opportunities under the plan. It would be clearly violative of the Bill of Rights to exclude any religious group.

The religious tenets or doctrines taught in these classes cannot be passed upon by public authority. Surely it must be clear that the state cannot prescribe a religious curriculum. That would be setting the state up as a definer of religious doctrines. The state cannot tell a religious denomination what it shall teach or how it shall teach it. If the plan is put into effect the instruction must be left to the respective religious groups, without any interference, guidance, or suppression whatever.

The school authorities cannot pass upon the qualifications of instructors in these classes. What tests will be applied? College graduation? Soundness of religious views? Soundness of denominational affiliation? Any worthwhile test would bring state authorities into the control and guidance, not merely of religion but of each of the numerous denominations and sects.

We submit that no system of the kind proposed can be set up which will avoid infringement of the Bill of Rights indicated above. We think the proposal in any form, capable of effective application, would be clearly violative of the Bill of Rights. We hold that in the form proposed it involves participation of the state in religious instruction on a compulsory basis.

Learn of a New World

Yes, a new world, a knowledge of which will give life an entirely new aspect for you. It is not something that by chance *may* come about, or something that imperfect man will bring in, but a fulfilling of the unfailing promise of Jehovah God to set up His kingdom to rule the earth. It will be a new and perfect world in every respect, from the most minute part of creation to those who shall rule it in righteousness. It will be a world free from sorrow, death and destruction, a world in which you will want to live.

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Presenting "This Gospel of the Kingdom"

Theocratic Tactfulness

HOW to approach another is all-important. Too often, when presenting the gospel of the Kingdom, the publisher starts off on the wrong foot, so to speak. There should never be an occasion for rudeness, ill manners or abruptness on the part of the witness; but rather he should be kind, patient and tactful at all times.

Theocratic tactfulness does not mean that the publisher is going to deceive the listener or to compromise the Lord's cause. To be tactful one will present his message in such a manner that the listener will not become provoked or disagree with one from the start. Tact, then, is a sensitive mental perception; or an acute, keen discernment of the best course of action to take under given conditions; or the peculiar ability to deal with others without giving offense, so as to win good-will, especially in difficult situations. The best way to understand Theocratic tactfulness is to take from the Word of the great Theocrat illustrations that show these various conditions where one must be tactful.

The first, an instance of sensitive mental perception. (Luke 20:19-26) Christ Jesus had to be tactful in answering scribes and Pharisees who were opposed and trying to "get Him". The chief priests and scribes sought to lay hands on Jesus, but feared the people. They sent forth spies to take hold of His words and then deliver Him to the governor. It is recorded: "And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no?" Jesus, listening to these men, had the mental perception that they were hypocrites, and that they were trying to lay a trap for Him; therefore it was necessary for Him to be tactful. He was. The record reads: "But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

Jesus, having a mental perception of their craftiness, used tactful language in answering these persons. His answer was so well framed and balanced that "they could not take hold of his words before the people: and they marvelled at his answer, and held their peace".

Note that Jesus did not say much to these men. His example should be followed by all Christians and in harmony with Psalm 39:1: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." To be tactful before the wicked, then, is to be extremely careful of what one says and how one says it.

Second, an instance of tactfulness in discerning the best course of action to take under given conditions. Here one must know or realize the conditions, as the prophet Nathan did when he approached David. (2 Samuel, chapters 11 and 12) David had looked upon another man's wife, and took her for his own pleasure. Then, to cover up his unrighteous act, he saw to it that the woman's husband, Uriah, was killed in battle. All this was a grave sin before the Lord, and in violation of God's law even though David was a king. Therefore the Lord instructed Nathan to tell King David of his wrongdoing. To approach the king and bluntly state the facts to the king would have brought forth the king's wrath. Nathan had to show David his wrong, and what the Lord would have David do to come back into the proper standing again with his Maker. It required tactfulness.

Nathan said to David: 'There were two men in one city; the one rich, and

the other poor. The rich man had many flocks and herds; but the poor man had nothing, save one little ewe lamb, and it grew up together with him, and with his children. A traveler came unto the rich man. To feed the traveler the rich man did not take any of his sheep, but took the poor man's lamb.' On hearing this, David, "Thou art the man." Nathan had used a very aptly illustration. Thus David judged himself. This showed Nathan's keen discernment of the best course of action to take under given conditions. (Read Paul's tactful words as recounted in Acts 24 and 26.)

Then Nathan, the prophet, said to David, "Thou art the man." Nathan had used a very apt illustration. Thus David judged himself. This showed Nathan's keen discernment of the best course of action to take under given conditions. (Read Paul's tactful words as recounted in Acts 24 and 26.)

Now an example of the third manner of tact, the peculiar ability to deal with others without giving offense, and to win good-will, especially in difficult places. It is recorded at 1 Corinthians 9:18-23: "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." Here the apostle Paul points out how he dealt with others so as to cause no offense, that he might win their good-will.

In presenting this gospel of the Kingdom Jehovah's witnesses should do likewise. When approaching the Jew discuss the Scriptures as they appear in the Hebrew text of the Bible. Speak of those precious promises. When witnessing to Catholics and Protestants concerning God's kingdom and controversial subjects arise, deal tactfully. Do not bluntly state they are believing a lie, but point out scriptures bearing upon the issue. One might discuss their belief and show how it originated ("Purgatory," for instance). Show you are acquainted with their viewpoint. Acknowledge that both sides involved in the dispute believe in the Bible, then proceed with Scriptural evidence disproving their contention and, lastly, establish your position as the one in harmony with God's Word.

So with all persons whom you meet deal without giving offense, and win good-will. Don't close a person's ear with bombastic statements. Use tact and he will give you an ear. "He that hath ears to hear, let him hear."—Matthew 11:15.

Concerning their conduct Jesus admonished His faithful followers, "Be ye therefore wise as serpents, and harmless as doves." (Matthew 10:16) A good Theocratic publisher has knowledge and wisdom, but he will use it with great care. Theocratic tactfulness would not mean to tell all that you know, but tell what is necessary, and at the right time. Proverbs 29:11 sums up the entire matter in these words, "A fool uttereth all his mind: but a wise man keepeth it in till afterwards."

Some Theocratic publishers attempt to tell the person to whom they are witnessing everything concerning the Kingdom at the first meeting. This is a mistake. Such minister forgets that he learned the Kingdom truths 'precept upon precept, line upon line, here a little and there a little', not all at once. The "other sheep" will learn likewise. There are so many things one wants the other person to know. Save them until a later time. Arrange for a back-call; begin a book study. Thus one uses tactfulness in presenting the gospel.

Take Care of Your Rubber

WAR has made it imperative that we take good care of all the rubber articles, from bathtub plug to hot water bottle, that we own.

The three worst enemies of rubber are heat, light, and oils and greases. Copper is another enemy, but this doesn't give much trouble—but it should caution homemakers not to wear rubber gloves when cleaning the metal.

The higher the temperature, the more quickly rubber cracks, softens into stickiness, and loses its strength. Cold, however, does not harm rubber. Sunlight, combining heat and light, is especially hard on the kind of rubber used in many household articles, since this kind often is partly stretched.

Rubber swells and becomes weak if it is left in contact with oil or grease; traces of either should always be removed immediately. While the rubber used in tires is often specially treated to resist both oil and grease, the type of rubber in elastic fabrics (such as foundation garments) is especially apt to be damaged by them. Worn next to the skin, elastic fabrics, unless washed frequently, are weakened by body oils.

Most rubber goods can be kept clean with water or with soap and warm water. To wash sheet rubber or rubber-coated cloth, spread the article on a flat surface, scrub with a soft brush and mild soap and water, and dry with a cloth or hang to dry. And, of course, garments woven from rubber thread—foundation garments, suspenders, rubber webbing—demand tender care; they should be laundered in mild soap and water, rinsed thoroughly, and dried in a cool or moderately warm place, *never* near a radiator nor in direct sunlight.

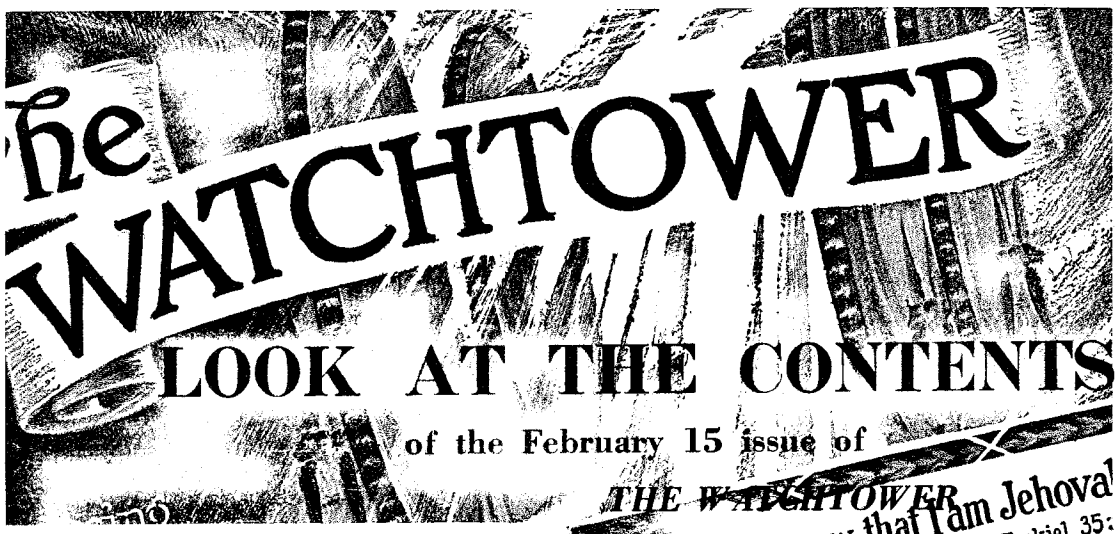
If grease, oil, or tar are removed from rubber immediately, you can usually get the rubber clean with soap and water. In stubborn cases grease and oil can be removed with carbon tetrachloride or other dry-cleaning fluids. Lightly sponge the grease, oil, or tar with the fluid, and never leave it on rubber more than two or three minutes.

Rubber is stored best in a place that's cool and dark. The attic is usually the poorest rubber storage place in the house; the basement, the best. Rubber should be put away clean and dry. If the room isn't dark, wrap the rubber in thick paper, or put it in a covered box. Always try to store the article in its most natural position—a hot water bottle flat, for example—and if you have to fold, dust surfaces in contact with talcum powder or cornstarch. It's a good idea to stuff boots and galoshes with paper.

And in taking the best possible care of the rubber articles you possess, remember that they can be repaired if you're patient and if the rubber isn't sticky or hard. Rubber can be patched with self material or inner tube patching, aided by rubber cement, plastic rubber compounds, and adhesive or other tape. —*The Progressive,* March 21, 1942.

The Negro Question

◆ The Negro question is social, not national; ours, not theirs. If any misguided person suspects the mass of Negro population to be disloyal, or more susceptible to disloyalty to the United States, the suspicion springs from conscience and not from reason. The Negro is by disposition happy, kind and friendly. Negroes like white people but that does not mean that they like to be shoved off sidewalks or hustled around. The Negro has been exploited by white and black fakers alike and worked on by radicals for radical, not Negro profit. He never has been unamenable to any decent and fair adjustment of the race question. —San Francisco *Chronicle,* March 19, 1942.



Says the Authority governing man, "Behold, we count them happy which endure." To have knowledge now that will enable righteous-hearted persons to endure is *vital.* Study this, and succeeding issues of *The Watchtower* on the 1st and 15th of each month, and learn to be one of those 'counted happy which endure'. This 16-page journal may be obtained upon a subscription basis of $1.00 per year.

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CONSOLATION

A [illegible] OF FACT, HOPE AND COURAGE

Case o[illegible]rlan and Giraud

Some facts a[illegible]traordinary French-African situation

Petain and the Hierarchy

Just a case of old cronies working together

Vindication of Bill of Rights

A courageous fight waged on the home front in its defense

The Man Born Undefiled

The one and only case of a human born without sin

The Mexico of Long Ago

The advanced civilization discovered and destroyed when the white man came

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Notandum

Tension in Czechoslovakia

THE revived Inquisition found the land of John Huss, forerunner of the Reformation, as determined to resist oppression as in the days of yore. The Czechs were reported burning down their granaries at night and forming angry hunger marches by day. They slowed down their arms output as much as 50 percent. The Czech women showed their opposition to the Catholic Hitler's rule by parading the streets with empty market baskets turned bottom side up. The lamp-posts were found in the morning with the word "Reserved" painted on them, meaning that when the day comes the Czechs will hang the Pacelli-Hitler Gestapo thereon. Mysterious fires broke out in munition shops and oil refineries. Railway tracks were torn up and trains wrecked. Telegraph wires were cut. Explosions took place in factories and chemical establishments. Strikes were prevalent and drawn out, even after the leaders were arrested. To try to correct the situation, one of the head Inquisitors, Reinhard Heydrich, was sent to Czechoslovakia to extend to that country the tortures he had so successfully applied to liberty-lovers and truth-lovers in Germany itself. He was a capable man, as torturers go. He is accredited with having tipped off Hitler to murder his friend Roehm, von Schleicher, and many others; also, this was the man that helped von Papen to obtain from Schuschnigg the documents covering Hitler's youth and war record. He it was that caused thousands of patriotic Norwegians to be thrown into jail. He was but 38 years of age, and, next to Himmler, the most dreaded man in Nazidom, when a bomb exploded in his car, killing the driver, wrecking the car and wounding Heydrich mortally. His death followed, and was cruelly avenged by numerous executions, including two entire villages, Lidice and Levzsaky, and, mercilessly, many women.

CONSOLATION

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

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The Strange Case of Darlan and Giraud

THE people of the world had spread before them in the closing days of 1942 a story that has peculiar interest for humanity in these days of stress and trial.

Here is a man entrusted with one of the greatest fleets of war vessels upon the face of the earth; he is a Fascist in his sympathies, as are most of the military leaders of France. He is named (at one time) as the successor of Marshal Petain. He is well acquainted with another man, a general in the French army, who, at the time, is imprisoned in a fortress in Germany.

A few weeks elapse. The Fascist Admiral Darlan is captured by the American armada in Northwest Africa. He greets the Americans as friends. They in turn put him in control of the French possessions which they are liberating. The imprisoned general meanwhile escapes and makes his way to Africa. Darlan is disowned by Petain. Darlan makes the aforetime and twice-imprisoned Giraud his next in control. Then Darlan is assassinated by a Fascist youth who feels that he has betrayed the Fascist cause. He dies on the way to a hospital, meantime being "blessed" by a priest, and not at all unlikely (no information on this) by the same priest that "blessed" the gun of the murderer. (The assassin who murdered President Obregon of Mexico first had his gun "blessed" by a priest, to make sure the bullet would find its mark.) And so Giraud the oft-imprisoned steps into Darlan's shoes in Northwest Africa. Meantime the French fleet, by Darlan's orders, was scuttled and went to the bottom of the port of Toulon. Now for a few more details of one of the strangest true stories ever told.

At First Glance a Fascist

No one has accused Admiral Darlan of being enthusiastic for the French Republic. He looked upon the French fleet as his own possession, though it was paid for by the French taxpayers. It was considered capable of facing the Italian and German navies together. He was considered a valuable and capable man. On February 10, 1941, at Vichy, France, Marshal Petain appointed Jean Darlan (already minister of the navy and of foreign affairs) next in line of succession to himself as chief of state. Darlan hated Britain with the most bitter hatred because of the death of his son, whom he claims lost his life when the British blew up a bridge more quickly than was expected. Shortly after his promotion he claimed that the Germans were sometimes more generous and humanitarian than the British, and cited food facts in support of that contention.

In May, 1941, Admiral Darlan stated that France, in choosing collaboration with Germany, had chosen life in the "New Order" instead of national disintegration. He was accused in British papers of linking France's fate with that of Germany and insisting in carrying the French colonies along with him. Wythe Williams, usually well posted, had two pages in *Liberty* magazine, July 26, 1941, entitled "How Darlan Sold Out France to Hitler". That shows how

risky it is to be a commentator on the news of the day.

But it cannot be denied that Darlan visited Hitler May 9, 1941; that he then congratulated him on his "victories" in Greece and Africa, and stated that France knew she had nothing to expect from the British; and he seemed to be delighted with Hitler's generous treatment of a fallen foe. Later, he said he was merely trying to make the best of a bad situation. No doubt there was some truth in that statement. The following month the New York *World-Telegram* said of Darlan that he was "generally regarded as strongest of French proponents of collaboration with Hitler".

Darlan's friends described him as having a horror of France's parliamentary political system; i. e., he was a Fascist at heart and hated the French Republic. A poor kind of man to have full control of the French navy, but having some excellent personal traits. He had a ready smile, a great capacity for work, and initiative and courage. He may properly be described as a French military man, convinced, as many such are, of the wisdom of Fascism.

Early in 1942, French ships carried French war materials from French North Africa to the Axis fighters in Libya. The names of the ships are known, and the cargoes that they carried. Admiral Darlan knew of these shipments. Two of these vessels, leaving Marseille weekly for African ports, with aid to the Axis powers on board, were the Sphinx and the General Metzinger. In April of the same year, Vichy France made Darlan admiral for life. A week later he was given command of France's military forces. Hitler, Petain, Laval and the pope considered him safely Fascist.

The Armada Surprise Party

The landing of the American armada in Northwest Africa was one of the best planned and executed surprise parties in history. President Roosevelt, author of the plan, issued a stirring appeal to the French people not to oppose his intervention in their behalf, promising them that as soon as the German-Italian peril is removed, the Americans, lifelong friends of the French people, will at once withdraw from all their territories. As luck would have it, Darlan was in Algiers on a tour of inspection when the Americans arrived, and in two days was in their hands. One of his first acts was to broadcast orders to "his" fleet of 62 vessels at Toulon to beware of German attempts to seize it. The next day he announced, in the name of Petain, that he had assumed full responsibility for French interests in North Africa.

A week after the Americans had landed in North Africa, Petain figured out that he had made a mistake after all in heaping so many honors on Admiral Darlan; so he declared him outlawed. But as Darlan was in North Africa, and right at the center of things, and had the American armada back of him, the noise from Vichy was considered merely as the wail of an old man who had nothing left but his socks and his "honor". The Germans had everything else. Darlan said (truthfully, too) that Petain was dominated by the Germans and should not be heeded, as the things he was supposed to be saying might not have been said by him at all.

The American newspapers, most of them, having been wrong on everything else, thought to make it 100 percent by roasting President Roosevelt for permitting Darlan to make use of the power that was in his hands. But the president has no more use for the press than they have for him; so that makes it a fifty-fifty. It was comical to see the columnists trying to figure things out, and do their usual 100-percent-wrong prognosticating. William Philip Simms seems to have more common sense than most of them, and in the heat of the disputations he summed it up like this:

Whatever else one may say of the French admiral, he has been of tremendous service to the United Nations. But for him and his

followers we might still be fighting to hold on to precarious beachheads. Tens of thousands of our boys might have had to pay with their lives for the foothold which General Eisenhower's battlefield diplomacy gave us at so little cost.

Probably, without his knowing it, the fact that General Eisenhower's mother is one of Jehovah's witnesses has been of real benefit to his brains. He is, no doubt, fully aware that there is not the least shadow of truth in either the "eternal torture" or the "purgatory" myth, and certainly no human can reason sanely who holds to either of those scarecrows of religion.

The Germans Were Confused

It wasn't only the American newspapermen and the British politicians that were confused about the extraordinary events that took place in Northwest Africa. The Germans were as badly tangled as anybody. The Russians were chasing them in the Caucasus, and the British were chasing them in Libya, but they finally woke up and poured into Unoccupied France and made for Toulon, where the French war fleet of 62 vessels lay at anchor, and with most of the ships unable to go anywhere, as they were without fuel.

Darlan ordered them to escape to harbors of the United Nations or to scuttle. And though a very few submarines made a getaway, the rest of the vessels were scuttled, with the loss of many valuable lives. Rather than see their ships fall to the Germans, in numerous instances the vessels fired upon each other. The arsenal was blown up and most of the ships were destroyed.

The administration of affairs in Algiers is not that of a republic. The Jews there, 100,000 of them, have been disfranchised since September, 1870. And in the school of medicine at Algiers the Jewish students are kept at arm's length by the other students. So says Pertinax, in the Baltimore *Sun*.

It is to Admiral Darlan's discredit that he was the man who ordered Indo-China not to resist the Japanese; also when he was with the clique at Vichy France he helped to establish the anti-Semite laws.

Just before he was assassinated, Admiral Darlan made the statement that he hoped to save French Africa and to free continental France by helping the United Nations, and, after that was done, to retire to private life. His assassination by a Fascist who apparently considered him a betrayer of the "Holy" Roman Empire cause was justly described by President Roosevelt as plain murder in the first degree.

From Prison to Honor

The experiences of General Henri Honore Giraud, who now occupies the most important position of any Frenchman, are as singular as were those of Admiral Darlan. Taken prisoner in World War I, he escaped and was never recaptured. Again taken prisoner in World War II, he escaped a second time and was never recaptured. On the last occasion, having made his way back to Vichy France, the Germans offered to exchange 70,000 war prisoners for him if he would return to prison and show them how he got out, and they would give him his liberty in addition. But he said he would not trust the word of any German.

He promised Vichy France that he would not engage in any political activities if they would allow him to remain in his own country. Meantime he had got in touch with the United Nations and, with their assistance, escaped once more, this time to North Africa, and came near getting drowned, but escaped for the fourth time. Before Darlan died he named Giraud as his successor in North Africa, and all factions are now working with him for the deliverance of France from the German yoke.

Vichy France claims that before General Giraud made his escape from what was then Unoccupied France he

wrote a letter to Petain, concluding by giving his

word of honor as an officer that I will not do anything that could in any way embarrass our relations with the German government or impede the work with which you have entrusted Darlan and Laval on your high authority.

Until he tells how he did it, the escape of General Giraud from the Koenigstein Fortress in Saxony into Switzerland and thence into Unoccupied France is regarded as inconceivable. The fortress is situated at the top of a rock 1,200 feet high, with extremely steep sides. The only entrance is blasted through one of these steep sides. He is supposed to have slipped down a rope. If he did, it must have been an unusually long one; and how did he get it? Moreover, he is 63 years of age, and that would be quite a stunt for a man half that age.

Some features of General Giraud's rise from the state of a prisoner of war to that of supreme power in one of the greatest governments of the world remind one of Joseph, who went down into Egypt as a slave, and subsequently became a prisoner, and rose from that position to be, next to Pharaoh, the most important man in the then most important country in the world.

We remember also the thousands of imprisoned witnesses of Jehovah who are still in prison in Germany and Mississippi and other benighted lands, and who in God's due time are sure of an even greater deliverance than came to this worldly warrior that suddenly took the place of Admiral Darlan.

Petain and the Hierarchy

IN HIS broadcast of a year ago (January 1, 1942) Marshal Petain, self-designated dictator of Vichy France, made the following statement:

The new order which is about to assume its place cannot be founded on anything but a severe internal order, one which demands from all the same discipline founded on the pre-eminence of labor, the hierarchy of value, a sense of responsibility, respect for justice and mutual confidence.

What he really meant by the word "hierarchy" is simple enough, though what he meant others to understand by it is not so clear.

It has been a regular love feast between Petain and the Vatican ever since the night when he was catapulted into his present job.

While the Jesuit net for the French Republic was being stretched, French ecclesiastics advertised, as a blind, that if Britain and France won out in the war against Hitler they would see to it that the French people pay for the victory by the erection of a church to "Our Lady, Queen of Peace". But Hitler won the victory, and, as soon as they had been robbed of everything, word went out that the erection of the church would proceed as originally planned. Petain showed his sympathy with this barefaced burglary by being the first French president ever to make a visit to Lourdes, one of the main centers of Hierarchy hypocrisy in France.

French patriots, and there are many such, are taking notice of the fact that Petain never misses "mass" on Sunday and goes out of his way to show his respect for the Hierarchy. A comical statement of the Religious News Service, cabled to the New York *Times* (July 20, 1942), is that "from the upper ranks of the Catholic clergy he obtained a support which, at times, has been enthusiastic; at times, prudent and reserved". Naturally, he obtains a support from the people for whom he is working and whom he has helped to destroy the French Republic. The article continues, "As long as Marshal Petain stays, a certain sort of

clerical pressure can make itself felt." Naturally, he has to do what the boss says, whether he likes it or not.

Fulsome Praise at the Start

Now is a good time to remember once again the joy with which the Vatican organ *Osservatore Romano,* on the night of July 8, 1940, hailed the induction of Petain into office. In condensed form this first appeared in a copyrighted dispatch by John T. Whitaker in the Cleveland *Press* and the Chicago *Daily News:*

ROME, July 9.—The first political pronouncement of the Vatican since Italy's entrance into the war as Hitler's ally is a fulsome indorsement of Premier-Marshal Henri Philippe Petain's capitulation to Germany and his efforts to reorganize France along Fascist lines. This departure from the policy of self-imposed silence was offered in last night's issue of the *Osservatore Romano,* the official Vatican newspaper.

A letter addressed to Marshal Petain by Catholic Youth organizations in France, who pledged their support to his new government, was the occasion for the Petain comment. Of Petain they wrote:

"This brave and good marshal personifies, more than any other man, the good qualities of his race. The youths turn to this old octogenarian to invoke the rebirth of their country, displaying the happy intuition of perennial youth, an intuition which the religious, Christian and Catholic faith of the marshal can understand. Petain must obtain for his sick country a prodigious spiritual cure, for this is the best rebirth and the best dawn of a new, radiant day, not merely for France, but for Europe and the world."

At the time that panegyric was written, it looked very much as if the infamous Catholic Adolf Hitler would soon be boss of the entire world. Even yet he hopes to put across his "Holy Roman Empire" stunt, but probably by this time the man who wrote the foregoing drivel is sorry that he laid it on so thick. It is slightly embarrassing to boost in such unlimited fashion a man who has turned out to be merely a scarecrow attached to a phonograph.

After waiting nine days, to see how the original panegyric would take with the public, word came from the Vatican that the pope had instructed the apostolic nuncio to France, Monsignor Valerio Valeri—

to support the government of Marshal Henri Philippe Petain in the French reconstruction. The Holy See is convinced Petain and Pierre Laval, "strong" man of the Petain government, will assure the reconstruction in line with policies meeting the approval of the church. [That is, Petain and Laval will do as they are told; and the facts show that they do.]

Have you ever noticed with what promptness the pope formally recognizes the death of any republic and the turning of its affairs over into the hands of a Catholic dictator? You might remember in this connection Portugal, Spain, France, and Germany.

If you don't want to believe anything else on this subject you will at least be interested in this skit from the magazine *The New Age:*

The Roman Church is also totalitarian in structure and intolerant in its ideals. Msgr. Fulton J. Sheen, professor of fundamental theology at Catholic University, Washington, D. C., even boasted of the 'intolerant, dogmatic and uncompromising attitude of the Catholic Church' in a sermon early this year (1940).

Old Cronies Working Together

The idea that he was going to act as accoucheur when the French republic was reborn as a totalitarian monstrosity of the new order made a big hit with Marshal Petain. After he had been in his new job five months he was given a great demonstration at Lyon, which has been a Catholic stronghold ever since the slaughter of the Waldenses and Albigenses. Petain was made honorary canon of Lyon cathedral, and said, "I have the impression that France has been reborn." He has a high opinion of Petain.

Vichy France's ambassador to the Vatican made the statement at Rome: "In our opinion there is a visible correspondence between the motives of hope, which derive from the action of the Marshal and of the charity of the Pontiff." This was after Petain had been in his new job seven months, and shows that up to that time he had been obedient and had done the work cut out for him as well as could be expected from a man of his advanced years. The language, of course, is diplomatic; i. e., the words are upside down and back end to and inside out, as is customary in that line of business. But you can see what he meant.

The London *Catholic Herald* contains a picture of "Marshal Petain seen in Vichy church when he was present at a mass said for the war victims of France". It is too bad that Hitler, who produced the victims, could not sit by his side, to make the picture complete. In that case the altar boy back of Petain should be shown with horns. Cardinal Gerlier praised Petain effusively.

Two months later the same paper contained a three-column scarehead reading, "Vatican radio praises Petain's efforts to heal breach between public and religious affairs." Whenever you see the Vatican making special efforts to pin a wreath of glory on somebody, all you have to do is to remember the great honors conferred on Martin T. Manton, who sold justice at so much per, and caused Judge Rutherford to do time in Atlanta penitentiary before justice got around to land Manton himself in the penitentiary at Lewisburg, Pa. Manton was made a knight of Saint Gregory the Great. Gregory, by the way, was the demonized inventor of the money-making "Purgatory" racket, of which the Bible, God's Word, says nothing at all, and of which Peter, the alleged first pope, never heard or said a word in all his life.

Archbishop Valerio Valeri says that Petain has carried out a national revolution, by which Valeri means that he has killed the French Republic. Even an archbishop will tell the truth once in a while.

The French Empire in the Sudan and Elsewhere

THE territory that goes to make up French West Africa and French Equatorial Africa is larger than the whole United States and is filled with great possibilities; so much so that it is sometimes said that whoever controls Lake Chad, in the center, will control Africa and control the world. Of course, that is nonsense, but the politicians do not know that Christ Jesus has been commissioned for that position. They think it is theirs, to have and to hold, and to do with it as they will. Earth's most far-sighted and unscrupulous politicians are the Jesuits, and they are moving everything to gain their objective of world domination.

A hundred years ago the French and all the other maritime powers were helping themselves to territory wherever they felt like it. Get a map of Africa, take a look at it, especially the west coast, and notice, one after another, Morocco (French), Rio de Oro (Spanish), Senegal (French), Gambia (British), Casamanca (French), Guinea (Portuguese), Guinea (French), Sierra Leone (British), Liberia (independent), Ivory Coast (French), Gold Coast (British), Dahomey (French), Nigeria (British), Cameroons (French), Rio Muni (Spanish), Gabon (French), Kabinda (Portuguese), Congo (Belgian), Angola (Portuguese), and South Africa (British).

The French were the first to appreciate the hinterland. They came in via the Senegal river about 1885 and finally

came over the divide into the magnificent region of the French Sudan to the south and west of Timbuktu, and visions of a great empire began to take form. Subsequently the French went around back of all the coast settlements except the three last named, cutting them off from further development, with the result that France is recognized in every atlas as the ruler of the vast country, aside from the Sahara desert, which stretches from Algiers to the Congo river and from Cape Verde almost to the river Nile.

This territory includes much of the valleys of the Senegal, Niger and Congo rivers, as well as the streams that flow into Lake Chad, and the lake itself. Without undue publicity the French went about the pacification and civilization of this great area, and, though much remains to be done, much has been done.

In Dahomey the French have 1,800 miles of modern highways on which, in normal times, automobiles flit back and forth. The natives take to them as a duck to water. Like Jehu, they drive furiously. It was in Dahomey, in bygone years, that the French had to conquer an army of 15,000 Amazons, women trained for warfare, quite as strong as and more ferocious than the men. Dahomey was at one time a great center of the slave trade.

Native Groups in French West Africa

In their conquest of the hinterland the French had to deal with not less than fifty groups. They found some very extensive areas almost deserted, though only needing intelligent cultivation to support vast numbers of people. In other districts there is a dense population.

The Niger river, length 2,500 miles, rises within 175 miles of the Atlantic ocean, not far from the source of the Senegal river, and sweeps around a great semicircle back into the Atlantic. At the central point of the great arc described by the river's course, in the center of a fertile prairie, lies Timbuktu. Immense and fertile plains and forests stretch away to the east and west and south; and from this territory now come enormous supplies of oils, gums, ivory, and ostrich feathers.

Timbuktu is at the head of navigation of the Niger, and a natural collecting and distributing depot for the products of the region. For generations the Arabs have carried the products northward to Tripoli, across the Sahara, making two round trips per year. The French have been taking most of their goods out by way of the Senegal, or down the Niger through British territory. They have built a railway across the Niger-Senegal divide, intended to be extended to Timbuktu and thence to Algeria.

The Arabs who make a living by carrying ivory and other treasures across the desert carry dates with them as their sole food, counting out just so many to be taken at each meal, and not varying the number. They know, in advance, to a certainty, how many meals they have provided for.

In the western part of tropical Africa coffee plants thrive so luxuriantly as to form thick woods.

Social and Sanitary Notes

In the vast areas under their control the French have discouraged cannibalism, but it will be some time yet before it is extinct. Slavery is waning. Fetishism is greatly decreased. Some of the secret murder societies have been broken up. Tribal wars are at an end. Polygamy is much decreased. The people are learning to read and write; soon all will be like Europeans, but maybe not as savage.

It is claimed that the Hausa Negroes of the French Sudan have the most beautiful language in the world, and that these Negroes themselves are as stately as their language, spoken by some 20,000,000 throughout the Sudan and as far as the Mediterranean. As slaves they were prized as of the highest type. They are crossed with Semitic stock, and are Mohammedans, mostly.

There are four quite well defined rain belts. The Sahara averages under ten inches a year. The northern Sudan has from ten to twenty inches a year and stretches clear across the continent from Cape Verde on the Atlantic to Somaliland on the Indian ocean. Next is a great belt 500 miles wide, mostly in French hands, which has up to sixty inches a year and would support uncountable millions. The heaviest rains of all, ranging up to 120 inches a year, are in the heavy-forested Guinea coast and Congo regions, much of which is also in French possession.

The reason that the Guinea coast is so unhealthful is largely that the people there do not know how to live. The natives suffer terribly from constipation; they eat no greens; they know nothing of sanitation; they do not know how to secure pure drinking water. When sick, they go to a medicine man for some magic brew or incantation.

There are sacred groves where, occasionally, without the knowledge of their white rulers, young men are sacrificed, 'for the good of the tribe.'

Snake stew is a savory dish on the Guinea coast and tastes very good indeed; so the snake-eaters claim.

French Equatorial Africa

French Equatorial Africa is larger than the part of the United States east of the Mississippi, by several thousand square miles, and is laden with natural riches of every sort. It was entered and seized via the Congo and its tributary the Ubangi. At the big bend in the Ubangi the French started and built a line of forts through to Lake Chad, five of them, and from these, as centers, the whole northern part of this vast area was brought under control. Telegraph lines were installed to outlying points, and then the wireless, and the result, in a generation, was civilization.

There are cannibals in French Equatorial Africa, in some places. And the worst of it is that some of these cannibals are said to be fine fellows to meet. They are very pleasant, but they are fond of meat, and fresh meat is hard to get in the tropics. Some of the tribes buy prisoners of war, holding them in reserve, killing and eating them as they are needed. Others eat only their enemies; still others eat only because they wish to assimilate the strength and other good qualities of those that have passed away. It is all very hideous, almost as much so as the diabolical doctrine of "eternal torture" believed by some Aryan savages in America and Europe.

Like his white brother, the African native has often been deceived by demons. As in America, the black brother in Africa is easily misguided and misled; but for the most part he is an intelligent, simple-hearted, inoffensive man.

Portions of French Equatorial Africa have a rainfall of more than thirty feet a year. Python-worship is common, the people believing that the souls of dead people of high rank visit their relatives in the form of snakes.

Sleeping sickness, spread by the tsetse fly, has ravaged portions of French Equatorial Africa and given the French medical fraternity much concern. Another thing that gives the French doctors plenty of concern wherever French soldiers go is what is known in Africa as 'the Frenchman's disease', syphilis.

One whole tribe migrated from the healthful highlands into the notoriously unhealthful lands near the mouth of the Congo, in the hope that they might all die, on account of the ravages of liquor and of this white man's disease in their midst. Instances are on record where these poor natives have walked four hundred miles to a hospital for treatment.

It is believed that the women of the Sara Kyabe tribe, French Equatorial Africa, would be the finest looking in all Africa but for the disks, often eight inches in diameter, which are inserted into their lips. The Sara Kyabe women used to fetch the highest prices on the

slave market, and to preserve the tribe the elders decided the women must all be disfigured.

The Gift of Dakar

At one time it was a common fear among the United Nations that Hitler, when he gained full control of France and her possessions, would use Dakar as a base from which to jump his planes to South America. Now that fear has passed; for Dakar, though it resisted attachment to the cause of General de Gaulle, and spilled some blood doing it, came over into the United Nations camp voluntarily when Admiral Darlan suggested it.

Dakar is not a large place (only 42,000), but that is no measure of its importance from a military point of view. In the winter season it is cool and healthful; in the summer it is beastly hot. There are occasional tornadoes, lasting perhaps not more than half an hour, but frequently leaving casualties and property damage in their wake. Of this phenomenon a memorandum says:

> When the storm is over, hundreds of young natives, most of them completely naked, swarm into the flooded streets, laughing and singing, to bathe in the pools and streams that will be gone in another hour.

About six-sevenths of the population of Dakar are Negroes, tall, dark, and said to be excellent soldiers. Some of these are Catholic, but most of them are Mohammedans.

It seems incredible, but there are Negroes in French Africa that are so low in superstition that they talk like American and European college professors and doctors of divinity. The poor things seem to actually believe that they are descended from monkeys. How they could get into this confused state of mind without attending any college or university is hard to understand.

Here is something that would bother the professors. The pygmies of French Africa, from long acquaintance with the gorillas, have learned the meaning of all the gorilla ejaculations and imitate them so successfully that they are safe in their midst, whereas the gorillas attack full-sized Negroes. Whites have not yet been able to master the significance of the various gorilla sounds or to imitate them.

Remembering that God hath made of one blood all nations on the face of the earth, the white college professors should not be downcast because the little black pygmy brothers in Africa can do things which they are unable to perform or even to understand. They can do things which the pygmies cannot do. Thus, they can read the books of Charles Darwin and others, which explain that they are blood brothers of the little blacks, and they can point with pride to the airplanes and tanks and other accouterments of civilization of which the pygmies must have very inadequate ideas.

The De Gaulle Mix-up

Almost everybody knows about the De Gaulle mix-up, but that seems to have pretty well straightened itself out with the death of Admiral Darlan and the acceptance by the De Gaullists of General Giraud as Darlan's successor. De Gaulle himself is an ardent Catholic. The French islands in the Pacific, New Caledonia, New Hebrides, and Tahiti, rallied under him when Hitler established his Vichy front for breaking down the resistance of the French people. And French Equatorial Africa followed.

De Gaulle is an ultra conservative in French politics, and that would mean that he inclines towards Fascism. He had no sympathy with the Popular Front, when, in the days of Leon Blum, that was trying to rescue France from the 200 Big Business and Big Church families that finally helped cause her ruin.

De Gaulle has Churchill's confidence, who said of him:

> His judgment has been found extremely sure-footed. Our opinion of him has been enhanced by everything we have seen of his conduct in circumstances peculiarly and perplexingly difficult.

The people of the United States seem to be pretty well pleased with the way their State department has handled French affairs since the seizure of continental France by Hitler. They have consistently stuck to the formula of dealing in French possessions with those in control on the spot.

An exception seems to have been made in the islands of St. Pierre and Miquelon, in the gulf of St. Lawrence. Fighting French forces seized these islands in December, 1941. The people seemed pleased; 650 of them voted for De Gaullist government, while 10 wanted collaboration with the Axis. Uncle Sam was embarrassed because the apostolic prefect there, and the real boss of the islands, wanted collaboration. Because of this, Laval named him an officer of the Legion of Honor. In view of what Laval is and what he stands for, this is one of the worst disgraces that could come to any man.

Vindication of the Bill of Rights

AMERICANS will rejoice at the courageous fight that is being waged on the home front in behalf of the righteous principles for which the flag of the nation stands. Those who abhor Fascist-religious mob rule will rejoice at every success in plugging up the breaches which un-American elements have made in the bulwarks of American rights and liberties in recent years. One such timely repair of the dikes protecting this country from the swelling tide of religious vindictiveness and contempt for law and persecution of minorities is the decision of January 6 of the United States Circuit Court of Appeals for the Fourth Circuit.

This exemplary decision was rendered in the case of Martin Louis Catlette, deputy sheriff of Nicholas county, West Virginia, the appellant, as against the United States of America, the appellee. The case was tried before Circuit Judges Parker, Soper, and Dobie, at Charleston, West Virginia, and the opinion was read by Judge Dobie. The opinion states at considerable length the circumstances leading up to the case.

June 29, 1940, in the exercise of their right as American citizens to circulate a petition appealing to established government for the redress of grievances, a number of Jehovah's witnesses, native-born citizens and residents of West Virginia, proceeded to Richwood in said state to call at the homes of its residents and secure the names of all willing to sign a petition which was then being circulated all over the United States in behalf of freedom of assembly and worship of God Almighty. Because of threats made the previous week, and in the interests of law and order, these petitioners went to the Town Hall to present to the mayor a letter requesting police protection while carrying on their lawful work as Jehovah's witnesses.

They were met by the city chief of police, Bert Stewart, and the deputy sheriff of Nicholas county, M. L. Catlette. In view of the mayor's absence the letter was delivered to Police Chief Stewart that they might know of the intended activity of the group and might offer the proper protection which it was their sworn duty to render. The delegation of three who presented the letter were ushered into the mayor's office, which the deputy sheriff, Catlette, used in the collection of taxes. There Catlette detained these witnesses without due cause. He was wearing his official badge at the time, and Police Chief Stewart acted as doorkeeper. As to what followed we quote the opinion:

> Thereupon a mob gathered estimated to contain upwards of fifteen hundred persons, and other members of the American Legion [of which Catlette is a member] arrived; that Catlette called other members of the American

Legion by phone, saying among other things, 'We have three of the S—— o—— B—— 's here and we are rounding up the others'; that one Louis Baber, also a member of the local American Legion Post, brought the other four Jehovah's witnesses into the room; that the defendant Catlette thereupon removed his badge as Deputy Sheriff of Nicholas County, West Virginia, and stated in substance and effect, 'What is done from here on will not be done in the name of the law'; three of the Jehovah's witnesses were forced to drink eight ounces of castor oil and another, who protested and at first refused, was required to drink sixteen ounces of castor oil, after having been threatened by a doctor with a stomach pump; that said seven Jehovah's witnesses were thereupon tied along a large rope, each being fastened thereto by his left arm and some three or four feet removed from each other on the rope; that so tied they were marched to the front of the Richwood Post Office on the top of which was flying an American flag; the defendant Catlette read the preamble to the American Legion Constitution and all persons present saluted the flag, except the Jehovah's witnesses;

That said Jehovah's witnesses were thereafter marched through the streets of the Town of Richwood and out of its corporate limits, yet attached to the rope, and there, released from the rope, restored to their automobiles, which had been damaged, and their other property, which had been covered with castor oil and uncomplimentary inscriptions, and advised never to return;

That they entered the office of said Deputy Sheriff about 9:30 in the morning and were released between 3 and 4 o'clock P. M. in the afternoon of the same day, and except for said castor oil, none of said Jehovah's witnesses received either food or drink during said hours, nor was permitted to go to a toilet;

That between said hours no request for protection was made of the defendant Catlette and at no time did the defendant Catlette protect the Jehovah's witnesses from the acts administered to them, but actually participated in the infliction of the same, and the only protest made during the time of such treatment was made by the Jehovah's witnesses who originally refused to drink the castor oil.

In due accord with the laws providing for the punishment of those who infringe upon the rights and immunities of a free people, and for the protection of Americans from like further violations of law and order and official misconduct, Jehovah's witnesses exercised their right and privilege as citizens and Christians to bring this serious matter into court. When, in due course, the case was prosecuted before the United States District Court and a jury of twelve men, it resulted in a prompt conviction of Deputy Sheriff Catlette and Police Chief Stewart. A summary of the case and details of the conviction have been published in a former issue (No. 597) of *Consolation.*

The two lawbreakers squirmed under the conviction, and subsequently the case was appealed to the United States Circuit Court of Appeals by Deputy Sheriff Catlette. The three-judge court's opinion was written by Judge Dobie and joined in by Judge Parker, the latter being the author of the West Virginia flag case opinion of October 6, 1942. (See *Consolation* No. 604, page 21.)

Deputy Sheriff Catlette's argument before this august court sprang from his ill-conceived notion that an officer of the law can "divorce himself from his official capacity merely by removing his badge of office before embarking on a course of illegal conduct, and thereby blithely absolve himself from any liability for his ensuing nefarious acts". Naturally he would refuse to arrest himself thereafter when he pinned his badge back on again, just as he refused to arrest any others of the mob. On such Dr. Jekyll and Mr. Hyde transformations by a sworn law-officer the court declared:

We must condemn this insidious suggestion that an officer may thus lightly shuffle off his official role. To accept such a legalistic dualism would gut the constitutional safeguard

and render law enforcement a shameful mockery.

We are here concerned only with protecting the rights of these victims, no matter how locally unpalatable the victims may be as a result of their seeming fanaticism. These rights include those of free speech, freedom of religion, immunity from illegal restraint, and equal protection, all of which are guaranteed by the Fourteenth Amendment. In the words of the Supreme Court, they cover "... not merely freedom from bodily restraint but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire useful knowledge . . . to worship God according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men". (Meyer v. Nebraska, 262 U. S. 390, 399 (1923))

Before the court Catlette further urged that the information filed in the case failed to make any charge of his commission of a federal offense in that the information does not state the statute, law, or ordinance which was violated. Here the court stressed the "due process of law" clause of the Fourteenth Amendment, saying:

However, the information alleges an affirmative invasion of the victims' rights under the due process clause, as well as a denial of equal protection of the laws in permitting the victims to be detained and mistreated. There appear to be no provisions in the constitution or the general statutes of the State of West Virginia respecting the powers of a sheriff with reference to preserving the peace or the making of arrests for breaches thereof. . . . We therefore take judicial notice of the **fact** that at common law a sheriff was charged with the affirmative duty of preserving the peace and enforcing the law—more specifically, protecting a prospective victim from an assault or illegal restraint in the officer's presence. And the deputy sheriff may discharge the duties of the sheriff. W. Va. Code, Ch. 6, Art. 3, Sec. 1.

The term "breach of the peace" has been defined in West Virginia as follows: "The term 'breach of the peace' is generic, and includes all violations of the public peace or order or decorum; in other words, it signifies the offense of disturbing the public peace or tranquillity enjoyed by the citizens of a community. . . . By peace, as used in this connection, is meant the tranquillity enjoyed by the citizens of a municipality or community where good order reigns." (State v. Long, 88 W. Va. 669, 108 S. E. 279.)

Accordingly, the acts of Catlette in compelling the victims to submit to the indignities proved in the case constituted a breach of the peace. . . . And since the failure of Catlette to protect the victims from group violence or to arrest the members of the mob who assaulted the victims constituted a violation of his common law duty, his dereliction in this respect comes squarely within the provisions of 18 U. S. C. A. section 52.

It is true that a denial of equal protection has hitherto been largely confined to affirmative acts of discrimination. The Supreme Court, however, has already taken the position that culpable official State *inaction* may also constitute a denial of equal protection. McCabe v. Atchison, T. & S. F. Ry. Co., 235 U. S. 151; Missouri ex rel. Gaines v. Canada, 305 U. S. 337.

It is quite obvious in the instant case, however, that Catlette took very active and utterly unwarranted steps to subject the victims to affirmative indignities. It is equally clear that these indignities were inflicted on the victims solely by reason of their membership in the religious sect known as Jehovah's witnesses, and their practices founded on their beliefs, particularly their refusal, on religious grounds, to salute the flag of the United States. This, we think, very clearly brings Catlette within the prohibition of the Federal Constitution and the Federal criminal statutes set out above.

The court upset other contentions and objections of Catlette, and concluded their opinion with words in vindication of the Bill of Rights, to wit: "The judgment of the District Court is affirmed."

This decision is accepted as an evidence of the desire of some judges to

perpetuate and continue the liberties of the people and to sustain the spirit of fair play in this country. Law and order must be upheld in a righteous government if chaos and the breakdown of every protection afforded by the Constitution are to be avoided. Peace officers are not privileged to violate these fundamental personal rights. When they step out of their proper field of authority and invade the constitutional rights of others those officers then convert themselves into criminals, in fact, join up with the criminals against whom they are sworn to protect the people.

It is hoped that the Department of Justice will take this decision so forcefully presented by Judge Dobie as a token and suggestion to begin hundreds of other prosecutions against criminal officials in such places as Connersville, Indiana; Harlan, Kentucky; Jackson, Mississippi; Winnsboro, Texas; Waxahachie and Odessa, Texas; Drumright, Oklahoma; Muskogee, Oklahoma; Litchfield, Springfield and Harrisburg, Illinois; Little Rock, Arkansas; Klamath Falls, Oregon; and thousands of other places where similar and far worse indignities and violations of this federal statute have been perpetrated by so-called "public officials" and "peace officers" in conspiracy with mobsters.

Publication of this opinion should be notice to peace officers who have inclinations like those of the officials of Richwood, W. Va., that their continued conniving at the persecution of Jehovah's witnesses may bring upon them the wrath of the federal government and a similar conviction.

Besides the vindication of the Bill of Rights, the vindication of Jehovah's name is also involved. The reason for His witnesses' continuing to press on successfully in the work of preaching His Kingdom message from house to house and publicly in every city of this land is not that they have received protection by the government against such unlawful mob assaults. Their protection has come solely from Jehovah God and His Son Christ Jesus. It is not in the strength of any man that Jehovah's witnesses have been able to survive this flood of persecution. Even though having American citizenship, a status advertised by this government as something worth possessing above all others because of the rights and privileges it carries, Jehovah's witnesses have, nevertheless, been abandoned by all "civil authority" and thrown to the lions, as it were, and been *forced* to face the beastly mobs and endure the same sort of beating that their brethren have received in Nazi Germany and other Axis-dominated lands for ten years.

Even with their native-citizenship rights impaired and stripped of all their protective value, Jehovah's witnesses have fearlessly fought and resisted the terrific onslaught of violent persecution and the terrible consequences. How? By continuing to sing the song of victory, God's victory; and this they do by carrying His Kingdom message to the people of good-will at their homes and on the public ways and streets, as did the Lord Jesus Christ and His apostles when on earth. Maintaining their integrity toward God by their faithful persistence in this course of action despite enemy hate and opposition, they have a part in the vindication of Jehovah's name.

Demonism Ruins the Mind

◆ Christianity is the spirit of a sound mind and never did other than bless its recipient; but religion, which is its opposite, i. e., demonism, works ruin to the reason. At Knoxville, Tenn., it was recently necessary to send to an insane asylum a man who twice permitted himself to be bitten by poisonous snakes. He did not know that the verses of Mark 16: 9-20 are all missing from the oldest and most reliable manuscripts of the Scriptures and there is absolutely no basis for the taking up of serpents. God protects His own from attacks by evil, but it is a different thing to invite the evil.

When America Ceases to Be America

AMERICA ceases to be America when an honest and competent workman cannot get or hold a job because he has an honest difference of opinion with some other American as to the meaning of the second commandment of Almighty God. That was the situation at Clarksburg, West Virginia, when, in December, 1941, seven of Jehovah's witnesses were discharged by the Pittsburgh Plate Glass Company because of refusal to participate in a flag-raising religious ceremony.

The glass company admitted that the seven discharged men are competent workers. It stated that it had been warned by representatives of the Glass Ceramic and Silica Sand Workers of America (C.I.O.) and the Window Glass Cutters League of America (A. F. of L.) that certain of their members might seek to inflict physical injury on these men, or might refuse to work with them, thus paving the way for a walkout or shutdown of the plant.

Clarksburg has not been moved to Germany, not yet, and so, as good Americans, these faithful witnesses of Jehovah proceeded to render unto "Caesar" the things that properly belong to him. In other words, as law-abiding taxpayers, they requested the proper administration officials of the government to see that they received a fair deal, an opportunity to do their bit in the line of business with which they are familiar.

Their appeal finally came up before the President's Committee on Fair Employment Practices, and the committee, after considering all the facts in the case, issued a ruling which asserted the obligation and responsibility alike of the management and of the labor organizations to protect these workers from religious antagonisms. Quite properly no hint was made that some priest of the loudest-mouthed and most un-American of all religious sects was at the bottom of it. That is usually found to be the case in matters of this kind. What the committee ruled was that the seven men be re-employed immediately. Associated with the order for re-employment was this statement:

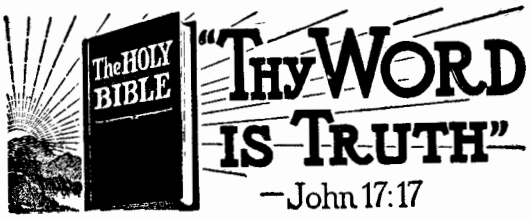
> Threatened violence or work stoppage to obtain the dismissal of capable employes whose religious convictions are unpopular with their fellow-employes does not constitute a valid reason for such dismissal. Our government guarantees equality of rights and opportunity without regard to a person's creed. This is an integral part of our democratic way of life, one of our nation's proudest possessions for whose preservation we are fighting this war. This heritage shall not be lightly forfeited at the irresponsible behest of intolerant and misguided persons who seek to impose their will by threats and violence.

The president's committee instructed the Pittsburgh Plate Glass Company to obtain proper protection for these workers from the local law enforcement agencies and instructed the misled labor unions to exercise the necessary controls over their members.

It is a wonder that some of the narrow-minded people that think they are Americans don't take a little time off to learn something about what this country really stands for. If a man is left-handed or cross-eyed or has a double chin, is that any reason for knocking his brains out? What do they think the four liberties are all about, anyway? Is it necessary that all men, women and children have the same size of shoes? Can't an American be anything except a Roman Catholic? And if not, why not?

And That's Why

◆ Now it comes out that the superintendent of Chicago public schools, William H. Johnson, who proposed to let all pupils off from classwork so that they could get parochial training, though nominally a Presbyterian, once held a professorship in the Jesuit Loyola University.



The Man Born Undefiled

HOW could there be such a man? Is it not written in Sacred Writ that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"? (Romans 5:12) Further, Psalm 14:3 states: "There is none that doeth good, no, not one." These inspired texts being true, and since Jesus of Nazareth was born of a woman, was He not born like other children? And if so, was He not a sinner like the rest of us?

The Bible, God's Word, answers that Jesus was not a sinner. He was born pure, holy, sinless, without spot or blemish. (Hebrews 7:26) He was not begotten and born like other children. While He was born of the woman Mary, Joseph her husband was not His father. Joseph was espoused to Mary at the time, and before they were married or came together she was found to be with child. (Matthew 1:18) Mary was then a virgin, yet she was about to give birth to the babe Jesus, to whom she did give birth. (Matthew 1:20, 23) The holy child that was born of the Jewish virgin was and is the Son of God.—Luke 1:35.

The holy spirit is the invisible power and energy of Jehovah. God is holy; therefore His power and energy are holy, that is, devoted to righteousness. *Father* means life-giver. Jehovah is the Father of Jesus, because He gave life to Jesus; hence Jesus is called "The Son of God". The spirit or energy of Jehovah long ago operated upon earthly substance to produce earthly creatures. (Genesis 2:7; 1 Corinthians 15:47) The same holy power or spirit begat the child Jesus, who was born of His mother Mary. Therefore the life of Jesus was without sin or imperfection. The life of Him who was born Jesus was transferred from the spirit realm to the virgin's womb.

"Jesus" was the human name of this Son of God. It implied His humiliation and lowly estate, in comparison with the glory which He had with Jehovah His Father before our earth was. (John 17:5) He existed long before He became a human creature. His prehuman name was "The Word of God". It means the spokesman, active agent, or messenger and executive of Jehovah. The apostle John, writing concerning this Word and His God and Creator Jehovah, says: "In the beginning [of Jehovah God's creative activity] was the Word, and the Word was with God [*the* God, according to the original Greek text], and the Word was God [*a* god, according to the original Greek]. All things were made by him [The Word as Jehovah's Agent]; and without him was not any thing made that was made."—John 1:1-3.

The beginning referred to above could not mean the beginning of God the Father, because He is "from everlasting to everlasting" and had no beginning. (Psalms 41:13; 90:2) Jehovah's work, however, had a beginning, and His creative work is clearly what is meant above. The Word was the first and only direct creation of Jehovah; and thereafter Jehovah's creation was performed through His Word. Hence Jesus "is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist".–Col. 1:15-17; Heb. 1:1, 2.

As further evidence of Jesus' prehuman existence, note His own words: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) "I proceeded

forth and came from God; neither came I of myself, but he sent me." (John 8:42) "Before Abraham was, I am." (John 8:58) "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28) "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17:5) At Revelation 3:14 the glorified Jesus speaks of himself as "the faithful and true witness, THE BEGINNING OF THE CREATION OF GOD". Though being God's firstborn and being a spirit like God, the prehuman Jesus, "though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men."—Philippians 2:6, 7, *Diaglott* translation.

Religion has caused millions to believe that Jesus was God Almighty himself. But such conclusion is not warranted by Scripture. John said: "The Father loveth the Son, and hath given all things into his hand." (John 3:35) That Jesus derived life from God, He said: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:22, 23, 26) "It is also written in your law, that the testimony of TWO men is true. I am one that bear witness of myself, and [2] the Father that sent me beareth witness of me." (John 8:17, 18) Thus He shows that He and the Father are separate and distinct.

On a later occasion Jesus said: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:29, 30) Does not that statement prove they are one Being? It does not. Instead it does show that Jesus and the Father, Jehovah, are one in harmonious action; just as Jesus subsequently prayed to the Father that the "church", His followers, might be made one with Him, saying: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:20-22) This shows what is meant by Jesus' being one with the Father.

If Jesus and His Father were one person, how could you explain Jesus' prayer to the Father, saying: "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name"? "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:27, 28) Jesus could not have been praying to himself here, but He was praying to another, Jehovah God.

That the Father is superior to the Son, Christ Jesus shows when He says: "I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."—John 14:28.

Religion teaches that Jesus, on earth, was still a spirit and that His flesh was merely a covering or house in which that spirit resided, and that He was merely incarnated, and not wholly a man. This incarnation theory is erroneous according to the Scriptures. Indeed if Jesus had been merely an incarnated creature, He could never have redeemed mankind. John 1:14 positively asserts he was "made flesh", and not incarnated in flesh; and, His life forces being transferred from heaven to earth by God's power, He was therefore born a man undefiled. Thereafter, at thirty years of age, He was begotten of God's spirit at His baptism, thus opening the way for Him to return to life in the spirit in God's due time.—Matthew 3:16, 17.

The Mexico of Long Ago

IN THE land today called Mexico there lived, long ago, a people of culture and progress. An advanced state of civilization existed which included many building projects of remarkable proportions. The people who lived in this beautiful land, then called Anahuac, were the Aztecs. Their government was a tribal one and had such institutions that absolute poverty was impossible. Surrounding every village was a great tract of land which belonged to everybody and nobody. Every year that people, by their elders in the town council, determined what portion of the land was to be worked by each family. Private property (as to land) was not known. None could become wealthy at the expense of another, nor could any become destitute if at all willing to work.

The government of the Aztecs made provision for the ill and aged. Rights of person and property were respected. Marriage was sacred. Intemperance was frowned upon. There were courts of appeal, so that any wrong done could be corrected. Even the emperor was held in check by a supreme court that protected the humblest subject against any attempted aggression. Great post-roads girdled the country. Trained runners relayed messages from one point to another. The remotest parts of the empire were thus in touch with its center and with one another, and the communications between them were accomplished in an incredibly short space of time.

Intensive gardening and farming, canals and irrigation systems made the land productive. The mines yielded unlimited treasures. The wealth of the remarkable nation was great. Gold, silver and precious stones were more plentiful with them than with any other nation before or since. It was a land of plenty and prosperity.

Yet, while thus acknowledging and commending the progress of the Aztecs of ancient Mexico, it must be admitted that it paints the picture in the brightest possible colors. There was another side, as will be shown.

In the early accounts of the discovery of Anahuac there is mention of palaces. While these showed considerable skill and accomplishment in their construction, they did not possess the refinements of the palaces of Europe and oriental civilizations. Some of them at least were doubtless similar to the communal habitations of the Pueblo Indians of New Mexico and Arizona, accommodating large numbers of families each. These large buildings were constructed of stone, wholly without the use of iron, a fact which greatly astonished the discoverers.

The Great Temples of Anahuac

The peoples or tribes of Anahuac also built wonderful temples, with pyramidal bases of immense size. The ruins of these temples and pyramids may still be seen in the vicinity of Mexico city and elsewhere. They are one of the wonders of the Western Hemisphere.

In connection with the remarkable temples of the Aztecs religious rites, ceremonies and sacrifices were performed which were awful and barbarous. Regarding these rites and the religion of which they were a part, Prescott says:

> The civil polity of the Aztecs is so closely blended with their religion that without understanding the latter it is impossible to form correct ideas of their government or their social institutions.
>
> In contemplating the religious system of the Aztecs, one is struck with its apparent incongruity, as if some portion of it had emanated from a comparatively refined people, open to gentle influences, while the rest breathes a spirit of unmitigated ferocity. It naturally suggests the idea of two distinct sources, and authorizes the belief that the Aztecs had inherited from their predecessors a milder faith, on which was afterwards

engrafted their own mythology. The latter soon became dominant, and gave its dark coloring to the creeds of the conquered nations—which the Mexicans, like the ancient Romans, seem willingly to have incorporated into their own—until the same funeral superstition settled over the farthest borders of Anahuac.

The Aztecs recognized the existence of a supreme Creator and Lord of the universe. They addressed him, in their prayers, as "the God by whom we live", "omnipresent, that knoweth all thoughts, and giveth all gifts," "without whom man is as nothing," "invisible, incorporeal, one God, of perfect perfection and purity," "under whose wings we find repose and a sure defense." These sublime attributes infer no inadequate conception of the true God. But the idea of unity—of a being with whom volition is action, who has no need of inferior ministers to execute purposes—was too simple, or too vast, for their understandings; and they sought relief, as usual, in a plurality of deities, who presided over the elements, the changes of the seasons, and various occupations of man. Of these, there were thirteen principal deities, and more than two hundred inferior; to each of whom some special day of appropriate festival was consecrated.

The Terrible Huitzilopochtli

At the head of all stood the terrible Huitzilopochtli, . . . This was the patron deity of the nation. His fantastic image was loaded with costly ornaments. His temples were the most stately and august of the public edifices; and his altars reeked with the blood of human hecatombs in every city of the empire. Disastrous indeed must have been the influence of such a superstition on the character of the people.

A far more interesting personage in their mythology was Quetzalcoatl, god of the air, a divinity who, during his residence on earth, instructed the natives in the use of metals, in agriculture, and in the arts of government. He was one of those benefactors of the species, doubtless, who have been deified by the gratitude of posterity. Under him the earth teemed with fruits and flowers, without the pains of culture. . . . The air was filled with intoxicating perfumes and sweet melody of birds. . . .

From some cause, not explained, Quetzalcoatl incurred the wrath of one of the principal gods, and was compelled to abandon the country. On his way he stopped at the city of Cholula, where a temple was dedicated to his worship, the massy ruins of which still form one of the most interesting relics of antiquity in Mexico. When he reached the shores of the Mexican Gulf, he took leave of his followers, promising that he and his descendants would revisit them hereafter, and then, entering his wizard skiff, made of serpents' skins, embarked on the great ocean for the fabled land of Tlapallan. He was said to have been tall in stature, with a white skin, long dark hair, and flowing beard. The Mexicans looked confidently to the return of the benevolent deity; and this remarkable tradition, deeply cherished in their hearts, prepared the way . . . for the future success of the Spaniards.

Aside from this interesting tradition, it would appear that a large part of the religio-political system of the Aztecs and their confederate tribes was well adapted to pave the way for the conquest by the religious Spaniards. The priesthood kept the people well in subjection, although showing, as indicated in the opening paragraphs of this article, a considerable degree of consideration for the basic needs of the people. The priesthood was practically in control and the civil rulers were generally such as showed suitable consideration to the religious hierarchy. This consideration enabled the priesthood to manage things in a manner agreeable to themselves without appearing to do so.

Priests Controlled Education

A factor which contributed largely to the influence and power of the priestly rulers was that of education, which these astute men of the cloth had relegated to their own exclusive authority. In this connection, Prescott is quoted again:

One of the most important duties of the

priesthood was that of education, to which certain buildings were appropriated within the enclosure of the principal temple [of a city]. Here the youth of both sexes, of the higher and middling orders, were placed at a very tender age. The girls were intrusted to the care of priestesses; for women were allowed to exercise sacerdotal functions, except those of sacrifice. In these institutions the boys were drilled in the routine of monastic discipline; they decorated the shrines of the gods with flowers, fed the sacred fires, and took part in the religious chants and festivals. . . .

At a suitable age for marrying, or for entering into the world, the pupils were dismissed, with much ceremony, from the convent, and the recommendation of the principal [priest] often introduced those most competent to responsible situations in public life. Such was the crafty policy of the Mexican priests, who, by reserving to themselves the business of instruction, were enabled to mould the young and plastic mind according to their own wills, and to train it early to implicit reverence for religion and its ministers; a reverence which still maintained its hold on the iron nature of the warrior, long after every other vestige of education had been effaced by the rough trade to which he was devoted.

This policy of the Aztec priests is like the policy of the Roman Hierarchy today, and particularly its Jesuit order. The vehement fight which the Roman system is putting up to control the education of its subjects, and to influence that of the people generally, is highly significant.

Another policy that shows a considerable parallelism between the Aztec and Roman Catholic religious systems is that bearing on the acquisition of land. The Aztecs had permitted the possessions of the priests to swell to a tremendous extent, who, in turn, were sufficiently astute to allow a semblance of popular control of them. The people were permitted, through their elders, to decide what portion of the land they would work, year by year, so that a family that was dissatisfied with the section they had worked a preceding year might get another portion. The priests decided the distribution of the produce, and the first consideration was an ample supply for the religious leaders. The people, however, were not permitted to suffer hunger, and so, it appears, they were reasonably well satisfied, especially in view of the fact that the priesthood provided them with plenty of entertainment and thrills in festivals and ceremonies. As to these religious ceremonies, some of them were at once awful and thrilling. Here Prescott is quoted once more:

The Mexican temples—teocallis, "houses of God," as they were called—were very numerous. . . . The bases of many of them were more than a hundred feet square, and they towered to a still greater height. They were distributed into four or five stories, each of smaller dimensions than that below. The ascent was by a flight of steps, at an angle of the pyramid, on the outside. This led to a sort of terrace or gallery, at the base of the second story, which passed quite round the building to another flight of stairs . . . so that one had to make the circuit of the temple several times before reaching the summit. . . . The top was a broad area, on which were erected one or two towers, forty or fifty feet high, the sanctuaries in which stood the sacred images of the presiding deities. Before these towers stood the dreadful stone of sacrifice, and two lofty altars, on which fires were kept, as inextinguishable as those in the temple of Vesta. There were said to be six hundred of these altars, on smaller buildings within the enclosure of the great temple of Mexico, which, with those on the sacred edifices in other parts of the city, shed a brilliant illumination over its streets, through the darkest night.

From the construction of their temples, all religious services were public. The long processions of priests winding round their massive sides, as they rose higher and higher towards the summit, and the dismal rites of sacrifice performed there, were all visible from the remotest corners of the capital, impressing on the spectator's mind a superstitious veneration for the mysteries of his religion, and for

the dread ministers by whom they were interpreted.

This impression was kept in full force by their numerous festivals. . . . Many of their ceremonies were of a light and cheerful complexion, consisting of the national songs and dances, in which both sexes joined. Processions were made of women and children crowned with garlands and bearing offerings of fruits, the ripened maize, or the sweet incense of copal and other odoriferous gums, while the altars of the deity were stained with no blood save that of animals. These were the peaceful rites derived from their Toltec predecessors, on which the fierce Aztecs engrafted a superstition too loathsome to be exhibited in all its nakedness, and . . . one that had the greatest influence in forming the national character.

Human sacrifices were adopted by the Aztecs early in the fourteenth century, about two hundred years before the Conquest.

Gruesome Sacrifices

These human sacrifices included men and women, children and infants, and were performed by the priests with much awe-inspiring ceremony, in some measure suggesting the terrible autos-da-fe of Catholic Spain. Yet even these gruesome sacrificial spectacles had a side that would be called glamorous in present-day speech. The victim was feasted and toasted and indulged for a whole year preceding his finis. He was selected from among the most handsome captives of the nation and was granted the companionship, during the last thirty days preceding his immolation, of four beautiful maidens, bearing the names of goddesses. Contrast this with the somber horror of the fate of the victims of the Inquisition, which had no ray that relieved the impenetrable gloom. The funeral pyre was only the end of long woe.

The Aztec victim was, finally, marched up and around the sides of the temple pyramid, accompanied by a procession of priests. Slowly they progressed to the top, which was visible from all parts of the city. As they ascended the devoted youth would cast away the crowns and flowers he had gained, one by one. His instruments of music were broken to pieces as he went on. On the summit of the pyramid six long-locked priests receive him, clothed in sable garments adorned with strange-looking and mysterious symbols. On a black jasper altar they stretch him, and five of them fasten his head, feet and hands. Then the sixth approaches, clothed in a bright red mantle and armed with a sharp stone instrument. On all sides the people prostrate themselves. Then, amid the chant of the priests, the red-robed one opens the breast of the beautiful captive, laying bare the heart. He inserts his hand and tears it from the breast, holds it aloft in offering to the sun, and casts it at the feet of the image.

Subsequently the body of the victim was delivered to the warrior who took him in battle. Then at a banquet of delicious drinks and viands that body was served up as the culmination of the program. This was the abominable practice of the Aztecs, which, being part of their religion, suggests the abominations of the nations which God cast out of the land of Palestine before Israel took possession.

Nor were these human sacrifices events that seldom occurred. They were frequent and widespread, so that the victims over the entire land of Anahuac were computed to total as many as twenty thousand a year! The Aztecs even refrained from entering into any permanently peaceful relations with certain other tribes, with a view to having wars that would supply captive victims for their altars. The historian remarks:

As the supply began to fail, the priests, the Dominicans of the New World, bellowed aloud for more, and urged on their superstitious sovereign by the denunciations of celestial wrath. Like the militant churchmen of Christendom in the Middle Ages, they mingled themselves in the ranks, and were conspicuous

in the thickest of the fight, by their hideous aspect and frantic gestures. Strange that, in every country, the most fiendish passions of the human heart have been those kindled in the name of religion. . . . In reflecting on the revolting usages recorded in the preceding pages, one finds it difficult to reconcile their existence with anything like a regular form of government, or an advance in civilization. Yet the Mexicans had many claims to the character of a civilized community. One may, perhaps, better understand the anomaly by reflecting on the condition of some of the most polished countries in Europe, in the sixteenth century, after the establishment of the modern Inquisition,—an institution which yearly destroyed its thousands, by a death more painful than the Aztec sacrifices; which armed the hand of brother against brother, and, setting its burning seal upon the lip, did more to stay the march of improvement than any other scheme ever devised by human cunning. Human sacrifice, however cruel, has nothing in it degrading to its victim. The Inquisition, on the other hand, branded its victim with infamy in this world, and consigned him to everlasting perdition in the next.

Two Religions Meet

Then, early in the sixteenth century, representatives of the Aztec and of the Catholic (Roman) religion met! One definite superiority the new arrivals had over those already on the territory in Mexico was that the white man had guns, and used them. Cortez came, saw, and conquered. He had brought with him, from Cuba, in eleven vessels, 700 Spaniards, perhaps the only Europeans of that time that would be a match for the Aztecs. He also brought eighteen horses and ten pieces of artillery. The peoples of Mexico were as much disconcerted by the appearance of the horses as they were by the effectiveness of the arms of the invaders. Cortez also brought two priests, to bring the Roman religion to the Aztecs, or else! When this motley company landed on terra firma at a point near the modern city of Vera Cruz a new chapter opened up in the history of the Aztecs. It makes interesting reading, however terrifying to the Aztecs were the events that followed.

The Spaniards were nothing if not religious. They were the pets of the pope of Rome, and that is perhaps the meanest thing that can be said about them; for they had, and have, many redeeming qualities. In short, the Spaniards, like every other nation and people on the face of the globe, were human, descendants of Adam, and prone to sin. Among them, as among all peoples, there were potential "sheep" and "goats". Whether those who landed in Mexico were all fortune hunters, or whether they had some relatively noble objective, need not be finally decided here and now. The great Judge of all has the record in a form more accurate than human chronicles could hope to give it.

Cortez and his men—and horses—landed on "Good Friday", a religious date supposedly commemorating the death of the meek and lowly Jesus. The news of the arrival of these strange visitors spread like wildfire all over the land of Anahuac and its border lands. The rapid messengers doubtless ran faster than ever before!

From the site of the present city of Mexico, but then called Tenochtitlan, the emperor or chief of the Aztecs, Montezuma, having heard of the terrifying white visitors, sent messengers to Cortez—messengers and presents—gold, silver, and precious stones. He hoped thus to satisfy the unwelcome invaders and cause them to return to wherever they had come from. But these presents only stirred up the covetousness of Cortez and his associates. They wanted more, much more. They wanted all! The lure of gold made them bold. They pressed on into the interior, sweeping aside all resistance by means of their superior arms and equally superior ferocity. The valorous Tlascalans were defeated in battle. When an embassy from the interior came upon the Spaniards they were sent back with hands

severed at the wrists. Cortez suspected treachery. Some of the tribes that were conquered joined his forces to free themselves from the control of the Aztecs.

In seven months Cortez and his band reached Mexico city (Tenochtitlan) and were greatly amazed with what they saw. There were three great towns before them, situated on a lake in the outspread valley. They were the towns of Tenochtitlan, Tezcuco and Tlacopan. Tenochtitlan stood in the midst of the partly artificial lake and was the most powerful and most impregnable in position of the three. It was the residence of Montezuma and the seat of the confederate power. If the Aztecs were treacherous and unprincipled, Cortez was a match for them. Montezuma, not knowing what else to do, admitted the visitors, permitting them to come over the causeway and to enter the city. This placed the Spaniards and their native companions in a dangerous position, but Cortez prudently and insolently required Montezuma to reside with them in the palace or communal dwelling assigned to them. So Montezuma, the ruler of the Aztecs, was virtually a prisoner in his own domain, while his impudent guests ruled the place—supposedly in his name. The white "gods" had come, as predicted!

Cortez compelled Montezuma to agree to a pledge of vassalage and tribute to the king of Castile, and proceeded further to 'clean up' the religious habits of the amazed Aztecs. This is always a very dangerous thing to do; for humans generally cling to their religious crookedness more tenaciously than anything else. But Cortez and his priests were there to make "good Catholics" out of these benighted heathen. So he went boldly to work and removed the image of a god from the temple and substituted "the Virgin". Just where he got the virgin, or whether he brought it with him, the present chronicler "wotteth not". But this was going a little too fast for the Aztecs, and the people were so enraged that Cortez had Montezuma appear on an eminence to speak to them. They shot down their emperor forthwith, without giving him any opportunity to explain. Had they listened to him, another story might have been written.

Then Cortez heard that an expedition from the governor of Cuba had arrived to arrest him as a rebel and take official charge of the situation. Without delay Cortez marched to meet them, leaving part of his force in Tenochtitlan. Surprising the oncoming Spanish force with one only a third its own in size, he took the commander captive, won over the rest, and returned to Tenochtitlan.

"The Tender Mercies of the Wicked"

The Spanish invasion and conquest destroyed in Mexico a civilization which, except for the horrible practice of human sacrifice and the still more horrible eating of human flesh in ceremonial festivity, was remarkable in a large degree. According to *The Catholic Encyclopedia* we learn that on the whole Cortez was kind to the Indians. This calls to mind the proverb (Proverbs 12:10), "The tender mercies of the wicked are cruel." Draper the historian says of the Spanish conquest of America:

> What Spain did to this continent can never be too often related . . . She acted with appalling atrocity to those Indians, as though they did not belong to the human race. Their lands and goods were taken from them by Apostolic authority. Their persons were next seized. . . .
>
> It was one unspeakable outrage; one unutterable ruin, without discrimination of age or sex. . . . By millions upon millions whole races and nations were remorselessly cut off. The bishop of Chiapa affirms that more than fifteen millions were exterminated in his time. From Mexico and Peru, a civilization that might have instructed Europe was crushed out.

This was true of the advanced and relatively civilized peoples of Yucatan and Peru, and of the Aztecs of Mexico, now under particular consideration.

The Catholic Encyclopedia excuses all this by stating that such procedure was

not uncommon in those times. Well said; and those times were wholly dominated by Romanism. This is amusingly indicated by a fact recorded as follows by the historian Larned. He says:

As soon as possible, a grant of sovereignty over the countries already discovered or to be discovered in the west was obtained from the pope, whose authority to dispose of heathen lands was hardly questioned at that day. . . . To prevent conflicts between the two kingdoms [Spain and Portugal] the reigning pope, Alexander VI, issued edicts or papal bulls, on the 3rd and 4th of May, 1493 [shortly after Columbus' discovery], dividing the unexplored regions of the earth by a meridian line, drawn one hundred leagues west of the Azores and Cape Verde islands, giving all west of it to Spain and all east of it to Portugal, so far as concerned countries not occupied already by Christian powers. By agreement, however, between Portugal and Spain, in a treaty signed at Tordesillas in 1494, this dividing meridian was moved to a point 375 leagues west of the Cape Verde islands, which placed it at about 47° 32′ 56″ west of Greenwich. For a long period Spain and Portugal strove hard to uphold the validity of these papal grants, and to maintain exclusive rights of discovery and sovereignty in the unexplored expanses of the globe; but respect for such claims of papal authority were rapidly passing away.

A Gift from the Pope

The "generosity" of the pope, however, backed by the efforts of the Portuguese and Spanish (of which the foregoing furnish an illustration), accounts for the fact that Latin America is roughly four-sevenths Spanish and three-sevenths Portuguese as to territory. Mexico lies in the Spanish portion. After its conquest by Cortez little of the ancient civilization remained. Its records and libraries were destroyed, together with its institutions. The capital was razed, and a new city, the present capital, was erected near the site of the old. But enough of the ancient records in stone and ruin remain to show how far advanced was this people of an unknown world and an unknown origin. Whence they had come no one knew or knows to this day. The most likely conjecture is that they came from somewhere across the Pacific.

The conquistadors having paved the way, Roman missionaries followed. Monks and friars in considerable numbers took up their activities in Mexico and, with the curious mixture of "Christian religion" and pagan tradition that is characteristic of the Hierarchy, began the conversion of the Aztecs and other American tribes in Mexico. Progress at first was slow, but after a while, from various motives, for religion was blended with social and occupational advantages, the converts became more numerous. Then, one day, an Indian lad had a fortuitous vision of the 'holy mother of God', or so he claimed. Whether the apparition was real (and therefore demonistic) or was a purely human invention, has not been satisfactorily determined. But popular fervor was aroused for the "Virgin of Guadalupe", and a great increase in conversions to Catholicism was the result. Superstition accomplished what other inducements had failed to bring about. And so Mexico became at least nominally Catholic. But Catholicism did not retain its hold without drastic measures, among which was the terrible Inquisition. As a result of its depredations Mexico was kept in bondage for three hundred years. But that is another story. What has been said suffices to give some idea of the ancient civilization that flourished and the relative advancement and prosperity that existed before European ever set foot on the shores of the Western world.

Today only the ruins remain, but these ruins have told much, among them the ancient Aztec calendar, cut in stone, more accurate by ten days than the one by which Columbus charted his course. Mexico was a land of unusual attainments, though shadowed by the dark clouds of superstition and religion.

An Assembly of Truth-Lovers in Latin America

LATIN AMERICANS appreciate freedom of worship and of speech quite as much as North Americans. They are no different when it comes to these fundamental questions, even though many of them are nominally Roman Catholics. Herewith appears a picture of the Theocratic Assembly of Jehovah's witnesses in Brazil, September 18 to 20, 1942 (held at the same time with more than ninety similar gatherings the world over). The picture is taken at the release of the lecture "Peace—Can It Last?" in booklet form, and it looks as if the listeners had been given something to think about.

"Kingdom Halls"

THE first disciples of Jesus, the Messiah, assembled round Him on a mount or in the street or at the seaside. They listened to Him in the temple or in some home. They made use of every opportunity to learn the truth that makes free and to tell others also; for disciples are pupils, but they are also to be witnesses and publishers of the message of the Kingdom. The last gathering of Jesus with His apostles was in an "upper room", on which occasion He instituted the Memorial Supper still observed by witnesses annually.

After Jesus' death and resurrection the disciples continued to meet in "upper rooms" (Acts 1:13, 14; 20:8, 9) and other places and to witness, publishing the good news of the kingdom of God from door to door.—Acts 20:20.

Today the followers of Jesus, "the faithful and true witness" (Revelation 3:14), still meet in homes and "upper rooms" and halls, generally referred to as "Kingdom Halls", for worship and study of the Word of God and for service arrangements that will enable them to further the Kingdom interests. Some of the halls and "upper rooms" are shown on the next page. In some cities there is but one such hall, while in others there are many. Those shown are typical.

1. Kingdom Hall and publishers at Springbrook, Wis., and (2) at Houston, Tex. (3) Hall at Lansing, Mich. "Upper rooms" at (4) Marietta, Ohio; (5) Brownsville, Texas; and (7) Milwaukee, Wis. (6) Hall and busy witnesses of Lancaster, Pa., and (8) Colored group at Harrisburg, Pa., in front of their Kingdom Hall. (9) Group and hall at Vancouver, Wash. (10) One of the units of St. Louis, Mo., at their hall. (11) Hall at Aberdeen, Wash. Window displays at (12-14) Redwood City, Calif., (15) Wenatchee, Wash., (16) Gary, Ind., and (17) Englewood, Colo.

Spelling in Junior High Schools

IN THE junior high schools of San Francisco, in a test on writing out the pledge of allegiance, some of the spellings of the word "allegiance" were as follows:

a legon	a legion
leagent	a legents
alegent	a legeaus
a legence	a legia
aligence	a ledgon
alliness	allegen
aligens	a ledges
the elegents	alegene
a Leigion	a lerongence
a lead gent	the leaguesnt
alleggenst	

The word "republic" provided the following:

replice	public
republican	replies
republect	repupria
rerpuplication	

The word "indivisible" became:

invisible	investable
in the visible	intervisabel
indivial	indivinual
ensivible	invessiba

"Justice for all" became:

just is for all	just afar off

This information, taken from the San Francisco *Examiner,* October 7, 1942, which had nearly three columns on the subject, discloses how much benefit the children derive from reciting anything in poll-parrot fashion without knowing what it is all about.

Latin Will Be the Language?

◆ Hitler has announced that for scientific relations the official language of the "New Order" being arranged between himself and Pacelli and Hirohito will be Latin. The Institute of Roman Studies is preparing modern Latin dictionaries.

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Variety in Sentence Structure

MONOTONY is not tolerated by any audience nor by any readers. That means not only in delivery, if it is a speech, but also in structure, particularly in the structure of sentences.

There are four kinds of sentences:

1 – The simple sentence, containing one independent clause.

2 – The complex sentence, which contains one principal clause and one or more dependent or subordinate clauses.

3 – The compound sentence, containing two principal or independent clauses and no subordinate clauses.

4 – The compound-complex sentence, containing two or more principal clauses and one or more subordinate clauses.

One should not use all simple sentences, neither all compound or complex sentences, in making up his talk. Regardless of how good they may be, if all the sentences are the same they will eventually become monotonous and the attention of the listeners will wander. This means one must have well in mind the series of ideas that he wishes to present and that he must know the relative values of these ideas and properly subordinate them. For instance, if one were speaking of some of Jehovah's witnesses' being mobbed he might state: Jehovah's witnesses went out on the street and distributed magazines and were mobbed and arrested. There one gives the fact that they went on the street and distributed magazines the same importance as their being mobbed and arrested. If one wants to emphasize the part of being mobbed and arrested he might state it this way: While Jehovah's witnesses were distributing magazines on the street they were mobbed and arrested. Thus one subordinates the first and makes it the relatively unimportant idea and emphasizes the mobbing and arresting.

One can vary the structure and vary the length of sentences. Some use all short simple sentences. This is characteristic of children. Many older persons have the habit of using all compound sentences having one independent clause after another connected by conjunctions such as and, but, or. Both, when properly used with variety according to the material on which one is talking, are good. Long sentences give weight and momentum to the flow of thought, but if one uses too many the style becomes heavy, laborious, ponderous, and too involved for the audience to follow. Short sentences well constructed are very effective. They are often used to advantage because they will flash out the thought suddenly in very few words and really put it across. These are especially good at the beginning of the talk, and also at the conclusion of a talk where one can enforce the idea he has fully developed in the body of the talk. These short sentences are stirring and persuasive, and the style of one using them is crisp and powerful. Too many, however, and the style becomes choppy.

Sentences may be loose or periodic. Loose sentences are those that may be ended before the period has been reached and still be grammatically complete. For example: Psalm 23 says, "He leadeth me in the paths of righteousness for his name's sake." This loose sentence might be ended after "me" or after "righteousness" and still express a complete thought. The large majority of sentences are loose, being of a conversational and informal nature. A periodic sentence is one in which a complete thought is not expressed until the end. Its meaning is not completed until the period is reached. "Yea, though I walk through the valley of the shadow of death, I will

fear no evil." This sentence is periodic. Such sentences are more emphatic, creating suspense by withholding the meaning until the last word has been reached.

Balanced sentences of parallel structure are emphatic and are used often in the Scriptures, especially in Psalms, Proverbs, and Isaiah. "Strengthen ye the weak hands, and confirm the feeble knees." "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. 35:3, 5) One gains balance by bringing in two or more factors closely related to each other and putting them in clauses of like grammatical structure. Another form of balanced sentence uses antithesis, the setting of words of opposite meaning in contrast. This is constantly done in the Proverbs. "The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. The wise shall inherit glory: but shame shall be the promotion of fools." (Prov. 3:33, 35) "Curse" and "blesseth", "wise" and "fools", and "glory" and "shame" are contrasting words. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." (Prov. 29:2) The rejoicing seems greater when contrasted with mourning; likewise the righteousness of one group and the wickedness of the other are emphasized by speaking of them together. Romans 8:17, 31, 35-39 uses antithesis, and is very emphatic. Balanced constructions not only are emphatic but also make for coherence and add to the pleasure of the listener or reader as the thought develops.

Repetition of key words which one wishes to emphasize gives force. Note 2 Corinthians 11:26: "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." All this repetition is not necessary so far as giving the meaning is concerned, but by repetition of "perils" emphasis is gained. Also at 1 Corinthians 9:20-22, the words "Jews", "law" and "weak" are stressed by repetition.

By rearranging the wording of a sentence, that is, transposing the natural word order, one gains emphasis and variety. This is known as transposition. For instance, John 15:13 illustrates this point, where the natural word order would be to say, 'No man hath greater love than this, that a man lay down his life for his friends.' The text actually reads: "Greater love hath no man than this, that a man lay down his life for his friends." Emphasis is gained by placing the words "greater love" at the beginning. Again, in Matthew 7:20: "Wherefore by their fruits ye shall know them." That is more forceful than the natural word order, 'ye shall know them by their fruits.' One word of caution in this: Do not overuse it, because it is unusual and may sound artificial if the material is not worthy of the added emphasis this inverted order gives.

The principle of climax, that is arranging the words, phrases or clauses according to their importance, may be used to advantage within the sentence. Rather than say Jehovah's witnesses are killed, shot, mobbed and mistreated because of their stand for The Theocracy, one would say they are mistreated, mobbed, shot, and killed, leaving the more important words till the end of the series, and thus continually heighten the interest up to the climax. Isaiah 8:15 reads: "Many among them shall stumble, and fall, and be broken, and be snared, and be taken." The 'stumbling' is only the beginning, 'being taken' is the climax. See also Judges 5:27.

After writing a talk, read it over aloud and see if it reads well, if the sentences have variety—some short and some long, some using balance, antithesis, and climax, some loose and some periodic. So doing, monotony of construction will be avoided.

"Christian" Superstitions in the Visayas

REGULAR readers of *Consolation* know that there is no such thing as a "Christian" superstition. If it is Christian it is not superstitious, and vice versa. It will be of interest, however, to examine here the superstitions that have been confused with and attached to certain Christian teachings in the Philippines. The following is taken from an article by Angel V. Campoy in *Philippine Magazine:*

The Filipinos also have their Holy Week superstitions.

Holy Week begins with Palm Sunday, when devotees go to church carrying different kinds of palm leaves in commemoration of Christ's entry into Jerusalem on which occasion, according to the Bible story, the people met him singing and waving palm leaves. Palm leaves brought to church and blessed by the priest on this day are considered holy and are believed to possess mysterious powers. They are afterward folded into crosses and fastened on the walls or hung over doorways to keep evil spirits away. Sometimes they are burned with incense for the same purpose.

Fasting begins on the following Monday and lasts until the next Sunday—Easter Day. All meat is strictly avoided. The observance of the ceremonies in memory of the crucifixion begin on Wednesday. In the afternoon the people go to church to witness what in the Visayas is called the *teneblas.* Children look upon this as fun, for they are allowed to make as much noise as they can with their *matrakas* or bamboo buzzers to suggest the commotion during the search of the soldiers for Jesus. This ceremony is completed on Holy Thursday.

On Good Friday the ringing of bells, and singing and music in any form, is forbidden. People go to church in mourning clothes. One superstition is that if anyone commits some unreverent act on this day, he will be innerly compelled to commit the same act throughout every day of the year. Baking bananas on this day is believed to give one freckles.

On Good Friday, commerce with spirits is believed to be easier, and herbs gathered and prepared on this day are thought to have the strongest curative powers. "Charm oil" is made only on this day. It is made from a mature, "lone" coconut that grew on the east side of a tree; that is, it must be the only nut that grew and matured of a whole cluster. The oil from such a nut is extracted early in the morning and it is brought to a boil exactly at noon and various herbs mixed in while the witch doctor mutters incantations. The oil is in great demand for the treatment of insect bites and for skin ailments believed to be caused by evil spirits. A certain cave on Siquijor Island is said to be the place where numbers of witch doctors go each year to concoct their oil and renew their supernatural powers.

The bell ringing on Easter Sunday is awaited with much interest by many people because they believe that young trees stunted in their growth will begin to grow and will bloom much earlier if they are shaken at the first sound of the bells.

The Voices Were the Voices of Demons

◆ To her family and her companions Joan of Arc seemed only "a good girl, simple and pleasant in her ways", but she brooded much over the disasters that had overtaken her country, and a "great pity on the fair realm of France" filled her heart. She saw visions and heard voices that bade her to go forth to the help of the king and lead him to Reims to be crowned.

The modern student of abnormal psychology may well suspect that behind these voices and patriotic ambitions lay a deep desire on Joan's part to be a man and consort with men instead of sheep and women. She longed to be a soldier and ride bravely on her horse. This explanation makes against the ugly aspersions cast upon her by Voltaire and more recent scandalmongers, for which there is no historical foundation.—*The Story of Our Civilization,* Vol. 1, page 253.

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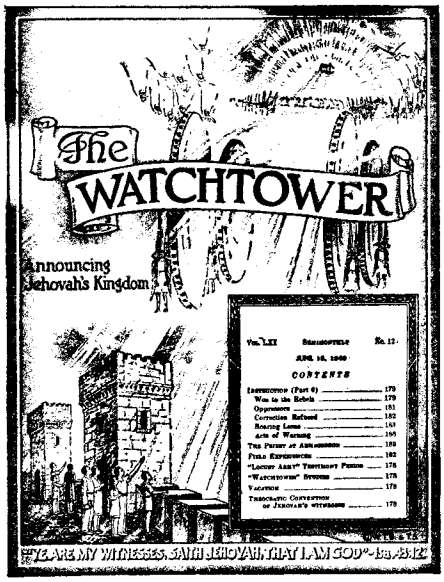

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Notanda

Hitler in Mississippi

◆ So far as any one knows, Adolf Hitler's agents were not active last week in the State of Mississippi, but Hitler's work was being done there. It was being done by mobs which carried out three lynchings within that one week. The courts and police of Mississippi, whose authority was defied, are taking action. We may hope that it will result in arrests and convictions, but previous experience in similar cases does not make the hope a confident expectation. In the eyes of unfriendly foreigners the State of Mississippi, and with it the United States, must stand condemned as not practicing what our spokesmen preach. As this news goes round the world—and, let us be sure, it will do so—our cause will suffer. The Nazi propagandists will not add that the majority of the people of Mississippi detest lynching, nor that these murders outrage the great masses of the American people, though these things are true.

About 10 percent of our population are Negroes, and just as loyal as the other 90 percent to our cause in this war. We count on them to work and to fight for that cause. It is of national importance that they be guaranteed the civil rights to which, like other Americans, they are entitled, and the protection of their property and their lives. Any State in the Union, North or South, can insure these rights and this protection if its officials take the situation seriously.—New York *Times*, October 21, 1942.

Learning German in a Hurry

◆ A Danish bookseller peeved the Gestapo with a sign, "Learn English in 30 hours, before the Tommies arrive." Forced to take the sign down, he offered another engaging sign, "Learn German in 50 hours before our guests depart."

CONSOLATION

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

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The Papal Peace Offensive

SCIENTISTS claim that many adults have the mentality of a child. The propaganda by the Hierarchy regarding her persecution in Germany and her antipathy to the Nazis is simple bedtime stories and swallowed by the childlike. To insure this the public press is doing its best.

By this propaganda offensive the Papacy is courting the democracies, flirting with them while carrying on her clandestine affair with her dictatorial paramours. The wider the breach between the Roman Catholic Hierarchy and Germany appears to be, the closer the Hierarchy and the United Nations seem to become, as though uniting against a common foe. She is trying to draw closer to the Allies. Why? So that the democracies will invite her to sit as chief arbiter in the coming peace conference, so that she may draw closer to the democracies and be enabled to more neatly slip the knife into their backs, thus destroying her old enemy brought forth by the Reformation and Peace of Westphalia and having her own bloody paw upraised in final victory! The ex-champion comes back! That's her fervent aim and heart's desire.

Is the Roman Catholic Hierarchy, supposedly so cruelly persecuted and hated by the totalitarians, in a position to negotiate with them? The diplomatic relations maintained by the 'peace-praying' pope with the warmongering dictators answers emphatically Yes. Under the headline "Holy See Setting Up Peace Machinery at Vatican City" the Boston *Daily Globe,* May 5, 1942, said:

> Reliable non-British reports from the Vatican state that the Holy See is systematically transforming Vatican City into a highly important diplomatic center and creating there the international machinery for opening peace negotiations at the opportune moment. . . . It was learned from Vatican City a few days ago that the Holy See and the Finnish government had agreed in principle to the exchange of diplomatic representatives. The Vatican simultaneously was reported considering sympathetically a similar exchange of representatives with Sweden. . . . Finland and Sweden never before have entertained official relations with the Vatican.

But they will now; for they are in the Nazi orbit, which is the papal orbit. These two countries have long been Protestant strongholds; now they are being drawn into the Catholic sphere of influence by crusading Hitler. It is very apparent that if the war is settled by a negotiated peace the pope hopes to be the central figure in the settlement and the main recipient of the favors extended. The 'old harlot' is going about the city of "Christendom" singing her songs and wooing the nations.—Isaiah 23.

All know of claims recently published that the German and Japanese gods are related. Both countries are likewise related by diplomatic envoys to the Vatican. And all three are related to the "god of this world". Although both Britain and the United States are alleged to have protested the appointment of the Japanese envoy to the Vatican, both were practically told to mind their own business.

The Japan-Vatican deal seems to be getting along splendidly. Matsuoka calls on the pope; the pope eulogizes him and sends his "blessing" to Japan. A deal is fixed up. The Japanese government recognizes the Roman Catholic religion as pure Shintoism (true, as both are paganism) and sends all the Protestant missionaries home. The war gets under way and results in favor of the Hierarchy become more manifest. Two hundred and fifty Jesuits in the Philippines report that they are safe and will "undoubtedly remain in the Philippines, no matter what happens". They are quite safe. It is further reported of the 1,273 Catholic missionaries in the Pacific war area that they "are in no serious danger". This is quite true.

After the Vatican had accepted a Japanese ambassador China wished the same concession. At present it has only an apostolic delegate from Harbin, which is in Japanese-dominated Manchukuo. The Vatican was "extremely reserved"; in other words, cold. Its consent was not given. The most it would agree to is that the papal representatives in China, not the Chinese government, might send an envoy. And when the ominous fact is considered that the papal representatives in China are actually stationed in Japanese-controlled territory, and none in that part of China ruled by Chiang Kai-shek, this magnanimous papal concession and "impartiality" becomes ludicrous and an absurd fiasco. China must learn she is not of the Aryan "master race".

Straddling the Fence

The Vatican also carries on its intrigues with those fighting her aspirations for a second administration of "Holy Roman Empire" dominion. The Kansas City *Times,* in a copyrighted article, said, on March 18, 1942: "It was learned from an informed Vatican source this evening that despite official denials Premier Joseph Stalin has sent Pope Pius XII a holograph letter which, though it has caused some perturbation in high Vatican circles, is generally interpreted as an act of homage toward the church. . . . He [Stalin] ended with a request that the possibility of diplomatic representation with the U. S. S. R. receive the close and immediate attention of the Holy See."

The principal flirtation of the "old lady" in this respect, however, is with the United States of America. Roosevelt said he would establish diplomatic relations with the Holy See as soon as public opinion in this country could be brought around to it. The wheedling maneuverings were too slow, however, and Mr. Roosevelt sent a personal envoy, Taylor, to the pope. On January 3, 1942, a United Press dispatch from Buenos Aires was published in the Detroit *Times,* which read:

La Prensa reported from Rome tonight that the United States had entered into full diplomatic relations with the Vatican. The newspaper report said that Harold Tittman had been given formal rank of charge d'affaires accredited to the Vatican. Tittman was said to have been given an audience Monday by Pope Pius. "An unimpeachable source," said *La Prensa's* correspondent, "revealed to me that the development is the outcome of a great diplomatic game in which Pope Pius and President Roosevelt have sought to achieve rapprochement."

This "unimpeachable source" is probably wrong, since such establishment of relations must have Senate approval; but doubtless for all practical purposes they do exist. Possibly the report is made to help bring the justly suspicious 'American public around to the idea'. In September, 1942, Taylor was back at the Vatican talking to the pope, and many declared the conferences were concerning the coming peace. The Arizona *Republic* said: "Mr. Roosevelt wanted intimate relations with the Vatican because the latter *has trustful access to all belligerents in Europe.* . . . He certainly wouldn't have in effect recognized the Vatican just as an idle gesture. He

must be convinced the Vatican will be the instrumentality for the termination of the present war and he is eager to be in on the finals of such a big event."

Papal Salvos on the Peace Front

Papal stablehands brush and curry and groom the pope as peace arbiter. There has been a continuous stream of propaganda for the pope as peace arbiter from the year 1940 on, and now reaches floodlike proportions. In October, 1940, the New York *Times* published the following: "'On this day, the feast of Christ the King, you have received the Prince of Peace in holy communion,' Father Boland said. 'Think of his vicar, Pius XII, in his role as a possible peacemaker in a shaken world.' Citing the pope's five-point peace program, Father Boland said his holiness was ready to serve."

On September 4, 1941, the New York *Journal-American* attempted to put a high polish on this candidate, but, in its zeal to ingratiate itself, overdid the job, and the obviously affected sentimentality fails to give the desired shine. It said, in part:

> A peace for the ages, a peace without rancor, without spoils for the victor and without punishment for the vanquished—this is the constant hope and hourly prayer of Pope Pius XII, the leader of Roman Catholic Christendom.
>
> He is ready, this correspondent is able to reveal today, to lend the power and prestige of his church to ensure that the peace, when it comes, shall be one that may endure for generations, perhaps even centuries [like "Holy" Roman Empire I], instead of merely providing a respite between clashes of arms....
>
> He is also prepared to make certain that the treaty which may eventually be signed shall have behind it the unassailable Sign of the Cross and the permanency of spiritual inspiration.
>
> Many persons, the world over, have wondered why during months which have seen a terrifying extension of war, His Holiness has remained silent, almost aloof. [Archbishop Spellman says the war has helped his business mightily. Could that be the reason?] They have wondered why no exhortations [or Hitler excommunication] have come forth from the Holy See during a period when the pope daily, almost hourly, has bent his fragile body under the crushing weight of personal anguish over human sufferings.
>
> Now, behind the portals of St. Peter's, in his bare room, in the modest chamber of the unpretentious Vatican garden building where he chose to spend the sweltering Roman summer, the pope is working with almost superhuman [demons'?] vigor. This stems from the profound conviction that upon him—and him alone—depends the enduring success of whatever peace conference may close or follow the war.

From beginning to end it is a eulogy of the man who put Hitler in his present position, and whose hopes of "a peace to last through ages" is synonymous with his disciple Hitler's "new order to last a thousand years". It will be noticed that, after the usual bellyaching about the pope's "fragile body", "personal anguish over human sufferings" (for which he is personally responsible, since he, as papal nuncio in Germany, connived to put Hitler in power, in 1933), and his "modest chamber" next the Vatican (one of the largest buildings in the world), this "modest" mischief-making politician has "the profound conviction that upon him and him alone" depends the coming peace! Jehovah God says that He, through His King Christ Jesus, will bring the only lasting peace of ages' duration, but, like all totalitarian dictators, Mr. Pacelli is obsessed with the idea that he is the "indispensable man". At Armageddon all the wicked will be dispensed with!

In the year of 1942 the ballyhoo's tempo increased. Almost daily one could pick up a newspaper and see the 'virtues of Pope Pius as a peacemaker' extolled. A negotiated peace is openly advocated. "Reverend" John A. O'Brien, professor

of religion at Notre Dame, as reported in the South Bend *Tribune,* in February "urged the American government to ask Pope Pius XII to make a settlement". He said, "What more intelligent or constructive move could our government make than to appeal to the supreme pontiff to halt the plunging of millions of young men, made in the image and likeness of God, into the flaming volcano of war, and to settle the dispute in accordance with reason and conscience?" Isn't this a clear suggestion for a negotiated peace with Hitler to end the war? Don't the United Nations look upon all such advocates of a negotiated peace rather than a military victory as weakeners of American morale, enemies of democracy, friends of Hitler? Obviously a negotiated peace at this time would benefit Hitler and enable him to retain much of his conquests. But maybe O'Brien is the only one advocating such capitulation. No, here's another.

A mediated peace, with Pope Pius XII umpiring the rival claims in an effort to "establish a peace based on justice", was urged by Rev. Aloysius McDonough, professor of theology at the Passionist Monastery at Jamaica, Queens, in an address yesterday to 3,200 members of the Department of Sanitation Holy Name Society of Brooklyn and Queens at a communion breakfast in the Hotel St. George, Brooklyn.

Dr. McDonough declared: "Our Holy Father would not be so impractical as to plan a world order to be run on faith, hope and charity minus a police system. Even Vatican City has its jail."—New York *Times,* May 25, 1942.

That is true. The "holy father" is not impractical. The "new order" wouldn't be run on faith, hope and charity; and there would be a gestapo police system headed by some modern Torquemada, and the Vatican jail and all others would be packed with any who hinted dissatisfaction with "Holy" Roman Empire II. A man who heads an organization that practices Inquisitions and suchlike must be in harmony with it, or he wouldn't be where he is. But you must not think about these things. You must consider his "sobbing heart", "personal anguish over human sufferings," and his "fragile body". "Fragile body," indeed! Rather than fret over the pope's "fragile body" the American people should lament the 'fragile head' of their public press!

The pope is a contestant in this fight for world domination; he would also like to be the umpire. That would make everything sure-fire, all sewed up, in the bag. What boxing commission or public fight fans would tolerate the manager of one of the fighters serving also as referee? The stakes involved are not to be compared. Will the democracies permit the pope to umpire this fight and hand the decision to his boy Hitler?

The Pope Joins in the Offensive

You may object to what you think is merely an inference that puts the pope in a position similar to that which his spokesmen take. That the pope favors a negotiated peace now, and not a later democratic victory, is no mere inference. This papal opportunist would call a halt now and salvage all possible from the gains of his Axis partners. He has so stated. The Vatican, as a previously quoted article said, has been silent, almost aloof. That was when Hitler was running wild over all opposition with blitzkrieg rapidity. Things are slowing up now, and the Vatican shows signs of life. It's the opportune time to start the salvage work. So the developing peace offensive begins to roll and the pope recommends a negotiated peace, which is so odious to the democracies.

If anyone aside from Hierarchy spokesmen would even hint at such procedure now his voice would be drowned with angry cries of "traitor" and "fifth columnist" and "Nazi", and he would be mobbed. But the pope's appeal for negotiations is eulogized and spread all over the newspapers. On May 14, 1942, all the leading newspapers published the full text of the pope's address in

celebration of his episcopal consecration 25 years ago. Leading up to the heavy artillery of this Nazi propaganda salvo, he mentions the "impenetrable designs of God" and the Lord's heritage as being "heavy and full of sorrows" on "our [his] weak shoulders". God's Word says to Jehovah's servants, "Ye, brethren, are not in darkness," and that they have the "joy of the Lord". But to the self-styled "Vicar of Christ" and leader of millions God's designs are "impenetrable", and by his covetousness and ambition he has 'pierced himself through with many sorrows'. (1 Timothy 6:10) If the blind ones, nations and individuals, continue to follow this admittedly blind leader, all will soon land in the ditch. He deplores descension to the "crudity of violence", not meaning the modern-day priest-inspired and priest-led mobs against Jehovah's witnesses or the stamping out of "heretics" by "death, if necessary", or Hitler's *blitzkriegs,* but democracies' defense by 'fighting back'. He recounts the glorious history of the church—skipping the Inquisition, of course. Then, toward the end and after a long and carefully planned introduction for his hostile audience (for he knows his next proposal is obnoxious to the democracies), he subtly states:

If, however, the present lining up of forces, of gains and losses in the political and military sphere, does not show any immediate practical possibility of peace, the destruction wrought by the war among the nations in the material and spiritual plane is all the time accumulating to such an extent that it calls for every effort to prevent its increase by bringing the conflict to a speedy end, even prescinding from arbitrary acts of violence and cruelty against which, on former occasions, we raise our voice in warning. . . .

The cry that reaches us from the family front is unanimous—give us back our peace-time occupations. If one has the future of mankind at heart, if your conscience before God ascribes some import to what the names "father" and "mother" mean to men and to what makes for the real happiness of your children, send back the family to its peace-time occupation.

As patron of this family front, from which may God keep far all open ways of misfortunate and disastrous upheaval, we make a warm, fatherly appeal to statesmen that they may not let any occasion pass that may open up to the nations the road to an honest peace of justice and moderation, to a peace arising from a free and fruitful agreement, even if it should not correspond in all points to their aspirations.

The world-wide family front, which has at the war front so many hearts of fathers, husbands, and children, which, amid the dangers and sufferings, hopes and desires, are beating with the double love of country and of home, will become tranquil in the prospect of a new horizon.

The gratitude of mankind and the consent of their own nation will not be wanting to those generous leaders who, inspired not by weakness but by a sense of responsibility, shall choose the road of moderation and the field of wisdom when they meet the other side, also guided by the same sentiments.

Weakener of Morale

Most people have a natural desire for peace. The above Nazi propaganda is to make them want it more, to cause them to weaken in their resolves for nothing less than total victory, to accept peace at any price. 'Prescind from arbitrary acts of violence,' he says. In other words, 'cease fighting, and negotiate.' Arbitrate now. Come to a "moderate", "fruitful" (for the Axis) peace agreement "even if you do not gain all your aspirations". In other words, says the pope, 'compromise; let the Axis keep some of its gains; be moderate in your demands.' Of course, the Papacy is well experienced in the use of honeyed words and 'by good words and fair speeches deceives the hearts of the simple', and the sample just quoted hides its claws in fair words of family, home and peace, things dear to the human heart, in order to deceive.

The next day, the munificent pope "blessed" the whole world. He spoke of an old world now passing away in pain (the present war), and a new one being ushered in. How completely the Devil and his dupes mimic Jehovah God! They refer to this war as Armageddon, an old world before it, and a new one to follow. Jehovah God will completely destroy this 'present old evil world' at His miraculously fought battle of Armageddon, still future, and thereafter His new world, Christ's kingdom, not the Pacelli-Hitler "new order", will have sole and supreme dominion throughout the earth, "from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8.

Peace feelers periodically come from the Axis, and here's one of the many emanating from the religious element of the combine. Roman Catholic bishops of Germany, according to the Washington *Evening Star* of July 28, 1942, follow up the papal peace salvo of May 13 with a plea for the pope to advance a peace program making definite proposals. The appeal was signed by all the German bishops. They said outwardly Catholic persecutions had stopped but there was still a subterranean war against Catholicism. Apparently there is still some purging out of liberal Catholics to be done within the "church". The bishops were reportedly distressed about British bombings and possibility of internal conflicts within the Reich and said that for these reasons "it becomes urgent for Catholics throughout the world to combine their efforts in favor of peace".

In 1942 it was reported that the pope was preparing a peace encyclical defining his "ideas of a basis for negotiated peace". It was said this encyclical "would contain provisions seeking to maintain the present Catholic authoritarian regimes in Italy, Spain, Portugal and France". It was first announced that this encyclical would come out in mid-August. But Hitler didn't make the expected progress in Russia. Stalingrad still held. So another report came out saying it would appear at the end of August or beginning of September. Surely the crusade would have converted atheistic Stalingrad by then. But Stalingrad was stubborn; she didn't want to be "saved"; she continued to fight, and now the siege is broken and Nazi legions are swept far back by the Soviet offensive. And now things look black for the Axis in North Africa. So the pope's peace encyclical is still pending.

In a reshuffling of his government Premier Mussolini moved Count Ciano, his son-in-law, from the post of foreign minister to that of ambassador to the Holy See. The shift has aroused much speculation in diplomatic quarters, and the New York *Times* of February 9, 1943, comments:

> It is viewed as a possible first step toward the "fundamentally realistic consideration of the situation" expected by many. All reports from Rome tonight insist on the Premier's desire "at this moment when the war is about to enter its crucial stage" to reaffirm in a "decisive manner" the increasing importance the Fascist regime attaches to its relations with the Vatican.
>
> Most of the "peace offensives" since the war began have originated in the Vatican. This has led diplomatic observers to read into Italian comment a desire to examine potential "solutions" that might in the not distant future come up for discussion. . . .
>
> It was also noted that while preaching total war the Premier was not neglecting the adage about putting all his eggs in one basket, for in the Vatican Count Ciano, the possessor of more inside knowledge of the exact status of Italy's chances in this war than any man after the Premier, is in a position to listen to take part in discussions on the Pope's peace hopes.

The same paper, on March 21, 1943, published the following:

> The consideration which dictates Mussolini's present policy toward the church is most likely the political asset represented by the pope's potentialities as a mediator. A member of the Italian diplomatic service told the writer when

he was in Italy that Mussolini regarded the pope as the only man who, when all hopes for an Axis victory were lost, might soften Italy's defeat. . . . As for the pope, his supreme goal today is to bring about peace.

Spellman's Secretive Movements

And now Archbishop Spellman has just completed a series of very extensive conferences with the pope, the topic of discussion being shrouded in deepest secrecy. While the claim was made that only church matters were discussed, few seem to believe this, and speculate as to their real nature. The majority think they conferred on the war and the coming peace. This is doubtless true, and it is also just as true that this is a church matter, since the Roman Catholic Hierarchy has such high stakes in the present war. A United Press dispatch of March 15, 1943, published in the New York *World-Telegram,* confirms this now commonly accepted view of the activities of this religious politician. (Remember, Archbishop Spellman is a professional diplomat, having served in the papal Secretariat of State under Cardinal Pacelli, now Pope Pius XII.) It states:

Belief grew today that Archbishop Francis J. Spellman, who broadcast an assurance of victory to Allied troops in North Africa yesterday, was on an important diplomatic mission for the American government. The most likely subject of the mission, it was believed here, would concern possibility of a separate Allied peace with Italy.

This week he will confer with various Allied leaders in North Africa, including Gen. Dwight D. Eisenhower and the American Minister, Robert Murphy, before returning to the United States, where, it was understood, he will report to President Roosevelt.

The Archbishop has been extremely reticent about his trip.

Church sources in the United States have said Archbishop Spellman's visit to the Vatican concerned purely religious affairs, but if that were true, it was pointed out, it could not account for his impending conferences here.

The New York *Times,* March 24, 1943, reporting Spellman's presence in England, says he would visit Ireland and "is expected eventually to extend his travels to cover China". The article commented:

The visit of the American Archbishop who came from Rome via North Africa has been fraught with a certain element of mystery ever since his stay at the Vatican. Rumors have been so persistent that his discussions with the pope concerned either some form of negotiated peace, the possible evacuation of the pope to Brazil, or some other sensational development related to the world at war, that at least one London newspaper has demanded a clear statement or explanation. But apparently there is not the slightest likelihood of that being forthcoming.

There is no likelihood whatsoever.

If this representative of the Catholic church is working for a separate peace with Italy, as above suggested, be it here noted that such peace at this time would be a negotiated peace, and not the "unconditional surrender" declaration of the Casablanca meeting of Churchill and Roosevelt. The wily Catholic church works in both the warring camps; she watches, and she waits. Should developments make it expedient that she desert her Axis paramours and align herself with a victorious United Nations, she will do so without hesitation. While supporting the Axis she has courted the United Nations. She has kept the way open for a last-minute desertion of the Nazi ship of state should she see it definitely sinking.

The Vatican peace front has been well planned. First the small fry, priests and prominent lay Catholics, form the spearhead. They are joined by the bishops and archbishops. At the opportune moment the pope jumps on the bandwagon. He prays for peace, offers a five-point peace program, offers the Vatican in which to hold the peace conference (with him, of course, thrown in to boot, as chief arbi-

ter), pleads for a negotiated peace, and has reportedly prepared a peace encyclical for early release. Archbishop Spellman goes to the Vatican for extended conferences, and from there meets with military leaders. The final push of the negotiated peace blitz is poised ready to strike at the psychological moment.

Remember the Hierarchy's Record

Is the pope, the head of the Roman Catholic Church, acceptable to the democracies as a mediator of peace? Before answering, weigh the following facts:

On her intolerant attitude toward democratic liberties:

We demand liberty whenever or wherever it is denied us; but we object with all our might that it should be a necessary consequence or correlated obligation to grant the same liberty to those who oppose us.—From La Lectura Dominical, Madrid, quoted in the "Morning Star" (Roman Catholic), New Orleans, May 31, 1913.

She does not condemn at once, but 'after the first and second admonition,' as the apostle teaches. After that, however, if a man is still found pertinacious, the church, having no hope of his conversion, provides for the safety of others, cutting him off from the church by the sentence of excommunication; and, further, SHE LEAVES HIM TO THE SECULAR TRIBUNAL TO BE EXTERMINATED FROM THE WORLD BY DEATH." —"Acquinas Ethicus; or, the Moral Teaching of St. Thomas."

[Hitler has not received a first or second admonition, neither has he been excommunicated; hence the pope must not consider him 'unsafe to others'.]

On the anti-democratic "church and state" doctrine:

"Each (sword), therefore, is in the power of the church, to wit, the spiritual sword and the material. But the latter is to be used for the church, the former by the church; the former by the hand of the priest, the latter by the hands of kings and soldiers, yet according to the beck and permission of the priest. But one sword must be under the other sword, and the temporal authority must be subject to the spiritual power. . . . Therefore we declare, assert, define, and pronounce, that it is necessary to salvation that every human creature be subject to the Roman pontiff." —From the bull of Pope Boniface VIII, Unam sanctam, issued in 1302, "Extravagantes Communes," Book I, title 8, chap. 1.

From John A. Lee's Weekly, November 12, 1941, Auckland, New Zealand, the following quotation is taken, showing the Hierarchy attitude on democracy:

DEMOCRACY CONDEMNED

For a clear exposition of the Church's attitude we do not need to go past their own publications. The teaching of the Spanish Church is set out in a Catechism entitled "Brief and Simple Explanation of the Catholic Catechism", by R. P. Angel Marcia de Arcos, S. J. On page 404 we read as follows:

Q. Is every Liberal Government hostile to the Church?

A. Evidently, since whoever is not with Christ is against Him.

Q. What are liberal principles?

A. Those of 1789; so called national sovereignty; freedom of religious cults; freedom of the press; freedom of instruction; universal morality and other such.

Q. What consequences result from these?

A. Secular schools, impious and immodest periodicals, civil marriage, heretical churches in Catholic countries, abolition of ecclesiastical immunities, etc.

Q. Is there no grade of Liberalism which may be Catholic?

A. That is what its partisans claim; but the Church teaches that what is called Catholic Liberalism is not Catholic.

Q. Then there is no grade of Liberalism that can be good?

A. None; because Liberalism is mortal sin and anti-Christian in essence.

Q. Then whatever is liberal in politics sins?

A. Certainly; because in liberal politics there exists that liberalism which the Church condemns.

Here is an enlightening blast against democracy by John J. O'Connor, associate professor of history at St. John's (Catholic) University of Brooklyn, N. Y.,

one-time managing editor of *The Commonweal* and Catholic editor of the *Religious News Service.* It was published in the Jesuit magazine *America,* May 17, 1941, and is as follows:

How we Catholics have loathed and despised this Lucifer civilization, this rationalist creation of those little men who refused to bend the knee or bow the head in submission to higher authority . . . Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries. This civilization is now called democracy, and the suggestion is being made that we send the Yanks to Europe again to defend it. In reality, is it worth defending? What's the sum and substance of it all? All the Yanks in America will not save it from disintegration. Unless a miracle occurs, it is doomed—finally and irrevocably doomed. The New Order in Europe will be either a Nazi or a British totalitarianism, or a combination of both—a planned economy based on the principle of brute force . . .

American democracy is disintegrating, crumbling from within. [Hitler once made the same claim.]

The growing anarchy can be resolved in only two ways: totalitarianism or Christianity . . . Leadership in this crisis will not come from the laity. It will not come from the bottom of the Catholic pyramid. It will come only from the top, from the Hierarchy. The Christian Revolution will begin when we decide to cut loose from the existing social order, rather than be buried with it, and release the dynamite that is stored up in the Christian Gospel...

So when the fanfare comes for the pope to mediate the peace, remember the centuries-old record of his organization and its opposition to liberalism and democracy. Ask yourself, "Why should the pope support Protestant powers fighting to preserve what his church terms the 'heresy of freedom'?" Setting this objection aside, reflect: The pope, the supposed "vicar of Christ", has been praying for peace for many years. No peace comes. His prayers are unanswered. This is not so reassuring for placing trust in him as world peacemaker. Jehovah God's 'ears are always open to the prayers of the righteous'. (Psalm 34:15; Proverbs 15:29) Peradventure the pope's god 'sleepeth'.—1 Kings 18:27.

Will democratic lands play the role of the poor simpleton of Proverbs chapter seven and go in unto the "old harlot"?

The Coming Peace

What will be the product of the peace conference? No man can say. There are many prognostications. Only one will be mentioned, and that is the widespread talk of revival of the League of Nations. In view of facts to be subsequently presented, the following is significant:

BERNE, Switzerland, April 4—Woebegone and neglected by most former admirers, the League of Nations continues in existence without much animation, but with palpitating hope of eventual rejuvenation.

The 100 or so persons still connected with the League in Geneva are carrying on in skeleton staffs of various services so they can sometime hand over their records to normal complements without any important break or omission since the early days of September, 1939. . . .

Moths in late 1940 threatened to damage upholstery and hangings in the Council Chamber and Assembly Hall—the only serious threat the building has suffered since it was "closed to business as usual," in August, 1940.

Meanwhile the reduced staffs hopefully await the day for the League to resume where it left off, and never more be abandoned. —New York *Times,* April 5, 1942.

The League was, and now is not, but expects a resurrection. The League was said to be the "political expression of God's kingdom on earth". The falsity and absurdity of that blasphemy can now be seen by everyone. The revived League will have a generous religious smear to make it attractive to its subjects. A Catholic prelate, Bishop Miquel de Andrea, of Buenos Aires, made the following

statement, according to the New York *Times,* concerning his meeting with President Roosevelt at the White House in August of last year: "At the close of the Inter-American Seminar on Social Studies I wish to tell what the president of the United States said to me during my conversation with him. The only aim, he said, worthy of mankind that can compensate for its sorrows is the speedy and world-wide establishment of the Kingdom of Christ among men, not only in word but in spirit and in fact." That's doubtless what the revived League will be labeled. Its former styling as "the political expression of God's kingdom on earth" will in substance be revived along with it. It is a religious war. There will be a religious peace. Everyone, except true Christians, wants "more religion". And they shall have it for a short time, say, "one hour."

How can one say the League in some form will be the postwar result? The statement was previously made that no man could predict what should follow. That is true; but Almighty God can and does so foretell. Through His organization He has illuminated the minds of His witnesses. His sure Word of prophecy seems to indicate a revival of the League of Nations; for that reason it was the only one of the many suggested postwar arrangements to be considered. The argument in support of this position taken is clearly and forcefully presented in the recently published WATCHTOWER booklet, *Peace—Can It Last?* Before referring to it, read Revelation 17:3, 8, 11: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Now, from the timely booklet *Peace—Can It Last?* read the following passages:

Note now the Scriptural answer to our question concerning peace as given by the great Revealer of secrets in Revelation, chapter seventeen. The World War was stopped in 1918. The implement that was then prescribed and provided to maintain the peace was the League of Nations with its World Court, which, eventually, was joined by fifty-seven nations of the world. . . .

The League of Nations, with world power and authority and fifty-seven members, was a scarlet-colored political creature, new and unusual but imaging in respects the seven world powers of human history. It combined also the living relics of all seven of them. It is therefore an added world power, the "eighth" one. . . .

As for its names of blasphemy, "blasphemy" here means the ascribing to men that which belongs to God or which Almighty God alone can do. In connection with this association of nations, it is noted that its creators and backers make for it promises that it will do what God's Word plainly declares only his Theocratic Government or Kingdom by Christ Jesus will do. Thereby these false political and religious prophets paste the beastly creature with "names of blasphemy". Thereby they cause it to "stand in the holy place", "where it ought not." (Matthew 24:15; Mark 13:14) . . . Concerning it [the League of Nations] God's Word says: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (Revelation 17:11) It can now be said that the League "was, and is not". . . . Though forty members still profess to adhere to the League, the League is in effect in a state of suspended animation, and needs to be revived if it is ever to live again. It has gone into the abyss of inaction and ineffectiveness. It "is not".

Will the League remain in the pit? Again the Word of God gives answer: "The beast that thou sawest was, and is not; and is about

to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall be present." (Revelation 17:8, *Am. Rev. Ver.*, margin) The association of worldly nations will rise again. The fight between "the king of the north" and "the king of the south", being for WORLD domination, makes such an outcome of this total war unavoidable. The necessities of meeting the totalitarian aggressions and stopping them are forcing the nations to that final confederation of nations for the new order, whatever its form. . . .

The beast and its rider in symbol.—Revelation 17:3.

But mark this: 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.

Once again we ask the leading question, "PEACE—CAN IT LAST?" and God's definite answer is, No! Man-made peace under religion's "blessing" will be very short-lived, and political kings and rulers will not long enjoy it. The record says they "receive power as kings ONE HOUR with the beast". "One hour," with God, denotes a very brief time; and suddenly those ten horns and the beast will go into perdition, not peacefully, but violently, at the battle of Armageddon. This time the beast and its heads and horns will go, not into the "bottomless pit", but into the "lake of fire and brimstone", to be utterly consumed and destroyed.—Revelation 19:20; 20:10.

The pope, on May 13 last year, said, appealing for a negotiated peace with gangster Hitler, that "Christianity [meaning his 'Holy' Roman Empire church] will secure, in the hour prepared by God, a peace". So be it. That "hour" permitted by God for the existence of the 'peace beast' resulting from such negotiations means a very brief period of time, not a thousand-year reign of its "new order".

Comeback of Religion Doomed

The old slogan, "They never come back," will hold true in this case. The Catholic Hierarchy's liaison with the totalitarians would not be to the liking of the Catholic people generally were they aware of it. It will be apparent to all soon. If Hitler cannot win by a knockout, if the pope is unable to arbitrate and hand his fighter the decision, then doubtless the wily religious politician will execute a neat change of horses to be on the winner. Should that come to pass his outward pretense of neutrality will stand him in good stead. He has not publicly put his eggs all in one basket. His adroitness in this ticklish maneuver may suffice to fool the people, but the papal masquerade will be over when Jehovah God, in due time, unmasks these cagey actors. Then will come the time of reckoning.

Do not be deceived when the League beast comes forth. Choose The Theocracy and everlasting life. Do you prefer to lean upon empty words and sophistries rather than the facts, some of which have been here presented and are based upon the Scriptures? An honest person will say no, a thousand times. Unless one has shut his eyes that he may not see, and closed his ears that he may not hear, and blunted his mind that he may not understand, he will see and readily admit the facts presented. Many will remain in the class mentioned in Proverbs. To them it is said: "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?"—Proverbs 1: 22.

The League beast will stand in the place of God's "Holy City", or Kingdom. Though this impostor "city" may have papal "blessing", and be hailed as destined to bring a peace through the ages, it is built and established by blood, and Jehovah says it shall not stand. (Habakkuk 2: 12, 13; Micah 3: 10) 'The heathen rage and imagine a vain thing.' "The king of the south" says, "WE will dominate." "The king of the north" says, "WE will dominate." Jehovah sits in the heavens and laughs. He KNOWS who shall dominate.—Psalm 2.

Tormenting the Conquerors

EVER since the Nazis conquered Holland the natives have been forbidden to listen to the Dutch broadcasts from London. But most of them defy the regulation, at the risk of their lives. . . . One Dutch woman, who was recently caught listening to BBC (the British Broadcasting Chain), was arrested. The infuriated Gestapo asked her what explanation she had to offer for her crime of tuning in on the *verboten* station. . . . "I wanted to hear Hitler speak," was her calm reply. "Hitler said he was going to speak from London last September and I'm still waiting for him."

A Hollander placed a wreath on a statue. . . . After the fellow had departed, the Gestapo agent walked by the statue and, noticing that a card was attached to the wreath, picked it up. On it was written: "To the only man in Holland who doesn't listen to BBC!"

During the early days of the Nazi occupation of Paris, whenever German officers entered a café, the French patrons would promptly get up and walk out. This so infuriated the conquerors that they issued an edict forbidding Frenchmen to leave a café for at least fifteen minutes after the entrance of a German officer. . . . After that, whenever a German officer walked into a café, the Frenchmen present would reach into their pockets and pull out small alarm clocks, which they set and placed on the table. At the end of fifteen minutes, the alarms would go off all over the place, and the Frenchmen would rush for the doors!—Excerpts from Walter Winchell's column "On Broadway".

Do Regional Dictatorships Impend?

THE retiring governor of Colorado, Ralph L. Carr, has made the public charge that by July 1 of this year, 1943, a series of regional dictatorships will be established which will regulate the lives of Americans in a way to make them think that all previous attempts in that direction were mere child's play. It is quite possible that Mr. Carr is correct, and it is also certain that nothing can be done about it. The whole world is going totalitarian. The democracies feel that they must fight the Devil with fire: that they must beat the Fascists and Nazis and the Mikadoists at their own game. So circumstances seem to indicate.

Governor Carr's statement was made in his farewell message to the Colorado State Legislature on Friday, January 8, 1943. In it he made these disclosures:

> Surveys are being made over great sections of the country involving people who have little in common beyond the fact that they all breathe the same air and are American citizens. These plans seek to establish an average, educationally, economically and socially, over a series of sections which offer no common basis on which to draw comparisons.
>
> While I am unable to furnish specific details, I know whereof I speak, and it is my purpose in this last official message to you and the people of Colorado to warn you so that you may prepare. The danger is real. You must do your duty.
>
> If this social planning had for its basis any needed war effort, we should bow and fall into line. But such is not the case. This is social planning which cannot become effective until peace comes.

Is It Big Business?

The governor did not say whether or not the Big Business crowd are behind the impending dictatorships. They might be. If they are, Americans will hope that the Anaconda Wire and Cable Company of Marion, Indiana, will not have the drawing up of the final specifications. This firm had a big order for high-grade wire used in military operations. When the time came to test the product a "button box" was secretly introduced which increased the apparent resistance of the wire to ten times what it actually was. The result was that Uncle Sam received wire only one-tenth as strong as it was supposed to be. It was shipped to the Russian front, where it was found to be practically worthless. Are you interested in the Russian front? You should be.

By the way, there is something touching about the way in which the Big Business crowd stand by one another when their thirst for profits leads them to acts of treason, as in the case of the Anaconda. The men who did this stunt deserve to be punished every bit as much as did those six Nazi saboteurs who were landed on American shores by submarines and who would have been glad to do work of this kind for the Anaconda company, without making any charge for their services.

But what happened? The Anaconda has so much money that it does not know what to do with it. So it bought big advertising space in the New York *Times,* New York *Herald-Tribune,* and New York *Journal-American,* telling how patriotic and capable it is, and none of these papers had anything to say editorially about one of the worst scandals ever pulled off in America. The editor of *In Fact* says scathingly:

> No one can say that the ads were placed to prevent editorials denouncing Anaconda appearing, or to cause the newspapers to drop the scandal, but it is a fact that: 1, the ads were placed and, 2, the story was dropped and no editorials appeared.

If it is Big Business that is back of the dictatorship scheme, it is probably not the Power Trust: they have been pretty well taken care of. It might be the National Association of Manufacturers, which may be said to begin where

the Power Trust left off. The American Federation of Teachers, meeting in Chicago, identified both of these groups as follows:

During the nineteen-twenties the power companies launched a carefully prepared and well-financed campaign to mold the mind of the American people in support of their special interests. By more or less concealed methods they penetrated the various agencies of education and opinion, including the public schools, colleges and universities. They sought to influence the content of textbooks, the courses of study, and the thought of teachers. This conspiracy against the American people, for such it was, was finally and fully exposed by an exhaustive inquiry by the Federal Trade Commission.

Evidence is accumulating that their discredited pattern of behavior is now being repeated, in whole or in part, by another powerful business group. The National Association of Manufacturers is seeking to capture the agencies of education for the purpose of using them in the service of its special interests. It is preparing materials to be used in the schools—books, pamphlets, bibliographies, and even moving pictures—all to be furnished to the educational authorities without cost. It has even sought, already apparently with very considerable success, to form an alliance with teachers and certain teachers' organizations not altogether familiar with the facts of life. In return, contrary to its well-established tradition, it seemingly has offered to support the public schools.

The American Federation of Teachers unqualifiedly condemns this second effort within a single generation on the part of organized business to shape the program of the schools and then to impose its peculiar pattern of thought on the young of America.

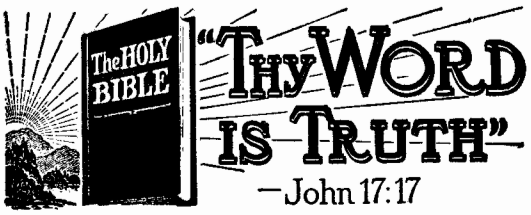
Could It Be Religion?

Could it be the religious crowd that aims at this regional dictatorship that Governor Carr fears? It does not seem likely. Still, there is nothing the religious crowd would not do to gain its ends, and there is absolutely no crime they would hesitate to commit. Any group of men such as Judge Martin T. Manton (who peddled justice over the counter, and was responsible for denying bail to Judge Rutherford and his companions in 1918) or such as Gomez, dictator of Venezuela (who took it out on his enemies by resorting to "cuelga", a polite name for testicular suspension), would do absolutely anything to gain or retain power over their fellows. They were religious. And the men who "honored" them by conferring on them the same degree of papal knighthood are even worse than Manton and Gomez. If you think that this statement is hard on the religious gang, you simply do not know the gang. They have put it over on you the same as they have upon millions of your fellow men.

So the best conclusion is that stated in the first paragraph. If Mr. Carr's information is correct, it is probably the politicians that have this dictatorship bee in their bonnets. To be sure, if that is the case, they have consulted with Big Business as to the revenues to be obtained and used, and with Big Church as to how to give the whole affair the odor of sanctity. But if it goes through, the politicians will find that the Big Church crowd are better politicians than they themselves are: and the upshot will find the Old Lady sitting astride the governments of Colorado and the other states involved, and with her legs crossed across their windpipes like the Old Man of the Sea. If the governor is right, there ought to be something doing soon.

The Vanishing Alesunds

◆ The persons operating the Norwegian government are perturbed over the vanishing inhabitants of Alesund. The fishermen go out with their crafts, but never come back; and, as they are expert navigators, the suspicion is slowly awakening in the minds of the Quislingists that they wind up in Britain because they don't like the government to which they have fallen victims. Seventy boats have disappeared.



Why Not a "God Man"

THE most precious thing possessed by any creature is life, because without life everything else would be useless and could not be enjoyed. Man with even but a small spark of life clings to that with desperation. It is only when a creature is perfect and enjoying complete life and the right to it that he can properly glorify his great Creator, Jehovah God.

The Creator made the first man, Adam, in His own image and likeness. He created him perfect; for all the works of Jehovah are perfect, says Deuteronomy 32: 4. He gave to man life and the right to life. Life means conscious existence; right to life means the full authority to maintain existence. Adam and his wife Eve in Eden were perfect in their bodies, without pain, without sorrows; and were beautiful creatures. They had not a scar nor a mark upon them anywhere. They enjoyed life and all blessings incident to it. Their home was perfect; and even all the animals and birds of Eden were subject to them, and they had absolute dominion and control under God. God gave them all these privileges to enjoy eternally, upon one expressed condition, namely, that they be obedient to His law and thereby honor Him. He informed man that a violation of this law would bring upon him loss of life, loss of the right to life, and loss of all blessings enjoyed in life.

When Adam and Eve disobeyed God and the divine sentence of death was passed upon them, it had an indirect effect upon their offspring. Before he was driven from Eden, and yet had the right to life, he and Eve had not exercised the authority given to them by Jehovah to beget children on the earth. Only after being driven from Eden did they exercise this. They being now under the death sentence and undergoing that death penalty, it was impossible for their children, born under such conditions, to come into existence perfect. When the children were born, while they had a measure of life and the privileges accompanying that measure of life, they would have no right to life everlasting, because Adam had forfeited that for himself, and could not bring children into the world who would have greater right than he, their father, had. Hence it would take another perfect man, possessed fully of that which Adam had forfeited for his offspring, to redeem and recover that for them. For this reason the heavenly Son of God was "made flesh", a perfect man.

Religionists insist that Jesus, when on earth, was both God and man in completeness. Some have been induced to believe that should they say that Jesus when on earth was a man, and not God Almighty himself, such would be a dishonor to God. For our own understanding of the truth we should not permit ourselves to be beguiled or misled by sophistry or theories, but should follow the plain teachings of the Bible and then reach a conclusion in the light of that revealed Word after a full examination.

The Scripture record as already presented in this magazine concerning Jesus' prehuman existence, His being conceived in a virgin's womb, and His birth, entirely disproves the theory that He was incarnated and that hence He was both a spirit and a human at the same time. Scriptures cited in a previous issue show that Jesus was conceived in the womb of a Jewess, Mary, by God's holy spirit or almighty power; that thereafter He was born in the same general manner that other children are born of a woman; and that He grew to manhood's estate and increased in wis-

dom and stature and in favor with God and man. (See Luke 2:9-11, 40, 52.) None of these things would have been necessary if He had been merely an incarnated person, a spirit inhabiting a body of flesh. The Bible records case after case where holy angels, who are spirit creatures, materialized human bodies instantly to appear in a form endurable to man's vision, and those angels were thus for the time of appearance incarnated or clothed with flesh.

But when the Son of God was "made flesh", as stated at John 1:14, it was a different matter or procedure, because it was not an incarnation. Until He was thirty years of age Jesus worked at the carpenter trade, at which age He began His ministry of announcing God's kingdom. First, however, He went to John the Baptist to be baptized in the Jordan river. Immediately after thus symbolizing His consecration to God He spent forty days and nights in the wilderness, fasting and studying Jehovah's purpose, and He got hungry, which would not have been the case were His human body a mere clothing over of His unseen spirit self. (Luke 3:21-23; 4:1-14) If He had been God incarnate, as religionists unscripturally claim, then this experience of fasting and study in the wilderness would have been wholly unnecessary.

Jesus up till then was not an angel or a spirit person; because there is the positive statement of the apostle to the effect that "we see Jesus, who was made a little lower than the angels"; and the apostle there applies to the man Jesus the prophecy of Psalm Eight. (Hebrews 2:9) The apostle did not say that only as to His flesh was Jesus then lower than the angels. He goes on to speak about the children of Abraham, and then, at Hebrews 2:14, he says concerning Jesus: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

At 2 Corinthians 8:9 the apostle further states that Jesus was at one time rich in heavenly power and glory but became poor for the sake of fulfilling God's will concerning humankind by taking upon himself the nature of man, becoming a real man. At Philippians 2:6-8 it is written of Him: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself." (*American Revised Version*) Note further how the apostle, writing under divine inspiration, speaks of Jesus as a man, and not as a "God man": "For since by man came death, by man came also the resurrection of the dead." "The first man is of the earth, earthy: the second man is the Lord from heaven." (1 Corinthians 15:21, 47) "There is . . . one mediator between God and men, the man Christ Jesus; who gave himself a ransom."—1 Timothy 2:5, 6.

Had Jesus been merely an incarnated person it would not have been necessary for Him to be born as a babe and grow to manhood's estate. While He was born of an imperfect Jewish woman, yet He was without sin, because His life was from His heavenly Father, Jehovah God; for He was "holy, harmless, undefiled, separate from sinners". (Hebrews 7:26) "He was manifested to take away our sins; and in him is no sin." (1 John 3:5) He was without spot or blemish; therefore perfect and holy, as stated at 1 Peter 1:19 and Hebrews 9:14.

Had he not become a man as perfect as was Adam when created at Eden, there would have been no corresponding price to serve as a ransom to buy back that which Adam forfeited by sin and rebellion. There would have been no hope for any of the human race to get life through Christ Jesus. At Acts 4:12 the apostle Peter declares that there is no other name given under heaven whereby mankind can live.

Protective Wall Holds—in Some Places

LIKE a rising flood, world events have swept through the year 1942 in the most devastating and sustained assault upon the rights of man ever recorded in the annals of human history. Hundreds and thousands of Americans—Jehovah's witnesses—with the protective constitutional wall dynamited by the decision of the United States Supreme Court in the *Gobitis* flag-salute case of 1940, and further blasted by the 5-to-4 decision in the notorious *Jones* v. *Opelika* license-tax opinion of June 8, 1942, saw their cherished liberties engulfed, stifled and drowned in the onrushing tide of totalitarianism, in many cases with approval of officials.

In the teeth of this sweeping tide, some judicial officers in lower state courts in two parts of the country have recently manifested their honesty and integrity and boldly refused to wash out the liberties of the people by following these mandates laid down by the Supreme Court. A brief consideration of the unusual facts in these two cases is now of great interest to those who are watching the crumbling of the old world government even while it is rising to its zenith of power in the earth.

On November 13, 1942, in the town of Virginia, Minnesota, five youngsters firmly carrying into effect their covenant of obedience to the law of Jehovah God were expelled from school because of their refusal to participate in compulsory flag-salute exercises originated by the local school board and sustained by a lengthy "opinion" by the assistant attorney general of the state, who relied on the *Gobitis* decision as the highest law governing the matter, notwithstanding Exodus 20: 3-5 to the contrary. The case then came on for a hearing before the six members of the local board of education, two of whom had previously voiced their dissent from the majority action in the expulsion of the children. After listening to an oral Theocratic protest for one hour and a half, another vote was taken and it was found that the board was hopelessly deadlocked with a vote of 3 to 3.

To extricate themselves from the tangle, which by this time was drawing considerable attention from the public, the school board resorted to the unusual remedy of instituting a legal proceeding *against themselves* in the local District Court, to enjoin and restrain the enforcement of the compulsory flag-salute regulation which *they* had adopted and applied. The school board's attorney generously and fairly presented the argument of both sides of the controversy to the court without charge to the parents of the children, his fees being paid by the school board.

This unusual circumstance strikes us as being an instance of fair play by the school board, and one which hundreds of other school boards could profitably follow in settling controversies of this sort. In this manner, the issues were calmly and properly laid before a judicial officer, one who is highly skilled and trained under the law to determine just such matters. How definitely superior is this method of getting the case before the court when compared with the procedure used in many cases throughout the country where the parents and children have been criminally prosecuted for the inability of the children to attend school as required by the compulsory school laws!

Circumventing the usual lower-court litigation the case was tried before Martin Hughes, judge of the District Court of the Eleventh Judicial District of the State of Minnesota, who, under date of December 12, 1942, handed down his well-worded and brave opinion commanding that the officials of the Virginia public schools be forever enjoined and stopped from making compulsory, by pain of expulsion, the flag-salute rule.

The clear reasoning which characterized the opinion is evident in his words:

The pledge, if it means anything, must come from the heart, without mental reservation. A pledge given by one who feels that while taking part in the form in which it is given he is violating his own conscience does not add any respect to the flag nor increase any devotion to it.

Highly significant and of great importance now, when, for the first time since the *Gobitis* opinion in 1940, the flag-salute issue is pending before the United States Supreme Court in the *Barnette* case from West Virginia, is the treatment of the law in this case. Brushing aside with a few broad strokes the hairsplitting and admittedly "wrongly decided" opinion of the Supreme Court, Judge Hughes said:

It may seem somewhat peculiar that those who rely upon the Constitution for the guarantee of the protection of their rights as to religious liberty should refuse to give the pledge of allegiance in the required form to the flag of the country which symbolizes all the Constitution embraces, but it is not for the court to pass upon the question as to whether their actions are peculiar or not. It is not for the court to pass upon the question as to whether their belief that giving the pledge of allegiance to the flag as required is violative of conscience is reasonable or unreasonable. So long as they are conscientious in their belief and such belief is not inconsistent with sound morality, it is the duty of the court to protect them in the full enjoyment of their rights. If courts should indulge in the question as to whether a person's belief is reasonable or not, depending upon the view of the judge before whom the matter was pending, then we would have reached the end of religious freedom. There is no persecution more galling nor which wounds more deeply than does religious persecution. A conscientious person feels that any unwarranted interference with his right to worship God in his own way is the kind of wrong which is hardest for him to bear.

There is no question raised here as to the plaintiffs being law-abiding citizens. There is no claim that by their refusal to permit their children to give the pledge of allegiance to the flag in the form required they are intentionally showing any disrespect for the flag.

Expressing an opinion under the Congressional limitation and regulation regarding respect to the flag, Judge Flannery, of the Court of Quarter Sessions of Luzerne County, Pennsylvania, in the very recent case of *Commonwealth* v. *Nemchik,* said:

. . . it might be well to call attention to the Act of Congress of June 22, 1942, Public No. 623, 77th Congress, 2d Session, by which that body codified the rules and customs regarding the use of and respect due the flag of the United States, Section 7 of that Act recites the pledge of allegiance to the flag and describes the accompanying gesture of salute, but significantly notes that full respect for the flag may be shown by civilians when the pledge is given by merely standing at attention [men removing the headdress]. . . . [Bracketed words added]

The Department of Justice of the United States, through its Civil Rights Section, calls attention to this provision in question such as the one before us and indeed *there is doubt whether any local regulation, ordinance, or statute prescribing a different salute as a measure of respect for the flag can be enforced.* [Italics added]

Construction of this statute under the applicable parts of the United States Constitution now squarely confronts the Supreme Court, and all persons await with keen interest that court's ruling on the matter.

Equally courageous and important is the opinion of E. H. Henderson, presiding judge of the Ninth Circuit Court of General Sessions of South Carolina, who had before him a criminal prosecution against a Christian woman who was charged with the heinous deed of "donating" publications explaining God's Word to the people, and at the same time securing rooming accommodations for conventioners who would attend the

branch New World Theocratic Assembly, at Charleston, South Carolina.

Judge Henderson stated the facts:

The defendant is a member of a religious group known as Jehovah's witnesses. The City's direct testimony failed to show that an actual sale of pamphlets was made, as all four of the City's witnesses stated that they refused to buy them. It does appear, however, that the defendant went from house to house and offered to sell for ten cents three pamphlets printed by the Watch Tower Bible and Tract Society, and that if the persons were not willing to pay for them, in order to propagate her religious teachings she donated one of the booklets to anyone who was interested and wished to receive it. She did not have a license from the city. Contributions were received from other people, the Defendant stated. She testified that she is a minister of the Gospel. She said that, at the time of her arrest, she was engaged in her calling as a minister, and that she was not pursuing any commercial work; that the purpose of asking for contributions was not for personal profit to herself; and that she did not receive any part of which she collected. The contributions were sent to the Watch Tower Society so that more literature could be printed; that she supports herself from her own resources, from a farm owned by her; that she does this work in order to get the message to the people and not for any commercial purpose. She also told those upon whom she called that a convention was to be held in the city, and asked them for rooms to take care of the visitors; and she invited them to the convention.

Refusing to be made an accessory to the further sabotaging of the Constitution and fundamental rights of the people, Judge Henderson observed that although the Charleston ordinance was similar to those sustained in the cities of Opelika, Fort Smith, and Casa Grande, in his "opinion, the Judge of the Police Court should have directed a verdict of 'not guilty' . . . ".

Courageously overruling and reversing the holding of the five justices of the U. S. Supreme Court in the *Jones* v. *Opelika* case, who blundered on the basic assumption of their opinion that they regarded the work of Jehovah's witnesses "as partaking more of commercial than religious or educational transactions", Judge Henderson said:

In my opinion the Defendant was not engaged in the trade, business or profession of a dealer in books or other goods within the meaning of the ordinance. Her activity in selling or offering for sale religious books and pamphlets did not make her such a peddler as is referred to in the ordinance. The offering for sale of books and pamphlets setting forth her views of the Bible was merely incidental to the furtherance of her religious beliefs and her purpose of evangelization. Her work in the dissemination of religious teachings was not a business calling. Under the facts here, it was wholly unrelated to any commercial purpose. The collection of funds by her for the propagation of religion was a non-profit activity.

I do not think that the acts done by the Defendant were within the purview of the occupational license tax ordinance.

It is indeed strange and significant that, for the first time in the history of the American judicial system, the lower courts have so boldly refused to follow the precedents laid down by the United States Supreme Court, while that court itself displays hesitating and uncertain judgment in the application of the fundamental laws. But these things occasion no surprise or cause for concern to those persons who view the matter in the light of God's Word, which says with absolute verity: "And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—1 Corinthians 1:28.

This does not mean that the things "which are despised"—Jehovah's witnesses—themselves will accomplish this, but it is clear proof that Jehovah, by Christ Jesus, will guide His people according to His purposes.

These decisions should now be a

forceful answer to those who often charge that Jehovah's witnesses are "slackers", demanding the benefits of the constitutional form of government and then refusing to do anything to protect it. Let such ones take notice of the fact that these two cases are signal victories in defense of the "four freedoms", and a summary defeat of the forces against the "four freedoms". Against what appeared to be insurmountable odds in the form of adverse rulings of the United States Supreme Court, they pushed determinedly ahead in the service of their King, Christ Jesus, valiantly fighting the same issues through the courts time after time at their own expense *in the strength of Jehovah God and His beloved Son.* Enduring abuse, imprisonment, expense, and many other hardships, Jehovah's witnesses, pursuant to their determination to preach the gospel of Jehovah's kingdom in all the world for a witness, have admittedly taken the lead in the fight against the stealthy advance of the demonistic forces of the authoritarian conspirators. Hence these witnesses form the fighting front protecting the most vulnerable spot in America's resistance to dictatorship. No reasonable, informed person can deny that fact.

Many persons labor under the mistaken idea that, once the Supreme Court of the United States compromises away a freedom guaranteed under the United States Constitution, no successful resistance may thereafter be made against encroachment on that freedom; but the freedom-loving people and judges take with little grace any invasion of these rights and find ways and means to avoid the decrees of the high court of the land.

Whether the other state courts will likewise stand solidly by their respective constitutions rests with the officials of the several states. Whether the United States Supreme Court will retract its hasty decision on the flag-salute and license-tax matters and preserve the dignity and profound goodness of the United States Constitution, rests with the court.

Motion for rehearing has been granted in the license-tax decision of June 8, 1942, and these cases, as well as the new flag case, have been argued in the United States Supreme Court. The decisions are awaited with great interest by all lovers of liberty.

'Greater Things Shall Ye Do'

THIS same Jesus, who opened the eyes of the blind, healed the lepers and raised the dead, said to His followers, 'Greater things shall ye do.' Obviously, He must have had in mind the work, on a far greater and more extensive scale, of opening the eyes of those spiritually blind, comforting those that mourn, and lifting up to a new plane those that are dead in trespasses and sins.

The experiences published from time to time in this magazine disclose that Jehovah's witnesses today, in the very presence of their enemies, are having Jesus' promises fulfilled in their behalf. These would be the very first to acknowledge that they are nothing in themselves, but that the power of Jehovah is manifested through them to the praise of His name, because they know of The Theocracy, are loyal to it, and sing its praises at every opportunity. It is with real pleasure that there is set out below two experiences of one of the witnesses, granted to him because he is alive to every opportunity to 'let his light so shine before men that they may glorify his Father who is in heaven':

Have you ever had the thrill of witnessing to a group of blind people—I mean physically blind—and seen their faces light up with delight? Well, it was this writer's experience.

There are two factories in Brooklyn operated by the blind to semiblind, excepting the foremen. These factories are working on

defense jobs, such as sewing pillow cases and towels for the army and navy.

I introduced myself as from the Watchtower, and always wishing to learn how a blind person can operate a machine. I had read of such factories in the papers. I asked the foreman if he would be willing to show me through the factory. He said he would be glad to do so. It was a two-story building, with the two floors accommodating about sixty blind but busy workers. It was really amazing to see these blind folks running sewing machines, measuring and cutting towels, sheets and pillow cases, all by touch, and with real speed and efficiency.

After looking the place over, I explained to the Catholic foreman that I had something that would be of great comfort to these blind people so diligently toiling away at their tasks. In order that he might know what it is all about, I put the phonograph on the table and played "Comfort" and "Children". He was quite impressed by what he heard, took the book *Children,* and permitted me to play the records to the workers also and to witness to them as they left the factory.

It was a real joy to tell these patient, industrious, capable blind workers the good news of The Theocracy, the only government that can ever give them back their physical and mental sight. Many thanked me and accepted some literature which some one in their family can read for them. One of these blind workers told me that he attends one of the *Watchtower* studies in Jamaica, New York.

Not long after this experience with the blind, someone sent me an invitation to speak at a Communist rally in New York city. Thinking that it would be a good opportunity to practice the lessons learned in our Theocratic School, I accepted it and was scheduled to be one of the first speakers in a free discussion night on topics related to postwar conditions and what will be the best government, democracy or communism, and which government will gain the predominance.

It was my privilege to point to the indisputable facts that for six thousand years honest men have tried to govern themselves and to establish a righteous government that would bring lasting blessings to man, and that all must admit that such attempts have been a failure. All kinds of different forms of government have been tried, monarchy, democracy, and, now of late, Communism, Fascism, Nazism, etc., with the result that the world is filled with jealousies, mistrust, hatred, wars and distress as never before.

I explained that the worst form of government that man can erect is a religio-totalitarian form; that we need only to look at Germany to see the results of that kind of government; that the best form of government devised by men has been and is democracy; but that even democracy cannot bring unending life and peace, which man so desires, nor can it vindicate Jehovah's name.

I drew their attention to the fact that the great need is for a central government, so strong, so just and so wise that all honest people can look up to it with respect and obedience; that it should embrace the whole earth; and that such a government not only is coming, but is already here; that such a government is the divinely-provided postwar Government, not only for America, but for all other nations as well; and that it will supplant all other forms of government, because it is righteous, because it is just, because it is heavenly, from Jehovah God through Christ Jesus, earth's rightful King, —The Theocracy, man's only hope.

Immediately there was general applause, and all the other speakers following me on the program became so enthusiastic over what I had said that instead of speaking about Communism and the postwar conditions from any human standpoint, they all spoke about Jehovah's witnesses, about Jehovah God, and wondered why Jehovah God did not stop this war and why He had not established His righteous government long ago. These questions were also answered. Thus in what had been intended to be a secular assembly, the name of Jehovah God, the great Provider for humankind, was made known in such a manner that the chairman closed the meeting by remarking that it was a blessed evening. The Lord is certainly giving us privileges and we must be on the alert to grasp them all to His praise.—A. Insberg, New York.

Gas rationing does not stop Jehovah's witnesses.

They Get There Just the Same

JEHOVAH'S WITNESSES have good news for the people of good-will toward God and their fellow man. That good news Jehovah's witnesses do not keep to themselves. Gas rationing and other obstacles may inconvenience, but they do not stop Jehovah's witnesses from carrying on their work. They get there just the same. See here examples of some ways of solving transportation problems. (1) A youthful pioneer worker in Bay City, Texas, advertising The Theocracy by every means in his power, his bicycle ornamented with texts of Scripture, such as "We ought to obey God rather than men." (2) Also Bay City. (3) An undaunted worker of Centerville, Calif. (4) Carrying their literature in baskets in the county whence cometh Worcestershire sauce. England. (5) Bringers of consolation at Weston super Mare, England. The one on the left was raised in a convent. (6) A wagon will do. This was somewhere out west. (7) Off to the field at Napoleonville, La. (8, 9) Frank and Roy McCluskey, Arkansas, go well supplied with food for thought.

Some Facts About Ancient and Modern Yucatan

IN A previous issue consideration was given to the ancient civilization that existed in Mexico before the white man appeared and which he was instrumental in destroying. Yucatan, a peninsula in the extreme southeastern part of Mexico, housed a civilization and culture which were in some respects even more remarkable, the Mayan.

Yucatan includes the Mexican states of Campeche and Yucatan and the territory of Quintana Roo, and also takes in British Honduras and a part of the Guatamalan republic. It is mainly composed of tableland, but it is not sufficiently elevated to moderate the hot climate of the region. While there is deficient rainfall, the climate is comparatively healthful, although yellow fever occurs periodically. Yucatan must at one time have been very fertile, supporting as it did a thriving civilization with cities of great size and splendor. There are remains of great numbers of towns and cities, temples and palaces, that testify to the forgotten glories of the past. Many of these are found in the desolate region in the north of the peninsula. Much of the country is now a wilderness! The Maya peoples who were the builders of the ancient civilization still comprise five-sixths of the present population of the territory.

The Spaniards are not responsible for all the ruins found in Yucatan. Many of the great cities and temples were already forsaken and their history all but forgotten when they came. A vast mystery surrounds them, however eagerly the historians and archeologists may search what remains and compare it with the half-mythical tales of the inhabitants, of whom there are some 500,000.

Uxmal, a great ruin, about sixty miles southwest of Merida, has remains of temples, cyclopean terraces, and other evidences of grandeur. They are said to date from what archeologists are pleased to call the "Stone Age", and are evidently extremely ancient and impressive.

The Mayas were the ruling race of Yucatan at the time of the Spanish conquest, and had been such for a long time. Their origin is still a mystery, although they are believed to have come into Yucatan from two different directions, a part coming from the Gulf of Mexico, and the remainder, probably a different race, from the west or southwest. Which one of these came first is not certain,

but the traditions tell that the first-comers were led by the "great hero" Zamna, or Itzamna, who was subsequently made a god, very much like Nimrod of old, but less culpably, for Zamna was an educator and governor of considerable merit. Not knowing the true God, Jehovah, he did the best he could with what light he had, aided by the knowledge that comes from the observation of "the things that are made". It seems, too, that Zamna combined in his own person both the offices of king and priest, being the ecclesiastical as well as the civil ruler. He lived to a venerable old age and his long rule contributed to the great respect the people had for him. When he died the Mayas were in secure possession of their "Canaan" and had extended their culture throughout the peninsula. They lived in close social and commercial contact with the other cultured peoples of the region, the Chiapas, Hondurans, and Guatemalans, having similar customs, language and religion.

Then came an invasion by foreigners from the north, headed, according to tradition, by Quetzalcoatl, of whom mention is made in the accounts of the Mexico of long ago. Apparently the newcomers were Toltecs in religion and they had come to stay, living on sufficiently friendly terms with the original inhabitants for the two races to carry on together. The architecture of the buildings throughout Yucatan indicates that there were two different peoples living there in harmony with the traditions, and that they spoke similar languages, if not the same language.

The Builders of Yucatan

All of the peoples living in Yucatan were great builders, as has been suggested by the fact of the numerous ruins of cities that remain. When the Spaniards came early in the sixteenth century the two peoples had become one, and were called the Mayas, or Itza.

Before this unification took place, however, there was recurrent warfare and rivalry. For a time Uxmal was the greatest, mightiest and wealthiest city in Yucatan, as well as the most artistic. It was famous throughout the neighboring tribes and also those afar off. But it was ultimately overthrown and another city came into prominence, namely, Mayapan. Mayapan had enjoyed a great measure of distinction as having been founded by the great Zamna. He had divided the Maya kingdom among his chiefs, and their descendants formed the nobility of Yucatan for many a year. In later times the highest nobles, called the Tutul Xiu, became the ruling power under a sovereign, selected from their own number. Still later the coming of the Toltecs brought Mayapan under their control, introduced a new worship, and brought about a sort of confederacy with the rulers of Mayapan and Chichen Itza, representing another people.

The Ruins of Mayapan

If this account seems more or less vague it is because no clear record of the times now exists. Many of the ancient records were destroyed by the conquering Spaniards. When you conquer a people it is just as well, according to the 'morality' of the conquerors, to destroy their records, so that afterward you can lie about them more effectively. The Spaniards were following the Roman pattern, meaning particularly ecclesiastical Hierarchical Rome.

But that is getting ahead of our story. Returning now to Mayapan, which, according to some records, was destroyed by Uxmal, and, according to others, destroyed Uxmal. One fact now is certain: these great cities are both but ruins. Mayapan flourished for "several centuries", according to some chronologists, was once destroyed, apparently by Uxmal, and subsequently rebuilt.

The ruins of Mayapan, about 25 miles south of the present city of Merida, bear out the traditional story that this capital of the Mayas was entirely overthrown. Little of its past sumptuousness

remains. It cannot quite be said that not one stone was left upon another. Some badly ruined buildings still stand; others are covered with dust. Many terraces, pyramids and mounds, huge quantities of hewn stone and sculptured building blocks, are found scattered over a wide expanse of territory, testifying to the great size of a once great city in a land of which neither Europeans nor Asiatics had any knowledge. The ruins indicate that the city was some three miles in diameter, surrounded by a wall remarkably thick and high.

Many bloody wars raged against and around the city, and it was finally conquered, its wall razed, and its buildings mostly overthrown a hundred years before the Spaniards arrived.

One of the cities of ancient Yucatan whose ruins are fairly well preserved is Chichen Itza. The name means "At the mouth of the well of the Itza". It was this overflowing well that determined the site of the city. At first it was but a tribal settlement, but it grew to be a great city. It became a center of Itza learning as well as an important commercial town, extending its business connections with other cities and nations to Central America and southern Mexico. Great paved roads led from Chichen Itza to Campeche, Chiapas and Guatemala. It was the Rome of ancient Yucatan, and, like its greater counterpart in Europe, it could be said of this ancient American metropolis that all roads led to Chichen Itza. It was the "holy city" of the Mayas, or Itzas, and exercised a very powerful religious influence over the surrounding countries as well as over the Yucatecs. But today Chichen Itza is only a ruin and a memory, an all-but-forgotten dream of past glory.

Modern Yucatan

Today Yucatan is dotted with a variety of towns and villages, some modern, others still clinging to the bonds of the past. Merida, already referred to, is the large urban center of the peninsula, and the capital of the state of Yucatan. It was founded in 1542, built on a plain. It has railway connections with all important points on the peninsula and Mexico itself. Steamers sail from its port, Progreso, twenty-five miles away, to Vera Cruz, New York, and other great ports. Merida lies in a district almost entirely devoted to the production of sisal hemp, which is exported in enormous quantities. Hides, chicle, sugar and indigo are also exported.

The first Spanish house built in the city is the municipal palace called the Casa del Conquistador Montejo. There is, of course, also a cathedral, as well as an asylum for maniacs. The population (of the city, not the asylum) is about 80,000. The streets are asphalt-paved, and the Banco Yucateca has a capital of $8,000,000, and the Banco Mercantil de Yucatan a capital of $6,000,000. All this seems a far cry from what was ancient Yucatan. But the difference is not as great as it may appear to be. It is only the externals and the details that have changed. Fundamentally it is still a civilization of religion, politics and commerce—that is, if the welter of poverty and wealth, ease and labor, sickness, warfare, death, and all the other heterogeneous elements can be called civilization. Are the Yucatecs better off today than they were half a millenium ago, before the white man appeared? It is doubtful. Are they the worse for the coming of the Spaniard? That, too, is doubtful. They have a little more knowledge along some lines, less along others. They may now pray to Mary, the "mother of God", instead of to Zamna or Quetzalcoatl, with equal intelligence or with less; for intelligence is not encouraged among the lowly subjects of Hierarchical Rome, whether in Italy, the land of the popes, or in Yucatan, the land of the ancient Maya civilization.

Modernity is also in evidence at Dzitas, important railroad junction of Yucatan. It is not as modern, perhaps, as the richer city of Merida, nor as

thoroughly Spanish. There is more Indian influence, less sophistication, but enough religion and too much.

Then there is Chan Kom, just a good-sized peasant town, not connected with any railroad, and which is an example of the less progressive centers of population. It knows relatively little of what is going on in the outside world.

As an example of a thoroughly ancient and Indian place, Tusik may be mentioned. It has as little as possible to do with modern ways and thought, including the government which operates from Mexico city. It wants to be let alone, to live with the past rather than the present. Yet the ruins of the past surround modern Merida, a startling contrast being presented between its throbbing life and the silence of the dead past as represented in half-buried Mayapan only twenty-five miles to the south.

Pictures of the modern Yucatecs show us a people of intelligence, with pensive looks that seem still to meditate on the past. It is not difficult to believe that this people in the days of long ago were the builders of a magnificent civilization, one that vied with the civilizations of Babylonia and Egypt, of Europe and of Asia, for its attainments along many lines. It had a highly developed and intricate calendar system and entirely unique chronology. Some call the Mayas the Egyptians of the new world—America. They were in many respects like the Egyptians, including their pyramidal monuments, their serpent symbols, and their grain-raising agriculture. Yet this powerful and amazing civilization was destroyed by another that was its inferior in at least some respects. The chief reason for its destruction was internal strife. Civil war that continued over a considerable period of time weakened the power and tarnished the splendor of the Maya civilization. The Spaniards merely completed what had already been so effectually started by civil war.

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Parts of Speech and Their Use

ARE parts of speech some of the higher learning to be shunned? Is it the excellency of speech Paul avoided? Is it the thing of which Peter and John were unlearned and ignorant? No. Correct speech is not what Paul avoided, but rather eloquence and oratory and high-sounding phrases were shunned. He didn't use the classical Greek, but the common. Peter and John were ignorant in the dead Hebrew language, but not in the Greek tongue used in gospel-preaching. Their writings in Greek are grammatically correct; so also are the Hebrew scriptures. The Lord's channel to instruct the people now, the Watchtower publications, uses correct English. We would hesitate to present them to the people if their pages were filled with grammatical errors. Good English becomes the gospel message.

Ungrammatical expressions, like mispronunciations, detract from the speaker's message. Some speak by "ear", thinking that if to them their speech sounds right it is correct. Not necessarily so. Their ear may not be properly trained. The speech their ear is accustomed to hearing habitually sounds right to them, though it may be actually incorrect. We must recognize error as such by our knowledge of parts of speech.

One often hears expressions similar to the following: He don't appreciate his service privileges. They arrested witness Smith and I for preaching the gospel. Who do you serve? Each one of the witnesses have gone to their assignments. I feel badly. All of these contain errors that might be easily avoided by having a knowledge of parts of speech.

Two of these sentences contain errors in number. One of the rules concerning verbs is that they must agree in number with their subjects. The use of *he don't* is very common, yet it is incorrect. *Don't* is a contraction of *do not. Do* is plural, and *he* is singular. One would not say *he do not,* but *he does not,* or, he *doesn't* appreciate his service privileges. Another error in number was the statement, "Each one of the witnesses have gone to their assignments." *Each one* is singular, and takes the singular verb, *has,* not the plural, *have.* Also the possessive pronoun (here wrongly *their*) should agree in number with its antecedent, the singular *each one.* The singular possessive pronoun *his* should be substituted for the plural *their.* The sentence would correctly read: "Each one of the witnesses has gone to his assignment." An error in number of pronoun was made by the translators of the Bible, at Philippians 2:3: "Let each esteem other better than themselves." "Himself," not "themselves", should be used, since "each" is singular. A similar error is found at Exodus 21:33, 34: "If a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of *them;* and the dead beast shall be his." It is the ox OR ass, singular, that falls in the pit, not both. Therefore, to refer back to the one animal victim the singular pronoun *it* should be used instead of the plural *them;* that is, "The owner of the pit shall make it good, and give money unto the owner of *it.*"

Then there is the matter of case. Two of the examples erred in its use. Pronouns, depending upon their use in the sentence, are in one of three cases—nominative, possessive, or objective. The personal pronoun in the first person singular, for example: *I* is nominative, *my* is possessive, and *me* is in the objective case. The sentence given, "They arrested witness Smith and I for preaching the gospel," has an error in case commonly made. *Witness Smith* and *I* are both the object of the verb *arrested,* and the pronoun should therefore be in the objective case. One would not say, They arrested *I,* but *me.* So "They

arrested witness Smith and me" is correct. In the example, "Who do you serve?" *whom* (the objective case form), not *who,* should be used. *Whom* is the object of the verb *serve.* You serve Him, meaning Jehovah. *Him* is the objective case of *he.* One wouldn't say "you serve he". *He* is in the nominative case, the same as *who* is in the nominative case. So "Whom do you serve?" is correct. Matthew 16:15 errs in case: "Whom say ye that I am?" It should be *who.* I am who? I am *he,* nominative case, not I am *him* or I am *whom,* which are in the objective case. The *A. R. V.* has it correct, using *who.*

Now for the last example mentioned. "I feel badly." If you intend to say you do not feel in good health, that you are indisposed, then to say "I feel badly" is wrong. *Badly* is an adverb. Adverbs modify verbs, not pronouns; so here the adverb *badly* would refer to the verb *feel* and not to the pronoun *I.* Adverbs show manner, not condition. Therefore to say "I feel badly" one actually is saying that his manner of feeling, that is his sense of touch, is defective. Now, adjectives describe condition and modify pronouns; so if you want the 'bad' to refer to you, describing the condition of your health, use the adjective form, *bad,* not the adverb *badly.* Say "I feel bad". Many persons confuse adjectives and adverbs, adding *ly* when it is not needed and omitting it when it is required. A knowledge of parts of speech would easily settle the matter for them. Genesis 40:7 so errs: "He asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?" It was not their manner of looking that was sad, as would be indicated by using the adverb *sadly* to modify the verb *look,* but they were sad. To Joseph the looks or appearance of these men was one of being sad. The men were sad. One wouldn't say, "they were sadly." The *A. R. V.* correctly says, "Wherefore look ye so sad to-day?" using the adjective form *sad* to modify and describe the pronoun "ye". So, from these few examples it may be seen how a knowledge of parts of speech will enable one to form correct speech habits; and, once they are formed, one will not have to stop and analyze his speech so frequently thereafter.

If correctness of speech were all that this knowledge accomplished, that would be enough to justify its careful study. But note these additional advantages: It helps in understanding, in pronunciation, in using the dictionary and new words, in writing, and in Bible study.

To explain briefly: In *understanding:* These eight parts of speech are words; these words are used by others in speaking and writing. *The Watchtower* has used them occasionally when explaining the use of a word in a Scripture text. *Consolation* has also used them. On page 75 the book *Preparation* refers to a part of speech, the preposition. To appreciate and understand the point these publications are making in such instances, one must know the meaning of these words (that is, nouns, pronouns, verbs, etc.) that they are using. In *pronunciation:* We read in Genesis 27:33: "Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have *blessed* him? yea, and he shall be *blessed.*" Now, why are these two words, both spelled the same, pronounced differently? Because when it is a verb it is pronounced 'blest', and when an adjective it is 'bless-ed'. In "have blessed him" it is a verb, in "he shall be blessed" it is an adjective, describing the condition of "he". Other similar words are cursed and curs-ed, pre-sent and present, prec-e-dent and pre-ce'-dent. Knowing which parts of speech these words and many others are will enable one to pronounce them correctly. In *using the dictionary and new words:* After the dictionary lists a word it gives the vari-

ous parts of speech that word may be; and knowing how these parts of speech are correctly used, one is able to use the word correctly even though it be new to him. In *writing:* To illustrate this, note the expression *hook up*. Should it be written as one word or as two words? It all depends on the part of speech as used in the sentence. If one says the Nazis and the Hierarchy hook up with each other to gain world domination, it is two words. Why? Because *hook* is here used as a verb, and *up* as an adverb; and hence they must be written as the two words they are. The dictionary shows *hook* to be a verb or a noun, but *hookup* (one word) is shown as only a noun, and not a verb. If one were to say that the hookup of the Nazi-Hierarchy gangsters is an unholy alliance, he would write *hookup* as one word, since it is there used as a noun. Last, in *Bible study:* This is particularly noteworthy in the use of exhaustive concordances. The introductory matter in Young's mentions relative and personal pronouns, verbs, nouns, conjunctions, and adjectives. Many other related matters on grammar are discussed. To get the full advantage of Young's one must understand all these things. Let us examine Cruden's for a moment. In listing words, Cruden's often groups texts containing a word according to the part of speech that word is in the various texts. For example, scriptures under "fast" are divided into three sections, listing separately texts where *fast* is used as a noun, as a verb, and as an adverb. (Cruden's uses the term "substantive" instead of "noun", a substantive being a noun or a word used as a noun.) If one wishes to find the text "Is it such a fast that I have chosen?" where will one look? If one recognizes *fast* here used as a noun, or substantive, one will immediately look under that grouping, and save time. If searching for "When ye fast, be not, as the hypocrites, of a sad countenance", look under the VERB grouping of the word "fast". Of if one desires to locate the text "If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man", one will first look under the ADVERB group if one recognizes that "fast" as here used is that part of speech. In addition to concordances, different Bible translations (such as the *Diaglott* and the *A. R. V.*) discuss grammar and parts of speech in their prefaces. Therefore learn parts of speech, to speak correctly, to save time in using concordances, and to derive fullest advantage from exhaustive concordances and Bible translations.

Erratum

CORRECTION of a mistake made in the "Presenting 'This Gospel of the Kingdom'" article on "Theocratic Tactfulness", which appeared in *Consolation* No. 614, dated March 31, 1943, is here given. From the eighth line from the top of column one on page thirty to the end of that paragraph the article should have read as follows:

On hearing this, "David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."—2 Samuel 12:1-6.

The Scorching of Borneo and Sumatra

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Notandum

Effect of Kindness on Animals

◆ If the law of kindness be applied by man to the government of the so-called "brute creation", it will be wonderful how easily they can be brought under subjection and control. The efficacy of the soothing word, the gentle touch, has only to be honestly tried to be fully appreciated. It may be set down as a fixed fact that whenever a horse or a cow or an ox is timid and shy—will not allow a person to approach or handle, unless it is so situated that it cannot escape—a wrong system of treatment has been pursued. The animals of the farmer are naturally disposed to be docile and affectionate. They recognize the voice and hand of a friend almost as soon as a human creature would, and manifest their affection in a variety of ways, which none but the kind master or keeper will observe. Have you not seen teamsters who could manage their teams by a soft word far better than others could do by blows and harsh words? Have you not seen a milkmaid approach a cow with a bucket without the slightest evidence of a disposition on the part of the animal to evade her? And have you not seen the same cow make every effort to escape from the next milkmaid who approaches her? And the reason was that the first had always treated her kindly and gently, while the latter had pursued the opposite method. Animals almost invariably partake of the character of their masters. The kind, gentle and considerate master will generally have kind, gentle animals; while the rude, impetuous and cruel master will rarely fail to have animals whose dispositions will mate his own. Is not gentleness the true method? God has given these poor brutes for our use, they minister to our wants, are patient and uncomplaining, and certainly deserve such treatment at our hands as will show that we properly appreciate the kindness of the Almighty in giving them to us for the purpose of adding to our comfort.—Selected.

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."—Proverbs 12:10.

CONSOLATION

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

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Seattle Officials Fight Against Liberty on the Home Front

WHAT ails Seattle? Why must she shelve democratic freedoms at such a crucial time, especially the freedom to worship God? Is it by popular consent, or have small-minded city officials overruled liberty on that home front while blood is shed for it on far-flung battle fronts? Why must Bible discussions, held in other cities without incident, be broken up in Seattle by the storm-trooper tactics of a local gestapo? And, after the cancellation of the contract for the Seattle Civic Auditorium under the flimsy pretext of enforcing a city ordinance that is unconstitutional on its face and as applied, why must the police follow through their persecution of Christians by intimidating and frightening other hall owners into similar contract-breaking practices?

Officials and police in key positions justify their autocratic rampage against Christians by saying that the delivery of a Bible lecture would cause Seattle citizens to riot. In effect, they contend that the people of Seattle are narrow-minded bigots that are not sufficiently educated in democratic principles and devoted to them to permit the exercise of free speech on God's Word, or free assembly for that purpose; that such Bible speeches would cause the Seattle populace to flare forth in anarchistic uprisings. The position taken by this handful of "spiritual policemen" is false to the core. And they know it is false. The facts prove their specious reasoning so. Note the events that give rise to the aforementioned questions and then judge for yourself, in democratic style, and let the citizens of Seattle decide whether they wish to bear the nation-wide odium brought upon their city by their official representatives, if they wish to be made the "fall guy" and take the "rap" for such freedom-haters, or let them decide to clear Seattle of the smirch brought upon it. Their decision will be evidenced by their future course: one of inaction, or action in the fight for liberty on the Seattle front to counteract the battle waged against it by misguided officials.

Fighters for Liberty

The totalitarian tendencies of some of Seattle's leaders were brought to light by an unpopular minority group that is spearheading the fight for liberty on the home front, Jehovah's witnesses. They are hated of all nations for Christ's name's sake, and this even in democratic lands, despite their fight to preserve democratic processes. (Matthew 24:9) View them in whatsoever light you will, still the honest person devoted to freedom, be he religionist or atheist, will acknowledge and appreciate the service in the interests of freedom rendered by Jehovah's witnesses. The test of freedom is the extent to which it is granted unpopular minorities; and if Jehovah's witnesses fight for their rights, just remember they are your rights also. Citizens of Seattle, soberly consider the actions of your representatives on the days of March 20 and 21, 1943.

On February 8 a group of Seattle

citizens, the Watchtower convention committee, called on the manager of the Civic Auditorium and stated their desire to rent the building for an assembly of Jehovah's witnesses. The committee referred the manager to a previous contract with the witnesses in 1938. He examined those files, and entered into contract with the Watch Tower Bible & Tract Society for their use of the Civic Auditorium on March 20 and 21, full rental price being paid.

More than a week before the assembly a tremendous advertising campaign began. A hundred thousand handbills were distributed, thousands of letters of invitation sent out, several thousand signs were prepared and made their appearance along the highways, on tops of cars, in store windows, etc. Everyone in Seattle soon knew Jehovah's witnesses were to hold a Christian assembly in the Seattle Civic Auditorium, including the city officials. But no objections were raised; the signal to strike down free speech, assembly and worship had not been given. The advertising work continued unhindered and reached its climax.

Saturday, March 20, dawned a beautiful warm spring day, ideal for Theocratic service. Approximately 1,000 of Jehovah's witnesses had assembled by 9 a. m. for the opening exercises. Shortly thereafter they spread throughout the city of Seattle to preach the gospel of the Kingdom from house to house as did their Leader, Christ Jesus, long ago. Officials sometimes complain of the house-to-house work of Jehovah's witnesses, and ask why they do not assemble in a building to worship. They rented a building for that purpose in Seattle, and while they were out doing good by inviting its citizens to come and meet with them and share their blessings, Seattle officials were doing the evil they had previously hatched against God's servants.

Charles C. Hughes, city building superintendent, led off the cowardly offensive against democratic freedoms and started the "persecution ball" rolling. In a dither he declared over the telephone to the witnesses that they were not going to use the auditorium, there was an ordinance against them, the contract was worthless, and he was coming over to evacuate the building. A few moments later he appeared with a squad of police under the assistant chief of police, W. B. Kirtley, who subsequently distinguished himself as a proficient disciple of Hitlerian methods. Hughes demanded the witnesses leave the premises. To enforce a city ordinance, he said, they must be ousted. Brief mention of that ordinance and its birth is here appropriate.

'Framing Mischief by Law'

Judge Rutherford, a former president of the Watchtower Society, spoke at the Civic Auditorium in 1938 on the subject "Violence". Mobsters, goaded on by priests of the Roman Catholic Hierarchy, violently opposed that assembly of Christians. A goodly percentage of the citizens of Seattle are Catholics (not in favor of such tactics, however) and the scheming Catholic priesthood uses their votes and completely controls the city's political machine. Hence, following Judge Rutherford's exposé of the totalitarian political ambitions of the Roman Catholic Hierarchy to dominate the world by cruel dictators, how she had used violence in the past to gain her ends, and was doing so at the present time (which facts then declared are now apparent to all awake persons), her loyal political tools in office 'framed mischief by law'. (Psalm 94: 20) It was an ordinance providing that "the rental or use of the Civic Auditorium . . . for any purpose . . . which will tend to engender religious or racial antagonism be, and the same is hereby, prohibited".

If such a Hierarchy-inspired hate-ordinance could have been enforced during the Middle Ages, there never would have been a Protestant Reformation,

with the subsequent growth of Protestant nations founded on democratic liberties, of which this country is one. The Hierarchy fought bitterly against these freedoms in their birth throes by the rack and torture chamber of the Inquisition; she still fights them, and advocates 'death for heretics [Protestants]' where she is strong enough to demand it. She has ever engendered religious antagonism. And as for racial antagonism, the bulls issued by her popes against the Jews, and the denunciations leveled against them by present-day Catholic priests throughout the earth, should convict her on that point. The Roman Catholic Hierarchy would be the first to be excluded from use of Seattle's Civic Auditorium under such a law if undiscriminatingly enforced; but no, the officials of this American city oppose the exposure of a totalitarian, Roman system that has fomented more religious and racial wars than all other groups combined since the time of man's creation!

Now Seattle becomes a second offender in opposing Christianity. After the widely advertised assembly had started, city councilman James Scavatto 'just happened to remember' this ordinance and sicked the pack on Jehovah's witnesses. The city council is fighting to legalize slot-machine gambling rackets to secure revenue for the city; but Scavatto deprived the city of legitimate funds by instigating the closing of the Civic Auditorium to Bible discussions.

Shielding Religion from the Bible Spotlight

This ordinance was framed to "get" Jehovah's witnesses, is applied discriminatingly against them, and used to protect the precious "sacred cow" of Seattle officials. Jehovah's witnesses only declare God's Word. If His Word reflects upon the actions of religionists, is that the fault of His messengers? The doctrine of Jehovah's witnesses is not their own. (John 7:16) The controversy of those offended is with God. Let such light-haters alter their course if the shining of God's word of truth disturbs them. (John 3:19-21) If they do righteously, they need not fear free speech on God's Word; it is not necessary to muzzle those who disagree with you. Jehovah God favors free speech, and, in Isaiah 43:8-12, invites all to bring forth their witnesses and justify their course, or to hear His witnesses and acknowledge their testimony as true. Antagonistic differences on political and social and economic questions may be freely aired, but differences of opinion on God's Word, which contains the all-important message that means life or death to every creature, is stringently rationed and censored and suppressed. The vulnerable position of organized religion cannot survive a searching examination under the Bible spotlight; hence her political paramours come to her rescue and restrain Christians. Like the Originator of Christianity, Jehovah's witnesses will obey God and preach, thus making men free from religion; they will show God's Word to 'be true, even though it make every man [religionists included] a liar'. (John 8:32; Romans 3:4) Does a union of "religion and state" run Seattle to the exclusion of Christianity, as in the days of the Inquisition? Granting that Seattle officials have no respect for God's Word, let them at least spare the democratic liberties guaranteed by the Constitution.

It was under the pretext of enforcing that mischievously framed city law that pompous officials came at a belated hour to scatter Christians from the assembly place they had engaged and widely advertised. Hughes' demand to vacate was met by the statement that a legal, valid contract had been made. Pooh! just a piece of paper. What care demon-controlled men about integrity to contracts? They are willing covenant-breakers. (Romans 1:31, 32) The doors of the auditorium were locked so far as Jehovah's witnesses were concerned, with two hundred on the inside. These re-

mained where they were, singing songs of praise to Jehovah, and many hundreds more continued to arrive and gathered on the outside. Seeing their failure to overawe and cow God's people by the displaying of the might of their strong-arm squad, the police cordon blocking the entrances was withdrawn.

This preliminary skirmish was the first intimation Jehovah's witnesses had that Seattle officials had taken the bit in their teeth and become "runaways" from the guidance of democracy. The blitz against freedom of worship had been devilishly timed. On this point the Seattle *Times* said editorially:

> When a public meeting is planned, everyone is or should be aware of the purpose. If that purpose is deemed unworthy or likely to cause mischief, the use of public or semi-public premises should be denied in advance. To interrupt and disperse a meeting once under way gives cause for not altogether unreasonable protest.

It seemed impossible, due to the enemy's tactics of delaying their move, to take the necessary legal action to secure a restraining order. A lawyer was sought out to prepare the papers, and several judges were acquainted with the illegal and malicious interference. On one pretext or another, the judges denied relief and refused to fight for liberty on the home front. One gallant judicial gentleman side-stepped saying 'he had a date to go shopping with his wife'. One side, oath-bound duties of office. More binding on this man (?) are a woman's apron strings!

Christians Under Surveillance

However, with the auditorium temporarily reopened, the convention proceeded on schedule. The program was identical with the one held in Los Angeles the week previous, where city officials did not feel constrained to suspend democracy 'to prevent riots'. Present at the afternoon session in Seattle were Hughes, Kirtley and other so-called "public servants" obsessed with the dictator spirit, as is so often the case when "little men" are given a measure of authority. Similar to the loathsome spies sent forth by religious priests that "they might take hold of [Jesus'] words, that so they might deliver Him unto the power and authority of the governor", these Satanic tools strained their ears for words from Christ's followers that might rouse their "religious hatred" and antagonize religious priests whose allegiance is to papal Rome. (Luke 20:20, 26; Mark 11:27; 12:12, 13) As their prototypes failed centuries ago to catch Jesus in His words, so these Hierarchy dupes found no excuse to stop the assembly. The city ordinance had not been violated. Wholly unjustifiable, therefore, was the lockout ruled for Sunday, and such action must be regarded as discriminating, arbitrary, malicious, and Hitleristic. If the witnesses' use of the auditorium was a violation of their precious hate-ordinance, as they claimed Saturday morning, then they allowed it to be broken one day, and broke the contract the next. One course or the other, followed consistently both days, would have been only one transgression. But rely on Seattle officials to ferret out every sin possible, and to commit them all.

Trampling Underfoot the Constitution

At 7 p.m. Saturday officious Kirtley called some of the convention committee into an office to hear him rave. He had a stenographer there to record the proceedings. In his ramblings he amused the witnesses by saying, "Forty years have I served the Lord [he should read Matthew 7:20, 21; 15:7, 8]. I venture to say I know more about the Bible [pausing and turning to the Jehovah's witnesses present], with the exception of you three men, than any man present." (He feared his bluff would be called. He claimed to be a Protestant, but since he would not protest against the Hierarchy and 'stir religious hatred', he is one in name only. Those who are true protestants he persecutes.) Then he started a

tirade against what some of the speakers had said that afternoon. He isolated statements from their context, even cutting sentences in half, to distort their meaning. For instance, he claimed one speaker said "Jehovah's witnesses recognize no man-made law". On being 'pinned down' he grudgingly admitted the statement was: "Jehovah's witnesses recognize no man-made law which is in conflict with God's law."

One of the committee had the temerity to suggest to the mighty Kirtley that "we have the right of free speech under the Constitution"; whereupon Kirtley, fretting under the constitutional checks that so irk and hamper those desirous of usurping authority never vested in their office, fumed: "You and your constitutional rights!" And from this outburst he launched into a vicious denunciation of Jehovah's people, interrupting his railings only long enough to instruct his stenographer not to make record of his remarks. The vile language he used made the already "blue" air "bluer". The democratic pearls of freedom should never be cast before swine with the expectation of doing good; the brute beasts only turn and rend. Realizing this, the committee excused themselves and left, "Censor" Hughes giving the parting shot that if any remarks were made from the platform that evening that he didn't approve, especially respecting any religious organization, he would break up the meeting.

The evening program, including a discourse by the Society's president, N. H. Knorr, wherein the un-Scriptural practices of religion were fearlessly exposed, proceeded to its conclusion. Seattle's city building superintendent, Hughes, whose duties, at least the ones he has arrogated to himself, include the censoring of speeches delivered in Seattle buildings, stood nervously behind the platform curtain with his lackey Kirtley to halt free speech and worship and assembly if anything were said that did not suit him, or that might embarrass his religio-political cronies of the Catholic cult. Like those sent by the chief priests to spy on Jesus, they failed to entrap Jehovah's witnesses in their words. At the close of the evening session announcement was made that this would be the last assembly in the Civic Auditorium, and that arrangements had been made for the use of the Masonic Temple on the morrow. As the conventioners left, one could not help but think of Jesus' words, "whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city." (Matthew 10:12-15) So Jehovah's witnesses shook the dust of the Civic Auditorium off their feet.

Kirtley's Zeal Against Freedom

As the Christians left, so did religious Kirtley and his gang. He had work to do. He had said to the Watchtower committee that the meetings could be held somewhere else. Maybe, but not if he could help it. He had unlawfully applied the city's unconstitutional ordinance (which related only to the Civic Auditorium) against Jehovah's witnesses; he had more than done his duty, but that was not enough. Maybe he is politically ambitious. At any rate, he had heard the announcement of the assembly's moving to the Masonic Temple; so, in Jesuitic style, he went to work on the Masons. According to the Seattle *Post-Intelligencer,* Kirtley that night addressed a letter to the trustees of the Masonic Temple Association telling of the banning of the assembly from the Civic Auditorium, and concluded:

> During the meeting this afternoon at the civic auditorium, a speaker advertised on their program by the name of M. G. Henschel, stated, "Jehovah's witnesses recognize no man-made law" [still persisting in his misrepresentation]. This for your information and guidance.

He must "follow through" with his persecution campaign, and in pointed phrase brings pressure upon those who would grant free-assembly privileges to Jehovah's servants. Information given the Watchtower representatives by Ralph E. Barker, assistant secretary pro tem of the Masons, on the morning of March 21, was to the effect that 'the police called on them and told them if Jehovah's witnesses held their convention at the Masonic Temple there would be a riot and the police would be powerless and unable to furnish adequate police to protect the building, so the police recommended the Masons refuse to allow Jehovah's witnesses to have their meetings'.

Seattle citizens are not given to riotings as their police insinuate. The only disturbance at the Civic Auditorium was that caused by the officials, not the people. When the Sunday meeting was held despite the opposition, there were no riots by Seattle citizens. The local police cannot pass off the responsibility for their gestapo-like tactics on to those that pay them to uphold law and order and civil liberty.

The Masons, however, chose to believe the worst of the city's residents, and capitulated to pressure, not caring to fight for freedom. Harry Westfall, United States commissioner and vice-president of the Masonic board of trustees, said regarding the backdown: "We did this in the interests of good government, and to prevent our temple from being desecrated by riots." He did not explain his conception of "good government". Obviously he could not have meant democratic, constitutional rule, which Jehovah's witnesses consider the best form of government ever established by men. Contract-breaking and refusal to fight for liberty of assembly certainly is not in its interests. Some freedomless tyranny must have been meant.

But the Lord's people did not quit; they continued to fight for liberty on the Seattle front. Saturday night arrangements were made to use the I.O.O.F. Hall for Sunday. Only the convention committee knew of it; stringent precautions must be taken to prevent "snooper" Kirtley from again using his pressure methods. The triumphs of Seattle's Inquisitors were at an end; the final victory went to Jehovah's witnesses, by God's grace.

Persecution Defeated

Sunday Jehovah's witnesses returned from their field service to the Central Unit Kingdom Hall in Seattle, at which point they had earlier assembled for the convention's morning session. While they had been out inviting the people of good-will to the afternoon lecture,

Assembly at Kingdom Hall, Seattle, connected by wire with I.O.O.F. Hall

Forced by Seattle officials to assemble in the street and empty lots

"Fighting for Liberty on the Home Front," those in charge of the assembly had worked feverishly to connect by direct wire the Kingdom Hall and the I.O.O.F. Hall. Installations were completed just in time. An hour before the lecture hundreds had gathered on the sidewalks outside Kingdom Hall, which accommodated only 500. These hundreds of witnesses still did not know of the I.O.O.F. Hall, such extreme precautions being necessary to forestall vindictive Kirtley and other officials from further venting their spleen against Bible discussions. At this point word of the I.O.O.F. Hall was passed through the throngs on the street and over a thousand immediately left for it. When the speech was delivered both halls were packed out and loud-speakers in the hall windows enabled those outside to hear. Upward of 4,000 thoroughly enjoyed the message so opposed by Seattle officialdom, headed by Mayor Devin.

As all in Seattle, and millions of others throughout the United States, now know, since 12,000,000 copies of the lecture had been prepared for distribution during the month of April, Seattle receiving special attention, as it particularly needs to learn about fighting for liberty on the home front, the message was a powerful blow in the interests of democratic freedoms. A fighting speech, it was delivered in fighting style, and from time to time the speaker would depart from his manuscript to show the need of a local fight for liberty in view of the un-American acts of some Seattle officials. Uproarious bursts of applause proved the assembly's unanimous agreement with these extemporaneous observations.

Point upon point was piled up proving the Roman Catholic Hierarchy is the opposer of liberty the world over, all of which were amplified by the conditions existing in Seattle. It had been apparent throughout the battle for liberty there that it was the Hierarchy trying to parry the blow they saw coming. The same speech had been given in Los Angeles a week previous, and maybe they knew its contents. Even if they did not, whatever they have in place of a conscience must have bothered them. They know the long historical record of their organization that proves its continuous fight against liberty for anyone except themselves, and they would just as soon keep their evil-doings, past and present, in the dark. (John 3: 19-21) But they failed. (Matthew 10: 26) The president of the Society concluded the speech; a mighty cheer rose from the assembled thousands in appreciation thereof.

And there were no riots. Poor, disappointed officials! Seattle residents refused to live up to the black reputa-

tion their representatives gave them, and did not fulfill the dire official predictions as to what would follow if free speech on God's Word were permitted in Seattle. Intolerant officials, not people, is what ails Seattle.

At the conclusion of the lecture the full text thereof was released in booklet form. Ten free copies were offered to those wishing to distribute them in Seattle that afternoon. The response was instantaneous; over 25,000 copies were placed in the eager hands of Seattle residents. But that was not all. A special sticker attached to the front of each booklet read:

> The mayor and city officials closed the Seattle Civic Auditorium to delivery of this speech. Are these men opposed to fighting for liberty on the home front?
>
> READ THIS AND LEARN THE TRUTH

The distribution was made for the benefit of the people of good-will in Seattle. Their officials tried to keep this message from them; they failed. All events were maneuvered by Jehovah God and turned to a greater testimony and victory than would otherwise have been possible. "All things work together for good to them that love God."—Romans 8:28; Philippians 1:12-18.

Newspapers and Citizens Disapprove

The ire of Seattle citizens was not aroused by the delivery of the speech; rather they expressed sharp disapproval of the arbitrary course of the city officials. Hundreds of them had to stand in the street to hear the lecture because their officials would not let them hear it in the Civic Auditorium. Apparently representatives of the foreign power at Vatican City are more welcome at that auditorium than a mere taxpayer of Seattle. Here's what one Seattle resident wrote, as published in the *Post-Intelligencer:*

'WITNESS' MEETING

To The Post-Intelligencer:

The denial of the use of the Civic Auditorium to the religious sect known as Jehovah's witnesses is a denial of the very thing we are asked to sweat and bleed and die for. It is worse than ironical; it is hypocritical, to talk of establishing freedom of speech in lands across the sea when we deny it in our own city.

The city ordinance upon which this refusal was based should be repealed in the interests of justice and democracy. It is so loosely drawn that any group could be denied the use of the Auditorium.

The attention of the city council is called to the words of Justice William O. Douglas to the American Jewish Congress: "Recognition of the smallest minority is written in blood as well as ink in our Bill of Rights. That precious document represents a great historic struggle to make men free. It is the cornerstone on which our cultural and spiritual values rest. It is a constant reminder to us that once we strike down the expression of ideas which we despise, we have forged an instrument for the suppressing of ideas which we cherish. . . . For history has shown that once persecution is unloosed on one minority, it spreads like a blight."—Fred W. Shorter, Seattle.

One Washington paper scored the disgraceful conduct of the city officials as follows:

KICKING THE BILL OF RIGHTS AROUND

If there are any short-wave enemy broadcasting outfits in the United States they probably have pointed out to the Japanese and Germans some serious drawbacks in the American way of life. This information could easily be based on the week-end episodes in Seattle in connection with the effort of Jehovah's witnesses, a religious organization, to hold a national convention there. Because some persons objected to the attitude of the group toward the war and their manner of worship, the city authorities canceled the engagement of the civic auditorium for a Sunday afternoon meeting.

Jehovah's witnesses may be peculiar, and non-conformist, but that is the issue on which the Pilgrims left England to establish their homes in America. They came here so that

they might worship as they saw fit. The bill of rights guarantees that freedom. Our chief criticism of Russia has been the denial of certain freedoms of worship.

It looks as if the Seattle authorities made a serious blunder in the handling of the Jehovah's witnesses business.

It does seem that the city officials are alone in their un-American position and cannot drag in other company to share their misery.

The evening session of the assembly was concluded, still without any riots. The next day many of the conventioners remained to continue the distribution of the booklet. A special group of workers was organized to visit the city officials with the booklet, with the special sticker attached. The vast majority of the city officials graciously received the booklet, and many expressed regret that the mayor and other responsible ones had taken the action they did. Mayor Devin was not overlooked. He received his booklet, with sticker, and was informed of the wide distribution thereof now in progress throughout the state of Washington. He did not think the attached sticker necessary. "I am sorry to see that booklet go out with this statement on it," he remarked sadly. He did not say he was sorry for his liberty-depriving course of action. He dreaded repercussions that might jeopardize his political career. Jehovah's witnesses were sorry that he made such action necessary. But they will push the fight for liberty regardless of whose toes are trodden upon and whose spirits may be 'sorrowed' by it. The fight is bigger than the feelings of any man. Mayor Devin "asked for it". As they sow, so shall they reap. —Galatians 6:7; Matthew 18:7.

Fight Not Over

To push the fight for freedom to the benefit of all liberty-lovers, legal action is being taken in the federal courts. It may have the salutary effect of awakening Seattle's wayward officials to the fact that that city is still a part of America, and that democracy is more than just something to make political speeches about. If some of these erring officials lent themselves as tools to perform dirty work for behind-the-scenes religious leaders, let them soberly reflect upon 1 Corinthians 15:33, 34, as given in the American Revised Version: "Be not deceived: Evil companionships corrupt good morals." To shield and curry favor with religionists, they fight against God.—Acts 5:38, 39.

It is hoped that the people of Seattle shake themselves loose from these officials who set themselves up as the "guardians of the souls" of the people of Seattle and as the ones to determine what spiritual provender may be put forward for their consumption. Persistent following of blind leaders results in disaster.—Matthew 15:14.

"Seclusion" of the Society's President

Of more than passing interest in connection with the Seattle convention is the fact that on its opening day the March 22 issue of *Newsweek* appeared on Seattle newsstands. Therein the people of Seattle could read, under the heading "Witness's Angle", a factless article that said the witnesses "keep the new leader, Nathan H. Knorr, in seclusion". Then they could pick up their afternoon and evening papers and see Mr. Knorr's name on the front page. The error-packed article is beneath serious consideration, and it is suggested to *Newsweek* that if it would live up to its claim as a "Magazine of News Significance" it must first employ an editor capable of distinguishing between truth and the rantings of a frustrated woman would-be reporter who must "manufacture" news. The following account of Mr. Knorr's recent speaking tour will demonstrate that apparently the editors and reporters of *Newsweek* were the ones "in seclusion"; certainly not Mr. Knorr.

Leaving the Society's headquarters early in February, the first stop was El Paso, Texas, where an assembly of

Jehovah's witnesses was held at the Kingdom Hall. The progress of the work of gospel-preaching, the necessity of unflagging zeal therein, the requirements of the future, and the unmistakable direction of the Lord in all these Kingdom activities were pointed out. Deeply appreciating the president's visit and refreshed and strengthened by the things discussed, the witnesses there renewed their determination to be faithful Theocratic ministers.

Mexico

A two-day journey by rail from El Paso through the picturesque country of our neighbor to the south brought the travelers to Mexico city. There they were met by the Society's representatives from the Branch office and other Mexican Theocratists. The meetings between Jehovah's people are always joyful occasions, and this one was enhanced by the fact that this was Mr. Knorr's first visit with the witnesses at Mexico city.

Request was made that he address an assembly of Jehovah's witnesses while there, and, upon his acceptance, arrangements were made for a convention in Mexico city on February 21. With the dawn of that Sunday morning bright, smiling faces, eager with anticipation, put in their appearance, and new arrivals continued throughout the day till assembly time.

Three o'clock, and the assembly was called to order. Opening remarks by one who had been Branch servant for ten years reviewed the progress and increase of the work during that time, due credit therefor being given to Jehovah. He closed by announcing his choice to return to the United States. Next the conventioners were addressed, through an interpreter, by the president's secretary on the subject "The Lord's Organization".

The president of the Society then introduced the new servant in charge of the Branch office. This new servant discussed the "Educational Campaign" being carried on in Mexico under the direction of the Society and pointed out how, by God's grace, it would be intensified during the coming months. Squarely before those assembled the requirements of each publisher relative to this campaign were placed; and announcement was made of the early provision of *Organization Instructions* in Spanish to aid in harmonious unity in action in the Theocratic work.

The 390 persons assembled in the auditorium were greatly stirred as the Society's president rose and addressed them, through an interpreter, on "Our Privileges". After expressing his gratitude for the privilege of being able to come to Mexico, he entered into a heart-to-heart talk with the assembled witnesses regarding the Theocratic witness work, stating that The Theocracy is not a national arrangement limited by the boundaries of any country, but that it is universal, and that Theocratic instructions apply with as much force in Mexico as in New York city, or any other part of the earth. The importance of each publisher's striving to further educate himself in God's Word and thus improve his service work was stressed. They must aid those of good-will of little education to likewise learn. All must prove integrity to the Most High, regardless of trials, and thereby be "more than conquerors through him that loved us". —Romans 8:37.

Though speaking different languages, the Lord's people are the same everywhere. Enthusiastic, zealous, faithful fighters for the New World, those in Mexico 'push the battle to the gate'. The assembly closed with request by the entire audience that their love and greetings be conveyed to their Theocratic coworkers in the United States.

February 25 was spent with the company of Jehovah's witnesses at Guadalajara, Jalisco, Mexico's second-largest city. These witnesses expressed the hope that the Watchtower Bible College of Gilead would some day provide some

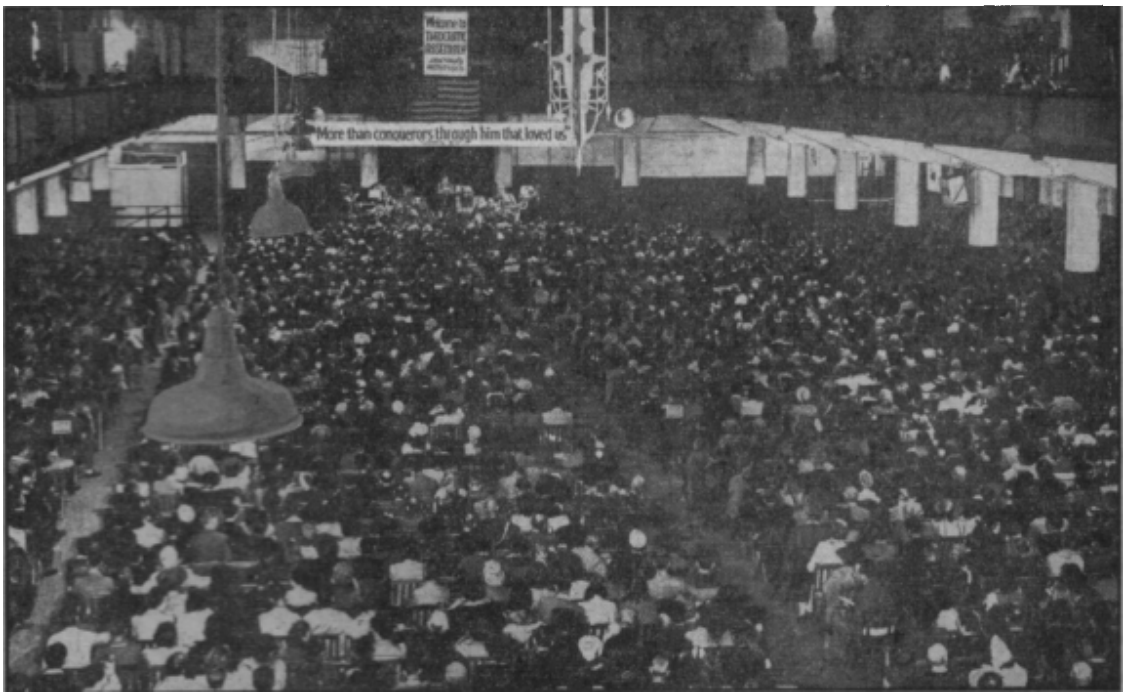
American publishers to assist them in their large territory. Perhaps it may be the Lord's will that such be so.

No other stopovers were scheduled for Mexico. However, when the train made a half-hour stop at Tepic, Nayarit, it was the good fortune of the president and his secretary to present a *Hope* booklet to a lad selling bananas. As he gazed at the cover of the booklet in the dwindling evening light his eyes grew wide, and he queried, "Testigos [witnesses]?" He was overjoyed to meet witnesses from the Society's headquarters, particularly the president. The feelings were mutual. Though not always too well understood in language, there is a tie between the Lord's servants that exists among no other persons.

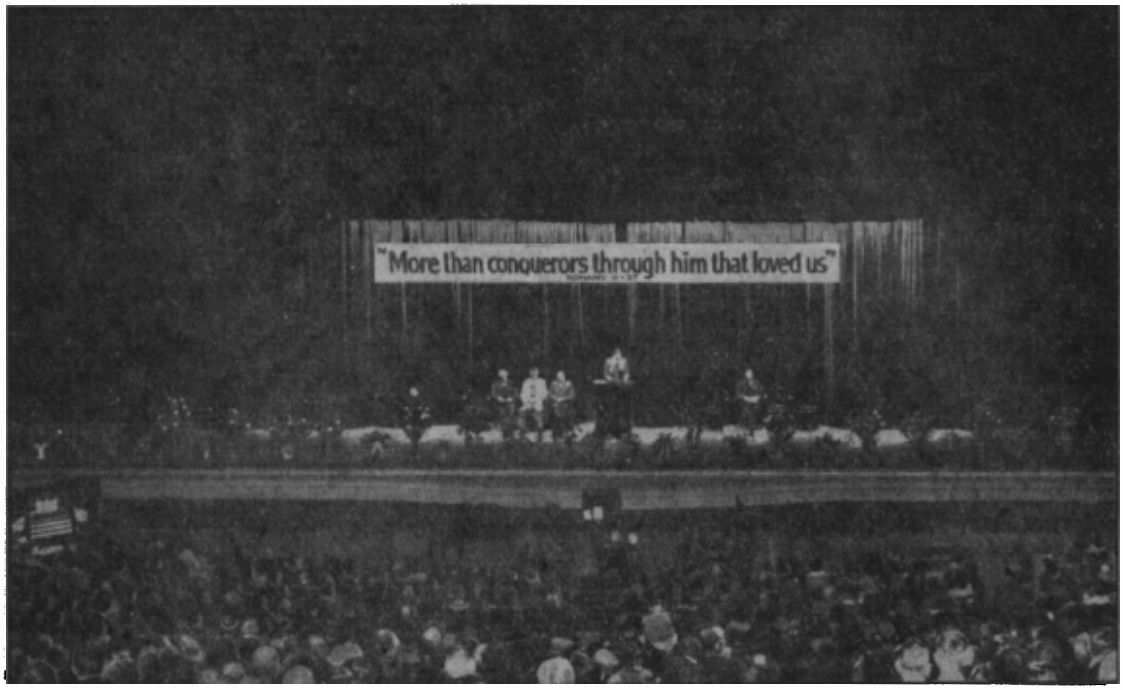
San Diego and Los Angeles

After inspecting the premises at Beth-Sarim, the house in San Diego held in trust by the Society for the faithful men of old and dedicated to them, and after the delivery of a speech at the Kingdom Hall of Jehovah's witnesses in San Diego, the president arrived in Los Angeles March 12 to attend the convention that was to open the following day. It was to be a two-day assembly, the climax being the delivery of the speech "Fighting for Liberty on the Home Front" (the one Seattle officials "sandbagged" the Constitution in a futile effort to prevent).

The opening day saw the arrival of several thousand witnesses from all parts of California, Arizona, and other western states. The day was spent in advertising the public lecture to be given on the morrow, and in listening to discourses in the late afternoon and evening at the Shrine Ballroom. Seven thousand were in attendance at the evening session, the highlight of which was the president's speech based on the fourth chapter of first Peter. Read it in the *Watchtower* magazine (May 15 issue) and you will appreciate to some extent



President of the Society addressing Assembly at Shrine Ballroom



Delivering address "Fighting for Liberty on the Home Front" in Shrine Auditorium, Los Angeles, California

the joy and satisfaction of those privileged to hear it.

The big day, Sunday the 14th, opened with the assembly for immersion. There-at 143 symbolized their consecration to do the Lord's will, following which the witnesses preached the gospel and invited Los Angeles residents to the afternoon meeting. Long before three o'clock, the time set for the public lecture, the Shrine Auditorium was packed out by some 7,000 people. The adjoining ballroom was connected by wire and loudspeakers and an overflow crowd of 1,000 assembled there and heard the speech. Hearty approval of the talk was manifested by the repeated applause of the vast audience. Jehovah's witnesses' fight for liberty, the fearless exposure of the mortal enemies of freedom, in the vanguard of whose ranks tramps the totalitarian Roman Catholic Hierarchy, all supported by indisputable proof, thrilled the freedom-lovers there gathered. Freedom-loving Catholics in the audience appreciated the distinction made between the Hierarchy and laity, otherwise called the "Catholic population", and saw that the things declared were in their behalf and uttered without malice. Tremendous applause at the conclusion of the lecture testified to its whole-hearted acceptance by the 8,000 listeners.

The convention closed that evening by the unanimous adoption of a resolution that reaffirmed each one's determination to carry out to the full his covenant obligations toward Jehovah God, and by parting counsel and admonition given in an informal manner by the Society's president. Faithful continuance in well-doing, regardless of how near Armageddon is, was the firm resolve each Theocratic publisher carried away in his heart.

From Los Angeles the two travelers journeyed to Seattle, where the democratic liberties enjoyed in other cities could not be realized till a strenuous battle had been waged. The city officials

of Seattle may or may not be able to justify their disgraceful conduct before their fellow townsmen; surely they will fail to justify before Jehovah God their persecution of His witnesses. Of Jehovah's servants it is written: "He that toucheth you toucheth the apple of his eye."—Zechariah 2:8; Romans 12:19; 14:12.

Homeward bound, after Seattle the president addressed 1,200 witnesses in Minneapolis, Minn. Then on to Chicago to attend to the Society's business there. The Watchtower Bible College of Gilead, near Ithaca, New York, was next on the itinerary. Here two busy days were spent with the faculty and students, including the delivery of an hour lecture. Three hours after that talk the travelers were on a train speeding toward New York city and the Society's headquarters, and home.

Victory Sure

All of Jehovah's witnesses lead a busy life, regardless of their position in God's organization. On each one rests the command given 19 centuries ago by their Leader: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matthew 24:14) Jehovah's witnesses will obey that command by God's grace and in His strength. They will fight every inch of the way for their liberty to preach. Liberty to thus truly worship Jehovah is upheld by the Constitution of the United States, and, above all, is granted by the Almighty God of the universe. Puny man cannot prevent the fulfillment of Christ's words of Matthew 24:14. (Jeremiah 1:19) Jehovah's faithful witnesses will share in the final victory. —Romans 8:31.

Guerrilla Warfare on Huge Scale

REPORTS that trickle through from Yugoslavia show that guerrilla warfare has been conducted on a huge scale, despite the mass executions which the Yugoslavs calculate to have taken place to the extent of almost a half-million human creatures. In order to succeed, the Pacilli-Hitler conspiracy feels that nobody may be spared to continue the fight for liberty. It is the horrid old Inquisition all over again, with the Gestapo as the inquisitors and the Nazi troops as the executioners.

A Yugoslav spokesman in London, referring to the fact that at that time (October 31, 1941) there was a guerrilla army of 80,000 fighting the German and Italian occupation troops on a 125-mile front in the Serbian hills, made the statement that there was strong evidence of an attempt to incite a religious war between the Serbs and the Croats. He said that 24 members of the Orthodox (non-Catholic) Serbian Church had been condemned to die for sabotage in one town. Massacres have been common occurrences.

Another London report has it that in six weeks the guerrillas wiped out 12,000 occupation troops, blew up nearly 200 bridges, destroyed 400 petrol, food and munition dumps, and wrecked 17 trains. In reprisals, in one instance, 2,300 Serbians were put to death for 26 German deaths, a ratio of almost a hundred to one. And reprisals continued into 1942 on a large scale.

Whole towns have been wiped out, dive-bombers and tanks being used in the work of destruction. Shootings and hangings have been the order of the day in Serbian sections.

One reporter stated that "more than 200,000 persons were deported from Slovenia to Serbia", and that there were more than 80,000 child refugees in the country. Shortage of food and other necessities has resulted in terrible hardship, and a greatly increased death rate among the Serbian population.

Governor Bricker, of Ohio, for President (!)

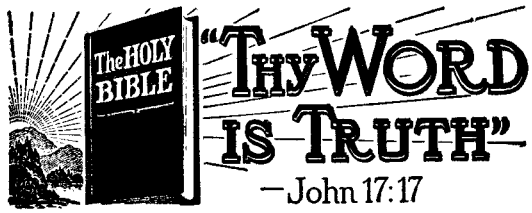
"Reverend" John W. Bricker, chaplain long enough to see him through World War No. 1 and thereafter an open politician, wants Good Friday hereafter made a day of prayer. This is also the desire of the Roman Hierarchy, whose choice for governor he is. John is very eager to do what the Roman Hierarchy wants done. He is all for "religion", particularly the Roman variety. He views with profound approval the opinion of his attorney general that religious instruction should be given in Ohio's public schools and by persons other than the school faculties. He knows that this proposition is unconstitutional on the face of it, but views it with approval nevertheless. He also smiles with approval upon mistreatment of little witnesses of Jehovah in the same public school. They have no business to become familiar with the Scriptures and to believe them, to rely upon them and shape their conduct accordingly; so away with all who refuse to bow down to images or salute "any likeness of any thing" in heaven above or in the earth beneath.

Thoroughly imbued with the totalitarian spirit, which he manifested to the full in 1940 in his total disregard of a petition signed by over two million fellow Americans asking him to safeguard the American rights of freedom of speech, worship and assembly, he can yet give lip service to these fundamental principles. In an address in New York, recently, he expressed his concern lest the United States government "destroy the precious American freedom which it professes to serve". He is judging others by himself. Why did he not do something about preserving these precious American freedoms in his own state and in his own city, Columbus, when he had the chance to do it? Because he wanted to please the Hierarchy, and made a good start for them when he turned away Jehovah's witnesses, who had arranged to meet in the Ohio State Fair Grounds in 1940, but were intolerantly excluded and forced to make other arrangements for a mammoth convention at the last minute. Bricker's hat is in the ring for the presidency and he has a good line, but when it comes to deeds he is found wanting. His tribute to American fundamentals is lip service.

Teapot Tempests

◆ Every now and then—or ever and anon—we read where a great "to do" has been kicked up over the failure of some 8-year-old kid to salute the flag in school. On such occasion, the discoverer of such "treasonable" deportment is apt to get all wrought up and imbued with a sense of heroism—and usually with a keen appreciation of publicity to boot. Folks who never heard a shot fired in anger, and never expect to if there is any alternative, seize on such episodes for an orgy of righteousness and patriotic effusions. The proper authorities are heard from in no uncertain terms, the kid is probably expelled from school, the parents, usually members of some religious sect that seems eccentric to the neighbors, are made to feel the weight of popular indignation and virtue triumphant.

It does seem that vaunted American horse sense would teach us that there is no menace to our institutions in the existence of hard-headed non-conformists of the type referred to. A fifth columnist, saboteur or other insidious creature would be far too smart to make an issue of such a thing as saluting the flag. It might pay this country to take a little more interest in the doings of some folks who go right on saluting the flag, paying lip service to the things for which the flag stands. The best and most patriotic among us is not always the chap who salutes the snappiest or hollers the loudest.–Montgomery (Ala.) *Advertiser.*



The Oath-bound Covenant

DOING the will of Jehovah God has never been popular on earth. Among those who long ago tried to do His will was a man named Abram, whose name was later changed to Abraham. "And he was called the Friend of God." (James 2:23) Abraham's wife was named Sarah.

When Abraham was seventy-five years old Jehovah said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." (Genesis 12:1-3) Abraham with his wife and others left Ur of the Chaldees for the land of Canaan. When they had reached a place in that land known as Sichem, the Lord appeared to him and said: "Unto thy seed will I give this land." There Abraham built an altar, and the place has since been known as Bethel, which means "house of God". Afterward Abraham dwelt in the plains of Mamre, just above the present location of Hebron in the southern part of Palestine. While there, God made a covenant or solemn contract with him, saying: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." —Genesis 15:18.

Thereafter when Abraham was ninety-nine years old, Jehovah God appeared to him and said: "I will make my covenant between me and thee, and will multiply thee exceedingly, . . . and thou shalt be a father of many nations. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Genesis 17:2, 4, 8) Some time later, when Abraham was sitting at the door of his tent, which was pitched in the plains of Mamre, there stood before him three men, messengers from Jehovah. Abraham prepared refreshments for his distinguished visitors; and "he stood by them under the tree, and they did eat". Here it was that the messengers of Jehovah told Abraham that he and his wife Sarah would be given a son.—Genesis 18:1-14.

In due time a son was born to Abraham and Sarah, and his name was called "Isaac", meaning "laughter". (Genesis 21:1-3) Afterward, when the son Isaac had grown up, Jehovah put Abraham to a great test, and in doing so He made a picture which foreshadowed the redemption of the obedient ones of humankind. God said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Genesis 22:2) It is interesting to note here that Mount Moriah is inside of the walls of the present city of Jerusalem. It was the site of the temple built by King Solomon, and is supposed to be the very spot where Abraham was met by Melchizedek, king of Salem. It is the place where Abraham was directed to offer his son.

Providing himself with wood to be used for the fire, Abraham and his son and servants journeyed for three days from the plains of Mamre to Moriah; and, arriving there, he at once prepared for the burnt offering. Isaac was not aware of the purpose of his father to offer him; so he said to his father: "Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering." He then informed his son that he was to be the offering. Then Abraham bound Isaac

and laid him upon the altar and stretched forth his hand and took the knife with which to slay his son. This was a great test to Abraham's faith. Isaac was his only son by his beloved wife Sarah, and Abraham loved him dearly; but Jehovah had commanded him to offer up Isaac as a sacrifice, and because of his love for God Jehovah he proceeded to obey God's command. As he raised his hand to strike dead his only beloved son, "the angel of the LORD called unto him out of heaven, and said, Abraham, . . . Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." When Abraham looked about he saw a ram caught in a thicket near by, and he took the ram and offered it up.

Then "the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed."—Genesis 22: 15-18.

Here Abraham was a type or prophetic pattern of Jehovah God himself, while Isaac was a type of Jesus, the beloved Son of Jehovah. Abraham's offering his beloved son on the altar pictured how God in due time would offer His only begotten Son as a great sacrifice that men of faith might be redeemed from death and have an opportunity to live. Abraham did not, as indeed he could not, understand God's purposes, for the reason that Jehovah did not reveal them to him; but he knew that God had here confirmed His covenant with him and bound it with His oath. Abraham knew that by these two certain and unchangeable things, God's word and His oath, God would carry out His covenant in due time, resulting in the blessing of all believing, obedient ones of the nations and families of earth.

The word "covenant" means "contract"; and it is the solemn form for expressing a compact, or agreement, or contract between parties, whereby each party to the contract promises to do a certain thing. With Jehovah a covenant or contract is sacred and inviolate; for Jehovah changes not. (Malachi 3: 6) Having promised it, He will fulfill it. (Hebrews 6: 18) It is always necessary that there be two parties to a contract; there may be more. Where one party thereto is the only one bound to do a certain thing that contract is called "unilateral", or one-sided; and where both parties are bound to perform certain things, it is "bilateral" (two-sided).

This oath-bound covenant which Jehovah made with Abraham contained no conditions or limitations. It was merely a promise by Jehovah bound by His oath, and is therefore properly called a "unilateral or one-sided covenant"; for the reason that God's purpose was and is to carry out His purpose to bless the human race, regardless of what anyone may or may not do. There was no need for Him to make any conditions to the covenant. He merely announced His purpose to provide a government whereby faithful ones of humankind should be blessed. This covenant does not even say that their blessing will follow on condition that Abraham should do a certain thing. It does not say every person will be blessed with life everlasting, but does say that the blessing will extend to those of every nationality or national and racial family; and other scriptures throughout the Bible show that such ones avail themselves of the blessing by accepting God's provision in faith and thereafter obeying Him faithfully and with integrity unto the final test. To this effect the promise reads, according to the Hebrew text: "So shall all the nations of the earth bless themselves in thy seed."—Genesis 22: 18, *Rotherham.*

The Deflation of Marshal Petain

THE minute some human demands that you fall down and worship him, that minute you know he is of no good, can do no good, and could not be trusted to pound sand into a rathole. And that holds good for the cowardly, untrustworthy, idolized Marshal Petain, as this article will make clear. To start with, Marshal Petain got his power in the dark, and straightway disowned the source from which his power came, i. e., the French Republic, which is now in ruins because of his failure (for reasons best known to himself) to do his duty. How would you like it if some president of the United States who was asked by Congress to take the helm in an emergency would come out with a blast like this one only fourteen months later, which is what Petain stooped to do, by broadcast on August 13, 1941:

Authority no longer emanates from below. The only authority is that which I entrust or delegate. To my government I shall leave the necessary initiative, but in various fields I intend to trace for it a very clear line. This is what I have decided:

1. Activity of political parties and groups of political origin is suspended until further notice in the unoccupied zone. These parties may no longer hold either public or private meetings. They must cease any distribution of tracts or notices. Those that fail to conform to these decisions will be dissolved. (2) Payment of Members of Parliament is suppressed as of September 30th.

"Petain Was Joffre's Headache"

That's the title of a column story by Judith Robinson in *The Vancouver Province* of June 11, 1941. Lengthy quotations are given from Joffre's Memoirs regarding Petain's "pessimism" at Verdun, his repeatedly letting "himself be impressed by the enemy", his always seeing "the bad side of things", and his "foreshadowed withdrawals which it was dangerous to suggest to soldiers as possibilities". Quotations are also given from the diary of President Poincare. He mentions that Clemenceau had (March 25, 1918) been to see Petain and "reproached him with making proposals which showed an exaggerated pessimism".

Clemenceau took me aside and said: "Petain's pessimism is distressing. He has said something to me that I do not wish to confide in anyone but you. It is this: 'The Germans will beat the English in this campaign; after that they will beat us too. Should a general speak or even think like that?"

Clemenceau quoted Joffre as saying, "Petain has the same weakness he showed when he wished to abandon Verdun." Also, when Foch heard that Petain had said, "We must prepare to make peace offers," he replied to his informant, "It is insanity. We have had others like him."

There has been so much newspaper slop about this "good marshal", this "brave marshal" who said "They shall not pass", and who was supposed to represent the best there is in France, that maybe these facts will let a little air out of his tire and put him down on the rim with the rest of humanity.

In 1941 and 1942 Russia bore the brunt of the burden in the fight against Hitler's "Holy" Roman Empire, and therefore was actually fighting France's battles for her, yet this man Petain wrote to General Labonne, French commander at the front in Russia, standing alongside Hitler, and fighting his battles, and those of the pope, that he was upholding "a part of our military honor".

Some honor! Encourage those that stab your friends in the back, even while those same friends are fighting your battles.

"We Are Whipped," "We Are Whipped"

No man is licked until he admits it. Look at Eddie Rickenbacker. He has been killed and lost so many times that it has become a habit. But every time

he is dead he kicks the cover off the coffin and comes back as good as ever. A century ago, in one of the most famous prize fights on record, the winner in a 60-round fight fought the last 40 rounds with his right hand broken. But his opponent did not know it.

Petain is always licked. When invited to address the twentieth anniversary celebration of the return of Alsace-Lorraine to France (this was in 1938) he started off, blue as indigo, telling his hosts that "the future that looked so fair in 1918 looks so much darker now".

When the Germans were closing in on Paris and the French premier Reynaud had to flee, he wanted to go to Algiers and take his government with him, and that would have been the sensible thing for him to do; but Petain opposed it. Reynaud, when he should have been at his best, was at his worst, and gave in, but that does not excuse Petain.

Whipped to start with, Petain has been whipped ever since. When in the summer of 1942, a group of war prisoners returned from Germany, Petain greeted them with this welcome to the sick and disheartened ex-soldiers:

A nation corrects itself only after an unhappy war. It is cruel, but it is true. A nation has to be whipped sometime. We were crushed; we were whipped. I pass my time trying to convince Frenchmen that we were whipped.

Do you see anything manly about that?

The British were not fooled. In less than two weeks after Petain's puppet regime was set up in Vichy Great Britain repudiated its course of "complete capitulation" as a stab in the side of her British ally whom she had solemnly promised she would never conclude a separate peace with Hitler. The British have no use for Petain.

"France's Treacherous Petain"

If you wish to see a whole page of interesting information and pictures on this subject, you will find it in the *Herald,* Miami, Florida, Sunday, October 18, 1942. The Catholic censorship is rather weak in Florida, and, anyway, in some way this page got through. This was written especially for the *Herald* by Ralph Goll, and Goll evidently knows what he is talking about. A few sample quotations give an idea:

There are two Petains, one a mythical hero, the other an aged poltroon who straddles the neck of his abject people like the old man of the sea.

Lacking the courage to become an outright traitor to the democratic government of his fatherland before 1940, he waited with a horrible patience for an hour of national weakness when he could strike with safety—waited decade after decade while his contemporaries, good and bad, surrendered their lives and ambitions to the grave. Indeed, there is something about this reptilian ancient more inhuman than the most bestial qualities in the character of the German fuehrer.

Given the choice of fighting to the end or being tried and perhaps shot by a firing squad, Petain hid himself in the subterranean galleries of the citadel (Verdun) and issued an order of the day containing the four deathless words, "Ils ne passeront pas!" ["They shall not pass!"]. It is to be doubted whether he originated the motto, for he never afterward demonstrated any aptitude at turning an incisive phrase.

It is a matter of record that the Old Tiger (Clemenceau), mistrusting all French military leaders except Joffre and Foch with good reason, was particularly suspicious of Petain and Weygand. Some of his remarks about the pair are unprintable. Joffre thought that Petain "lacked character". Foch thought that he "lacked a sense of responsibility". Poincare thought that he "lacked faith in the Allied cause".

Here is something about Petain's trip to America, from the same interesting story:

After the observances on the field where Lafayette and Washington had fought together, the wily Petain, adept at fooling the press and public, put over a hoax which deceived some of America's keenest reporters. Announcing that he would return immediately to his home land, he was embarked on a

French destroyer at Newport News with great state. The vessel vanished. Days later reporters learned that Petain had debarked again at Boston in civilian clothes and had been making the rounds of New York's hot spots with Jimmy Walker, the mayor of that day.

It is said that Petain wishes to be buried at Verdun (where he himself was a failure, but became newspaper heir to the honors that should have gone to the real hero of Verdun, General Nivelle). Thus the monumental frauds of his life are to be continued after death. Probably "They shall not pass!" will be his epitaph.

Petain Hates Republics

It is plain from the record, and from his own statements, that Petain hates all republics, as every fanatical Catholic is bound to do. He denounced the French Republic just four months, to the day, from the time Hitler marched into Paris, and in that same message covertly denounced America, saying that France must "free herself from the so-called traditional friendships", in which he meant America and Britain.

The New York *World-Telegram* had a column dispatch from its Washington correspondent which conveyed this information, well known to everybody in the State department:

> Marshal Petain himself is not only an arch conservative, but is completely surrounded by the men who are really responsible for the weakness and defeat of France.

He picked the kind of men he likes, and the kind of man he is.

The New York *Weekly People* has this about him:

> Petain is a Fascist. He was a Fascist long ago, was the mentor of the Spanish butcher Franco. As France's ambassador to Spain he collaborated with his protege in destroying the republic. As Chief of State he proclaimed the "new order", the rule of the "elite", and announced that his regime would "decimate" radicals and Marxists. He demanded imperiously of the French people that they follow him "without mental reservation along the path of honor [?] and national interest". Of the Nazi conquerors he observed: "When she [France] examines the principles which made her enemies victorious, she is surprised to recognize in all of them a little of her own self, her best and most authentic tradition." [The real reason for that is that both he and Hitler are under control of their common master, the Jesuits.]

Every reader of this magazine knows that one of the principal organizations working for the downfall of the French Republic was the Catholic organization Croix de Feu. As a matter *of course,* the founder of that organization, Col. Francois de la Rocque, has been entrusted with a special mission and attached to old Mr. Petain's secretariat.

All Murderers Live in Trembling

It is bad business, being a murderer, because murder will out. Shortly before the establishment of the Petain regime in July, 1940, Marx Dormoy, minister of the interior in Leon Blum's Popular Front cabinet, denounced Petain, predicted the ultimate defeat of Hitler, and declared that the Petain outfit, after being overthrown, would be regarded in French history as a government of cowards and traitors. He declared that he expected to be killed for declaring the truth, and told his friends that if he was killed they would know who did it. He was assassinated with a bomb, and the American Union for Democratic Action charged the Petain government with direct complicity in the murder. Of course, the Vichy government began an inquiry. If you kill anybody, it is best to at once investigate the matter and prove yourself innocent, so that there is no chance of the truth's coming to light.

The only organization that Petain tolerates is the French Legion, which corresponds to the American Legion in America.

Petain's Labor minister, Hubert Lagardelle, is regarded as an authority on the corporate state, the idol of all Fascists.

A Traitor of the First Degree

Everybody has seen in the papers how Petain has given France to Hitler, body and soul, but they have not been told the truth that this was done because these two Catholics are of one mind with the pope in the whole affair. If he was of any good, what was to hinder his taking a plane and flying to Algiers and thereby giving his friend Hitler something to really think about? And the people of France would have been benefited if the plane had dropped into the Mediterranean when he was halfway across.

Pierre Cot, former French minister of aviation, says that Petain is completely under the Nazi thumb. He is in position to know. Petain himself has broadcast that collaboration with Germany offers the only hope for France. It is hard to collaborate in zero weather with anybody who demands one article of your clothing after another until finally he insists that you give up your BVD's and your socks. Petain says that what he wants is "an authoritative hierarchical social state". What he really wants is to see a resurrection of the "Holy" Roman Empire with the pope riding on top of the whole crazy outfit.

A sickeningly clever feature of Petain's submission to Hitler is found in softly worded surface criticisms of Petain found in French papers but of German origin. The object, of course, is to gradually wear the French people out, leading them to believe, to their ruin, that Petain is defying and resisting the Germans, whereas he is doing nothing of the kind, but co-operating enthusiastically.

As a double-crosser, Petain has put it over in such good shape that even so well-informed a man as the columnist William Philip Simms describes him as "the most widely revered public figure in France". Revered for what? He has such consummate gall that the oath of office of all his henchmen is an oath pledging loyalty to the chief of state (himself) without any further specific designation. Petain ought to take something for that malady. He has been imbibing too much of Babylon's wine.

It is known and admitted on Petain's behalf that he has had a lifelong contempt for the French Republic. It is known and admitted that while he was ambassador to Spain he was "tremendously impressed" with the pattern of government of Franco the Butcher. And every true American and every true Britisher who knows of the acts of this monster in turning over the officials of the Spanish Republic to Franco to be murdered can view him only with hatred and contempt, and consider him as what he is at heart, a beastly, cowardly murderer of his fellow men who had a right to the refuge they had found in France, and from which he expelled them to go to their doom.

Hitlerites in Louisiana

◆ Hitlerites in the state of Louisiana passed a law modeled after a similar law in Mississippi, suggested by Vatican City's "fifth column", making it a misdemeanor for any person to advocate "an attitude of stubborn refusal to salute, honor, or respect, any flag, standard, color or ensign of the United States of America or of the State of Louisiana". It is admitted on all hands that this law was passed especially and particularly and solely to try to "get" Jehovah's witnesses, which makes it ridiculous on its face.

The Republic Thunderbolt P-47

◆ The Republic Thunderbolt P-47, equipped with 2,000-horsepower Pratt and Whitney engines, is believed to be able to outfly and outfight any other known ship. It carries enough guns to generate at top firing speed an impact equal to that of a five-ton truck hitting a brick wall at 60 miles an hour. It has done 680 miles an hour in a power-dive test. It weighs 13,500 pounds and is 41 feet at the wing tips.

"Catholic France"

QUITE frequently prominent churchmen speak of "Catholic France" or describe her as "Eldest daughter of the church", and other churchmen refer to her as a nation swallowed up in infidelity. Fulton J. Sheen, one of America's Catholic apologists, had the bad taste, after Canada was already in the war, to visit that country, after France was ruined, and tell how glad he was, because France had found her soul, or words to that effect.

Like every member of the Roman Catholic Hierarchy, Mr. Sheen was and is glad indeed to see the French Republic in ruins. He figures that with such the case the Singing Harlot has a better chance of riding in triumph once more. The Hierarchy hates every republic and seeks its destruction, particularly France.

Spokesmen for the French people have often found occasion to give expression to the resentment they feel at their betrayal by Les Cagoulards, the Catholic secret society that planned surrender to the Germans long before it took place. In the New York *Times* Hans Habe told in detail how the entire French front was moved back in Belgium as a result of a conspiracy on the part of the generals, which conspiracy was well known among the men, as well as among the officers.

Later, the New York *Times* had the enfeebled courage to say that "as a matter of fact, the 'New Order' in France has been at pains to conciliate the Catholic Church". Of course it has. It is like a mother throwing her babies to the crocodiles. The minute she runs out of babies, down she goes into the cavernous maw herself.

A Ravenous Appetite for Power

There is not in all the earth, and there never has existed in the past, any organization so wholly selfish and so merciless in its search for power as the Roman Catholic Hierarchy. And in this search it is wholly devoid of the slightest aspect of true Christianity. Thus, it is only a little way back to the summer of 1935 and at that time the Catholic-Fascist party in France (obviously representing the wishes of the Hierarchy) issued a manifesto in which it said: "The hour has come. Free-masonry must be struck down. A struggle to the death has been begun against it and the national forces (meaning all French subjects of the pope) must now fight without truce or respite." What was all the noise about? Well, the answer came five days later when the pope conferred the "Supreme Order of Christ" on Albert Lebrun, president of the French Republic. It was like, in its intent, to the medal of something or other, or Supreme Order of Gregory the Great, conferred on the murderer Gomez, dictator of Venezuela, and on Martin T. Manton, peddler of "justice" in New York, who fixed it up to send Judge Rutherford and his companions to Atlanta Penitentiary. The big idea is that if you wish to double-cross somebody, you confer the "Supreme Order of Christ" on the bird who does the dirty work for you. And what is more, it *works*. The pope says that the "New Order" is old; and on that one point he is right. It worked all right in the massacre of the Huguenots, didn't it? The pope gave a medal then, and Hitler is as sure of one as Franco and Mussolini.

The Monitor (Catholic paper, published in San Francisco) is authority for the statement that "only one-eighth of the people of France are practical Catholics". That means there are 5,000,000 who believe in it (or try to do so) and 35,000,000 who realize that there is something rotten, and not so far away as Denmark either.

There is no question about the accuracy of *The Monitor's* information. *The Catholic World* (issue of March, 1938) sadly acknowledged (and these facts,

though of no consequence in themselves, mean a lot to the Hierarchy):

Something like ten percent of the French people are unbaptized, not a quarter fulfill their Easter duties, and not quite a fifth attend Mass regularly on Sunday.

Richard Aldington, in the London *News Chronicle,* offers some explanations. Suggesting that the French are great individualists, and that the principal thing in which they agree is that they all eat chicken on Sunday, he adds:

The French townsman is often a Voltairean freethinker, while in the country there are large areas of bigoted Catholicism. . . . And religion is neither popular nor powerful. I have seen a notice in French churches to the effect that, for lack of candidates, ten thousand French parishes are without priests.

Separation of Church and State

A capable writer in the Toronto *Sentinel* (November, 1930), under the title "France Prospered when the Roman Catholic Church Lost Its Power; Public School System, Divorce of Church and State Strike Blow at Rome", makes the whole subject plain as to just how the French people actually feel toward this abomination going by the name of a "church", which, using Hitler as a tool, has now robbed them of all their liberties. Manifestly thoroughly familiar with this important subject, he says:

France owes her present greatness, her internal peace and prosperity and her ardent, fruitful spirit of patriotism in no small measure to the so-called lois laïque, i. e., that body of laws which ordains the absolute separation of Church and State.

Both the enactment and the enforcement of these laws had encountered the almost maddened hostility of the popes. The popes felt instinctively that after the fat centuries of concordats, Rome was in no position to face an absolute divorce from the secular power. Indeed, when the lois laïques went into effect the Church, strongly aided by contributions of wealthy American Romanists (among them the relatives of a great cable magnate), sent millions of dollars into France to absorb the first terrific shock.

Rome found to be true what she had feared: the people of France turned away from the support of Romanism just as soon as the State had discontinued its functions as a tax-gatherer for the needs of the papal organizations. Although the French hierarchy, acting under orders from Rome, proclaimed free pews and special indulgences, the churches were emptied almost over night and the paying faithful dwindled to a very small minority. A great fact, which had long existed, now became most widely apparent. Rome had little hold on the people of France.

Within two decades of the enforcement of the lois laïque the revenues of the Roman church in France fell off more than seventy percent. Slowly but surely the other beneficial effects of the new laws were made visible. The political power of Rome began to wane, until today (1930) Rome has scarcely a single representative in the parliament of the republic. The France of the Bourbons and of the first and third empire has disappeared forever. [Within ten years from the time these brave words were written, Adolf Hitler and his armies were in Paris and the Jesuits were back in full control.—*Ed.*]

Compelled to stand entirely upon her merits as a spiritual force, the church of Rome all but collapsed. The number of her followers and her churches decreased steadily, her hierarchy, at one time a great factor in the public life of France, speedily lost its ancient prestige, her parochial schools were practically swept out of existence.

The new laws, placing the control over public education entirely in the hands of the State, had dealt a crushing blow to Romanism, a blow from which that system has never recovered and is not likely to recover. A new generation has grown up in France altogether free from the shackles of superstition and the debasing effects of priestcraft.

The indications of this mighty and salutary change are apparent on every side. A few years before the war (1914-1918) I rode in a horse carriage from Cherbourg to Lisieux, the heart of old Normandy. All along the road one could still see the ugly symbols of Roman-

ist superstition—little wooden posts with burning souls in purgatory, statues and statuettes of twisted, epileptic-looking saints, blood-smeared crucifixes, etc., etc. A few days ago I went over the same road in a motorbus and all these hideous objects had disappeared with but one or two exceptions. This is all the more remarkable when one remembers the centuries of Romanist influence and tradition in Normandy, especially the rural parts of it. Perhaps this is a small matter, but it surely is characteristic and significant.

How About Joan of Arc?

How about Joan of Arc? Don't the fetes to her, the statues, the basilicas, and all the other trumpery associated with her name, including seven cardinals at one mass in her honor, show how close the French are to Catholicism? Nothing of the kind. This is all newspaper and church palaver which has for its object the publicity of the Roman Catholic Church. These fetes, observed every year, make "copy" for the newshounds, and all the "news"papers fall all over themselves to boost the claims of the Hierarchy, whether there is a bit of sense to it or, as in this case, the whole thing is nothing on earth but pure demonism.

The newshounds do not know any better, and so in their stories they give the whole thing dead away. Thus, they tell of—

> the Chenu Woods, where she heard the voices of St. Michael, St. Marguerite and St. Catherine.

But they don't tell, and they can't, how the demons (devils, the Scriptures call them) laughed and poked one another in the ribs at the way they filled her mind with their tommyrot.

One of the bishops went to bat for a candle which he had "consecrated" to this poor, demonized creature, and this was what he got out of his system:

> In these critical days it is proper that our eyes, our minds, our hearts should turn to St. Joan, liberator of the French motherland. And this is the purpose of this candle. [What a lie! The bishop lit that candle merely to whoop up business for himself. He didn't care any more about Joan of Arc than do you, and maybe not half as much.] As long as our globe exists, this candle will burn for France: it will evoke her simple faith, her ardent patriotism, her unfailing courage, qualities which we need more than ever today. May the rays from this candle illumine our hearts and guide our minds as we face the problems before us.

For the love of common sense! Can you see how reverence for a candle lit by some priest in France, in honor of a woman who was demonized, and has been dead 500 years, will do anything to "illumine our hearts and guide our minds as we face the problems before us"? Joan is supposed to have liberated France from Britain, but just now the French people either wish they had never been liberated or else wish that the British, whom the priests and bishops so much loathe, would come back to France and chase away the Germans. Joan was condemned to death by a Roman Catholic bishop, and later was made a saint by the same outfit that killed her. Some consistency! Hitler also hears voices, the voices of demons, and he also, like Joan of Arc, is a disciple of the Catholic "church".

Mock Heroics

Christ never encouraged the apostles to indulge in mock heroics. He was never in a cathedral in his life, nor were any of the apostles. He never built a cathedral nor asked anybody else to do so; so what do you suppose was the real intent of the following paragraphs taken from a tale entitled "The Soul of Fighting France", which appeared in *Harpers Magazine* while World War No. 1 was in progress? Answering the question, the real object is to glorify the Roman Catholic Church and to help perpetuate some of her errors, first proclaimed by the Devil himself to mother Eve, that death is not death—"Ye shall not surely die."

At Baccarat in the Vosges back of the battle-line I attended vespers in the roofless, windowless cathedral. Snow drifted down on black-robed women, and among broken pillars soldiers knelt, preparing their souls for a possible death on the morrow. From the broken altar where no lights gleamed the intoning voice of the priest rose and fell, invoking aid and comfort for those heroic and bereft people. The very spirit of France brooded there, surmounting horror, ignoring booming guns, rising triumphant to heaven [?—*Ed.*] whose august dome roofed tragedy. . . .

It is a common thing for these poilus to claim that they see visions, and very proud is the man who can recount his experience with the occult. In St. Die sector the Christ is said to pass through the trenches the night before the attack. That sacred Wraith in trailing, luminous garments, a glory about Its head, bends here and there touching men who smile in their sleep and awake convinced that their hour to die is near. And they arise and go forth under screaming shells with calm acceptance. Later in a first base hospital deep in some dugout, while a surgeon probes for a bit of metal in that mangled body, a feeble hand will wave protest and lips will plead: "Let me go in peace. The White Christ came for me last night." So well known is this superstition that a gaudily colored postcard is sold among the rear trenches, and many a woman has received one soon after the death of her husband or her son. . . .

One hears on every side such expressions as "When I go on," or, "Tell my wife that I shall remain near her, and to fear nothing," or, "The good God surely would not take me so far away that I could not watch the battle and know the result."

The writer, assisted by a one-legged hero in a weather-stained uniform, was caring for a lonely grave in the Somme. He had survived many Hun onslaughts; his wife was a slave in Germany, his home a blackened ruin, and his children, God only knew where. He contemplated the rough cross with a smile.

Madame, never believe that such as he are dead. No! they live and not far away yonder among the clouds, but here, close to us, part of us. Their souls mingle with our souls, lending them added strength. With each battalion of living men there is another battalion of souls which lead us to victory. . . . Does not every man know that the battle of the Marne was won by the dead?

The dame who wrote that probably got a good price for her story, but it doesn't fit together very well. If the dead soldiers were leading the live ones, one is tempted to softly inquire, "Where is hell or purgatory?"

What Do the Religious People Do?

Accepting as correct (barring maudlin yarns such as last mentioned) that the French people began to make real progress as they broke away from Roman Catholicism, it might be wondered how those who are in the religious business managed to get along when the people began to get their eyes open to how they had been deceived and racketeered. The answer is that they get the politicians to squeeze them into every job into which a nun or a priest can be jammed. In that way they manage to make an intake of the public tax money, and, oh, how those in the religious business do just love to feed at the public trough!

Take, for instance, the dirty business of running concentration camps, wherein today is probably to be found more human suffering than in any other like areas on earth. The French camps at Francillon and Vernet are probably as bad as anything elsewhere. The women, hundreds of them, and they were only suspects at that, were housed in the Petite Roquette prison where they were not permitted to read or do any sort of work, and were compelled to sit on little stools from ten in the morning until four in the afternoon in one central room, and were watched to see that they did not talk to each other. And, pray, who had this job of watching these poor unfortunates, to see that they did not say one kind or encouraging word one to another? *Nuns.* Who else but the Devil would want such a job at any price?

There is nothing in the Scriptures,

nor in common sense, making it necessary to have funeral "services" conducted by a priest or other clergyman. These do not believe the Bible statement that "the dead know not any thing", and hence do only harm when they confuse the people's minds by their fairy tales about matters of which they have not one spark of actual knowledge. Nevertheless, the people have been led to believe that such "services" are necessary or at least desirable, despite the entire absence of any advice on the subject in God's Word.

But at Montlucon, France, Count de Marcilly, 83, and a Catholic all his life, was refused burial by a priest because a paper with which he was connected had published something at which the pope had taken offense. Jesus could stand it to be crowned with thorns, but the pope, the so-called "vicar of Christ", couldn't even take an imagined slight from an aged man, and one of his own followers at that. No wonder France has been overrun with astrologers and with demonism in other forms.

Was the "Church" Persecuted?

The "church" admits and the facts agree that she persecutes all who do not agree with her. She even claims the right to murder them. But when she is crossed in the least she yells through the newshounds, and over the radio, and in every other way at her command, that she is being persecuted. What else would you expect? Without any reason she complained of what she thought Premier Leon Blum intended to do regarding the establishment of secular schools in Alsace and Lorraine. No such plan was even contemplated, but it gave the newspapers something to talk about and helped keep the "church" in the minds of the people.

M. Clemenceau, who, with Lloyd George and Woodrow Wilson, made the Treaty of Versailles and organized the League of Nations, would have nothing to do with the "church", yet when he lay unconscious, and therefore could not prevent it, a priest came, and, admittedly uninvited, stood in the doorway and "bestowed his episcopal blessing on the unconscious man". What a dirty trick! and all just so that he could get his name in the paper!

The "church" is supposed to have great influence in heaven, and when the Germans started for Paris, in the spring of 1940, public prayers for an Allied victory were offered, first for one day in the cathedral of Notre Dame and then for three days in the Basilica Sacre Coeur. Nobody in heaven would listen, and in a few days the Germans were in the streets of Paris. The idea seems to be that Mary, or somebody else in heaven, maybe Peter, is persecuting the "church".

How careful the American newshounds are *not* to persecute the "church" was disclosed in the fall of 1940, when—but let somebody else tell it:

Less than a month after France had declared war on Germany the French Government discovered, just in the nick of time, a pro-Nazi conspiracy in Alsace, which, among other things, aimed at the treacherous surrender of the Maginot Line. The conspiracy was easily traced to clerical sources, to ecclesiastics of high standing and the editors and publishers of Roman Catholic publications. France had to act quickly or run the risk of having the Germans cross the Rhine and march into Strasbourg, the capital of Alsace. In this emergency there was no time for investigation, the government had to resort to immediate and sweeping measures. It ordered the complete evacuation of over a million people. Literally the whole population of Alsace was forced to leave its homes for the interior of France, the province of Dordogne in the southwestern part of the republic.*

**The Monitor* (Aurora, Mo.), which published the foregoing under the title "Where Is the Conscience of Our Press?" draws attention to the fact that "these and similar facts the press in this country has either willfully ignored or suppressed or else minimized in a fashion to warrant the reproach of misrepresentation". And, by the way, did *you* ever hear anything about this before?

A year after this extraordinary event, the London *Catholic Herald* let fall the remark that in Lorraine the local Nazi political leader "is often billeted in the priest's house, even though there may be plenty of vacant accommodation in the town". Where else would he go? Do not all of the gang have to get together so that they can talk their plans over? And what other place would be as safe as that of the ringleader, provided he is a priest, with a smell of sanctity?

What About Religion?

Well, what about religion? Isn't there anything religious going on in France? Oh, yes; why, certainly! The London *Catholic Herald* says that "Paris gets back her relics: thorns from Christ's crown restored". One would think that if the relics are bogus, as without a doubt they are, anyone would be ashamed to be a partner in such an act of infamy, and if the relics were genuine it would seem as if even the most stupid would be ashamed to preserve anything so used to defame God's holy name.

Another item says that, for the first time, Mother's Day has been widely celebrated. Is there anything about that in God's Word? No, nothing at all. But it's religious.

Another says that there are 30 Catholic papers in France. None of them in America are of any good. Are they any better in France? Ah, yes; but they tell about the prophecies of Nostradamus and Madeline Porzat. Isn't that something? Certainly it is. It is religious, and is therefore demonism.

Several Protestant editors, taking note of the new French regulations, that all men must marry or become priests and all women must become mere human incubators or become nuns, have remarked that to date "the pope is the winner in France". Quite so. Quite so. But it is a sorry victory indeed, won by the shabbiest and most unscrupulous means. France is Catholic in name only.

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Presenting "This Gospel of the Kingdom"

"Unlearned and Ignorant Men"

THE subject chosen, "Unlearned and Ignorant Men", is based on the scripture of Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Peter and John had been fishermen and they worked together at this occupation. Undoubtedly they could read and write and spoke the Aramaic language well, which was the common language of that day. They were unlearned, however, in the Hebrew tongue, and it would be impossible for them to go into the temple or synagogue and read the Hebrew Scriptures. These two men, however, in addition to their knowledge of the prophecies, had walked with Jesus for three and one-half years and learned the Word of God from Him. Having consecrated themselves to serve Jehovah, they would apply their minds to the words that Jesus taught them.

After Jesus' resurrection, His followers were provided with a comforter, the holy spirit, and this brought to their remembrance those things Jesus had told them. In their talks among the people they would quote accurately the prophets and the words of Jesus. Because Peter and John did this the scribes and Pharisees marveled and they talked about it or "took knowledge" of it among themselves.

The Pharisees knew that Peter and John's vocation was not obtained because of study in the seat of higher learning such as they occupied. Jesus stated (in Matthew 23) to the multitude, "The scribes and the Pharisees sit in Moses' seat." (Verse 2) The Pharisees knew the law but did not observe it. Therefore Jesus admonished the people that they should 'do not after the works of the Pharisees', but 'do as they say'. Peter and John, not being brought up in Moses' seat, took a course of action altogether different from that of the Pharisees. They practiced what they preached. They were not like professional theologians. Peter and John had gone to no college of higher learning, but as fishermen they knew the simple truths that led them to Christ. Therefore they forsook their profession and took up a new vocation, that of preaching the gospel of the Kingdom.

Parkhurst's Greek and English Lexicon shows that the Greek word for "unlearned" is *agrammatos,* which literally means *illiterate* or *unlearned* and is applied to mean they were ignorant of the Hebrew Scriptures. This would not mean, however, that they were ignorant of the Word of God. You will recall that Andrew, Peter's brother, who would probably have the same education as Peter and John, said: "We have found the Messias [Messiah]." (John 1:41) This shows he must have been sufficiently acquainted with the prophecies concerning the coming of the Messiah to recognize Jesus when he saw Him, even though he was unlearned as far as Hebrew is concerned. Those scribes and Pharisees who had the knowledge of Hebrew and were professional theologians did not recognize the Messiah, even after three and a half years of ministry on the part of Jesus. It is not the worldly-wise man that is chosen as the follower of Christ, but the Scriptures show that "God hath chosen the foolish things of the world to confound the wise".—1 Cor. 1:27.

In John 7:15 the record states, "The Jews marvelled, saying, How knoweth this man letters, having never learned?" Here Jesus had been preaching to the Jews and He showed His familiarity with the Hebrew Scriptures, but they knew he had not taken a course under the Pharisees; He was a carpenter's son. But Jesus answered them and said, "My doctrine is not mine, but his that sent

me." In other words, He was expressing the will of His Father as revealed in the Scriptures, and not putting on a show, such as the Pharisees would when expounding the Hebrew. Jesus was able to read the Hebrew text, for it is said of Him, in Luke 4:16, 17: "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 [Isaiah]. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me." Here it is shown that Jesus was fully acquainted with the Hebrew language and He could read it and expound it, but there is no record that it was necessary for Him to go to a school of higher learning in order to acquire this knowledge. Because He was devoted to Jehovah and desired to equip himself sufficiently He not only spoke the Aramaic, the common language, but learned the Hebrew as well, but not under the tutoring of the scribes and Pharisees that sat in Moses' seat.

As to the part of the text, in Acts 4:13, which says they noted that Peter and John were "ignorant", this word "ignorant" comes from the Greek word *idiotes*. The word "idiot" in the English comes from this Greek word, but in the apostles' day the word *idiotes* had a very different meaning from "idiot" in our English language of today. The real meaning of the word, according to Parkhurst, is "a common man" as opposed to a man either of power or of education or learning; "a person in a private station." It has the meaning further of "being uninstructed, unskilled, unlearned". The apostle Paul admits that he may not have used the very best of speech in his expression of the Lord's Word, although he was not an "ignorant" man, for he makes the statement to the Corinthians, at 2 Corinthians 11:6: "But though I be rude [*idiotes*] in speech, yet not in knowledge." Here it is shown that the tongue in which Paul was speaking may not have been the classical, theological, or collegiate Greek, and therefore to those of much higher learning in the Greek it may have appeared rude, but he does say that he did not appear ignorant in knowledge, for this he had from God.

From the Scriptures it is shown that the obligation to preach the gospel of the Kingdom falls upon all creatures who have made a covenant to serve God. These are not the learned men, such as the scribes and Pharisees, but "the common man". It is not the all-wise, and men of high station, that are selected to be the ministers of the gospel, but the poor of this world. To the rich man Jesus said, 'Sell all that you have, and give to the poor and follow me.' It was not his position in this world that qualified him to be a follower of Jesus; the only qualification that anyone needs to follow Jesus is to have knowledge of the Scriptures. It makes no difference whether the individual speaks English, Greek, or Spanish well; it is his knowledge of God's Word that is all-important. He can improve his language if he will try, and he should, but one who is well versed in the Scriptures will be able to fulfill his covenant with Jehovah God and to comfort those that mourn. One should not be ashamed to represent the Lord because he does not have a better education, which education the world offers. Rather he should now study and improve his speech, and let his light shine. It will not be the gracious words that flow from your lips, or the smooth speech, that will attract the people of good-will, but it will be your knowledge of the Scriptures, not your knowledge of the things of this world, for in all the latter you may be ignorant, unlearned, just the common man. You may be classed as an "idiot" because of your ignorance in mathematics, science, and many other things of higher learning. But it will be noted of you in the courts, in your house-to-house witness-

ing, and in the home book studies, that you have walked with Jesus, in that you know God's Word and follow in the footsteps of Christ Jesus. It is the understanding of Jehovah's Word and His purpose, and your expression of that in your simple phrase, that will make the wise of this world marvel at you, though in their eyes you will be considered an ignorant and unlearned man.

Why Leyden University Was Closed

SMUGGLED out of the Netherlands comes the moving tale of why Leyden University, the oldest and most famous in the country, was closed by the German authorities. They had ordered the dismissal of the university's most famous professor of civil and international law, Eduard Mauritius Meyers, not because he was not competent, but because he was a Jew.

On the morning of the dismissal Professor Rudolph Pabus Cleveringa addressed the faculty and in well-chosen and carefully-phrased language stated the truth, that Meyers had been dismissed, after thirty years of fruitful labor, "by a power that has no other support in heaven or on earth than brute force alone"; that "the Netherlands constitution does not distinguish between creed or race and the occupying power was obliged by international law to respect the country's laws, except where the absolute necessity of safeguarding its own military interests prevented it from doing so," and that "there was in this case not the slightest reason why the occupying power could not have left Meyers where he was".

It was because of this courageous statement of facts that the university was closed. The low gangsters responsible for the closing also hustled Professor Cleveringa off to a concentration camp, and quite likely he has by now been tortured to death. Professor Cleveringa's wife knew of his purpose to deliver this valedictory, and approved it, though both knew it meant his imprisonment. It is impossible not to admire them both.

There are no other heights of satisfaction as great as those which come from doing what one believes to be just and right; and this is true even if those acts lead to martyrdom. Who were the most truly blessed in the day of the fiery furnace, Shadrach, Meshach and Abednego or the contemptible gangsters who arranged what they thought was their undoing? The three Hebrews said to Nebuchadnezzar, when he demanded to know why they had not bowed to his golden image, "We are not careful to answer thee in this matter." It was a good answer, an ample answer, the answer of men who had determined to do right though the heavens fall.

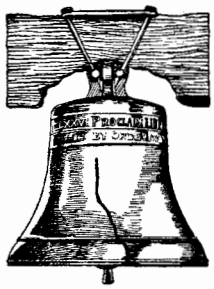
No Cheese and Few Newspapers

◆ The Netherlanders usually make 124,000 tons of cheese in a season, of which they exported almost half. Now it all goes to Germany and the Netherlanders have it only in memory. All their cream goes to the Reich, and so do most of the canned and dried vegetables. All leather has been requisitioned and the wearing of wooden shoes is almost a necessity. Clothing, even if second-hand, is rationed. The Netherlanders are a reading people, but 53 of its 140 daily newspapers have been closed down and 470 of its 600 other papers are also suspended.

Washing Machines for Churns

◆ To step up the Netherlands butter production the Nazis sealed up all the privately owned butter churns. But now the yarn is that the Netherlanders have discovered that they can make just as good butter with an American washing machine as they can with a churn; and so the battle goes on.

FIGHTING FOR LIBERTY ON THE HOME FRONT



NOW, more than ever before, it is necessary for all lovers of liberty and truth to rally to the defense of these precious things. With millions of men on many fronts battling the totalitarian aggressors against freedom, liberty and truth, it is necessary that a vigorous and ceaseless fight for these same things be carried on on the home front. To this end the Watchtower Society has published a timely 32-page booklet entitled

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Returning to American Fundamentals

The people of the United States are the sovereign power still

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Race Degeneracy, Why?

Provision for counteracting its downward course

Letter to Seattle's City Council

Liberty-lover writes courteous letter to Seattle officials

Is Mary the First of All Saints?

What the Scriptures say of Mary's place in God's kingdom

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Notanda

Taming the Head-Hunters

◆ Ernie Pyle, war correspondent, tells of a conversation he had with a cartoonist about the time of the first great battle in the Solomon islands. The cartoonist said to him:

Isn't it ironic? For years both our countries have been sending missionaries to such places as those to tame the head-hunters. And now the head-hunters have to take to the jungle for safety, while we civilized people fight it out on their beaches.

That is only part of the problems confronting the head-hunters. They had almost as much reason to flee from the missionaries as from the machine guns. The former came to tell them that their ancestors are all in a blazing hell; the latter, to show them on the beaches what the missionaries think hell is like.

The Ford Bombers B-24-E

◆ The Ford bombers B-24-E, now being produced at the alleged rate of one an hour, weigh 30 tons each, carry four tons of bombs, and can travel 3,000 miles at a speed of 300 miles an hour. It is a military secret how many employees are engaged in this work, but the preliminary estimates are that about 85,000 men and 25,000 women would be needed. The factory producing them was built in 13½ months and cost $58,000,000. It is 3,200 feet long and 1,280 feet wide. These facts are gleaned from information published in the New York *World-Telegram* and the New York *Times* recently.

Corn Belt vs. Meatless Days

◆ When farmers in America's corn belt heard talk about this country's having meatless days, they could not understand it. They thought that, with the most meat animals in history on their farms, and the crops the biggest and best, and 16 percent more cattle and hogs sent to the market in the first six months of 1942 than the year previous, there just must be a mistake somewhere.

CONSOLATION

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

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Returning to American Fundamentals

THE fundamental principle upon which the American system of government, a "democracy", rests is "the rule of the people". Abraham Lincoln stated it to be "that government of the people, by the people, and for the people". That means that *the people* of the United States are the *sovereign* power or rulers of this nation—not the Congress, not the president, not the judiciary, not the various state governments, and not the municipal governments of the land. The framers of the Constitution recognized the sovereign power or rulers of the nation to be the people in these words: "We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Before a skeptical world groaning under the oppressive heels of tyrants, monarchs, czars and emperors these men declared that the people, and not dictators, were the proper ones to rule. It was regarded by such skeptics as an experiment that would soon fail. Although the youngest of the great governments of the world, it has survived many bloody assaults from without and internal upheavals during the past 150 years, and it now faces the greatest struggle in all history to determine whether the "experiment" will remain in the earth until God's kingdom or government of righteousness is in all the earth.

Pitched in battle against all nations composing "the king of the south" is "the king of the north", or the Axis powers that stand for dictatorship, and both systems are now struggling for world domination. Dictatorship stands for absolute control of the community by the will of a single ruler or hierarchy. The people are not the sovereign power under such system, but are the "beasts of burden" to sustain the corporate state in its scheme to regiment all mankind. Such governments are saddled upon the people and rule through fear and dread of sudden punishment or death decrees in secret chambers from which there is no appeal or relief. This theory of government originated in ancient Babylon under Nimrod, who was the first dictator, and has extended down through the centuries of mankind's history in one form or another. The system has always advocated the "divine right of kings" theory and the people are forced to subscribe to the doctrine that "the king can do no harm" regardless of tyranny.

It is very manifest that the officers of the government of the United States do not exercise their various powers and functions by virtue of any "divine right of kings" theory, but that they are servants of the people and can be discharged at the will of the people. The nation is a democracy, and not a Theocracy; which means that the people have the controlling voice in the government. The founding fathers of this nation loved Almighty God and did not intend to establish this government as a substitute for or as a means to fight against God's

kingdom or the establishment thereof. The framers of the Constitution intended the government to be a haven or place of refuge for all oppressed peoples and those who desire liberty and the right to worship Almighty God according to the dictates of conscience. They believed in the Lord's prayer 'Thy kingdom come on earth as in heaven' (Matthew 6:10), and in the words of Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

They Believed God

These men believed in the word and promises of Almighty God and anxiously looked forward to the time when the battle of Armageddon would completely break the yoke of the oppressor and when the sovereignty of all governments would be removed from man and transferred to the duly constituted "King of kings, and Lord of lords", Christ Jesus, in whom God will vest authority and power to rule over the people. The covenant servants of Jehovah, His witnesses, see the circumstantial evidence of the presence of the time when this authority has been transferred from man to Christ Jesus. They now proclaim liberty throughout the land and in many nations that the people may give their allegiance to Jehovah God and His King Christ Jesus, who now rules from His heavenly throne over The Theocratic Government. — Isaiah 9:6,7; Daniel 7:13,14; Psalm 110:2.

Breaking the Bands of Religious Fear

This message of the kingdom or rulership of Christ Jesus as the sovereign power in The Theocracy is proclaimed by Jehovah's witnesses to all people of good-will toward God that they may escape the great destructive tribulation at Armageddon, which is very near. This enlightening message breaks the bands of superstition and religious fear that have kept the people in blindness concerning God's purposes. The people become aware that the religious clergy have held back such life-giving message from them through fraud, deception, and the precepts of man, and they are fast abandoning religion for the new world, God's kingdom of righteousness. This turning away from religion dries up the pastures of the hypocritical clergy who conspire with the enemies of God's kingdom, and who are enemies of democracy, to stop Jehovah's witnesses. In order to stop Jehovah's witnesses it is necessary for these enemy conspirators to destroy democracy itself. While the terrible war rages for world domination the clergy conspirators, "home-grown enemies" of the Bill of Rights, take advantage of the emergency and cause laws to be enacted or misapplied to cause the arrest, prosecution and conviction of such faithful servants of Jehovah God. These laws are enforced contrary to the Constitution, and powerful influence, political and religious pressure and prejudice, is brought to bear upon the judicial officers to sustain them without regard to the destructive effect upon the Bill of Rights, the liberty shield of all men, regardless of color, station in life, or creed.

Under such great break-down pressure the United States Supreme Court gave way and allowed abridgment of the people's rights when it approved the compulsory flag salute forced upon children of Jehovah's witnesses in public schools of the nation and when it sustained laws requiring the payment of money for a license from local authorities as a condition precedent to preaching the gospel of God's kingdom in such cities.

These two decisions directly affect the people of the United States, who are the sovereign power of the nation. The decisions directly impair the fundamental liberties of all citizens and persons in

the land, which the Bill of Rights declared could not be permitted. The decisions and impairment are based upon the theory that the government is the sovereign power, and not the people. It ignores the fact that the government is the servant of the people and was created to protect, not impair, the rights of freedom of conscience and freedom of the press and freedom to worship Almighty God. The sovereign people of the United States are entitled to be enlightened concerning the effect and fallacies of the holdings of the high court sustaining the abridgments and impairment of these liberties. The sovereign people cannot enjoy and exercise their sovereignty under a democracy unless they are enlightened. The purpose of this article is to educate the people as to their rights and the devastating effect of the Supreme Court decisions above mentioned.

The Servants of the People

Concerning the American government, it is very manifest that the officers of the government, the judicial, legislative, and executive officers, in the exercise of their various functions, do not hold power by virtue of a "divine right of kings" theory. Here the governors are solely the servants of the people. At any time that the government fails to operate properly or proves inadequate to the changing conditions of the people, they, as the sovereign power, have the right to change the form of government by legal and peaceable constitutional means. They have the right to make the change especially if there is an invasion or abridgment of the fundamental rights of the people, those precious heritages of free speech and free press and freedom to worship Almighty God. The primary purpose of the creation and establishment of the government was for the protection and perpetuation of these precious rights. It was conceived and dedicated for this protective purpose. The Constitution was not fully ratified by all thirteen of the colonies until the Bill of Rights was proposed as a part thereof. Once the fundamental freedoms are impaired there immediately disappears the purpose stated by the forefathers for the maintenance of a government. The only binding tie and reason for the creation of the government was to maintain these blessings for "our posterity".

The wise men who wrote the constitution foresaw and forewarned that troublous times would come upon the nation and the people: that those in positions of authority in the government in turbulent seasons would become restive and, through stress of emergency, depression, war and other perils, would usurp their powers as servants of the people and assume the authority of dictatorial tyrants so as to take away, abridge and deny the fundamental liberties. It was against these times and seasons that the Bill of Rights was created. It was not a peacetime document, but a wartime document, having been passed in the wake of a terrible conflict that spilled much blood. These men recognized that these fundamental rights are inherent and abide with men regardless of the vicissitudes of life and changing international and internal conditions.

Can the Bill of Rights Be Abrogated?

Among certain elements of the population of the land who believe that the Bill of Rights can be abrogated during time of war, there is a feeling that on the outbreak of hostilities or upon declaration of war a victory cannot be gained with a full and free exercise of the fundamental rights secured by the document. There is thus a growing feeling that the inherent rights of speech, press and worship can be shelved or iced away for the duration of the war. No more pernicious or alien doctrine has ever been invented by the mind of man than this: That any of the provisions of the Bill of Rights can be suspended during a great national emergency or war. Once lost they cannot be regained except by blood-spilling and struggle; hence, all

the more important is it that these rights should be more fully exercised in time of war than in time of peace. The Constitution of the people clearly and specifically defines what the government shall and can do in time of war. There cannot be found one word that says, or from which it can be implied, that any person can be denied the exercise of these fundamental rights; but, of course, confidential matters of the government itself, particularly with reference to the military and naval forces, must not and can not be publicly or privately circulated. These things, in time of war, must, because of their very nature, be kept confidential, lest comfort and aid be given the enemy of this government. Since a Christian is concerned only with preaching the gospel of God's kingdom, he will not be concerned in giving military advice or secrets and will not exceed his fundamental personal rights along that line. But that does not mean that he should not and can not exercise these fundamental rights to advertise and show the need of God's kingdom.

The People the Sovereign Power

The strength of a nation in times of war lies in the unhindered and unrestricted exercise of the rights of freedom of speech, of press, and of worship of Almighty God by the people, who are themselves the sovereign power of the nation. The men at the battle fronts are fighting, not to keep individuals in office, but, according to the president and the Office of War Information, to preserve the *four freedoms* and the American way of life which finds its basis in these cherished freedoms. The removal or impairment of any of these freedoms takes away the power, strength, courage and vision which spurs on the people to victory. Without these freedoms they would become blind and an easy prey to the enemy. The clear vision and free exercise of these rights on the home front keeps before the nation the issues over which the fight is being fought. The principle of upholding civilian morale and military strength through the exercise rather than the suspension of any of these rights can best be illustrated in the conditions existing in the *South* and the *North* during the Civil War. In the North absolute freedom of expression publicly and privately in writing and orally was allowed on all subjects, even in some combat zones. Washington, D.C., was a very few miles from the battle front, but freedom was nevertheless allowed there.

In the South the conditions were much different—the reverse. There the education of the people, particularly the plantation owners and persons of wealth and influence, had been largely left in the hands of the Roman Catholic Jesuits, who had stealthily instilled their ideas of slave and master classes between the peoples. The evil effects of such training had made itself manifest in the course of action taken by officials of the Confederacy. They had been taught the Jesuit and Roman Catholic Hierarchy policy to keep the people in ignorance of what was going on and to set the governors and rulers up beyond point of criticism and scrutiny by the people. This Hierarchy doctrine smacks of the "divine right of kings" and of clergy from which the people rebelled. The people of the Confederacy were denied their rights of sovereignty. Sessions of the Confederate Congress were held in absolute secrecy and the public press was under the direct supervision of the military censors. No person was allowed to criticize the conduct of the war or any other governmental measure. This condition, contrasting with liberty in the North, had as much to do with the defeat of the South as did the strength of the military forces of the North. Suppression of free speech and other liberties suppressed the morale of the people of the Confederacy from which the army received its support. These factors are mentioned here to emphasize the importance of maintaining at all times the fundamental free-

doms in times of the darkest hour and most perilous times in war or in peace.

God's Law Changes Not

Jehovah God states: "For I am the LORD, I change not." (Malachi 3:6) His law governing the conduct of creatures in a covenant to serve Him as His witnesses also *changes not.* There are no seasons of obedience to Jehovah God's law and His Theocratic government. His commandments must be obeyed at all times. They change not in time of peace nor in time of war. His rule of conduct prescribed in the Bible to maintain integrity and preach the gospel is not affected by the action of men and nations. Jehovah makes no allowance for any change in the rules of preaching the gospel by His ambassadors in times of war nor in times of peace. Christ Jesus, in His prophecy concerning the time of the end of the world, declared: "And ye shall hear of wars and rumours of wars: *see that ye be not troubled:* . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. . . . But he that shall endure unto the end, the same shall be saved. *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.*" The founding fathers of this nation did not purpose that the preaching of this gospel should be stopped in the land, and the modern-day persecutors of followers of Christ are acting contrary to the express word of the writers of the Constitution. To protect the people the writers of the Constitution wisely made provision for a place of recourse, the judiciary the Supreme Court of the United States, *the people's court.*

In establishing the national government the people realized that there must be some instrumentality to settle disputes between the sovereign people and their agents and servants, the government and officials thereof. That the constitutional arrangement might operate properly and smoothly and that the government and officials be kept in their proper field and not allowed to infringe upon the rights of the sovereign people of the United States, provision was made for the said people's court, the Supreme Court of the United States, the last bulwark of Americanism and constitutional rights. Its duty is to hold the constitution inviolate. Mr. Chief Justice Marshall said: "We must never forget it is a *constitution* we are expounding."

A Delicate and Difficult Task

When totalitarianism is threatening to engulf the entire world it is more important in wartime than in peacetime or any other time that the court maintain its absolute independence from clamor and national policy and strictly adhere to naked principles of righteousness enunciated in the Bill of Rights, because this is the only hope of preserving the American way of life—the preservation of these freedoms. The United States Supreme Court has the definite duty and delicate and difficult task of correcting fundamental errors striking at the very heart of the Bill of Rights in the cases sustaining the license tax and compulsory flag salute. It can regain its balance and proper position in the constitutional life of the government by "returning 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. The Supreme Court does not have the right to intrude itself into the field of opinion of Jehovah's witnesses by sustaining laws making compulsory the participation in a religious-political ceremony contrary to their conscience, nor does it have the right to abridge the right of millions of American citizens to receive Jehovah's wit-

nesses at their doors and into their homes by declaring legal a license-tax law to burden and prohibit such apostolic preaching.

Fifty-five Million "Churched"

In the United States of America there are upward of 135,000,000 people, of whom only 55,000,000 belong to the recognized great religious sects and cults. There are great numbers of the millions of church members who do not attend regularly. Therefore there are approximately 80,000,000 who have absolutely no means of receiving spiritual comfort and Bible instruction except that someone volunteers to take it to such persons in their homes. Among these millions of persons Jehovah's witnesses have volunteered and come to the "front" and have carried and are now carrying to the people at their homes the vital, life-giving message of the Kingdom contained in the Bible. The many millions thus present a great emergency and urgent public need for Bible instruction in the home. These eighty million people are taxed for the support of the government in behalf of the maintenance of the Bill of Rights; and if the government in behalf of the fifty-five million "religionists" sanctions the promotion of religious activities and proclaiming "We need more religion" and safeguards religion from curtailment in the exercise of their ceremonies in the edifices of the land and provides for the religious organizations exemptions from taxation, then by *great force of reason* the majority of the people, approximately eighty million non-religious people, have a right to demand that the government allow and safeguard the Christian activity of Jehovah's witnesses, belonging to no recognized religion, but who are Christians and have volunteered to bring the message of the New World of Christ's kingdom to the people at their homes in a manner as did the Lord Jesus Christ and His apostles. These many, many millions of people who belong to no religion pay taxes, which works advantageously to the protection and maintenance of the religious institutions serving the other fifty-five million people; therefore the majority, or eighty million people, who are not served by the religious clergy, are entitled to be reached and benefited at their homes by the non-religious Christians, Jehovah's witnesses, who desire to educate the people in the Word of God. The sovereign people of which this vast majority consist have a legal right to be thus reached by such an educational campaign carried on now by Jehovah's witnesses through the WATCHTOWER SOCIETY. The right to this liberty is guaranteed by the Bill of Rights protecting the sovereign people.

Jehovah's witnesses Have Rights

Jehovah's witnesses are taxpayers and a part of the sovereign people or power of the nation. This fact cannot be denied even though they may not avail themselves of their political privileges nor actively participate in the affairs of this world. They have a liberty to abstain from such according to their understanding of the Bible, which shows God's commandments requires them to devote all of their time and energies to preaching the gospel, a higher calling above all the strifes, political, religious and social. They cannot turn aside from this tremendous task and emergency of serving the many millions of people in the land with the truths of life in the kingdom of Almighty God. They must therefore remain entirely neutral and remain separate and apart from the worldly affairs so that all their time can be devoted to this great job of preaching the gospel. Amidst war, famine, pestilence, earthquakes, peace, prosperity, and depression the preaching of the gospel of God's kingdom must go on unabated unto the end of the world at Armageddon.

Although the members of the judiciary may not agree with Jehovah's witnesses as to what the Bible teaches, as it is

their right before Almighty God, the judiciary are bound by their oath of office to agree with Jehovah's witnesses that the Bill of Rights gives the right to disagree on what the Bible teaches.

The Right to Disagree

Jesus recognized this principle of freedom to disagree, when He said: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matthew 15:12-14) This illustrates that the real unity of the people of the nation does not rest upon unity of religious thought and opinion but upon unity as to what are the fundamental rights for which the nation is now avowedly fighting the Axis powers. The judiciary and the government cannot settle differences of opinion between the people as to what the Bible teaches—indeed that is beyond the authority of the judiciary. Mr. Thomas Jefferson said: ". . . that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty . . . truth is great and will prevail, if left to herself; that she is 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."—*Virginia Statute for Religious Freedom.*

In ruling against Jehovah's witnesses the Supreme Court has permitted itself to become entangled in precedent from which there is only one way of escape, to wit, cutting away and returning to fundamentals. The founding fathers of the court and nation did not wait until a theory had become entangled in precedent before they abandoned it as error: they immediately avoided the disastrous consequences by immediately denying the principle. The fundamental rights guaranteed by the Bill of Rights cannot be taxed, because, as Chief Justice Marshall said, in *McCulloch* v. *Maryland,* 4 Wheat. 113, "The power to tax is the power to destroy." If an activity can be taxed, then a law can be passed prohibiting it. No law can be passed prohibiting "religion" or abridging the free exercise thereof. Many un-American officials have branded Jehovah's witnesses as "peddlers", "canvassers," "hawkers," and other odious names, for the purpose of justifying their illegal imposition of the license tax. When they sober up long enough to realize what they are doing they will discover that Jehovah's witnesses, when disrobed of such popularly conferred "garments", are true, law-abiding American citizens, a part of the sovereign power of the United States, exercising fundamental, inherent rights guaranteed by the Bill of Rights, which cannot be abridged by taxation or license. The Supreme Court has held that the *federal government* created by the Constitution to protect the fundamental freedoms cannot be taxed by the state nor can any agency of the government be taxed by the state. By similar token and double force of reason the "fundamental rights" guaranteed by the First Amendment and secured by the Fourteenth against abridgment by the state cannot be taxed. If the freedoms can be taxed, then the federal government created to protect the freedoms can be taxed and thus all of such creatures of the Constitution be destroyed.

Constitutional Rights Inviolate

A minister of the gospel cannot be denied his constitutional rights because he engages in some secular work during the week to maintain himself and family and avoids being a burden upon the people he serves with God's Word, neither does he have to be a graduate of some seminary or parochial school. The apostles were fishermen, tentmakers, etc., and even Christ Jesus was a carpenter, but this did not disqualify them

for preaching the gospel. They were declared to be "unlearned and ignorant men", yet they confounded the mighty, the noble and the wise with their knowledge of the commandments of Almighty God.—Acts 4:13.

To Err Is Human

It is not impossible for members of the Supreme Court to commit mistakes in deciding the cases before them. They are but men, nine imperfect men, who are human. It is often said it is human to err but divine to forgive. The members of that august body have frequently acknowledged that they were previously in error and have changed their decision to correct their mistake. Their mistakes in decisions acknowledged by them to be error are too numerous to mention. In June, 1942, three members of the court publicly confessed that they were in error in deciding against Jehovah's witnesses in the *Gobitis* flag case. A more unstatesmanlike decision cannot be found unless it be the *Dred Scott* case, in which the Supreme Court refused to liberate a Negro slave prior to the Civil War. This decision was the match applied to the dynamite that blew the nation to pieces in the Civil War. The *Gobitis* case also was like a match applied to dried grass. It set the nation aflame with violence against Jehovah's witnesses. Ever after such decision Jehovah's witnesses were constantly thrown into the fiery furnace of public opinion, scorched and singed by mob violence, hatred, death and destruction, in thousands of instances, in hundreds of communities, and in every state of the Union.

The decision and its effect were a test upon Jehovah's witnesses, but they did not break in their integrity during the three years of "civil war" prosecuted against them in all the states of the Union. God miraculously delivered them and gave them strength to push on in the battle to again present to the United States Supreme Court the identical problem involved in the *Gobitis* case, that it might clean its records and redeem itself. The experiences that Jehovah's witnesses have had in the fiery furnace of mob violence forcibly reminds one of the almighty power of Jehovah God demonstrated in behalf of the faithful Hebrew Jehovah's witnesses Shadrach, Meshach and Abed-nego in the furnace of Babylon for their failure to bow down to the golden image representing the state.

The simple issues, fundamentals, involved in the flag salute case and the license tax case should have been decided unanimously by the high court in favor of liberty, thus contributing to national unity. The failure of the court to rule in favor of liberty has thus split the court; righteous judges on the court dissented in favor of Jehovah's witnesses' rights; and the court's throwing Jehovah's witnesses to the lions of public opinion, misrepresented by the press, has resulted in splitting the nation on the burning issue of right of conscience. These decisions have contributed greatly to *dis*unity of the nation. How can there be national unity on more complicated matters pertaining to the war being fought for the "four freedoms" among the people when the most trusted and most highly honored of all men charged with the preservation of the greatest human document of liberty, the Bill of Rights, cannot agree among themselves as to measures to be taken on the court to preserve such simple, plain and fundamental liberties? The decisions against liberty have not been followed unanimously. On the contrary, many lower courts of the various state judicial systems have refused to extend the principles of the *Gobitis* decision and the opinion in the license tax cases. Many courts have flatly refused to follow the Supreme Court, and have ruled contrary to that high court; thus such lower courts have preferred to be found in contempt of the United States Supreme Court rather than to violate their oath of office and their own conscience by approving the

violation of the conscience of Jehovah's witnesses.

Glad to Obey the Law

In reference to the laws of the land, Jehovah's witnesses are willingly and joyfully obedient to and do not refuse to obey any law unless it directly violates the law of Almighty God and their conscientious allegiance to Him. They obey the laws of the land not because such laws have penalties and prescribe punishment—they do not obey to avoid punishment—but they obey the laws of the land because it is right and just. All laws for the good of humanity derive their authority from Almighty God. So states the famous Justice Blackstone of England and Judge Cooley of the United States, authorities for Anglo-American courts the world over. Jehovah's witnesses rightly divide the word of truth and render allegiance to whom allegiance is due. They follow the rule, "Render to Caesar the things which are Caesar's, and to God the things which are God's." This is the rule stated and followed by Christ Jesus, as shown in His consistent course of action. Jehovah's witnesses refuse to change from such rule. They 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'.

Special Privileges for Clergy

Throughout the land the nation takes steps to protect and confer special privileges upon the clergy of recognized religions, above that of the ordinary citizen, and also protects them and members of their flocks in the freedom to exercise their religion. Comparatively speaking, the members of the recognized religions are a minority compared with the vast majority of the population who are non-religious and which population depend upon Jehovah's witnesses for Bible education. Why cannot this majority of the sovereign power with the small minority of Jehovah's witnesses together have the protection of their constitutional rights to give and receive Bible education at the homes of the people without interference in the exercise of this right by the local police? The Congress of the United States has gone on record in a codification of the rules of respect to the flag 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. This was done in recognition of the supremacy of conscience in matters of religion and worship over the political obligation to the state. Why cannot Jehovah's witnesses, who have no banner or flag and who show respect to the flag and the things it stands for, be permitted to put their allegiance to Almighty God ahead of the demands of the state and thus be permitted to exercise freedom of conscience in worship of Jehovah?

Timely Counsel

The granting of these two liberties, that is, liberty of conscience and liberty to preach, to this small minority will do much to prove to all nations that this country remains a democracy as originally designed by its founders, with sovereignty with the people and a free exercise of the freedom to worship Almighty God. The manner of treatment given Jehovah's witnesses on these issues determines the fate of the nation, that is, whether it goes entirely totalitarian in its effort to defeat the Axis powers or remains a democracy. Above this issue is the much higher issue stated by Judge Gamaliel centuries ago: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts 5: 38, 39.

Steps in the Depopulation of Norway

IT IS difficult to measure the supreme viciousness with which Hitler made the following statement accredited to him in Rauschning's *Gespraech mit Hitler:*

It is our duty to depopulate. We shall have to develop a technique of depopulation. What do you mean—depopulation—you were going to ask? Did I intend to exterminate whole nations? Yes, that is probably what it will amount to. Nature is cruel, so we may be cruel as well. Should I not have the right to exterminate an inferior race that increases like vermin? After a lot of nonsense has been talked about the protection of the poor and miserable for centuries, it is about time to stand up for the protection of the strong against the inferior. The natural instinct of every living thing demands not only that it should conquer but also exterminate its enemy. In former times it was considered the right of the victor to exterminate entire tribes, entire nations.

Carried away with this effort of Adolf Schicklgruber to think of himself as occupying the place of Almighty God, two of Hitlers henchmen, a few years back, walked into the office of the American newspaper *New Yorker Staats-Zeitung und Herold* and told the proprietors that they had come to assume control of the German language press in the United States, and, among other interesting things, told them (producing certain documents meanwhile), "From now on, you will no longer be allowed to publish your pro-Jewish articles in your paper." Thereupon one of the proprietors, Bernard Ridder, addressing the German spokesman, Spanknoebel, replied, "All I can tell you, Spanknoebel, is to get the h—— out and stay out." Spanknoebel accepted the advice. His "depopulation" scheme for the paper died right there.

Cruelty and Conceit

The actors in the foregoing betray at once both their cruelty and their conceit. And they betray it elsewhere. One of these places is Norway, and there the Jews are being obliterated as they are elsewhere. This goes hard with the liberty-loving Norwegians. Sixty brave men protested to President Quisling (probably signing their death warrants as they did so):

For 91 years Jews have had the legal right to reside and earn a livelihood in our country. Now they are being deprived of their property without warning, and thereafter the men are being arrested and thus prevented from providing for their propertyless wives and children. These Jews have not been charged with any transgression of the country's laws, much less convicted of such transgressions by judicial procedure. Nevertheless they are being punished as severely as the worst criminals are punished. They are being punished because of their racial background, wholly and solely because they are Jews.

A supplementary report mentions a list of 795 Norwegian Jews that were forced to surrender all their property to the Nazis. This isn't exactly murder, but it is on the edge of it. The same "men" that take all a man's property and leave him and his wife and children without anything, would not hesitate in the least to kill them all. And they have done so, elsewhere.

Exterminating Others Also

As a matter of fact there have been actual shootings of prisoners in Norway, and on a large scale, though mostly of Serbians and Russians. In midsummer of 1942 900 Serbian prisoners arrived at Narvik, Norway, and, though many were ill, they were all forced to march fifteen miles over mountain roads. Some died of exhaustion on arrival. A month later typhus broke out and all prisoners suffering from the disease were shot—said to be 300.

So that they might be fed at the expense of the Norwegians, the Nazis are interning some of their Russian

prisoners in Norway. A few escaped into Sweden, whereupon it was decided to ship 400 of the prisoners to Germany for greater safety. They were accordingly locked in boxcars and at length were ferried to Germany. There it was decided to send them back to Norway, which was finally reached after a total time for the round trip of fourteen days. In that time, food was thrown into the cars four times. When the cars were opened in Norway, 337 of the 400 Soviet prisoners were found dead. This information comes from the American Friends of Czechoslovakia, 8 West 40th Street, New York.

Two Russian doctors escaped from Etterstad prison camp near Oslo, Norway. One was captured and sentenced to 200 whiplashes, but died at the 60th stroke, whereupon bullets were poured into his corpse. All the 300 prisoners in the camp were forced to stand at rigid attention while the whipping was in progress.

Among the Russian prisoners in Norway are some boys of 10 to 12 years of age; so says a telephonic dispatch from Sweden to the New York *Times,* two months after the boxcar tale. Manifestly, there is a great shift of populations going on in Europe. Those that can at once be made into slaves will be made into slaves; those that can not will be destroyed.

At Trondheim, Norway, 10 hostages were forced to listen to broadcasts of their own executions, which did not take place until two days later. After the broadcasts they were kept standing at attention for a whole day, were given no food, and were not allowed to talk to one another. In the evening they were forced to listen again to reports that they had been executed. They were then subjected to severe questioning, and on the next morning were led to the execution place, then stripped naked, and shot, October 7, 1942.—From *News of Norway,* December 18, 1942.

Other "New Order" Bestialities

At Hovedya six Norwegians caught trying to flee the country died before a German firing squad. Many similar deaths have occurred. The death penalty is also inflicted for assisting others to escape. At Bergen a man was executed for failing to turn in his radio. Thirty fathers and brothers of Norwegians serving in England were sent to the Eastern Front, and there incorporated in Nazi work battalions.

When teachers, 10,500 in number, were ordered to bring the classroom instruction into line with the Devil's "New Order", 9,000 protested in writing, and at length 670 were selected for punishment. In bitter weather they were taken for a 14-hour ride in open coal cars, landing at a railroad station at midnight, after which they were marched ten miles to the military camp at Joerstadmoen. At the latter place one of the "exercises" required was to creep on their stomachs through ice water, snow and slush, while keeping their hands upon their backs. Under the horrors of the camp twenty of the teachers broke down and agreed thenceforth to be good quislings. 150 became seriously ill and were sent back to another concentration camp for further "treatment".

The 500 remaining teachers were loaded into a dirty old coastal steamer, the Skjerstad, the maximum capacity of which boat was supposed to be but 250. There were but two closets for all. The ship was taken to the far north. Congestion was so terrible that when any of these teachers collapsed from fatigue, they fell on top of one another or sprawled among the feet of those still able to stand.

These 500 teachers earned for themselves great fame among the people of Norway. Their offense was that they told little Norsemen that they would never ask them to do anything wrong, nor would they teach them anything that they believed to be not in accordance with the truth. For this they were

kicked, beaten, and repeatedly jabbed with gun butts. Often they were without food for twenty-four hours. Some were forced to crawl through the slush of latrines. At last accounts many of these teachers in their prison camp, far beyond the North cape, were suffering with pneumonia, ulcers, asthma, and bronchitis. Perhaps by now they have all been exterminated. These cruelties make one swallow hard.

At Oslo, Norway's former capital, 100,000 German civilians were "located", by the simple process of turning that many Norwegian citizens out of their homes, to make places for them. The excuse was that the Germans had been bombed out of their homes by the British, and those friendly to the British must pay the penalty.

One young housewife of this number was forced to stand at attention for eight hours. She was then placed in a closet, where she lost consciousness. She was then carried to an office, stripped of her clothing and beaten until five teeth were knocked out. An American was forced to make 300 knee-bends in succession.

Norsemen Take It Bitterly

The Norwegians, instead of being dismayed and submissive to their conquerors, show great bitterness, as illustrated in a paragraph from a private letter, published in *News of Norway,* January 8, 1943:

Private civilians from Germany are pouring into the country by the tens of thousands. Norwegians are simply ordered out of their own homes on a day or two of notice. And you can only take with you what you can carry. Your furniture and household goods, beds, supplies, etc., are all to be left for the "guests". You think this Poland? No, sir. This happens in Norway every day. My home has been registered for requisitioning when required. What can I do? Nothing. We have no laws, no justice. I can burn it. But then they shoot me and my family. . . . The food situation is precarious. The Germans eat like pigs and take everything they need from us. The (German) soldiers drink the good milk. They are good and fat. I have many friends who have lost 40 pounds and more in weight in the last 12 months.

The following is the standard eviction notice to which reference is made in the above:

1. You have to give up your house to the homeless. By 9 o'clock tomorrow morning you must have left your house. 2. All rooms in your house must by then be in habitable condition. 3. Male and female servants must remain. 4. Fuel, like wood, coal, etc., must remain in house. 5. You may take with you personal laundry, clothes, toilet necessities and jewelry; food only for immediate consumption, but no hoarded food. 6. All expenses on house must also in future be paid by owner. 7. You must compile inventory lists in three copies and hand over all keys. 8. In case you do not obey these instructions you must reckon with punishment from Security Police.

The Hirdmen of Selbu

The village of Selbu, in Trondelag, Norway, came into notice of the Quisling storm troopers, owing to the fact that less than 1 percent of the 4,500 population had affiliated themselves with the Nasjonal Samling, which is Quisling's party. Accordingly, a day was chosen for a raid at a Selbu farmhouse, rightly suspected as being a sort of center for liberty-lovers. Four large automobiles loaded with Hirdmen (Norwegian name for the Gestapo) drove up and told the owner they intended to stay for a few days. They sent out and gathered in 40 hostages, ranging in age from young boys to men of 60, all known to be liberty-lovers. These were kept without food for 24 hours, were forced to sleep on bare floors, and then were forced to crawl long distances on their stomachs, while the Hirdmen hovered menacingly above them calling them "swine" and "idiots". Subsequently, 15 of the hostages were compelled to march long distances, calling out constantly "Order, Justice, and

Peace". The Hirdmen accompanied them in automobiles. Citizens who did not get out of the way were struck with clubs as the cars passed. Restaurants were closed and the patrons chased away. Several citizens were locked up in pigpens and later were chased back and forth on the roadways. The entire object of the whole visit by the Hirdmen was terrorization. Anybody who thinks to gain permanent benefits to himself or to anybody else by such procedures is as big a fool as the one who said in his heart, "I will be like the Most High."

The Norwegians are in a tight spot. There is not much that they can do to show their independence, but they do what they can. Thus, when Quisling ordered all persons in industry to join trade unions, and all professional men to join professional organizations (the motive being to better control the workers through their leaders), the labor leaders, representing 350,000 workers and members of the Norwegian employers' association, asked their membership to resign en masse, which they did.

Again, when 65 workers were ordered to leave Oslo for Germany, and were instructed to be at the railway station in time to catch a certain train, only 3 of the 65 showed up; the others vanished.

Incidentally, one of the things that makes Hitler grind his teeth is that more than 80 percent of the Norwegian merchant fleet are now operated in the Allied cause, and though in the first year of the war 200 of the Norwegian ships went down, taking 1,300 Norse seamen to watery graves, yet 30,000 of their old comrades continue to sail on.

An American view of Hitler's concentration camps in Norway was afforded by Dr. Frank Nelson (born in the United States), who chanced to spend some time at one of them. In an address at Cleveland he stated that he had "once a week a mush that tasted like a low-grade wallpaper paste gone bad".

At the concentration camp at Grini, Norway, Bibles are prohibited, and perhaps this may eventually be the Nazi rule everywhere. Now is the hour of the 'prince of darkness', but he and his whole devilish outfit are headed for the sewer.

Mental and Physical Escapes

The mental escape from tyranny is the greatest of all. At Bergen, Norway, the children of the city were ordered to attend a Hitler youth exhibition. They marched past the door singing the Norwegian national anthem and shouting "Long live the king!" Thereupon they were arrested. In these arrests one six-year-old was overlooked, but he ran up to one of the Hirdmen and shouted, "Long live the king! I want to be arrested too!"

At Oslo, Norway, Sverre Riisnaes, a Quislingite, called in one of the leading lawyers of the city and said to him in a solemn voice, "It is my duty to inform you that your license to practice law has been revoked for life." The attorney looked him coldly in the eyes and inquired, "Whose life?"

There are some remarkable physical escapes too. On a lonely forest roadway near Finnskogene a 23-year-old Norwegian girl was pedaling her bicycle, intent on escaping to Sweden. She met one of the Hirdmen, also on a wheel. He threatened to shoot her if she tried to cross the border, not far away. They rode silently for a few moments. Suddenly the girl made a burst of speed across the border, and the Hirdman, not realizing what he was doing, also crossed the border and, jabbing the muzzle of a revolver into her back, ordered her to return to Norway. She only laughed at him; and when the Swedish officials arrested him and told him he would not be permitted to return to Norway, he burst into tears. The Swedes gave the girl her liberty and gave the Hirdman four months in prison.

The young men of Norway, energetic, intelligent, capable, are trying by every means in their power to escape to Britain, or, failing that, to make their way

to Sweden. In a single week in the latter part of 1942 no less than 30 Norwegian seamen, serving aboard German-controlled boats plying between Norway and Germany, jumped overboard as their ships passed the Swedish coast, staking their all on their ability to swim ashore. Only two of them drowned. On the first day of the week following, 15 reached Sweden and safety in a single day.

Still more like the Vikings of old, six young Norwegians seized a coast steamer, the Galtesund, plying between Oslo and Bergen, and took the entire ship, the captain, the crew, the passengers and the freight across the North sea and landed safe and sound in Britain.

Returning to their homeland to get information, many young Norwegians have been put to death, with all their relatives, and with many others who had nothing whatever to do with their exploits. Two of them landed at the fishing village of Tellevaag on Sotra island. The Hirdmen were informed. They came and shot one of them, but the other one killed two of the Hirdmen before he himself was fatally shot. Thereupon the entire village of Tellevaag was obliterated, or, as Hitler would put it, "depopulated." All of the fifty or sixty houses were burned to the ground. One of the prisoners taken by the Hirdmen was an infant four days old.

What will be the end of this depopulating process which "the king of the north" is carrying out all over Europe? The Scriptures show what will follow this accursed time. Armageddon! The thing that will follow, after Armageddon has done its cleansing work, will be that Satan will be chained: the demons that worked with him will be destroyed; the Hirdmen and the Gestapo will be silent in the Bible hell, along with all the other accursed nuisances which have made this beautiful earth an inferno. Righteousness will enter. Peace will be there. Everlasting life will be at hand. Sickness will be gone. Health, vitality, love, music, sweetness, wisdom, justice, will be everywhere apparent. The old world will be for ever gone, and in its place grateful humanity will have the desire of all nations, the New World.

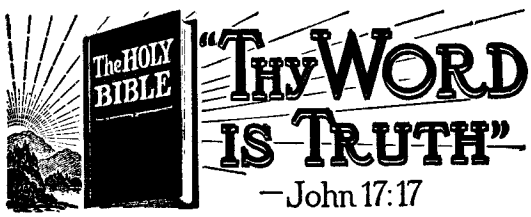
Tyrants Can't Take It

A TYRANT can't take ridicule. It burns him up. The Danes have found that out and are tormenting their tormentors. The British blew to smithereens a munitions factory at Skive. The Germans published a fact that a cow had been hit; whereon the Skive *Journal* kept within the law and caused tittering all over Denmark by publishing the statement, "A cow has been hit, and the cow burned for four days." The paper was suspended for fourteen days.

A fish hawker in Copenhagen went through the streets shouting, "Lovely fat mackerel, beautiful fat mackerel, as fat as Goering himself." Thereupon he was jailed for two weeks; and when he came out he shouted, "Lovely fat mackerel, beautiful fat mackerel, just as fat as a fortnight ago," and nobody could stop him. Moreover he probably sold enough more fish to pay for all the time he lost behind bars.

Tyrants Are Always Cowards

Tyrants are always cowards, and so it was but natural that a German court at The Hague should fine a young Netherlander forty guilders for wearing in his buttonhole a small orange-colored lion. The orange color, it was said in court, stands for the House of Orange (and thus for Protestantism) and therefore it is not permissible to wear it. Probably it is now unsafe in The Netherlands to buy or eat an orange, wear an orange-colored tie or scarf, or look at an orange sunset.



Race Degeneracy, Why?

THE most precious thing possessed by any creature is life. Without life everything else would be useless and could not be enjoyed. Even now we observe that a man with but a small spark of life clings to that with desperation. It is only when a creature is perfect and enjoying complete life and the right to it that he can properly glorify his great Creator. For thousands of years man's Creator has been working out His purpose to rescue humankind from race degeneracy and annihilation. God's great arrangement must ultimately bring glory to His name.

God created Adam, the first man, in His own image and likeness. He created him perfect; for all the works of Jehovah God are perfect, as the prophet Moses testifies, at Deuteronomy 32:4. God gave to man life and the right to life. Life means any conscious existence. Right to life means the full authority to maintain existence. Adam and his wife, who was made after him, were perfect in their bodies, without pain, without sorrow; and were the most beautiful creatures in Eden's garden. They had not a scar nor a mark upon them anywhere. They enjoyed life and all the blessings incident to that life. Their home was perfect; and even all the animals and birds of Eden were subject to them, and they had absolute dominion and control. God gave them all these privileges to enjoy eternally, upon one expressed condition, namely, that they be obedient to His law and thereby honor Him. He informed man that a violation of this law would bring upon him loss of life, loss of his right to life and loss of all the blessings incident to it.

Satan then appeared and induced Eve to believe that God was keeping back something from them, and Satan, by deceiving Eve, induced her to violate God's law. There was no real wrong in the forbidden fruit which Eve ate. The wrong was in disobeying the Lord. When Adam found she had violated God's law, he, knowing that she must die, preferred to be with her in death rather than to be separated from her. So he also became a party to the transgression by voluntarily and willingly violating God's law. Jehovah God, in the exercise of His perfect justice, sentenced man to death. This sentence deprived Adam and Eve of the right to life. They were driven out of Eden and in due time lost life itself. For 930 years they were compelled to go about in the earth and earn their bread by digging in the soil and partaking of such food as they produced, which was imperfect and deficient in life-sustaining qualities. In this manner they were put to death.

This sentence of death passed upon Adam had an indirect effect upon his offspring. Before he was driven from Eden he and Eve had not exercised the power given to them by Jehovah God to beget and bring forth children on the earth. This they did exercise after being driven from Eden. Being now under the sentence of death and undergoing that death penalty, it was impossible for their children, born under such conditions, to come into existence perfect. It would follow, then, that when the children were born they were degenerate. While they would have a measure of life and the rights incident to that measure of life and which their fellow creatures had no authority to violate, yet they would have no right to live at all from God's standpoint. Adam having now no right to life could not bring children into the earth who would have greater right than he had

Any human creature that exists on earth possesses equally with others the right to food, air, light, and certain privileges in human society. These are called "life rights"; that is to say, they are incident to animation as humans, privileges belonging to creatures that live in any measure. On the other hand, the right to live, then, means a just right of existence which cannot properly be taken away without sanction from God.

Because humankind's parents possessed no right to life, every child born into the world from then until now has been born imperfect, unrighteous, a sinner, disapproved in God's sight, under condemnation, and therefore with no right to life. The life that any of us has lived has been merely by divine permission; and all who have died have died justly; for nothing but a perfect creature is entitled to life. For this reason the king of Israel wrote: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5) Paul, an apostle of Jesus Christ, under inspiration expressed the same truth, saying: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." —Romans 5:12.

All the human race, then, from Adam till now, having been born degenerate or imperfect, it follows that if any ever get full life and the right to life they must get it through the loving Life-giver, Jehovah God. Unless God had made some provision for the redemption of man from death and the lifting up of him again to the condition of perfect life, the time would come when there would be none of the present human race upon earth. We remember that Adam lived 930 years; and now a man scarcely lives to be half a century old. The race has been degenerating for centuries, growing weaker and weaker, and ultimately all would come to that condition in which they would be unable to transmit even the spark of life, and the earth would be depopulated of degenerate creature man. Hence we see our utter dependence upon God; and when we find that the great Jehovah God has made a provision for obedient men to live, that fills us with gratitude; and as we examine the features of His wondrous purpose it fills our hearts with boundless love for Him.

At the time that Jehovah entered the judgment or sentence against man He prophesied of a time coming when descendants of Adam might be released from the condemnation due to Adam's sin. Satan, one of whose names is "the Old Serpent", was the first inducing cause of sin. And God at that time said to him: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head." (Genesis 3:15) This foreshadowed that ultimately Satan should be destroyed and that the same would result as a blessing to men of good-will toward Jehovah God.

The judgment of God entered against Adam and Eve must always stand. It could not be reversed or set aside or annulled, for the reason that Jehovah cannot deny himself. Nor could any of His creatures have faith in Him if He changed His mind. It is equally true that God could make a consistent provision for buying back or redeeming the right to life which Adam forfeited for his offspring, and this redemption could be accomplished by one who would be the equal of Adam in his perfection in Eden. And this is exactly what we find the Scriptures to disclose that Jehovah did.

It is evident that Jehovah desires that man should understand the necessity and reason for His providing of redemption, in order that when man does understand it he would rejoice in the loving-kindness manifested by God toward humankind.

"For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."—Romans 5:15.

To Seattle's City Council

IN PROTEST against the Nazi tactics of the Seattle officials (see report in *Consolation* No. 617) W. H. Frey, of Helena, addressed the following to the council of that city:

Helena, Montana
March 21, 1943

City Council,
Seattle, Washington.
My dear Sirs:

I just read in our local paper where you denied use of the Civic Auditorium to Jehovah's witnesses for a meeting to "help win the war on the home front". Knowing those people as I do, let me say, even though I am an outsider to your community, that discrimination is being shown.

The denial of freedom in *this* country is so contrary to our American standards, and being a believer in liberty and justice for all, particularly here where they are always bragging about those things, I couldn't help but write to say I think such actions as yours are inconsistent with our ideals.

Doctrines must be heard to be judged, and the suppression of them before they are even heard just does not fit in with our land, to which our forebears fled to endure the hardships of starting life anew for the sole purpose of worshiping God according to their own consciences, and escape suppression, rather than suffer the religious persecution of early Europe; and now to think that we as the present inhabitants of the land of those liberty-loving ancestors must see religious persecution rearing its head in this, the same land that once offered a haven for the freedom of worship.

In time there was set up a fundamental law, the United States Constitution, intended to guarantee people the freedom from aggression to their rights. Is it possible that public officials, sworn into office to uphold the Constitution and Bill of Rights, may have forgotten these cherished laws of our country? Apparently so.

Apparently "The Four Freedoms" we have heard so much about lately have been disregarded for the moment. It seems very obvious that the Constitution and Bill of Rights were overlooked. Perhaps they are recalled, now that I have mentioned them, and that in this "land of the free", they permit without slighting anyone the "freedom of speech", the "freedom of the press", and the "freedom of worship", and the right to assemble. *You*, as a body of public-spirited citizens, enjoy *all* these freedoms, but deny them to others. Why?

It isn't natural in this country for *real* Americans to deny someone else the freedoms guaranteed to them. It just seems as though there is some outside "pressure" or "influence", subversive in itself, that would make public officials deviate so glaringly from protecting the Constitutional rights of people they are sworn to uphold, and which rights were so earnestly set forth by the men who framed them so long ago and who desired above everything a peaceful, harmonious, righteous way of government. Did these men labor in vain, and are the Constitution and Bill of Rights being slyly undermined by convenient, local ordinances? Perhaps you acted in sincere good faith, but let us not be too hasty or panicky in our enthusiasm in times like these by applying one rule to every case.

Your 1938 ordinance intended to safeguard against meetings that would "tend to engender religious or racial antagonism" can very appropriately be applied to meetings of the German Bund or any other lawless group such as they; but a few years ago even they were accorded the privilege of "freedom of speech" and to assemble in public meetings; and they were a very subversive group whose weapons were antagonistic to races, and sabotage to our way of life, but the laws of our country very generously permitted them to express themselves at the time. Now, if the German Bund was permitted to hold public meetings, and newspapers today carry full-page advertisements for the Communist Party, surely there should be no discrimination shown against a small, sincere, harmless minority of Bible teachers who have for their only weapon the Word of God, the Bible. If so much pressure is continually being brought

to bear in denying them "freedom of speech", you can see it will only tend to arouse curiosity in the public's mind, and the public will wonder: "What are public officials trying to hide by denying voice to Jehovah's witnesses?" And the public will clamor for a showdown.

Jehovah's witnesses are not merely a local body, nor just a new fad, or religion, as some might say. They are all over the world and discriminated against wherever they are. In Germany, where they are cruelly suppressed in a way only Nazism can torture a person, they refuse to bow to Hitler, acknowledging only the supremacy of God. Are they not to be commended for that? Hitler, placing himself on a pedestal, despises these humble Bible teachers and prohibits their activities too, but the Scriptures teach that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted". And so it goes all over the world wherever Jehovah's witnesses are; but we don't want to follow Hitler's example, do we, in anything? It is the least of things that turn out to be jewels. Likewise, it will be a small minority that will be the source from which people least expected to hear the truth, but who, for the time being, are trampled on by all those enjoying a little worldly power.

On the home front, let's have less of petty rulings, and more adherence to our guaranteed liberties, for which our soldiers are fighting on other fronts. Wouldn't they be disheartened to know that while they were fighting for "liberty" and "freedom" on foreign soils, the Constitution and Bill of Rights were being tampered with, or scrapped, back home, the front they were relying on so much for support?

So it would seem to me the subject of Jehovah's witnesses, "winning the war on the home front," would be a very timely and interesting topic, because when they as citizens of the United States are being denied the privilege of "freedom of speech" and assembly in this land that stands for such things, the fight for liberty very obviously must begin on the home front! Let's not have flag-draped rulings bluntly shut off expressions which haven't even been given a chance to voice themselves. Let's not show favoritism. Let's be fair and permit others the right to life, liberty, and the pursuit of happiness.

Thanking you kindly for your time, I am,

Respectfully yours,

[Signed] W. H. FREY

"Universal Super-Government Advocated"

"UNIVERSAL Super-Government Advocated." So reads the title of an article that recently appeared in the Indianapolis *Star*.

The article says that Amos K. Peaslee, international lawyer, appeared before the Earlham Institute of Foreign Affairs, at Richmond, Indiana, and advocated that very thing. This is just to tell Mr. Peaslee and all others that just such a super-government has already been arranged. It will not be, as he hopes, "a united universal society of nations, recognized as a super-national sovereignty," but will be the real thing. Over and over again the Scriptures declare that God would (and He has already done so) place His Son upon the throne of earthly rulership; that to Him every knee shall bow; that He will break in pieces and consume every earthly kingdom and government; that of the increase of His government and of peace there shall be no end; that all the nations that forget God shall for ever pass away; that Jehovah shall be King over all the earth in that day; that the faithful men of old shall then be princely governors in all the earth; that this is the kingdom prepared for the "other sheep" from the foundation of the world (these sheep are now actually being gathered); that it is an everlasting kingdom; that it is the desire of all nations; that it is now ruling in the midst of its enemies; and the nations refuse to hear.

Is Mary the First of All Saints?

AT HAND is a copy of *The Register*, a Roman Catholic paper published in West Virginia, December 20, 1942, and containing a scarehead three columns wide reading, "Mother of God is First in Ranks of all Saints." That would be interesting if true, but as it seems to have the approval of the Hierarchy, it can be set down as error.

If Mary is to be classified as the Hierarchy's theologians have tried to convey, then God would have used her as His mouthpiece, thus contradicting the inspired teaching of the chief of all the apostles, "I suffer not a woman to teach." As a matter of fact, when, on one occasion, Mary undertook to do something of the sort, Jesus rebuked her with the query, "Woman, what have I to do with thee?" This was as much as to say to her, "You are my earthly mother, all right, but when you undertake to teach me God's will you are outside your proper sphere."

The Scriptures are perfectly plain that Mary was not born without imperfections:

"All we like sheep have gone astray." —Isaiah 53:6.

"There is none righteous, no, not one." —Romans 3:10.

"By the offence of one judgment came upon all men to condemnation."—Romans 5:18.

How Plain and Beautiful!

How plain it all is, and how beautiful it is! And how it shows the wisdom, justice, love and power of Jehovah God, that He not only is able to save sinners, but was able to use the human organism of a noble woman to bring into the world the Savior provided, and that despite the fact that this good woman was, like others, touched with some imperfections!

The following is quoted from the story in *The Register:*

MARY, AGED THREE. Faithful to the vow they had made before the birth of their only child, Joachim and Anne presented Mary in the temple when she was three years old. On that occasion, some historians assert, the child herself mounted the temple steps and made her vow of virginity. Mary remained in the temple after her presentation to be educated with the other Jewish children. There she enjoyed ecstatic visions and daily visits of the holy angels. When she was fourteen years old, the high priest wished to send her home for marriage, but Mary reminded him of her vow of virginity.

Not only is there not the slightest hint of any of these statements in God's Word, but just stop and think how perfectly silly it is to claim that a child of three years of age could make a vow of perpetual virginity. At that age she would not have the least inkling of God's arrangement for perpetuating the human family or of the astonishing provision in her own body for the fulfillment of motherhood.

The work of the demons can be clearly seen in these statements quoted from *The Register*. It is certain that until He had been anointed and begotten of God's holy spirit, at the age of thirty, Jesus did not enjoy "ecstatic visions and daily visits of the holy angels". He was not demonized, as was Mohammed, nor was his mother demonized, as was Mohammed's mother. This transplantation of certain facts of Mohammedanism into the story of Mary is the work of devils.

Joan of Arc, and many other of the Roman Catholic "saints", heard voices and saw ecstatic visions, as also does Adolf Hitler. But all the voices these have heard are the voices of fallen angels, demons, devils. And all the visions these deceived Catholics have seen were impositions upon their minds by the same wicked creatures that infested the atmosphere of the earth in the days of Jesus and the apostles, and that still infest it. God's provision for directing and instructing His people is His Word, now that it is complete and all-sufficient.

"Never but One Shadow"

IN HIS famous words to C. Chiniquy (fifty years a Catholic priest) Abraham Lincoln (who for many years made his home in Springfield, Illinois) made the following observation:

I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen will pass over this country, spreading ruin and desolation from north to south. After it is over, there will be long days of peace and prosperity: for Popery, with its Jesuits and merciless Inquisition, will have been for ever swept away from our country.

With that definition and analysis of what is the one dark cloud ahead of America, what do you suppose could have been in the mind of the "Most Reverend Father" Archbishop (how come so few titles?) Samuel A. Stritch of Chicago, who, when he visited Springfield on May 6, 1942, said, "There shall never be but one shadow to fall upon the Stars and Stripes and that shall be the shadow of the cross." It is a safe bet that he went to Springfield to make that taunt so that he could laugh about it afterwards among his fellow members of the Hierarchy.

Probably it was with a similar idea in mind that at Lincoln Presbyterian college, Lincoln, Illinois (named after President Lincoln), an arrangement was brazenly suggested by which the "Very Reverend Father" W. P. White and the "Reverend Father" Leo P. Henkel and the "Reverend Father" H. F. Prendergast should give Roman Catholic lectures in the Presbyterian college. And they put the idea across, because there were a few boys of Catholic birth in the Presbyterian institution.

How many Protestant clergymen do you suppose would have the brass to call at any Roman Catholic educational institution and propose that they give lectures on theology to the students? And if such could be found, where on earth is one single Roman Catholic doghouse that would permit them to give such lectures? The Hierarchy would sooner blow the institution to smithereens, or burn it down and collect the insurance (more likely this latter plan), than to do such a thing.

But this thing gave these Roman Catholic priests in Lincoln a chance to take one more fling at President Lincoln for telling Chiniquy what he did.

The Celebrated Guibord Case

◆ It seems that the Guibord case in Montreal (1869) has not yet been forgotten, and also that Rome does not change—for the better. Guibord had been reading books which the bishop of Montreal did not approve, having listed them among prohibited books. When Guibord died the bishop saw his opportunity for revenge. He would not permit Guibord to be buried in the Montreal cemetery, although Guibord had paid for a grave there. "Holy" Roman Catholic mobs stoned the hearse and filled up the grave on the day of the funeral. Guibord's wife took the case to court, losing it in both French-Canadian courts. It was then appealed to the Privy Council, which ruled that the grave was Guibord's own real estate, as he had paid for it. So the body, which had lain in the Protestant cemetery vault for six years (while the case was being decided), was removed to the Catholic cemetery. Two thousand troops and police had to line the streets to the cemetery and the coffin was buried in cement and scrap iron to prevent desecration at the hands of the "Holy" Hierarchy's instruments. No, this is not ancient history. Rome remains the same and will do the same things as before wherever it gets the chance.

If Hitler Should Disappear

HITLER may join a monastery and disappear. If so, that would help forward the revival of the "Holy Roman Empire", coming.

Adolf Hitler, practical Catholic, admirer of the Hierarchy, is just such a man as the Jesuits and the Devil would choose to do the job he has done. The aim of all of these is power in this life.

The suggestion is being made that Otto of Austria, now in America (where the money and the power are), would fain be ruler of the projected empire. Bishop Boyle, of Pittsburgh, and other Catholic "great ones", view his ambitions benevolently. Meantime, suppose Hitler should conveniently disappear?

With these thoughts in mind, the reader will find unusual interest in the following remarks of Drew Pearson, Washington columnist, in his story of December 7, 1942. Incidentally, it is claimed that Otto is one of the heirs to the throne of Spain and that this may possibly be included in the Hierarchy's ambitions for him.

WASHINGTON—Ever since the War department's announcement that Crown Prince Otto of Austria would head an Austrian legion recruited in the U. S. A., officials have been buck-passing as to who okayed this idea.

Unquestionably it was a sour one. Now nobody wants to take responsibility. The Yugoslavs are up in arms over having the heir to the throne of the Hapsburgs promoted by the U. S. government. The Czechs also are in a dither.

And although Prince Otto is sincere, hard-working and personally likable, there are not many Austrians or Hungarians in the United States who want to go into battle under the banner of the old Hapsburg empire.

Inside fact regarding the scheme is that canny Cordell Hull was sour on it from the first. Mr. Hull does not believe much in kings or emperors, also has a shrewd faculty for feeling the pulse of American public opinion. He turned thumbs down.

Several of his State department advisers also were opposed. But not Brain Truster Adolf Berle, whose brain child the plan largely was.

However, the man who really put it across was FDR himself. He overruled Hull and decreed that Otto should have his chance to recruit an Austrian Legion.

. . .

DISCUSSIONS AT VATICAN

Since then the diplomatic corps has been buzzing with reports regarding the recent conference between the Pope and Myron Taylor, U. S. ambassador to the Vatican.

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. Issued by 102 members of the American hierarchy, it was one of the most sweeping indorsements of Roosevelt's war policies so far given by the Catholic church. Ambassador Taylor's visit to the Vatican is generally linked with the bishops' letter.

The result of Taylor's discussions has never been divulged. But in diplomatic circles it is reported he brought back to the President the Vatican's concern for protection of the Church in Spain in case Spain should be a battleground between the American and German armies; also the hope that the Catholic monarchs of Europe might not be barred if the people of Europe wanted to reinstate them after the war.

NOTE: Prince Otto is scion of one of the foremost Catholic royal families.

Drownings in Dutch Canals

◆ The Netherlands are crisscrossed with canals. The big cities are almost like Venice, there are so many. In the first three months of 1941 there were 139 drownings in the canals of Amsterdam, as against 42 in the first three months of the year previous. Most of those drowned were either Germans or Dutch Nazis, and it looks suspiciously as if some of the Dutch thought they could get along without them.

From Cyprus, "The Corner of the World"

WHETHER this will be believed or not, modern-day Pauls are those Christians known as Jehovah's witnesses, who in spite of all sorts of persecution, particularly in Germany and other totalitarian countries, continue to preach with unsurpassed zeal that these are the last days of the present evil world and that the kingdom of God, under Christ as King, is very near at hand.

Here in Cyprus, "the corner of the world," as it is called, Jehovah's witnesses suffer little or no persecution at the hands of religion practitioners, owing to the liberal constitution of Great Britain affording each person the valuable privilege to worship and preach God according to his conscience. It is with much regret, however, that it has to be mentioned, according to information given by the local agent of the Watchtower Bible and Tract Society, New York, that the Censorship Department has been withholding books and magazines belonging to these modern-day Pauls for nearly two years now.

These books pursue no other than an educational campaign among peoples of the whole globe, and perhaps it would be worth mentioning that, during peacetime, they were awarded, at the Paris International Exhibition, gold medals not only for their appearance but also for the philanthropic message they contain. It would, therefore, be expected that such books deserve a better treatment in a country which is not Italy or Germany, particularly during these evil days when hearts of men need to be turned toward God.—P. E. Gabrielidi, in the Nicosia, Cyprus, *Post,* February 26, 1942.

'I and My House'

"AS FOR me and my house, we will serve Jehovah." These were the words with which Joshua, Moses' successor, took his stand unequivocally for Jehovah God. Jehovah's witnesses who have families strive to follow this example. Many of them, in their activities on behalf of God's kingdom, The Theocracy, have the wholehearted co-operation and sympathy of their near and dear ones. The opposite page gives some interesting examples. (1) The father of this family at Hayne, North Carolina, is also a Kingdom publisher. (2) Here is the Krochmal family of pioneer witnesses, Kentucky. (3) A. J. Clemons of Houston, Texas, and his family of seven, all of whom are Theocracy publishers. (4) Three sets of Los Angeles, California, twins, serving the King. (5) G. L. and Jerome Fields, father and son, witnessing in Greensboro, North Carolina. (6) The Kellys, all one in the work of The Theocracy. (7) Another three sets of twins, busy in Oregon. Those in the back row are pioneers. (8) Four generations of Kingdom publishers. The youngest is five, and the great-grandmother is 78. Both are active in magazine witnessing in downtown St. Louis. (9) The Mitchell family, Red Bank, New Jersey. All are Theocratic publishers, including Tomy, not quite five, in the picture. All the children were expelled from school and denied education because they love God in the state in which Hague 'is the law'. (10) Three Coffey brothers of Knoxville, Tennessee, active as pioneer witnesses. (11) (12) (13) Three families at Glen Allen, Virginia, who through the home Bible study arrangement have been helped to take their stand as did Joshua. (14) Baptism of family of five at Medford, Oregon, dedicating themselves to Jehovah's service, taking their united stand unequivocally for the Lord and His Kingdom.—Joshua 24:15, *Am. Rev. Ver.*

"We will serve Jehovah"

"Blameless in the Day of the Lord"

HERE is a very interesting experience I had while in the door-to-door work in Chorley. This experience shows how united Jehovah's witnesses are in their stand for The Theocracy, whether free or behind prison bars. I was just leaving a house after witnessing, when a young lady (in nurse's uniform) came riding up to me on a bicycle. She pulled up beside the curb and stopped me. "What are those bags for, and what does the Theocratic Government mean?" she asked me. "I have seen those bags in various places I have been to, and often wondered what you are connected with." I told her without hesitation that I was one of Jehovah's witnesses, explaining our work and telling her about The Theocracy, and that Jehovah's witnesses were real friends of the people; that they stood for God's kingdom, and rendered to Cæsar the things that are Cæsar's and to God those things that are His.

She said that she had a friend who had just been released from Wakefield prison and who said that Jehovah's witnesses there were the "finest set of boys he had ever met". They were united and entirely separate from all the other prisoners. Their unity and binding friendship to each other were remarkable. They were indeed a people set apart.

I told her that Jehovah's witnesses were united the world over because they have one thing in mind, and that is the vindication of Jehovah's name.

"Yes," she said, "I admire the courage and brave stand of Jehovah's witnesses, and I shall certainly tell my friend all about what you have told me." She took literature, stating that she hoped to see me again, and went away looking very happy indeed.

This experience shows that people in the world are bound to notice and remark on the unity of Jehovah's witnesses and how they stand for righteousness. That girl is probably one of the "other sheep". We can see that many who are now tied up in the Devil's systems are going to have the veil removed from their eyes and see the Truth. I was certainly thrilled that Jehovah gave me the privilege of witnessing to her. We rejoice to know that the boys who are restrained and deprived of their liberty are bearing the name of Jehovah worthily and are proving themselves "blameless in the day of our Lord".—Mrs. H., Britain.

The Assembly at Johannesburg

AT HAND (belatedly) a nicely gotten up "Report of the Jehovah's witnesses Assembly at Johannesburg, South Africa, in 1942". It was confidently anticipated that 1,200 witnesses would attend the convention, and they did. Moreover, one-third of this number, 400, were immersed at this convention; a most extraordinary proportion. On Sunday morning, the last day of the convention, the European section showed 821 in attendance and the African section 846; a grand total of 1,667, of whom 340 were children between the ages of 5 and 18.

The conventioners were from over all South Africa. One came from the farthermost border of Portuguese East Africa, one from the copperbelt of Northern Rhodesia, and one from Nyasaland. They were drawn from all walks of life —businessmen, miners, artisans, and farmers—and they came by every kind of conveyance. The report said:

Brethren all, they wore one thing in common, happy Kingdom smiles and the confident, purposeful air which in these days of distress and perplexity is peculiar to those whose hearts and minds are stayed on the great Theocrat and His Kingdom and whose faculties are given to its service.

One who is not of them remarked concerning them: "Coming amongst these people is like coming from a muddy pool into clean water." And that, we think, puts it as nicely as it can be put.

Considering the phenomenon of this multitude, drawn from every section of the community, gathered together with one consent in one place with one purpose, one could not help but muse over the puniness of man's endeavor. For 32 years some of the nobler-minded politicians of this country have been striving for racial unity. Today the fires of racial intolerance burn as fiercely as ever and religion feeds the flames. But Jehovah's truth breaks down all barriers and unites men, not by ties of blood, but by the fellowship of Christ. And so at the Theocratic Assembly Rooinek and Boer sat down together, brethren in Theocratic service. Not always understanding each other's language perfectly, they yet managed to get along. Many were the conversations carried on with the one speaking English and the other Afrikaans. In a field they united in giving tongue to the "pure language" which the Lord has turned unto his people in these last days.—Zephaniah 3:8, 9.

Jehovah's people all love the little folks. How could they help it? The deft chronicler of the food consumed during the convention could not forbear to say of the cafeteria arrangements:

Many of the helpers were children, and it was a revelation to see the enthusiasm and efficiency of these youngsters.

The food consumed was as follows:

240	lbs. beef	3	cases lettuce
200	lbs. brawn	1	large cheese
19	lbs. sausages	6	lbs. meat spread
425	lbs. potatoes	60	doz. eggs
12	lbs. cooked beans	68	gal. milk
70	lbs. green beans	36	lbs. onions
100	bu. carrots	35	bottles and tins preserved fruit
100	bu. beets	350	lbs. jam
250	lbs. butter	300	lbs. sugar
100	lbs. grapes	45	lbs. coffee
300	loaves bread	30	lbs. tea
45	fowls	70	lbs. cakes
1000	meat pies	100	lbs. biscuits
2	sheep	26	pockets oranges
1	bag cabbages	13	gal. ice cream
2	bags peanuts	114	doz. ice cream
2	bags pumpkins	166	doz. cool drinks
2	bags cucumbers		

The discourses were given in two languages, English and Afrikaans. The Devil made a desperate effort to prevent the public meeting from being a great success, and miserably failed. The convention programs and leaflets advertising the meeting had been seized by the censor, but were released on Saturday, and the way those leaflets went over Johannesburg is something that only Jehovah's witnesses can fully understand. If one's heart is warm toward God one can stand it even if one's feet do get tired.

Good use was made of hundreds of posters, and the public meeting was a great success. After the public meeting the witnesses went forth on the streets and—

Within a few minutes every corner of the downtown section of Johannesburg had its magazine publisher with magazines in hand and bag proudly slung across the shoulder. They were well received and an excellent witness was given. For many it was their first experience in the street work and they were surprised to find how easy and interesting it can be. (A good time was had by all.) The story is told of a young lady who has only recently come to a knowledge of the truth going with a party of experienced magazine publishers and asking rather dubiously what she should "say" to the people. She soon discovered that it really wasn't necessary to say very much at all, and ended up by being "top-scorer" for the party.

The public meeting was held on Saturday, the same as at the St. Louis Convention August 6-10, 1941, and the special meeting for the children was booked for the next morning:

At 10:00 a. m. the main hall was cleared. Children between 5 and 18 to the number of 340 had been registered for the great occasion of "Children's Day". Prior to the Johannesburg gathering letters went from Jehovah's organization calling the people, old and young and children, and as in days of old, 'even to the registering of all the little ones . . . their sons and daughters.'—2 Chronicles 31:14-18. There was an atmosphere of great expectancy

regarding this event. It was a sight which touched all present, and especially those of the parents whose children were directly involved, when the youngsters were gathered in the front part of the hall between 10 and 11 a. m.

During the convention week-end 1,066 publishers engaged in the field service, spending 5,237 hours in the witness work. In all, 687 volumes, 8,190 booklets and 2,919 magazines were placed. Back-calls numbered 632; and model studies held, 154. New subscriptions totaled 6; and sound attendance, 3,170. Surely a mighty witness to the incoming Theocratic Government.

Jehovah knows how to care for His sheep. Two of the pioneers, Frank and Christine Taylor, wrote to the Johannesburg convention committee a fine letter, in which they said, in part:

For the past twenty-odd years we have been regularly attending conventions, most of which have been in Europe, but never before have we experienced such unspeakable joy, such encouragement and so clear a vision as at this Theocratic Convention in Johannesburg.

Paul quoting from Isaiah 64:4 wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Surely these words have a very apt application now and had a very literal fulfillment at this thrilling convention. Words cannot express our deep gratitude for this feast of fat things which we have all so much enjoyed. Your labor of love and forethought for the encouragement of your brethren has certainly not been in vain, for we are happily returning to our assigned positions on the Theocratic battle front, invigorated, refreshed, fully contented to each bear his own burden and determined indeed to fight and march right through with you to victory.

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History of the Bible

THE historic human events related in the Bible cover a period of about 4,128 years. The prophetic events therein described, which are history written in advance, extend for about 2,900 years beyond that, or about one thousand years into the future from our day.

In the second epistle of the Christian ambassador Paul to Timothy, chapter four, verse thirteen, he wrote: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Or, to transliterate his words: "the biblia, but especially the membranes." By the word *biblia* the apostle meant the then written books of the Bible, and it is from that word that we get our English word *Bible*. The apostle used those *biblia* in presenting "this gospel of the kingdom", quoting therefrom continually in his speeches and writings, and for like reason Christians today use the Bible in presenting the Kingdom gospel.

In the Bible itself the first five books of the Bible are called "the book of Moses", and doubtless they were originally just one book. Their division into five parts was due to the material's being too much to include in one scroll or roll or volume. Each of those five parts was not called by the present name in English or by the equivalent of it in the original tongue, but was designated by the opening words of the division. For instance, Genesis was designated by its opening words, "In the beginning" (or *B'reshith*); Exodus was designated by its introductory words, "Now these are the names" (or *V'eleh sh'moth*); and so on. Jesus Christ, who is the best authority on the subject, ascribed the authorship of those writings to the prophet Moses, as His recorded statements prove. (Matthew 8:4; 19:7, 8; Mark 7:10; 12:26; Luke 2:22-24; 20:37) Moses' writings were called "the law of Moses". —Luke 24:44; John 7:23.

Moses, being reared in the royal household of Egypt's Pharaoh, was versed in all the learning of the Egyptians, including their method of writing. However, when he was inspired to write down the things that Jehovah God brought to his attention from the beginning of the earth, he did not choose to write down the record in the language of the greatest world power of his day. His record was not meant for the Egyptians of his day. He wrote, and his God directed him to write, in the tongue or language of the "fewest of all people", the Hebrew language. The Hebrews, or Israelites, were the people whom Jehovah God chose to establish over them His typical Theocracy, and to bring them into covenant relationship with Him. His inspired record was meant for the covenant people, the people of the Theocracy. Hence, at the very beginning of this Divine Book, the Bible, its great Author showed it was written primarily for those in covenant relationship with him, from that day to this. The choice of language that God made with Moses' writings was the lead-off that was followed for a thousand years, resulting in the canon or genuine inspired collection of the Hebrew Scriptures, from Genesis to Malachi. Only parts thereof, namely, in the books of Daniel and Ezra, were written in the Chaldee, which is, strictly speaking, Syriac or Aramaic, a language related to and not far different from Hebrew.

Whether Moses got all the material for the history in the book of Genesis, which was before his time, from earlier written records is not shown. Nor was it necessary. From Adam to Moses there were at most ten men whose great length of years caused their lives to overlap, so that it was very easy for them to hand down the record by tradition from generation to generation, each adding thereto the new facts of his own generation. Since the Bible's Almighty and Truthful

Author was making up the record, He would safeguard it from error, and that by the power of inspiration from Moses forward. In proof of this the Christian ambassador Peter writes: "For never did any prophecy come by human will, but men sent by God spoke as they were impelled by the holy spirit." (2 Peter 1:21, *Weymouth*) This establishes the authorship of the Bible as God's and puts down men as only His penmen or 'stylus-pushers'.

After Moses the writing of the Divine Record went forward. God raised up prophets and chroniclers or historians whom He inspired to write, guiding them by His invisible power for accuracy of recording. Not only were the original autographs of the writers themselves produced, but in time copies of their autographs were made, so that if the original autograph were lost or worn out the copies thereof would preserve the record. For example, a copy of the book of the law of Moses was commanded to be made for the king of Israel, and the priests and Levites being commanded to teach the law likewise needed copies thereof. (Deuteronomy 17:18; Malachi 2:7) Therefore copies were kept in the tabernacle and the temple; and it was in the temple that a copy of the book of Moses was discovered after a period of neglect of the Word of God.—2 Chronicles 34:14-19.

When wicked King Jehoiakim commanded that a book written by Jeremiah be burnt, the prophet promptly wrote another copy. (Jeremiah 36:1-32) In Jeremiah's days the seventy years' desolation of the land of Judah and Jerusalem came and the Jews were transported to Babylon. But the written Word of God was preserved through that, and the Lord even raised up scribes in the land of the Jewish captivity, notably the scribe Ezra. When he visited the Jews after their restoration to their native land, Ezra led in the reading and education of the people there in the Bible. (Nehemiah 8:1-18) The Jews had now been dispersed among all nations, and from Ezra's time, in particular, there was a making of many copies of the then books of the Bible for the use and instruction of those Jews in the lands of their dispersion. For instance, when the apostle Paul came to the Jews in the city of Berea in Greece they had a copy or copies of the Hebrew Bible and they "searched the scriptures daily, whether those things [told by Paul] were so".—Acts 17:11.

The Hebrew Scriptures finally came to be known as or comprehended in the expression "the book of Moses, the book of the prophets, and the book of the Psalms". (Mark 12:26; Luke 20:42; Acts 1:20; 7:42) But these were all an expression of the divine law, as is shown by the fact that Jesus referred to the book of the Psalms as the "law" of God given to His covenant people. (John 10:34; Psalm 82:6) But before Jesus' time even the faithful remnant of Jehovah's chosen people of old had the complete Hebrew Bible. This is proved by the fact that about 280 years before Christ a translation of the Hebrew Bible into the Greek was begun at Alexandria, Egypt, in behalf of the Greek-speaking Jews there. Legend claims it was completed by seventy Jewish elders in seventy days; but this Greek Version, which is still used by the Greek Orthodox or Eastern Church today, was in reality completed about the beginning of the so-called "Christian era".

There was a break in the inspired Scriptures between the last of the ancient prophets and inspired writers and the coming of Jesus Christ, and lasting for several hundred years. During that time Greek had become the universal language of the habitable earth. Jesus Christ did no writing of the things He said and did, but His apostles and disciples did. After the day of Pentecost following His resurrection and ascension to heaven, the holy spirit, or righteous-working power of God, brought to their remembrance the things Jesus had said and done, as

He had promised. (John 14:26) These witnesses of His resurrection, and their companions or fellow disciples such as Mark and Luke, were inspired to make a record concerning Jesus and His apostles and their acts and teachings. Now the language chosen was the medium common to the civilized world, namely, popular Greek. None of their original autograph writings are extant today, but very early copies thereof were made and were included together with the Hebrew Scriptures (particularly with the Greek Septuagint) to make up the complete Bible. That all the books of our present Bible were collected together during the century following the death of the last apostle, John, and that thus the Bible was complete with all its inspired books, there is proof from the writings of men who were genuinely interested in Christianity during that second century, yes, proof even from enemy writings challenging the teachings of the Christians.

The Christian churches or congregations in the various lands desired copies of these Scriptures, and many copies were made, not merely in the original language thereof, however. Christian churches were formed among many peoples not speaking Greek, in Egypt, in Ethiopia, in Syria, in Persia, in Armenia, in Italy, and elsewhere. Hence translations were made of the Scriptures into those languages. These translations are called "versions". Very early copies of such versions are in existence today. Counting these and the early copies of the Scriptures in the original Greek, there exist and are known to exist today more than ten thousand manuscript copies of the so-called "New Testament" Scriptures. No two copies of these, however, are exactly alike; and hence, particularly since the Protestant Reformation of the sixteenth century, there has been much textual criticism in order to establish or to arrive at as close as possible what was the genuine original reading of these Greek Scriptures as the apostles and their inspired fellows put them down at first. The oldest and most authoritative Greek text is that known as the Vatican Manuscript No. 1209, written and put up in codex form in the fourth century, in Egypt, and which the Vatican published in photographic facsimile form in 1889-90.

The first English translation of the Bible was that made by John Wycliffe and his assistants from and after 1382, and which was translated from the Latin version known as the "Vulgate". The first English version of the complete Bible produced on a printing press was that of Myles Coverdale, in 1535, who availed himself of the previous work of William Tyndale, then in prison facing death. In 1611, under the sponsorship of King James I of England, came the popular Authorized Version, or King James Version, translated from the original Hebrew and what late-date Greek manuscripts were then available. This Version has continued as a favorite to this day, and it is the unaltered text of this version, together with student helps, that is contained in the Watchtower Edition of the Bible, published in 1942.

Cargoes by Air

◆ Cargoes by air are certainly coming; in fact, they are already here. A single plane carried not only military personnel but oil and gasoline supplies between Brazil and Africa, making ten flights in six days. A Pacific round trip totaling 21,000 miles, with cargo as well as officers, was completed in five days. Less than thirty cargo aircraft hauled 900,000 pounds in a single week.

The matter of cost enters in. The calculations are that 180 cargo airships can transport 450,000 tons of freight in a year, while if the same cargo goes by water it requires 30 merchant ships, 1 battleship, 2 aircraft carriers, 4 cruisers and 16 destroyers or other escort vessels, besides several hundred submarine chasers for the protection of the convoys as they depart from port.

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Notandum

Still There Is Tolerance in Places

◆ Editor, *News-Press:* Concerning the recent controversy in which four children were expelled from school because of their religious differences, I might say that there are still those of us in the good old U.S.A. who still believe tolerance is an essential factor in holding together democracy.

Naturally, preceding every conflict, we find flag-waving, soapbox orators, bands playing stirring marches, etc. People who ordinarily are sensible individuals are found to be swayed by propaganda. They forget the principles upon which democracy was founded. Political and religious ideas that are different from their own become dark and foreboding in their minds. Thus we find such an example in this case of the Jehovah's witnesses. Perhaps some of us do not understand their beliefs. But does that entitle us to thrust them out of our society? If we believe in the Almighty ourselves, we should not disregard His teachings of tolerance.

A love of God and a love of our country is not measured by the amount of flag-waving we participate in, nor how much of a hypocrite we can be, but rather is measured by how well we treat our fellow man. Although I believe most heartily in saluting the flag, there is no reason for anyone to be compelled to do so. This only defeats the purpose that "Old Glory" stands for. Let us remember that from those who put patriotism above all else come our Fascists and Communists, and not from those who put [God] first in their minds.—Herb Fredlund, in the Santa Barbara (Calif.) *News-Press.*

Those who chisel away the guaranties of the constitutional rights undermine their own liberties.—Selected.

He who knows only his own side of the case knows little of that.—John Stuart Mill.

CONSOLATION

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

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Supreme Court Reverses Itself to Sustain Free Worship

AS MILITARY battles rage on distant shores, the fight for liberty on the home front continues unabated. A signal victory, after long battle, was won on this vital front when the Supreme Court of the United States handed down a decision upholding the most precious of all freedoms—the right to worship God according to the dictates of your own conscience. To do so it was necessary for the court to take the rare action of reversing itself. On June 8, 1942, the court ruled that cities could rightfully tax the distribution of religious literature. Approximately eleven months later, on May 3, 1943, the high court vacated that erroneous decision and restored to its high, constitutional plane the liberty to worship God freely. That day will go down in history as one of triumph for constitutional rights.

This timely victory was made possible by the unflagging zeal and integrity of Jehovah's witnesses, who, though an unpopular minority, are the foremost sentinels of freedom on the home front. When ruled against a year ago they did not give up the fight. Man-made laws that conflict with God's law are not obeyed by them, for God's law is perfect and right, and obedience thereto results in harm to no one. They believe, in such cases, as did the apostles, "We ought to obey God rather than men." (Acts 5:29) Their steadfastness, despite fierce persecution, to that divinely given instruction made possible the revival of the license-tax issue in the Supreme Court and the subsequent victory of May 3. The rightness of that Godly principle to which they strictly adhered regardless of the erroneous judgment of men has now been vindicated before all by the high court's reversal and pushing back of encroachments against freedom. The death of the pernicious license tax on freedom to worship the Almighty is a God-given victory for His witnesses. All freedom-lovers will reap its benefits.

Judgments Reversed

Eleven cases involving this issue were before the Supreme Court: the three original ones from Arkansas, Arizona and Alabama, which were up for rehearing, and eight new ones from the Commonwealth of Pennsylvania. Chief Justice Stone handed down the decision on the three wherein the court reversed itself, and assigned the reason therefor as being the same as that expressed in the court's opinion killing the Pennsylvania ordinances. Justice Douglas wrote that 5-4 majority opinion of the court, and said, in part:

> The hand distribution of religious tracts is an age-old form of missionary evangelism—as old as the history of printing presses. . . . It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting. This form of religious activity occupies the same high estate under the First Amendment as do the worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. It also has the same claim

as the others to the guarantees of freedom of speech and freedom of the press. . . . The way of the religious dissenter has long been hard. But if the formula of this type of ordinance is approved, a new device for the suppression of religious minorities will have been found. This method of disseminating religious beliefs can be crushed and closed out by the sheer weight of the toll or tribute which is exacted town by town, village by village. The spread of religious ideas through personal visitations by the literature ministry of numerous religious groups would be stopped. . . . The judgment in *Jones* v. *Opelika* [the Alabama license-tax case] has this day been vacated. Freed from that controlling precedent, we can restore to their high, constitutional position the liberties of itinerant evangelists who disseminate their religious beliefs and the tenets of their faith through distribution of literature. The judgments are reversed.

This straightforward and unbiased reasoning can be clearly understood by every American, and it has his approval. In sharp contrast thereto are the virulent and bitterly phrased dissenting opinions of Justices Reed, Frankfurter and Jackson. Their reasoning is vague, their expounding of the constitutional principles involved is unsound, and the arguments they advance betray religious prejudice and discrimination against petitioners.

The Worship That Is Free

Justice Reed, the writer of the court's erroneous opinion of 1942, which is now reversed, dissents, and once more the outstanding characteristic of his argument is "words, words, words". The substance thereof is found in his statement, "The simple answer is that if there had been any purpose of Congress to prohibit any kind of taxes on the press its knowledge of the abominated English taxes would have led it to ban them unequivocally." In other words, he argues that if taxes were to be banned they would have been specifically named in the First Amendment, and, not being named, the court therefore may not hold them to be burdensome and an abridgment of freedom. He would require the amendment to definitely name every danger, and hence his reasoning becomes more absurd than ever. The phraseology of the amendment is sweeping and all-inclusive in its prohibitions against abridgment of these freedoms and was intended to have construction broad and general in scope placed upon its words that protection from any and all unforeseen, future dangers might be assured.

Justice Reed's personal and arbitrary definition of what constitutes the religion to be protected by the amendment is as follows: "The rites which are protected by the First Amendment are in essence spiritual—prayer, mass, sermons, sacrament—not sales of religious goods." Prayer, including the repetitious mumbling of them over beads, that Jesus condemned (Matthew 6:7), mass, high or low depending upon the sum of money paid, sermons, oral ones from a pulpit, and sacrament, including the drinking of wine by only a priest and eating of wafers by the laity, these "spiritual" things are what Mr. Reed would have the amendment protect, and not the house-to-house preaching of the gospel as was done by Christ Jesus and His apostles. In contending that the distribution of printed sermons does not come under constitutional protection, he would overrule the worship of God in spirit and in truth by Christians by their obedience to Christ's command, at Mark 13:10: "The gospel must first be PUBLISHED among all nations." In thus setting up his own definition of what constitutes religious worship Justice Reed intrudes himself upon the individual's conscience. Following the standards he sets up for ministers would be disastrous to Jehovah's witnesses, for those standards are not nearly high enough to meet the righteous requirements of Jehovah God.

Freedom for a Price

Justice Frankfurter dissents in typical professor-of-science fashion and walks

a mental "tightrope" that no one can follow without becoming unbalanced. He can see no difference in the dissemination of printed matter from selling goods, wares and merchandise. In his opinion he stated: "It cannot be said that the petitioners are constitutionally exempt from taxation merely because they may be engaged in religious activities or because such activities may constitute an exercise of a constitutional right." In other words, he held that one could properly be forced to pay for the inalienable right of freedom to worship, and if not able to pay that right must be surrendered. The incomprehensible argument of Frankfurter was that if "recognized" clergymen paid income taxes or taxes on their cars and telephones, then Jehovah's witnesses should pay to distribute printed sermons. The Supreme Court's majority opinion strikes down this insipidity by the common-sense statement: "It is one thing to impose a tax on the income or property of a preacher. It is quite another thing to exact a tax from him for the privilege of delivering a sermon. . . . The power to tax the exercise of a privilege is the power to control or suppress its enjoyment."

Mr. Frankfurter takes the attitude that the rights under the Constitution are granted by the government, and that the state has "given something for which it can ask a return". He says, in effect, that if the state can grant a right, the state can also tax it. This is an amazing ideology brought forward by Mr. Frankfurter. Schoolboys know that the right to freely worship God in accord with one's conscience is an inalienable and inherent right, granted by Jehovah God, and that the government was created to protect and guarantee its free exercise. Furthermore, the forefathers did not intend that the government be supported by the taxation of the privileges safeguarded by the Bill of Rights. To sustain such a tax is like shackling these cherished freedoms and abandoning them in the path of the totalitarian monstrosity.

Jackson's Sermon

The dissenting opinion of Justice Jackson could not be distributed in the heretofore "license tax" towns without paying $1.50 per day to do so, for it was a printed "sermon" on religion. His "text" was a new, strange, fantastic doctrine, namely, the "right to be let alone". He contends this "freedom" is equally as sacred as the freedom to preach. Like the proverbial ostrich, he wants to keep his head in the sand. Jesus told His followers to "let them alone", meaning the religious "goats", but the "sheep" do not wish to be "let alone" by God's ministers. It is necessary to call on all persons to determine who are the "sheep" and who are the goatish ones. The "goats" would pass laws to cause the "other sheep" of the Lord to be 'let alone' without proper spiritual food and force them to feed on religious husks. This is 'framing mischief by law' and 'fighting against God'.—Matthew 15:14; John 10:16, 26-29; Psalm 94:20; Acts 5:38, 39.

Mr. Jackson crusaded in the field of private religious opinion and betrayed much religious prejudice and discrimination against Jehovah's witnesses. He complained of the orderly and systematic manner in which the witnesses worked, and their going "by twos and threes", just as Christ Jesus sent out His apostles. (Mark 6:7) He was greatly disturbed by the message itself, and the resulting exposé of the Roman Catholic Hierarchy. He quotes at length from the phonograph recording "Snare and Racket" and the books *Religion* and *Enemies* to show how the poor Hierarchy monster is "abused" by having the truth told about it. As these excerpts were read many in the packed court chambers smiled and nodded in agreement with the message read. Obviously the statements fitted the pestilential and political Hierarchy. Jackson would protect this "sacred cow" that drove the founding fathers to this country to escape its totalitarian besti-

ality. He then shows discrimination in its baldest form, stating: "To put them [Jehovah's witnesses and their activity] on the same constitutional plane [with 'recognized' churches] seems to me to have a dangerous tendency towards discrediting religious freedom."

If the courts are permitted to say that a particular practice is not religious, nor an act of worship, because it does not harmonize with the orthodox religions, then that would be a permanent limitation upon free worship. The court is supposed to be neutral in the field of religious doctrines and tenets of faith.

He frets because the Watchtower Society offers no balance sheet of financial matters to prove it is charitable. The fact that handsomely bound books of 384 pages are left with the people on a *maximum* contribution, not a minimum price, of 25c, to partially defray publishing and distributing costs, and that annually millions of copies of books and booklets are given FREE, does not prove to Justice Jackson its charitable nature. Doubtless he is convinced, without seeing a balance sheet of the fabulously wealthy Roman Catholic Hierarchy, that the sale of "blessed" medals and other trinkets turned out in mass production for a fraction of a cent to a few cents at most, and then these images sold for a sum of dollars under false representations of "spiritual" benefits, is not commercialism, but beautiful "charity". The Supreme Court has previously ruled that the setting of a price on literature does not disqualify it for inclusion under the freedom of speech and of press clauses of the Constitution. It is a ridiculous stalemate to hold that one must "go bankrupt" by forced "free" distribution to enjoy constitutional rights.

Mr. Jackson states: "The First Amendment grew out of an experience which taught that society cannot trust the conscience of a majority to keep its religious zeal within the limits that a free society can tolerate." He infers that the Witnesses, by exercising the right of freedom of worship, do not keep their zeal within the limits that a "free" society can tolerate. His inference misconstrues the purpose of the First Amendment and would defeat the object of the amendment. The ones who made it had fresh in mind the suppression and physical tortures and restrictions placed by the majority Hierarchy on helpless minorities that would not bow to the pope's autocratic rule. It was this Hierarchy "religious zeal" as evidenced by the Inquisition that was to be limited and forbidden if a free society were to exist. Jehovah's witnesses do not deny others their rights, but favor freedom of speech and worship for all. It would be incongruous to call any other kind of society a "free" one. The victories relating to civil liberties won by Jehovah's witnesses are equally beneficial to all. Mr. Justice Jackson opposes obedience to God and the witnesses' fight for freedom, saying that the Watchtower publications advocate "obedience to the law of God instead of the law of man, and an interpretation of the law of God as they see it". How else should they believe in a country where democratic principles still hold and there is freedom of worship? As 'he sees it'? or as the Roman Catholic Hierarchy 'sees it'? If Jehovah's witnesses had not continued obeying God's law to preach, but rather closed down because of the prohibitive unrighteous license-tax law made by man, as sustained by the Supreme Court a year ago (1942), this latest victory for freedom would never have been won.

Nature of Message Irrelevant

The clear-visioned decision of the court, written by Justice Douglas, strikes down completely the unsound doctrine of Justice Jackson as to the message contained in the literature, and the objection that it was "sold" as raised by all the dissenters.

The mere fact that the religious literature is "sold" by itinerant preachers rather than

"donated" does not transform evangelism into a commercial enterprise. If it did, then the passing of the collection plate in church would make the church service a commercial project. The constitutional rights of those spreading their religious beliefs through the spoken and printed word are not to be gauged by standards governing retailers or wholesalers of books. The right to use the press for expressing one's views is not to be measured by the protection afforded commercial handbills. It should be remembered that the pamphlets of Thomas Paine were not distributed free of charge. It is plain that a religious organization needs funds to remain a going concern. But an itinerant evangelist, however misguided or intolerant he may be, does not become a mere book agent by selling the Bible or religious tracts to help defray his expenses or to sustain him. Freedom of speech, freedom of the press, freedom of religion are available to all, not merely to those who can pay their own way. . . .

Considerable emphasis is placed on the kind of literature which petitioners were distributing—its provocative, abusive, and ill-mannered character and the assault which it makes on our established churches and the cherished faiths of many of us. . . . But those considerations are no justification for the license tax which the ordinance imposes. Plainly a community may not suppress, or the state tax, the dissemination of views because they are unpopular, annoying or distasteful. If that device were ever sanctioned, there would have been forged a ready instrument for the suppression of the faith which any minority cherishes but which does not happen to be in favor. That would be a complete repudiation of the Bill of Rights.

Doorbells to Be Used

This victory in eleven cases involving the license tax was not the only one on May 3. A twelfth case, in which Jehovah's witnesses also figured, was decided in favor of liberty. The city of Struthers, Ohio, had an ordinance that made it unlawful to ring a doorbell or knock on doors by persons distributing literature. Appellant, one of Jehovah's witnesses, contended that the law abridged freedom of worship as applied against the distribution of Bible literature, and that on its face and as applied it destroyed free speech and press by denying the right of distribution from house to house. According to this law a minister could not call at a home and knock to leave literature with one of his church members; the postman could not ring the doorbell to leave printed matter he thought should be delivered direct to the householder.

The same division of justices existed in the disposition of this case as in those involving the license tax: Justices Stone, Murphy, Douglas, Black and Rutledge Jr. forming the majority which killed the unconstitutional ordinance; Reed, Roberts, Frankfurter and Jackson making up the dissenter ranks. Justice Black wrote the opinion of the court. In that decision the following logic was presented:

For centuries it has been a common practice in this and other countries for persons not specifically invited to go from home to home and knock on doors or ring doorbells to communicate ideas to the occupants or to invite them to political, religious, or other kinds of public meetings. Whether such visiting shall be permitted has in general been deemed to depend upon the will of the individual master of each household, and not upon the determination of the community. In the instant case, the City of Struthers, Ohio, has attempted to make this decision for all its inhabitants. . . .

We are faced in the instant case with the necessity of weighing the conflicting interests of the appellant in the civil rights she claims, as well as the right of the individual householder to determine whether he is willing to receive her message, against the interest of the community which by this ordinance offers to protect the interests of all of its citizens, whether particular citizens want that protection or not. The ordinance does not control anything but the distribution of literature, and in that respect it substitutes the judg-

ment of the community for the judgment of the individual householder. It submits the distributer to criminal punishment for annoying the person on whom he calls, even though the recipient of the literature distributed is in fact glad to receive it. . . .

The federal government, in its current war bond selling campaign, encourages groups of citizens to distribute advertisements and circulars from house to house. Of course, as every person acquainted with political life knows, door to door campaigning is one of the most accepted techniques of seeking popular support, while the circulation of nomination papers would be greatly handicapped if they could not be taken to the citizens in their homes. . . .

Freedom to distribute information to every citizen wherever he desires to receive it is so clearly vital to the preservation of a free society that, putting aside reasonable police and health regulations of time and manner of distribution, it must be fully preserved.

Modern-Day Gamaliel

As shown by this cogent argument, such a law allows the municipal officials to set up their rule as a total state, to control the minds of the people by saying who may and who may not call on its citizens and disseminate opinion. Justice Murphy, in a splendid concurring opinion, reminds one of the wise Gamaliel of apostolic times. (Acts 5: 29-40) He stated:

I believe that nothing enjoys a higher estate in our society than the right given by the First and Fourteenth Amendments freely to practice and proclaim one's religious convictions. The right extends to the aggressive and disputatious as well as to the meek and acquiescent. The lesson of experience is that —with the passage of time and the interchange of ideas—organizations, once turbulent, perfervid and intolerant in their origin, mellow into tolerance and acceptance by the community, or else sink into oblivion. . . . If a religious belief has substance, it can survive criticism, heated and abusive though it may be, with the aid of truth and reason alone. By the same method those who follow false prophets are exposed. Repression has no place in this country. It is our proud achievement to have demonstrated that unity and strength are best accomplished, not by enforced orthodoxy of views, but by diversity of opinion through the fullest possible measure of freedom of conscience and thought. . . .

The primary concern is with the act of canvassing as a source of inconvenience and annoyance to householders. But if the city can prohibit canvassing for the purpose of distributing religious pamphlets, it can also outlaw the door to door solicitations of religious charities. . . . Freedom of religion has a higher dignity under the Constitution than municipal or personal convenience. In these days free men have no loftier responsibility than the preservation of that freedom. A nation dedicated to that ideal will not suffer but will prosper in its observance.

Constitution Outmoded?

All the dissenters start out with professions of the need for freedom and the necessity to guard against abridgment thereof, and then proceed to laboriously pick their way through a vague line of reasoning to justify their abridgment of those freedoms in the case at bar. Americans find it impossible to follow. Mr. Justice Frankfurter dissented by saying in effect that the Constitution is an antiquated document and needed to be revamped by the modern-day construction and understanding of things as viewed by him. He said:

The habits and security of life in sparsely settled rural communities, or even in those few cities which a hundred and fifty years ago had a population of a few thousand, cannot be made the basis of judgment for determining the area of allowable self-protection by present-day industrial communities. The lack of privacy and the hazards to peace of mind and body caused by people living not in individual houses but crowded together in large human beehives, as they so widely do, are facts of modern living which cannot be ignored.

Justice Reed fell into the same snare of reasoning, saying, "Changing condi-

tions have begotten modification by law of many practices once deemed a part of the individual's liberty." In this dissent Reed was joined by Jackson and Roberts. They all must feel the Constitution to be out of date. Reed speaks of this unconstitutional ordinance of the city of Struthers as a "trivial police regulation". A violation of the fundamental rights guaranteed by the state and federal constitutions cannot be regarded as of trivial consequence. Each case of denial of rights to an individual or to a small minority may seem to be relatively unimportant, but the real fighters for liberty know that callousness and disregard for the rights of such minorities is merely the opening wedge that will eventually split wide open the defense of cherished freedoms and lead to their complete destruction unless checked at the very outset, trivial though that beginning may seem to be.

Let the people of this nation consider the profound expression made by Mr. Justice Sutherland, dissenting, in *Associated Press* v. *N.L.R.B.*, 301 U.S. 103, 141: "Do the people of this land—in the providence of God, favored, as they sometimes boast, above all others in the plenitude of their liberties—desire to preserve those so carefully protected by the First Amendment: liberty of religious worship . . . ? If so, let them withstand all *beginnings* of encroachment. For the saddest epitaph which can be carved in memory of a vanished liberty is that it was lost because its possessors failed to stretch forth a saving hand while yet there was time." Jehovah's witnesses may be an unpopular minority; the Lord's servants always have been. But remember, if you permit and wink at the building of legal "gallows" for the 'stringing up' of Jehovah's witnesses, in the end you will find yourselves swinging from that very scaffold. It has happened before.—Esther 7:9, 10.

Public Reaction

In these decisions, disposing of eleven cases involving either the issue of license tax or of anti-doorbell ringing, the Supreme Court was sharply divided, and, from the tenor of the dissenting opinions, debate must have been very heated. Not so, however, was public reaction, as reflected in the press. In 1942 the press was almost unanimous in its condemnation of the court decision authorizing a license tax on literature; now it is unanimous in acclaiming the reversal of that pernicious "stamp tax". The four dissenters stand alone in their favoring of constitutional liberties for a price. You will read with interest the following editorial comments made in various papers from widely separated parts of the country. It is a representative cross-section of the nation's reaction.

The New York *Times*, May 4:

It is a gross understatement to say that Jehovah's witnesses are not popular in this country. Their beliefs are their own concern, but their methods of urging them upon other people are annoying. Almost everywhere they have gone they have stirred up antagonism. Hence the local ordinances intended to drive them out or at least discourage them. But their case is just another illustration of the old truism that moderate and popular groups seldom have to fight for free speech. It is always the extremists who get themselves kicked around and raise the issue. Yet if we permit extremists of an unpleasant sort to be deprived of their rights it is hard to tell where the line can be drawn and who is to be deemed secure. We think the rights of all Americans are a little safer because Jehovah's witnesses have had their second day in court.

The Washington *Post*, May 5:

The question of whether the guarantees of religious freedom embodied in the First Amendment—and, incidentally, incorporated into our war aims—are absolute or limited has been raised several times within the past few years by the behavior of members of the sect called Jehovah's witnesses. Both the tenets and the evangelical practices of the Witnesses are distinctly unpopular with many

Americans in many sections of the country. The question, however, is not whether the Witnesses have invited persecution but whether religious liberty can be said to exist where the suppression of any sect, however fanatical, is given a legal sanction. . . . Last Monday's action by the Court is of tremendous historical importance. It not only reaffirms the traditional American concept of the relationship of church and state but it is counter to the tendency of all modern states to extend their control over all human activity, physical and spiritual.

New York *World-Telegram,* May 7:

We welcome this reversal. Religious tolerance means nothing if it is limited to popular doctrines. The sincerity with which we fight for freedom is tested by our willingness to extend to those with whom we disagree, and whose teachings we may even detest, the same rights we claim for ourselves.

The Baltimore *Sun,* May 4:

The almost chaotic state which has characterized the law on the civil liberties of certain aggressively evangelistic religious groups like Jehovah's witnesses is illustrated by two decisions of the Supreme Court yesterday. Happily, these decisions in themselves go far to restore order in this field and on a basis which will appeal to laymen interested in the widest maintenance of religious freedom. . . . Certainly these are times in which religious liberty must be granted every protection fairly suggested in the Constitution.

The Kansas City *Star,* May 4:

This seems a sensible view, entirely in accord with American tradition. Probably the vast majority of Americans do not agree with several of the fundamental tenets of the faith to which the Jehovah's witnesses subscribe. Moreover, their method of propagating that faith may at times annoy a good many of us. But the Constitution is clear. Neither Congress nor any other legislative body may enact a law "respecting an establishment of religion or prohibiting the free exercise thereof". These local ordinances did so by subterfuge. If they were allowed to stand, a precedent would have been set equally applicable in the future to other churches and other faiths.

Samuel Grafton, writing in the Philadelphia *Record,* May 5:

Last year the Court ruled that Fort Smith, Ark. (and other communities), had the right to impose a tax on the sale of pamphlets. The tax in Fort Smith happened to be $10, which meant that if you had only $9.99 to spend you did not have the right of free press, but that if you had one penny more, the Constitution would be allowed to protect you.

That decision (with Mr. Justice Frankfurter, shockingly, on the majority side) would have allowed each local community to set up a kind of juridical Sears, Roebuck catalogue, so much money needed to enjoy free press, so many dollars for free speech, and so on. The doctrine would have had the Constitution reserve its favors for those with the price, a very immoral thing.

Now there has been a reversal. (With Mr. Frankfurter still on the wrong side.) It makes me proud of my profession to note that the American Newspaper Publishers Association, practically every member of which has $10, nonetheless joined in fighting this curious concept, that you have the right of free press so long as you are sound asleep in bed, but if you want to get up and use the right, it will cost you money. The implications of the reversal are vast. Isn't the poll-tax the same kind of business, a local fee set on the exercise of a basic right? So we had this sudden, liberal turn this week.

St. Louis *Star-Times,* May 4:

When the constitutional history of the present era is written, not the least important chapter may tell how, despite the strains and stresses of war, the people's civil liberties were saved, and in that chapter this second Opelika decision may be deemed a decisive turning point. . . . It [the license tax] was the very antithesis of the great doctrine of the late Justice Holmes—"freedom for the thought you hate." . . . The propaganda scattered by Jehovah's witnesses is, as all justices have agreed, frequently 'provocative, abusive and ill-tempered.' We are at war, when emotions run high and tensions are severe. It is in such a situation that our constitutional liberties often are subject to

strain—but it is just such a situation which they are designed to meet. That is the whole meaning of the right of minorities to freedom from majority suppression. . . . The reversal of the high court's 1942 judgment is a notable victory for the people's bill of rights.

St. Louis *Post-Dispatch,* May 5:

The first two of President Roosevelt's four freedoms—freedom of speech and freedom of religion—have been stanchly bulwarked in the United States by the Supreme Court in the reversal of its sorely mistaken Opelika decision of last June 8 [1942]. . . . The plain fact is that this reversal is made possible only by the substitution of the Rutledge vote for religious freedom in the place of the Byrnes vote against it. The lineup is still 5 to 4. Justices Roberts, Reed, Frankfurter and Jackson stand where they stood last year. Justice Rutledge has tipped the scales on the side of the cherished freedoms of the Bill of Rights. In his first few weeks on the court, the former dean of the Washington University Law School has enabled the final tribunal to clear its conscience and to make judicial history. . . . The country can only regret that, having become established in nationally recognized error, Justices Roberts, Reed, Frankfurter and Jackson are unchangeable. . . . Be that as it may, Opelika is vacated after a life of less than eleven months. May this striking record shine out as a warning signal if the Supreme Court is again tempted to whittle away the Bill of Rights.

The Chicago *Sun,* May 6:

The majority position is simple. It is that a tax laid upon the exercise of a right restrains the right and can be used to destroy it; also that the religious activities of Jehovah's witnesses do not lose constitutional protection merely because they are unusual and, to many, distasteful.

Indeed, the guarantee of religious freedom in its origin was partially intended to protect certain unpopular minorities of the 18th century, including the Methodists and Baptists, who certainly are not unpopular today. It is the most elementary principle of liberty that the rights of all are most surely lost when taken away from an unpopular minority. These latest decisions of the Supreme Court are therefore ground for rejoicing by all believers in liberty, however repugnant certain ideas of minority groups may be to them.

The Arizona *Daily Star,* May 7:

Just because some activity is bothersome to some people is no reason why it can be forbidden or taxed out of existence. Part of the price of freedom constitutes what many of us consider annoyances or nuisances. What we must learn as a principle of government is to tolerate such nuisances rather than establish legal precedents which can at a later time be used to curb the freedom we expect for ourselves. . . . Indeed, if the views of those so-called "liberal" justices, Frankfurter, Reed, Jackson and Roberts, had been upheld, municipalities would have had nearly the same power to restrict religious liberty that the officials of Palestine had back in the days of Christ. Christ, it might be remembered, was quite a nuisance to some of the people of His time.

The Norfolk *Virginian-Pilot,* May 5:

By a 5 to 4 decision which, in our opinion, deserved to be unanimous, the United States Supreme Court Monday vacated its 5 to 4 decision of June 8, 1942, which upheld three municipal ordinances under which the taxing power was used to obstruct or lay heavy burdens on the distribution of religious literature by the Jehovah's witnesses sect. . . . The *Virginian-Pilot,* which regarded this whole series of restrictive Supreme Court decisions, since and including the Gobitis decision [compulsory flag saluting], as they are now regarded by the Court which is reversing them one by one, welcomes this return to the principles of the Bill of Rights. The decisions now in the process of accelerated junking encouraged an obnoxious authoritarian effort to arm the ruling majority with the power to trespass on minority rights of religious self-determination. When the Court vacates the Gobitis decision—a reversal now clearly foreshadowed—we shall be back on the solid ground of the Bill of Rights after spending three unpleasant years in a wilder-

ness of our own legislative and judicial making.

Frauds magazine, La Crescenta, Calif., under the very fair headlines "Jehovah's witnesses Win Freedom for You", states:

Say what you will about the followers of Jehovah's witnesses, but individually and collectively they have done more for freedom of the press and freedom of worship than any other group. They have been beaten, robbed, attacked, framed, and jailed in hundreds of cities. They have undergone the same treatment that the Nazis render to the Jews. Yet these religious fanatics, stalwarts or whatever you wish to call them have caused the U. S. Supreme Court to finally decide that America shall have free speech, free religion, and free press, regardless of narrow, bigoted, flag-waving and religious nuts of other sects. And the "fanatics" among other sects (Catholics, Protestants, Jews) are more guilty of movements to destroy the things for which the nation is fighting. If you are an honest individual you'll salute the true Jehovah witness for obtaining guarantees for three of the four freedoms—and they obtained these freedoms by fighting!

It is truly heart-warming to Jehovah's faithful servants to see that at least one publication has the fairness and honesty and courage to express its appreciation for the liberties won by Jehovah's witnesses to the benefit of all. Most papers, while agreeing with the rightness of the decision, make it a special point to disclaim any sympathy toward the Witnesses, and never express appreciation of the fight they wage, fearing what others may think of them. This last write-up, from *Frauds* magazine, is as a refreshing cup of cold water to Christ's followers in the heat of battle, for, be it known, the fight for liberty on the home front must continue on. During the month of April Jehovah's witnesses began a distribution of upward of 12,000,000 booklets entitled *Fighting for Liberty on the Home Front.* The pamphlet details the battle being waged for freedom by Jehovah's witnesses. It recounts victories won. Now, one month later, new triumphs are added to the list, and this only after a long and hard uphill fight. The faithful witnesses in the field who call at your door are the ones that made possible the raising of these issues in the high court, and their God Jehovah gave them the victory in reward for their integrity and steadfastness in His service under enemy fire.

Precarious State of Liberty

Reflect, the decision was 5-4. Just one man could have turned victory into defeat, and lost religious freedom for the entire nation. This should rouse everyone to the sinister peril hovering over democracy right here on the home front. The fight must be pushed with unrelenting vigilance. On this very point the Chicago *Daily Tribune,* May 5, expresses its deep concern:

The court upheld this and like holdings by a five to four vote. The narrow margin is a matter for apprehension. The case of the Jehovah's witnesses was a hard one for local authorities to meet. The sect is a cantankerous one whose members, in promulgation of their own beliefs, have indulged in vicious attacks on other groups of Christians. With laymen who passed local ordinances these circumstances, no doubt, bore weight, but their extraneous character should have been apparent to judges trained in the law and familiar with the necessity of protecting minorities, even tho they be unpopular. It is not comforting to find so close a vote on such vital questions of liberty in a court seven of whose nine members have been the appointees and the expounders of the philosophy of an administration that pretends to make human liberty its first concern.

Informed persons who have followed the history of the persecutions of Jehovah's witnesses are aware of the fact that their enemies who engineer such persecution are also "home-grown" enemies of the Bill of Rights. Those persecutors are the enemies of every person who cherishes liberty. While mechanized armies lock in deadly battle to determine if these liberties stand or

fall, there continues to be a persistent internal aggression against the four freedoms on the home front. Whether the prosecutors of such internal sabotage realize it or not, they are blindly attempting to "pull the house down" upon Jehovah's witnesses, in utter disregard of the fact that in so doing they are destroying the whole structure of democracy. Justice Brandeis very aptly states: "The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well meaning, but without understanding."

This nation claims to be Christian. "Where the spirit of the Lord is, there is liberty." (2 Corinthians 3:17) Let the physical facts prove the claim true. The people should rally and safeguard their liberties. The judges of courts should deal wisely with Jehovah's witnesses, and stand firm for freedom. (Psalm 2:10-12) As for Jehovah's people, they will continue to 'stand fast in the liberty to freely worship that Christ has given, and not be entangled with the yoke of bondage'. (Galatians 5:1) They will fight for freedom, not only for themselves, but will continue to diligently "proclaim liberty throughout all the land unto all the inhabitants thereof". —Leviticus 25:10; Isaiah 61:1, 2.

The Limited, Balanced, Government of the U. S. A.

IN WHAT ways is the power of our government limited?

FIRST, it is limited as to *purposes.* SECOND, as to *the ways* by which it fulfills these purposes. THIRD, by the *spheres* of liberty which are reserved to individuals. FOURTH, by its *dependence on the people,* on the voters. FIFTH, by the fact that *each set of governing authorities is held in check* by the powers and ambitions of other sets. This is the American system of checks and balances.

The Constitution gives federal authorities the power to tax, to raise and support armed forces, to wage war, to regulate foreign and interstate commerce, and to do many other things in the interest of the Union. Undoubtedly these are great powers. But they are not the limitless powers of despotism. When war is raging, freedom of press may be abridged; freedom of speech may be curtailed, but it cannot be blotted out. The Constitution forbids this; and as long as enough people are devoted to the theory and practice of limited government, such suppression cannot happen here.

Besides being restricted in purpose, government in the United States must follow pre-established ways of fulfilling these purposes. No branch of government—federal, state, or local—can do just as it pleases.

For example, all legislatures have the power to tax, but none of them can single out individuals, Jew or Gentile, and impose higher taxes on them than on others. The power of Congress is unlimited as to the *amount* of money to be raised by taxation. This is necessary in the national interest, for the amount of money needed to defeat enemies is not within the control of Congress or the people. But the *way* in which taxes are imposed and collected is decidedly limited. Taxes, for instance, must be *uniform* throughout the United States. Congress cannot tax the same brand of cigarettes at five cents a package in Maine and ten cents a package in Missouri. The $5,000 salary of one person cannot be taxed at $500 a year and the $5,000 salary of another person at $2,000 a year.

Again, Congress can pass acts imposing penalties for crimes, but it cannot provide that persons accused of nonmilitary crimes shall be tried secretly. They must be tried openly in courts of law, and the accused is protected by a long list of rules designed to assure him a fair hearing.

On the power of Congress and of all

states and local legislatures are imposed two special restraints that are precious to human liberty.

No legislature can pass a "bill of attainder". That is, no American legislature can charge any person with a crime and condemn him to fine, prison, or death. In ages past the British Parliament sometimes resorted to bills of attainder and, amid tumults of passion and debate, condemned individuals to death. No such thing can be done in the United States.

No legislature can pass an *ex post facto* law. That is a law which makes a crime out of an act that was not criminal when it was committed. Owing to this restraint, every citizen can feel sure that what he does today lawfully and innocently will not be made a crime tomorrow by a legislature.

Moreover, there are reserved to the people great spheres of liberty. People have the right to choose their own religion or none at all and to be wholly free from the dictates of any established church. Congress can make no law "respecting the establishment of religion".

Once police officials felt free to break into anybody's house at will and do about as they pleased. The Fourth Amendment preserves the right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures. No search warrants shall be issued except when supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized by federal officers. Similar rules restrain state officers.

In the United States no one can be secretly thrown into prison and kept there indefinitely. The humblest of the accused is entitled to the writ of *habeas corpus,* which gives him a quick hearing before a judge, testing whether there are just grounds for holding him for trial. At his trial, which must be public, he is entitled to have counsel, to compel the attendance of witnesses on his behalf, to confront his accusers, to be heard in his own defense, and to receive impartial treatment at the hands of the presiding judge. Unnumbered millions in other countries sigh for such privileges.

The quartering of soldiers in private homes was among the grievances which led to the American Revolution. The Third Amendment to our Constitution provides that no soldier shall, in time of peace, be quartered in any house without the consent of the owner; nor in time of war except in a manner prescribed by law.

Government is power. The holders of power—executive, legislative, and judicial—*might,* theoretically, combine against the people from whom they derive their power. The framers of the Constitution knew and feared that possibility. Indeed they believed that it would come to pass unless restraints were devised to prevent it.

Consequently they pitted the powers of office and the ambitions of men in office against one another, while allowing for the co-operation of public authorities in the discharge of their duties. If men were angels, it is written in *The Federalist,* there would be no need of government; this may be "a reflection on human nature. . . . But what is government itself but the greatest of all reflections on human nature?" Election by the people is "the primary control" over the arrogance of officials, but "experience has taught mankind the necessity of auxiliary precautions". Here is a list of the chief precautions that appear in the Constitution:

The legislative, executive, and judicial powers are vested in three distinct departments so interconnected that they act as checks on one another.

The president has the power of veto over acts of Congress. Although he is the chief executive, he cannot execute anything until Congress has provided the money. The president is independently elected, but Congress, by the process of impeachment, may remove him

or any of his administrative agents.

Federal judges are nominated by the president. The Senate, however, passes upon his nominations and may approve or reject them. These judges are "independent", but Congress, by the impeachment process, may remove them, too. Congress has the legislative power, but the federal courts may set aside acts of Congress as contrary to the Constitution.

While Congress is set against the executive and the judiciary, it is also divided against itself. The members of the House are elected for two years and the senators for six years. All members of the House, unless re-elected, lose their office at the end of the two-year period. Only one-third of the senators are retired biennially.

It may be said that the people, in whom all power is vested, may in a great passion and uproar one day resort to a tyranny. Many despotisms in history have sprung from popular unrest and have been swept into power by popular approval. That of the first Napoleon did. So did the tyranny of the third Napoleon, and of Hitler.

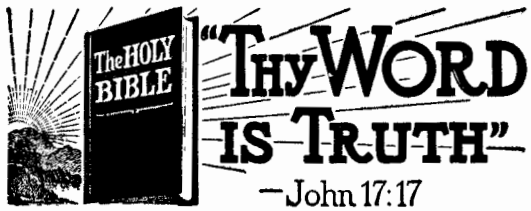
So long as the Constitution prevails, this cannot happen in the United States. Under the Constitution the voters at no single election can, by a mere majority or plurality vote, choose all executive, legislative, and judicial authorities and thus force the enactment of any law they please, either in the states or throughout the Union. Only in making amendments to the Constitution of the United States is the power of the voters limitless, and for this high act special processes and extraordinary majorities are necessary.—Charles A. Beard, in *Liberty,* February 6, 1943.

Helicopters

THE helicopter is a kind of air machine that does not require the use of air fields, runways or catapults. It can land slowly and vertically without injury on any chosen point—field, street, housetop, ship deck, body of water—and ascend with the same ease. It has proved to be a practical plane, as shown in this account by Henry Hazlitt, in *The Nation:*

This type of machine is not a mere inventor's dream. It is not a mere set of engineer's blueprints. It exists. It exists in the helicopter, impressive flights of which were made in April a year ago by the noted airplane designer, Igor Sikorsky. Mr. Sikorsky has been constantly improving his machine. You do not have to take his word regarding what it can do. He has shown colored motion pictures of its remarkable feats. In these you can see him rise vertically from land, water, and marsh. You can see him rise a foot or two above the water, skim over it at this level, or hover stationary at the same level, and alight like a feather, without even a splash. You can see him circle around a lake, come to a dead stop in front of a dock, hover in the air at the height of a man's shoulder while a man on the dock hangs a suitcase on the helicopter; then you can see Mr. Sikorsky circle around the lake a few times with the suitcase hanging on, and stop dead again (in the air) in front of the dock, while the man lifts his suitcase off. You can see Sikorsky's helicopter come to a sudden stop in midair from a high speed. You can see the helicopter stop in midair at the height of a man's shoulder, while an assistant takes hold of one of the wheels and pulls the machine with him, which is made to follow docilely by the man at the controls like a great floating camel.

Sikorsky also explains that the helicopter is extremely easy to fly. You can learn to fly it indoors, in a moderate-sized auditorium. It seems to be at least as easy to master as an automobile. A striking comparison suggests itself here. Suppose one had to *start* learning to drive an automobile at a minimum speed of sixty miles an hour? How many people would learn to drive automobiles? Yet this is the situation with regard to the airplane. But with a helicopter you can start as slowly as you like.



Foregleams of Deliverance

TO FORESHADOW the coming deliverance of those who will enjoy life everlasting in the new world of righteousness, the great Builder of the new world caused certain types or prophetic patterns to be made by His chosen people.

For about a century the Hebrews, the children of Israel, had been subjected to slavery in ancient Egypt. On the night that Jehovah their God led them out of the land of Egypt He caused a lamb to be slain and its blood to be sprinkled upon the doorposts of their houses and His people to eat that lamb. He arranged that at midnight the death angel should pass through all Egypt and smite the firstborn of every house where the blood did not appear upon the doorposts. Israel's firstborn, who were passed over and spared, pictured the "church of the firstborn" under Christ Jesus their Head and who are saved first before the divine blessing comes to men of good-will in general. (Hebrews 12:23) The lamb pictured that One who should be the ransomer or redeemer of humankind, namely, Christ Jesus, and the lamb's blood pictured His life poured out to provide a redemptive price.—Exodus 12:3-17.

When Jesus appeared in Palestine, at the age of thirty years, John the Baptist, pointing to Him, said: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) And we read concerning Jesus, at Revelation 13:8, that he is "the Lamb slain from the foundation of the world". These scriptures and others show that the sacrifice of the passover lamb foreshadowed the sacrifice of the great One who should become the redeemer of humankind and take away the sin of those gaining life in the new world.

A few days after this passover in Egypt, the Israelites were completely delivered from the Egyptians when God commanded Moses to smite the waters of the Red sea and they passed over on dry land; and when the Egyptians attempted to follow by the way through the sea they were swallowed up in its waters and drowned. The deliverance of Israel here pictured the deliverance from the great enemy, Satan and his organization, of Jehovah's covenant people and His "men of good-will" at this end of the world.

After the children of Israel were on the other side of the Red sea, they marched on in the desert; and when they came to Mount Sinai God confirmed with them the covenant which had been made operative by the blood of the passover lamb. In connection with this law covenant animals were sacrificed. This covenant was instituted at the hands of Moses as a mediator between Jehovah God and Israel. Moses here was a type of Christ Jesus, who in due time inaugurated the new covenant on behalf of spiritual Israel.

In connection with the law given to the Israelites at this time, God instructed Moses to erect in the wilderness a tabernacle, which was to be used by the Israelites in connection with their ceremonies of sacrifice. One day of each year was known as the "atonement day". What was done on that day particularly foreshadowed the great sin-offering to be made on behalf of humankind.

The tabernacle was constructed of two parts. It was 45 feet long, 15 feet wide, and 15 feet high, built of boards and then covered over with a tent of three thicknesses of material. The first division of the tabernacle was called the Holy. It was 15 feet wide and 30 feet long. The second, or rear compartment, was known as the Most Holy, and was 15 feet long, 15 feet wide, and 15 feet high, an exact

cube. The tabernacle was situated inside of a court, or yard, which court was 75 feet wide and 150 feet in length. The fence enclosing this court was made of linen curtains, suspended from hooks which were fastened on wooden posts, the posts being set in copper sockets at the base.

On the atonement day the high priest took a bullock, which must be without spot or blemish. Inside of the court he killed the bullock, took its blood in a vessel, went from the court into the Holy and from there into the Most Holy, and, after burning the incense in a golden censer, he sprinkled the blood before the Mercy Seat of the ark, which was in the Most Holy. Then he went back and slew a male goat, which likewise must be without defect, and did the same thing with its blood. These two constituted the atonement sacrifice. After them a scapegoat, over whose head the sins of all the children of Israel were confessed, was let go into the wilderness as a sin-bearer. The atonement offering for sin foreshadowed the great sin-offering for the sin of the world.

The apostle Paul plainly tells us that the things there done foreshadowed "good things to come", better things. (Hebrews 10:1) God required in the law covenant that the Jews should keep this day of atonement and offer these sacrifices through the high priest once each year. You will remember that God had promised the patriarch Abraham: 'In thy seed shall all families of the earth be blessed.' (Genesis 12:3; 22:18) So the apostle Paul says that the law was added thereto 430 years later; why? "Because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Galatians 3:19, 24) In other words, Jehovah was teaching the children of Israel concerning the great sin-offering that must be made on behalf of humankind for their redemption, and He was using the Israelites to make living pictures in accordance with their law covenant with God. The inspired record of the events concerning the Israelites has enabled all students of the Bible since to see how Jehovah foreshadowed the redemption and deliverance of mankind from the bondage of sin and death. To foreshadow means to foretell the outline of something coming. This shows how important the great ransom and, particularly, God's Theocratic Government of the new world are for mankind's deliverance, inasmuch as God took so much time and went into so much detail to teach the people by such ancient living pictures. Hence this should encourage us to study the subject earnestly, that we might see, understand, and appreciate it.

The Lord God has anointed His Son Christ Jesus to be the High Priest who makes atonement that obedient men may live in the new world and never die. The foundation of that new world has been laid. The establishment of that world of righteousness is sure, and it shall be a "world without end". What the scheming builders of a "new order founded on moral principles" may try to set up on earth beyond this total war will not rest upon the only Foundation that Jehovah God had laid. Their "new order" structure will be no part of the new world for which Jehovah's High Priest has made atonement. Hence such man-made arrangement will fail and be suddenly destroyed in the coming world disaster of the battle of Armageddon. Only those who align themselves alongside Jehovah's Theocracy and who seek the atonement through its High Priest will survive to see the new world and live happily therein.

Whosoever shall call on the name of JEHOVAH shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call.—Joel 2:32, *A.R.V.*

Hitler, the Slave-Driver, and His "God"

STRANGE and deplorable as it may seem, it is nevertheless true that men in all ages and in all lands have called upon "God" to back up their course of action, regardless of how far from justice such course may have strayed. They have sought to demonstrate that "God" was or is on their side, and have made claims to that effect, and have not rather sought to determine whether *they* were on the side of the eternal God, whose name alone is Jehovah.

Hitler, whose entire course of action belies his claims, does not hesitate to dramatize himself as an instrument of a "God" whose chief concern seems to be to aggrandize Hitler and the German race, while enslaving and degrading every other race and people. While Jehovah, the God of the Bible, holds forth the promise of using *His* Servant, that in Him 'all the families, nations and kindreds of the earth shall be blessed', Hitler's backer, of sinister purpose, shows an opposite spirit altogether. Those who serve that invisible one have his spirit, and by their fruits show what *he* is. Like him, they *pride* themselves in their wickedness and boast of their unholy power to inflict pain and suffering upon untold numbers of afflicted humanity.

In an address to the Reichstag (bereft of its powers) Hitler, in April, 1942, made the following blasphemous claim:

> It is my sole *pride* that Providence has chosen me at so great a time to lead the German people. I will bind my name and my life unconditionally with the fate of the German people. I have no more requests to make to the Almighty than that he should watch over us in the future as he has done in the past, and that I may live as long as is necessary in his eyes for the fateful struggle of the German people.

In another address, a little prior to the one just mentioned, he was making a war speech, containing threats as to what he would do to Britain, when he interjected the expression, "God help me." Of course, as far as the one and only true Almighty God (the personification of wisdom, justice, love, and power) is concerned, He would have no ear for the impious prayers of such a one as Hitler, the demonized. Those prayers must therefore go to another "god".

In a third address, styled a "Memorial Day speech", that man of blood made this further attempt to identify himself with God:

> May God give us all strength to continue to carry out what duty demands from us. With this prayer we bow our heads in reverence before the great heroes and their sorrowing relatives and all other victims of this war.

And finally, in a fourth statement (and he has doubtless made many others), Hitler said, "God Almighty will not deny victory to His bravest soldiers." He can leave the Almighty out of it. God Almighty does not listen to the prayers of a willful murderer. "Even his prayer shall be abomination."—Proverbs 28:9.

Hooking Up with the God Odin

It will be conceded that the "god" worshiped by Hitler is the one that is being advertised over the Berlin radio. This instrument of the Nazis has declared that the Japanese are real Aryans, the same as the Germans, and that this comes about through the god Odin, or Woden, the god of battle and agriculture. This "Woden", or "Odin", or his finish, is memorialized in the name of the fourth day of the week in the English, Swedish and Hollandish calendars. He is described as tall, lean, one-eyed, foxy, lecherous, cruel, merciless, conceited, and reprobate. Also, he is in close cahoots with the demons, of whom he is, in fact, one. The Berlin radio identified this "god" with the Japanese god of the sun and the winds, and claims that he is watching over the military spirit of both countries. As no man can serve two gods, and Hitler's course as well as his propa-

ganda identifies him with the demon Woden, evidently the god he serves is the Devil, referred to in the Scriptures as 'the god of this world [who] hath blinded the minds of them that believe not'.—2 Corinthians 4:4.

This fact is further shown by the prelude to the "new order" which Hitler sponsors, and of which the well-known General Smuts, of South Africa, in his address to Parliament said:

In spite of the specious promises of a "New Order" and the alluring appeals to the idealism of youth, actual events have in the last three years revealed the true nature of the Nazi ideology. We now know beyond all doubt what Hitler's "New Order" means. Persecution, domination, suppression, enslavement of the free spirit of man, aye, extermination: these are the dominant features of the new creed as practiced in the occupied countries. It is written in the blood and tears and nameless suffering of vast numbers of innocent men and women of all ages and conditions . . . this foul obsession, now resuscitated from the underworld of the past.

True it is that Hitler has called up and put into effect all that was worst in the past history of Europe, as will be shown in what follows. Everything he and his minions have done and the spirit they have shown and do show prove that Hitler's "God" is not the God of the Bible; and that is certain, in spite of the alleged fact that officials of the German concentration camps have permitted 150,000 Bibles to be distributed to Russian soldiers in those camps. Christians in the Nazi concentration camps in Germany itself are, on the other hand, deprived of their Bibles.

People in general seem not to realize that when the Scriptures say "Thou shalt have no other gods before me" (Exodus 20:3) they plainly imply that there are other gods; or that when the people are warned that all gods except the true One will be a snare unto God's people, the warning is pregnant with meaning (Deuteronomy 7:16); or that there is such a thing as going "a whoring after other gods" (Judges 2:17); or that when it says that "the gods of the nations are idols" it means just that. —Psalm 96:5.

Bastardy was so much discouraged among God's typical people that of the bastard it said, "Even to his tenth generation shall he not enter into the congregation of the LORD." (Deuteronomy 23:2) Yet in Hitler's 'New Order' unmarried girls are encouraged to become pregnant, even by men whose names they do not know. Concerning this devilish destruction of German womanhood, Archibald MacLeish, librarian of Congress, in an address at Northampton, Massachusetts, said:

Other nations have used the captured women of their enemies for the purposes the Nazis use their own. But never before in history has any nation made its girls the brides, the indiscriminate and undiscriminating brides of the state itself. And never before

in history has any nation made a virtue of the necessity of denying to any woman, of its own or of another race, the central, the essential woman's right to be mistress of herself.

Much of Jesus' work on earth was the healing of the mentally sick; yet up to June, 1941, the Euthanasia Commission had destroyed 37,000 persons in Germany, and it was then planned that in twenty years there would be no further need of insane asylums, as the mentally defective would be gradually murdered off instead of being healed.

One of the ten commandments of Almighty God is "Thou shalt not steal" (Exodus 20:15), and it means what it says; but every German soldier in Belgium is charged to that poor country at $4,000 a year; and what is that but stealing on a most tremendous scale? and who but Hitler is responsible for it? And it is so all over Europe.

When they raced over Europe the Nazis took out of it almost every fine thing there was in it. For instance, Rommel's men in Africa had, among other things, immaculate clothing, superb footwear, silk and wool underwear, face powder, face cream, scented soap, mattresses covered with fine French linen, one-piece tents with asbestos stoves in one end, etc., etc.

The way in which the stealing is done is perfectly understood, but nothing can be done about it. The money with which everything is bought is commonly called 'monkey money'. The technical name is "occupation marks". The storekeeper has to part with everything he has for worthless printing-press money. One of the most recent countries to be taken to the cleaners by this subterfuge is Denmark.

The Father of Lies

Christ Jesus referred to "the god of this world" (2 Corinthians 4:4) as "a liar, and the father of it". (John 8:44) In other words, the Devil was the first liar. His children, among whom are to be listed the big politicians, big financiers, and big religionists, have done their very best to improve on his initial lie to mother Eve, but Hitler has put all the others to shame with the efficiency he has shown in making use of falsehoods. In one of his presidential messages President Roosevelt touched on this:

> Every move up and down and across Europe, and into Asia and into Africa has been conducted according to a time schedule utilizing in every case an overwhelming superiority not only in material but in trained men as well. Each campaign has been based on a preliminary assurance of safety or non-aggression to the intended victim. Each campaign has been based on disarming fear and gaining time until the German government was fully ready to throw treaties and pacts to the winds and simultaneously to launch an attack in overwhelming force.

Hitler makes it plain in *Mein Kampf* that he is no small-time liar. He is a big one. He should have boasted that he is Jesuit-trained, and then those initiated into the fast-disappearing records of history would know how he came to be so expert.

The men that are with him show the same expert misuse of the truth and of the properties and workmen that in bygone years made Germany such a great workshop. Thus Hermann Goering, but a little while ago a small-time gangster, now has in the various Hermann Goering works, scattered throughout the Reich, more than a million men on the pay rolls, and in four years the capitalization has been jumped from 5,000,000 reichsmarks to (hold your breath) eight hundred times that amount, as country after country and business after business has been swallowed up by the Jesuit monster: Goering is now one of the earth's wealthiest men.

Do you remember who it was that took Jesus up into a high mountain and showed Him everything in the world that was worth while, and then assured Him that if He would fall down and worship him He could have the whole works? Well, that is Goering's god.

It is a vicious, malicious god that caused Greece to be cleaned out so thoroughly that bread sold at $22.40 a loaf and eggs sold at $27 a dozen. Some other prices paid in the winter of 1942-1943 were $34 for a pound of round steak, $22.50 for a pound of sugar, $14.25 for five pounds of potatoes, $14 for a pound of rice, $37.50 for a pound of macaroni, and $11 for a cake of soap. At these prices, children starved to death, as a matter of course.

In the *News from Belgium* (published in New York) is the account of a happening at Charleroi. Four children were playing near a railroad crossing which was guarded by German soldiers. One of the soldiers kicked a little girl of 5. A boy of 10 protested. The soldiers grabbed him, put him against a tree, and, without bothering to bandage his eyes, shot and killed him. At that time (March, 1942) the hospitals were filling up with people dying of hunger. Sometimes, after admission, they lived but a day or two. Begging was increasing, and in Antwerp and Brussels child beggars abounded. The bread, made of mixtures of wheat, rye and potato flour, was indigestible. Fish and meat were unobtainable. Seven hours after the seizure of Antwerp everything edible or of value to industry was loaded on trucks and started for Germany. At Liege a Belgian was executed in the presence of his wife and child, who had been summoned to the place of execution on the promise that the prisoner would be freed.

The same publication tells that at the Breendonck concentration camp, near Mechelen, Belgium, the ill-fed and (often) aged prisoners sometimes fall from fatigue. They are given exactly three minutes to rise; if they cannot, they are dragged to a corner and set to work breaking stones; if really ill, they must care for themselves, as there are no doctors or infirmary in the camp. Sometimes men are set to work pounding futilely on an iron rail with a heavy hammer. Prisoners are not allowed to change into dry clothes on rainy days, but must work their thirteen hours with the damp clothing clinging to their emaciated bodies. After fifteen days a prisoner is allowed a spoonful of marmalade every four days. One day a prisoner waved to his wife, who had approached the camp fence to catch a glimpse of her husband. The poor man was immediately shot, and the prisoners were compelled to file past his body as an act of discipline.

The Crusaders' Idea

There was never a more vicious lot of more ignorant fanatics loose in the world than there were during the Crusades. They committed every kind of crime known to the human family. No woman was safe, no man was safe, no property was safe; nothing was safe. Cannibalism in the most revolting forms was common, with other crimes too horrible to mention. But the Jesuit crusaders into Russia (Hitler's armies) are a close match to those of the thirteenth century.

A Soviet soldier named Yezersky, who escaped from a German concentration camp in the occupied area of the Ukraine, known by the soldiers under the name "Uman Hole", rejoined his regiment in Russia. Describing the Hole, he stated that it is a vast pit in a clay quarry; that when names are called out to line up to Wall No. 2 all the men so lined up are shot without pretext; that men are shot faster than graves can be dug for their bodies; and that, for amusement, the Nazis at times lower savage dogs into the pit and set them upon the prisoners. This story was published in *PM*.

The Russian government has formally protested to the Allied Nations that in some cases Red army prisoners have been tortured with red-hot irons, their eyes have been poked out, and their fingers, ears and noses cut off; their stomachs have been ripped open and they have been tied to tanks and crushed.

In one Ukrainian village four Russians were found nailed by the hands and legs to a beam, and their bodies branded with the swastika. In one village a Red army soldier was burned at the stake. Some prisoners were forced at the point of the bayonet to drive munition transports. Some wounded soldiers were stripped of their warm clothing. Seventeen wounded men were tied to telegraph poles. Women doctors and nurses were assaulted. In one German prison camp (unnamed) the sick and wounded were kept outdoors day and night in the cold, and in the early morning were roused by blows with sticks and clubs. "In one day in the Chernuskhinsk camp in the Ukraine ninety-five prisoners were shot." The German high command and food ministry had ordered that Soviet prisoners should be given worse and less food than the prisoners of other countries. When protest was made at a camp in Byelo-Russia (by writing to the commandant) five were shot on the spot.

A Cunning and Merciless One

The Devil is cunning, and he is merciless; and so is Hitler. In his initial campaign for forming an army of 2,000,000 men in the countries he has overrun, Hitler showed great cunning. He wanted to use 2,000 Netherlands army officers; so he first had them all arrested. Then they were ordered to assemble in the barrack square for registration. When all had arrived the gates were closed behind them, and redoubled guards, armed with hand grenades, surrounded the place. The Hollanders were the same day marched to the railroad station and transported to Nuremburg, Germany.

The methods by which Hitler ruins a country are now well known. They are summarized as follows by Paul I. Wellman, in the Kansas City *Times:*

The collapse and annihilation of a European country is usually preceded by a movie. The German ambassador invites the members of the government to which he is accredited to a private showing of either "Baptism of Fire" or "Victory in the West", documentary films intended to impress the audience with Germany's invincibility. They are blueprints in effect. The steam roller follows, or did follow until Hitler met Russia. And the plans of Hitler for Europe are now clear.

Nazism plans to create three categories of European peoples: first, the fighting slaves; second, the toiling slaves; third, the doomed nations destined to extinction. The German technique of occupation follows a well-tried pattern, with three unvarying principles: first, the people get immediate reassurances that their national independence will be respected. Second, the new masters get hold of strong bargaining weapons—the classic example being the retention of 1,800,000 French prisoners in German camps, to use in blackmail for collaboration and for discouraging resistance. Third, the disintegration of the people's spirit is promoted by stirring up every latent hatred between sections. But always, where these things work, there stalks the great three-tined fork of German horror, the Gestapo, the concentration camps, and the hostage system. The terroristic practices of Germany are not haphazard. In no war in the history of humanity have torture, fear and despair been used so ruthlessly and so cunningly and so universally as in this war.

Belgian workers, hired to work in a German factory, found the conditions so intolerable that they did as they would have done in their own country: they went on strike. Promptly they were marched off to a forced labor camp, where they had to work from dawn to dusk, with hardly any food, and were constantly beaten. You can imagine what feelings are smoldering in the bosoms of those men, and how, if they get the chance, they will repay it all with interest. Such is humanity.

The decision was made to swallow Luxemburg. An opportunity was given the citizens to say whether they were French, Italian, or German, but 96 percent in the towns and 99 percent in the country stated that they were "Luxembourg", though no opportunity to thus vote had been presented to them. Ger-

many then grabbed the country anyway, and the men were conscripted into the German army. There was a general strike in protest, but the leaders of the strike were killed and the men were hustled off into the army as if they had voted to do so.

In the summer of 1942 there were 170,000 Netherlanders working in Germany; but they were not enthusiastic. In a single factory at Schweinfurths, out of 180 workers, 100 were sent back to Holland, 50 were imprisoned for sabotage, and only 30 were retained for work. Factors in the dissatisfaction of workers have been the razing of Dutch buildings, where houses and churches have been torn down all over the country to get materials to restore bombed buildings in Berlin. Also, when Queen Wilhelmina's palace was seized (to be used as a hospital), the furnishings were treated as loot and sent to Germany.

Another example of Nazi ruthlessness is the shooting of all the workers in one department of the great Skoda arms factory in Czechoslovakia, together with their families.

Alfred Rosenberg, German spokesman, says that the citizens of occupied countries have ill-rewarded "the magnanimity" of the Germans and have not taken their share in the "common European war effort", the Hitler crusade.

The Netherlanders are in a bad way. The Gestapo claim that one-third of them must move to Occupied Russia, and some 30,000 have already had to leave their homes, out of a total population of 8,728,569. At last reports tea was selling in the Netherlands at $31 a pound, coffee at $16 per pound, and oatmeal at $6.25 per pound. Experiments are being made with shoes at $4 to $5 per pair that have rush soles an inch thick. The soles wear poorly, as the rush frays. At Rotterdam is a store where children's shoes may be exchanged. Parents go to this store again and again, hoping to find shoes that their children may be able to use.

In one week after the seizure of the Netherlands, Germany had nine-tenths of her butter stock, and quickly thereafter seized woolen and fur goods, leather, coal, gasoline, rolling stock, barges, and even fire engines. On one occasion, in Amsterdam, 680 young Jews were rounded up and sent to work in the mines, and within nine months over 400 of them were dead. Mass deportations of Jews to Poland and Russia are under way; and disobedience means sudden death.

A Slave-driving Program

In Germany today all the men from 16 to 65 and all the women from 17 to 45 must render compulsory labor service; and what is that but slavery? To get more men for the army, some 120,000 stores have recently been closed, besides the unknown number previously discontinued.

Besides the German slaves in Germany there are estimated to be 6,000,000 aliens, one-half of them prisoners of war, one-third of the remainder Poles, and the rest mostly Czechoslovakians, Netherlanders, Belgians, and Danes. It is almost impossible for any of these to get away. Without a labor passport none can get a job, and without a meal card he can get no food. If he gets back home he must register at his home labor office in order to get work, and is then liable to be shipped right back to Germany.

The workers in the factories do their work under the muzzles of machine guns. Their wages are taxed 15 percent. The news gets around and discontent spreads. Current headlines are "Hitler Demands Million Slaves" (from the occupied countries), and "French Shanghaied by Germans for Work in Reich War Factories". Seizures of the French factory workers are made while they are at work, and sometimes as many as 35 percent of the workers in a factory are grabbed and rushed off to Germany at one time.

Saving is made compulsory. No one may throw away a button, a piece of string, a piece of paper, or a can. More than 1,000 metal articles, from mousetraps to casket hardware, are forbidden. All dishwater is salvaged for the fats. Vegetables are often distributed in untinned cans made of lacquered iron plates and marked with notices of how soon they must be used or will spoil.

Owing to poor bandaging material and limited quantities of disinfectants, most abdominal wounds of German soldiers are fatal. Amputations of limbs are increasing, as the surgeons dare not risk long treatments. Ersatz stockings are atrocious. One woman declares that she wore out two dozen pairs in six weeks; every time she bent her knee a thread broke.

The Russians found that German engines of war are lubricated with olive oil, thus showing that reserves of lubricating oil are dwindling. Some vehicles are run on street gas; they carry huge bags on top, with enough gas to run twenty miles. There are six types of bottled gas on the market, sold by fifty filling stations. Six other types of gas used for driving trucks or cars are made respectively from acetylene, garbage, artichokes, sewage, ammonia, and hydrogen.

Communal kitchens are in full blast; they are efficient in the handling of food, and save the time of cooks and waiters. These are set up in fields and factories; eating at them is compulsory, and nothing is wasted.

Every householder is required to make ready for bombing. He must equip his stairway with a stirrup pump, two buckets, fire-beaters, chemical dampers, shovel, axes, a ladder, water-filled basins, a sandbox or fifteen sandbags. The morning after a bombing window-pane setters remove and replace all broken glass, and carpenters, masons and plumbers get at their jobs as soon as possible. Areas are roped off or boarded up, and in jig time most traces of the air raids are removed. Bombing repairs take precedence over all others.

A Murderous, Hateful Anti-God

Alfred Rosenberg, German spokesman, is now saying that this war that was started by Hitler and Pacelli may become another Thirty Years' War. See what this war has done to Poland. The Nazis executed 145,000 of them, murdered or tortured to death other 760,000, and drove 2,000,000 from their homes. How many of Germany's 17,000,000 men under arms have been slain, wounded or captured is unknown, but must be appalling.

Even though it may have been the Lithuanian police (as now claimed) that shot the 60,000 Jews at Vilna, yet such would not have been possible without the war to give the murderers a chance to do their evil deeds. Just now the Negroes are being registered in Germany, and this doubtless means that they are marked for destruction. In September, 1942, the exiled governments in London had an authentic record of 207,373 Nazi executions, but this is only a portion of those known to have certainly taken place.

The treatment accorded the Jews is horrible beyond words. Imagine having always to wear (even when in your own yard) a yellow and black star bearing the word "Jude" so that you might be the more easily maltreated by thugs. Imagine Jewish women compelled to do the most degrading work in the armament factories, and forbidden to speak to or associate with other workers. Hitler has openly stated that it is his intention to see that the Jews of Europe are exterminated. The story of the extermination of 3,000 Jews at Chelmno (near Zagarov) is too horrible to be published. Killed with gas in airtight trucks, the corpses were robbed of rings, lockets and teeth and were then laid head to feet in alternate rows so that they would occupy the least possible room in the common grave dug for them. The full story was

published in the *CIO News* of August 10, 1942.

In the Warsaw ghetto half a million Jews were jammed into a space occupied by half that population before the war. They average 3½ persons to each window. Deaths are nine times as numerous as births. But nobody likes to die, and those poor ghetto unfortunates, in the hot weather of 1942, grew vegetables and flowers in courtyards and window boxes to increase their food and to sweeten the air of their vast prison-house.

A Boastful One, in Mortal Terror

Every Nazi, from Hitler down, is making money by the barrel, and is living in mortal terror of what will happen when the jig is up. Goebbels recently tried to revive the Bolshevist scare which was worked by the Roman Catholic Hierarchy for decades. When Goebbels talks it has happened that a voice over what appears to be his radio says, "In one minute you will hear Herr Goebbels' lying news; we point out to our listeners beforehand that the figures given by the high command are all lies." Imagine how Goebbels must feel to receive such an introduction and not to know how to locate the speaker.

The underground newspapers make life a torment for these gangsters. Most famous is *La Libre Belgique,* which the kaiser tried to suppress for four years. Editor after editor was shot, but out came the paper as it comes out now. On one occasion, after months of effort, the entire staff of *La Libre Belgique* was arrested and condemned to death. The governor of Brussels watched the executions, stepped back into his office, and found neatly folded on a corner of his desk a new issue of *La Libre Belgique.* The agents had missed the editor's wife. This was too much for the governor, and he had a mental breakdown. Tyrants the world over are scared to death at the activities of Jehovah's witnesses, the most harmless and most courageous truth-tellers in the whole world. They are first to be arrested, everywhere, by the dirty cowards that depend on gangster methods.

The German people have been induced to believe that Hitler is a demigod. Thus Goering, in one of his addresses, said of him:

> In Germany everything is subordinate to the Fuehrer. Every gun, tank and ship is submitted to him, and every order given by him. There is only one Fuehrer. I have seen the Fuehrer explaining to his generals in the Reich Chancellery all the plans for the campaign in the west down to every detail, and then I saw and witnessed this campaign and saw how every detail that had been arranged weeks ago was fulfilled in practice.

Hitler's chauffeur carried a revolver in each of his seven pockets and was insanely devoted to his leader. Contracting an abscessed jaw, on a day when he was scheduled to drive his chief from Berlin to Munich, instead of going to a hospital he went into the garage, took a screw driver from his tool case, gouged and scraped the infected tooth, broke open an abscess covering four teeth (amidst horrible pain), tried to pull the worst tooth with a pair of pliers, started to Munich with a temperature of over 100, delivered his boss where he wished to be taken, and then himself died of the infection.

The Mimic God Is Back of Hitler

Though some are now bitter at the idolatry of which Hitler is the center, and which has ruined Germany, yet for the most part the people still do as idolaters have always done: they go along with whatever plans the Devil may have in mind for them. The general feeling, expressed by one of the Dresden newspapers, is that in Germany none may weep for the dead whom Hitler, by his insane course, has caused to be slain in battle. Indeed, the government has forbidden the wearing of mourning habiliments.

Yes, a god is back of Hitler. But what a god! What a fraud! This is the god

of whom the apostle wrote when he said:

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." —2 Corinthians 4:4.

It is the god of whom Jesus spoke when He said:

"The prince of this world cometh, and hath nothing in me."—John 14:30.

He mentioned him again when He referred to the great truth impending today with even greater force:

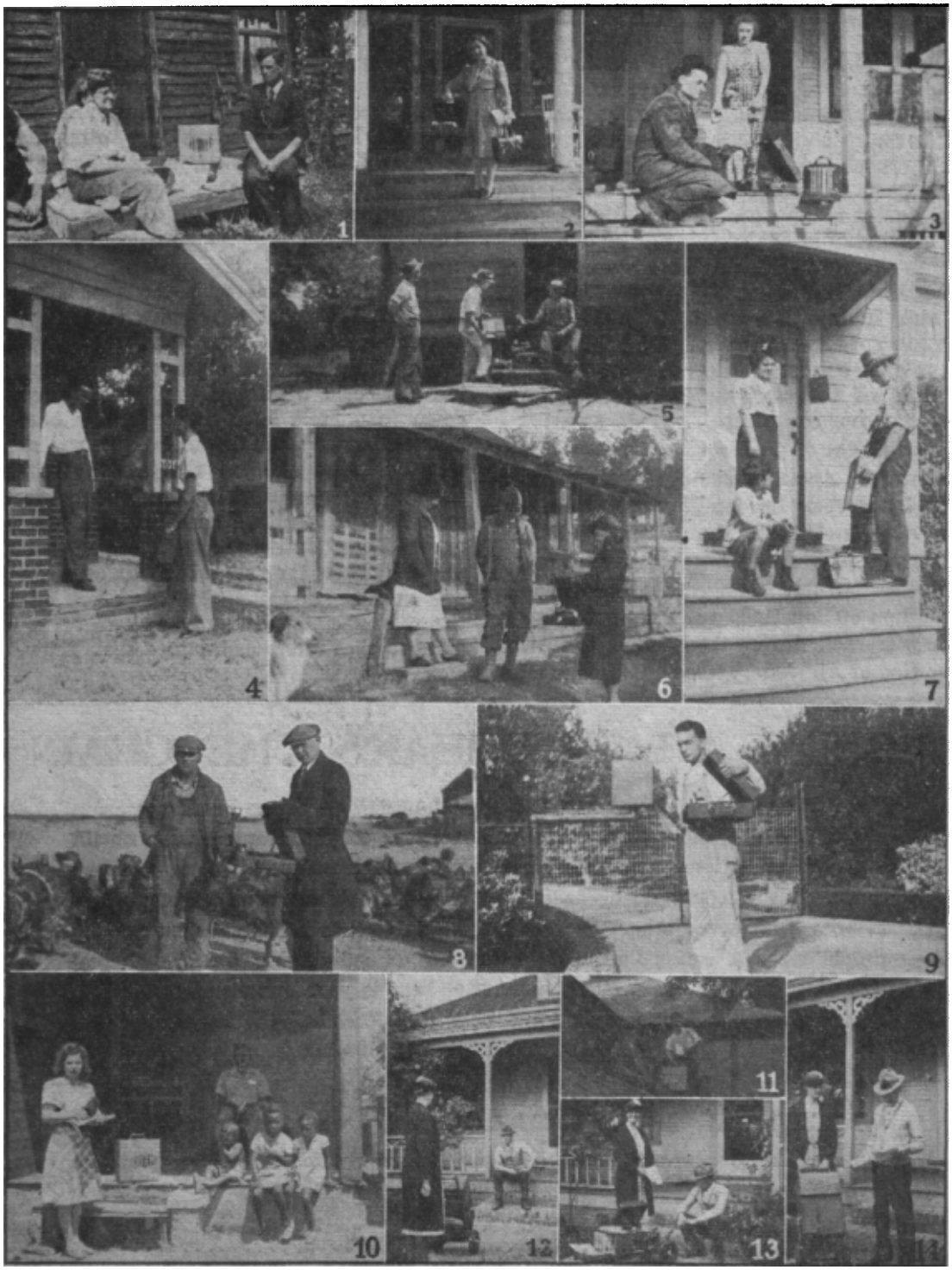
"Now shall the prince of this world be cast out."—John 12:31.

There are millions in the world who think they are worshiping Almighty God, when, as a matter of fact, like Hitler, they are worshiping the Devil himself. Have you never read that 'the whole world lieth in the wicked one, and they are taken captive by him at his will'? It is the truth. That is why mankind needs the New World, and its Ruler, Christ Jesus. How plain it all is, the thing that is the matter with Hitler and with almost all humanity! But there are some who are of good-will toward The Theocracy and hate all this Devil's stuff like the poison that it is. Hence, says the apostle:

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air [the Devil], the spirit that now worketh in the children of disobedience: among whom also WE ALL had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Ephesians 2:1-3.

Doorstep Setup Presentation of "Good News"

WELL, why shouldn't someone come to your door and ask you politely to listen to an important message, important enough to be carefully presented by way of recording and the portable phonograph? Anyway, that is being done, everywhere, anywhere, the world over. And the people listen, too, with the attention that is due a message of such importance and comfort as is that presented by Jehovah's witnesses in this manner. Witness the picture page herewith. (1) Listening attentively to the "good news" of the Kingdom in Wisconsin. (2) All ready for the presentation of the Theocratic message, in Springfield, Massachusetts. (3) Three months before this Pekin, Illinois, Theocracy publisher sat for this picture he had no knowledge of the work of Jehovah's witnesses. (4) Noel Hendrix, 16, of Plano, Texas, lets the portable automatically operated phonograph deliver an introduction to knowledge and understanding. (5) A call at this Georgia cabin resulted in a subscription for *The Watchtower* and *Consolation*, and an arrangement for a regular Bible study. (6) Delivering the Kingdom message at a cattle ranch in the Black Hills, South Dakota, and (7) in a picturesque section of Stratford, Connecticut; also (8) on a turkey farm in Wyoming, and (9) through a gate telephone in California. The guardian of the estate came out and obtained some literature for further consideration. (10) Witnessing to the oppressed at Venice, Illinois. The man in the background has just obtained the booklet *Hope*. (11) No, your eyes do not deceive you. This witness is proclaiming the message on the housetop. The man who was repairing the roof did "not come down" in this case. The witness came up instead. That's the way they do things in Big Timber, Montana, sometimes. (12-14) A Sunnyvale, California, witness arrives, publishes the Kingdom message by phonograph, leaves the printed message with one of good-will, and departs with her unique conveyance.



Doorstep setup presentation of "good news"

What They Teach at Oberlin

OBERLIN COLLEGE, Oberlin, Ohio, is one of America's most famous institutions of religious education. It is a sample of other institutions, similarly intended for the training of preachers and missionaries. *Time* magazine, in its issue of January 13, 1941, gives a remarkable insight into the blasphemies there taught, in total disregard of the Bible, but under the guise of religion. *Time* makes the following statement, which speaks for itself. Needless to say, it is a direct contradiction of the evident truths of the Scriptures, which anyone may prove for himself. *Time* says:

Highlight of a colloquium on *The Idea of God in the Ancient Near East* was the assertion by Herbert Gordon May of Oberlin that the religion of the Hebrew patriarchs differed widely from that of Moses, and that Moses himself probably changed Gods during the Children of Israel's 40 years of wandering in the wilderness during the Exodus. In Genesis the God of Abraham, Isaac and Jacob is regularly referred to as El, and Professor May thinks he was akin to the Canaanite Ba'al. With Moses the Hebrew Bible begins referring to God as Yahweh (Jehovah) more often than as El, and when the Jews invaded Palestine with Yahweh as their God they undertook to exterminate the Canaanites among whom Abraham, worshiping El, had spent his life in peace.

"We must reckon with the possibility," said Dr. May, "that the exodus from Egypt was under the aegis of the snake deity of the Levite tribe, Nehushtan." Moses' rod turned into a serpent when God told him to cast it down (a miracle later performed by Aaron before Pharaoh) and the snake rod was later used by Moses to bring the ten plagues on Egypt. "The people led by Moses from Egypt were led directly to Kadesh Barnea, where under Moses' instigation a union of tribes under Yahweh, the deity of the Judean tribes, was consummated. . . . Yahwism was made the sole official cultus. . . . Nowhere is it affirmed that Moses maintained that Yahweh alone existed."

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Presenting "This Gospel of the Kingdom"

Need for Argumentation

IN THE life of every thinking person there comes a time when, for his own welfare, it is necessary for him to present clearly the result of cogent thinking so as to cause others to act as he wishes or recommends. Herein is found the need of argumentation for all men. Jehovah's witnesses, in the carrying out of their covenant 'to preach this gospel in all the world for a witness', have a much greater need for training in the principles of argumentation, because of the controversial nature of their message. The Lord commands, 'Speak the truth though it make all men liars.'—Romans 3:4.

Argumentation is the practice of attempting to produce in the mind of another the acceptance of the ideas held true by the persuader, and of the necessity of acting on such. It is not wrangling, face-to-face calling of names, or arbitrary contention. Many have misunderstood argumentation to mean arousing contention and unrest among the people, such as the rabble-rousing, prejudicial rantings of the partisan speaker often heard in the legislative halls, in the courts, and in the common stump speech.

All such the Christian will avoid in presenting the gospel of the Kingdom. Remember the words of Jesus, to wit, "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." —Matthew 7:6.

No good discourse is effective without argumentation. Without it the presentation falls flat, inducing sleep instead of inspiring attention and action. The delivery of effective argument requires of one the ability to think on his feet, a frank, unembarrassed manner, preparation, faith, and belief in and a knowledge of the subject matter. One must show confidence in announcing his convictions and have a sincere desire to persuade others of their trueness and the necessity of acting in harmony therewith. As it is in speaking, so in writing, if it is prose, it must contain argumentation to be effective.

Argumentation is as old as the human race. The Bible, containing the history of man from the time of his creation, contains the finest argumentation. The apostles argued daily in favor of the Kingdom. It is written: "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 17:17) Paul persuaded others in things concerning the Kingdom. (Acts 19:18) Argumentation gets its best use where there is freedom of speech, a necessity in order that the listener may have an opportunity to choose intelligently and act accordingly.

The essential purpose of argumentation is that it offers to the hearer or reader an explanation of facts, theory or policy that is more rational, more thorough, or more for his personal advantage than that which the listener or somebody else has maintained. Argument is based on persuasion that aims to prepare the way for a process of conviction and to produce agreement and action. It involves the element of establishing certain facts by a process of analysis of proof, and reaching a definite conclusion. The best expert on the subject stated it much simpler and in another way, to wit: "Come now, and let us reason together, saith the LORD." (Isaiah 1:18) Jeremiah said, "Let me reason the case with thee."—Jeremiah 12:1, *margin*.

An argument has three divisions: (1) the introduction, (2) the argument proper, and (3) the summary or recapitulation. The introduction should get over to the listener or reader the heart of the case or contention. It should state clearly the question or questions in dispute. In other words, a short, simple, impressionistic sketch of the case or sub-

ject should be given as soon as possible. The argument proper consists in giving evidence or proof connected with persuasion by appeal to reason, common sense, interests of the listeners, and sometimes their prejudices.

The argument can proceed on the above matters of proof in terms of facts, analysis of contentions and issues, admissions, definitions, citations, analysis of fact, and other forms of proof and persuasion. It is important to avoid at all times the elaborate, intricate and stumbling statement of facts, long quotations and the use of terms or facts understood only by an expert. At all times speak the language of the common people, using terms familiar to them.

The summary or recapitulation should bring the argument to a full and complete stop at the appropriate point and time. Knowing when and where to stop is essential to a mastery of argumentation. Not knowing when to stop results from ignorance of correct principles of argumentation or of the subject matter, also from following wrong principles or from self-absorption, as is often the case. When the height of the main point aimed at or climax is reached don't forget to apply the brakes without skidding the tires. This can be done in the form of a fast summary of the points proved and the action recommended that the hearer take and its results.

Some fundamentals that should never be forgotten are: (1) Tie all minor argument points or proofs onto an admitted or irrefutable fact, if possible, so as to start an agreement of the minds. This is necessary before persuasion begins. (2) Do not begin argument proper with a discussion of things on which you differ, but cite as many things as possible on which you agree. In other words, stalk the prey into an inescapable trap before striking. (3) Strike to make an "instant sure kill" on your subject, and retreat to a stopping place as soon as possible. (4) The nature of the audience, whether hostile, friendly or neutral, should be determined in advance, if possible, and plan of attack outlined accordingly.

In formal speeches or written argument it is possible to follow throughout a prearranged outline, but in the majority of cases wherein Jehovah's witnesses need to apply the principles of argumentation detailed previous preparation will not be possible, nor could a rigid outline be strictly adhered to if constructed. In preaching the gospel from door to door and at back-calls, and in testifying before boards or courts, it would not be possible to follow through to the letter a previously prepared outline, although one should be arranged for general guidance. In such instances one cannot foreknow the questions that may confront him, yet he must be prepared to answer those that do arise. For this reason the minister must thoroughly understand not only his side of the argument on the proposition at issue, but must also know his adversary's side of the case. The outline of his arguments must be elastic and adaptable, so that he can turn aside to answer questions or objections that may be raised in the course of his presentation, and then make an understandable comeback to the point of departure from his outline. Questions arising in the course of field witnessing that are out of order need not even be answered. Before courts and boards, however, they must usually be met.

This type of argumentation, which cannot be rigidly outlined in advance, is the most difficult, and, it being the kind most often used by ministers of the gospel, the importance of their acquaintance with the principles of argumentation is doubly great. The first requisite is that they know their subject thoroughly. This calls to mind the exhortation, given hundreds of times in recent years, to study continually and meditate day and night on God's Word, to regularly attend the studies arranged by the Lord God for His people and be prepared to participate therein. In this manner each

one equips himself to make a proper presentation of the issues of The Theocracy to the people, and thus discharges his responsibility as one of Jehovah's witnesses. Almighty God gives the increase as His servants proclaim His new world, and each creature is forced to take his stand for one side or the other on the greatest subject of argumentation ever known, The Theocracy. "Choose you this day whom ye will serve." —Joshua 24:15.

Water and Health

WATER is an internal ingredient in every organic fluid in all living structures, animal and vegetable.

About three-quarters of the human body is water. It is just about the most important substance concerned in the vitality of the body.

Have you ever stopped to think that the only difference between a smooth and firm peach and a small, wrinkled, dried peach is that the dried peach has had most of its water content removed by dehydration? Young people have more water in their systems than older people, and while water drinking in increased quantities will not keep one eternally young, it is nevertheless worthy of consideration if one desires to postpone the wrinkled appearance of old age as long as possible.

Water is the great carrier that conveys nutrient material from digestive organs to every tissue of the body.

In the blood water holds in suspension red globule, the fiber, the albumen, and the other organic substances, out of which all tissues are formed.

Water also bears away waste matter of the system.

Water is the leading factor of all the changes that take place in the process of nutrition and decay. When used freely water causes an increased action of the kidneys and other depurating organs, thus aiding in the expulsion of effete matter from the entire system.

Water, by perspiration and evaporation, tends to equalize the temperature of the body.

Water is one of the most important "foods" in existence. Without it one could not live. If one does not care for a particular food, there are others that may be substituted. There is, however, no substitute for water.

Water is vitally necessary in maintaining the health of all the organs as well as the beauty of the body. One cannot have a clear, fresh skin without it. One cannot expect to have the radiance that comes with good health without water.

Poor digestion and assimilation may come about through lack of sufficient drinking of water. Waste matter is not efficiently removed, the blood stream becomes sluggish and the complexion dull, and a general shrinkage of the body, with its attendant wrinkling of the skin, sets in.

Some persons believe that the water they drink in various beverages, coupled with the water content of foods, is sufficient for their needs; but this is not the case. Considering the fact that three-fourths of the body itself is water and that all of the excretory organs are constantly eliminating water from the system, it is of vital importance to replenish the supply adequately. Several quarts of water a day are said to be necessary to do this, and where the apartment in which one lives is overheated and dry, as is often the case, this does not seem an exaggeration. Water fills out the tissues and consequently prevents that shrinkage which is evidenced in wrinkles and dry skin. Doubtless people generally do not drink enough water and would be benefited by giving attention to increasing the amount they use. The result is improved health, better looks, and more vitality.—Selected.

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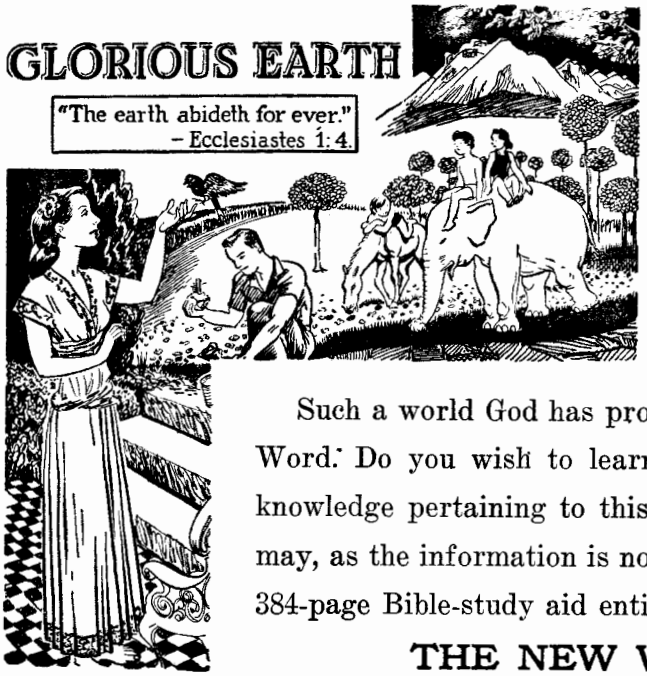

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CONSOLATION

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"Evangelization" of Mexico

Efforts of Roman Hierarchy not appreciated by our good neighbor

The Talmud Muddle

Encyclopedic folly limits freedom of worship of Jewish people

Ransom for Humankind

Grand provision for redeeming responsive humanity

Deep in the Horrors of Texas

Constitutional rights trampled upon in Lone-Star State

Compulsory Vaccination

Why England dropped the reprehensible practice

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Vol. XXIV No. 620
June 23, 1943

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Notandum

So This Is Freedom

◆ *The Daily Independent*, Murphysboro, Ill., December 12, 1942, says:

The United States Supreme Court has rendered a unanimous decision upholding the government's power to regulate wheat production, even when the crop is to be consumed on the farm. An Ohio farmer who planted 23 acres of wheat was fined $117.11 for raising 12 more acres than his allotment of 11 acres under the Agricultural Adjustment Act.

Granting that the decision is in accordance with the letter of the law, the reasoning of Justice Jackson, who wrote the decision, has far-reaching effect on every American citizen. He said that wheat, even if grown for home consumption, could be considered within the scope of Congressional regulation if it "exerts a substantial economic effect on interstate commerce". To emphasize this point, he went further and said that even if such wheat was never marketed, it is subject to regulation because "it supplies a need of the man who grew it which would otherwise be reflected by purchases in the open market", and, therefore, it "competes with wheat in commerce".

This is worth thinking over. Under similar legislation and court rulings, almost every productive act of American citizens could be construed to "exert a substantial economic effect on interstate commerce", and therefore be subject to Federal jurisdiction.

If a farmer cannot feed his surplus grain to his own cattle because this affects interstate commerce, how long will it be before he is told he cannot kill a hog or a beef for his own consumption because "it supplies a need of the man who grew it which would otherwise be reflected by purchases in the open market"?

Almost any human activity of free and independent men and women could be brought under the dragnet classification of "exerting a substantial economic effect on interstate commerce". The housewife who makes a dress for herself interferes with such commerce.

And this is happening in the United States, where the independence of the farmer is one of the most sacred traditions.

CONSOLATION

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

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Some Facts About Mexico and Its "Evangelization"

MEXICO, the United States' nearest "good neighbor" to the south, is constantly being discovered. It is a land of many discoveries and surprises, although it is feared that a lack of understanding has made some Americans very much disposed to think of it as a rather troublesome neighbor and a land where there is a good deal of quarreling going on. But this is probably not so much more the case in Mexico than it is in most other lands, that of the United States being no exception in the comparison. But in Mexico, with the warmer climate and the more ardent disposition of the people generally, quarrels are likely to be expressed more noisily and, shall we say? with more spirit. However, that is not exactly the thing this article intends to consider. It is the "evangelization of Mexico" that calls for some more or less pertinent observations. The pope recently credited Spain with the evangelization of the New World, meaning more particularly what is generally referred to as Latin America, and which includes Mexico. So, with some preliminary remarks about the land of Mexico itself, its "evangelization" will be given consideration.

Mexico has an area of more than three quarters of a million square miles (763,944, to be exact), which is nearly 2,000,000 square kilometers. Only two Latin-American countries are larger still: Brazil and Argentina. Mexico has a very extensive coastline, of which 4,574 miles are on the Pacific and 1,727 on the Atlantic side—on the Caribbean. The much greater length of the western coast is due to the 760-mile peninsula, Lower California. The country has a triangular shape and the mountains are ranged in the form of a "Y" with its stem to the south. The mountain ranges form the escarpment of a plateau that takes in the larger part of the land, and rise from 5,000 to 8,000 feet above sea level. This elevation accounts for the delightful climate, although Mexico is in the tropics. Mexico is a possible paradise, highly productive of wonderful fruits and flowers. It is rich in minerals, notably silver, and has a great amount of valuable oil.

Mexico has many lakes and lagoons, but none of them is large. The best known is Chapala, in the state of Jalisco. It is 50 miles long, 18 miles wide, and its scenic beauties have made its shores popular as summer resorts for the wealthy people of Mexico city and other sections of the country.

The climate, already touched upon, is equable, and on the central plateau it is cooler in summer and warmer in winter than in the United States. Indeed in most of Mexico there is so little difference in temperature between summer and winter that people wear about the same clothing the year round.

The Mexicans say, 'We have the climate that California boasts about,' and at times one finds a sign with these words boldly painted upon it.

The flower markets of Mexico are a great attraction, and the people have a knack of arranging the flowers in artistic fashion. As the flowers are of all kinds, and generally brilliant in coloring, the

effect is not easily described or imagined. Mexico is "the land of flowers".

As it is located in the tropics, Mexico has many brilliantly plumaged birds, but there is also an abundance of the barnyard fowl, and a great variety of them. These, while less beautiful outwardly, are nevertheless appreciated, and consumed in great quantities!

Fish are abundant in the many lakes and lagoons, and there are also many varieties of reptiles, some of them harmless, others not so harmless. These are found in the southern part of the country more especially.

The People of Mexico

The population of Mexico in 1940 was 19,473,741, and is now doubtless very close to twenty million. They are, in large part, Indians, descendants of the nations of advanced culture that inhabited the country when Cortez came and took over. An estimated ten percent, more or less, are white, but many of these have some Indian blood. A very large number are acknowledged to be of mixed blood, a fact that is indicated by their being called *mestizos* (mixed); and these mestizos form a connecting link between the wholly white and wholly Indian inhabitants. Nearly half the Mexicans are mestizos. The racial rivalry and hatred that might have been expected between the conquerors and conquered in Mexico is practically nonexistent, except in certain remote parts. The Spanish language is most commonly used, although about seven percent of the population still speak native dialects such as the "Nahua", "Mayochiche," "Zapoteca-Mixteco," and others.

In previous issues of *Consolation* something was said of the ancient civilizations that existed in Mexico, the Aztec and the Mayan, the latter occupying the peninsula of Yucatan. The still reminders of those civilizations are found in extensive and amazing ruins, while other evidences and vestiges are found in the arts, industries and customs still practiced to a considerable extent by the Indians, greater in the remote regions, less in the modernized portions of the country.

The high general intelligence of the people at the time of the Spanish conquest throws into dark relief the more recent general ignorance. Until very recent times the large majority were illiterate, and even today such constitute more than half the population, due in large measure to the repression which the Roman Hierarchy invariably exercises upon efforts to educate the people. Education for privileged classes is better adapted to its objectives.

The present pope, speaking on the significant victory of the Nationalist cause in Spain, remarked that God had chosen that benighted land (although *he* did not call it benighted) to be the principal instrument for the evangelization of the New World (America). It was hoped by the Hierarchy that the victory of Franco the butcher in Spain might also lead to similar victories over progress in Latin America. History confirms the claim that Spain was instrumental in what the pope was pleased to call the "evangelization" of America. The process began with Mexico, as far as the mainland is concerned, and the methods which accomplished it left much to be desired. They were abetted by butchery and treachery.

The Cult of the Virgin

Among the first efforts in the "evangelization" of the peoples of Mexico was the forcible overthrow by Cortez of the image of the deity they had been worshiping and substituting instead an image of the Virgin. This precipitate action did not contribute noticeably to the popularity of Cortez and his band of marauders, nor did any recorded wave of devotion sweep the land in support of the cult of the Virgin. Just what the status of the Virgin was among her own worshipers at the time is not certain. Her immaculate conception had

not been declared as a Catholic doctrine at the time, although the council of Ephesus, many centuries previously (A.D. 431), had declared her to be the mother of God, practically a deification of the humble Jewish maid who said, "Behold the handmaid of the Lord." In passing it is of interest to note that Ephesus had for many centuries preceding the date of the council been the principal place of the worship of Diana of the Ephesians, a superlatively virgin goddess, identified with Ashtoreth, Venus and, more remotely, Semiramis, mother of the would-be competitor of Jehovah, Nimrod. The cult of the Virgin is the outstanding feature of materialistic religion in Mexico, and centers about the so-called "Virgin of Guadalupe", whose picture was miraculously (?) painted upon the cloak of a Mexican peasant and whose claimed apparition led to the "evangelization" of thousands of Indians. The statue of Diana, 'which fell from Jupiter,' had nothing on the painting which fell upon the cloak for attracting worshipers. 'Asia and all the world' worshiped Diana, according to the Ephesians (Acts 19:24-35), and the Virgin of Guadalupe is worshiped by 'America and all the world' but under a larger variety of names and designations than were held by Diana of the many pendulous breasts.

The famous picture, supposedly miraculous, is at any rate an excellent example of Indian art. The *Americana* says respecting it:

> Echoes have come down of a school of Indian painters, who flourished during the first 50 years following the fall of Tenochtitlan. . . . Little or none of the art of this period has survived, with the exception of one picture of international fame which, on account of the material on which it is painted and the artist's treatment of his subject, almost certainly belongs to this early Ibero-Indian school. This is the famous picture of Our Lady of Guadalupe, which made its appearance within eight years after the fall of the City of Mexico, or before 1530. The religious legend asserts that the picture of the patroness of the Mexican people was miraculously made [upon] the tilma or shoulder covering of a poor Indian named Juan Diego; historical investigation has shown that it was painted for a miracle play given in one of the new convent schools of the City of Mexico very shortly after the Conquest. This picture shows very considerable artistic talent which is neither Spanish nor Indian, but a blending of the two.

So much for the myth of the Virgin of Guadalupe, which seems to combine in itself a number of features found in legends relating to other saints.

Destroying the Records

One step toward the "evangelization" of the peoples of ancient Mexico was the destruction of their records. Chronicles of the tribes had for a long time been kept on folding books in the form of ideograms. Many thousands of the books were destroyed by the Spanish conquistadors, who believed that they were an obstacle to the salvation, through Catholicism, of the heathen Indians. Some of the books, however, escaped the flames and left their record of earlier times. They were rewritten in the alphabetic characters which the Spaniards brought, and subsequently translated into Spanish, German, and English. Notable among these translated Chronicles is the *Cantares Mexicanos,* dealing chiefly with the deities at one time worshiped by the Indians. For these various and multitudinous deities (there were some 300 of them) were now substituted the even more numerous "saints" of Catholicism, presiding over the different affairs of human existence on the farm and in the town.

Adapting the appendages of demon worship to a so-called "evangelical" use, the Catholic missionaries passed on to the Mexicans the cultus of the "saints", which "saints" in one way or another filled positions formerly occupied by the demons in the pantheon. The pantheon at Rome, originally dedicated by Agrip-

pa, was in A.D. 608 rededicated by Pope Boniface IV to the Virgin Mary and all the "saints". In this pagan church different services go on at different altars with various congregations around them in worship of one or another of the "saints", who are but the original demon-gods under other names. In Mexico "evangelization" of the Indians was accomplished by concessions of a kind similar to those made to early paganism in Europe. In this the Indians themselves helped along, retaining the worship of their idols while ostensibly worshiping before the cross. They simply placed the idol behind the cross, either openly or in a case.

The first missionaries were the Franciscans (A.D. 1522). One of the Franciscan monks, Peter of Ghent, claimed the conversion of the Indians to have reached 200,000 persons in the short space of six years. In 1531 the first bishop of Mexico, Zumaraga, claimed that in that year there were a million converts to the "Christian" religion of the Catholic variety. The Dominicans followed the Franciscans after a few years, and the Jesuits came in 1572, when the "conversion" of the districts settled by the colonists was about completed. They established missions in the northern part of Mexico, which at that time did not belong to the Spanish dominions.

With the beginning of the seventeenth century Mexico already abounded in magnificent church buildings, but the Indians were little benefited, often being treated with extreme cruelty by their Spanish rulers. The antipathy of the average Mexican for the Roman Catholic Hierarchy can therefore be fairly well understood. The ornate churches did little to contribute to their comfort, and were erected largely to satisfy the vanity of the bishops and to overawe the superstitious and keep the people generally under control so that they might be further exploited. The Mexican church became one of the wealthiest anywhere on earth, and the populace the most oppressed and illiterate. This combination is the usual rule under the Roman Catholic setup. The "church" and the crown ruled and robbed colonial Mexico for 300 years. Nothing halted the grasping clergy as a class. Of these the historian Lempriere says, emphatically:

> The Mexican Church, as a church, fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice. It knows no mercy, and no emotion of charity ever moves the stony heart of that priesthood, which, with an avarice that knows no limit, filches the last penny from the diseased and dying beggar; plunders the widows and orphans of their substance, as well as their virtue; and casts such a horoscope of horrors around the deathbed of the dying millionaire that the poor, superstitious wretch is glad to purchase a chance for the safety of his soul, by making the Church the heir to his treasures.

First Priests Poor

The first priests who came to Mexico were poor. After 300 years of undisputed control the clergy were amazingly rich. But the people lived in the most abject poverty. The Inquisition helped to keep the people down and filled prisons, filthy, disease-breeding prisons, to overflowing. The clergy were out to get all they could lay their hands on, or else—. They owned by far the greater and best part of the land.

Even as late as 1845, two decades or more after the fight for independence from Spain had broken the power of the foreign rulers, and to some extent that of the clergy, the American ambassador Thompson wrote:

> The immense wealth which is collected in the churches of Mexico is not by any means all, or even the larger portion of the wealth of the Mexican church and clergy. They own very many of the finest houses in Mexico and other cities (the rents of which must be enormous), besides valuable real estate all over the republic. Almost every person leaves a

bequest in his will for masses for his soul, which constitute an encumbrance upon the estate, and thus nearly all the estates of the small proprietors are mortgaged to the Church. . . . Of all the artifices of cunning and venality to extort money from credulous weakness, there is none so potential as the mass for the benefit of the souls in "purgatory".

War for Independence

The Inquisition, that institution of unbounded infamy, also contributed its share toward keeping the people "evangelized". But in spite of all the repression and religious viciousness, the people more and more asserted their innate love of liberty and justice. In 1767 the Jesuits were thrown out, although not by the people. That viper's-brood of iniquity brought about so much turmoil, under cover of a religious "morality", that they could no longer be tolerated.

While the higher clergy and the Spanish priests cared nothing for the people, honest native priests have contributed their share in lifting the oppressive hand of the "church". First among these were Don Miguel Hidalgo and José Maria Morelos, who raised the cry of liberty in 1810. Many responded and joined in the revolution, which promised well. But it failed because of the lack of organization among the fighters for liberty. After an initial success at Monte las Cruces on October 30, 1810, Hidalgo relaxed his efforts long enough to give his opponent an advantage. He was finally defeated, and was executed in the following year.

When the fight for independence was finally won, the government was made up of a council of six, with Gen. Augustin de Iturbide as president. But, with the connivance of the Hierarchy, he was made emperor, May 19, 1822, and was crowned in the cathedral of the capital on July 21 of that year. He was voted a yearly allowance of a mere $1,500,000, and soon became arrogant. Then he was forced to abdicate and leave the country. He was allowed a pension of $25,000 if he would stay away. Iturbide, however, would prefer the $1,500,000, and so made an effort to get his crown back. Returning to Mexico on July 14, 1824, he was arrested, and was shot five days later. In 1838 he was posthumously given the title of "Liberator" and his remains brought to Mexico city and deposited in the cathedral, where they now rest together with the remains of Hidalgo and Morelos. He is hardly in a class with these patriots, however.

The next nine years saw many changes in the Mexican political scene. In 1833 Santa Anna became president. He catered to the Hierarchy, as it suited his purpose, but he had his tongue in his cheek. The burial of his leg is an example of what his attitude was toward the clergy. Unquestionably, it was a very religious episode. In an engagement with the French at Vera Cruz, Santa Anna lost one of his legs. He sent orders to the Mexican archbishop that funeral ceremonials must be arranged for the solemn burial of his limb in Rome's consecrated cemetery at the capital. The archbishop protested that there was no precedent for doing anything of that sort; but Santa Anna decided that the precedent should be made then and there. His was a good Catholic leg and should have a proper Catholic burial. And so it was. The clergy obediently followed the leg to its last resting-place with due obsequies and ritual, mass and prayer. But only two years, no more, passed and the clergy got revenge. They turned against Santa Anna, saw the army revolt, and led the mobs that disinterred Santa Anna's good Catholic leg, overturning the monument that had been erected over it, and kicking the leg, or what was left of it, around the city until they tired of their sport. Santa Anna retired and one president after another followed him in quick succession.

The Mexican war with the United States brought Santa Anna into prominence again. The clergy succeeded in playing their part. They instigated a rebellion in the ranks of the United States

armies, and a considerable number of Catholic soldiers deserted and joined the Mexicans. (School histories in America do not stress this significant fact.) Santa Anna's tongue was in his cheek again. But, in spite of the treachery, the American armies were successful, and Santa Anna had but little to say in the treaty of Guadalupe Hidalgo (which, including the Gadsden purchase from Mexico of certain lands, added to the United States the territory that now comprises California, Nevada, Utah, Arizona, New Mexico, and part of Wyoming and Colorado). Mexico needed the money badly, and the addition of nearly a million square miles of land was welcomed by the country without a name, but variously called America (as though there were no other America), United States (as though they were the only ones), Columbia (in song), and Uncle Sam in good humor.

But to return to the Hierarchy, which played its part in all these vicissitudes of Mexico and its "evangelization". Catholic statesmen were not wanting who sought to oppose the progress of democracy with the claim that the people of Mexico were really incapable of self-government, and that they would either have to revert to the old viceregal system (under Spain) or be brought into subjection to some other foreign power (not mentioning any name). At the same time there were those north of the Rio Grande who thought it would be quite a good idea if the whole of Mexico were absorbed by the United States, and one can only wonder whether these suggestions did not all have the same source, in order to drive Mexico back to the arms of Spain, the stepmother country.

In Mexico itself a ready answer to these unwelcome suggestions was not wanting. It was pointed out that the Catholic church in Mexico held property amounting to more than one-half of the landed estate of the nation and valued at $250,000,000. Incidentally mention was made of the monasteries as the shame of Mexico, even though the morals generally were not of a high standard. Even the pope had protested from Rome about the morals of the clergy and the monks. But they paid little attention to the protest of either pope or people. They were playing their own game.

When, in 1853, Santa Anna was permitted to return and proclaim himself dictator his first official act was to permit the return of the Jesuits to Mexico. He also made arrangements for the coming of Maximilian, doubtless under the direction of the Jesuits; but things didn't turn out the way these "evangelizers" had expected. Santa Anna was sentenced to be hanged, and escaped only because of the magnanimity of Juarez, minister of justice under Santa Anna's successor, Alvarez.

Juarez, in 1857, drew up the laws of reform, which provided for the separation of church and state; abolition of the privileges claimed by the clergy, as well as abolition of monastic orders, including the "sisters of charity", banishment of the Jesuits for good, freedom of religion and worship, free and compulsory education in public schools, and the prohibition of numerous religious privileges and abuses.

And all this took place only a year after the pope, in 1856, complained of the abolishing of the ecclesiastical jurisdiction in Mexico the year previous, the confiscation of certain church properties, the exiling of the bishops of Puebla and Guadalajara, and the dispersion of the monks. Commonfort, elected 1856, was no friend of Rome. It was under his presidency that Juarez drew up the afore-mentioned laws of reform. The next president attempted a deal with Rome. His name was Zuloaga, elected in 1858. He did not last long, and the fight began all over again, within a year. Juarez became president.

In 1861 the pope spoke again, as he generally does when something seems to be getting away from the clutches of the Hierarchy anywhere on earth. He

complained about the 'persecution' of the church in Mexico. President Juarez had the possessions of the "Church" declared national property (and weren't they?). Churches were plundered, bishops expelled, and clergymen, monks and nuns were treated somewhat in the way they had been treating the rest of the people; and they didn't like it.

The Emperor Maximilian

Then came Maximilian, looking for glory and an empire, and the whole church party were back of him. He wasn't a Mexican at all, but an Austrian, and had no business in Mexico other than to forward the depredations of the Roman Hierarchy and get some glory for himself. He was merely a tool in the schemes of the Hierarchy for power, hoping to extend to America the system of authoritarian rule which had served its ends so admirably in Europe. Maximilian came with the "blessing" of Rome, and, in return, conferred many favors upon the church, receiving a new papal nuncio in Mexico. Negotiations for a concordat, however, failed. The reasons have never been clear, but the pope was doubtless waiting to see how this scheme would be likely to turn out before committing himself too definitely.

Playing both ends against the middle takes a little time, and before the wildcat scheme had progressed very far Maximilian was in a peck of trouble, and Charlotte (Carlotta), his pathetic wife, hastened to Europe to implore the aid of pope and king; but these only shrugged their shoulders. True, Maximilian had gone with their "blessing", but it was up to him to carry on from there. They could do nothing. Besides, the United States was against the whole thing and it all looked definitely risky to back Maximilian any further. He seemed to be the wrong horse, after all.

The pope's duplicity was too much for Charlotte. She was found, after her devastating interview with him, wandering about the streets of Rome, playing in the fountains and babbling childish things. Charlotte lost her reason, and Maximilian his empire and his life. He was executed June 19, 1867. But the church gave him a grand funeral from the cathedral of Vienna the following year.

With the re-establishment of the republican government under President Juarez, the "Church" had further cause for complaint, and the next president, Lerdo de Tejada, didn't suit any better, for he adhered to the policy of religious toleration, and if there is anything Rome doesn't approve it is religious toleration. In 1873 the Mexican Congress passed a law providing for the separation of church and state and restraining the congress from issuing laws prohibiting or establishing religion. Marriage was declared a civil contract under the exclusive jurisdiction of the state. Religious societies were prohibited from owning real estate and all inhabitants of the republic were declared free from religious vows. These provisions were adopted by overwhelming majorities. Alas, poor Yorick! But Mexico had now had 52 dictators, presidents and rulers in 59 years, Lerdo the last B. D. (before Diaz).

Porfirio Diaz forced his predecessor out of office and was proclaimed provisional president November 24, 1876, later becoming constitutional president. Gonzales succeeded him, and four years later Diaz again became president, and continued then as president for over a quarter of a century. He built railroads, highways, roads, and harbors, and made the coastal regions places of resort. He drained the valley of Mexico. He increased the revenue of Mexico over 400 percent, and encouraged foreigners to settle and invest in the country in his program of expansion and development. He created a steadily increasing credit for the nation. He insisted upon honesty and method on the part of those holding public office, and made the heads of

departments responsible for any diversion of public funds to private advantage. He introduced a strict system of accounting in government.

During the period of Diaz' influence the country made great progress and saw a complete change as to commercial conditions in the republic. Harbors were constructed to accommodate large ocean-going vessels, and international relations were extended. The industrial, commercial and educational conditions of the country also improved remarkably. But the revolution of 1910 caused a definite retrograde movement, checked only by the rise of the oil industry.

In 1917 a new constitution was adopted, but restrictions upon the religious business continued. The enactments of 1917, in fact, provided for confiscation by the government of churches, schools and hospitals in the possession of the religious bodies, and required that all Mexican clergy be native-born. Foreign-born clergy were invited to "scram". The "Church" cried 'Persecution!' with renewed emphasis, and began to put forth determined efforts to enlist the sympathies of the United States, even to the point of almost succeeding in getting the "good neighbor" to the north to declare war in order to pull the Hierarchy's chestnuts out of the Mexican fire.

At present there is a lull in the stormy career of the Mexican church. There are sincere priests who ignorantly continue to submit themselves to the domination of the "big boys" in the Roman Hierarchy setup. Of these priests (only a minority) Frank Waldeo, in an article for *Colliers'* (October 24, 1942), said:

> The Church in every Latin-American country has hundreds of humble parish priests who are with the people. But many church leaders are enemies of American democracy; they take instructions from the Spanish Falange, which is under orders from Berlin. They are served by a rich, hired press, by groups of clever writers and by the reactionary landowning classes.

President Calles' Statement

Former President Calles summed up the situation without any "ifs, ands or buts" in the following statement (in 1926):

> Why be blind, why fool ourselves about the role the Roman Catholic Church has played in Mexico for four hundred years? There is no redeeming feature to justify her existence anywhere on earth; and she has been the curse of my country since her first priests came.
>
> One has only to study what the Church has accomplished with the destinies of Italy, Austria, Spain and Ireland. She has interfered in the politics, indeed she has been the politics, of every country she has sunk her talons in for nearly two thousand years. . . . She made and unmade kings and dynasties. Her dignitaries helped a thousand ruling houses to trample on the poor. She organized crusades, declared war, wrote peace treaties, and drew and redrew the map of the world.
>
> The Roman Church has flourished precisely to the extent that ignorance and superstition and mendicancy have prevailed. She drew a line from pole to pole and gave a hemisphere to Spain and a jutting peak of Brazil to Portugal. She fixed the language and the customs of all the Latin-American world. Wherever illiteracy existed, there she was powerful. She throve in the night of the Dark Ages and she fattened and grew dissolute on the wretchedness of human [creatures].
>
> Just as the world has advanced in civilization and science and knowledge and culture, so has the Catholic Church waned in prestige, influence and power.
>
> Where she could not convert, she murdered. Where she could not persuade, she tortured. Where she could not rule, she ruined. Cortez in Mexico, Pizzaro in Peru, and Torquemada in Spain are perfect specimens of her cross-bearers and her tactics. Today she sulks and writhes in the impotency of the tiny terrestrial area where the world has confined her on the Hill of St. Peter, just as the world has always had to confine menaces. But she watches and waits (for what are centuries to her program?) for a chance to recover her lost

control. The whole world had better keep an eye on Rome! [And the world is paying now for failing to do so!—*Ed.*]

And what a straight face she assumes when she talks of tolerance, of freedom of the press, of speech, of conscience! Shades of Saint Bartholomew! Read her red-stained, torch-blackened history—talk of tolerance, indeed!

There has never been bloodshed in Mexico but that the Catholic Church has not been largely responsible for it. Her modern boast that two priests, Hidalgo and Morelos, helped us win our independence from Spain means nothing, because she is an organization that prospers by taking advantage of expedients. And when we did gain our freedom, the Church made those two heroes and their companions incorporate her in our Magna Charta as the state religion. What she could not prevent—our independence—she appropriated to her own ends. George Washington was a Mason; yet Masonry did not insist on being made the official spiritual organization of the United States.

The Catholic Church seized four-fifths of the lands of Mexico in our early days. She dominated our internal politics and dictated our external policies. As we struggled toward the light, she made an emperor of Augustin de Iturbide to hold the poor in chains. Later she took advantage of our civil war and enthroned Maximilian and Carlotta on Chapultepec. Cowardly as ever, she deserted the former when he was sentenced to the firing squad, and drove the latter insane by refusing to ask Juarez to spare her husband's life. . . .

Always, I repeat, the Roman Catholic Church has prospered in direct ratio to the ignorance and misery about her. And when General Obregon and I tried to do something for the poor, unhappy, landless countrymen, vested business screamed "Bolshevism!" and the Catholic Church howled "Atheism!"

Not meddle in politics! The Church has never done anything in all her dreadful career except meddle in politics! Look at what she did to England when Henry VIII broke away from her. Look at what she did to Germany when Martin Luther left her in disgust. Look at what she did to Savonarola when he tried to reform the evil clergy. Look at what she tried at first to do to Ignatius Loyola, until she found there was a place in her hierarchy for that fierce warrior.

Look at what she did in the United States when she tried to involve your country in war with Great Britain by sending her Fenian hordes into Canada. Look at what she tried to do to France when that enlightened republic wearied of the costly cancer the priesthood had become. Look at what she has tried to do to Italy since her temporal boundaries were circumscribed to the premises of the Vatican. Look at what she did just recently, when Spain tried to wrench away from a state religion, but did not have the strength.

Look, indeed, at what the Church has done in every land that has awakened from the nightmare of Catholicism and stepped forth into the light of reason and of science. Look at her Index Expurgatorius and find there the roll call of all men who have made the world a better place to live in.

The Hierarchy in the United States could not let this statement (published in *Liberty* magazine of November 20, 1926) pass unnoticed. In December of that year it issued a "Pastoral Letter on the Religious Situation in Mexico" couched in honeyed terms and fair speeches. Had we not the history of the Hierarchy and the Inquisition to warn us against this organization, it would move a heart of stone to read this pastoral letter, with its appeal to Christian virtue and patience and all that is desirable and of good report. Were the Roman Church such as this letter sets forth all one's sympathies would be enlisted on its side. But, alas, the picture drawn by Calles appears to be a truer likeness. Commenting further on the situation he said, significantly:

I can well understand that it is difficult for the people of the United States to comprehend that there are in Mexico trouble-makers who seek to cover their political manoeuvres with the cloak of religion. I know very well, and I envy this advantage possessed by the

United States, that not a single article referring to religion is contained in the American Constitution, simply because your people are sufficiently fortunate not to be under the necessity of including anything of the sort in their fundamental law. There the churches distinguish between their religious and their political attitude and conduct, while in Mexico, from the Independence to the present, direct interference of the Catholic church in various manners in temporal and political matters has been a constant historical problem. It is not understood in the United States that this meddling is the only reason for the constant weakening of the spiritual influence of the Catholic Church in Mexico, until today, with the exceptions which I have named and of a very small percentage of Catholics of good faith, but who are not capable of seeing clearly to the bottom of things or into the entanglements of the Church intrigues, all of the Catholics of Mexico who are good Mexicans make a definite and perfect distinction between their religious duties and the obligation which is urged upon them to approve of, and participate in, the temporal or political activities of their unworthy shepherds.

Mingled with the superstition and ignorance that is Catholicism in Mexico, and with its filth and its cruelties, are the forms of Christianity. Often they are hardly recognizable, so distorted are the lineaments of truth. But God has permitted the mixture of error and truth, of wheat and of tares, to continue until now. The end, however, has come, and the tares are bundled for the burning also in Mexico. There must be and are in that beautiful and yet unhappy land, among the lowly and oppressed, an unnumbered multitude of persons of goodwill who, learning the truth, will worship God in spirit and in truth, hailing His King with the palms of homage and submission. Thus will be accomplished its genuine evangelization.

The Sacred Snides of Burma

THE New York *Times* has a column story by Harrison Forman, sent from Chungking, China, with the engaging headline "Sacred Saffron of Priests Aids Foe's Burma Advance". It explains that, in actual practice, the poongees are the meanest and crookedest people in Burma, as would readily appear to any who are acquainted with the religious business elsewhere, or anywhere.

Mr. Forman explains: "In practical example, a businessman may welsh on a contract or a debt by simply becoming a poongee, and he thereby is cleansed of all worldly obligations and responsibilities. The poongees are arrogant and sacrosanct in so far as the police are concerned. The poongees are generally regarded as holy men who can do no wrong." What a familiar setup!

When the Japanese invaded Burma it soon developed that these yellow-robed Buddhist priests were their spies. In their "sacred saffron" they acted as snipers, arsonists, wire-cutters, guides to the Japanese, etc., and in some instances set deathtraps for dispatch riders by stringing wires across roads and thus decapitating them. It shows what priests can be entrusted to do when wholly and completely devoted to the doing of the will of their father, the Devil. At length the aviators of the Allied forces came to understand clearly that whenever these yellow birds showed up the Japanese were sure to be not far behind them. Six of them were caught waving white cloths and signaling with mirrors to the Japanese, and were shot where they stood.

14,000,000 Murdered in 11 Years

◆ Since the Japanese started their plan of murdering their way into control of the planet, in the year 1931, it is estimated, 14,000,000 have been killed. This includes 6,300,000 civilians, and 2,300,000 Chinese soldiers, in China alone.

The Talmud Muddle and the Way Out

THE Talmud, known only by name among the non-Jewish population of the lands of "Christendom", is a very important work among the Jews themselves. Indeed, rabbis and other religionists among them are not wanting who consider the Talmud more important than the word and law of God himself. In this attitude they do not differ from other religionists, however; for it is the common genius of this class to exalt human tradition above the inspired Scriptures.

There are two parts to the Talmud, the Mishna and the Gemara, the latter being a commentary on the first. Here again the rabbis often show that human contrariety, which insists on being consistently inconsistent, by esteeming the Gemara as more important than the Mishna on which they are merely annotations and comment. Together they total many thousands of pages, or a dozen volumes.

The Mishna is held to contain the oral or 'unwritten' law of God, as distinguished from the written law contained in the first five books of the Scriptures, the Pentateuch. The contents of the Mishna are believed to have been handed down from Moses and transmitted by one generation to another until finally committed to writing. In Catholicism tradition remains indefinite and uncollected. Jewish tradition in the Talmud is gathered in some kind of order. At first it was a vast inconvenient and unwieldy aggregation of writings, fairly well defined, but uncollected and disorganized. Generations of rabbis labored to get some system into the collection, and eventually the immense volume of religious rules and tales, comment and superstition was divided into six main sections or *Sedarim:*

1. *Zeraim* (Seeds): Ritual rules relating to agriculture.

2. *Moed* (Festival): Rules on the Sabbath and festivals.

3. *Nashim* (Women): Rules governing marriage, divorce, etc.

4. *Nezikim* (Damages): Civil and criminal laws.

5. *Kodashim* (Sacred Things): Rules dealing with sacrifices and the temple service.

6. *Tohoroth* (Purification): Rules concerning things clean and unclean.

Each of these main sections is subdivided into numerous treatises on various subjects of ecclesiastical rule and regulation.

The Gemara goes into numerous details and particulars concerning the Mishna, often illustrating the point or losing it by means of myth and fable, some of it ridiculous in the extreme, and other parts of it as blasphemous as only religionists can be when they give themselves free rein, or are given free rein by superstitious supporters. Thus, in the Talmud God is represented as praying, wearing phylacteries (considered so important by the Pharisees —Matthew 23:5), and even as needing a sacrifice to atone for himself because He lessened the size of the moon! In another place God is represented as reciting the lessons He hears from the lips of the rabbis! This presumption reminds one of the claim of the Roman priests that they offer up "God" whenever they say mass, and that He must come at their "command". Both of these wicked and demon-inspired notions exalt the creature above God and serve the Devil's purpose of dishonoring the holy name of God by every means possible.

The Talmud, in another place, gives us the following piece of nonsense:

> The schools of Hillel and of Shammai were disputing for three years about a certain point in the law; each side maintained that it was infallibly right. At last a Bathkol came down from heaven and said, The opinions of both are the words of the living God, but the law is as the school of Hillel. [Believe that and you can swallow the whole Talmud.]

Here is a Talmudic prescription for

nosebleed which may come in handy, though it is confessed one cannot see how:

For the bleeding at the nose, let a man be brought who is a priest [of course], and whose name is Levi, and let him write the word Levi backwards. If this cannot be done, get a layman, and let him write the following words backwards: 'Ana pipi Shila bar Sumki;' or let him write these words: 'Taam dli bemi keseph, taam li bemi paggan.' Or let him take a root of grass, and the cord of an old bed, and paper and saffron and the red part of the inside of a palm-tree, and let him burn them together; and let him take some wool and twist two threads, and let him dip them in vinegar, and roll them in the ashes and put them into his nose . . .

There is more Talmudic wisdom about the way to stop nosebleed, but this is enough. After reading it, one can dispense with looking up the other remedies this book may contain.

When it comes to the subject of "Women" the Talmud contains much that cannot be translated into English; it would be too indecent. In this respect it compares with certain Latin writings on similar subjects that are used by the Roman priesthood in absolving their female penitents. Religious writings seem to drift into these things with ease. The religious priesthood and rabbis have, in all times and climes, shown that idleness has with them been the means of vice. Concerning the Talmud the M'Clintock and Strong *Cyclopædia* says:

. . . in one of the treatises of the Talmud called *Challah* we find, almost verbatim, what our Lord says in Matthew v. 28 ["But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"]; and yet that portion of the Talmud is written in language so obscene and immoral that it would be difficult to meet its equal among the most licentious publications of ancient and modern times.

The Talmud gives detailed attention to the tithes that must be given to the Levites and priests. This reminds one of the words of Jesus at Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." This well sums up the Talmud and its contents. Jesus infallibly put these religious quibblers on the spot then, but they kept on in the way they were going. The Talmud is representative of their pomposity, their triviality, their 'morality', and their futility. There are some twelve volumes, comprising a total of about 3,000 pages, of these minutiae.

The Talmud is in reality a library of books, a sort of encyclopedia of Jewish literature, human wisdom and folly, all of a religious nature. At one time they contained highly offensive references to Mary and Jesus. This fact brought upon the Jews much persecution and resulted in the Talmud's being proscribed and thousands of copies being burned. Finally the Jewish rabbis realized the need of omitting these passages if they would avoid unremitting persecution. They decided that they could convey this, to them, important information orally; and hence these portions were omitted.

The contents of the Talmud have been variously evaluated. They doubtless contain a few things of historical and literary value. Their "explanations" of the Mosaic law go into inexhaustible and "intimate" detail. Looking for real wisdom in the Talmud is like looking for a needle in a haystack. Says Farrar:

Anything more utterly unhistorical than the Talmud cannot be conceived. It is probable that no human writings ever confounded names, dates and facts with a more absolute indifference. The genius of the Jews is the reverse of what, in these days, we should call historical . . . Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course, from the Talmud, where they lie imbedded like pearls in "a sea" of obscurity and mud. It seems to me indis-

pensable—and a matter which everyone can now verify for himself—that these are amazingly few, considering the vast bulk of national literature from which they are drawn.

When it is remembered that the Talmud consists of religious writings of Jewish clericals, or rabbis, who were interested chiefly in maintaining their own 'infallibility', the reason for its futility will be easily seen. It is a concrete example of the truth of Jesus' words about the Pharisees, "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Many, if not most, of the miseries of the Jews have been brought upon them by their own religious guides, who have time and again led them into the ditch, but who have always stoutly maintained their own supremacy. The Talmud has been the instrument placed in the hands of these blind guides by their father, the Devil, whose desires they have done and continue to do now, as in Jesus' day. —John 8:44.

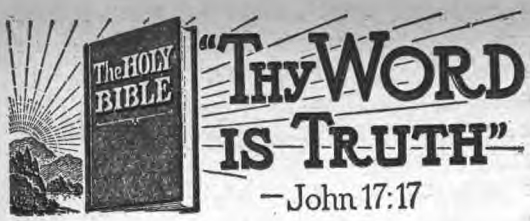
Many of the Jews are breaking away from the influence and bondage of the Talmud and are looking for something more satisfactory. Years of rabbinical misinformation, however, have conditioned them against an impartial investigation of the message of Jesus, the Messiah. Yet only His message and His way will bring to the oppressed Jews, and to all that are oppressed, the deliverance they seek. Those who are of goodwill among them will not let the rabbis and their Talmud stand in the way of receiving the greatest blessing ever offered to men. Let them come and partake of the water of life freely.

Cruelties to the Jews

FOLLOWING its standard practice, the German government now ruling the Netherlands issued ukases that Jews are henceforth to be excluded from public parks, zoos, restaurants, saloons, cafes, hotels, sleeping cars, dining cars, theaters, cabarets, cinemas, sports grounds, concerts, libraries, and reading rooms. They may not visit public markets, auctions, produce exchanges, or slaughterhouses. They may not eat kosher meat, may not employ Germans, may not attempt to enter a university, and may not work in the public service in any capacity. They may not enter or live in certain towns, may not own a radio, may not play in state orchestras, and if they are lawyers, dentists, pharmacists, notaries public or translators they must not accept non-Jewish clients or patients. They have been compelled to dispose of all agricultural land and fishing rights. For violation of any of these regulations they are transported to Germany to work in labor battalions, as slaves. They are encouraged to commit suicide, and are told that this is the only right that they have. It all has the familiar ring of the old-time Inquisition, to which it owes its origin.

Last Supper Chamber

◆ In the year A.D. 70 Jerusalem was leveled to the ground, just as Jesus prophesied would be the case. Anybody with any honesty can therefore see just how much truth there is in the story in the London *Catholic Herald* that Catholic interests in America (Bishop Gannon Erie is mentioned) are trying to purchase from its Mohammedan owners the Upper Chamber in Jerusalem in which Jesus and His apostles had together the Last Supper. Without a doubt not one stone was left upon another of the place in which Jesus and the apostles had their last meal together and the memorial of His death was inaugurated.



Ransom for Humankind

ADAM was sentenced to death for his rebellion. When he actually went into death after 930 years, justice was satisfied. The law of God demanded the life of the perfect human creature that sinned. It had received it when Adam died. Between the time of his sentence and the time of his death he begot many children, who were born into the earth imperfect and having no right to life. Hence the living of the children was only by permission of Jehovah God, and everyone who died did so because of imperfection resulting from the sin of father Adam.

The Scriptures clearly show that God purposed at the time of Adam's expulsion from Eden the redemption and deliverance of obedient and faithful offspring of Adam. Hence His wisdom led Him to embrace in the effects of this death sentence all of the human family, all of Adam's offspring, so that in due time He might redeem by the sacrifice of One all those thereof who should believe and obey. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Galatians 3:22) "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 5:18; Deuteronomy 19:21; Hebrews 5:9) So Adam's sentence and the resulting effects upon all his offspring must stand. An earthly court may reverse its judgment because imperfect, but God cannot reverse His, because it is perfect; and He cannot deny himself. He could make provision, however, for another man exactly equivalent to Adam to go into death voluntarily. By thus dying his life could be given as a corresponding price for Adam's offspring, that those of his offspring who devote themselves to God might be released from death and be given a trial for life.

The Scriptures definitely show that it was God's purpose from Adam's fall onward to make just such a provision. He made a specific promise involving this, saying: "I will put enmity between thee [the Serpent] and the woman [God's organization], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) This promise of Jehovah God must be carried out, because God is unchangeable. Having made the promise, He will perform it.—Malachi 3:6; James 1:17.

It is important, then, to understand the meaning of the term ransom. *Ransom* means something with which to loosen; that is, a redemptive price. It is the means or price or value which can be used in loosening or releasing something that is in bondage or in restraint or imprisoned. Necessarily the ransom price must be exactly equivalent to that, or corresponding with that, which justice requires of the thing or person that is in bondage or imprisonment. Hence, as to man's redemption, *ransom* means an exact corresponding price. A perfect man sinned and forfeited the right to perfect life for his offspring. Hence an exact corresponding price would be the death of another perfect man and the value of his life presented in the place of the life that was sinned away and that was held in bondage, being denied to Adam's offspring.

The sin-offering is identical with the ransom. On the atonement day performed by the Jews from Moses' time onward, the blood of the bullock and the blood of the Lord's goat represented the poured-out life. Therefore it stood

for the ransom price or value of the life. The carrying of the blood into the Most Holy of the tabernacle or temple (which represented heaven itself) and sprinkling it before the mercy seat pictured Christ's sin-offering and His presentation of the value or merit of His perfect human life in the presence of God.—Leviticus, chapter sixteen.

Other scriptures show that Jehovah purposed that the great Redeemer should pour out His life in death and that this should constitute the ransom price, which should be made an offering for sin. God foretold this, which is equivalent to a promise or covenant, when He used His prophet to write concerning the great coming Redeemer the following:

"Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: 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. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah, chapter 53.

The dead could never live again, nor could those who are living ever hope to have eternal happiness unless the disability inherited from Adam be first removed. The Scripture is quite clear that this can be removed only by means of the great ransom sacrifice. Since ransom means an exact corresponding price, the ransomer must be exactly like perfect Adam in Eden.

A perfect man had sinned and lost everything for his offspring. Therefore none but a perfect man could provide a price sufficient to buy and release believing men and women from the effects of the sentence of death upon their forefather Adam. Divine justice demanded the life of a perfect human creature, and such was received when Adam went into death. It follows that divine justice would accept nothing more or less, as a price for releasing obedient human creatures, than a perfect human life. In order to meet these divine requirements for redemption, the ransomer must be a perfect human creature. Jehovah God, in His infinite loving-kindness and by His miraculous power, provided the requisite Ransomer in the person of His beloved Son, Christ Jesus.

Deep in the Horrors of Texas

THE Supreme Court of the United States finds that in Texas the liberties guaranteed by the Bill of Rights have been attacked and denied. This holding is in contradiction to the statement issued by the Bill of Rights Committee of the Texas Bar Association.

On March 8, 1943, the high court at Washington held in two cases that Jehovah's witnesses had been improperly prosecuted under ordinances of two Texas towns because their preaching activity was protected by the Bill of Rights against enforcement of ordinances prohibiting such activity in said towns.

The case of *Largent* v. *Texas,* appealed from the County Court of Lamar County, Texas, brought before the high court for review "the conviction of appellant, Daisy Largent, for violation of Ordinance No. 612 of the City of Paris, Texas, which makes it unlawful for any person to solicit orders or to sell books, wares or merchandise within the residence portion of Paris without first filing an application and obtaining a permit". Mr. Justice Reed, speaking for the Supreme Court, said, among other things:

Appellant's evidence shows that she carries a card of ordination from the Watch Tower Bible and Tract Society, an organization incorporated for the purpose of preaching the Gospel of God's Kingdom. The Society is an organization for Jehovah's Witnesses, an evangelical group, founded upon and drawing inspiration from the tenets of Christianity. The Witnesses spread their teachings under the direction of the Society by distributing the books and pamphlets obtained from the Society by house-to-house visits. They believe that they have a covenant with Jehovah to enlighten the people as to the truths accepted by the Witnesses by putting into their hands, for study, various religious publications with titles such as *Children, Hope, Consolation, Kingdom News, Deliverance, Government* and *Enemies.*

Mrs. Largent offered some of these books to those upon whom she called for a contribution of not to exceed 25 cents for a bound book and several magazines or tracts. If the contribution was not made, the appellant, in accordance with the custom of the Witnesses, would frequently leave a book and tracts without receiving any money. Appellant was making such distributions when arrested. She had not filed an application for or received a permit under the ordinance.

The Witnesses look upon their work as Christian and charitable. To them it is not selling books or papers but accepting contributions to further the work in which they are engaged. The prosecuting officer contended that the offer of the publications and the acceptance of the money was a solicitation or sale of books, wares or merchandise.

Justice Reed further declared:

The mayor issues a permit only if after thorough investigation he "deems it proper or advisable". Dissemination of ideas depends upon the approval of the distributor by the official. This is administrative censorship in an extreme form. It abridges the freedom of religion, of the press and of speech guaranteed by the Fourteenth Amendment.

Constitutional Right on the Street

In the other case, of *Jamison* v. *Texas,* there was involved an ordinance of Dallas, Texas, which prohibited the distribution on the streets of that city, of pamphlets or advertising leaflets. Mrs. Ella Jamison, one of Jehovah's witnesses associated with the Oak Cliff unit of the Dallas company of Jehovah's witnesses was arrested and prosecuted because she was distributing a leaflet which advertised the 1942 assembly of Jehovah's witnesses and invited the public to attend. Mr. Justice Black said:

The stipulated facts show that the appellant, after three years of special training, had devoted many years to the work of the Jehovah's witnesses. At the time of her arrest, the appellant was distributing handbills in an orderly and quiet manner to pedestrians

whom she met on the street. On one side of the handbill was an invitation to attend a gathering in a Dallas park which was to be one of fifty simultaneous gatherings of Jehovah's witnesses in as many cities to hear an address by a leader of the group on "Peace—Can It Last?"

The city of Dallas contended that because the handbill advertised the offer of the book entitled "Children" and a booklet on a contribution of twenty-five cents such made the advertising "commercial advertising" which could be properly prohibited. The United States Supreme Court overruled their contentions and said:

But one who is rightfully on a street which the state has left open to the public carries with him there as elsewhere the constitutional right to express his views in an orderly fashion. This right extends to the communication of ideas by handbills and literature as well as by the spoken word. . . . The right to distribute handbills concerning religious subjects on the streets may not be prohibited at all times, at all places, and under all circumstances. This has been beyond controversy since the decision in *Lovell* v. *Griffin,* 303 U. S. 444. . . . The mere presence of an advertisement of a religious work on a handbill of the sort distributed here may not subject the distribution of the handbill to prohibition. . . . No admission was to be charged at the meeting for which the appellant was circulating leaflets in the instant case. In *Cantwell* v. *Connecticut,* 310 U. S. 296, 305, we said that a state might not prevent the collection of funds for a religious purpose by unreasonably obstructing or delaying their collection. . . . They may not prohibit the distribution of handbills in the pursuit of a clearly religious activity merely because the handbills invite the purchase of books for the improved understanding of the religion or because the handbills seek in a lawful fashion to promote the raising of funds for religious purposes.

Climax of Hundreds of Battles

These two decisions are the climax of the hundreds of legal battles that have been waged in the courts of Texas since the demonized religionists and superpatriots declared civil war upon Jehovah's witnesses in that state in the year 1940. In June of that year there began a wave of criminal assaults and mob violence against innocent men, women and children, Christians known as Jehovah's witnesses, because they exercised their right of freedom of worship, which violent opposition has continued without interruption to this day throughout that great "Lone Star" state.

With this avalanche of violence came a landslide of arrests, state-wide, of these innocent Christians under the trumped-up false charges of "disloyalty", "unlawful assembly," "breach of peace," "peddling," and alleged violations of all sorts of ordinances that were stretched out of shape by misapplication of such laws. This unlawful persecution added greatly to the tremendous suffering of Jehovah's witnesses and to the injury done to them, in the state.

The sole reason for such unlawful arrests and felonious assaults against such followers of Christ was the distribution of literature in the same manner as described above as carried on by the two women witnesses in the cities of Dallas and Paris. The fact that the Supreme Court of the United States approves this activity as charitable, educational, Christian, proper and constitutional should for ever brand the persecutors of Jehovah's witnesses in the hundreds of other communities in Texas as eternal enemies of civil liberties and of the Bill of Rights.

Throughout the year 1940 and up to the middle of the year 1941 the newspapers in Texas gave wide publication of the details of these violations of constitutional rights and kept before the public eye the conduct of Jehovah's witnesses and the persecution received in the state. Not one person could say that he had no notice of these criminal acts against the faithful servants, witnesses, of Jehovah God in that state, because these terrors and tyrannies were "known

of all men" in the state. So notorious were these shocking persecutions, and the pressure from religious and political sources became so great, that in many places it was impossible to obtain the help of counsel to defend these Christians although solicited and offered payment of compensation on the customary commercial basis or at a premium for services. Attorneys sworn to uphold the Constitution refused the offer to defend the Bill of Rights even for compensation.

Bogus Report of Committee

In this notorious state of affairs the Bill of Rights Committee of the State Bar of Texas, headed by John H. Bickett, Jr., Dallas, Texas, reported* that the committee stood ready to volunteer its services free of charge to any individual that claimed denial of the fundamental rights, but that "happily, the actual labors of the committee have been negligible. It is to the credit of the public officers and the citizens of Texas that there has not come to the attention of the committee a single instance in which the liberties of an individual have been denied or attacked, so as to call for any action upon the part of the committee". It was not stated in the committee's report whether the only source of knowledge that these lawyers had of such matters was from the police and sheriffs of Texas who had violated these rights and joined with the criminal mobsters in assaulting the persons and liberties of Christians in the state, but it is certain that they had full knowledge of such violations through the "public" press of Texas. The report was just an effort to "whitewash" the notorious crimes committed by individuals and "peace" officers in Texas and at the same time justify the failure of the committee to discharge its sworn duty.

Thereafter, during July, 1941, a representative of Jehovah's witnesses served upon and delivered to Mr. Bickett, chairman of the committee, in writing, a long, detailed history of the persecution, mob violence, shocking arrests, that covered many pages and detailed hundreds of violations of civil liberties in the state from all borders of the "free state of Texas" to the heart thereof over a period of one year. The message to the committee read, among other things:

During the past year there have been more than six hundred various arrests of Jehovah's witnesses by police officers, sheriffs and deputy sheriffs in many towns of Texas, of which I have direct information supported by affidavits, because they distributed literature explaining the Bible, refusing to discontinue such distribution when commanded to do so by "know it all", "I am the law" police officers. These flagrant violations and outrages were perpetrated despite the fact that, in every case, before the arrest was made attention was called to the United States Supreme Court cases in favor of Jehovah's witnesses, declaring their right to distribute literature. In almost every case the reply of the officers has been: "To hell with the Supreme Court; we are running this town," and, "You do as we say or else we will lock you up," and in some cases the officers have actually said, "We will turn you over to the mob and let them string you up." Such Gestapo acts are then followed by arrest and incarceration in the local jail, oftentimes without charges' being filed. These poor, innocent people are held in jail as much as five days before they can secure their release, made difficult in many instances because of their inability, because of local bias, to secure counsel, even for reasonable pay or hire. The lawyers in many instances flatly refuse to accept employment because of local prejudice.

Also in this communication the committee was invited to join in the defense of the Bill of Rights by appearing in behalf of such persecuted Christians in the courts of Texas as the committee offered to do in its report. The committee refused to take action, and since such date has not made public any report. It

* See *Texas Bar Journal*, Vol. IV, No. 7, p. 339, July 1941 issue, containing a full report of the committee.

is assumed that the committee has taken no action to defend the Bill of Rights and will continue to take none.

The treatment thus shown to the committee to have been thrust upon the God-fearing Jehovah's witnesses should have reminded them of the "fathers" of Texas who were an oppressed and beaten minority at the hands of terrorists and governors of tyranny representing the Mexican imperialists in 1836. In the Texas Declaration of Independence it is said:

> When a government has ceased to protect the lives, liberty and property of the people, from whom its legitimate powers are derived, and for the advance of whose happiness it was instituted; and, so far from being a guarantee for the enjoyment of those inestimable and inalienable rights, becomes an instrument in the hands of evil rulers for their oppression: When the Federal Republican Constitution of their country, which they have sworn to support, no longer has a substantial existence, and the whole nature of their government has been forcibly changed, without their consent, from a restricted federative republic . . . to a consolidated, central, military despotism in which every interest is disregarded but that of the army and the priesthood—both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments of tyrants: . . . In such a crisis, the first law of nature . . . enjoins it as a right . . . to abolish such a government.

Travis, Bowie and other valiant and brave men died on Texas soil battling against oppression. On the same soil native-grown enemies are now waging a battle against the liberties for which these men died.

Evading Responsibility

Jehovah's witnesses did not depend on such committee or any other group of men to carry on their battle in the courts of Texas, but boldly pushed on in the courts of Texas, not trusting in any man and not leaning on any arm of flesh for deliverance.

Ultimately several of their cases reached the highest criminal court of the state, at Austin, the Court of Criminal Appeals. When the majority members of that court passed upon the question of whether or not they would take steps to protect the Bill of Rights by sustaining the appeals of Jehovah's witnesses they, with fair speech and oily words, held that they did not have "jurisdiction" to protect such inalienable rights of Jehovah's witnesses, and defiantly refused to act or move to secure liberty to all in the state, and affirmed the convictions.

A righteous judge of that court, Judge Graves, dissented and protested against the illegal course of action taken by his associates; but to no avail. On motion for rehearing the majority judges of the Court of Criminal Appeals washed their hands in the manner of Pontius Pilate when confronted with the problem as to what to do with Christ Jesus, holding that the only remedy that Jehovah's witnesses would have in Texas was to appeal directly to the Supreme Court of the United States from the trial courts of Texas and not appeal to *their* court at Austin.

When it became plain to Jehovah's witnesses that such high criminal court of Texas would not do its duty by protecting the citizens of Texas, although it prides itself in protecting the legal rights of murderers, robbers and rapists, at the same time refusing to act in favor of Christians, these faithful servants took appeals directly from the trial courts at Paris and Dallas to the high court at Washington.

The high court at Washington did not refuse to perform the delicate and difficult task of protecting the liberty of these citizens of the United States, as is shown in the unanimous decisions rendered in the above-named *Jamison* and *Largent* appeals. Such high federal court did not wash its hands of the duty as did the highest Texas court.

The court at Washington found that

the civil rights of these American citizens had been flagrantly violated, and refused to let the judgments of conviction stand. This should be rebuke to the so-called "Bill of Rights Committee" of the Texas State Bar sufficient to awaken it to the truth of the deplorable conditions existing in that state so as to see the falsity of its report.

"Wonderful Counsellor's" Victories

These two United States Supreme Court decisions show conclusively that the freedoms of speech, press and worship are to be shielded from municipal encroachment. These are but a few of the many important affirmations of the Bill of Rights which Jehovah's "Wonderful Counsellor", Christ Jesus, the mighty Warrior and Prince of Peace, as Leader of Jehovah's witnesses, has won in the courts of this land during the past several years. Jehovah's witnesses have thrown up these many decisions as a barrier against the assault brought down upon the liberty of all people in this land by the religionists, the Roman Catholic Hierarchy, and the American Legion. These two decisions reflect a reversal in the attitude of the United States Supreme Court towards municipal laws covering distribution of literature demonstrated in the June 8, 1942, decision of the court in the license tax cases, in which cases the Supreme Court reversed itself on May 3, 1943. See *Consolation* No. 619.

As Jehovah's people throughout the Persian empire in the days of Queen Esther and Prime Minister Mordecai stood for their lives against the decree for the extermination of the Jews, so Jehovah God will uphold His witnesses to stand under the assault in these perilous times and to fight on and win with Christ Jesus the mighty Warrior.

In every land they are now fighting for the liberty so dear to honest people, the freedom of worship and the freedom of the speech of truth. They know that God's kingdom will take care of the freedom from want and the freedom from fear; and that is why they preach the Kingdom to the people. In this nation, and in Texas especially, Jehovah's witnesses, at the cost of name, reputation, property, fortune, and even life itself, have resisted and continue to resist the all-out assault against liberty by carrying on their house-to-house and public street preaching, in spite of overwhelming odds, and at the same time defending liberty and pushing on in the courts the fight against internal aggressors of liberty.

All well-informed persons who have followed the history of the persecution of Jehovah's witnesses in the United States, including the state of Texas, are well aware of the fact that the enemies of such Christians who have engineered their persecution are also "HOME-GROWN enemies" of the Bill of Rights. Such persecutors are thus enemies of every person who desires and cherishes liberty.

The fundamental personal rights guaranteed to all men, bond or free, black or white, rich or poor, are assigned by this government as the basic reasons for resisting the aggression of the Axis powers, and for this cause the people have dedicated a needed gigantic army to remove from the earth, if possible, this threat of the totalitarian nations against these freedoms.

While mechanized armies are locked in battle in various parts of the earth to determine whether or not these liberties shall remain, there continues to be prosecuted a persistent fight and internal aggression against the *four freedoms* on the "home front" by misapplication of laws and ordinances to stop the preaching activity of Jehovah's witnesses. Whether the prosecutors of such internal aggression realize it or not, they have blindly attempted to "pull the house down" upon Jehovah's witnesses, in utter disregard of the fact that in so doing they are destroying the foundation and corner stone of democracy, their own place of refuge.

Well-meaning, Stupid or Vicious?

Justice Brandeis, deceased, formerly a justice of the Supreme Court of the United States, said: "The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well meaning, but without understanding."

With millions of men on many fronts battling over freedom and truth, it is necessary that a vigorous and ceaseless fight for these same things be carried on on the home front. It is altogether in disagreement with itself for men and women to be risking their lives and shedding their blood for such prized things on the fighting front while behind their backs these things are being whittled away and craftily destroyed by disguised foes of liberty and truth.

In all the public records of the battles fought in the courts of the land by Jehovah's witnesses, all persons must now admit that such internationally unpopular group of Christians are FIGHTING FOR LIBERTY *on the home front.* In order that all persons who love righteousness and desire life, liberty, peace and prosperity may be informed, Jehovah's witnesses, the friends of the people, have served and delivered to the homes of liberty-lovers in the United States during the past month many, many millions of booklets containing the details of this fight. It is entitled "Fighting for Liberty on the Home Front". This shows the complete defeat of the enemies of such liberties and of the opposers of the righteous New World which all persons of good-will may have the opportunity of enjoying forever.

"The Most Blessed Service"

AT THE end of this, my first three months as a pioneer, I feel I must write and tell you of the unspeakable joy and blessings I am experiencing in the most blessed service under the sun. This new work truly brings us boundless blessings; and what a joy it is to feed the people of good-will with the bread of truth and the waters of life!

As you know, Hull is one of the most (if not THE most) badly blitzed cities in the British Isles and the people have suffered terribly at the hands of the demons. It has been our privilege to witness in some of the most distressed are[illegible] it is really amazing to see the fortitude and courage of the people who have faith in God, even if they have not as yet a knowledge of the truth. They assure us God has protected them; that even when their houses have been falling they have said to their little ones, "God is good; he will look after us!" This gives us an opportunity to show them that God has had some purpose in protecting them that they may learn of His truth and become a part of the "great multitude".

Of course, there are others who have become embittered by suffering and hold God responsible for present world distress; but we are usually able to point out which 'god' and how his end is at hand. I can endorse the necessity of using tact with many of the people. Some people like to think they know it all, and resent the idea of our going to teach them anything. In those cases I find it very opportune to mention that these studies are a mutual help. For example, a few weeks ago we approached a very religious lady whose husband is a "great man" in one of the leading chapels. She objected that they were not the kind of people who needed our message, and 'why did we not go to those who did not know about these things?' We immediately responded that there was always more one could learn about God's Word; 'might we come back again and talk about these things?' Yes, we could do that. We went according to promise, taking with us the recordings "Soul", "The Dead," and "Resurrection". She listened with rapt attention, as meek as a lamb, and, after having

turned up many of the scriptures together, agreed for us to call again. Since then we have been going regularly for model studies on *Government and Peace* and the book *Children*. The lady subscribed for *The Watchtower,* and promised to come to our group study. She says our visits have changed her whole life. She still attends chapel, but I guess for not much longer, as last week her husband asked her opinion of the sermon and she told him she had not enjoyed it at all. How the truth exposes the emptiness of religion!

We made arrangements to call back on another lady—she said she could spare just half an hour at the most. Anyway, she was so interested she spared another quarter of an hour, and as we departed, said, "Oh, you must stay longer next time," and, "I'd no idea there was so much in the Bible!"

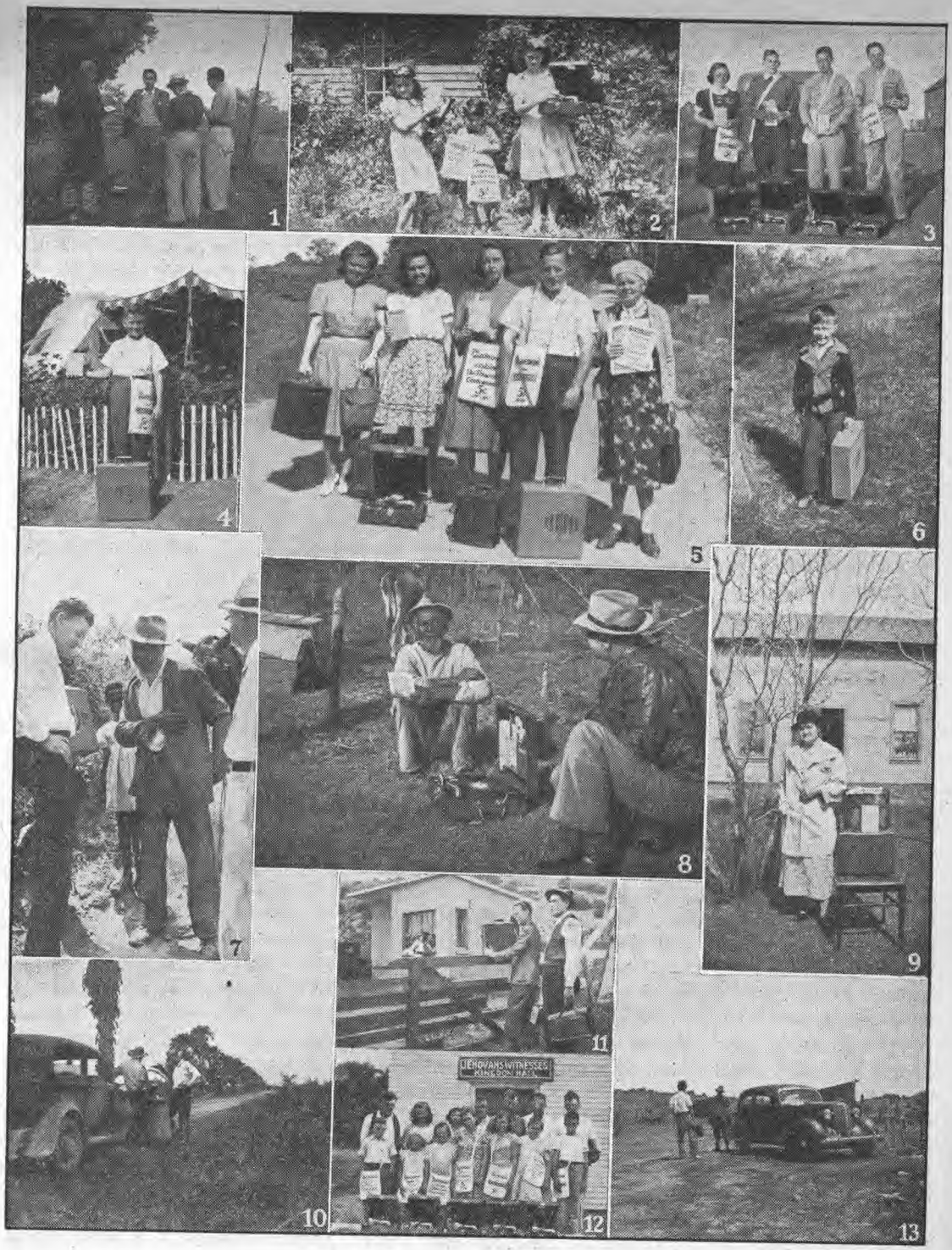
Yes, we have our disappointments too! Quite a number of arranged Bible studies do not mature, but we always endeavor to have some territory near at hand, or some names and addresses of interested people in the vicinity, so that our time is not wasted.

Another point. We try to contact our "disappointments" at some future time to see whether or not they are interested, or if some unforeseen circumstance has hindered them from keeping the appointment. There is often a legitimate reason.

For years I have longed for more time to study. Here in this new work is a rich provision, not only for the people of good-will, but for us who have this privilege of service. In the last few months I have been gr[illegible]ortified by the Bible studies, gaining a greater knowledge of the Scriptures—part of the Christian's armor provided by Jehovah for our protection at this time.—K. T., Hull, Yorkshire, Britain.

The 'Stones Crying Out'

DO YOU remember that time when the clergy and priests and Pharisees of Jesus' day tried to stop the people from acclaiming the King and His kingdom? He told them, "If these should hold their peace, the stones would immediately cry out"; for the Scripture must be fulfilled. Jehovah's witnesses effectively present the Kingdom message by means of phonographic recording, as well as by word of mouth. Phonographic plates are not exactly stones, but there is a similarity. Nor is it claimed that these furnish a fulfillment of the Scriptural prediction of the Lord in any literal sense. But the message is being given and multiplied a thousand-fold by means of these inanimate "stones". Note the representative scenes on the picture page. (1) Listening to the Theocratic message by the side of the road in rural Pennsylvania. (2) Three young Bellingham (Wash.) publishers ready to let the people hear. (3) Four North Dakota Kingdom publishers of the average age of 18. (4) Glen Easterling, (El Centro, Calif.) flag-salute victim, but not at all deterred from going right on with the work of the King. (5) Five Theocracy publishers "on the road" in New Jersey. (6) A jolly and hopeful young publisher of St. Paul, Minn. (7) A Louisiana parson "thankful from the bottom of his heart for the Theocratic message". (8) A song of truth at eventide in Dallas county, Alabama. (9) Isolated Minnesota publisher ready to work out in the rurals with her phonograph and bag full of books containing God's Kingdom message. (10) On the barrel head, somewhere in Texas, phonograph's fluent tones are heard. (11) Publishers at Ysidora, Calif., place phonograph on fence, half in the U.S. and half in Mexico, and customs officer listens. (12) Publishers (and phonographs) of Harold, S. Dak., in line for Kingdom activity. (13) Witnessing to The Theocracy in the wide open spaces of Colorado. (Publisher covered over a hundred miles the day this picture was taken.)



'Stones Crying Out'

Why England Abolished Compulsory Vaccination

THE probable reason why the British government abolished compulsory vaccination and inoculations of all kinds in the army, navy and marine corps in 1939 is that the minister of war, Mr. Hore-Belisha, had learned something.

For instance, he may have obtained a copy of Bulletin No. 8512, issued by the surgeon general of the United States, which shows that one soldier out of each 5,000 contracted smallpox during the World War, while during the same period the civilian population had one case of smallpox to each 40,000.

It may be that he had seen the official weekly bulletin of the United States Public Health Service for April 17, 1936. If he did, he could have learned from it that the rate of smallpox in Italy and Mexico, where they have compulsory vaccination, is higher than in the United States. And if vaccination does any good in warding off smallpox, he would have wondered why in the ten years from 1921 to 1930 inclusive 96,526 persons died of smallpox in Mexico, but in the same period there were only 3,403 fatalities in the United States. That is more than 28 times as many fatalities and in a much smaller country.

Or, again, he might have seen the interesting statement by Dr. Herbert Snow, surgeon of the Cancer Hospital in London, in which he blamed serums for the alarming increase of deaths from heart trouble. Dr. Snow said he was convinced that 80 percent of these deaths were caused by inoculations or vaccinations.

It is hard to say just what made Mr. Hore-Belisha issue that order. Maybe someone showed him the United States Health Reports for 1937, which show that smallpox is not as serious as measles, because in that year, with 11,673 cases of smallpox in the United States, there were only 30 deaths therefrom, while there were 1,395 deaths from the 321,510 cases of measles.

Then, again, Mr. Hore-Belisha may have seen Bulletin No. 12 of the Hygienic Laboratory of Washington, D.C. If he did he was certainly shocked to find that there is no vaccine on the market free from bacterial contamination; that in the laboratory they had found tetanus (lockjaw) spores alive and virulent on dry points after 295 days, and in the glycerinated virus sealed in capillary tubes, 355 days.

If you were an intelligent minister of war you could not fail to be impressed by such evidence. You might even know about the report of the Health Commission of the League of Nations, issued August 27, 1928. That report, after noting the wide spread of post-vaccinal encephalitis in the Netherlands and England and Wales, had the honesty and courage to state:

> In each of these countries the cases which have occurred have been sufficiently numerous and similar to require them to be considered collectively. Their occurrence has led to the realization that a new, or at least unsuspected or unrecognized risk attaches to the practice of vaccination.

Cash Asher, president of the National Serological Society, Davenport, Iowa, seems to indicate that some or all of these reasons might have affected the decision of the British government to do away with some of these unsanitary superstitions which have grown up and been carefully fostered by men who at heart would really like to do good to their fellow men, and not ill.

For example, no one should suppose that the United States government wished to develop 28,585 cases of jaundice in six months from the use of yellow fever vaccine, and that 62 of these cases resulted in death. On that subject the secretary of war, Henry L. Stimson, made the statement that "there has been a change in the form of yellow fever vaccine now used which the surgeon

general thinks will eliminate the whole trouble".

Mr. Asher himself thinks that it is doubtful if there would be that many cases of yellow fever in the United States Army if the entire army were sent into the jungles of Burma. And he might be right at that. Mr. Asher is the author of two books, *The Doctor Could Be Wrong* and *Mrs. Civilization's Children.* The latter book has as a subtitle "Are We Crippling Humanity Through the Use of Serums? Here Are the Facts." He says that "Congress should find out why England abolished compulsory inoculations in the armed forces". And, being an inquisitive man, he wants to know, "Who is profiting from the sale of serums to the Army and Navy?"

Libel Case Appealed

LOVERS of truth and righteousness and of good-will toward God and His kingdom were greatly shocked this past May 27, when the trial jury returned their verdict for the plaintiffs in a notable libel case. For almost three weeks the case had been fought out before a packed courtroom and Justice Henry L. Ughetta in the old Supreme Court building at Brooklyn, New York. It proved to be a real test case, being one without precedent in its circumstances, and having a great bearing upon the right of an organization to privileged communication and its duty to rebuke and discipline its ministers.

This unique case arose out of the publication of two articles in the official magazine of the Watch Tower Bible and Tract Society, in 1939, and which the plaintiff, O. R. Moyle, claimed were libelous, providing two causes for action. Moyle had been general counsel for the Watchtower Society for four years, till his dismissal on August 8, 1939. Immediately before leaving on his vacation on July 21 that year he filed a letter addressed to the president at Brooklyn headquarters. In it he tendered his resignation and lashed out on a number of serious charges against both the president and the headquarters family of 200 workers, of which the late Judge Rutherford was then head. On Moyle's return from vacation, Judge Rutherford brought face to face for a hearing both the accusing Moyle and the accused ones, the Watchtower directors and then the entire headquarters (Bethel) family. In Moyle's presence the directors condemned his letter of charges as false, and adopted a resolution calling for his immediate dismissal; and thereafter at the noon meal the entire headquarters family denied Moyle's charges to his face, condemned his letter, and approved the resolution. Moyle, and his wife and son, moved out that day.

The two *Watchtower* articles which followed weeks later, namely, "Information" and thereafter "Snares", were published, according to the defendants, as an answer to Moyle's letter which was reported as being circulated in various parts of the country; and also as a fair comment on his course of action and as a Scriptural warning and protection for Jehovah's witnesses, to whom the Watchtower Society is the governing body. In October, 1940, Moyle brought two suits, for $50,000 each, on the complaint of libel. The case reached court for trial first on Monday, May 10, 1943.

Due to the importance of the case and the unpopularity and religious prejudice against Jehovah's witnesses, the entire first day was taken up in selecting a jury, which finally consisted of four Roman Catholics, four Jews, one African orthodox churchman, one Presbyterian, and two Lutherans. All together, the plaintiffs produced eight witnesses.

The defendants, namely, the two Watchtower corporations and their directors, put 42 witnesses on the stand, to testify as to Moyle's conduct and the untruthfulness of his charges. Never before in any courtroom was there such an extended glorification of the name of Jehovah God and of His Theocratic Government and its purposes as was here given on the stand by these 42 witnesses of Jehovah and also their defense attorney. At the same time there accompanied a bold and fearless exposé of religion and a smoking-out of the "evil servant" class foretold at Matthew 24:48-51. The plaintiff's attorney went to great pains to belittle "God's organization" and the ordination of these witnesses to preach because not graduates of any so-called "divinity school" of religion; but rarely, if ever, was more Bible heard in court or were men better shown to be able "ministers of the gospel". The defendants rested their case Tuesday evening, May 25. Summing up of each side of the case by the respective attorneys occupied the following day. Judge Ughetta refused the motions from both sides for directed verdicts and also the defense motion for dismissal of the complaints.

Thursday morning, May 27, the judge charged the jury, and in connection therewith he turned down most of the exceptions taken by the defendants and their 72 motions for specific charges to the jury. At 10:39 a.m. the jury retired, and did not return till 4:40 p.m. The forewoman then read the verdict of the jury, split 10 to 2, awarding Moyle $15,000 on each of the two causes of action. When a poll of the jury voters was called for, this forewoman, a Lutheran, met the question as to whether this was her personal verdict with a positive No! and when the poll reached the Presbyterian jurywoman she came back with an even more emphatic No, sir! The defendants' attorney at once made a motion to set aside the verdict and for a new trial. This Judge Ughetta denied. The defendants have therefore appealed from this $30,000 verdict. The case will next go to the Appellate Division of New York Supreme Court.

"SEEK, AND YE SHALL FIND"

Seek where? and find what?

Seek in God's Word, and you will find the truth that leads to happiness, liberty, and life eternal. A splendid provision to utilize in this 'SEEKING' is the 1942 Edition of *THE EMPHATIC DIAGLOTT*, printed by the WATCHTOWER SOCIETY.

The *DIAGLOTT* contains the original Greek text of the Holy Scriptures from Matthew to Revelation. Alongside the Greek text is an emphatic English translation, and, in addition, under each line of the original Greek text is an interlinear word-for-word English translation. The *Diaglott* also contains helpful footnotes, a copious selection of scripture references, and a valuable alphabetical appendix of geographical and proper names and Bible words and phrases.

THE EMPHATIC DIAGLOTT contains 924 pages, is bound in blue leatherette, gold embossed, and is mailed, postpaid, on a contribution of $2.00.

WATCHTOWER **117 Adams St.** **Brooklyn 1, N.Y.**

Please send me a copy of *The Emphatic Diaglott*, for which I enclose my contribution of $2.00 to aid in further publishing God's Word.

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Argumentation

WHY does argument arise? There are three reasons for clashes in opinion: (1) The persons have had different experiences, or (2) they have had the same experiences but have drawn different inferences from them, or (3) they look to a different authority or source for the forming of their opinions. By analyzing at the outset the cause of disagreement one can thereafter strike at the very root of the argument.

The first thing to do is to phrase the proposition, to know what one is arguing about. If one wishes to present an argument concerning religion he would not title it "Religious Formalism". That presents no issue. It would be acceptable for an informative discussion or exposition, but not for argument. If, however, one states as the proposition "Religion is a snare", a definite issue is presented to which affirmative and negative sides can be taken. The proposition is phrased.

After phrasing it the terms employed must be defined. So doing, vagueness will be eliminated from the discussion and everyone will know the exact meaning of the proposition and the discussion to follow. In the example here used: Some people think that religion and Christianity are the same, and unless one defines religion they may conclude he is against Christ and the Bible. The correct definition of a word does not always come from a dictionary; more often it comes from the history of the word and facts relating to it. Such is the case with the word "religion", the meaning being derived from religion's history as recorded in sacred and profane writings, and present-day facts about it. Likewise define the other principal term of the proposition, "snare."

It might also be of profit to show the cause or reason for the discussion's arising. Is it timely? Is it of importance or interest to the people now? The issue has been raised and discussed by Jehovah's witnesses; therefore it is timely. Since it involves man's eternal destiny it certainly is of vital importance. One might discuss the origin of the proposition, that it is not anything new, that God declared religion to be a snare and that His witnesses argued against it centuries ago.—Deuteronomy 7:16.

The next step after defining all the terms and showing the timeliness and reason for the discussion is to locate the special issues involved. This can be done only by a careful analysis. If one does this he can concentrate on these vital issues and always be hitting on the main kernel of the proposition. He will not be wasting time on irrelevant matters.

Next the forming of the argument proper. The most common fault in argument by those not understanding its principles is assertions, that is, statements made without proof. Every statement must be proved if the audience requires it. If one were speaking before an assembly of the Lord's people and said that the Kingdom was established in 1914, that would be an assertion, but the speaker would not need to take time to prove it, because his audience knows it is true. However, if there were strangers or persons of good-will in the audience they might require some proof before accepting the statement. Evidence generates the proofs for the assertions one might make.

There are two kinds of evidence: direct evidence and indirect evidence, or, in other terms, testimonial and circumstantial evidence. Testimonial evidence is that based upon actual facts that bear directly upon the question, or testimony from a witness or source which is recognized as an authority by both parties to the argument. Religionists generally claim to believe the Bible, and will recognize the Scriptures as an authority.

Hence, if one of Jehovah's witnesses were discussing our proposition with a religionist Bible texts could be used as direct or testimonial evidence. For example, Matthew 15 shows that the religious traditions of men make void the word of God; Deuteronomy 7:16 calls religion a snare; and at Acts 17 Paul refers to religion as superstition and demon worship. (See Acts 17:22 in the King James Version, the Emphatic Diaglott, and the American Revised Version margin.) All this would be testimonial evidence.

Circumstantial evidence is certain facts, from which facts inferences are drawn which bear upon the main issue. Circumstantial evidence is of two kinds, inductive and deductive. Inductive argument goes from particulars to generalizations. One might point out such particulars as the churches' charging money for seats, taking up collections, begging for money, collecting money for masses to redeem the dead from an imaginary "purgatory", gambling via bingo games, denying 'last rites' to persons too poor to pay; and from this array of specific instances draw the general conclusion that religion is a racket. That would be inductive argument under the heading of circumstantial evidence. One might show that the doctrines of the "trinity", "hell-fire," "immortality of the soul," etc., are the Devil's lies; that these doctrines are a snare of the Devil, and, since religion teaches them, it is a snare. Thus by inductive reasoning it is proved that "religion is a snare".

In addition to going from particulars to generalities, inductive argument might be by causal relationships and resemblance. An example of the use of causal relationships would be as follows: Israel was cast off. Why? Because she became religious. That reasoning would be from effect to cause. One might go from cause to effect, saying that Israel fell away to religion and for that reason was cast off by Jehovah God. That would be strong circumstantial evidence that God and religion are diametrically opposed.

An example of inductive argument by resemblance is found in the twenty-third chapter of Matthew. There Jesus spoke to the religious clergy of His day and showed how their religion was a snare, saying, "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." He pointed out the resemblance between them and the religious leaders of old who slew the prophets, and that hence all the righteous blood shed would justly come upon them. Jehovah's witnesses now on earth show how the clergy of today occupy a position similar to that of the scribes and Pharisees of Jesus' day, pointing out by resemblance that modern religious leaders are conducting a racket and leading the people into grievous snares. Resemblance is also used many times by the Lord's ministers when they compare faithless Israel and modern-day "Christendom", showing the failure of each one is chargeable to religion, all of which constitutes circumstantial evidence against religion.

Another form of circumstantial evidence is deductive argument, as opposed to inductive. Whereas inductive is from specific instances to the general principle, deductive reasoning is where the general principle is recognized but a certain particular coming under that principle is not accepted as true. For example, freedom of worship is generally accepted. From this one might deduce or draw the inference that Jehovah's witnesses should enjoy freedom of worship. If this general principle is actually true in democratic lands, then it should hold true in the particular case of Jehovah's witnesses. Inductive argument would be to say that since Jehovah's witnesses do not actually enjoy freedom to worship in all localities ostensibly democratic, the general principle of freedom of worship does not hold true in a practical sense in all the places where it is claimed to exist. So use in-

ductive argument, or from particular to general, where you desire to establish a generalization, and use deductive argument where the general principle involved is recognized but its application to a particular is faulty or denied.

After establishing by inductive reasoning the truth of the proposition or generalization herein used as an illustration, that "religion is a snare", make logical deductions from it, as follows: Since religion is a snare it is contrary to Christianity, to Christ Jesus, and to Jehovah God; therefore the people should flee from religion and to Jehovah and Christ and practice Christianity. Thus one brings his entire argument down to a practical application and accompanies it with a plea for action in harmony with the conclusions reached by the argument proper.

In proper argumentation, therefore, phrase the proposition, define its terms to remove vagueness and misunderstandings, determine the issues involved, eliminate irrelevancies, and then assemble the evidence, both testimonial and circumstantial, that proves your contention, including in your presentation any refutation of outstanding arguments your opponents may advance that seems advisable.

"Vatican Fountains Are Dry"

THE following press clipping is taken from *The Universe* (Roman Catholic) of April 2, 1942. The symbolic significance of the phraseology used is evidently quite lost on the Catholic editor of the paper.

Jehovah's witnesses well know that in Scriptural usage "water" is consistently used as a symbol of "truth". How singularly significant, therefore, is this description of a water shortage at the Hierarchy's "fountain head". Here is the press statement:

VATICAN FOUNTAINS ARE DRY

For several days all the fountains in and around the Vatican—including those in St. Peter's square—and the ponds have been dry. The reason (given by Vatican Radio): the aqueduct which brings in the water has been under repair.

Applying the Biblical symbology, and substituting "centuries" for "days", who would deny the accuracy of this news report?

Does not the prophet (Jeremiah 2:13) say of those who profess to be God's people, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"?

The result is a terrible drought indeed. (See also Amos 8:11, 12.)—F. R. Freer, England.

Why Not Empty "Purgatory"?

◆ A writer in *The Ulster Protestant* wants to know, if the pope has such a 'great big, sorrowing, bleeding, compassionate heart' that he can't excommunicate Hitler, why it is that he doesn't get after this "Purgatory" place and clean it out. He quotes Luther as saying:

Why does not the pope empty "Purgatory" for the sake of most holy charity, and of the supreme necessity of souls, if he redeems an infinite number of souls for the sake of that most fatal thing money, to be spent on building a church?

He isn't letting anybody out of "Purgatory" unless he gets money, and plenty of it, cash on the head of the barrel. And if neither they nor their friends have any coin of the realm they are just out of luck and the 'great big, bleeding, fatherly, sorrowing, blubberly heart' will go right on blubbering until next pay day. At that time a couple of spooks will be near the pay window, with their hands out to those willing to pay to get time off for pa or ma in the heat. Meantime Hitler stays in the "church".

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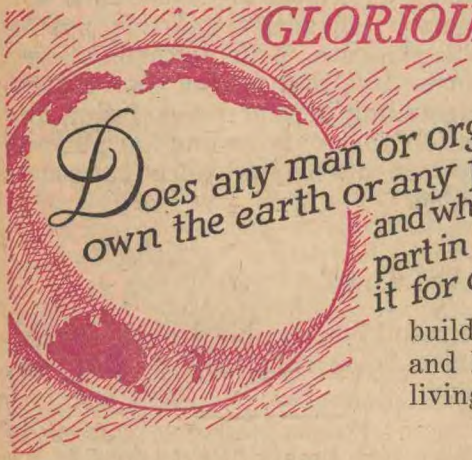

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July 7, 1943

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Notandum

"A World Possessed"

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

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

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

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

CONSOLATION

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

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Public Schools Destroyed

IF SOME group of persons should dynamite, destroy or forcibly close all of the public schools throughout the nation, immediately that group of criminals would be apprehended, prosecuted, and convicted of terrible crimes against the people and state. By such an act the criminals would so injure an essential stratum of democracy as to impair the strength of the nation as deeply as could be done by a large group of invading saboteurs let loose to destroy all the industrial plants operating in connection with the army and navy. During the past ten years representatives of a Fascist organization operating in America have actually torn down the public-school system of the nation. This they have done by control of and gradual change of the course of study, which has sandbagged and sabotaged the public-school system established at great cost and through great hardship during the generations past. You ask: Who? How? When? Where?

On April 4, 1943, honest Americans were startled and shocked by a report of the New York *Times* of that date showing the result of its nation-wide survey of first-year college students' knowledge of American history. The survey showed the height of ignorance concerning fundamentals of American history, the Bill of Rights, and elementary geography.

Seven thousand students in thirty-six colleges and universities in all parts of the nation were examined. A large majority of those examined could not identify such names as Abraham Lincoln, Thomas Jefferson, Andrew Jackson, or Theodore Roosevelt. Twenty-five percent did not know that Abraham Lincoln was president of the United States during the Civil War. Many students in the South answered that Jefferson Davis was president during the Civil War. Others listed as filling the office during that period were: Woodrow Wilson, Ulysses S. Grant, Theodore Roosevelt, William H. Taft, Herbert Hoover, Andrew Jackson, and Warren G. Harding. Thirty percent of the students did not know that Woodrow Wilson was president during the last World War. Other men listed as president during that time ranged from Abraham Lincoln to Calvin Coolidge. Thomas Jefferson, one of the authors of the United States Constitution, was said to be president of the Confederacy, founder of *The Saturday Evening Post,* a Salvation Army worker; and others thought he was the discoverer of electricity. His contemporary, Alexander Hamilton, was declared to be a British officer, founder of *Poor Richard's Almanac,* traitor, admiral, and inventor of the telephone; and others listed him as being historically famous because of his watches.

Bill of Rights Neglected

The Bill of Rights securing many freedoms including those named in the First Amendment, to wit, freedom of speech, freedom of press, and freedom of worship, was erroneously described as securing freedom to labor, freedom from no jobs, freedom of politics, freedom to buy and sell, freedom of way of life, and freedom of protection. The rights included

as contrary to the document were: right to revolution, right of ownership of property, right for no prohibition, right to enter business, right to livelihood, right to no slaves, right to impeach the president. One student said the Bill of Rights gave the "white people in the South the right to lynch Negroes". One entire page of the newspaper was devoted to naming samples of the thousands of errors and misstatements of the students as to fundamentals.

Concerning this survey the New York *Sun* editorial of April 6, 1943, says:

And how, without knowing something about Nullification, the Homestead Law, the Missouri Compromise, the Dred Scott decision, the Legal Tender cases, can any boy or girl have anything but the most infantile conception of our system of constitutional government? Perhaps the most disturbing thing about the *Time's* findings is that it cuts the ground from so many of our assumptions. We talk glibly of the American way of life, of the American tradition, of the evolution of democratic self-government. But if these findings are true, a generation has arisen that knows little indeed about any of these things. What have the teachers—and parents—been doing that this field should lie so fallow? How can we be astonished if we shall awake some morning to discover that it was already prepared for the sowing of all the dangerous *isms* that ignorance, self-interest and prejudice could contrive to scatter as tares seeded in the night? Heretofore we have never had to worry seriously over the future of a republic safely consigned to men and women who have known whence it came and whither it has been traveling. What shall we hope from intrusting it to those for whom its past is obscurity and its present confusion?

So alarming was this report that alert senators in Washington turned from wartime duties to introduce official resolution in the Senate on April 6, 1943, condemning the disgraceful condition of ignorance in American schools. Senator Joseph F. Guffey, of Pennsylvania, offering the resolution, said:

A further cause for ignorance lies in the fact that for the past decade or more the enthusiasts of the so-called "social" studies have convinced many of our educators that these subjects should be taught in place of history, insisting that social trends rather than real historical facts were sufficient for understanding our nation's history. . . . youths of 15 to middle-age citizens with little knowledge and even little interest concerning the founders and builders of our country whose aims and ideas we are now attempting to safeguard for ever. . . . At the same time we all feel a deep sense of humiliation to realize that our students are not only being improperly taught but that this teaching must be due to the exceedingly poor textbooks. . . .

Mr. Guffey said he hoped every other service branch was following the plan and that this would challenge educators generally to write "accurate textbooks".

Suppressing Historical Truth

The most significant statement made by this honest American before the Senate was, to wit, *"It is a well-known fact that State legislatures have been interested in deleting chapters and statements from history books at the insistence of certain powerful groups which are unwilling to have the public know the truth."*

With these indictments of disgrace returned and filed against the American school system's deficiency of education the true American is greatly alarmed. When, in June, 1942, the *Times* published a survey showing that thousands of American colleges were not requiring students to study history, United States Supreme Court Justice Jackson, in a public address before the Texas Bar Association on July 3, 1942, deplored the notorious condition. He said:

On this eve of the 166th anniversary of the Declaration of Independence some unhappy truths are self-evident. . . . The survey was summarized in the issue of the *Times* of June 22, 1942. . . . This apathy of our intellectuals toward the dramatic struggle on this

continent to work out a formula that would reconcile individual freedom with effective government may tend to confirm the Nazi taunt that the fires of democratic enthusiasms are burned out; that democracy is supported by a formal loyalty without virile inward conviction; that our real first concern is not for our ideals but for our material profits and prosperity. . . . History is to a people what memory is to an individual. . . .

The nation proudly boasts of the finest public-school system in the world. It has the highest-paid teachers, and the greatest facilities for learning and advancement. The nation has the largest resources and greatest wealth of any nation. What strange, insidious disease has stalked upon and overcome the nation? What alien institution has hamstrung and shackled the efforts of generations of toil, work, planning, development and improvement in the many educational facilities for the children of the nation? The astonishing and disgraceful report is no surprise to the readers of the columns of this magazine, whose pages have frequently shown that the public schools suffer from inadequate fundamental education. This magazine has frequently established proof that the schools have turned from teaching the truth and spirit of American history to compulsory regimentation of the pupils through practice of ceremonies the meaning of which is not understood by the majority of the students. Thousands upon thousands of American school children have been expelled from schools throughout the land because the teachers have refused to recognize their conscientious objections to participation in such flag-salute ceremonies forbidden by Exodus 20: 3-5. The ignorance test conducted by the newspaper is only one of the many circumstances and proofs that we are now living in the last days described by a prophet thus: "For, behold, the darkness shall cover the earth, and gross darkness the people." (Isaiah 60: 2) Christ Jesus describes them thus: "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" (Mark 8: 18) The faithful apostle Paul describes the condition thus: "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, who is the image of God, should shine unto them."—2 Corinthians 4: 4.

The People Must Be Informed

For a comparatively short period of time the people in the United States of America have enjoyed freedom of liberty above the people of other nations because through the Constitution "we, the people of the United States", were declared to be the sovereign power or rulers. In order to exercise their sovereign power to rule, the people must be intelligently informed and educated in their duties, rights and privileges as citizens of a democracy. In 1786 Jefferson wrote to Washington: "It is an axiom in my mind that our liberty can never be safe but in the hands of the people themselves, and that, too, of the people with a certain degree of instruction." In 1787 he wrote: "Above all things I hope the education of the common people will be attended to. Educate and inform the whole mass of the people. Enable them to see that it is to their interest to preserve peace and order, and they will preserve them. They are the only sure reliance for the preservation of our liberty." Washington in his message to Congress in 1790 said: "Knowledge is in every country the surest basis of public happiness. In one in which the measures of the government receive their impression so immediately as in ours, from the sense of the community, it is proportionally essential." Madison wrote: "A popular government without popular information or the means of acquiring it, is but a prologue to a farce or a tragedy, or perhaps both. . . . The best service that can be rendered to a country, next to giving it liberty, is in

diffusing the mental improvement equally essential to the preservation and enjoyment of that blessing."[1]

Ignorance Aids Tyranny

Opposing this declared need of people in a democracy for continued education and enlightenment on all subjects is a giant totalitarian organization that advocates the principles of darkness and oppression—the Roman Catholic Hierarchy of Vatican City, Italy, operating for world conquest and domination in partnership with Hitler, Mussolini and Satan the Devil. Such dictator institution believes in education only for the *ruling class,* and that the common people should not be educated, but be kept in ignorance, in order that they may never learn that there is such a thing as liberty of the people. Ignorance and blindness aids suppression and tyranny. Official proclamations and publications of the Roman Catholic organization brand it as public enemy number one to the principles of democracy and the nations advocating the "Four Freedoms". Let that organization be judged by its own words. Pope Leo XIII codified the official views of the cult condemning the democratic principle sovereignty of the people. In his encyclical letter *Immortale Dei,* November 1, 1885, among other things, he states:

Accordingly, it has become the practice and determination [in democracies] under this condition of public polity (now so much admired by many) either to forbid the action of the Church altogether, or to keep her in check and bondage to the State. Public enactments are in great measure framed with this design. The drawing up of laws, the administration of State affairs, *the godless education of youth,* the spoliation and suppression of religious orders [Society of Jesuits], the overthrow of the temporal power of the Roman Pontiff, all alike aim at this one end—to paralyze the action of Christian institutions, to cramp to the utmost the freedom of the Catholic church, and to curtail her every single prerogative. . . .

The sovereignty of the people, however, and this without any reference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. Indeed from the prevalence of this teaching, things have come to such a pass that many hold as an axiom of civil jurisprudence that seditions may be rightfully fostered. For the opinion prevails that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the will of the people, so that risk of public disturbance is ever hanging over our heads. . . . So, too, the liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance is not in itself an advantage over which society can wisely rejoice. On the contrary it is the fountain-head and origin of many evils. . . . Doctrines such as these, which cannot be approved by human reason, and most seriously affect the whole civil order, our predecessors the Roman Pontiffs (well aware of what their apostolic office required of them) have allowed to pass uncondemned. . . .[2] [Bracketed words added]

This ancient subversive doctrine of "the church" has never been overruled or disclaimed, but, on the contrary, it has been published as an official expression of the Hierarchy, in 1937, and circulated for general use throughout the United States.

The same pope, in his encyclical *Noblissima,* among other things, said: "The Church has over and over again loudly condemned those schools which are called Mixed or Neutral, warning parents to be careful in a thing so momentous." The *Catholic World* for April

[1] *The Encyclopedia Americana,* 1942 ed., Vol. 6, page 706.

[2] *The State and the Church,* by John A. Ryan, D. D., LL. D., and Moorhouse F. X. Millar, S. J.; written for the Department of Social Action of the National Catholic Welfare Council. (The MacMillan Company)

1871, speaking for the pope, condemns public education thus:

Education is the American hobby—regarded, as uneducated or poorly educated people usually regard it, as a sort of panacea for all the ills that flesh is heir to. . . . We do not indeed prize as highly as some of our countrymen appear to do the ability to read, write and cipher. Some men are born to be leaders, and the rest are born to be led.

The best ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. . . . We believe that the peasantry, in old Catholic countries, two centuries ago, were better educated, although for the most part unable to read or write, than are the great body of American people today.[3]

The *Catholic New World,* official organ of the archdiocese of Chicago, issue of April 16, 1904, page 10, says:

Catholics as a body have offered a passive resistance to the school laws all over the country. The better and most religious portion of them have desired a radical change in these laws, and they are getting ready to make the most strenuous efforts to effect such a change.

Schools and the Reformation

The American public-school system had its beginning in the Colonial states of New England and is in a sense an outgrowth of the Reformation and Protestant rebellion against the Roman Catholic Hierarchy. The Puritans who settled along the New England coast were determined that children should receive sufficient education to insure their ability to read the Bible. When it became plain that the parents were neglecting their duty of thus teaching and educating the children the Colony of Massachusetts passed its famous *Law of 1642* making it the duty of town officials to determine if children were being taught "to read and understand the principles of religion and the capital laws of the country". When the Constitution was adopted no provision was made for a national system of education, but such was left to the control and discretion of each state. A long period of time elapsed before the development of public opinion was sufficient to require the establishment and maintenance of public schools. The people did not lose sight of the importance of an educated public as the backlog of democracy.

During the early days of the republic the South did not keep in step with the progress of public education and compulsory education. The conditions in that section of the country were entirely different. The people had been taught to believe the Roman Catholic doctrine that only the rulers should be educated. Therefore only the children of the rulers and plantation owners in the South received schooling under tutorship of the Jesuits and moneyed class. Education for the common people at public expense, or free public schools, was regarded as a form of public charity to be shunned and avoided by respectable people. "The tutor in the home, education in small private and select pay schools or education in the mother country for the sons of the well-to-do planters, were the prevailing methods adopted among the wealthier people, while the poorer classes were left with only such advantages as apprenticeship training and the few pauper schools of the time might provide."[4]

Before the Civil War Massachusetts and New York were the only states to have compulsory education. Following the said war, which had a liberal influence upon the country, there was a general development of the public educational systems in the several states.

With the passing of time and the growing influx of a large foreign population speaking many different languages, being of different races and

[3] Rev. Isaac J. Lansing, of Worcester, Mass., *Romanism and the Republic* (1896), pp. 233-234.

[4] Cubberley, E. P., *Public Education in the United States* (*The Encyclopedia Americana,* 1942 ed., Vol. 9, pp. 607-608; 599-600).

different creeds, it became increasingly apparent that more states would have to enforce compulsory education to avoid certain ignorance, barbarism, indolence, and sure crumbling of democracy. Accordingly state after state passed such compulsory education laws as were necessary, and gradually the settled policy became that the education of the general public and their children was a *state* function and that public policy required the maintenance of public schools. When these facilities became free to every child the states passed laws which made it compulsory to attend such public schools or some private school of equal facilities. The laws are based on the proposition that the welfare of a democracy, as contrasted with dictatorship or totalitarian rule, depends greatly upon an educated citizenship able to read and write and understand the privileges, duties and obligations of citizenship. There is now an effective compulsory attendance law upon the statute books of every state in the Union except Mississippi, which provides for local option with each county as to whether or not there will be compulsory attendance in schools.

Every person with any self-respect and a desire to live a normal life and discharge his responsibilities to his fellow man and Almighty God will desire to receive a normal education in the fundamentals of history, reading, writing, arithmetic, and other subjects taught in the schools. Without the knowledge of these things one cannot do business and cannot increase in the learning of other necessary things. A Christian desires and needs a learning in these things as well as does the non-Christian. The compulsory education law is therefore a proper requirement of the law of the land which must be complied with by all persons, Christians and non-Christians, under the principle of 'rendering unto Caesar the things that are Caesar's'. Such compulsory education laws do not violate the law of Almighty God nor conflict therewith except when the state or teachers attempt to compel or coerce the children to engage in religious and political ceremonies contrary to their conscience. When such children who have objections to such ceremonies can attend such public schools without being forced to comply with such ceremonies the children should attend and learn the fundamentals of the "three R's" and teach their fellow students the law of Almighty God. This Christian attitude is not supported by the Roman Catholic Hierarchy, which organization bitterly opposes the receiving an education in the public schools by the children of the "church".

Another fundamental reason why the children should be educated concerning their legal rights and duties in a nation is that they will know how to avoid being cheated by rulers who usurp power and authority to the denial of their hard-won liberties. It is insisted that the children learn arithmetic so that sharpers may not short-change them out of hard-earned dollars; likewise the people should teach the children the Bible in their own home so as to prevent the lying, thieving, sly clergy of both Protestant and other denominations from cheating them out of the opportunity to acquire life everlasting in God's kingdom. It is contrary to the natural law and the law of Jehovah God for a parent to transfer his personal responsibility in teaching the child the Bible to some priest, nun, preacher, Sunday-school teacher, tutor, or any other person. This responsibility cannot be escaped by the parent. The Roman Catholic Hierarchy has made deep inroads in obtaining exclusive authority to educate the Catholic children, and that organization has slyly and greatly impaired the effectiveness and usefulness of the public schools as a means of education. This has been done in keeping with the conspiracy to carry out the encyclical of Pope Leo XIII.

The education of the masses through the public schools has been the bulwark of democracy and maintenance of the people's sovereign power. Education in free public schools has contributed more to the progress, prosperity, success and enlightenment of the United States than any other one thing. It has been the principal means of preservation of the form of government. Free public education has afforded to the poor and weak an opportunity to learn equal to that of the rich and wealthy. The mind of the general public enlightened in the fields of science, art, engineering, electricity, etc., has stirred them on from discovery to discovery to jump ahead in these fields in advance of all other nations on earth. The swift progress, growth and development of the youthful United States of America to one of the leading world powers with a liberal form of government has greatly enraged the Roman Catholic Hierarchy. In other lands, in the Catholic nations, education has been the prerogative only of the wealthy. The masses of the people remained under a pall of ignorance from the day of their birth to the time of death; a condition that has done more to hold back such nations than any other thing.

Stealthy, Sneaky Tactics

The Hierarchy has realized that it would be folly to start an outright rebellion against public education and free schools, because public opinion among the non-Catholics, the majority, has been for free public schools. To accomplish their nefarious designs against free public schools the Vatican cult has employed a more certain, deadly, stealthy, sneaking and contemptible way of impairing the public schools. That has been done by putting its agents into control thereof throughout the nation by means of political power of appointment to office. By means of control of the public press and frightening so-called "Protestants" into submission and fear of political extinction in the event of protest against its action the Hierarchy has been able to conceal its nefarious action and censorship of the textbooks of the public schools. Excuses of various kinds are offered, but no one dares disclose the truth that the Hierarchy, through pressure upon schools, editors, publishers, and textbook authors, has been able to change and blot out incidents of history. Those that could not be changed have been banned from the public schools by boycott and pressure methods. Through advocating the "good neighbor" policy with the so-called "Protestant" clergy the scheme has completely succeeded. The results of the conspiracy of the clergy were announced through the New York *Times* about two months before the above survey on ignorance of history. On February 4, 1943, that paper published a report, on pages 25 and 27, headed, "10-Year Drive Cuts Bias in Textbooks." "Bias" is used as the excuse for tampering with the pages of history. The article says, among other things:

> A ten-year campaign sponsored by educational leaders representing Protestant, Catholic and Jewish groups has proved successful in eliminating from the public, private and parochial school textbooks of the United States virtually all passages regarded as biased from the standpoint of race or religion, it was learned yesterday. Clergymen and educators, working quietly, have succeeded in changing the approach toward racial and religious questions taken by textbook writers. . . . A generation ago, Dr. Johnson added, the American high school, college and church school textbooks included a considerable number of ideas conducive to intolerance. . . . As a result Protestant curriculum materials have been analyzed, objectionable materials removed, many new materials to foster goodwill put in use, with others in various stages of preparation, and various major denominations are making intercultural education a major responsibility of their educators.

This makes it plain that all anti-Catholic references in books concerning

the Reformation, the Inquisition, or any other facts of history commonly known to the "founding fathers" of the nation and establishing who the people's enemies are, have been completely eliminated from textbooks. This denies enlightenment to the mind of the people; and thus the supporting column of democracy, free public education and its value, are being gradually chiseled away. The disastrous results are obvious to all.

It is plain that the Hierarchy has succeeded in completely sabotaging the value of history, which Justice Jackson says is "to a people what memory is to an individual". Thus the present generation is oblivious to the warning of the forefathers of the nation that Jesuits, priests, etc., were and are "the eternal enemies of civil liberty, the ever-ready minions of power and the usual instruments of tyrants". Their principles are deadly and directly opposed to those of democracy, the Constitution and the Bill of Rights. Lack of education has blinded the people to the facts that the Roman pontiff advocates "divine right of kings and rulers", "joinder of church and state," "no public schools," "an uneducated populace," "that non-Catholics are heretics," "that freedom of thought, press and speech are detestable pests and evils," "that sovereign power does not rest with the people," and many other alien, foreign, totalitarian principles too numerous to mention. With the American people thus blinded and uneducated and totally ignorant of these facts and present-day history of the Hierarchy, the "harlot" is grooming her diplomats to pull and take the youthful United States into her chamber of the "New Order" that is now being planned to follow the present war. This will be an easy job and a quick "haul" for the Vatican gangsters because of the ignorance of the American people on the subject of history, and especially papal history. The result of this "strange" union in "love" between the totalitarian Hierarchy of Vatican City and the liberal democracy known as the United States of America is plainly stated in the seventh chapter of Proverbs, where, among other things, it is said: "So she caught him, and kissed him . . . Come, let us take our fill of love until the morning . . . With her much fair speech she caused him to yield . . . He goeth after her straightway, as an ox goeth to the slaughter . . . Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."—Verses 13-23.

The Hidden Dagger

The people of good-will toward Almighty God, although a relatively small minority of the total population of the land, are on the alert. They have received sufficient education of current American history to realize that the totalitarian Roman Catholic Hierarchy has successfully and completely invaded the land of liberty and is quickly sabotaging and polluting the institutions of liberty on the home front of America, thus heading it for destruction and oblivion as a democracy. They see the youthful American government embraced by and in the arms of the sly and murderous religious "harlot". They perceive also the bloody "harlot" reaching into her skirts to take out her dagger to plunge it into the heart of the strong and youthful democracy. They see that the government of the United States did not heed the warning by Jehovah's witnesses of the snare and trap set for it by the "harlot" Hierarchy. These people of good-will toward God, therefore, are convinced that, with the spirit of democracy dead, killed by the "harlot", no longer able to preserve the people's liberty from the priestly invasion of the land, their only hope for salvation and liberty and happiness is in the kingdom of Jehovah, the Theocratic Government of the New World.

The law of Almighty God contained in the Bible declares the rule of conduct whereby the Christian can reach the straight road to the New World with its

innumerable and endless blessings. It maps out the path of safety from death and destruction. To receive this information requires study. "Study to shew thyself approved unto God." (2 Timothy 2:15) This course also requires reasoning. "Come now, and let us reason together, saith the LORD." (Isaiah 1:18) How can one study unless he can read? How can one reason without knowledge and understanding of some fundamentals? How can one have knowledge and understanding without education?

Early Christians Educated

How could the apostles write to the brethren and teach the people without an education or a knowledge and understanding? The record does not establish that they were uneducated in fundamentals. It shows they were ignorant in the "higher learning of the clergy", but not of the common language and affairs of their day. Their knowledge of law, rights, government and how to protect their business of preaching the gospel surprised and amazed their persecutors.—Acts 4:13; 2 Corinthians 11:6.

"Jehovah . . . said, Write the vision, and make it plain upon tablets, that he may run that readeth it." (Habakkuk 2:2, *American Standard Version*) Can one run unless he reads? "Blessed art thou, O LORD: teach me thy statutes." (Psalm 119:12) "Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth." (Proverbs 19:2) "My people are destroyed for lack of knowledge . . . I will also reject thee . . . seeing thou hast forgotten the law of thy God." (Hosea 4:6) "To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (Proverbs 1:2-5) "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Proverbs 4:7) "Take fast hold of instruction; let her not go: keep her; for she is thy life." (Proverbs 4:13) From the foregoing scriptures it is plain that each person is expected to be able to read and study the Bible so as to appreciate his responsibilities. He cannot be dependent upon the opinion of clergy or other persons as to the requirements, but must himself get a knowledge of God's requirements and the personal obligations which they impose.

The circumstances in which the people and the nations now find themselves present a clear, serious and immediate danger of destruction at Armageddon of every one who fails to take an intelligent stand on the side of Jehovah God and His kingdom. The responsibility of Jehovah's witnesses is, therefore, to teach and educate the people in current and past history and fulfillment of prophecy so that they may now flee to the "mountains" of God's New World, The Theocracy. Jehovah's witnesses have prepared themselves with an education of fundamentals and of God's Word so that they might educate the people in the right way. Arrangements for a more increased and intensified educational work among the lands of darkness ruled over by the Roman Catholic Hierarchy for centuries have been made through the establishment of Watchtower Bible College of Gilead. This work has been done, and the future work is to be done, for the benefit and education of the people in knowledge and understanding. It is done in obedience to the commandment of Almighty God to thus teach. "Let him that is taught in the word communicate unto him that teacheth in all good things." (Galatians 6:6) "For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:10) Jehovah's people are commanded today thus: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high-

way; gather out the stones; lift up a standard for the people" (Isaiah 62:10), and to "proclaim liberty to the captives". (Isaiah 61:1) The method of teaching the people the fundamentals of and concerning the New World is stated thus: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." —Isaiah 28:9, 10.

The enlightenment and education of the people in these days of darkness in harmony with the above commandments has been carried on in the recent past and will continue to be carried on in the immediate future, clear on up to Armageddon, by virtue of and through the use and study of *The Watchtower* and kindred publications to the number of millions upon millions of copies. Jehovah's witnesses have recognized and continue to realize that the people must make a continued diligent use and study of these Bible helps in order that the people may get life.

Pope Condemns Bible Societies

This educational work greatly enrages the religionists, especially those at Vatican City, who have demonstrated their hatred of the work by violence, mob assaults and persecutions in thousands of cases throughout the United States for years. The reasons expressed by the Roman pontiff for this opposition to Jehovah's witnesses' proclaiming the message is declared thus: "[Pope] Pius IX . . . especially condemns Bible societies, which he calls 'these insidious Bible societies,' because they translate the Bible 'against the holiest rules of the Church into various vulgar tongues,' thereby enabling it to be read in all the spoken languages, and giving to every man the opportunity to 'interpret the revelations of the Almighty God according to his own private judgment.' . . . But the bull of Gregory XVI, of 1832—referred to and indorsed by Pope Pius IX, and now to be enforced by the faithful in the United States and elsewhere, so soon as the power to enforce it shall be acquired—besides its special condemnation of Bible societies, denounces and anathematizes 'liberty of conscience' as a 'most pestiferous error'." [5]

While the Roman hierarchy may be able to succeed in destroying the institutions of democracy and the public schools of America as the backbone of democracy, it cannot and never will be able to stop or destroy the educating and public schooling in the Bible and in God's law that Jehovah's witnesses are giving the people for their personal defense against demonism, totalitarianism and religion. Jehovah God, through Christ Jesus, His Son and Mighty Warrior, declares: "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) This shall be done regardless of opposition, because Jehovah says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11) See also Isaiah 14:24: "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

By the continued preaching regardless of what is thrown in the path of Jehovah's witnesses the enemy will be defeated and overcome and the faithful servants of Jehovah will stand; because it is stated: "The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—Psalm 18:2.

[5] R. W. Thompson, *The Papacy and the Civil Power,* pages 204-206 (New York 1876).

Eire versus Ulster

ROMAN CATHOLIC Eire is jealous of Protestant Ulster because most of the industries of Ireland are in Ulster, and hence most of the money that comes from them. In other islands, in bygone years Russians and Japanese got along in the island of Saghalin; and English, Dutch and Germans got along in Papua. Haitians and Dominicans still get along in Haiti. And there are other illustrations. The Protestant Irish are satisfied to let the Catholics run southern Ireland, but the Catholic Irish want to run everything on the island, including Ulster and Belfast itself.

On February 1, 1920, Eamon de Valera, president of southern Ireland, Irish Free State, or Eire, as he prefers to call it, made this self-evident statement of fact:

As far as England is concerned the Irish people hoped that Germany might win the war. Centuries ago we joined the Spanish (the Armada) when they made war upon England. For 100 years we supported the French in their war to destroy her. We shall do the same the next time she is attacked. We always wish to see that tyrant beaten.

That this is still his attitude can be gathered from his expressions of wrath when American soldier boys were landed in the part of Ireland with which he has nothing to do. Impudently he demanded to know why American soldiers had landed to protect Ulster from invasion by the totalitarian forces. Goaded on by De Valera the so-called "Irish Republican Army" of Roman Catholics, on August 31, 1942, issued a manifesto against those "who presumed to use northeast Ireland [Protestant Ulster] as a military base without the [Roman Catholic] Irish people's free consent." This is like issuing a manifesto demanding to know why your next-door neighbor presumes to unlock his door and go into his house without getting your approval.

The next day a munitions dump was discovered in Belfast containing enough nitroglycerine to blow up half of the city. A man was killed defending the dump. He had a machine gun, but it jammed as the police closed in. On a neighboring farm were found four Lewis guns, two Thompson machine guns, some grenades, and ammunition for rifles and revolvers. On the day following, when Thomas J. Williams, 18, of the Irish Republican Army, was hanged for killing a policeman, two innocent United States soldiers came down the street and were greeted by an angry Catholic mob shouting "Why don't you stay at home?"

On this occasion, marking the center of the trouble, and, no doubt, its source, hundreds of persons just out of "church" sang and shouted and gave the Nazi salute in front of St. Patrick's procathedral. Meantime, in front of the prison where Williams was hung, hundreds of women were kneeling in "prayer".

God's Grandmother in San Francisco

◆ The San Francisco *Chronicle,* July 27, 1942, contained a picture five columns wide of children in the care of nuns marching to "Good Saint Anne's Church in the Sunset". The captions beneath the picture stated that thousands "prayed for victory and peace to the Mother of the Mother of God", i.e., God's grandmother, so to speak. The marching and the prayers were all wasted. Mary was not the mother of God; she was merely the human mother of Jesus Christ, the Son of God. And as for Mary's mother, she was no different from any other good mother, not a whit.

Stockings Lasted Too Long

◆ Some American scientists made stockings out of coal, attractive in appearance but too durable: they would not wear out. The stockings were withdrawn from the market for that reason. The formula was changed. Now the stockings wear out, the same as other stockings. And the manufacturer is saved once more.

The "Glacier Priest" Humbug

A LITTLE while ago the newspapers were exploiting a so-called "Flying Priest", a man by the name of Schulte. Columns upon columns of space were given to the supposed achievements of this agent of Germany who had as his particular assignment the northeastern part of the North American continent. No doubt he was a capable flier, and, no doubt, he did make maps and collect data that would have been of great value in case of an invasion of America via Iceland and Greenland, as Hitler and Pacelli had planned. But the trail got too hot. Schulte came to the United States, first to Washington, D.C., and then to a job in the priest business in South Dakota, but wound up in a concentration camp in Canada, which is where he belongs.

The same periodicals that touted Schulte as the "Flying Priest" have been fed with similar encomiums regarding the so-called "Glacier Priest", "Reverend Father" Bernard Hubbard, geologist for Santa Clara University (556 students in this "university"), California. *In Fact* wants this man investigated.

It is very strange that it was necessary to boost to the skies a "flying priest" operating on the northeastern corner of the continent, and turning out to be a German agent, and, on top of that, that the continent should have on the northwestern corner this "glacier priest" outfit that *In Fact* seems to suspect is an agent for Japan. And he probably is. Maybe all there is to it is that he wants to help his brother sell dogs. His brother used to be an army officer, but is now in the dog business. But, in any event, it is a mighty strange business that the United States Army must have this man as a "civilian adviser" in that part of the world at this time. It looks like a put-up job between him and Schulte to betray America to Germany and Japan. Here is what *In Fact* has to say about this much-belauded "civilian adviser":

At *In Fact's* request a Washington newspaperman asked press officers of the Office of War Information and the War Department whether Father Hubbard's numerous charges about the Russian fishing agreement, weather reports, etc., were true or false. In every instance the reply was that the statements were false.

The Kansas City *Star* contains three full columns of praise of this purveyor of false information, starting out with this curious paragraph:

> It was Father Hubbard, the "glacier priest", who called the westernmost islands of the Aleutian chain "a good rattrap", and suggested the United States should allow the Japs to keep their toehold at Kiska for the time being.

Another paragraph that might help his brother somewhat says:

> He has devised a dog pack which enables a dog to carry sixty-five pounds, the weight of the standard soldier's pack, "and still wag his tail."

Here is why it is not safe to trust Hubbard. Every Catholic priest and every Catholic nun in Japan gives a portion of his or her income to the Japanese government to aid it in its war against China. Like all of these, Hubbard, no doubt, hates republics and admires totalitarian governments. No doubt he knows and rejoices that the education of the four daughters of the Japanese emperor has been entrusted to Roman Catholic nuns. He may also have seen the dispatch from Tokyo, "The pope has given £2,800 to the Japanese governor-general at Hong Kong for wounded Japanese soldiers."

In view of the pleasant relations that exist between the Vatican subjects and Japan, and in view of the fact that the first betrayal of the Philippines was by Catholic priests, there is nought but humor in a recent dispatch from San Francisco that four nuns who had hidden from Japanese soldiers for nine months on Bougainville island "escaped" in a United States submarine.

The Cow's Heels Boost "Dear Eddie"

ABOUT sixty-five years ago, according to the clock, when this writer should have been sleeping off an active day fighting and studying in one of his early alma maters, he took the time to learn the following "poem":

An humble boy with a shining pail
Went gladly singing adown the dale
To where the cow with the brindle tail
On clover her palate did regale.

An humble bee did gaily sail
Afar o'er the wide and shadowy vale
To where the boy with the shining pail
Was milking the cow with the brindle tail.

The bee lit down on the cow's left ear;
Her heels flew up through the atmosphere,
And through the leaves of the chestnut tree
The boy soared into eternity.

The humble boy with the shining pail was "Dear Eddie" Flynn, one-time Tammany boss of The Bronx, one-time employer of Dutch Schultz (who was of the same faith as himself until punctured by fellow gangsters in a Newark saloon and railroaded through to heaven by a priest who gave him a pass), and one-time national chairman of the Democratic Party. The pail which "Dear Eddie" carried was a nice letter telling him that he was booked to be the president's personal representative in Australia. The milking was supposed to take place in Washington.

The cow, of course, is the lady of whom the poets sing,

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.

The bee seems to be some of these southern Baptist senators who think there are a few too many personal representatives of the president floating around the Vatican and other places where they have no legitimate right to be. Anyway, some of them, or one of them, lit down on the proposed appointment of the gentleman occasionally known as "Paving Block Eddie". (It should be explained that Mr. Flynn was publicly accused of having used city laborers and 8,000 city paving blocks to pave a court 35 feet by 40 feet at one of his country homes at Lake Mahopac, N. Y. But such a row was made about it that the friend and employer of the late Dutch Schultz more or less cheerfully footed the bill rather than have it get into the courts with the suggestion that he was not a conscientious and honest politician.)

Anyway, up went the cow's heels, and Mr. Flynn's chances of being the president's personal representative in Australia went with them. The newspapers got hold of it. The story was too good to keep, and so it spread all over the country and "Dear Eddie" had to look elsewhere for comfort, support, and glory. There was one North Carolina newspaper that put it like this:

"Dear Eddie" will probably beat the paving blocks charge by saying he wasn't around when the bricks were put down. When he learned about it he paid. At about the same time, he also learned there was going to be an investigation. The Flynn type of politicians can generally duck such charges. What they can't duck is the fact that on political jobs many of them have become wealthy, and that they have built up machines to serve themselves and their henchmen and not the public. "Dear Eddie" is among this class of our citizens.

The objection to Flynn comes from men of all political parties, those on the right, the left and in the middle, who are striving to preserve an honorable nation. They all agree that no system is worth a damn unless it is founded upon honesty in public and private affairs. Recognition by the president of the United States of men who have been leaders in political camps which serve to disintegrate the fundamental honesty of the nation is outrageous. If the president has to appoint such

men to represent America we should start from scratch again.

There are many reasons why "Dear Eddie" should confine his office to The Bronx. The Bronx pace suits him. He is unfitted by experience, by background and by performance to go to Australia.

The appointment is, of course, political. Roosevelt needs the support of the Big City corrupt political machines to help keep the New Deal running. When the president appointed "Dear Eddie" as ambassador to Australia he did something to the morale of honest Americans which the Senate must correct for the good of the nation.—Pinehurst *Outlook.*

It seems that Mr. Flynn's reputation was not helped any by the fact that when he was city chamberlain in 1926-1928, and ex-officio custodian of millions in trust funds belonging to orphans and incompetents, he directed that long-term investments from these funds be made in securities of the State Title and Mortgage Company, which company failed and three of its officers were jailed for mail fraud. That was odoriferous enough, but after Mr. Flynn left the city chamberlain's office his law firm became counsel for this same State Title and Mortgage Company that had the custodianship of these orphans' funds. This is all good and regular practice of the one and only Holy Roman Catholic Church, but it doesn't look well to Protestants and plain Christians.

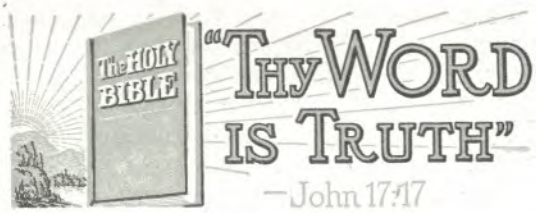
Just a little before this Flynn appointment was taken for its airing in the perambulator of American public opinion, the London *Catholic Universe* had Mr. Roosevelt accredited with saying to Bishop de Andrea, from Buenos Aires, then on a visit to Washington, "The establishment of the Kingdom of Christ among men is the only aim worthy of the suffering mankind is now undergoing." By that, Bishop de Andrea would most certainly understand that what mankind needs is "more religion", and more of *his* religion (not the president's), i.e., more Roman Catholicism. The president, as a practical politician (and one of the cleverest that America or the world has ever produced), must have meant the placing of such men as Flynn where they would be adequately rewarded for their political services.

But Flynn didn't get into the "Kingdom", at least not into the Australian end of it. There was a slip-up of two days. The clerk who handled the matter in the president's office got word out too late about "Dear Eddie's" appointment, and in the meantime, "Dear Eddie" himself had gummed the whole works by publishing to the world the letter from the president making him the American ambassador to Australia and the president's own personal ambassador to a "very large area of the South Pacific" not specified.

After two weeks of political excitement, the president wrote Mr. Flynn that, complying with his request, he had withdrawn his nomination from the Senate. So, in conclusion, men may still hope that the Kingdom of Christ among men will be a reality, not at the hands of Mr. Flynn, but of somebody else, who has no paving blocks hanging around his neck, and who has been commissioned, not by President Roosevelt, but by Almighty God, for that very job.

The Robbery of Norway

◆ The robbery of Norway continues in the most efficient manner. In the first year of the war at least two billion crowns had been plundered from the Bank of Norway; and the stealage of ready cash still proceeds at the rate of five to six million crowns per day. The Devil is efficient and clever. In one place Jesus said, "The children of this world [i. e., the children of the Devil] are . . . wiser in their generation than the children of light." It is even so. The honest, hard-working Norwegians in a single year were robbed of four times as much as the entire governmental budget for one year.



The Truth About Jehovah's witnesses

"For nothing is hid that shall not be made manifest; nor anything secret that shall not be known and come to light."
—Luke 8:17, *A.R.V.*

THE fulfillment of the above Bible prophecy may be seen by all who read the daily papers. Not within the history of man has the searchlight of publicity and investigation been so relentlessly turned upon everything within range. The spotlights have been specially focused on a small class known as Jehovah's witnesses all over the world. They are in the news almost daily, often with double-column headlines. Belittled by the press generally; haled into courts, declared guilty, heavily fined or imprisoned; attacked and beaten up by mobs often led by religious leaders and police; their property destroyed while police officials stand by and refuse protection. Many have been killed and thousands are in concentration camps in Germany and other countries. Here in the United States hundreds are in prison or under indictment.

When found guilty by municipal, county or state courts, they have appealed, and few people or organizations have had so many cases before the United States Supreme Court, and been given so many favorable decisions. On one case three judges of the United States Supreme Court reversed their first decision from unfavorable to favorable, and later the Court set aside a former opinion; something almost unprecedented in the Court's history.

In the American Revised Bible the name JEHOVAH is used over 6,400 times as the special name of God Almighty, Creator of heaven and earth. The King James Bible and the Hebrew Bibles hide the name by using the word LORD printed in capital letters. Smith's Bible Dictionary has this: "The true pronunciation of this name [Jehovah] by which God was known to the Hebrews, has been entirely lost; the Jews themselves strenuously avoiding every mention of it." Isaiah 42:8 (*A.R.V.*) reads, "I am JEHOVAH, that is my name."

Who Are Jehovah's witnesses?

The name "Jehovah's witnesses" is specially significant and was given by Jehovah himself to His people, as recorded in Isaiah 43:12: "Therefore ye are MY WITNESSES, saith JEHOVAH, [that] I am God." (*A.R.V.*) Jehovah's witnesses have been on earth about six thousand years. The eleventh chapter of Hebrews gives a partial list, beginning with Abel, the second son of Adam. The first verse of the next chapter calls them "so great a cloud of witnesses". They all received a good report from Jehovah because of their faith and loyalty to Him, even under bitter persecution, and were promised a "better resurrection" as their reward.—Hebrews 11:35, 39.

Christ Jesus, God's only begotten Son, was the most notable witness, and Christ sent forth His disciples to continue the witness work until He should return to set up His kingdom on earth. (Matthew 28:19, 20) Jehovah's witnesses accept the Bible as their standard, the Law of God, from whose mandates there is no appeal.—John 8:31, 32; 17:17; Isaiah 8:20; 2 Timothy 3:16, 17.

Facts per Se

A watch is a delicate thing of beauty and utility, purposely made to accurately measure time. It did not make itself, but it is evidence *per se* of the existence of a watchmaker with wisdom, purpose, and ability.

This earth is a thing of beauty and utility, which measures time more accu-

rately than the watch, though traveling more than a thousand miles per minute through trackless space. This earth and the stellar heavens are evidences *per se* of the existence of an Earth-Maker, with wisdom, purpose and ability beyond the comprehension of man. "The heavens declare the glory of God; and the firmament sheweth his handywork."—Psalm 19:1; Isaiah 55:9.

"Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." —Isaiah 42:5.

Jehovah had a definite purpose in creating the earth. 'For thus saith Jehovah that created the heavens; God himself that formed the earth and made it; he hath established it. He created it NOT IN VAIN; he formed it TO BE INHABITED. I am Jehovah, and there is none else.' (Isaiah 45:18; Genesis 1:1; Isaiah 40:25) He has promised that the meek 'shall inherit the earth and delight themselves in the abundance of peace'. —Psalm 37:9-11.

To What Do They Witness?

One predominant subject pervades the entire Bible, viz., the majestic personality of Jehovah, His wisdom, power, justice, and love. His ability to meet every contingency that may arise, and His purpose to establish His kingdom of righteousness which will bring forth the spontaneous praise and adoration of every intelligent living creature in the universe. "They shall know that I am JEHOVAH" is recorded several-score times.—Revelation 5:11-14.

From the days of Enoch to the present Jehovah's witnesses have been prophesying of and praying and waiting for the kingdom of God. (Jude 14, 15; Hebrews 11:10; Daniel 2:44) Jesus "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God", and taught His followers to pray, 'Thy kingdom come; thy will be done on earth, as in heaven.' He sent forth His twelve disciples to proclaim this good news to whosoever would hear, and backed His appointment by giving them power to perform miracles in His name.—Luke 8:1; Matthew 10:7, 8; Acts third chapter.

Jesus never told His disciples to expect to convert the world, but said, 'This gospel of the Kingdom shall be preached in all the world for a witness; then shall the end [of this evil world] come.' (Matthew 24:14) Jehovah's witnesses are proclaiming that gospel that it may comfort those who mourn for the wickedness now in the world. (Isaiah 61:3) What is there about such a message of joy and hope to arouse opposition, hatred and persecution of the messengers who carry it? Whose toes are being trodden upon?

Unseen Powers

The history of man from the garden of Eden until now abounds with records of violent opposition to righteousness and entire disregard for the rights of others; "Truth forever on the scaffold, Wrong forever on the throne." The Bible explains that Satan the Devil is the archfiend who hates Jehovah and all who serve Him. Satan has hosts of lesser devils, all unseen spirit creatures, organized into principalities and powers, with which he opposes Jehovah and righteousness. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood [humans], but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [spirit creatures] in high places." —Ephesians 6:10-12, *margin.*

To many the Bible is simply a collection of old folklore and traditions inherited from a primitive distant past, not to be compared with the so-called "scientific knowledge" of today. That is

their privilege. But by what wisdom do they account for the following?

Paradise Lost—Paradise Regained

The first three chapters of the Bible record the creation of the earth, of a perfect man and his mate as caretakers, a free home in Paradise supplied with everything for his delight and pleasure; the "tree of life" that he might live forever, and orders to fill the earth with his children. Jehovah's rules were simple and easy to follow. Nevertheless, at the subtle suggestion of the serpent they disobeyed Jehovah's law, and as criminals were expelled from Paradise, under sentence of death. Paradise lost.

The last three chapters of the Bible reverse the picture and describe this same earth peopled with hosts of perfect humans, in perfect surroundings, provided with the trees of life, and the river of life, and 'no more death, sorrow, crying, or pain'; for those things "are passed away". 'The holy city, New Jerusalem [the kingdom of God], has come down from God out of heaven, beautiful as a bride prepared for her husband.'

Furthermore, the "serpent" of Genesis 3:1, in Eden, is identified in Revelation 20:1-4 as 'the dragon, that old serpent, which is the Devil and Satan'. He and all his hosts of devils will be annihilated in the "second death", and nothing that defileth or maketh a lie will thereafter be permitted. Paradise restored.

Every intelligent observer knows there are powerful unseen forces both for good and for evil which exert great influence upon mankind. Here both are definitely identified: Jehovah the Righteous One; Satan the Devil the wicked one. The intervening chapters of the Bible record the history of nations and men, their distresses and endeavors to better themselves and their conditions, but always hindered by some subtle power; hence their inability to reach their goal. Throughout are messages from Jehovah delivered by His witnesses and prophets foretelling Paradise restored under His kingdom of justice and peace, and under the King who is "the desire of all nations".—Haggai 2:7; Isaiah 65:21-25; Revelation 7:15-17.

Origin of the Devil

The question is often asked, Who made the Devil? The Bible answers fully. Before the creation of the earth God had created many spirit creatures, called angels. They assisted in preparing the earth for man and other living creatures. —Job 38:4-7.

One of these angels was named Lucifer, or Day Star, Morning Star, or Son of the Morning, implying he was one of the first created. He was given great wisdom and surpassing beauty. When Adam and Eve were placed in Eden Lucifer was appointed their "anointed cherub that covereth". (Ezekiel 28:14) This was a position of high honor from Jehovah. Instead of appreciating it as such, he began to compare himself, his wisdom and beauty, with others, and became greatly puffed up. Looking through his egotism glasses he concluded he was not receiving the honors to which his ability entitled him. He decided he would secure them even if he had to do so by usurpation. Being a free moral agent he could choose his own course.

Note the record: "Thou hast said in thine heart [plotted secretly], I will ascend into heaven, I will exalt my throne above the stars [other angels] of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Read carefully Isaiah 14:12-20 and Ezekiel 28:11-19, noting particularly the statements, "Thou hast been in Eden the garden of God"; 'Thou wast perfect in thy ways, till unrighteousness was found in thee'; and, "Thine heart was lifted up because of thy beauty." Lucifer *turned himself* from a bright "morning star" in the kingdom of God, into Satan the Devil. No one can charge Jehovah with creating the Devil.

The Beginning of Sin

Lucifer's decision was treason in the first degree. To carry his purpose to success he determined to start with Adam and Eve by pretending to be their friend and obtaining for them something Jehovah was withholding. He resorted to deception and told the first lie, saying to Eve, "Ye shall not surely die," and intimating that Jehovah was the liar. That lie was the first overt act of sin. Thus Satan became the 'father of lies'. —Genesis 3:4; John 8:44.

Jehovah could easily have executed both Adam and Lucifer immediately, but wisdom dictated otherwise. Adam was expelled from Eden and permitted to live outside by digging among thorns and thistles and to bring forth children in pain, sorrow and suffering. He lived 930 years and died, 'returned to the ground, from which he was taken.' He is still dead and knows nothing.—Genesis 3:17-19; 5:5; Job 14:14; Psalms 115:17; 146:4; Ecclesiastes 3:19-21; 9:10; Acts 2:29.

As for Lucifer, Jehovah did not demote or expel him from heaven, but permitted him to remain under sentence of death until the time for his execution. —Exodus 9:16; Revelation 20:1-4, 7-10.

Up to the time of Lucifer's rebellion sin was unknown, and its awful results could not be conceived. "Seeing is believing"; and Jehovah was dealing with intelligent creatures to whom He had given free moral agency, that each might make his own choice whom he would serve. To make that choice intelligently a knowledge of facts would be necessary. Therefore Jehovah deemed it wise to permit Lucifer to demonstrate the kind of government he could bring forth. Jehovah gave him about six thousand years to make his exhibit. The devilish, degraded, downtrodden, war-torn, unrighteous, dying conditions on earth are on full display today. Does anyone need further evidence of the awful results of sin? This was foretold by the apostle, in 2 Timothy 3:1-5.

Exactly on Time

That Jehovah is a most accurate timekeeper is demonstrated by His schedule for the stars of heaven. He has just as accurate a schedule for the overthrow of Satan's government and the establishment of His own kingdom.—Luke 21:28-31; Daniel 9:24-26; 2:44; 7:13, 18, 22; 8:14; 11:29, 35, 40, and others.

Jehovah had a definite purpose in creating the earth, and a definite purpose in sending forth His Word, the Bible, that His people might find true wisdom and be guided through darkness to the light.—Psalms 111:10; 119:98-105; Isaiah 45:18; 55:11.

That the unfaithful Lucifer was "the god of this world" when Jesus was on earth is proved by the Devil's offer to Jesus in the wilderness as recorded in Luke 4:6: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Christ did not dispute it, and later corroborated it, in John 14:30. Satan retained his office and aides in heaven until expelled, in 1914, when all were cast down to the earth. This was a terrible blow to their pride and made them exceedingly mad.—Revelation 12:9-12.

Religions of the Devil

"Satan, which deceiveth the whole world." (Revelation 12:9) How has he done it? There is but one true Christianity. There are hundreds of religions. Man is born with a tendency to worship higher powers. Naturally he would worship Jehovah, his great Benefactor. In order to demonstrate his ability Satan exerted his ingenuity to lead men to worship anything but Jehovah, setting up creatures, or idols of wood and stone. Satan would set up any religion, made to order, for anyone who desired, provided no honor went to Jehovah. (Acts 17:16-23) One thoroughly deceived may be conscientious in his belief; and because he is conscientious he honestly thinks he must be right and therefore all

who differ with him must of necessity be wrong, and worthy of stripes. The apostle Paul admitted as much, and had tried to carry it out.—Acts 23:1; 26:9.

As a rule, the most sensitive spot in a man's "mental anatomy" is his religion. Touch that, and he winces, and often gets mad and ready to fight. Satan had made himself the enemy of Jehovah and must, therefore, teach men to hate Jehovah, and cast all the odium and insults possible.—Romans 1:23, 25.

God had decreed that the penalty of sin is death. Satan denied this and deceived the woman to believe man was made with an immortal soul, and therefore could never die, but must continue in existence somewhere. Upon that thesis Satan built his devilish doctrines of "Purgatory" and "hell" for the wicked. These are emphatically contradicted by the Bible, but Satan succeeded in discounting the Bible and "put his doctrines over". Satan hates the Bible as much as he hates Jehovah. Neither Adam nor any of his offspring ever went to "Purgatory" or a hell of torment. They died, and none of Adam's offspring can know anything until awakened to consciousness at the resurrection. But the doctrines were a denial that God is a God of love, and have caused many to hate Jehovah; just what Satan desired.

He further deceived the people to believe that all the good go to heaven. Not one of the long list of ancient Jehovah's witnesses named in Hebrews eleventh chapter will ever get to heaven. Their reward will be everlasting life as humans in Paradise restored on earth. —Hebrews 11:35; Daniel 12:13; John 3:13; Acts 2:34.

Prize of High Calling—Immortality

Jesus, "the firstborn of every creature," was the first one to whom the great prize of immortality was offered. Later Jehovah offered it to others who would follow Jesus over the rough road in His footsteps. (John 5:26; Matthew 16:24; Romans 2:7; 1 Corinthians 15:53) Nowhere in the Bible is there any hint that any aside from Christ and the members of His church will ever attain to that prize, not even John the Baptist.—Matthew 11:11.

Another doctrine by which Satan has deceived millions is that of the so-called "Holy Trinity". Not a text in the Bible supports it; but many refute it. It is also repugnant to reason; and Jehovah invites His people to reason with Him. (Isaiah 1:18) *Father* means life-giver; *son* means life-receiver. *Per se* no son could be as old as his father; neither could a father be as young as his son. Yet so-called "highly educated" theologians claim to believe and also teach such a God-dishonoring "trinity" doctrine, and claim the Bible upholds them. "Who changed the truth of God into a lie."—Romans 1:25.

Persecuted for Righteousness' Sake

As these false doctrines have been sponsored by the Devil, anyone who challenges them is immediately attacked, accused of teaching heresy, made the object of ridicule and, often, physically beaten up, and sometimes murdered. Recall the experience of the apostle Paul (recorded in Galatians 1:13) while he was deluded by religion. Jesus said: "IN VAIN do they worship me, teaching as their doctrines the precepts of men." Of what good are such religions? They are opposed to God, and He is the only one who can give salvation. Their worship in that manner amounts to nought. —Matthew 7:21, 22.

Because Jesus "disturbed their peace of mind" by calling the doctrines of the religious leaders of His day false, they conspired to kill Him, hoping thus to get rid of Him. His death was another witness for Jehovah, by His fulfilling the prophecies recorded in the Bible by Jehovah. The almighty power of Jehovah raised Jesus from death and, as a reward, set Him at His own right hand. (Philippians 2:5-11) Who was right,

Jesus, in the minority and despised, or the religionists, who were in the majority and popular?

No Doctrine of Their Own

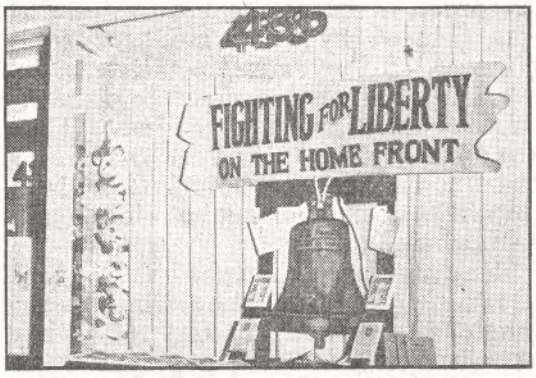
Jehovah's witnesses are often accused of being "so narrow, so conceited, so bigoted as to assert that only those who believe their doctrines are saved". They simply teach the doctrines of Jehovah. If they are "narrow", that is not for the witnesses to alter. "Jesus answered them, and said, My doctrine is not mine, but his that sent me."—John 7:16.

Jehovah's witnesses follow the same law. They have no doctrine of their own. They are under covenant to do the will of Jehovah, no matter what the temporary punishment the Devil or his agents may inflict. (Matthew 10:28) Many have already been killed. Their faith is founded upon Jehovah, God of the universe. The words of Jesus in Luke 21:28-31 and conditions in the world today clearly indicate the kingdom of God is at the door, and this generation will see it fully in operation.—Matthew 24:34.

This, in brief, is the truth concerning Jehovah's witnesses, and Jehovah is now bringing their true position to light by means of their proclaiming His messages, and thus arousing opposition, and their being in the spotlight of legal investigations. Thus they are demonstrating their love for and loyalty to Jehovah and at the same time it is showing up who are opposed to Jehovah and His kingdom.—Mark 13:9; Luke 21:12, 13; Hebrews 11:39.

Kingdom Blessings in Mississippi

I WITNESSED at the home of a man who had never been a member of any church. After I had talked to him about the book *Children* he arose, paced the floor, and told of how the preachers beg for money in the church; that when they have taken up $2.10 they try to make it up to $3.00; then they have a song; then the preacher talks about the judgment day; the earth becomes dark and the Lord takes away His people; then the sinners run from place to place trying to find some place to hide, etc. He thought it all mercenary and theatrical.



This attractive window display featuring the booklet *Fighting for Liberty on the Home Front* appeared at Kingdom Hall, San Jose, Calif., with the release of the booklet. The lettering is in red on a light-green background. The drapes are buff-colored, and the bell is done in bronze. The hall being located on a busy street, the display attracted much attention.

The result was that I placed with him a Bible, *Children,* and *Comfort All That Mourn;* and the man was overjoyed. He said that he was so glad I had called on him that he did not know what to do. As I was leaving he said I had done him much good and he hoped I would call back soon, and added, "I hope the Lord will bless you." And He did. —C. Austin.

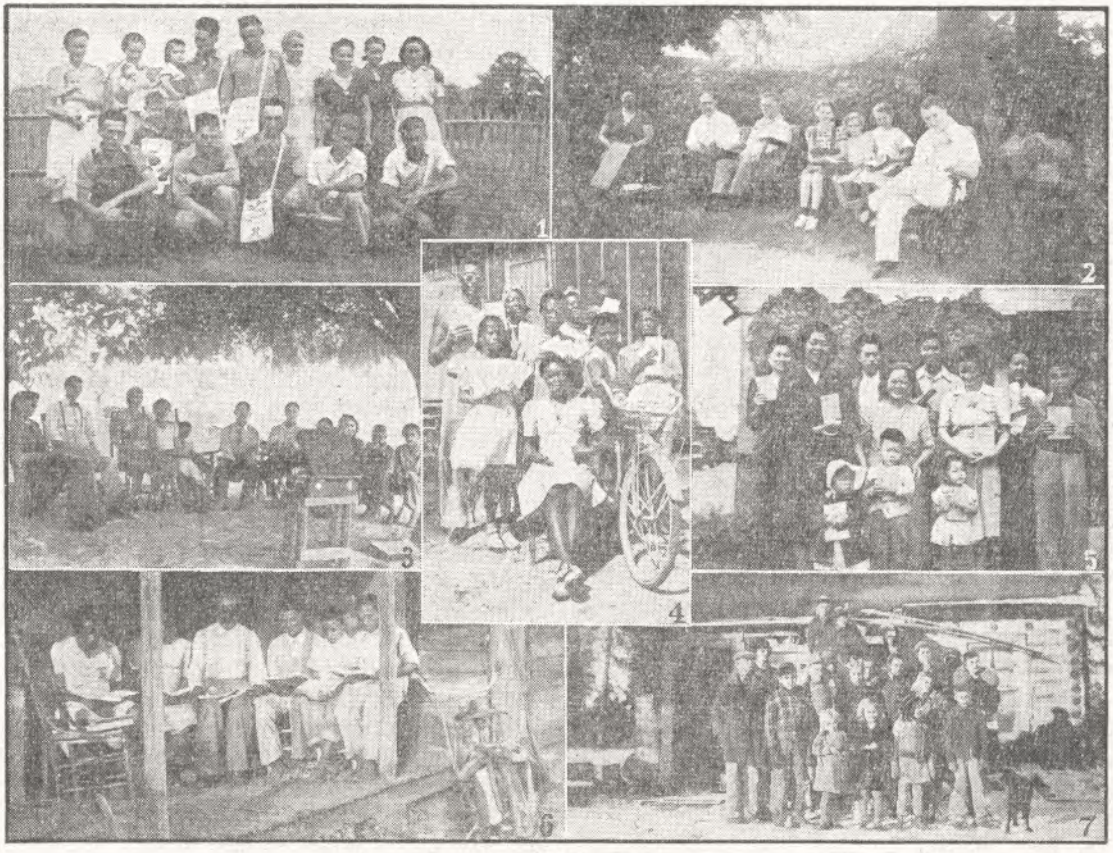
Really Studying the Bible at Home

◆ Home Bible study arrangements are made by Jehovah's witnesses for the interested, wherever desired. Here are shown some of the study groups, such as are conducted in town and country all over the earth. First (on the pic-

ture page) you have a group at Mountain Home, Ark. As a result of a back-call and a subsequent study this entire family of fourteen, including all sons-in-law and daughters-in-law, were brought to a knowledge of the Truth, and immersed, and are all active in Kingdom work. The witness who conducted this study walked five miles each way at night, in mountain territory, crossing a large river en route and arriving back home after midnight. But wasn't he richly repaid? (2) Open-air Bible study in rural Massachusetts. (3) Hearing the stirring lecture "Religion" at Enfield, N. C. (4) One of pioneer Hattie R. Kight's many studies with the colored in the deep everglades of the South. (5) A Chinese study group at Los Angeles, Calif. (6) Another study in the South. This one is at Pahokee, on Lake Okeechobee, in the Everglades, Florida. The conductor's chair is vacant; he is taking the picture, no doubt. Note the bicycle, used to get the conductor to the study. (7) Just preceding the *Watchtower* study at this home in Pinewood, Minn.

Have you a Bible study in your home? No? Well, would you like one? It can doubtless be arranged. Just drop a card to the WATCHTOWER Society and the matter will be referred to the nearest group of the Lord's witnesses in your vicinity for attention. If you want God's approval, you must study. Just see what is stated at 2 Timothy 2, verse 15.

The first Christians also assembled in homes to study the Scriptures.—1 Colossians 4: 15; Philemon 2.



Groups who study God's Word together

The Japanese Soldiers in Burma

THE Japanese soldiers in Burma showed the same tactics as in Malaya. The troops are their own supply trains. They carry on their backs food enough to last them a week, and on account of the small caliber of their guns they can carry many more cartridges than soldiers of the West. They can thus do what Grant did at Vicksburg and Sherman did at Atlanta. They go anywhere they please in the enemy's country, cut the supply lines of opposing forces, and so gradually cause retreat after retreat until the whole country is taken. The Manchester *Guardian* says:

Japanese successes in their land operations in the East can be attributed in no small measure to their skill in using simple, almost old-fashioned methods of warfare.

In a war in which mechanization is the vogue the Japanese may be said to have produced a "secret weapon" by doing without the machine. This generalization is particularly true of land operations, although aircraft are skillfully used by the enemy.

The Japanese have proved that a highly disciplined, specially trained army can achieve great results with light equipment and little or no motor transport. By insidious infiltration the enemy have threaded their way past defended positions in Malaya, Burma, and elsewhere, knowing that forces depending on mechanized transport must inevitably operate in the neighborhood of the roads. For themselves, when transport was necessary the Japanese used all the local transport they could seize, including porters, bullocks, carts, river boats, and any captured motor transport that came their way. The toughness of the individual soldier made him readily adaptable to his circumstances. He virtually lived on the country he was traversing, and his simple requirements in food enabled the fighting forces as a whole to dispense with elaborate commissariat arrangements.

While Britain and the United States were turning their countries into great arsenals for meeting the mechanized demands of modern armies, the Japanese prepared for their campaign in the East by giving their officers, and particularly non-commissioned officers, specialized training for jungle warfare in the terrain in which they were intended to operate. Without elaborate equipment these highly trained men accomplished unexpected results, not only in the jungle densities but also in the open plains in the neighborhood of Pegu and Prome.

It's Not the Cloth That Counts

◆ When Java was overrun by the Japanese some East Indies Netherlanders were able to escape, and lucky to get away at all. About six hundred of these are now in training as aviators at a camp in Mississippi. They came dressed in all kinds of regalia, including various types of citizens' clothing. It was noted that one group walking along the street had six completely different outfits. No doubt they will return to Java in spick-and-span new uniforms; and that is right enough. But it is also true that it isn't the cloth that counts. It is what is inside the cloth that matters. And, by the way, this is true of teachers of the Holy Scriptures. Many clergymen who know nothing whatever about God's Word are dressed much better than some of Jehovah's witnesses who can quote instantly hundreds of the most important passages in the most important book ever written.

The Burned Paper Oath

◆ One of the most solemn oaths of the Chinese is the burned paper oath. A piece of paper is burned and the witness swears that if he does not tell the truth he shall perish like the paper. That is not so bad. The Scriptures expressly state that every one that loves and makes a lie shall be utterly destroyed. This of itself would make a bad outlook for the clergy; for it is manifest to all men that none of them believe the "eternal torture" blasphemy which they profess.

The Beautiful and Hardy Goldfish

YOU may freeze it into a cake of ice; ship it around the world, or keep it frozen indefinitely. Then thaw it out and it will go right on eating where it left off.

It is probably the most happy-go-lucky creature that lives, and if you have a goldfish pool you may have lots of entertainment and pleasure in looking after these fascinating fish.

You will see flashing gold among the top minnows, which should be kept in any fish pool to keep down mosquito larvae.

The goldfish is a member of a very numerous family, the carp family, which includes the minnow, barbel, gudgeon, roach, chub, dace, tench, bitterling, bream, bleak, and many others.

Developed in ancient China from a much duller hue, the goldfish was introduced into England in 1728 and into practically every other country since then. It will live anywhere and doesn't seem to mind.

The most amazing things may happen to it but it takes whatever comes in a most perfect way. When it gets very cold and the water freezes over the pool it just snuggles down into the mud or sand at the bottom, and waits until it thaws out again. It is not even necessary to break the ice to let in air.

In the goldfish farms many beautiful kinds have been developed. One of the finest and most satisfactory kind is the "comet", so called because of its long, wavy tail and large, floating fins.

In England they keep them in the pools and reservoirs that supply water to the big boilers of the mills; and to save the water, it is pumped back hot into the pond or reservoir, and the goldfish not only love it, but they grow enormously big and fat, and the temperature of the water is sometimes up to one hundred degrees Fahrenheit.

In France, in the Palace Gardens, where Marie Antoinette used to feed the carp one hundred and fifty years ago, they are still there, big, fat and happy. If fed and protected from capture they may live for another one hundred and fifty years.—Frank Slater, in *Our Dumb Animals,* September, 1942.

Odd Fish in New York's Aquarium

◆ Since 1934 New York has been the proud owner of a Gymnotus Stenarchus Albifrons, which is a proud name for a proud fish, the Black Knife. He is jet black except for narrow creamy stripes around the head and tail. This boy eats at night only, when others are not around to criticize his eating habits; he swims backward as well as forward, but seems to spend most of the time standing on his tail, or on his side, or lying on his back. The visitors at the aquarium (temporarily at the Bronx Zoo) all think he is sick. He isn't; he is just proud and haughty, that's all, and doesn't like to admit that he is like other fish. He has no dorsal fins, nor ventral fins, but has a beautiful anal fin which stretches the whole length of his body. When he wants to go anywhere, or turn upside down, or anything else, all he does is wave that anal fin the right way and his body follows suit.

New York also has a Chinese walking fish, which travels across mudbanks by energetic and intentional flip-flaps, like a circus acrobat. It also has an Argentine reed fish, which, like the clergymen and the politicians, refuses to see the dangers that lurk about and insists on burying its head in the sand. If disturbed, it merely burrows deeper in the sand.

Dehydration Reduces Shipping Costs

◆ A barrel of strawberries shipped from the state of Washington to New York city under the refrigeration method costs $12.80 in shipping costs, but the same shipment between the same points, when the berries are dehydrated, costs only 97c.

Four-footed Blessings on American Farms

THE useful livestock on American farms outnumbers the human population considerably. Thus, on January 1, 1942, there were 74,607,000 cattle, 60,526,000 hogs, 55,979,000 sheep, and 13,067,000 horses and mules; and if we add them all up the total is 204,179,000, while the human population of the same area, census of 1940, was only 131,669,275, or less than two-thirds as many.

Let us glance at the last livestock item first. Mules are staging a come-back and can deliver the goods. A horse may lose his head under fire, but nothing disturbs the mule. He is calm, sure-footed, and it is all the same whether it is hot or cold, raining or snowing, or dry as dust. To be sure, he is a trifle contrary; but so are some humans. Mules averaged $107.52 each on the date of their census, while horses averaged only $64.81, cattle were $55.13, hogs were $15.64, and sheep $8.62 each.

The horse got the worst of it with the advent of the automobile, and seems to be on the way out. For the most part, horses have a good disposition, and they have been great servants of humanity, but not all of them can be trusted, even to be petted. At Tappan, N.Y., a horse-lover went to the barn to pet a gray work horse which her cousin had recently obtained from a near-by convent. The horse pulled out the side of his stall, attacked the poor woman, fractured her spine, legs and head, bit off both ears and fingers on both hands, and at length killed her. The horse, of course, was demonized. So is Hitler.

Hurrah for the Cow!

The horse is now recognized as not worth as much to humanity as a milch cow or a heifer; the ladies in the bovine world are worth 20 percent more than the men. They sold at $77.92 each, on the average, but some of them are worth fortunes. Maybe you have heard of the lady Carnation Ormsby Madcap Fayne. Almost certainly you have if you are in the dairy business. In one year she gave 41,943.4 pounds of milk, which is equal to that of nine ordinary cows, as the country's average is 4,742 pounds. One man milks the 1,750-pound animal four times a day. The cow is a Holstein-Friesian, and was nine years old when the record was made. Her half sister set the previous mark of 38,605.6 pounds. A good, healthy cow, well cared for, requires 25 gallons of water a day.

Most of the little bulls are short-lived. It is a rather pathetic sight in the spring to see truckloads of them on the way to the market. The older ones have to go too, sooner or later, and, for that matter, the cows as well. In Brooklyn, twelve bulls were being taken to the abattoir, to be ground up and judiciously mixed with pure-pork sausage, and something told them that the arrangement ought to be postponed. The thing that told them was a broken tailboard on the truck. Ten of the bulls alighted from their automobile and headed for liberty. One of them had a handy ring in his nose. A cop tied a rope into the ring and led him to a livery stable. Others were rounded up by radio car and patrol wagon. Two were found feeding in front dooryards. But in the end, the bulls all went where good bulls, and bad ones too, always go. It was their last sight-seeing trip.

Have you ever noticed that when the Lord promised to lead the Israelites out of bondage it was "unto a land flowing with milk and honey"? (Exodus 3:8) The Lord knew what He was about when He made cows. What a blessing to mankind has been the constant turning of green grass into dazzlingly white milk, lovely cream, golden butter, and the scores of varieties of delicious cheeses to be found in the markets! How would you care to go without any milk on your cereal, any butter on your toast, any cream in your coffee, any cheese in your sandwiches, and be for ever deprived of

any first-class, A number 1 ice cream? So, be grateful for the cattle and other livestock, which the Lord made to be the servants of man!

Bumper Crops of 1942

◆ The year 1942 will go down in history as a year of bumper crops, at least in Canada and the United States. There was so much grain that there was no place to put it. At Dodge City, Kansas, 5,000 bushels of wheat was dumped on the ground because there was no other place for it.

If the grass ever grew as fast in any other year as in 1942, then it must have been a long time ago. All over the country the farmers filled their barns in between the showers, and piled up big stacks besides. Incidentally, the farmers all over northeastern Pennsylvania get 4½ cents a quart for their milk, and when the milkmen bring it to the door they charge 16c for the same milk. The farmer does all the work of producing the milk and is barely able to exist on what he gets for it, and yet the common people in town are charged an exorbitant price, and their bills not infrequently padded even at that.

Back to Hemp (and Marijuana)

◆ America uses lots of rope and twine, and once grew its own hemp for that purpose. Of late years the hemp has come from the Philippines, and the government was glad to have it so, because marijuana, one of the most dangerous of cigarette dopes, comes from the same plant. Kentucky will at once begin raising hemp. It is calculated that 100 new processing plants will be necessary to fill the nation's rope and twine needs.

50 Ex-Prisoners Working on Farms

◆ The governor of Maryland showed good common sense in releasing 53 prisoners for work on farms. The men are promised fair pay and fair treatment for their work, and the governor guarantees that they will perform the duties for which they were released. Only four of the number were found unsatisfactory by the farmers, and in one of these cases the fault was with the farmer and not with the ex-prisoner, as was later discovered. The Scriptures nowhere provide for the imprisonment of human creatures. Other punishments were provided, but not incarceration.

Soybeans and Peanuts

◆ Soybeans yield approximately 12 bushels per acre, and are becoming an increasingly important crop, not only for soil-building purposes, by supplying nitrogen drawn from the air, but for human food, plastics, paints, varnishes, sizing, glue, cattle feeds, and fertilizers.

Peanuts are becoming an important crop in the southern states. In Georgia, one of the greatest cotton states, the peanut crop is estimated as worth about half the cotton crop. It is valued for human and animal food, as a substitute for butter and olive oil, and in the manufacture of soaps, toothpaste, shaving cream, cosmetics, paints, and glycerine.

Hot Water by Solar Heat

◆ Investigation shows that there are 20,000 farmers in Florida and 12,000 in northern California that have on the roofs of their homes coils of pipe painted black, to absorb heat. The sun-warmed water (at up to 130 degrees Fahrenheit in the late afternoon) flows to a storage tank so well insulated that it becomes only 5 or 6 degrees cooler overnight, and by this means the family has warm water from seven to ten months in the year, at almost no expense.

715,000 Lose Their Farms

◆ In the five years from 1935 to 1940, some 715,000 American farmers lost their farms to the banks and insurance companies that held their mortgages. Farming is one of the riskiest businesses in the world. The weather controls the crops, the market controls the price, and the bank controls the proceeds.

Advertising Spiritism—Demonism

AT Spokane, Wash., Evangelist Reuben H. Nightingale was announced as to speak on the subject: "Has Christ Appeared? Preacher Sees Robed Figure in Stupendous Aureole of Light." "I halted in my tracks and stared, wondering if I were the victim of hallucination. The splendorful 'figure' came onward. He put literal arms of sinew and flesh about me, we turned aside into a near-by field, sat down beneath a tree . . . behind a stone wall and talked together for three-quarters of an hour. . . . He was six feet two or three inches tall. . . . His hair is sheerest white. Not the whiteness of senility that simply means lost pigment, but the whiteness of radiant light." The person who had this vision was deceived by a clever demon. The apostle says distinctly that "though we have known Christ after the flesh, yet now henceforth know we him no more". (2 Corinthians 5:16) This apparition was of a piece with the apparitions which appeared to Joan of Arc and many others before and since. Not a word such demons say is to be believed. They are wholly evil.

Big Business Consults the Demons

♦ The *Times-Herald* (probably Washington, D. C.) has a skit by Sidney Skolsky in which he says that "the National Electric Company of New York has approached Blanca Holmes, Hollywood's favorite astrologer, about making out the astrological charts of all their employees, so they can determine which are best suited for advancement". If this is the truth, this will not stop with one big company, but will spread. And if employment and advancement depend upon the demons (astrology is nothing at all but demonism), then the demons will see to it that those who do their will, and no others, will be put in positions where they can squeeze their fellow men.

The Emphatic Diaglott

THE 1942 Edition of *The Emphatic Diaglott*, published by the Watchtower Society, is an indispensable publication for every library. There being so many translations of the Bible today causes one to wonder about the actual original wording; but not so when one has *The Emphatic Diaglott*. It contains the original Greek text from Matthew to Revelation, with an interlinear word-for-word English translation under each Greek line; which enables its readers to obtain the actual and original Greek wording. There is also an arranged English translation at the right. In the lower margin there are many illustrative and explanatory footnotes and scripture references. At the back of the book is added a valuable alphabetical appendix of Biblical names and words, fully explained.

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Extemporaneous Speaking

IN DISCUSSING extemporaneous speaking it is well to define this method first, because there is confusion as to its proper meaning; especially are extemporaneous and impromptu speaking confused. 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.

There are three particular advantages in using this method: its adaptability or flexibility of outline, its stimulation of mental activity, and its personal contact.

On adaptability: The talk so delivered is not cast in a rigid die from which one cannot depart, as is the case when reading from manuscript or giving a speech from memory. Rather, if circumstances require it, one may digress from the prepared material. Last-minute developments may make a change in the previously planned speech advisable. The audience might necessitate altering the outline. An element in the audience whose presence was not anticipated, say a hostile faction, may require the inclusion of points of argument or refutation not otherwise needed. The flexibility of the extemporaneous method of speaking would permit this addition without disrupting the entire talk. If interruptions occur, as they often do in back-calls or hearings before boards and courts, one is able to depart from the outline to briefly answer these objections and then return to the point of outline where the interruption occurred. If the speech had been committed to memory, a digression to cope with such unforeseen emergencies might cause one to forget the remainder of the talk, and the effectiveness of the whole discourse would be imperiled. Furthermore, if while one is speaking there occurs to his mind a point that was omitted in previous preparation, the adaptability of the extempore method would allow it to be inserted at the time of delivery.

This last-mentioned possibility leads to the second big advantage: stimulation of mental activity. The extempore method leaves the speaker's mind free to think constructively on the subject as he speaks, because he has not gone into the ordeal of memorizing words and he is not tied down to following a manuscript. His mind is free of those burdens. It is free to think on the subject, to recall ideas, and to present those ideas with emphasis. Preparation of material is ofttimes "cold", but in speaking before an appreciative audience this material "warms up". New ideas come, sometimes with a rush, as one is speaking in extemporaneous style. The flexibility of outline of the extempore method permits the inclusion of the best of these "latecomers" without disrupting the general plan of the talk.

The third advantage of extemporaneous speaking is that of personal contact. This works two ways: for the audience, and for the speaker. It increases for the audience their understanding and enjoyment of the material. The speaker's style is sincere and conversational. The audience feels that he knows his subject, because he is looking at them; he is not looking at the paper or manuscript or throwing so many words at them in a parrot-like recitation, but is speaking to them in an informal style and is himself fully absorbed and obviously inter-

ested in the subject. It is not a "canned" speech he is giving; it is more of a heart-to-heart talk. There is personal contact.

This personal contact aids the speaker to put across the theme of his talk and meet the requirements of his audience. He can note their reactions, because he is looking at them. He can see if they have grasped the points that he is trying to put over. He can also tell when his expressions are not absolutely clear, and hence elaborate on a point that is vague, clarifying it for his audience. This is especially necessary in argumentation and exposition, as is the work of Jehovah's witnesses in presenting the gospel of the Kingdom. Also, the speaker may note when the audience quickly grasps a point he intended to explain at greater length, and may omit further discussion thereon, thus saving time for other points more involved.

As to the disadvantages of the extemporaneous speaking method. These are not so much disadvantages as they are dangers into which the speaker might fall. If the speaker is forewarned of these pitfalls and guards against them he will avoid the disadvantages they bring about, and his extemporaneous speaking will be unhindered by them.

One is, exceeding the time limit. Because of the flexibility of the outline and the rush of ideas at the time of presentation the speaker has the tendency to be carried away with his own interest in the subject and dwell longer on the points than he anticipated. The remedy is to fix a certain time to be devoted to each point, and to thoroughly prepare in advance so that he will have well in mind the material to be covered.

Insufficient preparation is a real danger of this method. There is a temptation on the part of persons using this method to roughly form an outline of two or three main points without detailing the supporting material and proofs, and feel that this preparation will be sufficient, that it will not be necessary to thoroughly study out and plan in advance the development of these scantily outlined points. This procedure is generally tried by those who have "got by" with this "lazy preparation" at one time or another and feel they can do it again, and also by those having the unfortunate "gift of gab". A person who has the "gift of gab" is prone to depend on that dubious gift and thinks that words and ideas will come without preparation. Words will come, but constructive thought will not. Those who do not have such a gift are better off than those who have fluency of speech and substitute that solely to take the place of careful preparation. The ungifted one knows he can depend only upon thorough preparation and hard work, and as a result he "says something", avoids repetitions, does not wander in circles, and is not so apt to be guilty of inaccuracies of statements.

A third "disadvantage" of extempore speaking is claimed to be inferior language. Some say, "If I write out this talk the English will be much better, the grammar will be more precise." This may be true, but such fine English is not, as a rule, conversational. The very fact that one's English in extempore speaking is not so eloquent makes for conversational style and use of the everyday language of the people. The thing to guard against, however, is the use of slang. Never permit slang to creep into a talk, unless it is known to be such and deliberately used because of its peculiar expressiveness at times. Even this legitimate use of slang should be very rare.

In preparing for extemporaneous delivery, make a brief outline, far briefer than the one used in assembling and arranging the material. Memorize this outline. Be able to visualize or picture in your mind this outline as it appeared on the page. Have this imprint stamped upon your mind, this skeleton in mental vision, and build upon it as you speak extemporaneously. Of course, it is not vitally essential that the outline be memorized; it may be on paper and held inconspicuously in the hand. The ad-

vantage, though, of its being memorized is that the speaker never has to break contact with the audience by shifting his eyes to a piece of paper; he can concentrate on his listeners. It would be wise always to have on one's person brief written notes for use in case of emergency, even though the outline is committed to memory.

As an aid in memorizing the outline, in addition to having a mental vision of its form on the page, it is helpful and necessary to remember the association or relationship between the various ideas to be presented. If the talk is logically arranged these will blend into a unified whole and the sequence of points following in a natural order will suggestively lead the speaker from one to the other.

Finally, in preparation for delivery, build the entire talk in your mind from this outline, fill it out, and try to see the finished product with all its details of proofs and arguments. See that you have all the facts in mind and can make them march by in their proper order in a last final mental "review". When you can do this and mentally visualize the filled-out talk in its final form, you are ready for extemporaneous delivery of the speech.

Consuming a Lake of Water Daily

THE magazine *Coronet* passes on the interesting information that every single person in New York city makes use of about 125 gallons of water daily. That sounds like an astonishing amount of water for each person to use every day. Eight million times 125 gallons of water would fill a cubical tank as high as the Woolworth building and would make a good-sized lake anywhere on earth. The people drink it, bathe in it, flush the streets with it, and use it for a thousand other purposes. Without this lake of fresh water every day, there could not be the present city of New York. It is a vital necessity and must always be there, on tap, at the rate of one billion gallons per day.

Now, although the city of New York is surrounded by great rivers and the ocean, it can use none of this water near it. The ocean water is naturally salty or very brackish and unfit to drink. More than that, the wastes and sewage of the city are emptied into the waters, and factories and industrial plants dump great quantities of products in these waters, which products are not only disagreeable but, in many cases, positively poisonous. The result is that the waters around New York are not only unfit to drink but even unfit to bathe in. Whence, then, does this huge quantity of water that the city must have every day come?

This water started on its journey to the tap as far as a hundred miles away, gurgling down the mountainsides, from where it was collected, by careful planning and engineering skill, in water sheds and led from there into a reservoir where it was dammed by a huge concrete wall 250 feet thick at the base and rising hundreds of feet in height. At the bottom of the dam there is an opening leading to an enormous underground pipe or aqueduct which drains the water off to storage reservoirs many miles farther along on the way to the city. This huge reservoir is located in the mountains so far above the city that no pump is necessary to force the water to the top of the highest building in New York. The terrific pressure of gravity causes the water to enter the service pipes in the building, and right up to the top floor. The water is always there, clear, pure, and needs no elaborate purification or filtration systems. When a New Yorker turns on his faucet he is simply opening the door that allows the water to come in from the best supply that can be obtained, pure rain water from the mountains. A lake of water a day keeps New York's thirst away.—Marley Cole.

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Flag-Salute Dissenters Vindicated

Supreme Court declares enforced gesture unconstitutional

Teaching the Deaf-Blind

The remarkable cases of Laura Bridgman and Helen Keller

The Russians Standing Up to It

Some of the factors that helped them to stop the Nazis

Grabbing the United States

Evidence showing that some people think it can be done

Five Cents a Copy
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Notanda

French Girl Escapes to Britain

◆ It is difficult enough for hardy men to make their way from any point on continental Europe across the stormy seas to Britain. But a young 20-year-old French girl succeeded in so doing, thanks to the skill and courage of a Guernsey fisherman, and a fifty-hour fight for life in which she was kept bailing constantly while the fisherman steered the nine-foot fishing boat in which they made the trip. She had tried to get to Britain from Dunquerque, where she was at the time of the British Expeditionary Force evacuation, but did not succeed. At length she got a job peeling potatoes for a German labor force on the island of Guernsey. After months of watching and waiting she finally gained the confidence of the fisherman; they put off at night and at length were spotted and saved by the crew of a Royal Air Force speed launch.

Two Remarkable Facts

◆ Although his striking force in Libya never exceeded 30,000 men General Wavell in eight weeks captured 130,000 soldiers. Out of the thousands of ships convoyed by the British navy, less than one out of 200 have been lost.

Society's Address

Hereafter all communications mailed to the Society should be addressed as follows:

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117 Adams St.
Brooklyn 1
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CONSOLATION

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

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Flag-Salute Dissenters Vindicated

FLAG DAY of 1943 and Flag Day of 1940—what a contrast in the minds of all liberty-lovers! On that national holiday three years ago the "land of the free and the home of the brave" was being swept with a wave of violence, mobocracy and contempt for the principles for which the American flag stands. It hurled its fury against the small band of citizens whose consciences would not permit them to salute any flag, and it quickly rolled across 44 states of the Union, leaving in its wake wrecked civil liberties due to shocking depredations by pseudo patriots and religious inquisitors. What was the boasted justification of the terrorists for all such open lawlessness and disrespect for the national emblem? The Supreme Court flag-salute decision of eleven days previous against Jehovah's witnesses. Then, to top off this fateful June 14, 1940, Paris, the capital of the French republic of "liberty, equality and fraternity", fell before the *blitzkrieg* of the onrushing Nazi hordes. The republic was betrayed, sold out to the enemy by an official and religious Fifth Column. It then seemed to foreshadow what was destined to happen to America by a like totalitarian-minded element hiding under the drapery of the flag. The entire bloc of democratic nations was deeply disturbed and cast into black gloom.

Comes the same day in 1943. A far different event takes place, and those who cherish democracy rejoice. The American nation is then at war, yet the event here observed is not the military reverses dealt the Nazi-Fascist powers that day, but reverses against their ideology by democratic victories in the field of civil rights. These were victories scored by those who have tenaciously fought for liberty on the home front, and were announced by the nation's highest tribunal within the stately white marble walls of the Supreme Court building at Washington, D. C. Of such victories the most outstanding was the court's reversal of its former judgment and thereby declaring void the compulsory flag-salute as applied to Jehovah's witnesses who conscientiously object to participating therein because of their worship of and obedience to Almighty God, Jehovah.

That the decision should come on such a day was no mere coincidence. The court could have chosen no better time on which to honor the principles of "liberty and justice for all" for which the flag stands. All believers in those principles throughout all democratic lands are grateful. The court which the late Judge Rutherford described as the "last bulwark in America against totalitarian rule" still stands. Were it otherwise, it would mock all hope of any establishment of the "Four Freedoms" after global war.

Today the two articles of the Constitution's Bill of Rights gleam with greater luster and assurance than ever, namely:

"ARTICLE I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the

people peaceably to assemble, and to petition the government for a redress of grievances."

"ARTICLE XIV. . . . No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the law. . . ."

The Supreme Court's own decision of June 3, 1940, had greatly dimmed those fundamental principles of the Constitution. On that occasion, by a vote of 8 to 1 on the notable *Minersville School District* v. *Gobitis* case the court overruled the Federal District Court below and ruled that schoolboards may require public school students to join in the flag-salute exercises as a condition of attendance at school. Justice Frankfurter was the writer of that decision, and Justice Harlan F. Stone had the honor of being the courageous lone dissenter to compulsory flag-saluting. The majority decision declared the court's incompetence to act as the schoolboard for the nation in determining the best means for inculcating patriotism in the school children; it dodged the real fundamental issue of freedom of the worship of God by throwing the burden of rendering judgment into the lap of the open forum to let public opinion decide. It was clearly a case of evasion of responsibility and of non-fulfillment of the judicial commissions of the court. The weakness, unwisdom and error of the decision were early demonstrated by the grave results that followed.

In the Open Forum of Public Opinion

The decision evoked unfavorable editorial comment from newspapers all over the land. The decision was greedily snapped up as warrant for men and organizations with a religious grudge and designs against democracy to indulge in violent persecution and other unconstitutional disorders against Jehovah's witnesses. Expulsion of children, instructed in the Bible, from free schools for refusal to violate their covenant with God by flag-saluting increased; and such were then treated as truants for not being able to take advantage of public schooling. Their parents were either prosecuted or threatened as contributing to the delinquency of their offspring. Children were taken from the parental care and family circle and put in reformatories for juveniles with criminal tendencies. Jehovah's witnesses generally in carrying on their peaceable and orderly work of preaching the good news of God's kingdom were abused, assaulted, mobbed, run out of town. Their places of worship were invaded, broken up and burned, and their properties destroyed. Boycotts against their privilege of assembly were applied; free exercise of the right to petition for redress of grievances was denied them. Weak or willful breakdown of official enforcement of law and order and the equal protection of the law showed itself glaringly.

As the evidence clearly establishes, religious conspirators against democracy, egged on by the spirit of intolerance toward the general education of the people in the Bible, wrapped themselves in the folds of the flag and hypocritically expressed their venom against Jehovah's witnesses who exposed them. School boards and boards of education made it their special business now to pass flag-salute regulations and ordinances so as to coerce the conscientious children under threat of punishment.

On January 9, 1942, the West Virginia State Board of Education adopted a resolution ordering the flag salute with oath of allegiance in all public schools and providing that refusal to take part therein be "regarded as an act of insubordination" and be "dealt with accordingly".

State legislatures passed laws, ostensibly for the purpose of detecting and

punishing sedition, but the wording thereof shows that the real reason was to *get* Jehovah's witnesses on the grounds of their refusal to do obeisance to the flag and their persistent proclamation of Jehovah's kingdom as the only hope of humanity. And it *got* them! On March 20, 1942, the State of Mississippi enacted a statute of such kind specifically mentioning refusal to salute the national and state emblems, and also phonographs, which Jehovah's witnesses are known to use from house to house and in home Bible studies; and branding preaching activities such as theirs a "felony", to be "punished by imprisonment in the state penitentiary until treaty of peace be declared by the United States but such imprisonment shall not exceed ten years". The real target of such statute is unmistakably identified in that the only ones who have been prosecuted and imprisoned under that sedition law to this date have been Jehovah's witnesses, of whom more than a hundred have been thus incarcerated and deprived of freedom for their missionary work. Louisiana and Arkansas followed the example of the Magnolia State in such legislation.

All the foregoing excesses were the outcome of carrying the issue into the open forum of public opinion and yielding to the pressures of the day. And three Supreme Court justices, who had concurred in the *Gobitis* decision, stood by and watched the parade of consequences and began to understand.

Jehovah's witnesses, however, demonstrated that they have a more reliable guide than shifting popular opinion and do not yield to the pressures of the day, and that they abide by a higher law than that of imperfect men. So their children refused to play the hypocrite (which is the resort of traitors and fifth columnists) by outwardly conforming but in the expectation of afterward disavowing "as publicly as they choose to do so the meaning that others attach to the gesture of salute", *a la* Frankfurter. Such might go with men; not so with Almighty God, who despises hypocrites and favors and approves only those who faithfully keep their integrity toward Him and obey His commandments without double-dealing. For such cause they openly obeyed the law of Jehovah God: "Little children, keep yourselves from idols." (1 John 5:21) "Wherefore, my dearly beloved, flee from idolatry." (1 Corinthians 10:14) "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10) "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exodus 20:3-5.

The children held to their integrity toward the Great Judge, and the parents continued to teach them in the Word and law of the Supreme Lawgiver. They took the punishment for their adherence to the divine rule. They established Kingdom schools of their own to which to send their children for basic education. Resolutely all of Jehovah's witnesses pressed forward in spreading the Kingdom gospel and braved arrest, dragging into court and jailing. They did not show the un-American spirit of their persecutors and lower themselves to acts of aggressive violence, but showed respect for law, order and the principles of the flag by using their rights and privileges as American citizens and carrying their grievances into the courts and defending themselves there. Freedom of speech, of press, of assembly, and of worship were at stake; and no time or expense was spared in behalf of these rights and privileges, to the end that God's name

might be honored and the people at large might be enlightened and comforted by the good news of Jehovah's kingdom by Christ Jesus. Hence it was that cases worked their way through orderly legal processes up to the nation's supreme tribunal for adjudication.

First Court Reversal

June 8, 1942, was a dark day for civil liberties in the court's annals. By a majority of just one its decision in the *Opelika* (*Ala.*) v. *Jones* case went against Jehovah's witnesses. The opinion as prepared and read by Justice Reed declared that the gospel-preaching of these Christians from house to house accompanied with the distribution of literature fell under a commercial classification and was therefore subject to license-tax ordinances. Chief Justice Stone and Justices Murphy, Black and Douglas dissented. More than this, these last three justices took occasion to announce that they now believed the *Gobitis* case had been wrongly decided. The adverse majority ruling raised a great furore among publishing circles throughout the nation as being an encroachment upon freedom of press as well as the worship of God. Since then one new justice took his place on the high bench, to wit, Justice Rutledge.

An appeal was now made for a rehearing of the *Opelika* v. *Jones* case. On May 3, 1943, the newly constituted court handed down a 5-to-4 decision reversing itself on that case and vacating its previous judgment thereon. Such a reversal of itself, and that within so brief a time, was most exceptional, but it was hailed far and wide as a grand victory for civil rights and notably for the freedom of the press in America.

Flag-Salute Decision Reversed

Just six weeks later the most brilliant victory for civil rights followed, and on a most tender issue. The West Virginia State Board of Education had appealed from the ruling of the District Court of the United States for the Southern District of West Virginia, which ruling was in favor of the appellees, Barnette, Stull and McClure, these being Jehovah's witnesses whose children had been expelled from school for non-compliance with the state board's flag-salute regulation, and who, as their parents, were prosecuted therefor. Now by a split decision of 6 to 3 the Supreme Court affirmed the ruling of the lower court which forbade enforcement of the board's flag-salute ordinance against Jehovah's witnesses. Thereby the Supreme Court reversed itself again, and this time as to its position taken in the precedent-making *Gobitis* case.

Mr. Justice Jackson, the second-last of the newcomers to the bench, delivered the court's opinion. It cut through the confusion of precedent and went right to the heart of the issue, the fundamentals of the Bill of Rights. Reading the opinion, Justice Jackson said, in part:

> This case calls upon us to reconsider a precedent decision, as the Court throughout its history often has been required to do. Before turning to the *Gobitis* case, however, it is desirable to notice certain characteristics by which this controversy is distinguished.
>
> The freedom asserted by these respondents does not bring them into collision with rights asserted by any other individual. It is such conflicts which most frequently require intervention of the State to determine where the rights of one end and those of another begin. But the refusal of these persons to participate in the ceremony does not interfere with or deny rights of others to do so. Nor is there any question in this case that their behavior is peaceable and orderly. The sole conflict is between authority and rights of the individual. The State asserts power to condition access to public education on making a prescribed sign and profession and at the same time to coerce attendance by punishing both parent and child. The latter stand on a right of self-determination in matters that touch individual opinion and personal attitude. . . .

There is no doubt that, in connection with the pledges, the flag salute is a form of utterance. Symbolism is a primitive but effective way of communicating ideas. The use of an emblem or flag to symbolize some system, idea, institution, or personality, is a short cut from mind to mind. Causes and nations, political parties, lodges and ecclesiastical groups seek to knit the loyalty of their followings to a flag or banner, a color or design. The State announces rank, function, and authority through crowns and maces, uniforms and black robes; the church speaks through the cross, the crucifix, the altar and shrine, and clerical raiment. Symbols of State often convey political ideas just as religious symbols come to convey theological ones. Associated with many of these symbols are appropriate gestures of acceptance or respect: a salute, a bowed or bared head, a bended knee. A person gets from a symbol the meaning he puts into it, and what is one man's comfort and inspiration is another's jest and scorn.

Over a decade ago Chief Justice Hughes led this court in holding that the display of a red flag as a symbol of opposition by peaceful and legal means to organized government was protected by the free speech guaranties of the Constitution. *Stromberg* v. *California,* 283 U. S. 359. Here it is the State that employs a flag as a symbol of adherence to government as presently organized. It requires the individual to communicate by word and sign his acceptance of the political ideas it thus bespeaks. Objection to this form of communication when coerced is an old one, well known to the framers of the Bill of Rights.

It is also to be noted that the compulsory flag salute and pledge requires affirmation of a belief and an attitude of mind. . . . But here the power of compulsion is invoked without any allegation that remaining passive during a flag salute ritual creates a clear and present danger that would justify an effort even to muffle expression. To sustain the compulsory flag salute we are required to say that a Bill of Rights which guards the individual's right to speak his own mind, left it open to public authorities to compel him to utter what is not in his mind. . . .

1. It was said that the flag-salute controversy confronted the Court with "the problem which Lincoln cast in memorable dilemma: 'Must a government of necessity be too *strong* for the liberties of its people, or too *weak* to maintain its own existence?'" and that the answer must be in favor of strength. *Minersville School District* v. *Gobitis,* supra, at 596. . . .

Government of limited power need not be anemic government. Assurance that rights are secure tends to diminish fear and jealousy of strong government, and by making us feel safe to live under it makes for its better support. Without promise of a limiting Bill of Rights it is doubtful if our Constitution could have mustered enough strength to enable its ratification. To enforce those rights today is not to choose weak government over strong government. It is only to adhere as a means of strength to individual freedom of mind in preference to officially disciplined uniformity for which history indicates a disappointing and disastrous end.

The subject now before us exemplifies this principle. Free public education, if faithful to the ideal of secular instruction and political neutrality, will not be partisan or enemy of any class, creed, party, or faction. If it is to impose any ideological discipline, however, each party or denomination must seek to control, or, failing that, to weaken the influence of the educational system. Observance of the limitations of the Constitution will not weaken government in the field appropriate for its exercise. . . .

The Fourteenth Amendment, as now applied to the States, protects the citizen against the State itself and all of its creatures—boards of education not excepted. These have, of course, important, delicate, and highly discretionary functions, but none that they may not perform within the limits of the Bill of Rights. That they are educating the young for citizenship is reason for scrupulous protection of constitutional freedoms of the individual, if we are not to strangle the free mind at its source and teach youth to discount important principles of our government as mere platitudes.

Such boards are numerous and their territorial jurisdiction often small. But small and local authority may feel less sense of responsibility to the Constitution, and agencies of publicity may be less vigilant in calling it to account. The action of Congress in making flag observance voluntary and respecting the conscience of the objector in a matter so vital as raising the Army contrasts sharply with these local regulations in matters relatively trivial to the welfare of the nation. There are village tyrants as well as village Hampdens, but none who acts under color of law is beyond reach of the Constitution. . . .

The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. One's right to life, liberty, and property, to free speech, a free press, freedom of worship and assembly, and other fundamental rights may not be submitted to vote; they depend on the outcome of no elections.

In weighing arguments of the parties it is important to distinguish between the due process clause of the Fourteenth Amendment as an instrument for transmitting the principles of the First Amendment and those cases in which it is applied for its own sake. The test of legislation which collides with the Fourteenth Amendment, because it also collides with the principles of the First, is much more definite than the test when only the Fourteenth is involved. Much of the vagueness of the due process clause disappears when the specific prohibitions of the First become its standard. The right of a state to regulate, for example, a public utility may well include, so far as the due process test is concerned, power to impose all of the restrictions which a legislature may have a "rational basis" for adopting. But freedoms of speech and of press, of assembly, and of worship may not be infringed on such slender grounds. They are susceptible of restriction only to prevent grave and immediate danger to interests which the state may lawfully protect. It is important to note that while it is the Fourteenth Amendment which bears directly upon the State it is the more specific limiting principles of the First Amendment that finally govern this case. . . .

Conditions have changed vastly since the Bill of Rights was ratified in 1791, and the federal government has concentrated greater regulatory power into its own hands. Remarking this, Justice Jackson continued:

We must transplant these rights to a soil in which the *laissez-faire* concept or principle of non-interference has withered at least as to economic affairs, and social advancements are increasingly sought through closer integration of society and through expanded and strengthened governmental controls. These changed conditions often deprive precedents of reliability and cast us more than we would choose upon our own judgment. But we act in these matters not by authority of our competence but by force of our commissions. We cannot, because of modest estimates of our competence in such specialties as public education, withhold the judgment that history authenticates as the function of this Court when liberty is infringed.

4. Lastly, and this is the very heart of the *Gobitis* opinion, it reasons that "National unity is the basis of national security," that the authorities have "the right to select appropriate means for its attainment," and hence reaches the conclusion that such compulsory measures toward "national unity" are constitutional. *Id.* at 595. Upon the verity of this assumption depends our answer in this case.

National unity as an end which officials may foster by persuasion and example is not in question. The problem is whether under our Constitution compulsion as here employed is a permissible means for its achievement.

. . . As governmental pressure toward unity becomes greater, so strife becomes more bitter as to whose unity it shall be. Probably no deeper division of our people could proceed from any provocation than from finding it necessary to choose what doctrine and whose program public educational officials shall compel youth to unite in embracing. Ultimate futility of such attempts to compel coherence

is the lesson of every such effort from the Roman drive to stamp out Christianity as a disturber of its pagan unity, the Inquisition as a means to religious and dynastic unity, the Siberian exiles as a means to Russian unity, down to the fast failing efforts of our present totalitarian enemies. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard.

It seems trite but necessary to say that the First Amendment to our Constitution was designed to avoid these ends by avoiding these beginnings. . . .

. . . To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the State as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order.

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us.

We think the action of the local authorities in compelling the flag salute and pledge transcends constitutional limitations on their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control.

The decision of this Court in *Minersville School District* v. *Gobitis* and the holdings of those few *per curiam* decisions which preceded and foreshadowed it are overruled, and the judgment enjoining enforcement of the West Virginia Regulation is

Affirmed.

Separate Concurrent Opinions

Justices Murphy, Douglas and Black, in harmony with their courageous confession of 1942 regarding the *Gobitis* decision, not only concurred in the above, but rendered separate opinions of their own. In his added opinion Justice Murphy said, in part:

. . . But there is before us the right of freedom to believe, freedom to worship one's Maker according to the dictates of one's conscience, a right which the Constitution specifically shelters. Reflection has convinced me that as a judge I have no loftier duty or responsibility than to uphold that spiritual freedom to its farthest reaches.

The right of freedom of thought and of religion as guaranteed by the Constitution against State action includes both the right to speak freely and the right to refrain from speaking at all except insofar as essential operations of government may require it for the preservation of an orderly society,—as in the case of compulsion to give evidence in court. Without wishing to disparage the purposes and intentions of those who hope to inculcate sentiments of loyalty and patriotism by requiring a declaration of allegiance as a feature of public education, or unduly belittle the benefits that may accrue therefrom, I am impelled to conclude that such a requirement is not essential to the maintenance of effective government and orderly society. To many it is deeply distasteful to join in a public chorus of affirmation of private belief. By some, including the members of this sect, it is apparently regarded as incompatible with a primary religious obligation and therefore a restriction on religious freedom. Official compulsion to affirm what is contrary to one's religious beliefs is the antithesis of freedom of worship which, it is well to recall, was achieved in this country only after what Jefferson characterized as the "severest contests in which I have ever been engaged."

I am unable to agree that the benefits that may accrue to society from the compulsory flag salute are sufficiently definite and tangible to justify the invasion of freedom and privacy that is entailed or to compensate for a restraint on the freedom of the individual to be vocal or silent according to his conscience or personal inclination. The trenchant words in the preamble to the Virginia Statute for Religious Freedom remain unanswerable: ". . . all attempts to influence [the mind] by temporal punishments, or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, . . ." Any spark of love for country which may be generated in a child or his associates by forcing him to make what is to him an empty gesture and recite words wrung from him contrary to his religious beliefs is overshadowed by the desirability of preserving freedom of conscience to the full. It is in that freedom and the example of persuasion, not in force and compulsion, that the real unity of America lies.

Justices Black and Douglas, in their separate joint opinion, declared, in part:

. . . Long reflection convinced us that although the principle is sound, its application in the particular case was wrong. *Jones* v. *Opelika,* 316 U.S. 584, 623. We believe that the statute before us fails to accord full scope to the freedom of religion secured to the appellees by the First and Fourteenth Amendments.

The statute requires the appellees to participate in a ceremony aimed at inculcating respect for the flag and for this country. The Jehovah's witnesses, without any desire to show disrespect for either the flag or the country, interpret the Bible as commanding, at the risk of God's displeasure, that they not go through the form of a pledge of allegiance to any flag. The devoutness of their belief is evidenced by their willingness to suffer persecution and punishment, rather than make the pledge.

. . . Decision as to the constitutionality of particular laws which strike at the substance of religious tenets and practices must be made by this court. The duty is a solemn one, and in meeting it we cannot say that a failure, because of religious scruples, to assume a particular physical position and to repeat the words of a patriotic formula creates a grave danger to the nation. Such a statutory exaction is a form of test oath, and the test oath has always been abhorrent in the United States.

Words uttered under coercion are proof of loyalty to nothing but self-interest. Love of country must spring from willing hearts and free minds, inspired by a fair administration of wise laws enacted by the people's elected representatives within the bounds of express constitutional prohibitions. These laws must, to be consistent with the First Amendment, permit the widest toleration of conflicting viewpoints consistent with a society of free men.

Neither our domestic tranquillity in peace nor our martial effort in war depends on compelling little children to participate in a ceremony which ends in nothing for them but a fear of spiritual condemnation. If, as we think, their fears are groundless, time and reason are the proper antidotes for their errors. The ceremonial, when enforced against conscientious objectors, more likely to defeat than to serve its high purpose, is a handy implement for disguised religious persecution. As such, it is inconsistent with our Constitution's plan and purpose.

Such reversal of private opinions does not denote instability on the part of these three justices. It displays honesty, and proves they had watched the operation of the *Gobitis* decision and now admitted its iniquitous fruitage to the nation and most painfully to conscientious Christians. The about-face of the Supreme Court is likewise no occasion for alarm because occurring after such a short interval. It gives no reason for fear that the court will henceforth show itself intellectually incapable of rendering decisions that will long stand the test of time and developments. It shows rather that the present court includes men who are prompt to right a wrong and to act in restoration of fundamental freedoms and righteousness. Such is the safe and right step for a fallible court to take,

regardless of elapsed time for afterthought.

Mr. Justice Frankfurter remained adamant in support of his opinion rendered in the *Gobitis* case, and tendered a 19-page opinion of dissent from the reversal of it. Justices Reed and Roberts dissented with him.

Sedition Charges Ruled False

Freedom's bulwarks were further buttressed by the decision immediately following the above. On this, strangely, although the flag-salute issue was involved, there was unanimity of opinion by all nine justices. This dealt with three cases, being appeals from the Supreme Court of the State of Mississippi by three of Jehovah's witnesses, Taylor, Benoit, and Cummings, who had been prosecuted and imprisoned under the 1942 anti-sedition law of Mississippi. Mr. Justice Roberts delivered the opinion of the court. The conclusion thereof reads:

In the *West Virginia State Board of Education* v. *Barnette,* No. 591 of the present term, the court has decided that a state may not enforce a regulation requiring children in the public schools to salute the national emblem. The statute here in question seeks to punish as a criminal one who teaches resistance to governmental compulsion to salute. If the Fourteenth Amendment bans enforcement of the school regulation, *a fortiori* it prohibits the imposition of punishment for urging and advising that, on religious grounds, citizens refrain from saluting the flag. If the state cannot constrain one to violate his conscientious religious conviction by saluting the national emblem, then certainly it cannot punish him for imparting his views on the subject to his fellows and exhorting them to accept those views.

Inasmuch as Betty Benoit was charged only with disseminating literature reasonably tending to create an attitude of stubborn refusal to salute, honor, or respect the national and state flag and government, her conviction denies her the liberty guaranteed by the Fourteenth Amendment. Her conviction and the convictions of Taylor and Cummings, for advocating and teaching refusal to salute the flag, cannot be sustained.

The last mentioned appellants were also charged with oral teachings and the dissemination of literature calculated to encourage disloyalty to the state and national governments. Their convictions on this charge must also be set aside.

The statute as construed in these cases makes it a criminal offense to communicate to others views and opinions respecting governmental policies, and prophecies concerning the future of our own and other nations. As applied to the appellants it punishes them although what they communicated is not claimed or shown to have been done with an evil or sinister purpose, to have advocated or incited subversive action against the nation or state, or to have threatened any clear and present danger to our institutions or our government. What these appellants communicated were their beliefs and opinions concerning domestic measures and trends in national and world affairs.

Under our decisions criminal sanctions cannot be imposed for such communication.

The judgments are reversed.

In Further Support of Free Press and Worship

Finally, as a sort of anticlimax, Chief Justice Stone announced a *per curiam* decision on the case of Jehovah's witnesses who were convicted of "selling, on the streets of the District of Columbia, magazines" without a license or payment of license tax according to the local code. In view of the court's decision of May 3, 1943, reversing itself in the *Jones* v. *Opelika* case, they vacated the judgment of the Court of Appeals for the District of Columbia below and remanded the cause back to that court to enable it to re-examine its rulings as respects Jehovah's witnesses in the light of the Supreme Court's decisions. If the District of Columbia court fails to rule now that the local license and taxation ordi-

nances do not apply to Jehovah's witnesses, then the Supreme Court will throw out the entire code regulation as unconstitutional. The district attorney for the District of Columbia has already conceded the constitutional infirmity of the statute; hence to save face the appeal court of the District must revise its application of the statute.

In reality, then, June 14 marked the winning of three cases before the supreme bar of the United States by Jehovah's witnesses, and that with incalculable benefit to the civil liberties of all Americans.

Decision Hailed

The reaction country-wide to these vital decisions was preponderantly favorable, and news articles and editorials in the leading newspapers and magazines of the nation appeared for days thereafter. A Miami *Daily News* (June 15) editorial on "The Real Patriotism" says: "The new decision is a victory for the four freedoms right here at home." Said the New York *Times* editorial of June 19: "Whether or not Jehovah's witnesses leave a mark on the religious history of the United States, they are certainly leaving one on its constitutional history. . . . The voluntary principle is the essence of civil rights as of common sense." On June 20 the *Times* editor under "Salute to Freedom" said: "The decision was hailed by many, including those unsympathetic to Jehovah's witnesses, as a triumph of civil liberties in wartime." An accompanying article was headlined: "Civil Liberties Gain by the Flag Decision—Restraint shown by authority is in contrast with first World War." On June 15 a *Times* news commentator spoke of it as "The Supreme Court at Its Peak".

Said the New York *Herald Tribune* (June 14) editorial under the heading "Welcome Reversal": "Three years ago the Supreme Court of the United States ruled, in an 8-to-1 decision, that state laws requiring school children to salute the American flag were valid. . . . Naturally, therefore, we deplored the surprising decision of the Supreme Court and today welcome its reversal." Said the Chicago *Sun* (June 15) editorial "'Salute or Else' Is Out": "The Supreme Court did what was expected of it Monday when it reversed its previous decision in the Jehovah's witnesses 'flag salute' case. . . . Chief credit is due Chief Justice Stone for his dissent three years ago. That won both the public and the three justices."

Said the Pittsburgh *Press* (June 15) editorial under "A Freedom Is Reinstated" (as also repeated in the Cincinnati *Post*): "It is a healthy thing, especially at a time when we are fighting for the four freedoms, that the judiciary should revoke its unwise and ill-seasoned acquiescence in local infringements of the freedom of religion." The Philadelphia *Evening Bulletin* (June 16) expressed itself editorially as "proud that we have a court so anxious to preserve the fundamental liberties that it will run the risk of reproach of inconsistency and instability in seeking to maintain them". The Philadelphia *Record* (June 16), editorializing under the heading "The Flag Salute Decision: An Example to the World", stated that the reversed decision "offers the most dramatic example of legal protection for minorities that has occurred in our lifetime". The Baltimore *Sun* (June 15) editor put it this way: "The Supreme Court Strikes a Blow for Religious Freedom," under which he says: "Certainly this solution is to be applauded—all the more in times like these, when we are reasserting our faith in the civil liberties by force of arms all over the world."

Only one sour note has thus far been heard, and that is from New Jersey, concerning which the New York *Herald Tribune* carried an article (June 15) under the headlines: "New Jersey Advised to Ignore Supreme Court on Flag Salute"; also the New York *Journal-*

American (June 16): "Schools in N. J. to Insist upon Flag Salute."

Round the World

Like the shot at Concord fired for liberty in 1775, the report of the Supreme Court decisions was heard round the world. The following are cablegrams received within that week by the Watchtower Bible and Tract Society, at Brooklyn, N. Y., under whose supervision the instant cases of Jehovah's witnesses were fought even to the highest court:

LONDON, ENGLAND: "Thankful for flag-salute victory reported British press."

STOCKHOLM, SWEDEN: "Rejoicing in Jehovah's act of deliverance through Supreme Court ruling reported in press. Family sends warm love."

CAPE TOWN, SOUTH AFRICA: "Rejoice exceedingly in Supreme Court decision."

SYDNEY, AUSTRALIA: "Joy at High Court victory overflows on receiving news American triumphs. Jehovah's praises resound as Australian witnesses march forth under all-conquering King Christ Jesus. Have cabled British, Canadian, New Zealand governments urging similar recognition and freedom."

Concurrent with Australian Victory

The joy and eventfulness of the day were further heightened by the news transmitted by the Associated Press from the "land down under", the island continent where Jehovah's witnesses have been decreed an "illegal organization" and suppressed as "subversive" since January 16, 1941. Nevertheless, those Christians, in faithfulness to their commission from on high, kept on preaching the glad tidings of the divine Government of the New World, though permitted only to use the Bible without Watchtower helps. They carried their case into the court, in a like fight for freedom of worship. The results of the fight of almost two years and a half were reported in the New York *Sun* on Flag Day, in an article headed: "Jehovah's witnesses Win in Australia":

Melbourne, June 14 (A.P.).—Suppression of the Jehovah's witnesses, religious organization, under the National Security Subversive Association's regulation, was declared invalid today by Australia's highest court. The 3 to 2 decision, handed down by the full court, in effect set aside the entire set of regulations relating to subversive associations under the national security act.

In delivering the majority decision, Justice Starke characterized the regulations as "arbitrary, capricious and oppressive" and held that corporate and unincorporate bodies were wiped out of existence on the mere declaration of the executive branch of the commonwealth government without due process of law.

This hard-fought victory was further confirmed by cablegrams received shortly thereafter by the Watchtower headquarters at Brooklyn, N. Y., as follows:

SYDNEY, AUSTRALIA: "High Court action successful. Regulations invalid. Three judges wholly with us. Two partly. Mailing copy sixty-page judgment. Grateful Most High this victory for freedom."

LONDON, ENGLAND: "Daily Express news service quote Melbourne correspondent June 14th Australia High Court decides suppression Jehovah's witnesses under National Security Subversive Associations Regulations is illegal. Decision means whole of regulations relating to subversive associations are invalid."

With gratitude to the Right One for all these victories gained by the operation of faith and obedience, Jehovah's witnesses say: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (Quoting from 1 Corinthians 15: 57) They will more practically express their thankfulness by increased zeal in fulfillment of their divine commission. All persons of good-will toward Jehovah God and the kingdom of His Christ are certain to reap lasting benefit therefrom, unto life eternal in the New World.

Where There's a Will

DOUBTLESS every one taking part in the work of advertising the Theocratic Kingdom of Jehovah God has some difficulties to overcome. Some have more, some less. Here is a page of pictures of some who have more to overcome than most others. (1) Lester Wolf, war veteran more than 50 percent disabled, puts in 150 hours a month regularly, making good use of his display case, shown in the picture. (2) Deaf-mutes at a recent assembly found a way to take part in the witnessing. (3) J. Nordaune, witness of Williston, N. Dak., lost a limb just recently, but is back in the work. (4) This worker, Sarah Blake, Welasco, Texas, has not put foot on the ground for over twenty years, but man-

ages to devote sixty hours a month to Kingdom activity. (5) This lady, of Knoxville, Tenn., entirely deaf, manages to "hear" the good news by placing her hand on the phonograph. (6) O. C. Frazier, witness shot by "Little Reich", Ark., mob last September, is recovering and is still putting the Kingdom interests first. (7) Witness of National City, Calif., had a stroke (before she became a witness), reads with difficulty, due to impaired eyesight, and is opposed by all the family, but witnesses to the Kingdom nonetheless. (8) And this crippled witness, Charlotte, N. C., manages to place many a magazine explaining The Theocratic Government.

Teaching the Deaf-Blind

IF IT is a misfortune to be either blind or deaf, it is a double misfortune, and more, to be both blind and deaf. One may well suppose that persons so afflicted would be better off dead, and yet there are cases on record where such have accomplished wonders; and here the word "wonders" can be used without misgiving or fear of exaggeration. The two outstanding cases on record are those of Laura Bridgman and Helen Keller. Almost everyone knows something about Helen Keller, or has heard the name. Laura Bridgman is perhaps less famous, and that possibly because she belongs to a previous generation. Helen Keller has made herself a notable influence in the present one.

Laura Bridgman was born in Hanover, N. H., Dec. 21, 1829. She was a bright and intelligent child but had her hearing and sight, and her sense of smell as well, destroyed by a terrible sickness when she was but two years of age. Thereafter she followed her mother about the house, and learned to identify things to her own satisfaction by feeling of everything and determining in this manner what things were and what purpose they served. She even learned to find her way about the neighborhood, and could do some simple tasks. When she was eight years of age she was taken to the Perkins institution for the blind, at Watertown, Mass., at the invitation of Dr. Howe, who gave his personal attention to her training. He was faced with the problem of instructing her to identify things and actions so as to bring her more completely into contact with the world with which she was so remotely connected. She knew certain things and indicated them by signs which those near and dear to her understood, but which others not of her immediate circle of acquaintances would not be able to recognize. She must learn the common language of the world in which she lived, but how could this be conveyed to her mind when she could neither hear nor see and had only the sense of touch to guide her?

The teacher decided that the thing to do was to paste on various articles labels (with raised letters) which identified them. "K-n-i-f-e" on a knife, "b-o-o-k" on a book, and so on. It did not take Laura long to match labels, laying labels marked "book" on the article similarly marked, but she still did not understand that the printed word stood for the name of the article. She also learned the different letters separately and could combine them into words, but without thinking of it as more than merely a game which had no practical significance. This continued for many weeks.

Then, one day, Laura suddenly realized that she could combine letters and spell out something in her own mind and let somebody else know about it, by conveying the letters to them in the order in which she had arranged them. This made all the difference in the world, and her face lighted up not only with pleasure but with understanding. It now lost

its formerly blank look and took on the expression that is characteristic only of the human soul. Laura had, as it were, found herself.

But there was a great deal more to learn. She knew the names of concrete objects, or learned them readily, but had to learn also the terms used to express abstract ideas, such as "height", "courage," "beauty," etc. This she learned readily enough, as time went on, just as other children learn, imperceptibly, marvelously through the ability that "God giveth", we know not how. Yet at first Laura's progress was seemingly slow. At the end of the first year of instruction her doctor or teacher wrote, "She is nine years of age, and yet her knowledge of language is not greater than a common child of three years. There has been no difficulty in communicating knowledge of facts, positive qualities of bodies, numbers, etc.; but the words expressive of them, which other children learn by hearing, as they learn to talk, must all be communicated to Laura by a circuitous and tedious method."

Laura was very eager to learn, ever reaching out for ways to put herself in mental touch with the world that surrounded her, and which she knew more or less by physical touch. She made steady progress.

Then came a very happy day of her life; for another child, Oliver Caswell, also deaf, dumb and blind as she was, came to the institution, and Laura had the joy of helping him as she had herself been helped by kind friends. And as she helped him she profited herself, for 'he that watereth others, shall himself also be watered [blessed]'.—Proverbs 11:25.

As she grew older she learned to sew and knit and even do fancy work; for what other blind people had learned, she could learn also, now that the great additional obstacle of her deafness had been overcome. In the course of an active and happy life she met many notable persons who were interested in her accomplishments, and was able to aid and encourage many who were less handicapped than herself.

Helen Keller's case followed that of Laura Bridgman, who died May 24, 1889. Helen Keller was born June 27, 1880, and lost her sight and hearing, and also her sense of smell, when she was less than two years of age, by illness. Like Laura Bridgman, she continued active and interested in things about her, expressing her wants and hemmed-in thoughts through little signs and tokens which her mother readily learned to understand. When she was just about seven, arrangements were made for her education, her parents having heard of the case of Laura Bridgman and sending to the Perkins institution at Watertown for someone to come and instruct Helen. The institution sent Miss Annie M. Sullivan (who subsequently became Mrs. John A. Macy). She continued with her charge and friend until the day of her death, in 1936, after which Helen continued bravely on with the helpful association of other friends.

Helen was no ordinary child, it would seem. She had zest and eagerness for learning, and her education once begun progressed rapidly, aided by her capable and resourceful teacher. Miss Sullivan first put Helen in possession of the alphabet, spelling word letters into her hand, and associating them with various objects. First of all a doll was placed in Helen's lap, and "d-o-l-l" spelled into her hand. She would pour a little water on the child's hands and then repeatedly spell "w-a-t-e-r" into her palm, until the thought was fixed and the connection understood. It was a fascinating game to Helen to associate the curious markings that she felt made in her hand with definite objects with which she was already acquainted by her own feeling of them. For some reason Helen learned in a week what had penetrated Laura's mind only after three months of patient effort. In a few days Helen learned all of the alphabet spelled into her hand,

as well as the names of a hundred objects in her immediate environment. She enjoyed it all immensely. Then verbs, and even prepositions, had to be taught. This was done by associating them with action. Helen had no difficulty in mastering these either.

Then came the letters of the raised alphabet, the Braille system, and other accomplishments, such as learning the deaf-and-dumb language by touch, and to write by using a special typewriter. And, most marvelous of all, Helen was taught to speak with her own lips, though she could neither hear the words that fell from the lips of others nor see the movement of the lips. She learned it all by touch, placing her fingers upon the lips, tongue and throat of her instructor, though she was then but ten years old.

When she was sixteen years old she entered a school for young ladies in order that she might be prepared for college. Her faithful companion, Miss Sullivan, went with her to all classes and repeated the lectures and discussions by touch. Helen graduated from Radcliffe College in 1904, with honors. She not only had kept up her studies, with the aid of Miss Sullivan, but had taken an active part in the social life of the school.

Miss Keller now became active as a lecturer and writer. Her book, *The Story of My Life,* as well as other books she has written, has been translated into several languages. Her lectures, in which she addresses thousands of people, register with telling effect. She has traveled widely, lecturing in England, Yugoslavia, and Japan. The literature on the life and career of Miss Keller is very extensive, and there are two special libraries devoted to these writings alone, one at the Perkins Institution and Massachusetts School for the Blind, Watertown, Mass., and the other at Washington, D.C., at what is called the Volta Bureau.

Helen Keller and Laura Bridgman had illustrated in their lives the important fact that with courage and patience even the most disheartening obstacles can be overcome. They have been an example to many others who were either blind or deaf, or both, and who have gained courage and contentment by emulating the example of these afflicted but indomitable women.

No Need to Go So Far

THE Cleveland *Plain Dealer,* September 4, 1942, under the title "The Shame of Eire", berates southern Ireland for allowing the Nazis to maintain a legation in Dublin from which to direct espionage and to gather vital weather reports, and adds:

> There is more than a suspicion that the recently discovered plot of the outlawed Irish Republican Army to attack American and British troops in northern Ireland was inspired and financed by Nazi agents across the border in Eire.

That is all very lovely in what it states and what it covers up, but there is no need to go so far to learn what is at the bottom of it. The *Plain Dealer* should send an honest newspaperman to Detroit. There he will find that Coughlin is using the mailing list of *Social Justice* to peddle the same stuff through the mails that Attorney General Biddle denounced as violative of the espionage act. He is doing this after promises both to his bishop and to the government to stop, quit, cease, and desist from his pro-Nazi political activities. But he can't stop. Like every other fully-taught representative of the Hierarchy, he is totalitarian in spirit and as long as he can talk or write he will be as alert to do the will of his master Pacelli as is Hitler himself.

One American officer in Ireland said, "The IRA provides a very good intelligence service for the Nazis." That is stating it mildly.

Russians Standing Up to It

IF AND when the newspaper glory is handed out to the victors of this present war, it is certain that a large part of it must go to the Russians. This will be hard for the capitalist papers to admit, and some of them will follow Hearst's example, and cover it up, or hide it; but the facts stand out like a sore thumb, and some of them are being admitted in advance. The lifting of the sieges of Leningrad and Stalingrad showed that the Russians were better prepared for this war, in munitions, and especially in morale, than any others that have had to face the German war machine.

Leningrad (once called St. Petersburg, and afterwards Petrograd) is the ninth-largest city in the world, as shown by the following table of the world's largest cities:

London	8,700,000	Moscow	4,137,018
Tokyo	7,904,600	Shanghai	3,489,998
New York	7,454,995	Osaka	3,394,200
Paris	4,933,855	Leningrad	3,191,304
Berlin	4,332,242		

It is a big job to keep so many people alive through two terrible winters, and in one of the worst winter climates of the entire earth, and to have the city all that time under siege by the most military power in the world, Germany. But the Soviets did that in the case of Leningrad, though it is estimated that half the population died of starvation, wounds or disease or (in the case of children) were evacuated.

The Great Ice Highway

The city would have fallen to the Germans but for what is sometimes called "The Great Ice Highway", across Lake Ladoga. But by means of this highway, staked out on the night of November 16, 1941, munitions and supplies were brought in. The track was kept open by three-ton trucks towing big wooden triangles to sweep away the snow. Ice houses were built along the route. Traffic signs were set up. Traffic officers stuck to their posts through the blizzards, and made their homes in the little ice houses whose floors were piled high with the branches of fir trees. Sometimes 2,000 trucks passed a single traffic post in a day. All together, they took in to the beleaguered city 100,000 tons of supplies, and, although the German bombers destroyed some of the trucks, the trick worked. The siege was finally lifted in the latter part of January, 1943. During the summer season the people of the city had to live on fish from the lake and what garden truck they could raise.

The czar followed the Jesuit plan of keeping the common people illiterate. The Soviet scheme is the exact opposite, and the results are in evidence for all to see and consider. The Russians get a big kick out of their underground press which nobody but Russians can read, even when the papers are discovered.

Everybody has read about what took place at Stalingrad. Hitler said he was ready to lose a half million men to take the place. He lost the half million all right (not quite, but a goodly percentage of that number, making due allowance for his inability to ever tell the truth about anything) and the upshot was that the siege of that city was also lifted, and his entire army was encircled and was either destroyed or made prisoner.

After the licking that they received at Stalingrad, the German war propaganda bureau announced three days of national mourning for the annihilation of the great army upon which they had counted so much, and then had the crust to add, "The fight for Christianity must be continued." The Jesuit insistence that its crusade against Russia has any Christianity about it is too gruesome to cause a smile on the meanest face beneath the sun. It is just a bloody, beastly fight for power.

Grabbing the United States

IT WOULD have to be somebody as crazy as Admiral Tojo to imagine that he could grab the United States by brute force. It isn't polite, and, besides, in this case, it just isn't done that way. It has to be done by politics, or nix, it isn't done at all.

The most astute and wholly political organization on earth is the Roman Catholic Hierarchy. Its principal asset is gas, sometimes known as "bluff". It can take the simplest facts and arrange them in such a way that the truth is buried a mile deep. To see some of the fairy tales in the papers, one would imagine that this whole country is just about to fall into the lap of Rome. A modest move in this direction is the statement of Dennis Cardinal Dougherty:

> There are more Catholics in the military forces than the population proportion could demand, and all of us are fighting in one way or another for the triumph of the United Nations. [Maybe the cardinal never heard of Coughlin and the several million who take as gospel truth everything he ever said.]

A less modest move, but just as inaccurate, is that of Archbishop Spellman, who spoke of himself as "one of 25,000,000 Catholics". The extra 5,000,000, it should be explained, are Catholics that died some time before the last census, or else they never lived in the United States at all. The archbishop did not specify which horn of this dilemma he intended to use.

What are the facts? The population of the United States in 1940 was 131,669,275, of whom (divided into 256 sects) less than half were members of any church, and all the Roman Catholics, including babies just born, footed up to 19,914,937, or 15.1 percent of the population.

Is it a fact that all persons born Roman Catholics remain in that estate? Maybe you had better have a Catholic authority on this. The "Reverend Father" Peter M. H. Wynhoven, writing in what was then the only Roman Catholic daily in the United States (*The Witness*, Dubuque, Iowa, which recently expired because nobody was interested in it sufficiently to keep it alive), made the admission that the Hierarchy is like the small boy whistling his way through the graveyard at night when he said:

> The 65,000 converts annually registered are our boast, but this gain would make us feel sheepish were statistics available as to our losses, which are from three to four times greater.

Court Politicians Are Friendly

It will have to be admitted that the politicians that are on the bench are, for the most part, as friendly to the Hierarchy as are those once considered friends of the people, the newspapers. At Philadelphia, Pa., Mrs. Ruth Datz sought to remove the bodies of her husband and infant son from a cemetery there to one in New Jersey, and sought to enjoin Dennis Cardinal Dougherty from interfering. But Judge Harry S. McDevitt ruled that the Catholic Church alone had the right to make decisions in a case of this kind and to disturb the "peaceful sleep of the dead". Is that so? And if it is so, how did it come that the United States government used one of its naval vessels to carry the body of the "Reverend Father" Damien halfway around the world, after he had been dead and buried a long time? McDevitt seems to hold to the "good old" Catholic doctrine that the cardinals do all the deciding and the people pay all the bills. So what?

At Auburn, N.Y., Mrs. Josephine T. Morrissey and her husband were awarded $10,000 damages because Mrs. Morrissey, returning from a visit to the altar to have a medal "blessed", was hit by a beam. (The church was undergoing repairs at the time, and the couple claimed negligence.) The judge on the bench, Benn Kenyon, set aside the verdict arrived at by "twelve good men and

true", after a trial lasting five days, and the Morrisseys will get nothing. And don't ask what they will get in "Purgatory".

But sometimes the Hierarchy's scheme hits a snag when they try to put something over. While in a subordinate position in the Department of the Interior at Washington, John J. Dempsey (now governor of New Mexico) promised the Hierarchy that it could build a Roman Catholic church on government property, in a national park, at the Grand Canyon. Secretary Ickes was peeved because Dempsey tried to put this over in his absence and without his knowledge, and wrote the bishop that had the matter in hand that the construction of any church on government property was not in line with park policy. So Dempsey resigned and was shoved upstairs in the New Mexico governorship for at least having tried to do what the ecclesiastical politicians and himself had undertaken.

"It Required Special Permission"

As an able-bodied, full-grown American, with your eyeteeth cut, you are asked to believe that "it required special permission from the 'Very Reverend' Zacheus Maher, S. J., Pougkeepsie, N.Y." for "Reverend Father" John C. Friedl, professor at Rockhurst College, Kansas City, Mo. (313 students in this "college"), to stretch out his hand and take a salary of $6,500 a year as vice-chairman of a regional labor board. Uncle Sam, of course, is the man that has to dig up the $6,500. The story comes through the Kansas City *Times,* headlined as follows: "Break Jesuit Tradition; Father Friedl May Accept Pay in War Labor Job; But All the Salary of $6,500 a Year Will Go to His Institute for Social Reconstruction at Rockhurst." In other words, Uncle Sam foots the bill and "Father" Friedl gets all the pay and all the glory for ever and ever, Amen.

Now is a good time to have one's nose shoved into the feed box, and in it goes. As price administrator, Leon Henderson put a Catholic priest in the office of federal administrator for the nine-county Pittsburgh defense rental area. Probably the priest had to get very special permission from some other leech before he proceeded to tuck away the velvet. He was shoved into the job by Philip Murray, president of the CIO, who has openly boasted that his first loyalty is to the pope, his next to America, and his next to labor. A strike at the Levitan Mfg. Company, Brooklyn, N.Y., was reported as having "CIO, church support". This looks as if the church had nearly or quite obtained control of the CIO, does it not?

The American Catholic Trade Union, which is exclusively Catholic, is reported to be making considerable headway in Detroit, under the guidance, of course, of the "Most Reverend" Edward Mooney, D.D., archbishop of Detroit. (It was while visiting Mooney that Lord Halifax, British ambassador to America, was the target for tomatoes and eggs thrown by women unknown.) The following are some extracts from the A.C.T.U. Catechism, which was approved by Mooney before publication:

> Under the conditions which exist in modern America, the proper organization of labor is a part of our religion. . . . Does the Church hold that religion has anything to do in labor organization? Yes. The Popes have clearly implied that the organization and maintenance of unions is a work of charity which can attain the fullness of success only when animated by a thoroughly religious spirit. The Popes have also recommended that whenever possible Catholics should form Catholic unions, thus insuring an intimate association with the Church itself. . . . Why doesn't the ACTU permit non-Catholics to join? The ACTU does not permit non-Catholics to join because its fundamental purpose is to spread the teachings of the Catholic Church, and it could hardly expect persons who do not accept these teachings to aid in spreading them. . . .

It is very apparent already that Catholic pressure is putting a disproportionate share of employment favors with

the Catholic workers. Though the Catholic population of the United States is less than one-sixth of the total, yet 10,000 of the 35,000 workers in the Greater New York transit system confess the pope as their sovereign head.

Ku Klux Too Little and Too Late

The Ku Klux Klan makes some attempt to stem the rising Catholic tide, but it is too little and too late. One of their publications, *The Fiery Cross,* recently said, feelingly:

> We cannot safely pussyfoot much longer for fear we will hurt someone's feelings or be placed in that category of intolerant bigots and narrow-minded nincompoops. The fight is on in our own back yard and the Jesuits have us with our backs to the wall. Both cheeks have been slapped and our noses flattened.

The Roman Catholic Hierarchy does no worrying over the Ku Klux Klan. It is not engaged in the business of slapping mosquitoes. Its spokesmen claim that the present president of the United States has done more for them than all the other presidents that preceded him did in sixty years. (So said the late Cardinal Mundelein.) They ought to know, don't you think?

The Ku Klux is Fascistic, but it is the Fascism of the balilla, while that of the Hierarchy is the Fascism of the gang that ended the life of the noble Matteotti. The Catechism of Ripalda (Spanish), published by the Catholic Review Publishing Company, Las Vegas, N. Mex., 1911, tells the story plainly:

> What sin does one commit who votes for a liberal deputy? Mortal sin generally. What rules may be given to know liberal papers? The following: (1) If they call themselves liberal. (2) If they defend liberty of conscience, liberty of worship, of the press or any other of the liberal errors. [Strange bedfellows these, for F.D.R.]

Mgr. Sheen Orates for Fascism

One of the shrewdest Fascists in America is the "Reverend" Monsignor Fulton J. Sheen. In seventeen radio addresses he harped on four themes: (1) that what is called democracy has de-Christianized Western civilization; (2) that Fascism is the necessary reaction to this decadent way of life; (3) that Fascism is right in seeking something that liberalism has failed to offer; and (4) that Fascism's only fault is its error in grounding its "absolute" in man rather than in God (by which every Roman Catholic theologian always means the Papacy). Glorifying Fascism he said:

> The young men of these dictatorial nations, whose forefathers were nurtured on the Christian virtues, were sick of a phantom culture based on selfishness and parading under the name of freedom; they wanted the hardy wine of sacrifice. . . . Totalitarianism could never have swept Europe [this was said when Hitler was cutting a wide swath] if it did not at least promise some solution of the problem of life; if the citizens of those countries thought it was as wrong as a diet of sulphuric acid, they could never have accepted it.

The *Converted Catholic* magazine, discussing the mischievous broadcasts of this capable man, said:

> Msgr. Sheen's view of Hitler and Mussolini is that of the Jesuits: that they are "scavengers of God", men sent by God to purge, not only the nations, but even the Catholic church itself, of liberalism, which Msgr. Sheen holds to be self-destructive. Pope Pius XI himself styled Mussolini "a man sent by Providence". Again, the Jesuits likened them to the two "Candlestick Men" of the 11th chapter of Revelation, picturing them as bringing death and destruction upon the world: "the two strangers, the two olive trees, and the two candlesticks, who struck matches on the blue veil of waters, who turned the Indian Ocean and the Pacific and the Atlantic and *Mare Nostrum* (the Mediterranean) into blood."

What asinine blasphemy!

The Flag of "Christendom"

The Galveston (Texas) *Tribune* and the McAllen (Texas) *Daily Press* contain a picture of a flag and beneath it the following description:

FLAG OF CHRISTENDOM—Approved by President Roosevelt and Pope Pius, here is Flag of Christendom, displayed by designer, Rev. R. J. Williams, right, at Poland Spring, Me. Of blue, red and white, it bears star, cross and crown, symbolizing birth, death and kingship of Christ.

This is confessedly something new. It does not seem to be the same flag that flies above the United States flag during times of religious services on shipboard. The latter, which is the church pennant of the Roman Catholic church (a blue cross on a white background), was invented in 1923. The statement has been made in Congress that prior to 1923 God had no flag. It now seems that he has two, and, counting the pope's own flag, he has three. If the United States flag be counted as God's flag, then he has four. If the British flag be counted, he has five; and so on and on. At a parade of Spanish War Veterans in Tulsa, Okla., the "Reverend Father" J. P. Gallagher carried the church pennant mentioned.

In an address at Beaumont, Texas, Bishop C. E. Byrne, carried away with enthusiasm for at least some of the flags above mentioned, emphasized that what the people need is more religion. He went on to say that "nations are turning to God as never before". That was just before France surrendered to Hitler; and so the bishop went on to explain that "France and England are stretching out their arms toward the heavens asking God to kill an aggressor they cannot kill themselves". Still gloating over present conditions the bishop went on to say, truthfully and significantly:

The *Congressional Record,* a record of the doings in the United States congress which frequently contains a lot of useless talk, but in many instances records things the American people should know about, has lately been almost a Catholic publication. Excerpts from archbishops, priests and bishops' sermons appear on its pages, and, in the house record No. 219 an entire sermon of Archbishop Spellman.

The humor of these boasts does not strike one fairly until he learns and reflects upon the fact that the one and only Catholic daily in the United States, which was published at Dubuque, Iowa, failed completely because nobody was interested in the stuff that appeared in its columns. If that same stuff passes into the *Congressional Record,* published at public expense, and read by almost nobody, is the Hierarchy really helped any by that fact?

Would "Compel" Obedience to Whom?

The following are the headlines of a column story published in the New York *Times:*

Wants God's Law to Govern World; Mgr. Walsh Says U. S. Must Set Up New Order Based on Ten Commandments; Sees Chaos if We Fail; Nations Must Be Forced to Comply if Necessary, He Tells Sanitation Breakfast.

The humor of these headlines breaks in on the mind that learns that the "church" to which Monsignor Walsh belongs omits the Second Commandment entirely from its Baltimore Catechism, for reasons which are apparent in the commandment itself:

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.—Exodus 20:4-6.

To cover up the omission of the Second Commandment, the Baltimore Catechism splits the Tenth Commandment into two parts. A nice question here arises: When the Roman Catholic section of the New York Sanitation Department gets around to compelling obedience to the commandments, will those ten commandments be those of the making by Almighty God as recorded in His

Word, or will they be the ten commandments made by the makers of the Baltimore Catechism? Maybe the sanitation department has the idea that, in its might, it could send the Second Commandment down one of the sewers temporarily in its charge.

Here is a good place to remark that no citizen of the United States should break the law and boast of it. The Constitution of the United States provides: "No title of nobility shall be granted by the United States. And no person holding any office of profit or trust under them shall, without the consent of Congress, accept of any present, emolument, office, or title of any kind whatever from any king, prince, or foreign state." In direct violation of this fundamental law of the land, "Reverend Father" James J. Troy, post chaplain at Fort Snelling, well paid by the United States government, and holding an office of profit and trust thereunder, was named a Knight Commander of the Order of the Holy Sepulchre. Moreover, this illegal conferring of knighthood on an American citizen was passed on to Mr. Troy by the "apostolic delegate" to the United States, the archbishop Amleto Giovanni Cicognani, S.T.D., Ph.D., J.U.D., residing at 3339 Massachusetts Avenue NW., Washington, D.C.

In *The Western Watchman,* the "Reverend Father" D. S. Phelan explained why the Roman Catholic Hierarchy does not hesitate to disobey the law itself and encourage others to do so:

> And why is the church so strong? Why is it everybody is afraid of the Catholic Church? And the American people are more afraid of her than any people in the world. Why are they afraid of the Catholic Church? They know what the Catholic Church means. It means all the Catholics of the world; not of one country, or of two countries, but of all the countries of the world. And it means more than that. It means that the Catholics of the world love the church more than anything else, that the Catholics of the world love the church more than they do their own governments, more than they do their own nations, more than they do their own people, more than they do their own fortunes, more than they do their own selves. We of the Catholic church are ready to go to the death for the church. Under God, she is the supreme object of our worship. Tell us that we think more of the church than we do of the United States; of course we do. Tell us we are Catholics first, and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the church and the civil government we take the side of the church; of course we do. Why, if the government of the United States were at war with the church, we would say tomorrow, To hell with the government of the United States; and if the church and all the governments of the world were at war, we would say, To hell with all the governments of the world. . . . And why is it the Pope is so strong? Why is it that in this country, where we have only seven percent of the population [written in 1912], the Catholic Church is so much feared? She is loved by all her children and feared by everybody. Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world today are as these altar boys of mine. The Pope is the ruler of the world.

No Union Except Surrender

Among the 256 religious bodies in the United States, there are 12 that have membership of over 1,000,000 each. One of these is the Protestant Episcopal Church, which has 1,735,335. This is almost ten percent as many as the membership of the Roman Catholic sect. One of the Protestant Episcopal's prominent bishops is William T. Manning, New York city. Mr. Manning looks forward hopefully to the reunion "not only of Protestants [254 kinds], but a union of all Christians, both Catholic and Protestant".

This reunion would take in "Reverend Father" Harney, Paulist Father, living in Manning's own city, who, according to his own statement, "would hinder, even

by death if necessary, the spread of such errors through the people" as are taught by Bishop Manning. Mr. Harney took pains to state that these sentiments "expressed his personal convictions and were in accord with those of the Catholic Church". Bishop Manning could get a reunion with Harney, Hitler, Mussolini, Franco and Salazar by surrendering his keys to the pope. These are all members of the one big "church" that Manning sees afar off, but which is closer than he thinks. Every vestige of that "church" will disappear at Armageddon, and Manning's along with it. So, maybe the idea of a reunion is not such a fine idea after all.

Once in a while some hundreds of Protestant editors, bishops, clergymen and presidents of colleges stir themselves in their sleep, but they seldom have the courage to mention the Roman Catholic Hierarchy as the outfit that is at heart Fascist and is plotting for world control. Four hundred such petitioned the United States and British governments to declare war on the Vichy and Franco governments, which governments, all are aware, are merely fronts behind which the Vatican is working. Of course, nothing at all came of the request. All the politicians are afraid of the master politicians at the Vatican.

Insist on Absolute Control

The Roman Catholic Hierarchy's disposition to claim all the benefits of liberty for themselves and to deny those benefits to everybody else gets on the nerves of the Federal Council of Churches of Christ in America. The council is made up of 24 of the 256 sects, and has a total membership of around 25,000,000. It lacks power with the politicians because it is split 24 ways, but it was justly riled by the statement of the American Catholic bishops regarding non-Roman missionary work in Mexico, Central America and South America in which occurred the expression:

> Citizens of these countries are bound to us by the closest bonds of religion. They are not merely our brothers: they are our brothers professing the same faith. Every effort to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations.

So, when the Federal Council met at Cleveland they made a statement in reply which included this expression:

> We deplore the pretensions of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain.

Protestants and others have noticed the clever way by which Catholic priests were able to get extra gasoline on the ground that they had to administer extreme unction to the dying, while Protestant ministers could not get an extra pint for any such job. Of course, the facts are that extreme unction to the dying is a fraud on the face of it. There is no mention of any such thing in God's Word. But the pretense that last rites mean much to the dying helps divide the clergy into two groups, with more gasoline for the group that puts up the biggest bluff.

The *News and Observer,* Raleigh, N.C., says that two Lillington (N.C.) Protestant ministers complain that United Service Organizations funds are being used to rent Catholic parish houses in cities near military camps, and that priests are hired as secretaries at salaries ranging from $150 to $200 a month. Seems like a slick way to get a big rake-off, doesn't it? Maybe that is why the Lillington men were sore; they had no parish houses they could rent (or use for bingo gambling) and no spare priests

that they could shove in as secretaries.

A statement signed by seven of the Presbyterian, Baptist, Methodist, Episcopal and Lutheran ministers of Fayetteville, N.C., contains this protest:

When the $14,000,000 was raised last year for the USO, we were led to believe that the money would be used in a united recreational program, and not to promote the work of any particular religious group. The Y.M.C.A. and the National Catholic Community Service have about the same number of clubs under their management, with a much smaller number assigned to the other agencies. As a matter of fact, 35 percent of the total number of USO clubs in the South are operated by the National Catholic Community Service. The objectionable and unfortunate part of this is that much of the money turned over to the National Catholic Community Service from the USO treasury has been used by them to carry on work in Catholic churches, Catholic parish houses and parochial schools. That these clubs in Catholic churches have been called USO clubs does not alter the facts. All of these clubs in Catholic churches are under the management of Catholic secretaries and staffs, whose salaries are paid by the USO. The USO pays the local Catholic church rentals for the use of these properties, and in some cases has paid for the repairs of these properties. In addition to this, the operating budgets come from the USO funds. Twenty-one out of thirty-seven clubs under Catholic management in Alabama, Tennessee, Mississippi, Georgia and North and South Carolina occupy Catholic property and are staffed and financed out of USO funds. We do not know how many more there are in the other forty-two states. There are not any USO rentals in any active Protestant church in America.

Politicians Willing to Help

The politicians are willing to do what they can to help the pope grab America. For instance, there is Wendell L. Willkie. He knows perfectly well that the Roman Catholic Hierarchy would not give a nickel to any Protestant enterprise, and even has a law against it. But the Hierarchy likes Protestant money as much as it does bingo money and saloon money, so they had Willkie as a speaker in their campaign to raise $750,000 for one of their hospitals in New York city. Willkie knows that the archbishop of New York controls a half million votes in that city, and, as the national chairman of each party now is a Roman Catholic, he hopes to swing something his way.

Governor Stassen, of Minnesota, has the same bee buzzing in his bonnet. There are 256 sects in the United States; yet when the Roman Catholic sect held a huge heathen celebration in St. Paul in honor of a little piece of bread, he closed all governmental subdivisions, schools, etc., and declared the occasion a state holiday. Would he have done it for any of the lesser sects? You know the answer.

Another politician similarly affected is Richard J. Barry, former president of the Queens County Bar Association. In an address at St. Mary's Church, Brooklyn, he asked the question, "What is to sustain this nation?" and answered it with the statement, "Nothing but true religion." The only question left unanswered is, Which of the 256 sects does he consider the true one? But you know the answer.

Why, up in Seattle, where the Big Noise of the Northwest, Bishop Gerald Shaughnessy, holds forth, that "worthy" explains in his *Catholic Northwest Progress* that even if a Catholic is merely present at a mixed marriage, where the couple are remarried before a Protestant minister, then such a person is a heretic. The "great" Shaughnessy must have shivers when he reads the account of the marriage of Adam and Eve.

Any person with a sense of humor can only laugh when he reads in the papers how these priests that take themselves so seriously beslaver one another. Thus, in Scranton, Pa., the "Reverend Father" O'Rourke preached a sermon on the ordination of the "Reverend" J. J. O'Brien,

and glorified this particular priest in the following manner. Verily they each had their reward then and there, and the only reward they will ever get.

A priest is indeed another Christ. He is a union of human nature and divine power. He exercises powers that are absolutely divine, the power to forgive sin. At the moment he says, "This is my body and this is my blood," he is completely identified with Christ. He does not say, "This is the body of Christ," but, "This is my body," and the living body of Christ becomes present in his anointed hands. These are the words that equal those of creation, "Let there be light." It is a renewal of what the Holy Ghost did at the Incarnation. But whereas Christ came only once through Mary, he comes into the world daily through the divine power of the priest.

The priest can say "I absolve thee," and even though the soul before him be steeped in sin as red as scarlet and as numerous as the sands of the seashore, the priest by those words can wash that soul clean as the whitest snow.

Truly God has created the priest in his human nature a little less than the angels, but has crowned him with glory and a divine power above that of the angels, and has set him over the works of his hands. There is no dignity or power under heaven that can compare with yours, Father O'Brien. As the sun outshines in brilliance all the other stars of the heavens, so does your dignity and power outshine all others. The greatest doctor in the world can preserve only the life of the body; you can give and preserve the life of the soul. The sentence of the highest judge stands only in the courts of the nation; yours binds in Heaven itself. Human is the dignity of the most noble king; yours is divine. When he dies his honors and his powers forsake him; your priesthood remains forever. They may possess the treasures of gold and offer the gifts of gold to one another: you can fondle in your hands the treasures of heaven and offer God to God. [Scranton *Times*]

What are you going to do about it when you learn that there are 36,580 priests in the United States that feel just like that about one another and are determined to stop at nothing to grab the United States for the pope? Bishop John Mark Gannon, of Erie, Pa., lecturing in Sao Paulo, Brazil, made the statement, "No republic can hope to endure and prosper except it chooses Jesus Christ [meaning thereby the pope as 'His vicar'] as its King and His Holy Mother as its Queen." In the Denver *Register* this three-column story bore the heading: "Holy Father Is Only Light Left in the World; Bishop Gannon Says Civilization Dying in Europe Will Rise Again in America."

Maybe you don't know what you are going to do, but that little handful of priests that are represented by O'Rourke, O'Brien and Gannon know perfectly well what they have in mind, and they have even published it. For example, on page 38 of the book *The State and the Church,* written and edited for the Department of Social Action of the National Catholic Welfare Council by John A. Ryan, D.D., LL.D. (professor of moral theology at the Catholic University of America in Washington, D.C.), and Moorehouse F. X. Millar, S. J. (and bearing the imprimatur of Patrick J. Hayes, D.D., archbishop of New York, 1922), occurs the following statement of what will happen when America is grabbed by the one and only group that actually believe that they can get away with the grab because they can all make the politicians, no matter who they are, eat out of their hands:

But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic state? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation.

Addenda

Public Aid for Parochial Schools

◆ As illustrating the effort of the Catholic Hierarchy to get state aid for the parochial school, the annual meeting of the Department of Superintendents of the National Catholic Educational Association may be mentioned, which was held at the Catholic University of America late in 1940. One of several resolutions adopted on the occasion stated:

> The Department of Superintendents views with great satisfaction the fact that a growing number of states are recognizing the rights of Catholic school pupils to free transportation, free health services, free text books and other just services to which they are entitled as American citizens. [But which they should get in the public schools, and would.]

But the Hierarchy wants the provisions made in its own parochial way, and is getting its way. Now "pupils in New York private, parochial and other denominational schools receive at public expense the same health and medical care provided public school children". The mention of "private" and "denominational" schools in this press item is intended to cover up the primary fact that the parochial branch of the Hierarchy system is the main beneficiary. Other religious schools are few in number, of negligible consequence, and do little to raid the public treasury.

"Catholic France"

◆ More than one set of eyebrows lifted at the news that the real reason that trials at Riom were abandoned was that Judge Caous was on the bench, and it so happens, explained *Newsweek,* that Caous is a Protestant, that he has an unbudgeable devotion to judicial ethics, that he permitted the five chief defendants a full opportunity to vindicate themselves, and that when they got so far that they began to implicate the "fanatical Catholic" Marshal Petain in the laxity that led to the nation's collapse, the insiders at Vichy whispered that he had wielded his gavel for the last time at Riom. The minute one starts telling the truth, or permits it to be told, about these ultrareligious birds, that minute he is headed for the exit.

Life Article Peeves Hierarchy

◆ An article in *Life* magazine (October 19) showed the apathy of the French Canadian Catholics toward the war effort; and the fact that the article struck home was indicated by a condemnation issued by nine Canadian archbishops. At about the same time Rep. Wm. B. Barry, New York, at Washington, scored the article in Congress, saying, "It is unworthy of the best traditions of American journalism." He presumably referred to the "tradition" that nothing unfavorable must be said about the unholy racket centered in Vatican City (formerly part of Rome). One can't say that Rome (or is it Vatican?) doesn't see to its propaganda. But they have shouted "Wolf" too often, and few take them seriously any longer.

Confusing Religion and Christianity

◆ Making the common mistake of confusing religion with Christianity, thinking that they are the same thing, when, as a matter of fact, they are direct opposites, and in deadly antagonism with each other, Lord Halifax speaks of St. Paul's cathedral in London in much the same awe-stricken way as Mr. Pacelli speaks of St. Peter's cathedral, adjoining his place of business at the Vatican. Lord Halifax said:

> I have tried to show you what St. Paul's means to us, standing clear above the city—a reminder that what we are fighting to preserve, freed of all that once marred our view, is the Christian way of life; an inspiration to fight better; an assurance that after victory, by following the Christian way more faithfully, we shall come to the kind of future we long to see.

Five Years of War in China

THE Japanese claim that in the first five years of their campaign in China they murdered 5,000,000 persons (killed, wounded, missing, imprisoned), but that in doing this the Japanese themselves, on account of superior equipment (largely obtained from the United States) had casualties of only 106,000 men.

The Chinese, on the other hand, claim that in those same five years the Chinese have killed 1,000,000 Japanese and wounded 1,500,000.

The claim is made that big United States freight planes, making two trips a day from India to Chungking, are actually delivering more aid to the Chinese than they received over the Burma road. If that is true, it should not take long to place many more such freight planes in service and to thus greatly assist the Chinese in their unequal battle with the would-be masters of the world.

A dispatch from Chungking reports the Chinese reduced to fighting with rocks, hand grenades and machine guns against Japanese troops supported by planes and heavy guns.

The Chinese accuse the Japanese of using poison gas on more than 800 occasions in the last four years.

No Khaki Suits for Civilians

◆ It is well understood in China that khaki, commonly called "Roosevelt cloth", is supplied as an aid to winning the war, but though the Chinese, as a whole, are a very honest people, there are some thieves and crooks, and sometimes some of the cloth gets upon backs or legs where it does not belong. Hence the new sport in Chungking, at any rate, of gendarmes suddenly pitching on other civilians who have surreptitiously obtained some of the war clothing, and removing it from them instanter. This goes over big with the public, while the victim makes a dash to a shop to buy other clothing, or looks for a barrel.

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Presenting "This Gospel of the Kingdom"

Impromptu Speaking

THE extemporaneous method of speaking is generally used when delivering a speech. However, in the witness work of preaching the gospel impromptu speaking is used to a far greater extent. 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. There is, however, a requisite for worth-while impromptu speaking, and that is a knowledge of the subject. In other words, one must know the answers to the questions that are propounded or the issues raised. The information is in one's mind; he has made a study of the subject; he has the knowledge, but it is not in the form of a talk. Impromptu speaking is not just uttering so many words; that is prattling, and is vain. Rather, it is arranging the thoughts one has in his mind on the subject in an orderly manner for presentation. It is not merely being heard "for much speaking" or taking up time.

When is the impromptu method to be used? Only when the circumstances demand it; and at no other time should one depend on the impromptu method. It is often used by Jehovah's ministers in the door-to-door work, in back-calls, in book studies, and now, more than heretofore, before boards and courts. They are commanded to give a witness in defense of the gospel on these occasions and to represent the Lord in a manner pleasing to Him. They are commanded to do impromptu speaking. Colossians 4:6 states: "Know how ye ought to answer every man." They do not always have time to prepare these answers. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3:15) They are instructed to be "ready always", at any time, on any occasion that demands an answer, to give an impromptu talk or presentation that will answer these questions and be a testimony in the interests of the Kingdom. Also Isaiah 50:4: "The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Therefore it shows that when the occasion arises where a word fitly spoken will bring comfort to those who are weary, or comfort to those that mourn, God's servants should be able to put in this seasonable word that will be a testimony to the Kingdom, the hope of the world.

Jehovah's witnesses are equipped to do this. How so? Not by a miraculous provision of words, as some believe. Some refer to Matthew 10:19, giving it an improper interpretation to support their contention, where it reads: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." John 14:26 shows how this is effected: "But the comforter, which is the holy [spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The reason why they cannot meditate on these things in advance is that they do not know the questions that will arise. Such speech, therefore, will have to be impromptu to a large extent before these boards and courts, concerning which Jesus was speaking. But if the witnesses for the Kingdom have studied

the Scriptures, gone to service meetings and *Watchtower* studies, and otherwise assimilated the information that Jehovah God through Christ Jesus at the temple is providing, they will have in their minds the needed answers. They have gained knowledge, and used it in field service. So doing, the Bible truth, or "sword of the spirit", is not rusty when the occasion arises to use it, and the spirit of the Lord will be upon those faithful witnesses and will bring all things to their remembrance and will make it possible for them to give a witness on the required occasion. The physical facts prove this to be true.

This information, then, is in the person's mind, and when the occasion arises demanding its use in an impromptu manner, what shall the person do? How can he assemble these facts and marshal them for effective use, not hitting on minor points to the exclusion of major ones and not mixing them up void of all relationship and continuity and principle of argumentation? This series of articles on presenting the gospel has discussed the main principles of outlining and of coherence. In preparing talks for service meetings and other occasions these principles have been put into practice. Possibly not everyone remembers all the theory of these things that have been studied—the different methods of outlining, the different types of introduction, body and conclusion—and yet, in preparing talks, he has been using them to such an extent that they have become a part of his mental equipment, and when he gives a talk he thinks of what is the important thing, what is the theme, what will introduce that theme, what will be a logical approach to the subject that he may lead the minds of the listeners into that main argument or theme. He also asks himself, 'After I have presented that theme, what about it? How can I bring that point home to my audience? What kind of conclusion will I make to settle the matter finally in their minds?' That is how the minds of those studying these articles have been trained to work, and that is their purpose. Such logical reasoning has become a part of their mental processes, though specific bits of theory may not be recalled.

When a subject arises calling for immediate discussion, quickly erect a mental outline. Necessarily it will be brief and scanty. Call to mind two or three, or even one principal argument that one would use to refute the contention of an opponent or answer the question of an inquirer, and then think of some type of introduction that will speedily lead up to it—general statements that will prepare the mind of the listeners for it. If one does this, as he goes into these main points the material in his mind will group itself under those heads, and, having outlined these main points in their order of presentation, it will have some semblance of continuity. The evidence of an outline will be present and the thoughts and argument will be logical. One can lead up to the proper climax, which is important in persuasive argument, and he will not be guilty of digressions or failure to answer the question. He will not go wide of the mark, because a goal has been set. Even if just one point, that point will be put across.

This trains the publisher to "think on his feet", which is what impromptu speaking is primarily. One might lead into the subject gradually, starting at the fringe of the topic by general statements, and at the same time have his mind working a few jumps ahead of his speech, just as the eye runs several words ahead when one reads aloud. In this way, one approaches the subject with minor points, and at the climax he will be using major points; otherwise the tendency is to state the main argument first, and then, for want of something to say, begin to ramble on things of minor importance, and thus the force of the main point will have been lost by the time one finishes. Stalk to the major

point by giving minor ones first; walk gingerly at the outset, then lead up to the proper climax. This requires a certain amount of poise to execute under distressing conditions, but with experience it will be possible.

So study God's Word and all the provisions He supplies to His witnesses, and when circumstances in the presentation of the gospel of the Kingdom require impromptu speaking, His spirit will give all-sufficient aid and support to His Theocratic representatives and make them equal to the occasion.

Transportation Items

Flying Freight Trains

◆ It just doesn't seem to make sense, but the transportation experts are beginning to talk and write of flying freight trains. One of them, for instance, says:

"Such a flying freight train could start from New York and release gliders at Scranton, Buffalo, Erie, Cleveland, and Toledo, with the big two-plane landing its load at Chicago, all at a ton-mile cost comparable to that for motor-truck transportation."

So, brother, if some fine morning when you are out for a walk you get hit in the back of the neck by a moving freight car, it may be either a railway car that has jumped the track or one of these motor trucks that carries a load at 60 miles an hour, or, perchance, one of the gliders hit you just as it was winging its way down out of the blue. The first man to get hit by a flying freight train will have the glory of having his name in the morning paper, but after that it will become so common that the paper will need only to use ditto marks.

Back to the Covered Wagon

◆ Anne O'Hare McCormick rendered a public service when she drew attention the other day to how swiftly the world is changing. She said:

Even now we are only two generations removed from the covered wagon. Nothing better illustrates the swift and heroic drama of American development than the fact that the mother of Orville and Wilbur Wright, the inventors of the airplane, traveled in a covered wagon across the mountains to Ohio from a Virginia farm.

No Need to Apply

◆ You have no need to apply for a job ($190 per month) as one of the stewardesses of the American Export Lines, Inc., flying between the United States and Europe. The women, 7 of them, like their jobs, though they are up all night and on their feet virtually all the time the planes are aloft. Each hostess loses 4 or 5 pounds on each trip, and sleeps 24 hours on arrival.

The Douglas B-19

◆ Writing in *Newsweek* for May 4, 1942, Admiral Wm. V. Pratt, U.S.N., retired, speaks of "the Douglas B-19, said to be able to carry an 18-ton load of bombs, with a cruising range of 8,000 miles". He goes on to explain that from Hawaii southwestward through the islands of Palmyra, Howland, the Samoas, Fijis, and New Caledonia to Australia the greatest hops do not exceed 900 miles. It is very apparent that the Detroit manufacturers of planes stated the truth when they observed recently that they were prepared to deliver their planes at any military airport in the world.

1,200 Plants Produce Rubber

◆ There are about 1,200 plants that have juices which can be processed into good rubber, and the brightest minds are investigating the possibilities of each of them. Thomas A. Edison was an advocate of rubber made from goldenrod; Russia has made much use of a rubber made from a hardy dandelion, the koksagyz.

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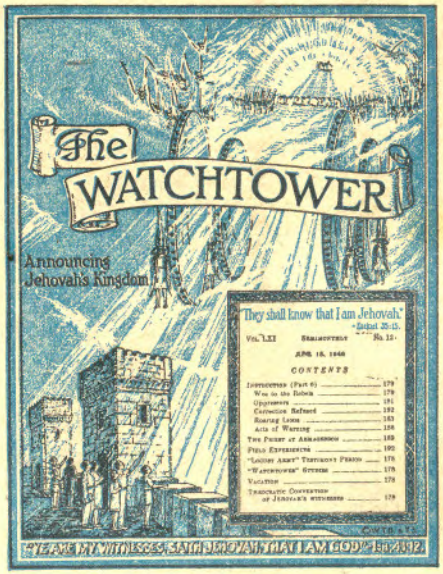
The *WATCHTOWER* magazine was the center of attention during a special campaign period from February 1 to April 30 of this year, at which time *THE WATCHTOWER* was offered to the public upon a year's subscription basis. The goal of new subscriptions set for this period was 100,000; but this was far surpassed. Yes, over 100,000 people placed their names on the *WATCHTOWER* subscription list during this period in order to obtain regularly the unequivocally reliable Bible instruction provided in the *WATCHTOWER* magazine. It is not a commercial magazine, but is devoted unreservedly to teaching and publishing God's Word of truth in order to assist, instruct and comfort all people of good-will seeking God's kingdom.



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CONSOLATION

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The "New Order" in Action

"New Order" of the Axis found to be the old order of the Devil

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World confusion the result of dishonest religious propaganda

"Behold, the Man!"

Jesus the only example of perfect manhood from Adam till now

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Final examinations demonstrate effectiveness of the course

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August 4, 1943

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Notanda

The Heavens Declare God's Glory

◆ Astronomers in various observatories have been watching a star since September which registered an explosion just about that time and then faded from its temporarily brilliant display to its accustomed faintness. The star was Nova Cygni, which can be seen only with the larger telescopes. Incidentally, the show which it put on for a few weeks, and which the astronomers watched with interest, actually took place some three thousand years ago, for its light takes that long to reach the little corner of the universe where the earth spins on its axis. And so the heavens declare the glory of Jehovah.

Minerals Identified Electronically

◆ Now comes the report from Boston that a newly discovered electron-ray causes rocks to speak for themselves. This ray has already detected the presence of manganese, copper, tungsten, gold, arsenic and phosphorus in laboratory tests in the Massachusetts Institute of Technology, and it is confidently predicted that a new method of prospecting is at hand. Sample rocks are placed close to a machine so constructed that if there are any manganese or certain other valuable components in it the rock begins to emit electronic rays. Photographic and other processes follow and shortly the mineral is identified.

The Horsetail Grass Prospector

◆ Horsetail grass has the peculiar characteristic of taking into itself all the minute quantities of gold in its vicinity. Every ore body betrays its presence by minute quantities scattered in its vicinity. So the electrochemists discovered that by subjecting horsetail grass to examination they are now often able to locate gold deposits with remarkable accuracy. The same principle is now used in the locating of bodies of oil.

CONSOLATION

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

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The "New Order" in Action

THE New York *Journal American,* in its issue of September 21, 1942, had as the headline of a news dispatch the words " 'New Order' Old, Pope Declares". Oddly enough, there is some truth in this, but not in the way that either the pope or the *Journal American* imagines to be the case.

The pope went on to say that the new order in the world is that spoken of in Virgil's time "when the arrival of the Messiah was forecast". This use of Virgil's name deftly draws the mind in the direction of Rome, and with a little assistance and encouragement one can see the Messiah himself fleetingly, then Peter less fleetingly, and at length "Peter's successor", the pope, the past and future ruler of the "Holy" Roman Empire.

The pope's and Hitler's "New Order" started just outside of the Garden of Eden, when Cain killed Abel; got under headway when Nimrod considered himself more important than Almighty God; speeded up when Alexander wept because he had licked the world and knew not what to do next; got well into its stride in the days of Caesar, when Christians were broiled at the stake; and came down the home stretch when the present pope made his concordat with Hitler, and the first act of the pair was the incarceration of Jehovah's witnesses.

The popes, however, get their greatest satisfaction when they consider the days of what they call the "Holy" Roman Empire, when they were the absolute masters of "Christendom", and concerning which times there certainly was never anything on the earth more unholy. Speaking of those halcyon days, the famous Roman Catholic historian, Lord Acton, said thoughtfully, and it is true now also, that:

> The Papacy contrived murder and massacre on the largest and also on the most cruel and inhuman scale. They made the principle of assassination a law of the Christian "church" and a condition of salvation.

The idea that Pacelli's and Hitler's "New Order" is a good thing to be taught to the common people at this exciting moment found an immediate response in Japan. The words of the pope about his "New Order" being old had been out of his mouth only five days when the Japanese foreign minister, Masayuki Tani, in his first official address, praised the "dazzling victories" of Japan, Germany and Italy (not so dazzling recently), which, said he, contributed "to the swift progress of the new world order" of which the pope is elected to be the boss. He concluded with the statement:

> When the three Powers concentrate their total power, there is no doubt that Britain and the United States will be annihilated, and the construction of a new world order will be successfully accomplished.

A "New World Order" in Deviltry

There is no doubt that the agreement between Hitler and the pope marked a "new order" in deviltry, even though at the moment it is showing signs of wear and tear. There is nothing in history like the way Hitler raced around Europe, with the pope's "blessing" and encourage-

ment, and the way the Japanese galloped all over the Far East.

New weapons were formed and new methods used, and it looked for a time as if these sons of the Devil were going to have their own way all over the planet. About the only comfort the common people were able to get was that contained in the Kingdom message, which includes, among other things, that charming booklet *End of Axis Powers; Comfort All That Mourn.*

Among the new weapons believed to have been formed is a German giant submarine, carrying 6,000 tons, which would explain how the Axis powers were able to send such large armies into Africa. The first direct knowledge, and possibly the only knowledge, of this huge boat is contained in a diary of Sergeant Mechanic Ball of the Twentieth German Afrika Korps. The diary was found on a Libyan battlefield. Referring to the work of spies, Sergeant Ball wrote in German:

> The same thing happened in Bardia harbor. As soon as the 6,000-ton supply-carrying U-boat came in, the Tommies bombarded the harbor.

If the Germans have U-boats as large as this one seems to be, what is to hinder their sending men or supplies of any sort whatever to any point to which they wish to send them?

Shoving the "New Order" into France

Now that France, the French people and the French Empire are in the crucible, it is a good time to consider some of the pertinent facts about how it was done. People on the ground would necessarily have a better grasp of the facts than others.

The London *Sunday Express,* June 30, 1940, contained almost a full page on this subject by George Slocombe, the last British journalist to leave France. The caption was, "Here is the inside story of how France fell, and why. And as you read it remember IT CAN HAPPEN HERE. Great armies did not do it. Only 200,000 mechanized troops, plus corruption, treachery, sloth, vanity." The subheads were "Paralysis"; "Idle armies"; "Nazi audacity"; "Well equipped"; "Panic spreads"; "'Peasant' spy"; and, "Worse to come." Some of the stirring sentences in the story are as follows:

> France fell as Rome must have fallen to the barbarian. It fell by surprise, by treachery from within, by treachery from without. It was not beaten in battle. It died with the bulk of its armies intact. It was not destroyed by hunger. It fell with overflowing warehouses, with great stocks of war material. . . .
>
> The corrupt were not many, but they were influential. . . . Faced by a great army of young men as desperate and fanatical as the Arab tribesmen of Mohammed, threatened with the new Nazi technique of mechanical and psychological warfare, the leaders of the French army clung blindly to their great classic traditions, to the proud examples of their military past. . . .
>
> Above all, they believed in the impregnability of the Maginot Line and its more recent but still redoubtable prolongation northward to the sea. Well protected from air and artillery bombardment in their underground *postes de commandement,* built to shelter divisional, corps, and even army headquarters in an emergency, they did not foresee a day when the general staff of an army, miles behind a supposedly intangible front line, would be trapped like rabbits in a hole by enemy tanks, motorcyclists and parachutists.
>
> France was not defeated in battle. It was stricken with paralysis. It was overcome as by a great cataclysm of nature, and it fell gasping, open-mouthed, stupefied, a prey to unreasoning panic and terror. . . . The revenge taken by Germany for the defeat of 1918 was planned with mathematical precision. But it was only possible because France herself was mined from within, a ready victim to the audacious aggressor, a State already threatened with disruption and decadence. . . .
>
> France was conquered, not by six or eight million Germans, but by 100,000 or 200,000 motorized troops. A small mechanized column,

composed of a couple of motorcyclists, two light tanks and a heavy tank, would advance several hundred miles behind the theoretical French front, destroying communications as they went, rounding up and disarming French troops, retaliating ruthlessly wherever they met with resistance, and halting for the assistance of their aerial escort when they met with serious artillery opposition. They did not stop to take prisoners, unless the captured Frenchmen were of high rank. They told infantrymen to break the stocks of their rifles and go home.

There was an element of farce as well as tragedy in their advance through France. Civilian refugees, stranded in cars with empty petrol tanks on the crowded roads, were accosted by grinning Germans who offered to sell them French petrol at one sou the litre. Other Germans derisively showered looted cigarettes and chocolates on the fleeing streams of civilians. . . .

Never has any country been more thoroughly permeated by spies and enemy agents. The highest quarters, like the humblest, were spy-ridden. The mistresses of eminent politicians were in German or Italian pay. German agents were everywhere. The failure to blow up the bridges on the Meuse was due to treachery. The stationmaster in one of the most vital rail-heads on the eastern front was found to have a secret telephone wire in his cellar, and to be in hourly communication with the enemy. . . .

During the Battle of Flanders a British tank column stationed in a Belgian village noticed that it was bombed every night with a precision which betrayed intimate knowledge of its camouflaged positions, and after inquiry these bombings were found to follow the daily visit of an old peasant woman to a chicken coop in her farmyard. The farm was searched and a secret wireless transmitter was found in the chicken coop. The "old peasant woman" was in reality a German youth. . . .

The secret of the long reconnaisance flights of solitary German machines over French territory during the first nine months of the war has now been discovered. These machines were actually sent out to pick up the feeble signals emitted by tiny wireless transmitters, small enough to be hidden in a cigar box. Such signals were detected in many large French towns, but their intensity was so low that exact location was difficult. . . .

I have heard young conscripts plead in self-defense, when bitterly reproached for cowardice by the veterans of 1914-1918, that they were betrayed, sold to the enemy, led like sheep to the slaughter. "What could we do against tanks with a rifle?" they said over and over again. "The Germans were everywhere. We did not know friend from enemy. We could not trust even our own comrades."

New York Versions of the Advent

New York had its versions of why the advent of the 1940 "messiah" of the Devil's "New Order", Hitler, was so immediately and so stupendously successful. In the third of four reports on this subject by Colonel William J. Donovan, at that time special envoy attached to the navy department, Colonel Donovan said of Hitler:

He did not strike until he was in touch with certain important Frenchmen who were ready to treat with him. He needed but one swift blow. He terrified the soldiers by his noise-making engines, he demoralized the officers by the surprise and power of his daring attacks, he bewildered the generals by the daring of his strategic conceptions. He troubled the entire population by his radio propaganda that insisted that France was being betrayed by Britain and by the French "warmongers". He spread horrible rumors through villages, issued fearsome reports by wireless, and then, when the populations had congested the roads in their flight, machine-gunned them to heighten their panic.

A hesitant officer class brought about sheer defeat for the army; the army's defeat frightened the army leaders lest the soldiers seek scapegoats among the generals [as was afterwards done in the Riom trials]. And a majority of cynical and cowardly politicians rushed their country into one of the most contemptible surrenders on record. Just as Adolf Hitler had said they would.

The capable columnist Anne O'Hare

McCormick lays more of the blame upon the French people themselves. The way she put it (New York *Times,* June 24, 1940) was:

They were licked because they demanded of their political representatives only personal benefits—a local bridge, a subsidy for wheat, bigger pensions, paid vacations, the forty-hour week; they exerted pressure for social security but none for the sole basis of that security, the safety of France. They were licked because the politicians were afraid to tell them the truth. Hitler does not have to tell his subjects the truth, because he has power to act on the facts as he sees them without consulting anybody. But democratic governments are lost if for the sake of votes they withhold from the people the hard facts on which democratic judgments must be made.

Under the title "The Fifth Column in France", published in this magazine in its issue of January 22, 1941, appear about a dozen other instances showing the way France was honeycombed with enemies of the French Republic. Two of the paragraphs were:

An R.A.F. officer was forced down behind the German lines and hid in the loft of a barn when the Germans entered a French town near the border. As he watched, a German intelligence major walked up to a French civilian and patted him on the shoulder. "Well done," he said.

Headquarters after headquarters were bombed. Troops moving silently and by night were machine-gunned. Columns of refugees suddenly appeared on military roads. They had been directed there by "French" officers from side roads allotted to them.—Manchester *Guardian.*

Maginot Line Plowed Up

The Maginot Line, supposed to be the most elaborate fort ever constructed in the earth, has been plowed up and might as well have never been built. Five years were spent in its construction, and about $4,000,000,000. Pages on pages were written in description of the Maginot Line, its galleries, arteries, bombproof chambers, storehouses, elevators, steel doors, various floors, observation posts, ventilation systems, underground telephone lines, underground hangars, underground garages, and what was called the "super army" (in April, 1938) when it was discussed what would happen if the French army found it necessary to European peace for them to invade Germany. It sounds like a joke, but it isn't. The Maginot Line even had its own hospitals and cemeteries. Also, there was supposed to be a secret underground chamber, known only to a few public officials, in which was a single button that could be pressed, if the Line were to be captured, and blow the whole 600 miles to smithereens. In its issue of November 26, 1939, the New York *Times* had a two-column article by Sir Philip Gibbs, British war correspondent, bearing the titles "French reveal 35-mile range guns as part of Maginot Line defenses; weapon awaits Nazi attack for its baptism; rabbits kept as guard against sudden gas raid; Poilus are confident." Seven months later the Maginot Line was as though it had never been.

Airplanes That Were Inactive

At the Riom trial of the last premiers of France, the fact was established that prior to the armistice there were many squadrons of aviators on the Riviera and at Bordeaux and in North Africa that were never called into action. A military writer made this statement:

One spectacle I shall never forget was the daredevil stunting done over Bordeaux on the day of the armistice by pilots who took up their brand-new planes, which had never been used in combat. The fliers worked off steam by skimming at top speed to within a few inches of rooftops or making sharp banks around flagpoles and tall chimneys. After the armistice a large number of planes were flown to France from North Africa, where they had remained inactive throughout the blitzkrieg period.

As showing that there was manifestly a conspiracy on foot, this same writer, Waverley Root, in his column "Backstage of the War", published in the Fort Lauderdale (Fla.) *Daily News,* March 24, 1942, has this interesting and suggestive paragraph:

> In one aviation unit, shortly after the war began, two officers from the intelligence service appeared, and without reporting to the officers or presenting any orders establishing their right to make an investigation, questioned private soldiers about the political opinions of their officers. A few days later, all officers except Rightists were ordered transferred to non-combatant assignments. Whether this was done throughout the air corps or not, this column cannot say. But if it happened in one case, it is very probable that it happened elsewhere.

In other words, the Jesuitical crowd, Pacelli, Petain, Laval and other traitors, were even then making preparations to see that France should lose the war and be reduced to present beggary and slavery, and so return to the papal fold.

That something was radically wrong with the army was shown at the Riom trial of Pierre Jacomet, of the French war ministry, when, referring to danger years of 1934 and 1935, he said that the army did not utilize to the full extent the credits that were placed at its disposal. In the first of these years 30 percent were not used; in the second, 59 percent.

Germans Moved like Lightning

The Germans, in their 45-day offensive in the spring of 1940, went through France like a tidal wave, taking captive 1,800,000 prisoners and 130 of the 234 French generals. About 80,000 soldiers were killed, 120,000 were wounded and listed in the hospitals, and 20,000 were reported missing.

They did the same thing when they overran Vichy France, after the American armada landed in Northwest Africa.

The subways of Paris, which had been provided with airproof doors and air compressors, with the idea of having bombproof and gasproof shelters when the war began, were never needed. When the German troops marched into the city on June 15, 1940, they were unopposed. It was the ninth surrender of the city since 52 B.C., the last previous one having also been to the Germans on January 28, 1871.

They came in such a hurry, and the populace left in such a hurry, that an unknown physician advised four French nurses to kill eight patients they could not move. They complied, without even asking the doctor's name. The lethal doses failed to finish one of the sick men, and the next morning he rose from his coffin, shrieking as he threw off his shroud. He died a few weeks later, but not until he had let the guilty nurses and the unknown doctor into unfavorable publicity they would have been glad to avoid. At the trial of the nurses, who were found guilty of murder, but were not punished, one medical witness declared interestingly and ominously:

> The nurses were justified in taking the course they did. It was nothing more than the decision which doctors and nurses are obliged to take frequently in the hospitals.

There were fights in the Paris streets subsequently, and some shooting of German officers and men, with terrible reprisals therefor, but a French journalist who was in the city at the time, and who escaped to Britain, expressed the opinion that the shootings were not the work of Frenchmen at all, but of Germans who had been drinking heavily, and who wanted a fight, and got what they were looking for, from men of their own nationality.

When the Fighting Was Over

When the fighting was over, the dictators of Germany and Italy, Hitler and Mussolini, met at Munich, Germany, with a ruffle of drums, a clash of arms in salute, and a joyful clanging of "church" bells in the station square. The looting of France was the next thing in order.

The German soldiers had been living hard lives before Paris surrendered. But a great change in their status came immediately. Butter was such an unusual thing to them that the men bought it everywhere and ate it as they walked along the streets, without bread, like ice-cream cones.

Nothing like the systematic looting of France has ever before been done. The French people, by a new and peculiarly successful financial device, are being made to finance their own destruction. There has been no levy of reparations. A "better" way has been found. The French merely have to pay the "costs" of the army of occupation. The "costs" are figured on the basis of an army of occupation of 8,000,000 men, but only 3,000,000 have been quartered in France.

With the difference, i.e., the "costs" of maintaining 5,000,000 in France that are not there at all, the Germans are buying control of French factories from the French shareholders and most of these French factories now not only are working on German orders but are under German control.

The French property owners, who are parting with everything they owned, can find no outlet for the occupation francs but to buy government bonds, and, says the New York *Times,*

This in turn puts the government in funds again to continue its payments to Germany. So the cycle is complete: The Bank of France grinds out loans, the Vichy Government turns the money over to Germany. Germany buys up French property and securities, the former French owners use the funds to buy Government bonds and the Government turns the money over to Germany again. Thus the French are made to finance their own destruction.

The cleaning out of the Paris stores was done in the same efficient manner. A few months after the German occupation of the city, Mrs. von Ribbentrop, the wife of the German foreign minister, came to town and paid a visit to one of the highest-class stores on the famous Rue de Rivoli. For two hours the doors were locked while the lady spent the money of the pope's "New Order" on things she thought she and her friends would like to have. Among the things purchased were fifteen fur coats, with dresses, stockings, hats, and other things to match. All together the lady spent 500,000 francs of "New Order" money in the two hours. This is the largest single sale in the history of the store.

The pope, you see, is quite right in his claim that the "New Order" is old. Just how old it really is will be clear to every Frenchman and every French woman and child by the time all the occupation francs have been cashed out of their savings.

World-wide Food Rationing

AMERICA is such a vast granary that it seems odd to find it included with Great Britain, Canada, Australia, New Zealand and South America in a plan of world-wide food rationing, but the fact came home quickly enough when the coffee rationing went into effect. For the moment the farming business in the United States seems to be in good shape. This is the usual situation in wartime.

For the United States as a whole there was an increase of 69.4 percent in cash income from farm marketings in the first six months of 1942 over the same period in 1940. Delaware was at the top, with an increase of 197.1 percent, and Connecticut at the bottom, with only 17.3 percent, but all the states showed an increase. The topnotchers, in the order named, were Delaware, Arkansas, Texas, Arizona, Oklahoma, Kansas, Idaho, Missouri, Wisconsin, Alabama, Mississippi, Florida, and Indiana, all showing an increase of over 80 percent.

"Sepulchres Whitewashed"

THE title is suggested by the words of Jesus denouncing the hypocrisy of the scribes and Pharisees, the religious preachers who persecuted Him. It was a practice among these "better than thou" sects to make public and well-advertised demonstrations of virtue, while engaged in all manner of wickedness *privately*. The twenty-third chapter of Matthew records the most terrible scourging of hypocrisy ever delivered, and, among other things, Jesus said: "Alas for you, Scribes and Pharisees, hypocrites; because ye make yourselves like sepulchres whitewashed, which outside indeed appear beautiful, but within are full of dead men's bones and all uncleanness." (Matthew 23:27, Rotherham translation) Jehovah inspired His beloved Son to utter this cutting rebuke to the "holy cheats" of all time, and had it recorded in His Word for our particular admonition today. (1 Corinthians 10:11) It therefore follows that we may look for a manifestation of the same sort of deceit among the religionists of our time; and applying these words of Jesus to their deeds and utterances, it is observed that the modern clergy fit the description of the Pharisees with amazing accuracy.

Why not examine some of the clerical statements heard every day over the radio, and given prominence in the daily press? Such examination follows, together with an analysis of the confusion betrayed by the religious leaders; and, it is hoped, from this study some may be able to distinguish the features of the ancient Pharisees in modern dress. Particular consideration is given the sly practice, anciently rebuked by Jesus, of hiding wickedness behind a "whitewashed" front of virtue, as the title suggests. God's Word is the great Revealer; so let all men who desire enlightenment peruse the next few pages with care; for man's steps are no truer than the guide he follows. (Psalms 119:105; 25:9) The false and true appear as distinctly as actors in the spotlight, when scrutinized by the illumination of God's Word.—John 17:17.

Clerical Confusion

The world prominence of Catholicism is brought to our attention by the press. None disputes the claim that it has the largest number of members upon earth, perhaps more than 300,000,000. It goes without question that such power, directed upon the settlement of the international conflict, could have incalculable results. Therefore many eyes are turned Rome-ward, and many hearts are lifted at the prospect of the peace said to be forthcoming through the pope's efforts. It would be no less than amazing if the press dispatches reiterating the "unceasing prayers" for peace by the papal head of the greatest religious system did not carry hope to war-torn homes in every clime and country. It is natural that such pronouncements carry weight with the people.

No less true is the fact that many would reach for any hope that is offered in a world that seems devoid of hope. Desperate men are not prone to question ways and means with the same degree of caution exercised by those in less urgent need. The human mind shuns the contemplation of disaster, and fear frequently drives the people to shelter, ANY shelter. The defects, inadequacies, and lack of protection or shelter may often be learned with sad bitterness afterward.—Proverbs 14:12.

Besides those who seek the salvation and protection promised by the temporal ruler of Catholicism, because of the dejection from the present outlook, others are impressed by her claims to divine power and authority. The Papacy thus receives further prominence and a revered position among the nations. Great political powers vie for her favor by sending rival emissaries. (Note how

America has relied on Spellman to offset the peace proposals of Mussolini's Ciano, Associated Press dispatch February 20, 1943.) The Roman Catholic Church, with its colossal membership and international influence, can be looked to, it is thought, for outstanding results. Additionally, one of the claimed titles of the pope is "Vicar of Christ"; and to many it therefore seems reasonable that the Lord himself would favor 'so worthy a cause', sponsored by so "majestic" a dignitary.

It becomes a vital matter, therefore, to evaluate the papal claims, in the light of God's Word. This article will not deal with the pope's peace plans, which were considered so powerfully in the speech "Peace—Can It Last?" and now available in booklet form. It is limited to other claims, a comparison of words versus facts, newspaper prestige versus the uncensored record of action, with particular attention to the "Roman Church" in the role of "martyr to Nazi persecutions".

The Mystery Woman (Revelation 17)

Mystery and confusion have always enveloped the movements and maneuvers of Rome. But faithful men are counseled by Jesus to "seek, and ye shall find". (Matthew 7:7; Psalms 119:105, 130; 97:11) He declared also: "There is nothing covered that shall not be revealed; and hid, that shall not be known." (Matthew 10:26) The Bible is "sharper than any two-edged sword", "piercing," "and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12) When the deeds of men and institutions are dissected by means of the 'piercing weapon of truth' not even the mystery of Rome can escape detection. Furthermore, as the pope claims to be the "Vicar" or "Deputy" of Christ, Jesus' words cannot be dismissed as irrelevant. It must therefore be admitted that the only way to determine whether the pope speaks for Christ is by comparison of his words with truths from this only authoritative Source of true knowledge.—John 17:17.

Inquiry is now focused on the position and sympathies of rulers of this religious system, whose present head is Pope Pius XII, residing at Vatican City, suburb of Rome, Italy. Queries on this point often include the following: Who possesses her favor and allegiance? To whom does she give her hand? Whose cause does she support? What enemies seek her downfall? Enlightenment on these questions is often sought, and seldom found.

Examination of statements by the Papacy, and the words of many authoritative spokesmen for the Roman Catholic Church, produces much confusion. The daily press gives these abundant space but attempts no explanation. What one priest avers, another denies; what a bishop favors, an archbishop denounces; "Archbishop Beckman attacked Bishop Hurley for endorsing aid to Russia"; "Catholics constitute a bloc in the Axis spiritual forces" (said by Farinacci in praise of Cardinal O'Connell, St. Louis *Post-Dispatch,* August 7, 1941), is offset by "Priest rebukes statements aligning Church with Axis" (Ryan, in *Herald Statesman,* Yonkers, N. Y., February 12, 1941).

Deepening the apparent mystery are the following facts: Two German priests, "Father" Odo (Duke Charles Alexander Wurttemburg, a German army officer) and "Father" Paul (Bernard Strasser, whose Fascist activity is recorded by his own brother, Otto Strasser, in the anti-Semitic book *Hitler and I*), were known to be recently living at St. Anselm's Priory, 673 Tinton Ave., Bronx, N. Y. *Friday* magazine, March 14, 1941, reporting on the two Nazi priests, says that "Father" Odo, whose secular title is Duke of Wurttemburg, states that the British Broadcasting Company "charged that Father Odo, formerly Duke of Wurttemburg, a German army officer, had been sent here as a 'special peace emissary' to persuade American Catholics that Fascism is fighting for Chris-

tianity [Catholicism is the only 'Christianity' recognized by such]"; but, adds *Friday,* these priests "no more represent the Catholic Church than our own American Fascist priest, Father Charles E. Coughlin, of Royal Oak, Michigan". Again comes the manifesto of Catholic bishops pledging themselves to the war effort entitled "Crisis of Christianity" (November 1941). On the other hand, Jesuit priest John O'Brien, of Notre Dame, opposing America's entrance into the war, says: "Our duty is crystal clear. Stay out . . . Why crucify the youth of America on the cross of hate and insanity? . . . Why plunge America into national suicide?" (New York *Daily News,* June 12, 1941)

Another shock to Catholics among the United Nations has been the position of the Vatican toward the Christ-hating Japanese. No one has ever contended that these treacherous animals were anything but pagans. Yet the pope embraces the emissary from Japan, recognized only since Pearl Harbor, bespeaking terms of endearment. It has also been reported in Australia—and this undoubtedly gave "Aussies" of the Catholic faith quite a turn—that the first to congratulate the Japanese conqueror of that strategic port was the Roman Catholic bishop of Singapore! (See *Yearbook of Jehovah's witnesses,* 1943, "Australasia.") Another little item depicting the love between the pope and Hirohito is carried by *The Converted Catholic,* February 1943, page 33:

> The Pope sends $40,000.00 for the comfort of Japanese troops in recognition of our righteous mission. [United Press report from Chungking to New York *Times,* November 21, 1942]

The world is again baffled by another contradiction or anomaly: The Hierarchy vaunts her strength and pleads sympathy for her weakness. It is understandable when a dispatch from Vatican City, Italy, official headquarters of the Roman Catholic system, tells the world that the pope's authority is greater than other rulers' because he is supreme head of 400 million Catholics, who recognize him above all other loyalties. There is no confusion in these fairly well established facts. The perplexing mystery appears when one of the many accounts like the following is read: "This is what Fascism has meant to Catholics. . . . Youth regimented, priests humiliated, edifices closed and societies abolished. . . . It happened in Italy. It happened in Germany." (*PM,* May 1, 1941) For the incredulous and unbelievers the theme of Catholic persecution is decorated by many pictures in *Look* magazine and the *Saturday Evening Post;* and a book has been written anonymously, entitled "The Persecution of the Catholic Church in the Third Reich" (565 pages, illustrations, appendixes, index). (Longmans, Green, New York) *Newsweek* of April 8, 1941, remarks: "As long as the Nazis rule Germany the full story of their attacks on religion in general and Roman Catholicism in particular must remain unwritten." First the world is told of the power of Roman Catholicism, and then, in the same breath, that it is prostrate under the heel of Nazism.

But many will ask: The Bible shows that Christians will always be persecuted in this world (Matthew 24:9); so is not this persecution of the Catholic Church a part of the affliction prophesied to fall on Christ's followers? In answer to such question it is freely admitted that the stories of outrages to Catholicism in Nazi Germany are cast to give precisely that impression: Catholic Christians, downtrodden by "godless Nazis". In the role of martyr to the *fuehrer's* hatchetmen, the Roman Catholic Church has certainly gained popularity and sympathy in the United States. Those who are content to eulogize all religion take up the chant of praise, blinding themselves to a great deal of conflicting evidence.

Americans have, as a result, come to believe that there is a life-and-death

struggle going on between the Roman Catholic Church and the Nazi dictator. Suspicion of Rome, even in Protestant circles, has largely disappeared under the barrage of testimony that Hitler is in reality crushing Popery, as well as all other forms of religion; and that hence Catholicism is a fellow sufferer. Also in the all-out war on Nazism it seems expedient to fan religious hatred against Germany in the minds of the religious of all creeds. The Roman Catholic Church is therefore officially abetted in one of the most outrageous deceptions of a history replete with intrigue. If, for the sake of argument, the theory of Roman Church persecution be accepted, how, then, are the following facts to be explained, that since the power of the Catholic Church is not denied, why then is not a little pressure exerted upon Hitler, since he is a Catholic himself? Why are not the forty million Catholics of Germany and Austria advised to renounce Nazism as the enemy of their faith? Stranger still, when the president of the United States asked the pope to declare the war against Nazism a "just war", why did the pontiff refuse with "a polite, 'No'"? Why were the Franco government of Spain and the Vichy government of France so carefully carved out to the pope's publicly-declared approval by his "enemies", Hitler and Mussolini? Why was Hitler's war on Russia hallowed by Catholic Church bells,[1] and pronounced a "crusade", a "holy war"? Why were Catholic priests educated to follow in the wake of Hitler's desolation of Russia? and why was he encouraged in this venture if not to destroy the rival of Roman Catholicism, the Greek Orthodox Church, whose chief strongholds were Greece and Russia?

In Fact, a pamphlet publication edited by George Seldes (author of the exposé of Hierarchical aggressions in America, entitled "Catholic Crisis"), carried an article in its October 27, 1941, issue by Anna L. Strong, "who has spent many years in the Soviet Union and is recognized as one of the most competent authorities on the subject." She said that the "whole pother about religious freedom [in Russia] covers the desire of the Vatican to take over the Orthodox Church, lock, stock and barrel". Miss Strong must have hit the nail on the head, because it brought a howl from the Catholic-dominated Alberta *Register* (November 9, 1941). The *Register* itself made a neat summary of the truth about Russia, which is quoted: "[The Vatican] wants the Soviet law of property abrogated, and then it wants foreign priests, with foreign funds, to move in and take over the Orthodox properties." She confesses that the Orthodox would welcome them. But, according to her, "the Soviets are asked to let a well-financed and hostile machine into their land, backed by world-wide pressures, and to give it propaganda rights in every village." This clarifies one reason why the pope has so long howled against Communism.

Why are Catholic countries, such as Quebec, Irish Free State, Argentina, Spain, and Portugal, so cool or hostile to the cause of the Allied Nations? Surely the pope could muster a little support, which might, at least as represented on this hemisphere, back up the war on Nazism. Failing all this, since Hitler is a Catholic, why not ex-communicate him, as the pope did Queen Elizabeth of England when the Spanish Armada of Catholic King Philip II failed and met disaster as the punitive weapon of the Roman Catholic Church?

Look magazine of March 9, 1943, gives further report of the supposed "struggle" between Hitler and the Roman Catholic Church. As a sequel to two articles entitled "Hitler's War Against the Catholics" this is entitled "The Catholics' War Against Hitler". Konrad Count von Preysing, bishop of Berlin, is represented as the chief enemy of

[1] Managing editor James of the New York *Times* stated in the issue of June 29, 1941, that "the Catholic Church bells rang in Germany when Hitler started Moscow-ward".

Hitler, "Indicting the Nazi regime, point by point, as a menace to Christian civilization." Unintentionally the same writer exposes the very un-Christian methods of the Hierarchy in such statements as the following: "The Bishop of Berlin is an intelligent man of the world. [Compare James 4:4.] He was a diplomat before he was a priest, resigning the foreign service in 1905. His episcopate is politically the most important in all Germany." "Von Preysing saw that, to destroy the Church, the Nazis would first have to muzzle her leaders. Though the 1933 Concordat [business agreement between Hitler and the Roman Catholic Church] specifically forbade it, the Gestapo began to interfere with exchange of church information. . . . To meet this threat von Preysing organized his own underground communications. Now perfected, this secret service enables the Church to hold together and function despite the Gestapo." Compare John 18:20 with Preysing's methods: "Jesus answered him, I spake openly to the world; I even taught in the synagogues and in the temple, whither the Jews always resort; and in secret have I said nothing."

It is more than likely that the fight between Hitler and von Preysing is "manufactured"; because all information from Germany passes through Nazi censorship. But even if true, it relates to one minute part of the vast organization which emanates from Vatican City. The concordat between Hitler and the pope still remains intact, while no such agreement has ever been made with the United States of America. The "conflict" between "church" and state might be compared to shadow boxing, intended for release only in America, and calculated to popularize Catholicism in this country.

It is well known that the Nazis have cruelly persecuted Jews, Masons, Jehovah's witnesses, and all liberals, and the exception of the Catholic Church from such wholesale slaughter made explanation embarrassing, particularly since America has joined forces with the United Nations. To offset any criticism German Catholicism is now depicted as "a persecuted martyr". Vaunting her strength the Hierarchy now pitifully bewails her weakness. Sympathy is asked for her pathetic struggle against the ruthless and overpowering dictator.

The answers to two questions, suggested above, have not emerged from consideration of the material furnished by the press, namely, Is the mighty persecuted? Is the Catholic Church powerless against Hitler?

Confusion Explained

Some understanding of the Roman Catholic Church system is required in order to properly consider her actual position in world affairs. This organization of vast proportions is in reality directed by a few men, known as the Hierarchy, of whom the pope is head. It is highly autocratic, and the will of a member is not tolerated to oppose the central authority. For instance, the appointment of priests does not come by recommendation of the people in any of the countries to which they are assigned. Specifically Catholic clergy in America are selected by a Hierarchy recognizing no master except the Roman pontiff (pope). For expediency these prelates are often moved about, particularly when involved in some scandal, but they are never chosen by popular vote, nor removed to suit the desires of the Catholic population.

The Hierarchy has had no difficulties with dictators. On the contrary, it is only with dictators that contracts or agreements, called concordats, are possible, because the terms of such agreements are of such nature as to render their publication hateful to the people. To this day the United States has never had a concordat with the Papacy, because public discussion in Congress required for ratification would arouse the people to great resentment. Consideration for

the people is the least concern of the greatest religious organization on the earth. Since the exploitation of the people is also the chief business of totalitarians, common ground is easily found for Papacy and Corporate State (dictatorship) to engage in illicit friendship.

Such illicit relationship has been the practice for 1500 years. The Catholic organization is therefore not a "virgin prostrate under the Nazi heel", but a "woman" of much "experience" with governments, and skilled in the diplomatic art of forging agreements to forward her own interests. It is well known and admitted that the Hierarchy will make agreements with ANY government. Found in the *Congressional Record,* under "Extension of Remarks of Honorable James Murray, Senator of Montana, (Sept. 22, 1941)", the statement of Professor Theodore Maynard, "one of America's most erudite writers on Catholic themes," confirms this fact: "Even under present conditions, the Holy See [pope] has several times attempted to arrange a concordat, a modus vivendi [literally, mode of living; hence a temporary arrangement, pending settlement of a dispute—*Webster's*], with the Kremlin [Communist Russia] as it has made concordats with Hitler and Mussolini and Franco. For the Church is always ready to make what terms it can with any government." It is thus seen that the "virgin" has learned to find her way around even in a world full of dictators.

Professor Maynard makes clear also the absolute authority of the head of the Roman Catholic Church: "The policy of the Church is decided by one man, the Pope, though of course he works in consultation with his advisers. . . . Yet as a matter of practical necessity, his policy has to be accepted by loyal Catholics. Still more—and in this case as a matter of absolute necessity—the principles he lays down have to be accepted." —*Congressional Record,* Appendix, 1941, A4605.

Vatican Intimidates Democracies

Nor can the power of this politico-religious institution be denied. The same institution, which is said to be suffering untold woes under Hitler, continues to bulldoze the United States government, and also to frighten the British Lion. As regards America, when an attempt to withhold brass "needed for the casting of religious medals" from the Catholic Holy Society by OPM the Society protested loudly and received its metal. Such government control was referred to insultingly in the *Gaelic American* (October 25, 1941) as "New Deal Brass".

Frequently, too, the Hierarchy threatens with the solid Catholic vote opponents that incur her animosity. Bishop Hurley, in his speech in St. Augustine, Florida, had the audacity to recommend that Roosevelt alone decide on America's entrance into war. (July, 1941) Her hat is in every political ring, and the "loyal" are counseled regarding the "acceptable candidate".

The British fear of the Catholic Church to date has safeguarded the capital city, Rome, of her Italian enemy. The inhabitants of that city have come to taunt the British with the expression, "The pope is our best air raid insurance." Another fact bespeaks English fear of the Vatican: the silence and censorship for all exposure of the link between the pope, Hitler and Japan.

Censorship, boycott, mob violence, national invasion, tactics freely employed by the Hierarchy, are not the weapons of the persecuted. With these she has struck fear into the hearts of the strongest. The preaching of God's Word, which is the only proper business of any representing Him, does not require the protection of Rome's arsenal. "The weapons of our warfare are not carnal." (2 Corinthians 10:4) Throughout the earth the message of God's Word has been censored at the instance of the Catholic Hierarchy in order to protect her religious practices. The testimony of the 1943 *Yearbook of Jehovah's wit-*

nesses discloses with terrible clarity that the punitive arm of the Vatican has struck heavily upon the righteous in almost every hamlet throughout the world.

"By their fruits ye shall know them." (Matthew 7:20) With the record, not the perjured evidence, before us, it is apparent that this organization is in reality the "utensil" of Satan. Why? Because she follows precisely the customs of the Pharisees, and therefore qualifies herself as a "female" offspring of the Devil. (John 8:44; Revelation 17:5) Religion is Satan's deceptive tool, lent the cunning he has acquired by six thousand years' experience.

World Confusion the Result of Religious Propaganda

Study of the Hierarchy thus reveals many changes of costume. Today she dons the garb of "persecuted" victim of Nazi atrocities. This dress is exhibited only in America, because in Europe she demands of her subjects full collaboration with the dictators. Failure to understand that religion is a snare keeps many deceived by her tricks. Some discount the extravagant claims of the Hierarchy, but few realize that the whole institution is nought but a mountain of lies.—Isaiah 28.

For those who wish to look, the Scriptures rip the cover off religion and disclose its villainous death-entrapment. The befuddled statements are intended to cause the confusion best adapted to hide dark deeds. In darkness Rome operates to best advantage.

Prayers and chanting have been used before to obscure the cries of the victims. While Franco, Mussolini and Hitler were hacking to death the Spanish Republic, with a merciless slaughter of Catholics on both sides, the Catholic Hierarchy in America kept up a continual chant of praise for Franco's fight against "godless Communism". The din raised by Papal agents in the United States deafened most ears to the screams of a sister republic in her death throes. Outwardly Rome's champions "fought for a chivalrous cause"; but inwardly her armies were drunk on the blood of the sheep of her own Catholic fold. "Ye are . . . full of dead men's bones and of all uncleanness." (Matthew 23:27; Jeremiah 5:26, 27) Comparing such conduct to that of a cruel shepherd Jehovah warns of coming disaster to Rome: "Woe be to the shepherds. . . . Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed [on religious propaganda, not God's Word]." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock [such as Franco, Mussolini, all Catholics, and "principal" men]: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a vessel of desire." (Jeremiah 25:34, *margin*) Armageddon will abolish the chanting hypocrites.

Stories of Catholic persecution are but another device to obscure evil. If Americans can be made to believe that the Nazi dictator is crushing the Catholic Church in Germany, then the Vatican may continue to conspire with him for the Catholic subjugation of the world, without loss to American prestige. This propaganda scheme was well designed and has convinced practically everybody. On the other hand, men experienced in Vatican methods have learned to scrutinize papal utterances with a view to determining the purpose and motive, well knowing that regard for truthfulness will be the least consideration of unscrupulous Rome.

This unscrupulousness must be conceded. No other organization would advise its members to kill each other in the manner done by Roman priests in every land. Because of the large percentage of Catholics in the countries at war, of necessity more Catholics will be slain than any other groups. Yet with this knowledge in advance, and merely for selfish gain, the Roman pope, who has concordats with every dictator, fo-

mented this present war, doubtless next to the greatest in destruction. The greatest will be ARMAGEDDON, in which the Papacy will no longer be a director of slaughter, but among the slaughtered. —Psalm 145:20.

Well do the Scriptures describe her tricks: "As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich." —Jeremiah 5:27.

Conclusion

Jehovah "is not the author of confusion, but of peace". (1 Corinthians 14:33) The mastery of deception is not from Jehovah, the "God of truth", but proceeds from His adversary. This article may not have proved to many that the Papacy is in league with all totalitarians, including Hirohito. It may have failed to convince that "persecutions" of the Catholic Church are phoney, and intended to "whitewash" her partnership with Hitler, foreshadowed by the tricks of the Pharisees. Even those convinced may be swayed by "new evidence" that is bound to appear in the Hierarchy-ridden press, to bolster up the claim of Catholic sufferings in the Nazi realm. (Matthew 24:24) Conceivable, it may be, that the "church" might even stage a few slayings of some in priestly costume to give color to the stories, except for the fact that American newspapers relieve the necessity by willingly publishing anything stated by the Hierarchy. So anxious to please Rome are the newspapers generally that they will peddle any lie or swindle that has a Vatican label. "Approved by Rome" seems to be the password to editorial staffs to wink both eyes at the distortion of fact. Consequently, a few cries in the wilderness, such as *Consolation,* may not carry far.

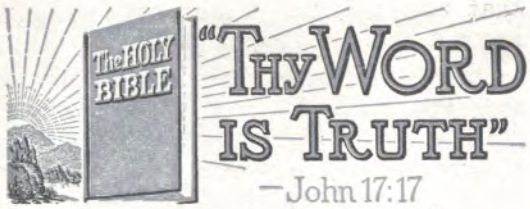
But one fact should be crystal clear to all who read. The methods of the Hierarchy are as far from Jehovah's ways as night is from day. This should be sufficient warning to men of good-will. Let such consideration turn men who can see no safety in the ways of death, so abundant in all the world, to seek Jehovah's kingdom, which brings life. "Happy is the man that findeth wisdom, and the man that getteth understanding. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace."—Proverbs 3:13, 16, 17.

The Gains in Population

THE largest gains in population from 1930 to 1940 were, in the order named, the District of Columbia, Florida, New Mexico, California, Nevada, Idaho, Arizona, Oregon, North Carolina, Louisiana, Delaware, Maryland, Tennessee, Washington, Wyoming, Virginia, Texas, and West Virginia. Each of these states gained 10 percent or more in the ten years. The only states that lost in population were Vermont, North Dakota, South Dakota, Kansas, Nebraska, and Oklahoma.

The baby crop in the United States fell off sharply in the ten years ending April 1, 1940. The gain of births over deaths was 8,634,835, bringing the population up to 131,409,881, and was the smallest, in proportion to the total, of any decade in American history. Kansas actually lost 81,862 of its population.

In the years between 1930 and 1940 the annual average number of babies born in the United States was 2,319,000, but in the year 1941 the number suddenly went up to 2,728,000; so the population of the country at the end of the year was some 400,000 more than the statisticians had figured it would be. Cupid laughs at statistics.



"Behold, the Man!"

WHEN God, by His mediator Moses, gave the law to Israel at Mount Sinai He indicated by the promise of that law that the only means by which fallen man could be redeemed or ransomed would be by the giving of a perfect human life of equal value to the life which Adam had forfeited in Eden by his disobedience. That law required an eye for an eye, a tooth for a tooth, a foot for a foot, a life for a life; that is to say, a price exactly corresponding to that which had been lost. Thus the law pointed out that the great Ransomer would correspond exactly with the perfect man Adam. The apostle Paul assures us that this law was a 'shadow of better things to come'.—See Exodus 21:23-25; Leviticus 24:17-21; Deuteronomy 19:21; Colossians 2:16, 17; Hebrews 10:1.

Who in all the earth was able to bear this burden or meet the requirements of the divine law? All of Adam's offspring have been born imperfect, and God could not accept an imperfect human creature as a ransom. "None of them [no creature on earth, no matter how rich] can by any means redeem his brother, nor give to God a ransom for him." (Psalm 49:7) For this reason, then, it seemed hopeless for man ever to expect to be released from sin and death.

Thus is presented to the human race a condition of absolute helplessness. Mankind was wholly without power to release itself from the condition of death, and there never could be any hope of anyone of the human family enjoying life everlasting in a state of happiness unless God, in the exercise of His loving-kindness, should make some provision. He had promised to make such provision; His great purpose provided for such. It is first necessary, however, for us to see man's absolute extremity in order that we may appreciate God's opportunity for blessing humankind, and the great debt which we owe to Jehovah God and His Son for the provision made.

The apostle Paul, having in mind these things, wrote: 'We were children in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.' (Galatians 4:3, 4) How did God send His Son? Since a perfect man had sinned and the life of a perfect man must be given as a sin-offering, it is now important to see how the Son of God, whom He sent, was qualified to meet the requirements of the law and be the ransomer or redeemer.

It is easy to see that Jesus, when on earth, could not have been merely an incarnated spirit creature, because that would constitute a fraud, and God would not sanction anything wrong. The redeemer must be a man, perfect in every respect, equal and corresponding to the perfect man Adam while in Eden. It is also easy to see that Jesus could not be part God and part man, because that would be more than God's law required; hence divine justice could not accept such a dual thing as a ransom. The divine law definitely shows that the ransomer must be exactly corresponding to the perfect human creature Adam. How, then, did Almighty God send His Son? And when sent, was He part man and part God?

The inspired Scriptures answer that prior to His coming to earth He was a spirit creature, God's Word, or *Logos;* and that His life was transferred to the human realm and He was born a human creature. In heaven He was rich; and for our sakes He became poor. (2 Corinthians 8:9) That is to say, He was rich in heavenly glory and power possessed by Him as the great active agent of

Jehovah in the creating of all other things, and He became poor by becoming a man. It was absolutely necessary for Him to be a perfect man on earth. Hence He must be born holy, harmless, separate from sinners and without defilement; and He met this requirement. —Hebrews 7:26.

Furthermore, He met the requirements because He was made flesh and tabernacled or dwelt temporarily among men. (John 1:14) He partook of flesh and blood, became a human creature, and did so as a necessary step toward destroying him that has the power of death, that is, the Devil, and delivering obedient humankind. (Hebrews 2:14, 15) He took upon himself the form of a servant or bondsman and was made in the likeness of men. (Philippians 2:5-7) He was the only perfect man that has ever lived on earth, except Adam in Eden. He was not part human and part spirit, because He "was made a little lower than the angels for the suffering of death". (Psalm 8:4, 5; Hebrews 2:9) Angels are spirit creatures, and thus creatures that are lower than angels are humans. Jesus on earth was human. Had He been part God and part man He would have been higher than angels instead of lower, as God is higher.

Being a perfect man, Jesus had the power to propagate a perfect race of people and with these populate the earth. In this respect, too, He exactly corresponded to the perfect man Adam in the condition he was in while in Eden. Jesus was humanly perfect in every respect, full of grace and truth. (John 1:14) When He finally stood before the Roman governor, Pontius Pilate, silent as a sheep is dumb before its shearers, and when the mob incited by the Jewish clergy of that time were demanding His lifeblood, Pilate tried to shame the Jews for such action and displayed Jesus and cried out to them: "Behold, the man!" (John 19:5, *Diaglott*) The emphasis here is on the word *the*. Pilate's words may be paraphrased thus: 'The man whom you are asking me to put to death is not only the greatest man among you, but he is the man above all other men on earth.'

None of us has seen a perfect man. Jesus was the only one who has ever lived on earth qualified to become the redeemer of humankind. He was sent to earth to prove Satan the Devil a liar by maintaining His integrity toward God under reproach and persecution and to become mankind's ransomer.

Under the law that Jehovah God gave to the Jews a man must be thirty years of age before he reached his legal majority, that he might qualify as a priest, if descended from Israel's first high priest, Aaron. Correspondingly, Jesus grew from boyhood to manhood's estate, and when He was thirty years of age He presented himself to John the Baptist at Jordan river to be baptized. At the age of thirty, then, He was perfect in body, perfect in mind, perfect under the law, in every respect an absolutely perfect human creature, qualified to act as the sacrificing high priest foreshadowed by Aaron. Hence He was qualified to be the ransomer or redeemer of that which mankind's first father had forfeited, namely, the right to perfect human life on a perfect earth. By recapturing this lost right to life by the surrender of His own perfect human life, the man Jesus made available to all faithful and obedient ones of Adam's offspring the right to everlasting life in human perfection. For this reason, when Almighty God raised His martyred Son from the dead, He raised Him to life divine in the spirit, that He might bestow upon human creatures the boon of life on earth under His glorious Kingdom. "For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit."—1 Peter 3:17, 18, *A. R. V.*

Watchtower Bible College Graduates First Class

EARLY this year students assembled to take up a course of instruction that was unique both as to content and purpose. The students, and the college to which they came, were no less unique. They were a body of ordained ministers, already well instructed in the Scriptures, but eager to enlarge their field of usefulness in God's service. The college was the newly opened Watchtower Bible College of Gilead, located on Kingdom Farm of 701 acres at South Lansing, New York. The complete story of the dedication of the college appears in an earlier issue of *Consolation* (No. 613), and it is not the purpose of this article to repeat what was there set forth.

From the very start the hundred students, men and women, manifested their earnest desire to 'grow in knowledge'. The college day, Monday to Friday, began at 8 a.m. There were five periods of instruction of 40 minutes each, with 10-minute intermissions, which occupied the morning. Two additional periods of the same length in the afternoon completed the time devoted to lectures and classroom recitation. The remainder of the afternoon was devoted to manual activity such as working in laundry, kitchen, garden, and on the farm. This extracurricular work was a real benefit to the students, balancing the mental efforts of the preceding period and giving practical knowledge, experience and exercise.

The college term was divided into two semesters of ten weeks each, each semester closing with examinations. The first examinations (April 10) reduced the student body to 94, as the Society maintains a high scholastic standard. A mere passing grade does not qualify a student to receive a diploma. Only those passing with merit so qualify. The closing examinations were held June 18. The students had studied diligently, some rising at four o'clock in the morning and others studying late at night. The entire class passed in their courses, and 84 with merit sufficient to receive diplomas. (Picture of the graduating class appears on the next page.)

The final examinations demonstrated that the students had acquired a vast amount of knowledge during the relatively brief period of instruction. During the five-month college term they had absorbed information that is generally spread over a two-year curriculum. The course included a thorough study of the Bible and its leading doctrines, Bible speaking, a comprehensive study of Theocratic organization, a practical working knowledge of law and international relations, some necessary history, college English, practical Spanish, and arithmetic.

Applied missionary service, on which a grading was given, included the actual application in the field of the knowledge and training received in the college. The students averaged more than twenty-five hours of actual field service each month, effectively reaching territory within a radius of thirty miles of Gilead.

Graduation exercises were held June 23. N. H. Knorr, the college president, also president of the Watchtower Bible and Tract Society, served as chairman. Approximately 160 were in attendance on the occasion. The first speaker was the secretary-treasurer of the Society, W. E. Van Amburgh, who, with characteristic simplicity, shared with the students some of the wisdom he has gained through more than half a century of labor in the work of the Lord. Next the Kingdom Farm servant spoke, followed by the instructors. Then the president addressed the students, after which the diplomas were distributed. While the address of the chairman was not the concluding feature of the graduation program, it was doubtless its center and substance. Hence some extracts from it are here given. The whole of the address appears in *The Watch-*

Left to right: **First row:** Abbey, R., Barger, I., Simpkins, M., Coons, E., Palmer, L., Stone, H., Plummer, E., Gardner, D., Church, G., Hendrickson, S., Hilldring, M., Klein, D., Lopez, N., Parker, A., Fellow, L., Clogston, J., Eisenhower, V., Bowin, C. **Second row:** Wilson, H., Miller, M., Doiron, A., Anderson, B., Gooch, F., Dreyer, R., Nichols, H., James, S., Miller, F., Bourgeois, M., Poisel, E., Hardin, E., Akers, A., Siebenlist, H., Rungborg, L., Oehling, J., Eisenhower, L. **Third row:** Van Daalen, E., Tucker, M., Glass, D., Bradshaw, M., Brown, E., Ihrig, E., Nelson, M., Tucker, Albert, Siebenlist, T., Brown, H., Wallace, W., Greaves, E., Aronson, D., Heidbreder, H., Larimer, M., Bignell, E., Garfein, V. **Fourth row:** Leatheo, C., Van Daalen, H., Ruege, G., Fredianelli, G., Goff, G., Frantz, K., Eisenhower, C., Oehling, J., Glass, R., Black, H., Aguirre, R., Cornelius, R., Perez, P., Simpkins, W., Van Daalen, L., Van Daalen, A., Fredianelli, C., Mann, A. **Fifth row:** Hardin, F., Wright, J., Garrett, F., Heyen, C., Parker, J., Van Daalen, D., Stanley, M., Dixon, S., Dingman, W., Akers, A., Plumhoff, H., Van Daalen, E., Powers, J., Fredianelli, B., Klein, T. **Sixth row:** Palmer, C., Steelman, J., Wallace, F., Kjorlein, D., Stone, R., Anderson, F., Tucker, Arthur, Hilldring, T., Barger, M.

tower of July 15, and cannot prove other than a great blessing to all who desire to serve God with a good and honest heart. The president said, in part:

Creatures in God's organization should be very anxious to do the things committed into their care properly, especially so the graduates of the Watchtower Bible College of Gilead. . . . Being faithful in our present position often brings greater privileges with greater responsibility. Such privileges and responsibilities should never be shunned or rejected. We should thank the Lord for them.

Regardless of any advancement or not, we do our work because it is the Lord's will and is right. We know that we have the truth. We know that we are working with God's organization. We know that Satan's devilish organization is to go down and be cleared out, and that for a certainty God's kingdom in all its power and glory will bring unspeakable blessings to this earth. . . .

So, then, the work that you Bible college graduates do in going from door to door or on the street corners proclaiming the Kingdom message, and conducting book studies and model Bible studies; your work of going into small towns where witnesses have never gone before; or your planning to go to other countries where the message has never been given; all of this is a vital work preliminary to the establishment of the New World of righteousness. . . .

The God whom we serve is not unmindful of the work and labor of love that you have performed both here and out in the field in times past. But he does admonish us through his apostle, at Hebrews chapter six, that while he is not unmindful of the past good accomplishments of his servants in the interest of the Kingdom, still they must continue on in their activity to the very end, and not slack the hand or be slothful. It is only through faith and patience (or endurance) that we shall realize the promises set forth in his Word concerning us. . . .

When the Society selected you from among the Lord's ordained ministers, full-time workers in the field of Kingdom activity, inviting you to come here as students, it was because the Lord was not unmindful of your labor of love and the works that you have shown toward your brethren, and how you had ministered to the sanctified ones and the people of good-will. And, now that you have finished a strenuous course of study in the Watchtower Bible College, it is the Society's desire that every one of you show the same diligence in the future, to the full assurance of hope unto the end. . . .

You are free men and women. You have been freed from the bondage of this world because of your love of Christ and your following in his footsteps. No longer do you come under the oppressive fear of religion; but, because of your study of God's Word and making a consecration and covenant to do his will, you have become free creatures. Bear well in mind, then, what James further says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." . . . It is my prayer that every one of you may continue faithful and steadfast and true to the covenant which you have made with God, and that great and many may be your privileges in the future, throughout the generations to come under the divine mandate.

To those students who have completed the course at the Watchtower Bible College of Gilead with a meritorious passing grade as set up by the Society a diploma will be given. . . . The diploma reads:

> "Hereby be it known that [*the student*], an ordained minister of the gospel, has completed the full course of study and training of this college, with merit. He is therefore graduated as specially qualified to engage in educational work, promoting good-will and working in behalf of permanent peace and the law of perfect order and righteousness, among all peoples. He is specifically recommended for service as a representative of the founders of this college, the Watchtower Bible and Tract Society, to colabor with them in preaching the gospel of Jehovah God's kingdom by Christ Jesus."

Everyone going forth from this consecrated college will, I feel sure, upon receiving his

assignment from the Society, move ahead in the greatest educational campaign ever begun on this earth, namely, the education of the people of good-will in the Word of God; and that henceforth you will always be a promoter of good-will toward Jehovah God and his Theocratic Government; and that you will work in behalf of the Kingdom's permanent peace and its law of perfect order and righteousness "among all peoples". Enduring peace, perfect order and righteousness can be accomplished only by the unobstructed operation of God's kingdom upon the earth. And it is the good pleasure of the ambassadors of this Kingdom to promote these things now amidst a distressed world. God's people are the only ones at peace, and who are at liberty to perform this great work in the earth. Those who receive the diploma which the Society is pleased to bestow as a recommendation for service as its special representatives will, by God's grace, continue on preaching the gospel of Jehovah God's kingdom by Christ Jesus.

A "Call to Action"

ON APRIL 17 and 18 of this year, Jehovah's witnesses in many lands held a "Call to Action" assembly. It cannot be said that they had been inactive, for with Jehovah's witnesses faith means works. One of their publications, commenting on the importance of activity, says, "Faith without works is dead, and works without faith are likewise of no value." This but echoes the words of James 2:17, 20, 26. So, Jehovah's witnesses had been active. Still, as the apostle Peter expresses the matter, it is well to have one's mind stirred up from time to time, particularly when persecution and prosecution are brought to bear against the servants of the Lord. These had been the experiences of Jehovah's witnesses in large measure. And so the Lord arranged to refresh and encourage them, by a "Call to Action" in the form of a getting together in conformity with the Word. 'Forsake not the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.' (Hebrews 10:25) It was appropriate, too, that this call should be made in the spring of the year, its true beginning, at which time both the passover and the redemption are commemorated.

April 19 (after 6 p.m.) was the time of the memorial of the Lord's death, corresponding to the 14th of Nisan, the first month of the Biblical year, marking the fullness of the new moon nearest the spring equinox. The date came on a Monday, which permitted the use of the preceding Saturday and Sunday as a sort of preliminary "feast unto the Lord" in the consideration of His faithfulness in the provision of the needs of His people. Not that Jehovah's witnesses are observers of days and months, no, not even of the sabbath day, given to Israel, as if they were under the law. The annual commemoration of the One Sacrifice, in remembrance of Him, and their part with Him, is a privilege rather than a duty. It was a fit season for a "call to action". And so it was arranged for Jehovah's witnesses in many lands.

Christ Jesus is the great Exemplar of Jehovah's witnesses, and the record of His life is one of works of faith; works which took Him and His disciples into all the towns, villages and cities of Israel, making Him the most active man upon earth. He said, "My Father worketh hitherto, and I work." (John 5:17) And truly His life was one of consecrated activity, 'leaving us an example, that we should follow His steps.' As He was a faithful witness, so His followers must be witnesses of God, Jehovah, and His Kingdom of righteousness.

The "Call to Action" Assembly came during the month designated the "Call to Action" Testimony Period. It was a

call to renewed and increased activity on the part of Jehovah's witnesses in the publishing of the gospel (good news) of the kingdom that will bring in the New World. The response to the call was heartening. "THY people shall be willing in the day of THY power!" So David had prophesied concerning Jehovah's King, Christ Jesus; and as fighters for the New World Jehovah's witnesses responded to the call.

In the United States

Jehovah's witnesses in the United States got busy at once, renting suitable meeting places, and accepting some not so suitable where bigotry and intolerance intimidated those who would otherwise have been glad to accommodate these zealous Christian workers. When the Assembly opened, on April 17, simultaneously in 247 cities throughout the country, it was an event for Jehovah's witnesses; one to be long remembered. The first thing on the program was action, service in the field. From door to door they went, advertising the Assembly and its program and welcoming all of good-will. In the evening of that day they assembled in each of the 247 cities to hear a discourse which wonderfully demonstrated that the chief work of Jesus was the preaching of the gospel in door-to-door, town-to-town and city-to-city activity, in calling back upon those who heard and received the word into good and honest hearts, and in encouraging all such to grow in knowledge and service. Then the "Course in Theocratic Ministry" was announced and demonstrated, Jehovah's provision for making His witnesses still more "able ministers" of His Word. The new course was received with enthusiastic demonstrations of joy on the part of 63,593 witnesses and their companions.

The next day, early in the morning, provisions were available for those in the 247 cities who wished to symbolize by immersion in water their consecration to serve Jehovah God, and 2,441 were baptized by servants in the Lord's organization. The remainder of the morning and part of the afternoon were then spent in further activity, bringing to the people the booklet *Fighting for Liberty on the Home Front,* the book *The New World,* and information about the *Watchtower* magazine, with opportunity to subscribe and receive its regular semimonthly issues for a year. Many did subscribe. On Saturday and Sunday 101,608 accepted sample copies, and hundreds of thousands received books and booklets, 910,573 as a result of 207,171 hours spent in *action* from door to door and on the street corners.

Sunday afternoon, at 3 o'clock, the Assembly attendance had increased to 76,045. They heard a thrilling and inspiring discourse on the "Righteous Requirements" of Jehovah's Theocratic Government. At 4 p.m. they heard, in electrical transcription, the voice of the president of the Society addressing them on the subject "Fighters for the New World". It was good to hear the words of encouragement and counsel, instruction and exhortation. They showed that the "Call to Action" also involved the necessity of dealing with the foes of The Theocracy, and that while the weapons of our warfare are not carnal, we must nevertheless "fight the good fight of faith", to the honor and vindication of the name of the Lord God, Jehovah.

America's Next-Door Neighbor, Cuba

In Cuba, too, the "Call to Action" was heard, and a goodly number of gatherings were held in this island called "The Pearl of the Antilles". Jehovah's witnesses in Cuba have the same spirit of zeal that all other witnesses of Jehovah have, and have, besides, that ardor characteristic of the Spanish people which, to the more prosaic American, has an undeniable attraction. Cuba, fertile and productive, has likewise those who have brought forth rich Kingdom fruits and who continue to do so to Jehovah's praise. Present at the "Lla-

Group of Jehovah's witnesses at the Cienfuegos, Cuba, assembly

mada a la Acción" assemblies were 1,454 eager workers, witnesses and their companions, and they worked 3,702 hours calling on their Cuban neighbors near and far. Immersed numbered 212, who thereby indicated their decision to be always active in preaching "this gospel of the kingdom". (See the photograph of the Cienfuegos assembly.)

Another Neighbor

In Mexico, the land of flowers and sunshine and eternal spring, the "Call to Action" was also heard. In 45 cities Jehovah's witnesses assembled, to the number of 3,772, and they devoted 12,380 hours to action in the field, proclaiming the New World at hand and leaving with the people many books and booklets. Those baptized numbered 542—new fighters for the New World. The program in these Mexican assemblies was in harmony with the one followed in the United States. One could wish that television had advanced to the stage where the Mexican witnesses could have looked in on some of the United States assemblies; and don't think the witnesses in the United States would not have enjoyed it hugely to look in on their brethren to the south. That time may not be so far off!

Going south of the equator, and down along the eastern coast of South America, we find another extension of the "Call to Action" Assembly, in Rio de Janeiro, the capital of Brazil. In Brazil there is much enthusiastic action on behalf of The Theocracy, and much appreciative response. There, too, a great multitude await the blessings of the Kingdom. In Rio de Janeiro alone 175 attended the assembly, spent more than 700 hours in telling others the good news, and placed over 5,000 pieces of literature. Ten of the Lord's "other sheep"

symbolized consecration to Jehovah by water immersion.

In another land near by, where there has been much opposition to their Christian work, Jehovah's witnesses and companions assembled in 24 cities, to the number of 5,330. The 2,379 publishers in the field brought the message of comfort to many a hungry heart. And 154 were immersed, so joining the ranks of the "fighters for the New World". It was a time of great joy and a time of victory.

The total report for all Assembly cities, and there were more than 320, shows that it was a genuine "Call to Action" which met with a glad response. It is the doing of Jehovah, and is marvelous in our eyes. The total attendance for all the Assembly cities was 86,776, and the number symbolizing their consecration was 3,359. (Acts 2:41) The number of pieces of literature placed (books, booklets and magazines) was well over a million! And 3,681 subscribed for the *Watchtower* magazine. More than 231,573 hours were spent in field service, and back-calls totaling over 12,000 were made. Over 47,000 individuals listened to the Kingdom message on the phonograph.

Further activity brought further fruitage on the following day, April 19. More hungry hearts were reached, more "captives" had liberty proclaimed to them, and more of the meek were reached with the good tidings of great joy which are for all peoples. (Isaiah 61:1, 2) Then, on the evening of that day, after six o'clock, thus entering upon the 14th of Nisan, the Memorial was observed by Jehovah's witnesses and their companions. The bread and the wine, symbols of the death of The Christ, called to mind that the Lord was faithful in action even unto death, and that His followers, presenting their bodies a living sacrifice, likewise demonstrate their faithfulness in action.

For this day and its service the witnesses had returned each to his own place, the Assembly of 320 cities having adjourned to many thousands of cities and towns through the Americas. The service rendered in devoted action was, and continues to be, with Christ and in Christ "an offering and a sacrifice to God for a sweetsmelling savour", fragrant and pure and acceptable to God, a reasonable service. Of this the prophet Malachi wrote, when he said, "For from the rising of the sun even unto the going down of the same MY NAME shall be great among the Gentiles; and in every place incense [of willing service] shall be offered unto MY NAME, and a pure offering; for MY NAME shall be great among the Gentiles, saith JEHOVAH of hosts."

The "call to action" did not cease with the close of the assemblies or the Memorial on the evening of the 19th. It continues to go forth to Jehovah's witnesses and the people of good-will in all nations. It is a call to awaken all of good-will and honest heart. The final end of the wicked old world has come. It is a call to the new, for the time is at hand when the words of the Lord shall be fulfilled, "Behold, I make all things new. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [the old things] are passed away." (Revelation 21:5, 4) The "call to action" is a call to join in the proclamation of and procession to the government of the New World, "wherein dwelleth righteousness," the government that rests upon the shoulders of the Prince of Peace, and of which Theocratic government it is written by the prophet Isaiah (chapter 9, verse 7): "Of the increase of his government and peace there shall be no end." An increase in the number of Kingdom publishers going from door to door, village to village, and city to city, was noted in April. A new peak of activity was reached. Have you, as yet, heard the "call to action"?

Says Common Council for American Unity

FROM being a comparatively homogeneous country, the United States has become a land of many peoples and religions. The original Indian population has dwindled to 350,000. The 13,000,000 Negroes are a sharply differentiated group. We have more than a quarter million persons of Oriental birth or parentage. Of the white population more than 40,000,000 are foreign-born or the children of immigrant parents. These include some 7,000,000 of German origin, 4,500,000 of Italian background, 3,000,000 from the Scandinavian countries, between 7,000,000 and 8,000,000 of Polish, Russian, Ukrainian, Czech, Slovak, Yugoslav and other Slav stocks, about 1,500,000 French or French-Canadian, an equal number of Mexicans, 3,500,000 Irish, close to half a million each of Hungarian, Lithuanian, Finnish, Dutch, Swiss and Greek backgrounds, not inconsiderable numbers of Portuguese, Spanish, Rumanian, Syrian, Armenian and other peoples. The tides of immigration have swept men of all nationalities and races to our shores. These figures take no account of the 10,000,000 to 15,000,000 grandchildren of immigrants of these various stocks, who are not separately enumerated in the census. Nor do they distinguish the 22,000,000 Catholics included in our population, the 4,500,000 Jews, and some 6,000,000 people of the Eastern Orthodox and other non-Protestant faiths.

A New America

In one sense these facts are a commonplace. In a deeper sense they represent a situation profoundly new and unfamiliar. Few of us understand their implications. Fewer of us have adjusted ourselves to those implications. The conflict of tradition and present fact reaches across the breadth of the land. Our Anglo-Saxon heritage largely dominates our national life. But we have become a country of many stocks and cultural backgrounds, different races and diverse religions. All too many Americans have not yet frankly faced and accepted that all-important fact.

The 38,000,000 immigrants of the last hundred years, indeed all of our diverse racial, religious and cultural groups, have, of course, accepted the basic Anglo-Saxon heritage of the country. But at the same time they have introduced differences of character and culture which are modifying that heritage and the pattern of American life. The theory of the melting pot has not kept pace with the facts. The old-stock American finds himself, as well as the immigrant, in the crucible. Too often his idea of Americanization was that the newcomer would become as nearly as possible an Anglo-Saxon like himself. When he sees that this does not happen, that the newcomer insists on keeping his own temperament, religion and individuality, his attitude frequently becomes one of concern and hostility. Many of those who by inheritance are Anglo-Saxon and Protestant confess that they begin to feel themselves strangers in a strange land. Many more resent the presence of these newcomers. The immigrant may have become a citizen, but even as citizens, he and his children, in countless cases, are not accepted as Americans nor as equals. This is even truer of the non-white groups in our population. Both are subject to economic and social discrimination. Prejudice in various forms is directed against them. The result is that tens of millions of Americans do not feel that they fully "belong". They do not have the sense of security or that release of initiative and ability that comes from unquestioned acceptance.

For existing intolerance and discrimination old-stock Americans are not alone to blame. Many of them are genuinely free of this sort of prejudice. The new groups themselves contribute to the misunderstanding and hostility that exists.

The fact that a man is the object of prejudice is no guarantee that he is free from it himself. Unfortunately many immigrant groups have brought with them some of the hostilities and hatreds inherited from the intense nationalism of Europe. Further, the new immigrant groups *are* different, more or less, from the old-stock American. They are still in the process, many of them, of becoming familiar with American institutions and traditions. They have not fully identified themselves, subjectively, with America, but are inclined, in varying degrees, to center on themselves and to keep apart from the main stream of American life. These differences tend to arouse and increase prejudice, and the prejudice helps to perpetuate the differences. We cannot afford to wait for time to wear down this closed circle. Resolute, statesmanlike action is needed from both sides.

The Second Generation

When many people speak of new immigrant groups, they refer not only to the foreign-born, but to their children. There is probably no group in our population that is making a more distinguished contribution to American life than the sons and daughters of immigrant parents. There is no group, also, which is so much a "lost generation" as many of these native-born Americans. They are without roots, many of them, either in the new world or the old. They may learn in our schools about the Pilgrim Fathers and the farmers who stood at Lexington, but those historic events and traditions find no echo in their personal or home life. Their vital American background is Ellis Island, the immigrant steerage, city slums, the mine and sweatshop. On the other hand, their parents, too often, have not the background or education to give them a sense of the cultural heritage they have brought from the old country; a heritage, which, if they were able to share it, would help to give these young people a new dignity and self-reliance and to make them more effective Americans. As it is, millions of them are oppressed by feelings of inferiority, are subject to more or less subtle discrimination, are alternately "loud" or backward, but underneath uncertain and confused. Because they are not rooted in American life or in any corresponding values, all too many tend to be ineffective as individuals, and, what is more dangerous, are a group which, lacking sure foundations, might in time of stress readily rally to un-American leadership in this country, whether from the Fascist right or the Communist left. These young people are, in no small part, the victims of the prejudice which depreciates and subordinates those elements in our national life which are not Anglo-Saxon.

The whole situation is complex and difficult. It is easy to exaggerate, but it is easier still to minimize its importance. The plain truth is that for all our ideals all too much intolerance and discrimination run through American life, that they are on the increase and that they are bad for America. The plain truth is that millions of Americans do not feel that they are fully accepted, do not feel really at home, culturally and spiritually. The plain truth is that too many old-stock Americans insist on a unity which finds its basis in the past, not in a common future. Their concept of America has not kept pace with the facts. Their ideal of America is not large enough to take in all of its people. The result is a situation that means handicap and frustration, discomfort and suffering for millions of men and women. It means that they are less effective and happy as individuals, less productive as citizens. It is bad for those who feel themselves superior. And, more serious, it injures the nation. Such prejudice and division promotes disunity, decreases our national effectiveness, leashes our creative powers, and postpones the goal of a better and more satisfying life for every

citizen. It is not an alien problem. It is not an immigration problem. It is a problem of American citizens and their attitude and relationship to each other. It is a problem of American unity.

Preserving Shoes

◆ With shoes rationed, it may not be a bad idea to repeat a recipe that appeared in these columns a good many years ago. By means of this treatment of leather one can make a pair of shoes outlast two or three pairs of leather soles, and each of these pairs of soles will outwear two or three of the best leather soles found on high-grade shoes.

The uppers, soles and toes of the shoes are treated differently. For the uppers a composition is made of three-fourths neat's-foot oil and one-fourth wool fat (lanolin) melted together. The toecap must be kept free from oil, as this part of the shoe is to be polished with a good shoe polish. Use the polish on the toes the first thing. The oil is to be applied to the uppers whenever an application is needed. Do not let leather get dry and stiff, as it will crack.

The soles are to be treated with petroleum jelly, and they must be heated, that it may penetrate. But do not let soles come in contact with anything hot. They can be exposed to the sun in a level position, so that the petroleum jelly, when applied, may melt and penetrate. Spread a thick coat of the jelly on the soles, and when it has been absorbed, repeat until leather is saturated.

A pair of shoes thus treated will have in appearance a patent-leather toe and soft velvet uppers. They will resist water and wear to a remarkable degree.

Saflex Plastics for Raincoats

◆ The next raincoat you get may be made of saflex, the new plastic which might otherwise have gone into a safety-glass window or a windshield, or into hospital sheeting. The base of this plastic is a synthetic resin, named after its discoverer.

CONSOLATION MAGAZINE

If you have read this issue of *CONSOLATION,* we feel that you have gleaned considerable information and facts that you had failed to acquire elsewhere. The important factor now is, will you follow up, enlarge your knowledge, dig deeper into this source of information, by obtaining the next issue of *CONSOLATION* and every issue regularly thereafter?

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Presenting "This Gospel of the Kingdom"

Gathering Material

THIS discussion treats of ways of accumulating material on a given subject, and the different sources from which such information may be gathered. Rarely will it be necessary for the Kingdom publisher to tap all these sources of material for use in his work of Theocratic ministry, but they are given in this article to show the various possibilities of research, that the ones needed for any given occasion may be used.

In any event, the first thing to do is to think searchingly upon the subject. Determine the purpose you have in speaking on this subject, the central theme you wish to impress upon your listeners, and then by quiet thought and reflection and meditation gather from the recesses of your mind any bits of information you have on the topic. You know something about it or you wouldn't be intending to speak on it. Recall past knowledge or any experiences pertaining to it. Let your mind dwell upon the matter over a period of time and thus search out all possible avenues of approach to it and its various aspects and angles. As ideas come (and you will be amazed at the number that do come) jot them down on small cards or slips of paper. Don't trust your memory: it will surely fail you.

To stimulate thought on the subject, ask yourself different questions, questions that will focus your attention on every possible phase of the topic. Ask, Who? How? When? Where? What? and Why? For example, if you are going to make a back-call on a person who believes the earth is to be destroyed by fire you will want to show him that the Scriptures teach otherwise. In preparation for that back-call ask yourself, Who made the earth? Who owns it? Who will inhabit it? Who shall rule it? How was it created? When was it formed? When will it end? Where is it? Why was it made? and be able to answer such questions with scripture. Do not such questions stir you mentally concerning the earth and bring to your mind many texts you had not recalled at first, though you know them well? Also, the questions might be asked you; and if so, you are ready with an answer from God's Word.

The advantage of first taking stock of what's in your own mind on the subject is that the talk you finally give on it will be yours. You will have confidence; the ideas will be presented according to your individuality. If you immediately plunge into a detailed reading of someone else's ideas you will invariably copy that one's presentation. First plan your talk, then search for material to build up your talk.

Converse with others on the subject. You may get valuable information; you may not. In either event you will be mentally stirred to think more logically on the topic. The truth of this is well illustrated by our study of the *Watchtower* magazine. We read it first in the quiet of our own home; we study it, and feel that we have digested its contents. Yet when we attend the *Watchtower* study at the Kingdom Hall and converse with our brethren regarding its many points our thinking is stimulated and many additional bits of information are gleaned from its pages.

Proper Source for Proof

Next, read on the subject. If the presentation is to be on a purely Scriptural doctrine, first determine the mind of the Lord on the matter. Look up the subject in the index at the back of the bound books published by the Society. This is your best source of material. Look up key Scripture texts in the scripture indexes in the back of the December 15 *Watchtower* and in the book *The New World.* In reading in the Watchtower publications the references thus located, other texts bearing on the subject will be

noted. Look them up in the Bible, and note the marginal references; they are a source of additional associated scriptures. As the Bible is the basic source of authoritative material for a Kingdom talk, diligently search out the information given therein that pertains to your topic. This is not always easy. The Bible is in itself a library of 66 books. It is composed of literature that is historical, prophetic, legal, and doctrinal. Its author 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 1,600 years. All this information is scattered throughout the Bible, and is not indexed. It doesn't treat doctrine topically. The Watchtower edition Bible, with its concordance, is the solution to this problem. Use it to gather material from the infallible source, the Bible.

Additional reading might be profitably done in Bible dictionaries if you have the time. True, they often indulge in higher criticism and private interpretation; but, having first determined the mind of the Lord on the subject by reading in the Bible and the Watchtower publications, you readily recognize such unreliable material and reject it. Ofttimes a knowledge of the history of your subject is of value and gives background for your discussion. Bible encyclopedias are a source of such information. Sometimes it helps refute an erroneous belief, as in the case of "purgatory" when it is pointed out that it was unheard of for nearly 600 years after Christ's time on earth and was not made an article of faith in the Catholic religion until the tenth century. What happened to the supposed millions of unfortunates consigned thereto during that thousand-year period and for whom no prayers or masses were uttered all that time? This information has already been gathered for you in the Society's publications and you will not need the encyclopedias. It is also of value, when discussing controversial subjects, to go to the publications of your opponents and examine their side of the case, and thus be prepared to refute their position. Furthermore, by so doing you cannot be accused of misrepresentation when you state the beliefs of a religious group from their own publications. The book *The Faith of Our Fathers* might be used in this manner, and is so used in the Society's books, and you can copy the quotations from them, thus saving much unnecessary reading.

The mythologies and the development of heathen and so-called "Christian" religions would provide much material. Take, for example, the celebration of Christmas. The *Encyclopedia Americana* supplies the information that Christmas was not celebrated in the first centuries of the Christian church, as deaths, not births, were memorialized by Christians; that the Roman Catholic Church set aside the day of the old Roman feast of the birth of Sol, December 25, as Christ's birthday; that the holly, mistletoe, yule log, Christmas tree, exchanging of presents, etc., are all of pagan origin. It says the word is from the medieval *"Christes masse,* the Mass of Christ". The *Encyclopædia Britannica* gives additional information. Hislop's *The Two Babylons* gives a far more thorough discussion on this and other celebrations of the so-called "Christian" religions of today, and some of their doctrines, such as the "Trinity", and traces their origin back to ancient Babylon. All this is corroborative material of real value where a comprehensive treatment of a subject is required. But in this fast-moving world the condensation of these things as reviewed in Watchtower publications will often suffice.

If the subject deals with current events or physical facts in fulfillment of prophecy you would watch the secular newspapers for up-to-the-minute news.

During this time of gathering material you are thinking, conversing, reading and jotting down ideas on your topic.

Much information will be accumulated; select and use the best thereof. And let it be repeated and emphasized that not all these means of research are used every time you need to study up on a subject for a back-call or some other occasion that requires the presentation of information by you as a minister. Jehovah's witnesses are far too busy to take the time for it, and it isn't necessary for the general work of witnessing. Usually the Bible and the Society's publications supply all the material needed. For those rare occasions when a more thorough presentation is required, or for personal home study when time permits, the other means of gathering material as just outlined are suggested.

Hierarchy Always Encourages Violence

HAVING no answer to the truths put forward by Jehovah's witnesses, the Roman Catholic Hierarchy is always quick to incite violence against them if there is half a chance. Hence the story in *The Register* (Roman Catholic) of April 29, 1942, under the Martins Ferry headline announcing, "Legion [Vatican-controlled] will make protest; object to Jehovah's witnesses starting headquarters opposite home." Of course, it is perfectly and absolutely none of the business of either the Roman Catholic Hierarchy or the American Legion where Jehovah's witnesses have their headquarters. The witnesses would be ashamed to be so cowardly and so corrupt that they would object to either the Hierarchy's or the Legion's parking themselves where they please. The story as published in *The Register* is so clearly a cowardly attempt to incite violence that it is reproduced herewith:

With Jehovah's witnesses opening headquarters in the Arbaugh storeroom at Third and Hanover streets, directly across the street from American Legion home, trouble is brewing, according to statements this morning. It was learned the Legion has filed a protest with city officials against allowing the Jehovahs to do business in town and especially so near their home. It was reported this morning representatives of the Legion post visited the proposed new quarters yesterday and told officials there that there could be no room for the two organizations on the same street. What reply they got was not stated, but the work of fitting up the room was continued today and they are about ready to open.

It was stated today the Legion and other patriotic organizations in town were prepared to take action to stop the sect from operating here as headquarters. Just what action will be taken had not been determined this morning.

Remember These?

◆ Bennett C. Clark, of Missouri, one of the founders of The American Legion, in Paris, in 1919, made the statement: "The present attitude of the American Legion is a disgrace. The policy of the present commander repudiates everything the Legion has stood for since its foundation." That statement was made in the *Newsweek* for March 24, 1941. Less than two months later Danton Walker, in the New York *Daily News* for May 19, 1941, said, "The American Legion is sending out questionnaires to all members, asking information concerning their experience in police work, intelligence work, availability for service as State Troopers, etc." In view of the use in Germany of ex-soldiers for Gestapo work, and the effort of the ex-commander to put such an arrangement into effect in America, one can view both these statements only with concern.

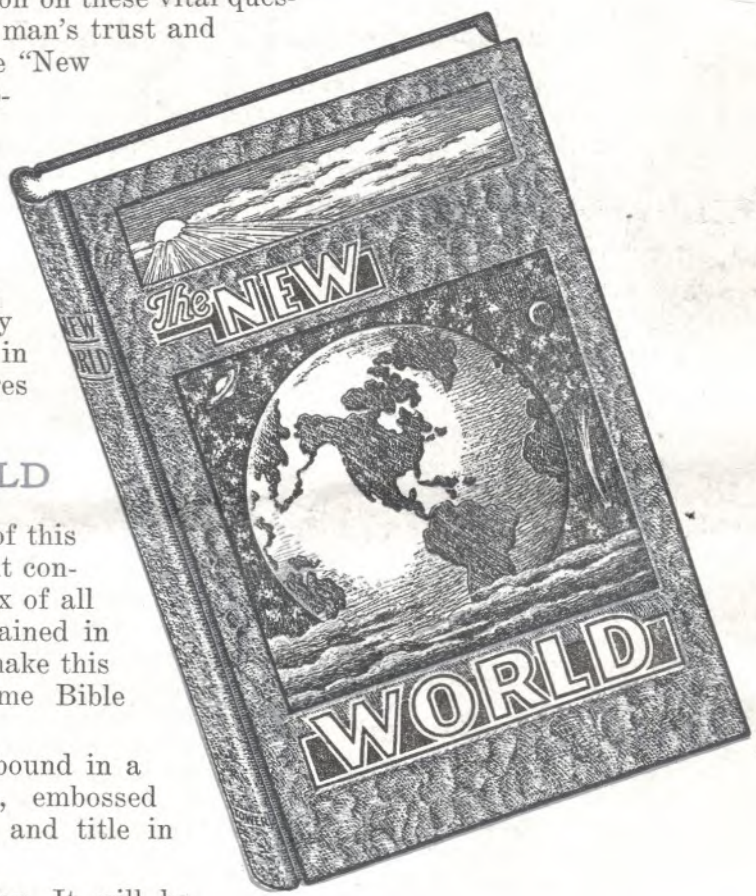
Death Rackets at Indianapolis

◆ Indianapolis reports the operation of a death racket. As soon as notice of a death appears in a newspaper, the racketeers send merchandise C.O.D. at several times its value, addressed to the deceased person, and the relatives accept it and pay for it under misapprehension that it had been ordered by the one gone.

THE NEW WORLD

Who can create a New World?
What will it be like?
Will it suit everybody that lives?
According to whose ideas will it be made?
Shall this New World endure forever?

To rely upon man's opinion on these vital questions would be unwise, as man's trust and hope are in the man-made "New World Order", to be established after the present global war. Be wise, therefore, and seek for the reliable answers in the light of God's Word of truth. Such answers, to these and other weighty questions, may be found in the new book of 384 pages entitled



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August 18, 1943

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Notandum

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.

CONSOLATION

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

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"All Roads Lead to Rome"

WHOEVER got up the saying, "All roads lead to Rome," was a good observer and hit it right. The frequent fairy tales that the pope is about to jump to Brazil or some other place are pure invention. He never had such an idea in his life, nor will he. The newspapers must have something to fill their columns and it pays them to invent tales and then deny them. And this suits the Hierarchy perfectly. They get in the papers twice, instead of sitting in quiet on a back seat. Publicity and power in this life is the only reward any of them will ever get, and they want the publicity and the power right away, now.

Lord Robert Montague, at one time a Catholic, made this sweeping statement of the Vatican as a center of information:

> The Curia is a Cabinet of long standing and knowledge of affairs. It never "goes out" by the action of an adverse majority in a representative Chamber. All have been carefully trained for their work; while from reports derived from priestly confessors all over the world, the best and most detailed knowledge of the characters and intentions of statesmen, and of the people, are ready to their hand. The Vatican is the center of all the information of the world; and every Bishop has periodically to visit Rome in order that his inmost soul may be probed, and his continual reports may be tested. Such is the Cabinet with which the Protestant statesmen hope on equal terms to cope.

Referring to this same thing the psalmist said, "They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep."—Psalm 64:6.

The Art of Concealing Information

Not only is the Vatican the center of the "wisdom of this world", which the apostle, in 1 Corinthians 3:19, describes as "foolishness" because it seeks to circumvent the purposes of Almighty God, but it has a skill, born of centuries of experience, of hiding the truth, and making light to appear to be darkness, and darkness to be light. Thus, with radios blaring in every country, and with the truth widely published that Hitler and Pacelli have steadily worked together, and are still doing the same thing, it is a great achievement to hornswoggle the United States into thinking that the pope is against Nazism. He is nothing of the kind. He has never said anything against it, and never will, despite lying misrepresentations by reporters and editors who are told what they must say. Once in a while the truth gets out, as in this statement by The Associated Press, published in the Washington *Post:*

> A Vatican stand against Nazism, continental observers said, would have reverberations among Catholics from Lisbon to the fighting front in Russia. On that front Italians, as well as Catholic soldiers recruited from the Balkans, Spain, France and other Axis-dominated countries, are motivated partially by the belief they are engaged in a Christian crusade. Condemnation of National Socialism also would have a telling effect within Germany, where a population faces another war winter, and in Italy, where the press has

hammered home the notion that the fight on the Eastern front is against the Bolshevist foe, which to the average Italian means the foe of Christianity.

To the full extent of its ability the Vatican has spread far and wide the idea that it alone stands between the world and Bolshevism. It was an idea to sell; it was business; so it was sold. When World War I was fought there were only 16 nations with representatives at the Vatican, but the Bolshevism scare was sold so skillfully that the number is now 40, if Myron Taylor is included in the number.

Myron Was the Right Man

Though nominally a Protestant, Myron Taylor is one of the most religious of men, and has the utmost reverence for the pope and everything of which the pope is the center. His gift of $500,000 to the pope was made four months before he started on one of his trips to Vatican City. It takes a few months for a gift of $500,000 to soak in. Myron is no fool. He knew how to manage the Steel Trust, and to come away, while still a relatively young man, with money by the hogshead: something around $20,000,000, which is "quite some coin". There has been talk of making Myron a full-fledged ambassador, but it has not gotten that far yet. To date he is still President Roosevelt's personal representative.

In an address to a Catholic club in New York Myron said:

> In those wide and unhappy lands where tragedy and death are present there remain but few reservoirs of peace. Among them there is one toward which the eyes of all are turned with reverence and confidence and hope, the majestic figure of the Holy Father in the Vatican. In him we can well have a supreme confidence founded solidly not only on his holy office but also on his embracing spirituality, his vision and his very great talent. Within the historic walls of the Vatican one finds as in no other place among the war-torn nations an atmosphere of tranquillity, of thoughtful analysis, of deliberate judgment, and of courageous and unchanging resolve.

Reading that too hastily one might get the impression that Myron was talking about the Holy Father in heaven; but he seems not to have thought of that. In his address to the (Catholic) Carroll Club, Myron went on to say:

> The supreme duty of all of us is to exert ourselves to the utmost to thrust from the world the irresponsibility of hate and revenge, and in its place to put the responsibility of good-will, so that the people of the world may cease to tear down what through the centuries they have built, and may start building for the centuries to come.

That's a nice idea, about doing away with all this practice of hate and revenge. One wonders if among Mr. Taylor's audience was that amiable gentleman, the "Reverend Father" Harney, of New York, who explained to a New Brunswick, N. J., audience that the Catholic Church would cheerfully murder every "heretic" if it had the power. That would include Myron himself, money and all.

The Pope "Blessed" the World

On one of the recent occasions when the pope "blessed" the world it took the London *Catholic Times* more than two columns to tell about it. In the story occurred this expression: "Many of our fellow men need the succor of the Father of Christendom, succor which not infrequently he alone can give." A little more than seven months later, when his "blessing" had either been forgotten or had had time to sink in, the pope broadcast the solemn fact that the world had been plunged into darkness by fatal errors. He told the truth that time. The errors center about the place where he does business, and where most of them originated during the Dark Ages.

In an address at New Orleans, the "Reverend Father" John McMahon, of Our Lady of the Lake College (371 students in this "college"), said that the only way that peace will ever be obtained is

by an international police force. Presumably that police force, in his foreview, would be under the control of the Vatican. That is not God's purpose. Peace will come by direct action of the Prince of Peace, and "of the increase of his government and peace there shall be no end".—Isaiah 9:7.

Backing up Mr. McMahon, but not backing up the Scriptures, the Hierarchy in the United States said officially that "the spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian". But the facts are that after doing their best for fifteen centuries, the world is now in worse condition than it was when they first tried to get the Roman Empire to mend its ways.

Have one more speech on this subject. This time it is from the lips of Robert O'Brien, of the Jersey City tax department. Please read it privately, so as not to gag in public:

> American Catholics must see that Great Britain does not dominate the peace table at the end of the present World War. . . . America must dominate the peace conference with the pope, vicar of Christ on earth, sitting in to see that justice is meted out. . . . The present war was brought about by the very people for whom we are fighting this war: the present war is directly traceable to the peace conference table of the last war, when Christ was told there was no room for him. The Vicar of Christ wanted to be represented at the peace table then and Catholics must see that he is represented when this war is over. (In view of the fact that Catholics constitute but 15 percent of the population, this gentleman needs nothing for his nerves.)

Inconsistency Gone to Seed

It is well known that the Roman Catholic Hierarchy is a strictly Italian racket. Other bishops and archbishops are taken in, and some of them are made cardinals, but never enough to overthrow the Italian control, which has persisted for generations. As a matter of policy, not of principle, the Hierarchy instructs its bishops to profess great loyalty to their particular government where they chance to be located, but always with an eye to political favors at the expense of the common people. If any government, as, formerly, the Spanish Republic, tries to be honest and just and give the people a fair deal, the Hierarchy is its worst enemy.

A Beautiful Crawfish

A writer of Catholic sympathies in *John A. Lee's Weekly,* New Zealand, admits perforce that the Italian bishops and archbishops were squarely behind Mussolini in the Ethiopian war, and because they were Italians and had the same murder rights as other Italians. But when he came to discuss the pope, who was also an Italian bishop at that very time, and actually is yet, he made this beautiful crawfish:

> He, and he alone, can reasonably be expected to be above all national loyalties, and to speak, if he speaks at all on a national issue, for the Church throughout the world.

In an address in New York city the "Reverend Father" James J. Navagh wonders what would have happened if a generation ago some priests had gotten hold of little Benito Mussolini and little Adolf Hitler and taught them the Catholic idea. That's just the trouble. They *were* taught the unscrupulous, selfish, lying, abominable doctrines of the Hierarchy, and today are doing their best to make the whole world bow once more to the wicked system of oppression, lies, cruelty, hypocrisy and meanness with which both are still connected.

The pope was oh so glad to turn the Italian church bells over to Mussolini, so that they could be made into the cannons, trucks and other things which sons Adolf and Benito need in ever-increasing quantities. This news came from Rome via the International News Service.

H. G. Wells, famous British writer, wants something done about the pope's

petting of the Fascist powers. In the London *Sunday Dispatch* he said:

The present pope is in open alliance with the Japanese. He is a declared enemy of our ally, Russia. There is a Japanese mission at the Vatican operating actively as an intelligence center. . . . The Vatican is plainly resolved to turn this present conflict into a religious war against Russia. . . . Why not a 2,000-pound bomb in the Vatican garden as a warning now? Why not a score of them upon the Vatican, Quirinal and Palazzo Chigi, and then if liberal elements don't wake up to their responsibilities and send the pope and his Japanese allies skedaddling across the Alps, why should the Allied nations refrain from a 1,000-plane raid upon the Eternal City? There would be no real vandalism in that. The charm of Rome has always been its ruins.

The Seattle *Masonic Tribune* takes notice of the fact that the pope put up a holler to President Roosevelt to prevent the bombing of the Vatican, and that the pope did *not* put up any holler to Hitler not to bomb Westminster Abbey and St. Paul's Cathedral in London, neither of which places has been spared by the Nazis.

A statement in the New York *Times* says that "inhabitants of Rome say frankly that their greatest air raid insurance is the pope". Commenting on this the Jesuit magazine *America* says: "How true in the wider sense that is! The Papacy, and what it stands for, can be the only insurance against recurrent war. But that can come about only if the pope be given his rightful place at any table round which the peace terms will be, in God's own time, discussed." In other words, the Jesuits will not hesitate to incite wars eternally in every corner of the world unless they are given the privilege they crave, of dominating the whole earth.

No "Vatican-Axis Break Expected"

The Bridgeport (Conn.) *Sunday Herald* carried the above headline but left out the most important word. That is the little word *No,* of two letters, that precedes the quotes. Reading the story over carefully, it merely recites that certain Italian newspapers objected to the visit of Myron Taylor to the pope. As far as the relations between the pope and Benito and Adolf go, that means nothing, not a thing in the world. The man who wrote that fairy tale probably gets so much a column for it.

The pope's fleet of four merchant vessels might even be carrying supplies to Benito and Adolf this very minute. This fleet, which flies the Papal flag, runs between Italy and South America. There are only about 1,000 persons in Vatican City, and all that they could consume could be conveniently brought in one small schooner or ocean-going tugboat; so why so many ships?

Here is another one, and quite recent too (March 6, 1943), in the Washington, D.C., *Times-Herald.* The bold headline is "Vatican Flays Nazi Brutalities". You read it over and don't find anything whatever about either Nazism or Fascism, and you don't know what it is all about until you get to the last paragraph, which reads:

The broadcast did not charge Germany directly with these acts, but the inference was clear.

You bet it was clear, clear as mud. The man who wrote the headlines knew he must work in that word "flays" and insert the word "Nazi" or he would have to go home Saturday night and tell the wife he had lost his job; so he fixed it to suit. The Hierarchy are not taking any back talk from the *Times-Herald.* That's the paper that refused to print Judge Rutherford's address, even after they had set it in type, because he said something about an unnamed "foreign power" which the *Times-Herald* correctly judged might be intended to mean the Roman Catholic Hierarchy.

Glancing backward a little, the Kansas City *Star* had a two-column story about the pope's most recent Christmas broad-

cast, and gave it the stirring title "Pope Lashes Nazis". If it were not for the waste of space, it would be a pleasure to reprint the whole broadcast, which contains not one single reference to the Nazis. This was all home brew in Kansas City; the headline writer might even have had this line standing in type or had a slug on it, with instructions to work it in just so many times in a year, wherever it can be squeezed in. In the broadcast the pope as usual straddled the fence.

For the same broadcast, the Passaic (N. J.) *Herald-News* cooked up the headline "The Sin of Totalitarianism", while the Newark *Evening News* made it "Brutality of Nazis Condemned by Pope". The New York *Weekly People* hit the nail on the head with their own summary of the same talk by a four-column headline which said truthfully, "U. S. Papers Twisting Papal Talk into Attacks on Fascists." That is just the plain truth.

What Are the Facts?

A single issue of the London *Catholic Times* (June 12, 1942) quotes an American journalist, Jack Fleishner, returning from Berlin to America, as saying that "the churches are filled, often to overflowing", and a denial by Archbishop Conrad of Freiburg, Germany, that he had ever attacked National-Socialism. How does it come, if the pope is "lashing" and "flaying" around so savagely against Nazism that this archbishop denies that, as far as he himself is concerned, he had ever done anything of the kind?

Baptized a Catholic, and hating Jehovah's witnesses with incredible ferocity, as the British government has admitted in its White Paper, Hitler is still as good a Catholic and as perfect a child of the Devil as he ever was. In the magazine *Look* it has been noted that though "Nazi leaders have mined from the national reserve every spare bit of metal and other materials, even to the point of taking brass ash trays from state railroad cars, only the wealth of the Church has remained relatively untouched".

The Vatican's strong influence with Hitler can be seen in the fact that throughout central Yugoslavia the priests and teachers of the Greek Orthodox Church were moved to Roman Catholic communities, so that nothing could interfere with the forward march of the Pacelli-Hitler conspiracy for world control.

And, by the way, in the unlikely event that Hitler should win this war, this is just to tell you that the Roman Catholic Church would be made the official and only church of Great Britain and of the United States; that American public schools would all come under Roman Catholic control; that tithes would be exacted, certainly from Catholics and probably from all; that it would be stipulated that in the United States as in Argentina the president must be a Roman Catholic; that the America you have known would be only a memory, and a short one at that, for the history books would all be thrown into a big bonfire, along with the books put out by Jehovah's witnesses, and new ones would be written to glorify the most accursed hypocrites and murderers that ever disgraced the planet.

Skilled Planners of Mischief

The Jesuits do not stumble into mischief. They plan it. The "Lord Haw Haw" whom they use in Berlin to ridicule Britain is William Joyce, born in New York city in 1906, and educated for his present work by the Jesuits in Ireland. He places Adolf Hitler on a par with one to whom he refers as Almighty God, but who is, in deed and in truth, the real god of both Hitler and himself, and Pacelli too, i.e., the Devil.

As showing the perfect system by which these murderers work, M. W. Fodor, in a story entitled "The New World War", tells in the Chicago *Sun* (July 24, 1942) how, three days before

Chancellor Dollfuss of Austria was murdered by Hitler's comrades (which took place less than one and a half years after Hitler's rise to power in Germany), all newspapermen in Germany were told about the "Communist revolt" which would take place in Vienna on the date set. Pictures were taken in advance, so that the newspapers would have the latest photographic evidence of how Nazism had come to the rescue of Austria and of mankind. Four hours before the newspapermen at Vienna itself knew what had happened, the editor of an important Catholic paper in Vienna, Dr. Friedrich Funder, arrived on the scene and inquired for details about what had happened, when, as a matter of fact, it had not yet happened. He had been tipped off that it would happen, and had been given the "story" he was to print.

How perfectly the Jesuits carry out their conspiracies! The only awkward thing about them is that they make their preparations so thoroughly, and so many people are in on it, that the truth occasionally leaks out, as in this instance.

Geopolitics

If you can get hold of a copy of *Life,* of the issue of December 21, 1942, read the entire story entitled "Geopolitics". Briefly summarized, it points to the fact that ocean control of the earth has ceased, and land control has come, because the air bases are situated thereon. Singapore's guns were pointed the wrong way: they looked out to sea; the Japanese came by land. The essence of the study, which occupies eight pages, and is engagingly illustrated, is that whoever controls Russia will eventually control the whole earth, for the reason that planes centered there can go anywhere and back with the least resistance of time and space.

You will be interested in the first three paragraphs which, after pinning the bug on a Jesuit priest, carefully remove it, sprinkle perfume on the spot, and give him a certificate calculated to divert all suspicion from him as being in any way hooked up with this colossal Jesuit scheme for world control. The dame who was grabbed knew all the details of the scheme and was useful to this Jesuit. The magazine, more or less deftly (and rather less than more), tries to inject a sex problem into a situation in which it does not exist. But here it is:

Some months before the U. S. entered the war, the FBI picked up the trail of a German girl who had come to this country as a student. The girl, an attractive blonde, settled down in Washington, D. C., and began frequenting the campus of Georgetown University, which is not a coed institution. There she focused her attention on Father Edmund A. Walsh, Georgetown's greatest scholastic luminary. She sought frequent conferences with him to discuss her "studies"—in private. When he traveled to other cities to lecture, he would find the girl in his audience. In order to assist the FBI, Father Walsh, after taking suitable precaution and placing a secretary near by, received the girl from time to time in a public office. If, as the FBI strongly suspected, the girl was a German agent sent to frame the good Father by creating a scandal, she never had a chance to carry out her plot. In December 1941, when the U. S. declared war on Germany, the girl was promptly picked up and taken before a special tribunal of the Department of Justice which found enough evidence to intern her for the duration.

Now Father Walsh is a kindly, peaceable man, an eminent scholar and a Jesuit priest, hardly the man to inspire a foreign government to melodramatic plots against him. But the Gestapo might explain it in a word: Geopolitics. For the past 16 years Father Walsh has studied the rise of the German school of geopolitics and blazed the way for an American school fundamentally different in its objectives. His studies enabled him to analyze and forecast with remarkable accuracy the military power of both Germany and Russia. His classes at the Georgetown School of Foreign Service are attended by army officers and members of the diplomatic service. In the light of these facts it is not

surprising that the Nazis wanted to shut him up. They may well have wanted it badly enough to send a blonde agent to compromise him.

Such goings on would seem scandalously out-of-place in most fields of scholarship. But with geopolitics they are quite a character. This applied science has had a brief but melodramatic history on the great stage of world politics. To most Americans the very word "geopolitics" has a sinister glamor. It comes from the German. It is tied up with the rise of the Nazi party and the German plans for world domination. It suggests dark plots, evil intrigue and black magic.

The Balkans Are Restive

The Balkans are restive over the Jesuit plan for world domination. There is a religious issue involved. No one knows this as well as Pacelli and Hitler. Their accord manifestly calls for the elimination of the Greek Orthodox clergy, and the work is well under way. Four high dignitaries of the Orthodox church were executed in Prague, Czechoslovakia, on a single morning. The charge against them was that they had permitted parachutists to hide in their churches. The charge may have been true: they knew they had to get either on the Vatican bandwagon or on the hearse, and they got on the hearse. A few days later, Adolf, an obedient son of the Roman church, ordered the dissolution of the Czech Orthodox church in the Nazi "protectorate" of Bohemia and Moravia, and the confiscation of their church properties. Adolf will surely be made a "saint" for all this.

The Jews, too, are catching it, James J. Murphy, in the magazine *The Converted Catholic,* explains:

Right Reverend Joseph Tiso is Hitler's puppet-President of Slovakia. He was recently commended by the Nazi government for his ruthless liquidation of Jews. Pius XI honored Father Tiso by making him a papal chamberlain and member of the papal household. According to the *Jewish Telegraphic Agency News* of August 18, Msgr. Tiso chose a Catholic church meeting in Holitch to declare that in deporting Jews "Slovakia is acting in accordance with the Lord God's command". He added, "Slovakia wanted at last to be rid of its eternal enemies and in doing so acted in a primitive Christian way. We would be very badly off if we had not rid ourselves of this element harming the state." The Vatican court and the pope have concurred in their silent approval of all that Msgr. Tiso has said and done to Nazify both church and state in Slovakia. [Tiso's death was reported early in 1943.]

One of earth's ablest mischief-makers, Franz von Papen, made the statement recently in Turkey that "Hitler may lose the war, but the Germans will not lose the peace". He anticipates a Catholic federation of Germany, Austria, Hungary, Slovenia, Slovakia and Croatia, with Otto of Hapsburg as the ruler of the new, even if abbreviated, "Holy Roman Empire." But the Czechs don't want him. A recognized leader of Czechs in the United States, Oldrich Zlamal, of Cleveland, Ohio, put it this way:

So far as the Hapsburg problem is concerned, it can be stated, without further discussion, that the Czechoslovak people will not listen to them. We are through with them once for ever and will never compromise with them. The Catholics are the last ones that would wish for their restoration. The politics of the Hapsburgs was one of the reasons why the Czech people parted with Rome. They stood always as a barrier between our nation and the Holy See and were the very source of all difference and even the cause of Czech prejudice against Catholicism.

It seems necessary to explain that Mr. Zlamal is a monsignor of the Catholic Church, and he may be speaking for the Czech people and not speaking at all for himself. If the pope wants Otto to go in, why, in he goes, Zlamal or no Zlamal.

Just what form the "Holy Roman Empire" will take when it has fully emerged from the pit of oblivion will be interesting to watch and see. Meantime read the booklet *Peace—Can It Last?* which is the most illuminating and in-

structive presentation of this subject that has ever been made.

Notice the special favors that have been extended to Roman Catholic Croatia, mentioned by Sedgwick in the New York *Times,* and observe how these Roman Catholics have recompensed their Greek Catholic neighbors in Yugoslavia, as narrated in the Manchester *Guardian:*

The meager information filtering through from Yugoslavia gives details of atrocities carried out with sadistic cruelty by Italians, Croatians, and Hungarians against the population to break their spirit of resistance. At Ljubljana 45 school girls of prominent families were taken to barracks and turned over to the lust of the Italian soldiers. Wild scenes followed, and the local population, alarmed by the cries of the girls, stormed the barracks and attacked the soldiers, with severe casualties on both sides. Complaint was addressed to the Vatican, but the only effect was the dismissal of the Italian police commissioner.

In the village of Ogulin Croatian Ustashis (terrorists) entered a church in which a Serbian wedding was being celebrated and took away the [Greek] priest, the bride and the groom, whose dead bodies were found with nails driven into their feet.

The occupation authorities in Belgrade have prohibited bathing, laundry washing, or drinking the water of the rivers Danube and Sava because of the great number of mutilated bodies of Serbian [Greek Catholic] men and women killed by the Hungarians [Roman Catholic] and thrown into the river that are floating downstream.

Looking Toward the East

Looking toward the east, first comes Poland, and Poland was the first to feel the undiluted wrath of Hitler. The "Reverend" Dr. John C. Heenan, in an address at Manchester, England, said:

The devotion of the Polish people to Mary, the Queen of Poland, has been such as to compel the admiration of the whole Catholic world. What great things could the Russian people, already doing great things, not do if they were marching under the banner of the Legion of Mary?

The headline of this story was "Poles Will Give Our Lady Back to Russia".

Farther east is Finland. There are almost no Catholics in Finland or Sweden, yet Hitler is so faithful to the "church" of his choice that he has compelled both these countries to send representatives to the Vatican. The West Virginia edition of *The Register* (Roman Catholic) carries a story with the headline, "Finland Seeks to Spread Work of Catholic Church," which is just a plain lie. There are only 2,000 Catholics in Finland all together. Finland is going along with Hitler because it must. Sweden is in the same predicament. Maps, printed in Germany, show Sweden as a part of Hitler's New Order.

Next to the east is the world's geopolitic center, Russia. The Roman Catholic Church has long had in mind to swallow up the Greek Catholic Church, as a big snake swallows a little one. This work is now under way in Occupied Russia under the leadership of Cardinal Levitrano, of Palermo, Italy, who has for years been training priests for this very work. As the Italian soldiers marched into Russia the soldiers distributed pictures of "saints" popular in Russia. Italian priests, Jesuit trained, selected such pictures as they calculated would make the biggest hit both with the Italians and with the Ukrainians.

Far to the East Is Canada

Far, far to the east is Canada; or if you choose to go west it is the same. One of the best-posted men on Canadian affairs is J. J. Murphy, of the *Converted Catholic* magazine, who was educated in Montreal and knows whereof he speaks. Rome is in Quebec in full power, and assuredly all roads lead to it from the most powerful and privileged ecclesiastical body in the world.

Mr. Murphy declares that Catholic church property and securities constitute 10 percent of the total wealth of the province. There is a compulsory church tax of 4 percent on all farm produce, and

this takes precedence over other taxes. Failure to pay the priest means imprisonment. Auctions are subject to a church tithe. All church schools, welfare institutions and asylums are financed by the government.

With about the same population and the same total wealth as the Protestant province of Ontario, the province of Quebec produces only half the farm revenue, and has only half as many telephones and a third as many automobiles. It has twice as great infant mortality, more than twice the tuberculosis death rate, and almost twice the contagious disease death rate. It expends only half as much for education. The average teacher's salary is less than half. The percentage of illiterates is double. The number of public libraries is but 26 in Quebec as against 460 in Ontario.

Cardinal Villeneuve, real boss of all Quebec, described democracy as "wild, lying, atheistic democracy" and referred to the United States as an "ogre". Canada is already 41-percent Roman Catholic, and it is confidently anticipated that by 1970 the Roman Catholic population will be in the majority and Canada will cease to be Protestant, progressive or intelligent.

In one of his addresses Mr. Murphy says:

It is interesting to note that official Nazi declarations contained in reports to the New York *Times* in April, 1940, declared that the real purpose of the present war is, not the overthrowing of the principles of the Versailles Treaty, but the destruction of the principles of the Treaty of Westphalia, which, they declared, were the beginning of our present "democratic corruption". It added that it was the intention of the Nazi government, at the successful conclusion of the war, to sign the treaty of peace at Westphalia to wipe out the sordid memory of the treaty signed there three hundred years ago.

The battle of Authoritarianism against Individualism has been carried on from the time of the Reformation by the Jesuits, the founders of the counter-Reformation. They have never ceased to long for the day when an end could be put to Protestantism and the individual liberties for which it stands. They looked forward to the re-establishment of the Holy Roman Empire, which would restore the Church to its medieval political power. In the *Memoirs* of Kaiser Wilhelm II, page 211, we find him narrating the following conversation held at the Vatican, at the time of his last visit with Pope Leo XIII:

> "It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic church. I remarked that the old Holy Roman Empire of the German nation no longer existed, and that conditions had changed. But he stuck to his words."

Rome never changes. And all roads still lead to Rome.

Who Murdered Free Speech?

Professor Colston E. Warne, president of Consumer's Union, was a man who believed in the all-time American tradition of freedom of speech. To honest folks, freedom of speech used to mean the liberty and opportunity to speak the truth.

When Professor Warne wanted to tell his fellow citizens how the press and radio are feeding them devilish falsehoods instead of truth, he bumped head on against the fact that the advertising racket brings publishers $2,000,000,000 (yes, two billion dollars) a year, and the American Newspaper Publishers Association maintains the strongest lobby in Washington (except, maybe, the American Legion lobby) for just such purposes as fighting down Congressional measures that might keep drugmakers and other racketeers from poisoning and cheating the people. These vile and death-dealing "business" concerns are among the chief advertisers; and newspapers

and radio being both in their hire, neither could afford to give Professor Warne time and space to expose their rackets.

Finally, the Columbia Broadcasting Company, on condition that he should not mention the names of offending manufacturers and their offenses, agreed to give Professor Warne thirteen (13) minutes. No doubt the things he wanted to tell the people would have made a honey of a broadcast; for even after the real meat was eliminated there were some juicy morsels left:

Indeed, for a good many years advertising has been a blending of downright lies, slippery superlatives, pseudo science and irrelevant appeals. The more honest leaders of the industry have repeatedly sought to check its excesses by self-regulation and co-operation with federal authorities. Yet its basic insincerity has persisted, and has caused consumers to call down a plague on its house.

Our indictment of current advertising practice, as I see it, runs something as follows: We feel that advertising has, by its frequent abuse, (1) stressed inconsequential values; (2) brought a false perspective as to the merits of products, often bewildering rather than informing; (3) lowered the ethical standards by insincerity in its appeals; (4) corrupted and distorted the press; (5) wasted much good timber and chemicals and spoiled much landscape and radio enjoyment; (6) blocked the speedy use of correct medication; (7) created many parental problems by abominable programs for children (I speak with feeling about this); (8) turned our society into one dominated by style, fashion, "keeping up with the Joneses"; (9) retarded the growth of thrift by emphasizing immediate expenditure; and (10) advertising has fostered monopoly through its large-scale use by only a few financially-favored companies.

These opinions are not mine alone. They represent the attitude of millions of Americans who resent being pestered to death by advertising twaddle. We realize that on occasion advertisements are valuable, and that advertising furnishes revenue for the radio and press. But we would gladly pay in one lump sum the true cost of keeping good programs on the air and having news, if we could be spared the bother of wading knee-deep in questionable advertisements wherever we go. We might feel differently about this if we were able to detect any distinct connection between the amount of advertising of a product and its quality. But we cannot.

Let me review briefly a few of the highlights of Consumer's Union findings about quality in some highly advertised lines. We have discovered (and you can check this in your own home) that in a true blindfold test, covering leading brands of cigarettes, the usual smoker cannot detect his own favorite brand, and he cannot tell the difference between 10c and 15c brands.

Consumer's Union has also accented the opinion of medical authorities, that all so-called "cold cures", sold by high-pressure advertising, are frauds and that laxatives are valueless for the treatment of colds. Furthermore, we question whether the ordinary person has any great need for dosing with vitamin tablets or following the advertisers' advice and getting vitamins through cough drops or skin cream. Dietary problems should be solved by impartial medical advice, not by shouted claims.

Consumer's Union has repeatedly pointed out that high-priced cosmetics, cold creams, lotions and tooth pastes are primarily compounded out of advertising. Most of them are safe, but they are distinctly not best buys.

If you ever want to observe the depths to which advertising has plumbed, you should note the "cease-and-desist" orders issued by the badly overworked Federal Trade Commission. Their docket has 1,300 cases to be heard and covers only the more flagrant instances of advertising abuse; still, in recent years they have bagged hundreds of leading companies for making false advertising claims. These cease-and-desist orders of the Federal Trade Commission are not printed in the daily papers (that would be indiscreet), and I confess I have never heard one over the air. (You might write your local station, asking why.) I had culled for this broadcast a few typical Federal Trade Commission cease-and-desist orders and stipulations, orders which involved leading companies, and I

hoped to read that list. Unfortunately, the counsel for the Columbia Broadcasting Company insists that I shall not mention on this broadcast the names of the offending companies and their offenses, due to the possible liability of the broadcasting system. Though I disagree with this policy, I must in courtesy comply. If you wish information concerning companies on the Federal Trade Commission dishonor roll, write them at Washington or address Consumer's Union at New York City. From the record it is clear that in many fields the American consumer has often been the unwilling victim of gross deceit and undue pressure.

The "Holy Water" Spigot

Of course, one doesn't always have to buy advertising to influence the news. The women don't do it that way. Some men practice such unspeakable methods in running their newspapers that they seem to feel that only "holy water" will save them, and to please the Singing Harlot they will print any lie, no matter how big it may be.

Now, there is friend Hearst, owner of 220,000 acres of Mexican lands, taken from the peasants. When a liberal Mexican regime threatened to confiscate this property and that of the "church" for the benefit of the Mexican people, these two leeches, Hearst and the Hierarchy, found in each other the most ardent supporter in trying to engage Uncle Sam in a war with Mexico. Newspapermen agree that Hearst is the most notorious Red baiter and labor fighter; and the New York State Supreme Court labeled him anti-Semitic; so Hearst and the Hierarchy take to each other like ducks to the water, as graphically shown by George Seldes in his book *Lords of the Press,* page 215:

In the Hearst press the same trickery is used in the general Red-baiting campaign in every town. It is very easy to call up the head of the American Legion, the leading Daughter of the American Revolution, the loudest Knight of Columbus or other Catholic organization with which Hearst has worked ever since he married a Catholic, and start a Red scare.

How the Hierarchy Got Control

So, you see, to control the press, the Hierarchy don't have to take out big advertisements announcing that "Pius is well aware that the Catholic Church can never hope again to dominate the civilized world until America kneels, beaten and penitent, at her feet". Nah, nah! Better ways to kill the goose. The thing has to be slipped over discreetly, and takes Jesuit cunning and long planning. A Catholic press itself alone could not do the trick, for reasons apparent in these words from E. Boyd Barrett's *Rome Stoops to Conquer,* page 93:

The Catholic Press in its present phase [1935] is a fighting Press. Its effort is expended in stirring up Catholics to more and more action, so that the great victory [domination of America] may be achieved. It is reckless, truculent and violent in its methods. Part of it descends to vulgar abusiveness; part of it is almost maniacal in its fury.

In other words, Americans, used to liberty and independence, would not stand for such bulldozing, so the Hierarchy had to concoct methods by which to pour its virus beyond the narrow confines of its own publications into the general press, until everybody's press became what it now is, a Catholic press "under the able supervision of the National Catholic Welfare Conference".

Dr. Barrett continues:

Catholic ideas and Catholic news items have poured into the public mind through a thousand channels. In the pages of the public press reports of Catholic ceremonies, functions, speeches, activities and so forth have mysteriously outnumbered and outspaced reports of all non-Catholic religious events combined. On the air Catholics have considerably more than their proportionate share of the time.

Hierarchy Double-Talk

Ex-priest Barrett wrote those words seven years ago, and the average American still loves to think that this is the

land of free speech, still looks to his newspaper and radio for facts and figures, and, without blinking an eye, swallows huge and devilish lies about how Hitler and Japan are destroying the "church".

The American public has been lulled to sleep by the diabolical double-talk carried on by the Hierarchy, which cries on Uncle Sam's shoulder about Axis "persecution", at the same time that it cries on Hitler's and Hirohito's shoulders about Anglo-American and Communist "persecution". This devilish system got fully under way back when Hitler, Mussolini and Franco were pulverizing the Spanish Republic, as may be seen from another item from Mr. Seldes' book, at page 166:

> But a new element entered into the [Spanish] war: the Catholic church. It sided with the rebels. The rebels had sworn to return the church to power. . . . The American press got its first facts fairly straight. Its errors were unintentional. But from the beginning of August, 1936, the Catholic Hierarchy in America, as distinguished from the Hierarchy in Europe, where no such attempt was made, began a crusade against the newspapers which truthfully reported events in Spain.

Now you see! There's the Hierarchy in Europe. Here's the Hierarchy in America. Two different packs of liars, from the same house, of course (the Devil's house: see Matthew 12:25, 26; 1 Corinthians 14:33; John 8:44). The European Hierarchy boasts lustily that "the Third Reich is the first power in the world not only to recognize but to translate into practice the high principles of the Papacy" (Papal Chamberlain von Papen), and, to prove that its heart is where its mouth is, furnished gobs of specially trained priests to follow "Holy Crusader" Hitler into Orthodox Catholic Russia.

Meanwhile, over here, the newspapers and radios blare and scream heart-rending stories of how "Catholic bishops fight Nazis by restating rights of man", quoting liberally from some "pastoral letters" showing how Catholic bishops are throwing everything into Hitler's teeth from the American Declaration of Independence to "holy water".

Over there, a "great jubilant cry" goes up when the bishops of Fulda pledge to their 'dear Adolf' that "as Catholics we are ready, in spite of the mistrust shown toward us [even Hitler mistrusts such vipers], to give to the State what belongs to it, and to support the fuehrer in his struggle against Bolshevism and in his other tasks" (his "other tasks" being to smash all nations that stand in the way of "the high principles of the Papacy").

Here, the *Reader's Digest* publishes a superman yarn about "the heroic defense of the Philippines" in which windy epic a colonel and a corporal are riding in a truck with a Jesuit priest, and as they pass through the Japanese lines the colonel and the corporal kind of "scronch" down in their seats while "the priest sat bolt upright". As we thrill and trill to the tips of our toes at the bravery of this Jesuit, Tokyo and the Vatican are chuckling to each other over their concordat and wondering how on earth Americans can continue to be such superlatively idiotic fools.—Marley Cole, Tennessee.

Buddhism and Roman Catholicism in Japan

READERS of *Consolation* will be interested to know why Roman Catholicism has found such a ready acceptance in Buddhist Japan, and why the Japanese see no incongruity in the union of Shintoism, Buddhism, and Roman Catholicism into what is styled as a "pure Japanese form of Christianity". When it is known that there is very little difference between the outward forms and the teachings of Buddhism and Roman Catholicism, the reason for the

rapid growth of Roman Catholicism in Japan and its recognition by the Japanese government as an approved religion becomes clear.

Rapid Spread of Buddhism

Buddhism was first introduced into Japan in A.D. 552. The religion spread rapidly after it received the imperial favor. This it did the more readily as, with rubber-like elasticity, it stretched itself to include the greater part of the more ancient Japanese faith, Shintoism. Who can fail to trace a comparison in this with the conversion of the emperor Constantine to "Christianity" as misrepresented by the Papacy, and its policy of incorporating within its rites the devotions of the pagan nations which were in subjection to the Roman Empire?

By this time the original Buddhism of India had been very greatly altered. It now had a vast and complicated ecclesiastical and monastic machinery, a sensuous paradise, definitely located "hells" and "purgatories", of which the priests kept the keys, regulated the thermometers, and timed or graded the torture or bliss.

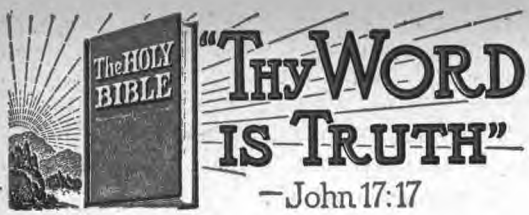
In Tokyo, the most famous temple of all is the temple of Kwanon, at Asakusa. The great altar, on which is a splendid gilt statue of Kwanon, is protected by a wire screen. Before the screen is a large coffer, and into this each worshiper before engaging in prayer casts a coin. Then he kneels, repeating his prayers and telling his beads. Often one will buy from the priest a written prayer, put it in his mouth and chew it to a pulp, and then throw the "spitball" at the screen. If it sticks, he believes the prayer will be heard; if it falls, he expects the prayer to fail.

By making gifts of money the worshipers may have extra candles, representing special prayers for themselves, placed on the altars by the priests. The moment a person dies in Japan, priests are immediately sent for, who light the candles and who recite their prayers. The priests, carrying their rosaries, head the funeral procession as it goes to the temple, where religious ceremonies are performed with more or less pomp, depending on the wealth of those who pay the priests for the services. The relatives pray for the deceased, that he may be freed from the pains of "purgatory".

The above description of Buddhist rites and beliefs, and which include the use of penance, fasting, pilgrimages, convents, amulets ("blessed" medals), holy water, celibacy of priesthood, rosaries, candles, and even the reading of the sacred Buddhist books to the people in an unknown tongue, finds its exact counterpart in the rites and beliefs of the Roman Catholic religion. In the latter, Jesus takes the place of Kwanon, and the "Virgin Mary" the place of the Buddhist "Goddess of Mercy" who 'delivers souls from "purgatory"'. The Catholic "saints" find their counterpart in the Buddhist "patron gods" who 'preside over the different pursuits and callings of men'. As it is obviously to the interests of the priests to encourage worship, of whatever kind, at their temples, there has never been any difficulty in adding a god or two to the Pantheon; and that goes for Roman Catholicism too.

With this information before us, it is at once seen that there is nothing in the least ludicrous in the union of Shintoism, Buddhism, and Catholicism into a "pure Japanese form of Christianity", except that the term should be changed to read "pure Japanese form of Roman Catholicism".

For the historical data and the description of Japanese Buddhism I am indebted to a book entitled "Story of the World's Worship", by Frank S. Dobbins, A. M.; publishers, The Dominion Company, Chicago, U.S.A., and copyrighted by H. L. Barber in 1901.—C. H. Yaxley.



Worst Judgment of Religious Court

FOR three and a half years the Son of man went about in the earth and taught and ministered to the people and did good to everyone and evil to none. All the time that He was thus ministering and doing good in Palestine, the religious scribes, Pharisees, doctors of the law, and other religious dupes engaged in misrepresenting and persecuting this Son of God, sought to kill Him. Why did they do this? Because, as He told them, they were instruments of Satan the Devil, the first murderer.—John 8:44.

The Devil knew that Christ Jesus was and is the promised Seed whom Jehovah God had promised to the patriarch Abraham and in whom all families of the earth should be blessed. (Genesis 22:18) Christ Jesus is also the Seed of God's woman foretold in the divine statement at Genesis 3:15. That Old Serpent, the Devil, therefore, in every way sought to destroy Jesus, who was teaching the Jews the message of God to lead them in the right way, and to open to them the way of everlasting life. Jewry's scribes and Pharisees were opposing Him and therefore were the enemies of the people. Jesus said of them: "The scribes and the Pharisees sit in Moses' seat" (Matthew 23:2); meaning that they had assumed the position of leaders of the people. Because they blinded the people Jesus said to them: 'You are hypocrites, blind guides, fools; you shut up the kingdom of heaven against men; you devour widows' houses and for a pretense make long prayers; you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of *Gehenna* than yourselves. You are guilty of fraud and deceit, and you are like white sepulchers, which are full of dead men's bones and of all uncleanness; you are serpents, a generation of vipers. You do not understand my speech because you cannot hear and understand my word. You are of your father the Devil.'—See Matthew 23:13-33; John 8:43, 44.

Jesus foreknew He was to die on the tree, and He told His disciples of His coming death. The last night He was on earth with them He spent teaching them great truths which not only were a blessing to them but have been a great blessing to everyone from then till now who has loved the Lord and sought to know and do His will. While Jesus was thus doing, the enemy was preparing to take His life. The Sanhedrin was then the high tribunal or religious court, composed of seventy-three men, made up of priests, elders, and doctors of the law, religious hypocrites, the seed of the Serpent, blinded to God's purposes. That body was the highest court of Israel, and it was the duty of this court to protect the innocent as well as to punish the guilty.

The members of the Sanhedrin beheld Jesus doing good and the people flocking to Him. "Then gathered the chief priests and the Pharisees a council [a court], and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation. Then from that day forth they took counsel together

for to put him to death."—John 11:47-51, 53.

In other words, this supreme tribunal secretly met, indicted Jesus, prejudged His case, and agreed to put Him to death, only waiting for an opportunity. They acted as grand jury, prosecutor, and trial court. They entered into a wicked conspiracy, which was formulated by Satan, their father, for the destruction of the Son of God. They conspired with Judas and hired him, for the paltry sum of thirty pieces of silver, to betray the Lord into their hands. Satan himself entered into Judas as the latter executed the betrayal. Then they organized a mob, sent it out after the Master, arrested Him, and brought Him before this supreme court for trial at night, which was contrary to their own laws. "They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled," in furtherance of the wicked religious conspiracy.—Matthew 26:57.

The meek and defenseless Lamb of God was led into a den of ravenous wolves thirsting for His blood. They did not dignify His case by even filing a formal charge against Him. They sought, contrary to the law, to make Him testify against himself. They knew nothing themselves against Him. Notwithstanding that they sat as the high and dignified court of the nation of Israel, they resorted to subornation of perjury. "The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses." This exalted tribunal, in violation of every law and precedent known to Jewish jurisprudence, demanded that Jesus testify against himself. "The high priest arose, and said unto him, . . . I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." When He told the truth, saying, "Ye say that I am," they said, "What need we any further witness? for we ourselves have heard of his own mouth." (Matthew 26:59-63; Luke 22:66-71) They immediately voted that He should die, also contrary to their law, which required that each member of the court should consider the case and then vote individually. Holding the session of court at night to convict Him, they knew they were proceeding contrary to law; so they convened the court the following morning to ratify the sentence, which was likewise contrary to law.

Then they condemned Jesus to death. Knowing they had no legal power to put Him to death, they led Him before the Roman governor, Pilate, and placed against Him the charge of sedition, saying: "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King." They knew the Roman governor had power to put Jesus to death, and for this reason they sought his judgment.—Luke 23:1, 2.

Pilate, not convinced of Jesus' guilt, was not willing that He should die, but sought to release Him. "And they were the more fierce, saying, *He stirreth up the people.* . . . And they were instant with loud voices, requiring that he might be crucified. *And the voices of them and of the chief priests prevailed.* And Pilate gave sentence that it should be as they required." (Luke 23:4-24) Thus the political power yielded to the importunities of religious ecclesiasticism, and Jesus was led away and impaled at Calvary. And Pilate, more honest than the religious judiciary, posted over Jesus' head the sign: "Jesus of Nazareth, the King of the Jews." Thus was executed the worst judgment of a religious court, the forerunner of the wicked judgment that like religious courts of "Christendom" would execute upon those who are faithfully conformed to the image of Christ Jesus as a witness of Jehovah God.

Burning zeal keeps them warm.

Hot? Well, Take a Look at These!

THESE pictures we saved for you to look at in summer, having in mind the Proverb (25:13), "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him." Jehovah's witnesses strive to be faithful messengers for them (Jehovah and Christ Jesus) that send them. Their zeal does not grow cold with the weather. (1) Toledo, Ohio, pioneer witnesses at their pioneer home, ready for service. (2) Pioneer Brehmer, in Illinois, takes a look at the situation and wonders whether his car will require thawing out. (3) And here is a Detroit witness on the way to feed some hungry "sheep" with truth in due season, although it is sub-zero weather. (4) Some Roseto, Pa., workers, "glad to have a part in the 'strange work'."

Apartment Tenants Win Freedom

ON July 4, 1776, delegates from thirteen American colonies signed their names to the Declaration of Independence beneath these words:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men. . . .

It would seem almost incredible that now, after the elapse of 167 years, a condition could exist whereby millions of American citizens, as a class, are denied their right to enjoy the benefits of this great pronouncement of fundamental law. It is a fact, however, that a large portion of the population of this country, living in apartment houses, company-owned towns, boarding houses, and similar buildings, have, by the enforcement of arbitrary rules and regulations adopted by managers and owners of such buildings, been virtually separated from the rest of the population and deprived of their right to enjoy the "four freedoms".

A typical situation recently existed in an apartment house at Lynn, Massachusetts. The owner of this particular building apparently was under the impression that he was the warden of a branch of the state penitentiary. The only plausible explanation of his actions is that he was deliberately trying to twist the stars and stripes into the shape of a swastika. We can judge only from his own expression.

It seems that this particular fellow, on a morning not long ago, saw two men walk into the vestibule of his apartment house carrying with them what suspiciously appeared to be Bibles. Fearing that these men might have entered his building with intention of bringing some of his tenants the *truth* concerning God's Word, he rushed after them. He caught them just as they were in the act of ringing the first of the 25 doorbells in the vestibule. He saw that they were carrying portable phonographs and Bible literature, and his worst fears were confirmed.

The Flag Disgraced

"You're Jehovah's witnesses!" he squealed in excited tones. "See that flag?" gesturing toward the symbol of freedom hanging in the doorway. "Get to hell out of here!" The men looked at the flag, but apparently they couldn't see anywhere on it the implication that might indicate that it was unlawful for them to preach the gospel of Jehovah's kingdom; so they courteously replied that they were ministers and that they intended to call on the tenants for the purpose of "bringing comfort and showing the people of good-will the only means of salvation from this present world dis-

tress, and pointing out that The Theocracy is the means whereby men will receive complete deliverance and salvation from this present conflict".

The first bell was then pushed again, with no response. At this the vituperative threats of the landlord scaled up an octave and became steadily louder as the two proceeded with their work. As it became evident that they were not to be dislodged with these heated breathings, the landlord beat a hasty retreat to summon a police officer.

A few minutes later a breathless, anxious-eyed policeman dashed into the apartment house, and, looking down the hallway, was horrified to see the two men playing their phonograph for one of the tenants who was intently listening to the instructive words of the Bible discourse. Drawing himself up to his full height of five feet, the policeman walked down the hallway with the landlord and planted himself directly behind the two men, who were then explaining that the book *Children,* which they were placing with the people, "pointed out how the time had arrived for the thousand-year reign of Christ." When they had finished the call, the policeman loudly cleared his throat and, fingering his large, shiny chromium badge, suggested that they all "step out into the vestibule".

"Now, see here," he began in a kindly tone of voice that sounded strangely like the wolf dressed in the grandmother's gown speaking to Little Red Ridinghood, "you can't do this work in here." To this the two men replied that the work they were doing was of the greatest importance to the tenants in that building and that they could not stop the work upon his request; whereupon one of them started to push the button to apartment number nine. "If you ring another bell, I'll—I'll arrest you!" he shrilled. The landlord gasped as he heard the whirr of the bell in apartment nine. It took a moment for him to regain his composure; then he screeched, "Arrest them, Officer; arrest them!" The policeman was glad to oblige, and he hustled them out the doorway where the symbol of freedom hung.

The ensuing scenes in the courtroom resulted in the usual conviction of the defendants. An appeal was then taken to the Supreme Judicial Court of Massachusetts and the whole matter was laid before that body. If the landlord had ever entertained any idea that the tenants in his apartment were living under a vassalage arrangement whereby he was constituted as the fuedal lord, empowered to act as the custodian of the individual consciences of mere servile bondsmen, then April 26, 1943, was emancipation day for the 25 families living in the apartment house at Lynn, Massachusetts. On that day the high court for the State of Massachusetts invoked the provisions of the Constitution and struck some real blows for freedom. The case is titled *Commonwealth of Massachusetts* v. *Richardson,* and is cited as 48 N.E. 2d 678. The opinion of the court may be divided into four important holdings, each of which will gladden the heart of those honest Americans who desire to see liberty perpetuated.

A Proper Ministerial Pursuit

First. The court held that to preach the gospel of Jehovah's kingdom from door to door by means of verbal and phonographic testimony and by distributing Bible literature is both a proper and a lawful ministerial pursuit, and does not constitute the persons engaged therein as "peddlers or agents or canvassers". The court held:

> The purpose of the defendants was to spread the teachings of their religious faith. To go from house to house for that purpose was a lawful pursuit, and one in the exercise of which the defendants could not be restrained except in so far as those having the legal control of the premises, that is, the right to grant or deny them admission, should see fit to deny admission. See *Largent* v. *Texas,* 318 U. S.—, 63 S. Ct. 667. [Decided March 8, 1943]

Without intimating that the rule would be otherwise in the case of "peddlers or agents or canvassers" pursuing their business lawfully, we think that the defendants, who were engaged in seeking to spread their religion, could not be found properly to come within the category of "peddlers or agents or canvassers". It has been held in many cases that ordinances regulating the conduct of such persons cannot be extended to cover the activities of ministers who go about on the streets or from house to house preaching or distributing or selling literature relating to their faith. *Lovell* v. *Griffin,* 303 U. S. 444. *Cantwell* v. *Connecticut,* 310 U. S. 296. *Largent* v. *Texas* [cited above]. *Jamison* v. *Texas,* 318 U. S. —, 63 S. Ct. 669. [Decided March 8, 1943] *Thomas* v. *Atlanta,* 59 App. 520. *Cincinnati* v. *Mosier,* 61 Ohio App. 81. *State* v. *Stark,* 196 La. 307, 310, 311. *State* v. *Meredith,* 197 S.C. 351. The statute with which we are concerned in the present case cannot properly be construed to restrict the defendants from going from house to house in pursuit of their religious calling. It does not purport to do so. Its only purpose is to protect the rights of those in lawful control of property to forbid entrance by those whom they are unwilling to receive, and to exclude them if, having entered, those in control see fit to command them to leave. Properly applied the statute does not violate the Fourteenth Amendment to the Constitution of the United States.

This represents a real victory, for it emphasizes the true character of the work carried on by Jehovah's witnesses. The two defendants in this case were not carrying on a peddling business in any sense of the word. They were in the apartment house for the one object of telling the people of God's kingdom. This puts their work within the protected area of the First Amendment to the Constitution. Therefore, even if the apartment house had a rule agreed to by all the tenants that peddlers, solicitors and canvassers should not be permitted to carry their activity into the house, such rule would not in the least affect the right of ordained ministers, Jehovah's witnesses, preaching the Word of God, to call on the tenants with the message of truth. Therefore the holding of the Massachusetts court that this activity is both a proper and lawful ministerial pursuit is a welcome pronouncement to those who love freedom.

Doorbell-Ringing Not Trespass

Second. The court held that entering upon the premises belonging to other persons at usual or reasonable hours in a customary manner, for the purpose of ringing the doorbell or knocking on the door, cannot be regarded as a trespass.

> . . . there are cases . . . where the law will imply a license, in the absence of any proof of direct authority, from the necessities of individuals and the usages of the community. Thus it has been held that the entry upon another's close, or into his house, at usual and reasonable hours, and in a customary manner, for any of the common purposes of life, cannot be regarded as a trespass. A license may be implied from the habits of the country. [Citing many cases]

The implication is that such is a part of the institution of free communication of ideas that must not be abridged either by legislative action or judicial interpretation. This pronouncement preceded the similar holding of the Supreme Court of the United States in the case of *Martin* v. *Struthers* (Ohio) by just one week. In this latter holding the United States Supreme Court implied that cranks, wishing to avert having their mental processes stirred out of inactivity, could easily erect a sign or notice on their door stating that Jehovah's witnesses were not to disturb them, but that such cranks could not by the passage of any ordinance (or as in this case by the landlord's enforcement of his own rule) deprive other persons of their constitutional right to have the gospel of God's kingdom brought to their door. We believe that this is the only proper and reasonable view that can be taken of the matter under the democratic system of government.

Ministers Are Licensees and Guests

Third. The court said that landlords, managers and owners of apartment houses and similar buildings may not lawfully order Jehovah's witnesses to leave the premises while they are engaged in calling on the tenants in the building, because while so engaged they are implied licensees, and when interviewing the tenants they are invited guests. The court reasoned that the tenants leased or rented the apartment and that this carried with it the right to use the halls and doorways in connection with their dwelling spaces. This right, according to the court's opinion, extends not only to the family living in the apartment, but to their guests and all other persons having legitimate business with the family. The doorbells are provided for each apartment so that callers may summon the occupants of the apartment to the door, and, therefore, one of Jehovah's witnesses who stands in the vestibule or hallway of an apartment house or similar building and rings any of these bells becomes what is known under the law as a "licensee". This simply means that he is on the property for a legitimate reason and by an invitation implied from the existence of the doorbell or knocker.

Though the property may belong to a private owner, when he leases the property to tenants it then loses its characteristic as "private property" and the fact that he is the owner can carry no particular weight when it comes to ordering unwanted visitors off the premises. This portion of the court's opinion reads:

Whether the defendants entered the common passageways of the building in question in violation of the statute depends upon the extent of the control of the landlord thereof, and that of the respective tenants. It is settled that, when a landlord lets property to be occupied by several tenants, although he retains for certain purposes control of the common doorways, passageways, stairways and the like, he grants to his tenants a right of way in the nature of an easement, appurtenant to the premises let, through those places that afford access thereto. *Hart* v. *Cole,* 156 Mass. 475, 476. *Tremont Theatre Amusement Co.* v. *Bruno,* 225 Mass. 461, 463. *Melville Shoe Corp.* v. *Kozminsky,* 268 Mass. 172, 180. This is necessarily so since "the grant of any thing carries an implication, that the grantee shall have all that is necessary to the enjoyment of the grant, so far as the grantor has power to give it." *Salisbury* v. *Andrews,* 19 Pick. 250, 255. It is also settled that this easement extends to the members of the tenant's family and to all his guests and invitees. *Bacon* v. *Jaques,* 312 Mass. 371, 373, and cases cited.

It is unnecessary to decide whether the evidence in the case at bar would warrant a finding that, in gaining access to the tenants of the apartments in question, by the act of the occupants in releasing the lock on the inner vestibule door, the defendants were implied invitees of the tenants, since we are of opinion that upon the evidence no other finding properly could be made than that, in gaining admission to the inner corridors or halls where the apartments in question were located, the defendants were at least licensees of the respective tenants who afforded them the opportunity to enter and state their mission.

Tenants Have Rights

Fourth. The court held that individual tenants may in their own discretion refuse to see Jehovah's witnesses or may order them to leave their apartment or doorway, but they may not lawfully prevent them from calling on other tenants in the building. Correctly stating the principle of law, the court said:

In the instant case the defendants were lawfully in the vestibule, where the means for communicating with the respective tenants had been installed that the tenants might at will release the lock and give access to those seeking to see them. Of course they could decline to do so if they saw fit. The releasing of the lock we think must be held to have at least conferred upon the defendants a license or permission to enter the inner halls, to approach the apartments in question, and if

permitted by the tenant, to state the object of their call. This was a license for the tenants to grant or withhold, one embraced within the easement conferred upon them by the letting, one which subsisted until revoked by the tenants, and one which the tenants could exercise notwithstanding objections of the landlord, who could not revoke the license any more than he could an invitation extended by the tenant to one calling upon any legitimate business. *Freeman* v. *Wright,* 113 Ill. App. 159, 161. *State* v. *Lawson,* 101 N. C. 717. The response to the bells in the case at bar and the releasing of the lock of the inner vestibule door constituted a license or permission to the defendants to enter, to identify themselves, and to disclose the purpose of their visit. In so entering we think that it could not be found rightly that they had entered after having been forbidden "so to do" in violation of the statute.

Thus again the principle is stressed that an apartment house is really nothing more than a collective group of individual homes in which the respective tenants are for all purposes under no more restrictions than any other citizen. Obviously, one citizen has no right to stand in front of his neighbor's house and prevent anyone from calling there. For the identical reason one tenant in an apartment house cannot stand in front of his neighbor's door and turn away all visitors.

Thus clarified, it now appears that the respective rights of all parties are by this opinion set in their proper orbits. The landlord, by leasing or renting his property, loses his right to dictate who shall call on the tenants. The occupants alone have the right to talk or not to talk with Jehovah's witnesses as they may think best. Jehovah's witnesses, on the other hand, are engaged in a Christian work and by going from door to door are preaching the gospel in a proper manner. When they knock on a door or ring a doorbell to summon the occupant they are not trespassers, and as long as the occupant has not requested them to leave they are licensees or guests upon the property. Jehovah's witnesses are not obliged to desist from preaching the gospel to the tenants in an apartment house simply upon the demand of a police officer, the owner, manager, or any other unauthorized person. Furthermore, not only do these principles apply to apartment houses, but the same rules apply to hotels, boarding houses, office buildings, company-owned towns, and similar places where the people living therein pay rent or hold a lease for the use of their dwelling.

This decision by the Supreme Judicial Court of Massachusetts does not conclusively settle these questions for the entire United States. However, the opinion is well considered and accurately states the applicable rules of law based on the Constitution of the United States. For that reason it will be a persuasive authority in every court where similar questions may arise.

"Four Freedoms" Clarified

But most powerful of all is the persuasion of the reasoning of the matter itself. The Supreme Court of the United States has now restored the "four freedoms" to the 'high estate' they properly deserve, declaring that they are an essential part of the system of democracy, and that their exercise by an intelligent citizenry is the surest safeguard against the encroachments of totalitarianism. That high court envisioned that every person should have not only the right of freedom of speech, but the right of *freedom to listen;* not only the right of freedom of press, but the right of *freedom to read;* not only the right of freedom to worship God as His minister, but the *right to have God's Word explained to him.* Only when the freedoms are thus viewed do they carry any meaning at all.

Why, then, should tenants in apartment houses be separated from the rest of the population and denied their constitutional right to benefit from the exer-

cise of these freedoms? By what legitimate right does the owner of an apartment house or tenement arbitrarily enforce rules depriving his tenants of their heritage as American citizens and placing them in the relative position of medieval vassals? Where the constitutional rights of the people are involved, why does a landlord stand in relation to his tenants in any better position than a mayor of a town stands in relation to his constituents? The answer is that since the feudal system of government was never adopted in America, there are no special rights conferred on a landlord that will permit him to enforce any rule that will deprive his tenants of their rights under the Constitution.

In recognizing this great principle the Massachusetts Supreme Judicial Court has clarified a matter that has long put a serious handicap on a tremendous number of Americans living in apartments and similar dwellings. Furthermore, it has removed a disgraceful smear cast upon a certain American flag hanging in the doorway in an apartment house at Lynn, Massachusetts, and to the tenants who daily pass under that flag the liberty for which it stands has taken on a real meaning.

Lupe Cabral Hopes to Walk

LUPE CABRAL, the good wife of a man in California, and one of Jehovah's witnesses, is laid up in a hospital in that state. She is not able to walk, but her fellow patients find the way to her cot and she sends in work slips. With one package she said:

I wish I could be walking around, and I know I could witness more, because I could come to their beds and explain everything. We are not supposed to talk so much: but I am always praying that I will get to walk some day.

When Lupe first became ill she shed many tears, believing that for some reason or other she was being taken out of the Lord's service; but those who were associated with her felt sure that the Lord would use her to His praise even in a hospital. Now, though she is flat on her back in a hospital, she has found a fellow publisher, who is also flat on her back, and who, in a letter just at hand, says, in part:

I have been here in bed two years, as of December 17, 1942. Lupie and I are both praying that we get up, that is, if it is Jehovah's will. I have been studying my *Watchtowers* and Lupie is studying the book *Children* with me. There are so many things I have found out. The Lord was very gracious to me and I love Him so for bringing Lupie to me. Before Lupie came I was so hungry for the Bible. There are so many religions here that I did not know half of the time where I stood, so I kept praying with all my heart that the Lord would show me the right way and guide me. I wanted the real truth. I used even to cry about it, till all of a sudden the Lord put Lupie next to me; and when I saw her reading her Bible, and she told me she was of the truth, I knew right away that my prayers were answered. Isn't it just wonderful? Now I pray the Lord to give me good understanding, so that when I am ready to leave here I will be able to give a witness. I am so anxious. I just feel that I wish to tell everyone.

Nothing that ever happened to the pope or to his stooges and fellow assassins, Hitler, Mussolini, Laval, and Franco, can ever bring such joy to any of their hearts as has come to this poor Lupie that is not even able to get up from on her back. What she has received from the Lord is worth more to her than all the gold that there is in Fort Knox.

"Who hath known the mind of the Lord? or who hath been his counsellor?" —Romans 11: 34.

Tobacco Is Everywhere

NOW the odor of stale tobacco rises rank and forbidding in every public place; hotels, trains and buses are foul with this slightly nauseating effluvium, and there is no more in the land a place whereinto the non-smoker may duck in an effort to escape. Tobacco is everywhere.

That it attacks the blood vascular system seems certain. Scattered through the pages of the scientific journals is plenty of evidence that it weakens the heart muscle by affecting adversely the small arteries that feed the great pump. Becoming smaller, they constrict the blood supply to the heart and thus begin the process that leads to missing beats and heart fatigue. This is not all. Spread throughout the blood system, tobacco or its extracts reduce the size of the arteries in general and, thus, tend to raise the blood pressure.

Another of its more sinister effects is that it produces a more profound reaction in young people than in the old. And, in the case of neurotics, it tends to exaggerate their jumpiness and increase their already embarrassing timidity.

Cases are cited upon the best evidence —*Journal of the American Medical Association*—of the death of young children from swallowing a relatively small quantity of snuff, while one demise was reported from blowing bubbles through an old and ripe tobacco pipe. It need not, apparently, be taken by mouth to do its fell work. An enema in which a small quantity of tobacco had been boiled proved fatal to the unfortunate victim, and "There is enough poison in a cigar" (brand not stated) "to kill two grown persons if injected directly into the circulation," another researcher states.

So, there we are. Surely the above ought to be enough to banish smoking for ever from among us; but so perverse is human nature and so seductive the lure of our lady nicotine that more and more the incense rises and greater and greater grow the tobacco fortunes.

However, of late years, alas, a new menace has arrived for those who find good cheer in the relaxing glow of a dime cigar or temporary dulling of taut nerves in fretfully pecking at the ever-present cigarette. Research along the line of toxicology has shown beyond a shadow of doubt that "all the tobacco in the American market contains arsenic in a form which may be taken up by the human body".

This is news indeed. Lead arsenate is used almost universally by those who grow tobacco, for the purpose of destroying the parasites which infest the leaf. The difficulty is that in the process of manufacture it cannot be eliminated, because it sticks to the plants. It cannot be washed off, for in doing so the tobacco is spoiled.

The United States department of agriculture published the results of an investigation in 1934 which stated that tobacco smoke contained arsenic. Consumer's Research followed later with an analysis of five brands of cigarettes. This report said that the amount of arsenic found was too high for the safety of the heavy smoker.

There is also plenty of evidence to show that itching, burning skin rashes sometimes afflict those who consume too much metallic poison with their tobacco. And, finally, where patients are under treatment with arsenic compounds, the result of the addition of this substance by way of smoking can be grave indeed. —Dr. W. A. Budden, in *The National Chiropractic Journal,* September, 1942.

Said King James of Smoking

◆ "[It is] a custom loathsome to the eyes, hateful to the nose, harmful to the brain, and dangerous to the lungs. And the stinking black fume thereof nearest re-

sembles the horrid Stygian smoke of the pit that is bottomless."

Jim hit it about right. The early colonists raised it and used it, but at one time both Massachusetts and Connecticut forbade the use of any not raised in the home state; it might be used only on the advice of a physician; it might not be used in any public place; it might not be used in one's own home if more than one other person in the home was using it at the same time; it might not be used on Sunday; it might not be used within two miles of any church; it might not be used in fields or woods; it might not be used on a journey of less than five miles; and a fire for smoking might not be kindled with gunpowder.

Your "Old Friend" Nicotine

◆ Even a drop placed on the eye of a sparrow or a white rabbit will kill the creature at once. According to one authority, the amount required to kill a good, stout horse is eight drops, and the action takes place in four minutes.

Now, what is the effect upon the human system of the small amount of nicotine that is absorbed every time one smokes the ordinary cigar, cigarette or pipe?

The effect is first upon the nerves, and through them, of course, upon the various organs and bodily processes. All experiments show conclusively that the effect is one of stimulation to the nerves, followed by depression. Nicotine differs from other strong drugs like morphine, heroin, and cocaine in this respect, in that it affects every nerve in the body; they affect the central nervous system only. Nicotine does affect the brain and spinal cord, but also the entire autonomic nervous system, which controls those vital operations of our organs that keep our bodies functioning properly.—Contributed.

"Now It's Niacin"

◆ Under the heading "Now It's Niacin" the New York *Times,* January 20, 1942, sets forth that what was called "nicotinic acid" will hereafter be called "ni" for the nicotine, "ac" for the acid, and "in" for the vitamin, and that, forsooth, this is to allay the "unwarranted apprehension in the minds of the uninformed consumer". The explanation says, unconvincingly, that this substance is "an invaluable member of the vitamin B complex" "and not nicotine". But it doesn't say it isn't made from nicotine; and the dictionary does say that it is so made.

Smoking Causes Cancer of the Lungs

◆ Alton Ochsler, M.D., and Michael Debakey, M.D., specializing in the treatment of cancer of the lungs in connection with the Tulane, New Orleans, La., University School of Medicine, looked for the causes of the great increase in this terrible malady and definitely located it in cigarette smoking. They found that every one of their lung cancer patients, except two women, were excessive smokers. People with lung cancer average to live ten months after the diagnosis. Of course, you could have Ochsler and Debakey cut out your cancerous lung, if you prefer to keep on smoking. Their record is that after having your cancerous lung cut out you stand a 62-percent chance of living for one year, 38-percent for two years, 16-percent for three years, 14-percent for four years, and 8-percent for five years.

Cigarette Sent Down the Ship

◆ The visitor on the bridge dropped by for a chat and lit a cigarette. The submarine saw the rise and fall of the spot of red in the distance and identified it as a burning cigarette; it followed the ship for six hours, and, when dawn came, torpedoed it. This is the gist of a German broadcast, made after the submarine officers had questioned the survivors of the sunken vessel.

Someone has well said:

"Let no one boast of being clean
When he is full of nicotine."

The Inquisitive, Intelligent and Affectionate Elephant

BURMA is a young lady elephant at the Bronx zoo, in New York city. She weighs only 1,774 pounds, is quite young, and has much to learn. Her bedroom is closed with doors 15 feet high, 5 inches thick, studded with iron and chained. Burma was not content. She wanted to be wise, like mother Eve. So Burma literally and actually poked her nose, i.e., her trunk, through the doors, when they closed sharply on it and she couldn't pull it out. They had to give Burma a local anesthetic while they sewed and bandaged her trunk. She learned something from all this, and, like some other girls, she knows by now that there are worse things for a girl than to remain quietly in her own home and not try to learn too much too soon about all the things that are in the world. The knowledge comes fast enough.

It is admitted that in intelligence the elephant comes next to *Homo sapiens,* yourself. A church paper reports that two missionaries were traveling along an important highway in Africa when they suddenly came across a herd of elephants that thought the highway was a convenient path to where they wished to go. If men could build it, they would make use of it, in any event. It was night. No lights were on in the automobile. One of the herd investigated the machine and whisked off the horn with one swipe of his trunk. Then the herd drew to one side and the automobile continued on its way.

Elephants are very affectionate. Alice, the mate of Jumbo, loudly trumpeted her grief when she recognized the yards at St. Thomas, Ontario, where her companion was killed twenty-five years previously. That is longer than some humans remember their dead.

At Basle, Switzerland, Nambo, the big boy elephant, missed Rudy, his dachshund playmate. For days he would not eat; tears trickled from his small eyes; he just stood swaying back and forth. When Rudy returned, Nambo gently stroked Rudy with his undulating trunk. Nambo weighs around 7,000 pounds. He eats 600 pounds of hay daily, with small quantities of sweet potatoes, rice and sugar cane, if he can get them. Also, and this to his discredit, he has learned to like tobacco, and searches the pockets of his keeper, looking for it.

At Huntington, Indiana, the girl elephant Modoc ran away, and in five days her reducing exercises had cut down her weight by 800 pounds. The barking of a dog started her on the rampage in which she broke the neck of one man who got in her way; and ran through a drugstore in which she had smelled roasted peanuts, and through the basement of a house, in which she overturned the furnace and ripped out some of the steam pipes. She was lured back into bondage again by a keeper who started out by throwing her ten loaves of bread. After you have lost 800 pounds, the sensation of eating ten loaves of bread is very agreeable.

Elephants enjoy bathing far more than do some humans. They get a big kick out of splashing water on one another with their trunks. When they work at sawmills, rolling logs up to the saw, if the noon whistle blows they step aside and let the log that may be almost at the top cavort its way back into the pond. The elephant's trunk is controlled by 40,000 strong muscles. No Creator, eh?

An elephant is only about three feet tall at birth, but he finally gets so big that the only way he can sleep in comfort is to lean against a tree. He can lie down, by stretching his legs backwards, but then he is helpless if attacked; so he usually sleeps standing up. How would you like to be so big that you would not dare to lie down?

Some Causes of Earthquakes

◆ Some of the causes of earthquakes are the falling of underwater cliffs into

ocean beds, the collapse of caverns in mountainous areas, volcanic explosions caused by superheated steam, the pull of the planets at places where the earth's crust is weak, and the shifting of air masses, and thus of weight, from one part of the earth to another.

Tendencies to Self-Destruction

◆ The Bureau of the Census made a study of the 18,907 cases of suicide reported for the year 1940. It found that males are three times as liable to suicide as females; that whites are four times as liable to suicide as colored; that the Chinese in America are 5½ times as liable to suicide as the native Indians; and that April has the highest suicide level, and January the lowest. Those between ages 45 and 54 are more liable to suicide than any others.

Crime Center of the World

◆ America is ashamed of the fact that she is the crime center of the world, with 36 times the homicide rate of either Britain or Germany, based on the population. The rate is ten times as bad as that of Japan, and three times as bad as Italy. The most criminal state is Florida, where the police themselves have, in most places, no regard at all for any kind of law. The most criminal city is Nashville, Tenn.

A Plucky Radio Repairman

◆ At South Bend, Indiana, Charles Palmer, flat on his back in bed for the last two years, with arthritis, manages to repair about two radios per week, and put them in first-class condition. His father (he himself is 28) removes the chassis from the big cabinet models, so that he can get at them on the movable work bench arranged across his bed.

Mental Unbalance

◆ Albert Deutsch, welfare editor of *PM*, claims that one of every ten Americans suffers a mental breakdown and one of every twenty spends part of his life as a patient in a mental hospital. Of the insane, 98 percent are in public-owned institutions. Of these, 17 percent are cured, and 29 percent more are sufficiently improved that they can be sent home to their families. Half the hospital beds in the United States are occupied by mental patients, and 120,000 new patients are admitted annually.

Dehydration News

◆ Dehydration is definitely under way. The submarine forced the issue. More than 13 percent of all eggs produced in the United States in 1942 were reduced to egg powder. It takes three dozen fresh eggs to make one pound of egg powder. The egg-drying capacity is now 250,000,000 pounds a year. Working at full capacity they would dry 750,000,000 dozen eggs annually.

Dehydrated meat is turned into flakes which, in an emergency, may be eaten without preparation. With water added the meat can be made into meat loaves, stews, soups, patties, or any other ground-meat dish.

Dehydrated cheese is in a flour-like form which by the addition of water can be molded into a regular cheese. Powdered skim milk is now turned out at the rate of 500,000,000 pounds a year. Plants for the dehydration of sweet potatoes, onions, cabbage, carrots, beets and rutabagas have been constructed, and these and other foods are almost certain to be shipped everywhere soon in powdered form.

Strip Mine Reforestry

◆ Around Terre Haute and Evansville, Indiana, are eight counties where coal is mined with a steam shovel. The earth which covers the coal, and which is from 25 to 50 feet deep, has to be removed before the coal is reached. The result is a series of ridges and little artificial lakes. The ridges are now being reforested and lumber crops will grow where once were fertile farms and later were mines.

Presenting "This Gospel of the Kingdom"

Relevancy

KING SOLOMON, blessed by Jehovah with an abundance of wisdom, said: "Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words [multiplieth words, *margin*]."—Ecclesiastes 10:11-14.

The noun "babbler" as there used is indeed descriptive of a familiar character. A babbler is one who literally allows the words to run out of his mouth without purpose, meaning or objective. Such a one 'darkens counsel by words without knowledge'. (Job 38:2) Rather than thinking that one will be 'heard for his much speaking', the wise speaker will confine himself to utterances that are pertinent and timely to the subject matter under discussion: he will speak words that are "in season". (Isaiah 50:4) Babblers speak words, whether appropriate or not, and are offensive to God and intelligent men.

If one is to be an approved Theocratic minister, if he hopes to properly present the Kingdom message to the people at their doors, if he is to conduct helpful back-calls and instructive book studies, he must give heed to the wise words spoken by King Solomon and avoid the blunder of babbling. To do this he must become a master of the art of relevancy.

Observing relevancy literally means the practice of speaking or writing words directly bearing upon or pertaining to a specific and definite proposition. It may be likened to the straight highway over which all coherent speech must pass, not only in formal discourses before audiences, but in private conversation as well. The only purpose of speech is to convey thought to others, and each word or phrase or sentence must contribute toward that thought objective. The practice of so ordering one's words that they form a straight highway to the thought or climax of a proposition is the art of relevancy. To be profitable the words and thoughts uttered must be relevant to the matter under consideration.

The first thing that one must do without fail is to set the objective; that is, have the thought to be conveyed clear in mind before he opens his mouth to speak. Technically speaking, the thought or objective is called the *proposition*. Failing to set this desired destination before one starts down the "speech highway", he will become hopelessly lost and sidetracked and he, much less his audience, will never arrive at the goal.

Even though one has carefully determined the exact point he wishes to make, the task is not always easy. Many times a listener will inject a counter proposition into the middle of one's argument, or raise a contentious question to stir up strife or sidetrack the persuader from the straight course he has set for his argument. It might even be a query that would ordinarily be proper, but perhaps irrelevant to the particular discussion. In either event, never stop to go into a consideration of side issues or irrelevancies, but tactfully brush them aside or postpone their discussion, and continue according to plan, maintaining relevancy. If one stops to answer and discuss matters raised by his listeners he will have yielded the floor and lost the mastery of the situation and in all probability will never reach his original destination; all because he did not insist upon keeping the discussion relevant. Remember, keep your own mind as well as the mind of your listener square in the center of *your* highway leading to *your* objective.

Once the speaker has the general proposition or central thought in mind he is in position to pick out the route

he desires to follow. The first step in this connection is probably the most important, because at this point irrelevancy is most likely to creep in to later disrupt the argument. That first step is a thorough analysis of the subject. Lay the whole subject bare. Go to the very heart of the matter and determine the fundamental principles upon which it is based. View it from every aspect, pro and con. Determine those things that are relevant and those that are irrelevant. This can be accomplished only by studying and thinking clearly and searchingly on the proposition for yourself. To rely on the reasoning of another man, whose arguments you may have read, without proving it for yourself, is a mistake that will probably defeat your purpose in the end. As soon as a speaker who has thus failed to prepare begins to speak his mental lethargy is evident to his hearers, and all hopes of convincing them vanish.

If one has diligently analyzed his proposition, thinking it out, he will have gleaned many ideas, some more important than others. The selection of the ideas to be used must proceed with care. This, of course, will be influenced by the time element. Select the number of points that can be developed properly in the time allotted. A very common mistake with inexperienced, and sometimes experienced, speakers is to try to give a twenty-minute talk in five or ten minutes. Do not "cram" the talk, but recognize the time limitation and plan accordingly. Select the most important ideas, and only those ideas that will definitely put you nearer to the final objective. As each idea unfolds it should advance the listeners, in a straight march, step by step, nearer to the ultimate goal. Do not charge headlong with a rush of ideas in rapid succession, or the audience will be left stranded; but there is an art in steadily pushing ahead in a straight line of relevant argument until, at the end of the speech, the destination will have been reached by both speaker and listener.

As an aid to maintaining relevancy the speaker should keep the issue before the mind of the audience throughout the talk. He should make a conscious effort toward this end by the repetition of key words or phrases that throw attention to the central idea, constantly emphasizing and calling attention to it. This will help the speaker to hold contact with his audience and keep the main objective clearly before them and their attention focused upon it, and, hence, not permit their minds to wander into irrelevant bypaths.

When the climax of the argument has been reached, the speaker should be able to stand at his final destination with his audience and, in effect (by recapitulation or summary type conclusion), say to his listeners: "Look down that straight road to where we started. I have built a straight highway every inch of the way from there to where we now stand. You have followed because what has been said is true and right, and it was proved to you as we traveled along. The route is plain and easily followed. I have thus established the thought I set out to convey to you." Thus by the shunning of crossroads, side roads and detours, and sticking to the main highway previously decided upon, the speaker has advanced to his destination and completed a successful argument because he insisted upon relevancy from both himself and his audience.

Jehovah God has committed to His people the Kingdom truths. He has commissioned those representatives to bear such truths to others. He has put His words into their mouths, that the commission might be properly met by His witnesses. Such privileged Kingdom publishers should study and learn and use His words in presenting the gospel of the Kingdom. So doing, they will not be guilty of babbling, but will always speak of those things that are relevant

to The Theocracy and of comfort to the people of good-will toward God. They will not be sidetracked by goat-like opposers. They will observe God's command to preach, and, while so engaged, will not babble or "turn aside to the right hand or to the left" for irrelevancies. —Deuteronomy 5:32.

Paralyzed but Uses Typewriter

◆ Indianapolis has an enterprising boy, Edward Mattingly, who broke his neck by diving in shallow water, and thereafter was in a hospital for two years, emerging with useless hands. With a spike of steel strapped to his left wrist he operates a typewriter, with a pencil held in his mouth he draws pictures, and he circulates in the neighborhood of his home a little paper all of his own composition.

Marjorie Lawrence Sings Again

◆ The famous Australian soprano, Marjorie Lawrence, stricken in Mexico City with paralysis of the legs, traced to vaccination against smallpox, is able to sing again (from a wheel chair) after a fourteen months' fight. It is not so many years since an international convention of physicians in Mexico was called off, at least for the American contingent, when the United States doctors found they would have to be vaccinated at the border. They decided to stay north of the border.

Wendel Can't Figure It Out

◆ C. E. Wendel, retired Cincinnati patrolman, now in Mexico, can't figure it out why the Good Samaritan Hospital, Cincinnati, let an 83-year-old woman (Mrs. Herrmann) with a fractured hip lie three days in their joint and it was not until she was moved to the Cincinnati General Hospital that her hip was set and efforts made to give her a chance of life. He asks the embarrassing question as to whether the Roman Catholic Good Samaritan Hospital believes in worshiping God or, instead, the dollar.

(*Continued from page 32*)

OHIO
Emery Auditorium
1116 Walnut St., Cincinnati
Music Hall
Cleveland Public Auditorium
St. Clair & E. 6th Sts., Cleveland
Seneca Hotel Ballroom
361 E. Broad St., Columbus
The Civic Auditorium
S. Erie St. at Nebraska Ave., Toledo
Stambaugh Auditorium
Fifth & Park Aves., Youngstown

OKLAHOMA
Shrine Auditorium
Sixth & Robinson Sts., Oklahoma City
Tulsa

OREGON
4H Club Building
Lane Co. Fair Grounds, Eugene
Norse Hall
111 N.E. 11th Ave., Portland

PENNSYLVANIA
Allentown Fair Grounds
17th & Chew Sts., Allentown
Ertz & Joseph Auditorium
39 Mechanic St., Bradford
Masonic Temple
Peach & 8th Sts., Erie
Chestnut Street Auditorium
223 Chestnut St., Harrisburg
Town Hall
Broad & Race Sts., Philadelphia
Syria Mosque
Bigelow Blvd., Pittsburgh

RHODE ISLAND
Elks Auditorium
241 Washington St., Providence

SOUTH CAROLINA
Columbia Township Auditorium
1703 Taylor St., Columbia
Carpenters Hall (Colored)
Gervais at Heidt St., Columbia

TENNESSEE
Community Hall
Chattanooga Memorial Auditorium
399 McCallie Ave., Chattanooga
Hodges Field
Jefferson & Sommerville Sts., Memphis
Community Playhouse
2102 Belcourt Ave., Nashville

TEXAS
Merchant Building
Tri-State Fairgrounds, Amarillo
Society Hidalgo Hall
S.E. Monroe St., Bet. 14 & 15 Sts., Brownsville, Texas
Kingdom Hall
1226 S. Brownlee Blvd., Corpus Christi
Show Boat
Northwest Highway, Near White Rock Lake, Dallas
Kingdom Hall
4021 North Piedras St., El Paso
Kingdom Hall
2003 Harold, Houston
I. L. A. Union Hall (Colored)
1304 Schwartz, Houston
"The Hangar"
U. S. Highway 67, West, San Angelo
San Pedro Playhouse
San Pedro Park, San Antonio
Kingdom Hall
1409 W. 8th St., Texarkana
Senior High School Auditorium
Avenue H & Bell, Wichita Falls

UTAH
I. O. O. F. Hall
41 Post Office Place, Salt Lake City

VERMONT
Barre Municipal Auditorium
Seminary St., Barre

VIRGINIA
Thomas Jefferson School Auditorium
Mary St., Bristol
Plaza Hall
617 Colly Ave., Norfolk
Tent Hall (Colored)
1620 Church St., Norfolk
City Market Auditorium
100 E. Campbell Ave., Roanoke

WASHINGTON
I. O. O. F. Hall
1212 Commercial St., Bellingham
Ice Arena
1407 N. Elm St., Spokane
Odd Fellows Temple
508 Sixth Ave., Tacoma
Woman's Building
State Fair Grounds, Yakima

WEST VIRGINIA
Municipal Auditorium
Virginia & Truslow Sts., Charleston

WYOMING
Kingdom Hall
826 East A St., Casper

For further details on the Assembly, communicate with the local company of Jehovah's witnesses.

Consolation Readers Are Cordially Invited to Attend the 100-City

"Free Nation's" Theocratic Assembly

August 20, 21, and 22

On these dates a great international simultaneous assembly will be held, including 100 cities tied in by direct wire with the key city, Minneapolis, Minn.

If you cannot attend one of these cities all three days, be sure you are there Sunday, August 22, at 3 p.m., Central Time, and hear the principal address "FREEDOM IN THE NEW WORLD", by N. H. Knorr, president of the Watch Tower Bible & Tract Society. Listed below are the 100 cities to be tied in. Choose your city and come. You and all other persons of good-will are welcome. Free. No collections are taken.

CONVENTION CITIES, HALLS, AND ADDRESSES

Be at one of the convention halls when the address of welcome and keynote lectures are given, on Friday afternoon, at 2:45 p.m., Central Time (3:45 p.m., Eastern Time; 1:45 p.m., Mountain Time; 12:45 p.m., Pacific Time).

KEY CITY
Minneapolis Auditorium
Grant & Third Ave. S.,
Minneapolis, Minn.

ALABAMA
Fraternal Hall
2213½ 3rd Ave. N., Birmingham
Masonic Temple for Colored
1630 4th Ave. N., Birmingham
Kingdom Hall
1407 St. Stephens Road, Mobile
Sisterhood Hall (Colored)
365 N. Scott St., Mobile
The Arena
407 Lee St., Montgomery
Tullibody Auditorium (Colored)
The State Teachers College
Montgomery

ARIZONA
Shrine Auditorium
15th Ave. & W. Washington St.,
Phoenix

ARKANSAS
The Casino
Gulpha & Laurel Sts., Hot Springs
Labor Temple
620½ Main St., Pine Bluff

CALIFORNIA
Strelich Stadium
2201 V St., Bakersfield
Moose Auditorium
107 - 5th St., Eureka
Rolla-Torium
1624 "H" St., Fresno
Shrine Ballroom
700 W. 32nd St., Los Angeles
Eastern Star Temple
2719 "K" St., Sacramento
Pickering Park Ballroom
Colton Ave., ¼ mi. Southwest of
Orange Show Bldg., San Bernardino
Vasa Clubhouse
3094 El Cajon Blvd., San Diego
Scottish Rite Temple
Van Ness Ave. & Sutter St.,
San Francisco

COLORADO
Municipal Auditorium
14th & Curtis Sts., Denver
I. O. O. F. Hall
5th & Rood Ave., Grand Junction
Erickson Hall
Evans and Northern Aves., Pueblo

CONNECTICUT
Fraternal Hall
19 Elm St., New Haven

DISTRICT OF COLUMBIA
Turner's Arena
14th & W Sts. NW., Washington

FLORIDA
Friday Musicale Auditorium
645 Oak St., Jacksonville
Kingdom Hall (Colored)
318 West State St., Jacksonville
Biscayne Temple
120 N.W. 15th Ave., Miami

GEORGIA
Municipal Auditorium Ballroom
30 Courtland St., Atlanta
Kingdom Hall (Colored)
292½ Edgewood Ave. N.E., Atlanta
Kingdom Hall
202 West Duffy St., Savannah
Colored Odd Fellows Hall
501 West Broad St., Savannah

IDAHO
Emmetton Dance Hall, Emmett

ILLINOIS
Kingdom Hall
316-1/3 N. Main St., Decatur

INDIANA
Kingdom Hall
3rd & Court Sts., Evansville
Pensy Gym
71 S. State St., Indianapolis
Indiana Club
320 W. Jefferson Blvd., South Bend

KANSAS
Kaliko Kat Dance Pavilion
3100 S. Broadway, Wichita

KENTUCKY
Labor Temple
515 E. Broadway St., Louisville

LOUISIANA
Carpenter's Auditorium
836 Carondelet St., New Orleans
San Jacinto Club (Colored)
1422 Dumaine St., New Orleans
Municipal Memorial Auditorium
Grand Ave. & Milam St., Shreveport

MAINE
I. O. O. F. Hall
43 Park St., Bangor

MARYLAND
Queen City Hotel Ballroom
Queen City Sidewalk, Cumberland
I. O. O. F. Hall
132 E. Main St., Salisbury

MASSACHUSETTS
Symphony Hall
Huntington & Massachusetts Ave.,
Boston
Vasa Hall
35 Alden St., Springfield

MICHIGAN
Cass Tech High School
Vernor Hiway & Second Blvd.,
Detroit
I. O. O. F. No. 11 Hall
316 North Ottawa Ave., Grand Rapids

MISSISSIPPI
Ace Club
Intersection of Highways 80 & 3,
Vicksburg
Colored Y.M.C.A.
Jackson St., Vicksburg

MISSOURI
Athenaeum
900 E. Linwood Blvd., Kansas City
Jeffia Halls
2354 Lafayette Ave., St. Louis
Pipkin Junior High School
1101 Boonville St., Springfield

MONTANA
Old Butte Public High School
Park & Idaho Sts., Butte

NEBRASKA
Liederkranz
403 West 1st St., Grand Island

NEW HAMPSHIRE
I. O. O. F. Building
83 Hanover St., Manchester

NEW JERSEY
Newark Opera House
Washington & Court Sts., Newark

NEW MEXICO
Chano's Mexican Cafe
3879 West Central Ave., Albuquerque

NEW YORK
Masonic Temple
66 Main St., Binghamton
Memorial Auditorium
Lower Terrace & Main St., Buffalo
Westchester Woman's Club
110 Crary Ave., Mt. Vernon
Royal Windsor
69 W. 66th St., New York
Sons of Italy Hall,
123 S. Ferry St., Schenectady
Lloyd Building
529 North Salina St., Syracuse
Watertown

NORTH CAROLINA
Asheville Auditorium
Haywood St., Asheville
Hugh Morson High School
301 E. Hargett St., Raleigh
Washington High School (Colored)
1000 Fayetteville St., Raleigh

NORTH DAKOTA
City Armory
322 - 1st Ave. E., Williston

(Continued on page 31)

CONSOLATION
A JOURNAL OF FACT, HOPE AND COURAGE

Generation of Vipers

Activities of this vicious brood cannot be ignored at any time

Thrown to the Lions

Persecution of Christians aided and abetted by lawless officers

Soul Death

A Bible talk on a subject of more than passing interest

The New Zealand and Beveridge Plans

Programs insuring social security, medical service, and pensions

Five Cents a Copy
One Dollar a Year

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Other Wednesday

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Notanda

Experiments with Window Shades

◆ Careful experiments with window shades show that if two cloth window shades of light color, preferably white, are pulled down over each window during the hours of darkness in winter, it will save about 10 percent of the fuel bill; also, if the same two shades are pulled down over each window of a room that is exposed to the summer sun, it will reduce the heat intake by about 65 percent.

Soap Made from Petroleum

◆ The new petroleum soaps are so odorless and tasteless that they can be used to wash vegetables and other foods. They impart mothproof and germ-killing qualities to fabrics, and they wash better in hard water than in soft. It is likely that they will come into general use, because cocoanut oil, hitherto so much used in soap-making, is now so difficult to obtain.

No Contortions in Singing

◆ A good singer must contort her face to reach a high note, but she does not seem to do so in the new talking movies. First she sings for the record and that is recorded. Then the recording is played back and the artist concentrates on her appearance as she goes through the motions of singing, but actually does not make a noise. The result is better music and a better picture.

Fresh Fruits at Any Time of Year

◆ In a short time it will be possible to obtain fresh fruits at any time of year. A wax-like material is used to cover citrus fruits, cantaloupes, watermelons, cucumbers and many vegetables which seals the pores and helps to retain the fresh flavors and vitamins hitherto lost by evaporation. The sealing method is not yet successful on the stone fruits, but chemists are working on the problem.

CONSOLATION

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

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Generation of Vipers

WHO are the modern "vipers" Jesus foretold would appear today? For answer look and see who do the deeds which called forth His condemnation in days of yore: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33) Examination of their modern identity and methods safeguards the road to life, which otherwise is beset with peril. "A word spoken in due season, how good is it!" (Proverbs 15:23) It is those in quest of life who are now bidden, "Give heed."

A danger, in its degree and extent never equaled in the course of history, now confronts all mankind. That great danger is: Inclusion with God's enemies in their destruction at Armageddon! From death at the Lord's hands there is no hope of resurrection. (Deuteronomy 32:39) Religion's rulers have chosen to oppose God, and therefore may not escape that danger. Like a weight and burden religion has tied the people with foolish restrictions and taboos; and the nations even lie prostrate under religion's dictators, paralytic in fear of her! The human mind is the bulwark religion has already conquered and shackled with bonds of terror. The freeing of his mind is each victim's only hope.

The truth alone can make men free. "And ye shall know the truth, and the truth shall make you free." (John 8:32; Galatians 5:1) Blocking this only avenue of escape to freedom and protection is an active and virulent "generation of vipers", a brood or progeny of death-dealing serpents, lurking in unsuspected places, posing as friends, yet striking with deadly hatred into the vitals of men seeking refuge. These are the modern "vipers" who follow the ancient Pharisees as example, and of whom the psalmist warned: "Deliver me, O LORD, from the evil man: preserve me from the violent man. They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah." (Psalm 140:1, 3) The apostle Paul quoted this same text to describe the religionists of his day.—Romans 3:13; Psalm 5:9; and the above Psalm 140.

The Pharisees, to whom the term "generation of vipers" was first applied (Matthew 3:7; 23:33), were the Scripture-quoting hypocrites of Jesus' day. "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do [because they quoted God's law, given first to Moses]; but do not ye after their works: for they say, and do not." Thereafter followed the famous scourging of hypocrisy, which account fills Matthew chapter twenty-three. It thus appears that mere quotation of Scripture is no proof of righteousness, but may often be done to hide wicked purposes. (See *The Watchtower* January 1, 1943, particularly subtitle "The Touchstone", and paragraph 37; also *The Watchtower* February 15, 1943, subtitle "Bowing at the Name".) Most Bible readers will admit this when it is brought to mind that the Devil himself quoted scripture in order to entrap Jesus, who met those temptations blame-

lessly. (Matthew 4:6) The Devil quoted Psalm 91:11, 12.

Returning now to the modern manifestation of the "generation of vipers", the counterparts of the Pharisees, it will be observed that much of the talk on the Bible today is not for the purpose of understanding God's Word. On the contrary, it is intended to hide the malicious designs of religious falsifiers of God's Word. Clearly in fulfilment of prophecy also is the confession of guilt, a dead giveaway, proving they now fill the role of the Pharisees, who likewise testified against themselves. (Matthew 23:31) Several astounding examples are now cited.

Confessing Their Own Guilt

The religious clergy of the Roman Catholic Church make the boldest claims, both as to authority and right to represent the Lord. They also represent the largest and most influential religious organization upon earth. As expounders of law and wisdom, they fill the modern niche foreshadowed by the Pharisees. Consideration of some of their words and deeds, which are given prominence in press and periodicals, will, it is thought, reveal to the intelligent reader the correspondency to the scribes and Pharisees, streamlined to meet the requirements of a more swiftly moving world. More particularly their use of deception and poisonous words is brought to public attention herein.

One of the most startling revelations written by a Catholic priest appears, in a condensed form, in *The Reader's Digest* of May, 1937, entitled "A Priest Warns the Church". The author, who uses the by-line or pen name "Peter Whiffin", is said to be "a Catholic missionary; contributor to *Commonweal* and *Catholic World*". He begins with the arresting statement: "Recently I, and lots of other priests, have begun to sense a subdued hostility to our clerical collars." Then he admits what the Catholic Hierarchy were just then bent on suppressing in the United States, the true status of the Spanish War: "For example, in Spain, monarchy and clergy were practically one for hundreds of years. Now the people, rebelling against the Church, are becoming atheists, disgusted with religion entirely because the priests, who for them symbolized all religion, betrayed them so cruelly. . . ."

Turning then to America he asks:

But, in our own country, has wealth made the Church worldly too? Have we priests been casting our lot more with the ruling powers of Big Business and politics? . . . For answer let's look at a little story of the Church in America. Typical is the career of a priest in Brooklyn. As a young clergyman he bought, through his bishop, a tract of land inhabited mostly by squatters. For a while his church was a tent. Today he has a magnificent church and rectory, a big school and convent, all practically free from debt. And his personal real estate holdings alone enable him to live as an independently wealthy gentleman, with a flock of curates to take care of his parish affairs. Just as quickly as this did the Church in America mushroom to enormous proportions. And why not? If Mary Baker Eddy, Aimee Semple McPherson and Billy Sunday could make fortunes in religion, why shouldn't the Catholic clergy make incomparably more, with the vast organization of the Church behind it?

But the very suddenness of the Church's growth to wealth was her undoing. Her clergymen, for the most part used to poverty, all at once found themselves men of money and importance. Business men cultivated their acquaintance, gave them big loans at reduced rates of interest, advised them about investments. Politicians consulted them about appointments and got them all sorts of favors. And soon the poor priests forgot that it was the money of the poor which had made them important, forgot that big business and politics might be smothering the Church with favors only to make it more difficult for her to cry out against them in their exploitation of the masses.

During these years the clergy preached pale, scholarly sermons about moral principles of justice, but they did not become imprudently specific about concrete cases of injustice. They railed against sins like birth control, without attacking the economic causes of these sins. They preached mealy-mouthed homilies about how blessed are the poor in being chosen to carry the cross of poverty; of such is the kingdom of heaven—while making sure, as a class, that they themselves had plenty of the kingdom of this world.

In the golden years of Coolidge money poured into the Church's coffers so rapidly that she didn't know what to do with it. The clergy got the fever of speculation. . . . Dioceses began vast building projects. Pastors erected grand rectories with all sorts of luxurious furnishings. Not a few, dying, left to relatives huge fortunes which might well have made the poor gasp, "There goes my five cents and your five cents." Prelates carried many millions of dollars annually to Rome, buying for themselves and their favorites political preferments and dignities. Cardinal O'Connell in 1928 was the biggest single taxpayer in all Boston, on his own personal holdings. And the famous Red Train rolled majestically into Chicago, carrying cardinals of the Church to the eucharistic congress put on by Cardinal Mundelein with all the lavishness of a Billy Rose spectacle.

Congregations of priests, nuns, and brothers purchased so much property that in New York State Governor Smith warned Cardinal Hayes that unless their buying stopped, a citizenry already overburdened by tax-exempt Church property might revolt. . . .

We were powerful enough to make the politicians consult us, at least in local political affairs, wherever the Catholic vote was strong, as, for instance, in New York, where the Cardinal's residence [Hayes, deceased, superseded by Spellman] has long been known among politicians by the significant name of the Power House. In fine, we priests were growing richer and stronger every day—and the poor had not yet got wise to us.

The crash should have helped us clear our hearts of the fever of getting money and power. ["For a root of all kinds of evil is the love of money."—1 Timothy 6:10, *Diaglott.*] It might have made us get back to making religion a blessed means of living for the poor instead of a commercialized racket of living *off* the poor. . . . There were, of course, a few charity drives, managed mostly by laymen; some monastery breadlines, oversubsidized by the laity; and a comparatively infinitesimal trickle of money to the poor from ecclesiastical collections. But as a class we priests did not really sacrifice anything for the poor. . . . Priests were measured by their success as money-getters, and a typical command from one bishop to his pastors was: "If you can't get money, I'll put someone in your place who can." One especially inglorious method of making money was by means of the new novena devotions to some popular saint, like the Little Flower [Coughlin's shrine is known as "The Little Flower"], which sprang up suddenly on all sides and in which the *pièce de résistance* [literally, "main dish of a meal," hence "chief attraction"] was a fragment of dead bone known as a relic. How the faithful flocked to them in droves and left their money behind! . . . [Such as the 4,000 children "blessed" with the "relic of the true crib", "a piece of wood black with age, taken more than 1,000 years ago 'from the manger in which the Christ child was born', which was placed on their heads." (Philadelphia *Record,* January 2, 1939) Also the Cox Novena of Christmas 1938 in which Priest Cox put "on exhibition a portion of the original crib of the Christ Child".—Pittsburgh (Pa.) *Post Gazette,* December 15, 1938.]

A Priest Sees the Day of Reckoning

The above exposé was written by a very truthful priest. He offers no solution, but clearly envisions "breakers ahead". The concluding paragraph voices anxiety:

It was to help the poor that most of us became priests. And it sickens us to feel that we have lost touch with them or that they look on us as *religious racketeers.* But what can we do? The organization of the Church must be run more as a business than a charitable institution, more to make money than to give it away. All that we can do is to

coast along and hope that the bottom won't be reached too soon. And I feel sorry for the young men who are now preparing for the priesthood. They're in for trouble.

The above is not news to everybody, but should open the eyes of some Catholics because coming from a well-known clergyman of Catholic faith who could scarcely be accused of misrepresenting the facts. Noting the same commercialism in the Catholic Church just revealed, the *Weekly People* of December 13, 1941, comments upon a statement by Catholic clergyman Hargedon, of Boston, that "our duty . . . is to sell Christ and His teachings to our generation", as follows: "Even when these men speak so-called religiously they use commercial terms, terms of commodities. . . . According to them, Jesus Christ died upon the cross, but they, they are living off it!" Commercialism is offensively prominent in the words of Catholic Monsignor Sheen to Heywood Broun [columnist recently deceased], who had been "converted" to Catholicism two weeks before: "Heywood, you've run about a thousand miles now. You'd better come in and let me service you."—"Catholic Converts," from *The Reader's Digest,* September, 1940.

Monsignor Fulton J. Sheen ["monsignor" means "my lord" in Italian], who "converted" Broun, received a bequest of $68,824 in 1941. The publication *PM,* issue of January 29, 1941, states that Mrs. Genevieve Brady Macaulay left an estate of $7,559,723, of which she bequeathed $1,705,719 to Catholic organizations, including $68,824 each to "Cardinal Eugenio Pacelli, now Pope Pius XII, and Msgr. Fulton J. Sheen, of the Catholic University, Washington".

Monsignor Matthew S. Callan died February 13, 1940, leaving an estate of $39,481. Among the assets were over $20,000 in stocks and bonds of business corporations. In April, 1941, the world read the shocking disclosure that four priests in Montreal, Quebec, testified that they were swindled of $50,000 by promoters of a company ostensibly formed to manufacture "hygenic, unsinkable, modest bathing suits".

The indecent commercialism of religion in Catholic Quebec is reflected in the disclosure, in June of the same year, that four children out of five in that province were below normal due to insufficient food! Said Doctor J. Ernest Sylvestre, the director of nutrition in the Quebec Ministry of Health, at the final session of the thirtieth annual convention of the Canadian Public Health Association: "The majority of the defects found in these children are the direct or indirect result of insufficient or incomplete diet." It thus appears that while four priests juggled funds in a brazenly commercial venture the children of their parishioners were starving. (Toronto *Globe and Mail,* June 12, 1941) It is no wonder that the pope, according to the *Catholic Herald* (December 19, 1941), in answer to the question, said: "Yes, Charity is the weakness of God." It is not a "weakness" of the Roman Catholic Church! Compare the pope's words with Psalms 62:11; 29:4.

"Ye Devour Widows' Houses"

Clearly exemplary of the clergy's love of money is the case recorded in Newburyport, Mass. Two priests, John C. Fearns and Daniel J. Cotter, together with assisting lawyers, all of whom were described as a "pack of wolves" by the Newburyport *Liberator,* were successful in breaking the will of Miss Bridget Crowley, an aged domestic who had piled up an estate of $16,000 during her many years of hard work as a chambermaid at Philips Exeter Academy. The facts were these: Being a "very religious person" Miss Crowley, when stricken with paralysis in 1933, made a will leaving her estate to the two priests above mentioned. Thereafter she moved to the home of Mr. and Mrs. Getchell and was gently cared for by Mrs. Getchell until her death, five years later, in 1939. Confined continually to her bed or chair during that time, Miss Crowley changed

her mind about leaving her money to the priests. Grateful for the care which Mrs. Getchell had given her she desired to give her money instead to Mrs. Getchell, and had a will drawn up accordingly, this time by a non-Catholic lawyer. The fact that Mrs. Getchell was a parishioner of the priests did not deter them from waging a legal fight, from which Mrs. Getchell finally withdrew, giving the priests the bulk of the estate. The most scandalous part of this disgraceful affair was that during the five years Miss Crowley was bedridden at the house of the Getchell's, and although the priests bragged in their church about what was to be done with her bequest, NOT ONCE did either visit the paralyzed woman! Compare the words of Jesus: "Provide neither gold, nor silver, nor brass in your purses" (Matthew 10:9); and "lay not up for yourselves treasures upon earth, where moth and rust doth corrupt. . . . But seek ye first the kingdom of God, and his righteousness". (Matthew 6:19, 33) And the words of His apostle James: "For the worship that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world."—James 1:27, Murdock's (Syriac) Translation.

"Yea, the Dogs Are Greedy"
(Isaiah 56:11, A.R.V.)

The Catholic is the "Church" of the great, the wealthy, and the criminal. It is engaged in the bracelet and brandy business—for money. It "blesses" automobiles, animals, and airplanes—for money. It bestows honors—for money. It was recently announced that the late J. P. Morgan, whose name is a byword for fabulous riches, was made a Knight of St. Gregory the Great by Pius XI,—undoubtedly for money. Others receiving this token of papal esteem were ex-Judge Martin T. Manton, recently imprisoned for selling "justice" on the federal bench; and Francisco Franco, present dictator over the butchered remnants of the Spain he drenched with Catholic blood; and both of whom gave money or protection to Rome.

Small and great, criminals flock to the confessionals of the "Church" which claims it can intervene with God, "forgive" sin, and save from everlasting fire in "purgatory", provided the price is right. Some day soon this alleged partnership between priest and the hereafter will be wiped out, together with the whole fakers' setup, according to Divine Decree: "And your covenant with death shall be disannulled, and your agreement with hell [Hebrew, *sheol,* grave] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isaiah 28:18) Meanwhile a big business in "forgiving" flourishes; and see who are some of the chief customers. There is the deceased torch singer, Helen Morgan, involved in murder and scandal in North Carolina a few years ago; there is Al Capone; there is Sabbatino, who "was engrossed today in General Sessions [New York City Court] in meditation and prayer", while witnesses testified as to how he got drunk and killed his best friend (New York *World-Telegram,* December 1, 1941); Donald Coster, star thief of 1938, born in Italy; and Philip Musica, who took ten million from the McKesson-Robbins Drug concern, and who posed as a Methodist but had a medal in his pocket inscribed, "I am a Catholic. In case of accident notify a priest."

Torture and Murder

Among others were Dutch "Cardinal" Schultz, gang murderer, who had the torture technique well mastered before he was "liquidated"; and "Knifey" Sawicky, a Dillinger admirer of 19, who was electrocuted for the murder of four men whom he boasted he had killed in four days, as "easy as eating ice-cream cones"; and only a few hours before his execution he received "Holy Communion" from a Catholic priest. (New

York *Daily News,* January 17, 1942)

Nor are murderers and torturers lacking among the ranks of priests themselves. In Ashland, Ohio, a priest by the name of Rooney stripped and beat a pretty young girl living in his home. The bald facts are that he dragged the young woman from her bed before daylight to the church basement, tied her to a post, gagged her with a towel, and beat her nude body mercilessly. Her own sworn statement related that the priest "did cruelly torture or torment or punish her with a heavy leather strap, while tied with a rope, and gagged with a towel". (United Press dispatch carried by the Atlanta *Constitution,* the Newark *Star-Ledger,* and other newspapers on March 13, 1941; but after the priest's arraignment appears to have been hushed up.)

Consolation has in the past furnished much evidence of the cruelties and abominations done by the Jesuits, an organization which boasts more than six thousand members in America, who still receive their orders from Italy, and which has the audacity to publish a magazine entitled "America". *The Tidings,* Los Angeles, quotes the *Civilta Cattolica,* organ of the Jesuits in Rome, to the effect that the organization had in 1941 the number of 26,309 members "divided into 50 provinces and vice-provinces throughout the world". It is well known that the Jesuits compose Rome's secret service, her espionage army or "gestapo". What do they do? They act for the Vatican and report to the Vatican.

No more unsavory history can be found than that of the Jesuits. Richard Baxter discloses some pertinent facts about them in his book *Jesuit Juggling.* He refers to the whole order as

> that bloody hand, that hath already spilled so many streams of Christian blood. . . . When the sword is in their hand, they will soon answer all [protestant] arguments, with a fagot, a hatchet, or a halter. . . . Their inquisition is a school where they dispute more advantageously than in academies . . . Jesuits are men who know no authority save the command or mandate of the pope, who have no motive of action except personal indulgence, and aggrandizement of their craft; and, lastly, have no permanent residence or abode, but shift from country to country like the sands of a windswept wasteland. . . .

Several popes were Jesuits, and of Pope John XXII the condemnation by his Catholic brethren, at the General Council of Constance, which deposed him, stated:

> He came to be pope by causing Pope Alexander and his physician Daniel de Sophia to be poisoned; that he committed incest with his brother's wife, and with nuns, and whoredoms with virgins, adultery with men's wives, and other crimes of incontinency.

Pope John XIII was a ravisher of maidens, and was slain in the act of adultery. Baronius, Catholic historian, says of the popes:

> What was the fall of the Holy Roman Church? How exceedingly filthy when most potent, and yet sordid whores did rule at Rome! by whose pleasure sees were changed, prelates were given . . . ; and their lovers or mates were thrust into Peter's chair. . . . And what of the cardinals, priests, and deacons, think you, . . . those monsters did choose, when nothing is so rooted in nature as for every one to beget his like?—Page 63.

"The witchcraft, poisonings, simony, sodomy, adulteries, and incest of [other popes] are recorded by their own historians." (Page 69) In the face of this record Bellarmine, famous Catholic authority, repeats (de Eccles. 1, 3. c, 5) the Roman rule: "No man, though he would, can be a subject of Christ, that is not subject to the Pope." In the interests of this same goal of the papacy, world domination, Hitler and the Axis make war. In behalf of the same objective the Jesuits have engaged in every type of occupation, including the Protestant ministry; appeared in all manner of disguise, fomented war and internal strife, such as our own Civil War. They

now lead in the combat against Jehovah's witnesses, the foremost lovers of freedom today!

The above is scarcely brief mention of the crimes of the modern "vipers", which have accumulated throughout the years. Jehovah has set an end to wickedness. "The end shall be at the time appointed." (Daniel 11:27, 45) But meanwhile the serpent's spawn lurk in the shadows, beside the road, and in pleasant places, set there to beguile men to their death. (Revelation 12:12; 20:2) The weapons employed are not always the knife, the war tank, the bomb, now taking countless lives because of Rome's greed for world conquest. Hiding their fangs behind a sanctimonious front, more deaths are caused by deceiving men concerning their Creator, JEHOVAH. "By the sleight [trick] of men, and cunning craftiness, whereby they lie in wait to deceive," have the clergy led many to err from the way of life. (Ephesians 4:14; Romans 16:18) But how can the false be surely discerned as the enemies of God?

"By Their Fruits Ye Shall Know Them"

The modern "vipers" are marked by their hatred of God's kingdom, The Theocracy. The announcement that the Lord is setting up a Righteous Government, soon to take charge of earth's affairs, and bringing in a New World of joy and blessedness, stirs the fearful malice of Satan, for long the world's overlord; and he sends forth his brood to poison men against God and against His ambassadors or heralds of the New World. "And the dragon [Serpent, Satan, the Devil, see chapter 20, verse 2] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17) All the forces of evil are angry because they see that soon they shall be dispossessed. (Matthew 21:43) It is therefore high time that the refugees to God's kingdom, that is, those seeking the Lord's way to life, take note of certain acts perpetrated now in defiance of the Lord, and to the hurt of the people.—Matthew 7:20.

Observe then that priests of the organization, covered with guilt and blood, now undertake to call Jehovah's witnesses to account. Some lie in wait near the homes visited by Jehovah's witnesses. A householder, who has previously welcomed His ministers, receives a sinister caller, either a priest or coworker. First he is given a warning of the 'danger' of befriending "such people". If a few lies do not suffice to sow prejudice, then the caller threatens dire consequences to "one so foolish as to even associate with Jehovah's witnesses". On the next call by God's witness the results of the poison may be observed. Where before all was friendliness, now is the cold hostility of suspicion. Perhaps the venom has innoculated the victim more deeply, and he abuses the preacher of the gospel; or it may have suffused him or her altogether, and he resorts to violence against the King's brother.—Matthew 25:45.

Again, the modern "vipers", with their black and white markings, go about injecting their fangs into a crowd, poisoning their minds against Jehovah's witnesses who teach on the streets, even as Jesus did. The venom spreads, and soon a bloodthirsty mob smashes Americans exercising their right and privilege of worshiping the Lord according to the Bible. Bystanders may be deceived too, and are often heard to say: "Those people must be doing something wrong, or they would not have trouble." Such are led to ignore Jesus' prophecy that His true followers would be persecuted and hated at the instance of modern "vipers". "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, 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 perse-

cute them from city to city."—Matthew 23:33, 34; 24:9.

The venom spreads like a plague ever seeking new victims. Before assemblies of Christians, priests and their cohorts hatch up conspiracies to thwart the meetings. Their adder tongues spread lying reports, stir up the rabble and gangsters; then sweeps abroad the uncontrollable fire of hatred, kindled by the priestcraft, upon innocent people, thereby bringing untold pain and suffering on men, women, and children, gathered meekly to learn God's Word.

Surely the attackers must mark the fact that Jehovah's witnesses stand as firmly as ever, no matter how many mobs wear themselves out in frenzied assault. After they had battered the faces of women and children and wrecked property, as in Little Rock and Klamath Falls, that did not stop God's message. But they do bring destruction upon themselves. Men led to attack Christians are led to their death. According to Divine law those acting upon or making false charges are adjudged guilty themselves of the crime falsely laid to another. (Deuteronomy 19:18, 19) The time to settle accounts is here. Inclusion with God's enemies means destruction with them at Armageddon.—Psalm 145:20.

Conclusion

Jesus' words concerning the "vipers" of religion therefore constitute a warning to Kingdom seekers. He further points out that it is the intent and purpose of these vicious clergy to prevent any man from gaining life in the Kingdom. "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.

Forearmed, then, let the upright who desire God's approval and protection now walk forearmed against the poisonmongers of religion. When the skirted adders would poison your mind against Jehovah's ordained servants, request proof of the false charge. Since you may be sure that God's enemy is not moved by desire to help you, insist on a reason for the unwelcome interest in your affairs. Rely on the Lord and stand your ground against men or devils, like Americans who remember Valley Forge! It is your life at stake, so do not give it up at the whim of venomous reptiles who deal in deception and death. Brush aside suspicion, remove distrust, and rely on God, the Invincible, to bring forth a world without a flaw.—Revelation 21:5.

Children's Boarding Homes in Los Angeles

◆ Some children's boarding homes in Los Angeles are not all that could be desired, according to the Los Angeles *Times,* May 28, 1942. In one place the children were "whipped unmercifully"; in another place four or five children were bathed in a single tub at a time, once a week; in another, 17 children slept in one room; another was so filthy that it was nauseating; and in another the children were treated to scenes of young men coming and going to visit the young women in thin clothing that entertained them. State Senator Jesse M. Mayo described this situation as worse than the war; men and women shuddered at the repetitions of testimony showing the horrible conditions, and finally the hearings were suspended as being too sickening for the state senators to endure. This will probably lead to something's being done for these unfortunate little folks.

Don't Take Yourself Too Seriously

◆ Don't take yourself too seriously. It might give you heart disease. The Census Bureau claims that during the last forty years the death rate from heart disease has more than doubled, although the rate of deaths among persons less than 35 years of age attributed to heart disease fell off.

Thrown to the Lions

IN PAGAN Rome Christians were hurled to the floor of the lions' pit to be devoured. In the United States of America, land of the free and home of the brave, Christians have been thrown to the "lions", mobs of beastly men, to be devoured by violence.

It was because of their refusal to break integrity toward Almighty God that followers of Christ in ancient Rome were torn asunder by the lions while the rulers looked on with delight. The fiendish practice was regarded as great sport and entertainment by the popular majorities who, with their religious allies, gathered about the arenas in great crowds to see the roaring beasts tear the Christians limb from limb.

Today in the United States faithful servants of Almighty God, Christians known as Jehovah's witnesses, have, in numerous instances, been abandoned and turned over by public officials to wild, demonized, violent, beastly crowds. Vicious mobs of tyrannical men have been allowed to roam the nation seeking whom they might devour. Sincere Christians have suffered great injury and damage to person, family and property in thousands of communities of the land. Officials, sworn to protect the people and uphold the law, have looked on, nodding their heads with approval.

The persecution of Jehovah's witnesses and the injury inflicted upon them is not because of any wrongdoing on their part, but they have in every instance been attacked because they preach the gospel in the way the apostles of Jesus did and because they refuse to discontinue when ordered to do so by the mobsters. The chief excuse used by the attackers is that Jehovah's witnesses do not salute the American flag, and this excuse is employed in spite of the fact that it is well known that Jehovah's witnesses respect the flag but are commanded by Jehovah God in His law set forth in the Bible, at Exodus 20: 3-5, not to salute any image or symbol of any thing, man or government, on earth or in heaven. They have a constitutional and God-given right to decline to salute, and should be protected in that right as are the Quakers, who refuse to salute the government by removing the hat in court or in the presence of the king.

Present-Day Persecution of Christians

Beginning in June, 1940, a nation-wide campaign of newspaper publicity, burning and scorching Jehovah's witnesses, was launched by their enemies, making many false charges to incite hatred. These misrepresentations inflamed the lawless ones like a match applied to a field of dried grass. Groups of wild men in many parts of the nation descended upon congregations or assemblies of Christians at worship and studying the Word of God. They attacked and assaulted those in attendance, and, in some instances, burned the halls to the ground, and, in others, wrecked the buildings and destroyed chairs, benches, desks, pictures, and other equipment. The homes of Jehovah's witnesses were stormed and members of families torn from pleading relatives and dragged through public streets to be hanged. Many have been forcibly and violently taken from homes and carried or deported into other states. They, their friends and attorneys have been mobbed and brutally beaten and severely injured while attending trials of false charges placed against them.

The demonized mobs overran many communities unhindered by the duly elected peace officers. Property was destroyed, cars and trucks overturned, telephone lines cut, bonfires of Bible literature made in public streets. Children were stoned, their teeth knocked out and noses broken. Christian women were foully cursed, brutally beaten and then robbed. Ministers of the gospel were feloniously assaulted, clubbed, slugged with blackjacks, knifed and shot,

and such victims left lying bleeding and unconscious in blood-soaked clothing. Bruised and beaten bodies of such Christians were cast off the road to lie for hours unattended, indeed left for dead.

It can be authoritatively stated that, since 1940, the public records of the Department of Justice reflect a continuous record of similar acts of violence and persecution of Jehovah's witnesses. This ugly picture cannot be presented in every horrifying detail, because that would require volumes. However, a few of the more recent instances of misconduct of police officers and mobsters can be given here.

The United States Department of Justice has found that these numerous assaults upon Jehovah's witnesses in widely separated parts of the land are planned and prosecuted on a nation-wide scale. It is now well established that the un-American members of the American Legion and the local representatives of the foreign Roman Catholic Hierarchy with headquarters in Vatican City, Fascist Italy, have been instrumental in the perpetration of these dastardly and criminal acts. It is plain to Jehovah's witnesses that these assaults originate with the unseen demons and Satan the Devil, who is invisible to human eyes, the god of this evil world that controls such debased human agencies. Witness the assaults against the September, 1942, assembly of Jehovah's witnesses in Arkansas, Oregon and Illinois at the same time. This is further proved by the fact that within a two-week period of December, 1942, in three widely separated places, to wit, Little Rock, Ark., Redondo Beach, Calif., and Winnsboro, Texas, similar assaults were made against Jehovah's witnesses.

The mob violence against Jehovah's witnesses broke out in 1940 in Del Rio, Texas, and quickly swept the nation. The fires of violence against God's faithful servants have continued to burn in that state ever since. In December, 1942, at Winnsboro, Texas, the agents of Satan tried apparently to wipe out all Christian ministers of that city. An attempt was made upon the lives of Robert Coffer, the company servant, local representative of Jehovah's witnesses, and Oscar L. Pillars, a traveling minister supervising the activities of Jehovah's witnesses in that area.

One C. C. Phillips, a local clergyman of a *recognized* religious denomination, seeing his pastures spoiled by the truth preached by Christians such as Pillars and Coffer and other of Jehovah's witnesses, falsely represented to the 'men of a baser sort' in the community (Acts 17:5) that Coffer and Pillars were against the flag and the government. A violent, turbulent mob was planned and gathered speedily. Coffer was hunted down and clubbed on the head because he would not quit preaching in the town. He escaped death only through the miraculous protection of the Lord.

Not Satisfied with One Victim

The mob was not satisfied with the blood drawn from the body of this victim. While Coffer was being drawn and torn asunder, "Reverend" C. C. Phillips arranged with the captain of the Civilian Defense, the city marshal and the Wood county constable to arrest and hold Oscar L. Pillars until the mob could finish its job with Coffer and arrive at the jail to take care of Pillars.

Outside the city hall the mob waited. The city marshal, acting in conspiracy with the mob, promised protection and deliverance if Pillars would agree to violate his conscience by saluting the flag and break his covenant with God by promising not to preach the gospel. When this faithful servant of Jehovah, guilty of no crime or wrongdoing, refused to comply with the marshal's request and advised him that he would not break his faith with his Creator, Jehovah God, by saluting the flag, the "peace" officer immediately turned him over to the angry mob in waiting.

Pillars was beaten and stomped by the

mob, then dragged unconscious to a water hydrant and revived with cold water. When he regained consciousness he was beaten again and, with a rope tied around his neck, violently dragged through the streets of the town back to the city hall and hanged to a post. While hanging by neck the rope broke and he lay unconscious on the ground. After lying in jail six hours in a dazed and helpless state, he was taken by the county attorney to a hospital at Pittsburg, Texas. He was later released without charge being laid against him and spent many weeks recuperating from the almost deadly injuries inflicted.

Concerning this experience Mr. Pillars wrote: "Might I say that Jehovah's hand certainly is not short and that His protection was so manifested in this case that no one could even doubt His presence. I thank Him that I have had the privilege of suffering some for His name's sake."

Another Instance of Beastly Persecution

About December 1, 1942, Clarence Bradley, colored, an ordained minister of Jehovah God, preaching in the apostolic way from house to house in North Little Rock, Ark., was picked up by the local police and held "for investigation". The "investigation" proceeded in Nazi fashion, the officials using the gestapo methods in keeping with the reputation of the city which has gained the alias "Little Reich". The police desk sergeant sneered at Bradley: "One of these guys that won't salute the flag"; to which one of the arresting officers "bravely" added: "Yes, but he is going to salute this flag before he leaves here." Then the officers proceeded to administer a vicious beating because of his refusal to salute. The officers jumped violently upon this Christian minister and struck him over the head with blackjacks until he lay motionless and unconscious on the floor of the police station. He was then thrown bodily into the *"bull pen"* of the local jail.

About midnight the witness regained consciousness. Immediately he was brought again before the desk sergeant and ordered again to salute the flag. Refusing, he was clubbed back into unconsciousness. He was denied much-needed and requested medical attention. He was suffering from hemorrhages of blood into his mouth and with blood flowing from the wounds received about his head. He was denied the right to use the telephone to communicate with friends or relatives.

At midnight two days later he was released and driven into the dark streets of the town with the warning never to set foot in the city again and to stop preaching from house to house. He slowly walked home in blood-soaked clothes. He attempted to obtain medical attention, but a doctor refused even to examine him because of fear of the demonized "officers of the law". Finally he was admitted to a clinic for an examination and was told that he had a severe brain and head injury of a permanent nature. Blood continued to drain from his head and hemorrhages were constant. This is the price that was required to be paid to these criminal officials of that Nazi-inspired city by a Christian following in the footsteps of the apostles who advised similar officials: "We ought to obey God rather than men."

It is plain that demon-controlled men are not the rulers of their own minds although they may be conferred legal authority to rule over the people. They are directly controlled by the evil angels that have allied themselves with the Devil. The statement of Police Sergeant Charles Ellis of Redondo Beach, Calif., proves the above statement. He explained his inhuman treatment of one of Jehovah's witnesses by saying, "I simply lost my head," but this excuse did not save him from paying the penalty for his assault and mistreatment of August Schmidt, one of Jehovah's witnesses, on December 5, 1942.

Lawless "Officer of the Law"

On the day before, August Schmidt and wife had been preaching the gospel publicly in the city of Redondo Beach by public distribution of the *Watchtower* and *Consolation* magazines. While thus engaged several mobsters attempted to assault him upon his refusal to discontinue preaching as demanded. His wife called the police. The police took the mobsters as well as the minister and wife to the police station. There Sergeant Ellis and the chief of police expressed their hatred of Jehovah's witnesses and of the preaching work done by Schmidt. The officers refused to arrest the mobsters, and attempted to hold Schmidt and wife in custody, but, finding no law with which to charge them, they were forced to release them.

While calling from house to house on December 5, 1942, ministering to the spiritual needs of people of good-will toward Almighty God, Schmidt learned that he was in the neighborhood where Sergeant Ellis lived. Knowing that Ellis hated the truth and the gospel message, Schmidt attempted to learn the location of the Ellis house so that he could avoid it. Unfortunately he unintentionally called at the home of Ellis. When he learned that Ellis lived at the place he politely excused himself and withdrew. There was no offense and nothing improper was said at the Ellis home. The "crime" was in accidentally calling at the Ellis home.

Sergeant Ellis became enraged, and his anger increased throughout the day until he was impelled to do something about it. Ellis learned where Schmidt lived and called at the Schmidt home. Schmidt answered the door and officer Ellis immediately seized hold of him and pulled him violently from the porch of his home, dragging him to his private car and making him enter at the point of a gun. The "brave officer" threatened to shoot the wife or any member of the family or friend if anyone tried to interfere with his unlawful conduct.

In the car the officer immediately began beating Schmidt, inflicting hard, deadly blows with a blackjack. Finally the tortured and beaten man was brought to the police station. Injured to the point of incapacity, he could not walk fast enough to satisfy the officer as they went from the car to the station. Officer Ellis pushed and kicked him, yelling "Faster! Faster!" and continued to strike him over the head with the blackjack. When Schmidt got inside the police station before the desk sergeant, Ellis continued to brutally assault and beat Schmidt with the blackjack. So terrible was the assault that the desk sergeant remonstrated with Ellis and said, "Why don't you quit? You've done enough." This only infuriated Ellis to intensification of the assault.

Finally Mrs. Schmidt arrived at the station. She discovered her husband with a gash over the left eye and with blood streaming down his swollen and bruised face. His shirt and trousers were soaked with blood from his body. The doctor was called to administer first-aid treatment. Other police officers who saw the victim later were amazed and astonished at the terrible injuries inflicted upon him.

Here Justice Finally Triumphed

When he saw that he was unable to knock Schmidt down or render him unconscious, officer Ellis threw his badge and gun on the counter and yelled as he left, "Tell the chief that if he doesn't like what I did, he can get another man!" For this cruel and inhuman conduct the officer was not discharged nor condemned, though he had flagrantly violated the penal statutes of the state. On or about December 10, 1942, the chief of police showed his approval of Ellis by declaring him to be "one of his most capable and efficient police officers". (According to the *South Bay Daily Breeze,* Redondo Beach newspaper, of December 10, 1942.)

The Los Angeles County grand jury did not share the view of the chief of police. Ellis was indicted on two felony counts. Agents of some foreign power in favor of mob action threw their resources into the defense of the criminal. High-powered and high-priced attorneys were employed, who defended the case, appealing to religious and political prejudice. A Catholic priest attending the trial and giving strong "moral" support to the defense of Ellis was overheard to say in broken English with an Italian accent, "Ellis will easily win an acquittal."

The deputy district attorney, George H. Johnson, overcame the "patriotic" arguments of defense counsel by winding up his argument thus: "Patriotism is the last refuge of a coward." The jury returned a prompt verdict of "guilty" against Ellis, thus condemning his un-American conduct, vindicating the name of Schmidt, one of Jehovah's witnesses, as an American citizen. The case furnished good local color in the setting for the delivery by the president of the Watchtower Bible & Tract Society before thousands assembled at Los Angeles of the inspiring speech "Fighting for Liberty on the Home Front".

To mob a criminal guilty of heinous crime is bad, but to subject an innocent person to such treatment is a worse crime. It is the worst of all crimes to mob or condone the mobbing of a Christian minister because he declines to stop exercising his God-given constitutional right of preaching the gospel. Mob violence as a means of punishment has ever been condemned in an ordered society where there are laws to enforce the doing of that which is right and the prohibiting of that which is wrong. A nation in which mob violence is permitted to overrule the laws and constitution is brought into disgrace. Officials and nations that allow mob rule are an abomination in the sight of Almighty God.

The Mob Spirit Dangerous to All

The ordered administration of justice free of fear and equal to all men regardless of station in life, creed or color is an essential supporting pillar of the democratic system of government. When the administration of the judicial functions of the government are turned over to wild, demonized, beastly men of violence, a breakdown of the system of government begins to take place. The very foundation of government is impaired. The people lose respect for the governors and government that permit such crimes or allows them to go unpunished.

To allow mobsters to assault Jehovah's witnesses because they are an unpopular minority does not strengthen the confidence of the people. If such injustice can be committed against a small minority, then it can be perpetrated against anyone and the safety of all will become imperiled. All beginnings of encroachments on minority rights should be resisted. To permit it to exist without prosecution or interference because carried on by influential groups imperils the government itself. Allowance of such conditions is an invitation to anarchy and the overthrow of the government itself at the hands of mobs.

There are federal statutes in the United States Code which provide for penal punishment of mobsters and of public officials who conspire together to deprive persons of rights through mob violence. Out of the many thousands of cases of violations of these statutes by mobsters who have assaulted Jehovah's witnesses in recent years the Department of Justice has found courage enough to prosecute and convict but one. The conviction was speedy. The judgment was promptly affirmed on appeal. This should be a token to the Department to take similar action in hundreds of other cases in every state where mob violence has prevailed, so that the confidence of the people in the government and its justice can be restored.

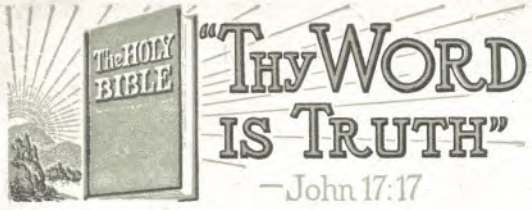
The failure to prosecute such offenders does not imperil Jehovah's witnesses. Their work will be done. But to allow such intolerable conditions in America imperils the sovereign people of the United States for the protection of whom the government of the United States was established under the Constitution. Jehovah's witnesses have, by the grace and strength of Almighty God and His Son Christ Jesus, remained and stood firm in their work of preaching the gospel through the flood of mob violence. "Jehovah will give strength unto his people." (Psalm 29:11, *A.R.V.*) Jehovah's witnesses push on in the fight rejoicing in this counsel to them from Jehovah God: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." (Joshua 1:9) He promises that He will be for "strength to them that turn the battle to the gate", and He is. (Isaiah 28:6) His faithful servants have not been awed or overcome by sight of the overwhelming odds of the majority power exercised by the cowardly mobs. They have continued preaching the gospel in spite of the bluffs and violence of such beastly crowds, and Jehovah has given the victory and turned the tables on the enemy, who now flees in defeat.

"The Blood of the Martyrs"

The pitching of Daniel to the lions did not stop his mouth from praying to and praising Almighty God. But the mouths of the lions in the den where such faithful servant was thrown were closed by Jehovah. (Daniel 6:16-23) The faith and confidence of Daniel saved him; so also has it saved Jehovah's witnesses today. (Hebrews 11:33) God has granted them liberty of action. Those who have refused to take affirmative action to preach the gospel against all odds are quickly losing all liberty.

The opposers of Jehovah's witnesses should learn that killing creatures serving the Lord does not stop the preaching of the gospel. Christ Jesus was hung on a tree. That did not stop the preaching of the Kingdom, but greatly increased the activity of His apostles. His apostles were persecuted, stoned, mobbed, arrested and murdered because they preached the truth from house to house, but that did not interfere with the increase of those of good-will who followed in their footsteps. From time immemorial the true servants of Almighty God have been mobbed by vicious agents of Satan. Christ forewarned that the witnesses for Jehovah's kingdom would be hated of all nations, but He also declared that the message of the Kingdom would nevertheless be preached in all the world as a witness unto all nations. The persecution in all nations is strong evidence that the gospel is being preached in all nations by the victims. The religionists are not persecuted in any nation and do not preach the Kingdom gospel at all in any nation.

The unlimited course of vicious and unrestrained brutality finds its counterpart in the days of Noah when the gigantic organization of bullies [nephilim] 'filled the earth with violence'. (Genesis 6:4-7; Matthew 24:37-39) Satan knows that his time is short. He is attempting to drive all mankind into his camp and turn all against Jehovah God so that all will die with him at Armageddon to cast blasphemy upon the name of Jehovah God. Christ Jesus warned that when these conditions are seen in the earth it should be taken by all men of good-will toward God as certain evidence that they should flee to God's kingdom, described in the Bible as the New World Government. Christ Jesus is the King of this NEW WORLD and is described as the Prince of Peace. (Isaiah 9:6, 7) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psalm 72:3, 7, 8) That kingdom shall rule upon the earth and bring everlasting life and happiness to all who are of good-will toward Almighty God.



Soul Death

WHAT becomes of the soul at death? Can it detach itself from the fleshly body and continue to exist in a spirit world? God's Word says: "Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive." (Ezechiel 18:4, 27, *Douay Version*) At the pouring out of God's wrath, it is written prophetically, "every living soul died in the sea." (Revelation 16:3) "He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence." (Psalm 78:50) "None can keep alive his own soul."—Psalm 22:29.

When Samson was about to pull down the temple of religion upon the Philistines, he did not pray to God to take his soul to heaven; the record at Judges 16:30 reads: "And Samson said, Let MY SOUL DIE with the Philistines" (marginal reading; also Rotherham's translation).

In the Garden of Gethsemane, shortly before His betrayal by Judas, Jesus said to His disciples: "My soul is exceeding sorrowful, even unto death." (Matthew 26:38) The prophet Isaiah foretold Jesus' death between two thieves, saying: "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah 53:12.

Further supporting the truth that the human soul is subject to death, Psalm 33:19 reads: "To deliver their soul from death, and to keep them alive in famine." Also Psalm 56:13: "For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" Psalm 66:9 speaks of God: "Which holdeth our soul in life, and suffereth not our feet to be moved." Psalm 116:8: "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." That the human soul dies unless sustained by God's provision is further proved, at Psalm 119:175: "Let my soul live, and it shall praise thee; and let thy judgments help me." Isaiah 55:3: "Incline your ear, and come unto me: hear, and your soul shall live." Jeremiah 38:16, 17: "As the LORD liveth, that made us this soul, . . . If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live."

That the human soul can be destroyed is proved in the record at Joshua 10:28-39: "The king thereof he utterly destroyed, them, and all the souls that were therein . . ."

That it is an insult to Jehovah God for religionists to say that Almighty God, with whom "nothing shall be impossible", cannot destroy and annihilate the human soul, is proved by Jesus' authoritative words, at Matthew 10:28: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in Gehenna." (*Am. Rev. Ver.*, margin) Men may kill the body of God's faithful servants and stop their present activities in the flesh, but such wicked men cannot destroy the right of such servants to eternal life through Christ Jesus nor their entrance into such life by a resurrection from the dead. But God can both kill the present life in the body and also cancel the right to future life and therefore withhold from the unfaithful and wicked any resurrection from the dead for all time.

All future life of the redeemed dead is based, not upon so-called "immortality

of the human soul" as taught by heathen philosophers and religionists, but solely upon the ransom sacrifice of Christ Jesus and His kingdom and the resurrection. Jesus so states, and also shows the location of those dead up until His return and kingdom. "Marvel not at this: for the hour cometh, in which all that are IN THE TOMBS [the graves] shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 28, 29, *Am. Rev. Ver.*) The phrase "all that are in the tombs [or graves]" does not include the wicked who are in "Gehenna". The word "tombs" or "graves" here translates the Greek word meaning "memorial", and therefore refers to those who come under the redemptive power of Christ's sacrifice and whom God therefore retains in His memory. Because such dead are unconscious in the graves but are in line for an awakening from death during Christ's reign, the Bible speaks of them as "asleep". This is further strong evidence that the dead are dead and not experiencing either pain or pleasure.

Showing God's knowledge and memory of those sleeping in "hell" or the death state, David, who typified Christ Jesus, said: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." (Psalm 139: 8) God's power by Christ Jesus reaches down to those in "hell" to raise them in due time to life. When Jesus went to raise the daughter of Jairus, who had died, He said to the mourners round about the house: "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." (Mark 5: 22-43) He raised to life the son of the widow of Nain as the remains were being carried to the place of burial. (Luke 7: 11-15) Following the mortal sickness of His friend Lazarus, Jesus said to His disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."—John 11: 11-14.

In the foregoing three cases those persons knew or felt nothing in death. On being restored to life they gave no account of having been in heaven or "purgatory" or "limbo" or an "inferno of torment". Such was true also of Jesus himself in death. 'But now is Christ risen from the dead, and become the firstfruits of them that SLEEP.' (1 Corinthians 15: 20, *A.R.V.*) Were it not that Christ has been resurrected to life immortal, says the apostle, "then they also which are FALLEN ASLEEP in Christ are perished." —Verses 16-18.

Jehovah gave His Son to be King and righteous invisible overlord of the "world to come", which shall be completely holy and righteous. The Lord God also gave His Son to be the ransom sacrifice in behalf of all those who believe in Him as God's provision for salvation and who then obey His commandments and who shall gain life in that new and righteous world. Those not believing on and obeying Christ Jesus the Son of God must perish. That is a direct contradiction of the heathenish doctrine of the "immortality of all souls", including the chief of the demons, Satan the Devil, himself.—John 3: 16.

Jesus assured the dying thief that He would remember him and that then in Paradise on earth the thief would be put on judgment and under a test of his integrity to determine whether he would be "with me", that is, in favor of and immovably on the side of the King Christ Jesus.—Luke 23: 42, 43.

That Kingdom time is the period of regeneration, mentioned by Jesus at Matthew 19: 28. During that time those who devote themselves to Jehovah and His King and who obey the Theocratic rule of righteousness shall be regenerated unto life. Continuing faithful, they shall be granted the right to everlasting life on earth under the heavenly Theocracy, the "new heavens".

The New Zealand and Beveridge Plans

THERE are many fine things about a civilization in which, in time of need, every citizen can be certain of care in a hospital; in which, outside of a hospital, when he needs medical treatment he can be certain of it, whether he has any money or hasn't; in which, when the doctor prescribes it, he can get the medicine that he needs; in which women, in maternity, can get the free care and the consultation to which all humanity acknowledges they are entitled; in which there are free medical services to all as needed; in which there are superannuation payments to every man and woman who reaches the age of 65; in which there are old-age pensions to persons 60 years of age and older; in which there are certain cash payments to those who have small incomes and many children; in which there are benefits to widows, to orphans, to invalids, to disabled miners, to those that are sick, and to those that are unemployed. Also, it would be nice for every school child to be sure of a half pint of milk every day; to have an apple every day in the apple season; and also, every three months, to have its teeth examined and treated free of charge.

Now that isn't Paradise that you are reading about; it is just New Zealand. Much of this program has been in effect for many years. All of it has been in effect since April, 1939. The Labor government of New Zealand, which put this plan in operation, does not consider this to be Socialism (a word that a generation ago scared the big financiers out of their boots), but they think it is just common sense that everybody should have a feeling of social security. Does that seem to you to be unreasonable?

Regimentation the Order of the Day

Of course, this program requires regimentation, and the opportunity for all to participate in the benefits carries with it an arrangement whereby all persons 16 years of age or more are required to be registered and to pay the registration fee and a charge on salaries, wages and other income. In other words, the government wants to know everything about your private business, and you must go along with the program whether you like it or not. Regimentation everywhere is the order of the day.

In the year 1942 the foregoing program cost New Zealand $73,500,000; but there were collections on the system amounting to $55,000,000; so it was necessary for the taxpayers to put up only $18,500,000 to give the whole country a feeling that they had some personal interest in their government. Surely this was better than to have some millions unemployed, badly housed, miserably fed, and almost hopeless of better conditions. Such conditions prevailed elsewhere at the very time that the big financiers were shouting that New Zealand was going to be ruined by its liberality. This was at the time when the same crowd was sending all America's scrap iron to Japan (even in fast passenger boats) so as to make sure that when the anticipated war came New Zealand would be ready for what was cooking.

Liberality and Generosity

When there are many youngsters in a family, the extra cost weekly is not so much per child, only $1.50; but, in a family where there are many little folks around, $1.50 for each of them is a rather nice thing to have on hand. If there were 15 children in your father's family, you would have no difficulty in understanding this point. And there is no reproach for this in New Zealand, because every citizen stands on the same level.

There is nothing miserly about the maternity benefits. A nurse is provided for 28 days, 2 weeks before and 2 weeks after the little folks arrive. For this service the state pays the nurse $55.50.

The doctors receive $3.75 a year for each name on their list, with special fees provided for night service, Sunday service, or service out of town. Only six doctors in all New Zealand have refused to participate in these arrangements. The hospital service is entirely free.

The reason superannuation payments are made to all persons of 65 years or upward is because of the feeling that every person of that age has done a share in the work of the community which entitles him to the payments. He is not paid because he is poor. These payments to persons of 65 began with $50 a year, and are intended to be increased $12.50 a year until 1968, when they would come to $390 yearly per person, enough to live on without additional income.

Old age pensions, beginning at 60 years of age, depend upon certain prescribed residence requirements and are $7.50 per week, for both men and women. And the man may earn up to $5 per week on the side and still receive his pension or an income of similar amount from his investments.

A widow receives $6.25 a week, with $2.50 for each dependent child. She also may have an additional income of $5 weekly from other sources. Orphans receive $195 a year. Where there are large families, the state benefits are paid to the mother, not the father. Disabled miners receive $7.50 per week, with $2.50 per week extra for his wife and each dependent child. All this is considered good business and good common sense in New Zealand; and any honest person must admit it has many excellent features as compared with plans heretofore in effect, say in America.

The Beveridge Plan

The Beveridge plan, announced in Britain in December, 1942, has most of the features of the New Zealand plan, and some others. It is intended to cover the entire British population and has some other features that will appeal to all who wish to see a world in which everybody gets a square deal. It proposes universal funeral grants. Now isn't that an idea? It also proposes marriage grants. And isn't that another one? There are special benefits to housewives. There are training benefits for those out of work, so that they may be fitted for other than their usual or original occupations. Aren't these all good things? They seem so. There are no pensions to young childless widows. You can figure that one out.

In summarizing the possibilities of his plan Mr. Beveridge makes this statement:

> Want can be abolished after the war, unless the British people are and remain very much poorer than they were before; that is to say, unless they remain less productive than they and their fathers were. There is no sense in believing, contrary to experience, that they will and must be less productive.

The Manchester *Guardian,* one of the most ably edited papers in the world, says of it:

> The Beveridge plan is a big and fine thing. It is not only the welding into an administrative unity of our splendid but untidy and wasteful social services, but the charting of a great piece of national reconstruction. If it is carried through by the government, as in all essentials it surely must be, it will be the redemption, on a large section of the home front, of the promises of the Atlantic Charter.

There is no reason why the Beveridge plan should not work as well in Britain as the Labor plan has worked in New Zealand; and the Big Business crowd that do not like social legislation of this kind will have to learn to like it, for all hands in Britain seem to think well of it. This is not The Theocracy. Don't get the two confused.

The Theocracy is the hope of the world; indeed, it is the Government of the New World. It comes not from Mr. Beveridge or other well wishers of their fellow men, but it comes from Almighty God, in answer to the prayer that Christ Jesus taught His followers to pray. It

will bring all the joys and blessings that Mr. Beveridge forevisions, and so much more that there is no way to measure it or to enumerate the blessings. But imagine, if you can, a world in which there will be no doctors, because there will be no need for any; no policemen, because there would be nothing for them to do; no undertakers, because nobody will ever die; no lawyers, because there will be no lawsuits; no soldiers, because there will be no wars; no scandal sheets, because there will be no scandals; no politicians, because their job will be for ever at an end; no nurses, because everybody will be in sound health. There will be no love of money, no crime, no rackets, no religion, no big Devil and no little devils; but all mankind, living in peace and joy and harmony, will unite in praising and loving the infinite and loving God forever and ever, and rejoicing always before Him in the kingdom which He has provided for their blessing.

Labor Up to Date

WITH 11,000,000 booked for the army, and yet the United States now making more airplanes than Germany, Japan and Italy put together, it is inevitable that great changes are taking place in the labor personnel. In December, 1942, in the United States there were 15,000,000 women in non-agricultural industries, and it is expected that by the end of 1943 they will constitute 30 percent of the workers in the war industries.

Be it noted that these women are doing the work of men at drill presses and rivet guns and huge machines of various sorts. In some places they are maintaining railroad rolling stock, including the servicing of giant locomotives. Girls of 16 and 17, in many places, have taken their positions on the production lines in war and other enterprises.

Under these unusual conditions one would think that any man of common sense would see the wisdom of giving the Negroes a fair deal. But in Cleveland, Ohio, Judge Frank J. Merrick, a "good Roman Catholic", made the astonishing statement:

> The Negro coming from the jungles of Africa a few generations ago had no skill in industry. Over here he was taught to till the soil and become a farmer. When he was freed he was in the peasant class, and not in the industrial class, and therefore is not adapted to readily take a place in industry.

In other words, what this representative of the most bigoted and narrow-minded sect on earth is trying to say is that it is all right for women to do men's work, and it is even all right for girls to do it that are only 16 or 17 years of age, but that when you come to consider the Negroes you should give them no chance, and the reason for setting them aside is that their ancestors came from Africa several generations ago. That is some argument. The way it was put in the Pittsburgh *Courier* was:

> It took Judge Merrick just one hour to tell Cleveland's approximately 2,000 trained Negro women that Warner-Swasey Company, Thompson Products Company and Thompson Aircraft Company, all engaged in war production under government contracts, can refuse to hire them because of their color, regardless of their training and qualifications as far as the law is concerned.

Some Could Be Dispensed With

It is quite true that even in this busy time there are some that could be dispensed with, and they do occasionally dispense with somebody. There was Sam Nuzzo, Newburgh, N. Y., saloonkeeper, for instance. Sam thought he saw a chance to make a fortune, and he did make about $400,000 on the big tunnel that supplies New York with water and which, all together, cost about $400,000,000. The way he did this was by operat-

ing a hod carriers' local, with initiation fees up to $76 just for getting started at the lowly work of being a common laborer on an aqueduct job; and then after that he collected $2.50 a month and various other sums as he thought best. He got ten to twenty years for the slight irregularity of stealing $1,600 from the local's death benefit fund, held in trust for the widows and orphans of the common laborers killed on the job. What became of the $400,000 is unknown.

It is a ticklish job criticizing the labor unions. There are plenty at work at that job, noticeably Pegler, and *Consolation* prefers to stay out of the scrimmage. But it does seem a pity that when a genius like Henry J. Kaiser, the Pacific Coast shipbuilder, gets to turning out ships at a rate never before equaled in the world he should be harassed by either the C.I.O. or the A.F.L. Raymond Clapper tries to avoid any unfairness in his reflections on this situation when he says:

The trouble is not with what the national labor leaders, the national spokesmen for the A.F.L. and the C.I.O., say in their speeches. The trouble is that they speak for labor instead of to labor. The union agents down the line, the troublemakers in the shops, are the people that bother those here who are interested in production.

But, with all their labor troubles and other troubles, Kaiser and others are getting out the ships. It is fully expected that by the time this sees the light of day the United States will be building five ships a day, which is almost a miracle. The output in 1942 was 746 ships delivered.

If you wish to know just who it is that is producing the principal output of ships in this country, read this from the New York *Times* and compare it with the total for all America:

The Kaiser company produced 340 Liberty ships in 1942. If enough material were available more than 700 such vessels could be built this year, it is estimated. These added to another 300 which could be produced in a Los Angeles plant in which Mr. Kaiser has an interest, would make a total of 1,000 Kaiser ships in 1943.

Seems incredible, doesn't it? And it must seem just as incredible to Hitler and Hirohito and Franco as it does to the average American.

Stoney Point and Bowmanville

◆ Judith Robinson, in the Vancouver *Daily Province* for October 17, 1942, goes hammer and tongs after the Canadian government for turning the Indians out of the Stoney Point Indian Reservation on two weeks' notice and thus violating a solemn treaty which was supposed to last "while the grass grows and the rivers run". Judith remarks:

If honor between nations is what we fight to restore, if treaties are ever to be worth the paper the next peace treaty will be written on, the government of Canada had no more right to grab the Stoney Point Indian Reservation for a training camp than to take 2,000 acres of the state of Michigan.

Five days later the same Canadian government department that turned the Indians out of Stoney Point issued a lengthy statement of what occurred at Bowmanville, Ontario, prison camp when prisoners of war barricaded themselves in their barracks to resist shackling on October 10. There were no fatalities but two prisoners received bayonet wounds and considerable furniture was smashed and windows were broken. It is useless for prisoners to resist their captors, as there is always some additional punishment that can be inflicted.

Under the typical Theocracy there were no prisons. Instead, there were cities of refuge, in which unintentional offenders against the law could remain in safety until the death of the high priest. These cities of refuge represent the true Theocracy in which all who would pass through Armageddon and into everlasting life on earth must find their true protection from the Avenger of Blood, Christ Jesus. Under the true Theocracy there will not be one prison in the whole earth, nor any need for any.

Some Indian Witnesses for Jehovah

Sioux Indian girl from West Virginia, a witness for Jehovah God

Two fullblood Indian "children of the King", of Tulsa, Okla., ready for work as distributors of *Consolation* and *The Watchtower*

The Indian company of Jehovah's witnesses at Pawhuska, Okla. It was a great privilege to bring the truth to these Indians, and they, in turn, are bringing it to others.

Two fullblood Osage Indian witnesses for The Theocracy, active in bearing the "gospel of the Kingdom" to others

A Glimpse at Some of Africa's Wonders

IT WILL have to be admitted that any chicken that can lay a 21-pound egg has something to cackle about; and this took place in Madagascar, sixth-largest island in the world, which lies off the southeast coast of Africa and is generally considered as part of the Dark Continent.

Yes, this took place some time ago. In fact, it was so long ago that nobody remembers when it occurred, but the egg, 148 times the volume of a hen's egg, is still in existence. Moreover, this particular kind of chicken, the Aepyornis, was ten feet high, and passed out of existence many centuries ago. A fair-sized hen's egg weighs 2¼ ounces and is 2½ inches long. This Aepyornis egg is 12¼ inches long, and fossilized.

It was a discovery to a lot of American boys that it can get cold in Africa; it can and did. The columnist Ernie Pyle tells of the great comfort he had in Tunisia when he was able to sleep on the ground beneath a wagon, where it was dry and the wind was cut off by strips of corrugated roofing stood around it on three sides. He found the days sunny, but at night one needed heavy underwear, sweater, overcoat, gloves, and knitted cap, and even then suffered from the cold. He offered a soldier $50 for a $3 kerosene stove, but the offer was instantly refused. The soldier wanted the stove, not the money. Pyle said it makes the soldier boys mad to get letters from home full of sympathy about their heat prostrations, when they really haven't any and would honestly like a few.

Yes, There Is Dust

But don't think that because it occasionally gets cold in some parts of northern Africa it doesn't also, in its season, produce dust. It can truthfully be said that the battle that has been going on for some years in that part of the world is not merely between the Axis powers and the United Nations, but there is a third party to the conflict, General Dust.

Dust (sometimes he is called "Desert Dust") fights both "the king of the north" (the Axis powers) and "the king of the south" (United Nations), but the prophet Daniel doesn't say anything about him. In engagements between tanks Dust gets in around wheels, cogs and pistons, and sometimes puts them out of commission. He gets into the landing fields, and, with a high wind, makes them almost unrecognizable and unusable in a brief time. He (the mean cuss) gets into the eyes of the soldiers and into their wounds. Then come the flies, and, in the burning sun, and with meager water supplies, he becomes a bad enemy. He does occasionally hide the movement of troops, and sometimes of whole armies. Also, he hides targets. The dreaded krusin is the wind that blows fifty to sixty days a year from the northeast across Egypt. Other African winds have other names.

What fighting in a desert may mean can be judged from the experiences of three British airmen, forced down at a distance of six miles from their own lines. They ran out of water, and, in order to live, early in the mornings they got down on their hands and knees and licked the dew off the desert plants, and from the tops of some oil cans which they found. On the sixth day they found a bonanza in the form of a wrecked truck with some rusty water in the radiator. They finally made it safely back to their own unit, that had given them up as lost.

Strange African People

Some strange African people have come to light. Thus, in the heart of the Libyan desert, two days' travel distant from any other oasis, British soldiers found an extinct volcano. The cone rose 300 feet above the desert and was split from top to bottom. Within was a small oasis, with a purple lake set in the

middle. Only one of the 200 inhabitants had ever before seen a European. The children were friendly and brought dates; their fathers brought eggs, chickens, and finally a roast lamb. They knew nothing about the war and the "blessings" of the new orders which "the king of the north" and "the king of the south" are determined shall shortly be theirs.

Some more strange people were found on the eastern coast of the same continent. A submarine had torpedoed a vessel in the Indian ocean. The boat went down, and the 41 survivors took to small boats and made for land. On arrival at the beach they were met by natives whose only dress was a belt. From each belt hung a wicked-looking knife. But the natives had not yet been "civilized"; so they rushed up, helped to beach the boat, fed the castaways, taught them how to dig for crabs, traded chickens and bananas for seamen's wares, and finally guided them by trails and by boat to a point from which they returned to the United States by ship and by plane.

Until recently there were some other strange people in Africa, but not like either of those native groups just mentioned. These were white men, Europeans, Rommel's men. You have probably heard the name. These men, determined to bring the "blessings" of the "New Order" to Africa and all the rest of the world, were trained at the Tropical Institute in Hamburg, in hothouses 300 feet long, 120 feet wide, and were there subjected to artificial sandstorms and heat of 104 degrees. They wore goggles, had desert foods, and went without water for long periods. The equipment with which they set out to bring the "blessings" of the "New Order" to such heathen tribes as those just mentioned was superior to that for any like errand ever before undertaken. It included camp stoves burning solidified alcohol, an electric torch, a vacuum flask, eye lotion, mouth wash, and many other things, too numerous to mention. Their arrangements included provision for comforts when not at the front, such as sea bathing, beer gardens, brass bands, and first-class hospitals.

But don't be disturbed because Rommel and his men did not succeed in planting their "New Order" permanently along the North African coast. Rommel would have given those savages only the Devil's "new order", and that, after all, is nothing new. The pope said, you remember, that the "New Order" is old. He did not say it, but it started when Cain killed Abel.

California Boy Outstares a Lion

◆ The county seat of Sierra county, California, is Downieville, from which point it is 46 miles to the nearest railway, at Nevada City. High up in the mountains, near Downieville, 12-year-old Kenneth Ellsworth was on his way to school, reached a bend in the narrow mountain trail, and there came face to face with a mountain lion. The boy was too scared to move; and it would have been imprudent to do so; so all he could do was to stand and stare. At length the lion turned around and loped down the mountainside.

The key to this interesting adventure lies in God's statement to Noah as he emerged with his family from the ark, that "the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea". (Genesis 9:2) Though the beast creation has fallen along with man, yet enough of the fear of man persists to make possible an event of this kind.

Australian Milk Bricks

◆ Australia exports milk bricks. Twenty-six gallons of milk go in a nine-inch cube. The water is first evaporated; then the resulting milk powder is molded into a block under heavy pressure.

British Items

Beating Shoes and Clothing into Guns

◆ Before the war Britain supplied its women four dresses a year. Now they get not quite one. Then they had two and a half jumpers and blouses annually; now it takes two years to get a single jumper. Then there were three aprons and overalls; now there is but one. Then there were fourteen pairs of stockings; now there are six pairs. Then there were three and a half pairs of shoes; now there are two pairs. On the other side of the ledger, in the year 1939 British factories were producing 5,000 tons of munitions weekly; now they are producing 50,000 tons. In 1938 eighty-one percent of the national resources of Britain was devoted to personal consumption, and nineteen percent directed or controlled by the government. Today about sixty percent is used by the state for war purposes.

Rough Going in Britain

◆ War makes rough going. Air raids over Britain have destroyed or damaged one home out of every five. Over 44,000 civilians have been killed in these raids, and a still greater number injured. No one in Britain can obtain more than two ounces of butter or more than two ounces of tea for his own use in one week. No one of 8,000,000 in essential industries can be dismissed or can quit his job except by permission of the government.

The Best Physical Specimens

◆ The best physical specimens were the men-at-arms in Britain in the days when soldiers dressed in boiler plate, but the armor (most of it recently melted for scrap, and the best use for it) is so small that only one Briton in five today can squeeze into it. The explanation, of course, is that the people of today have a wider variety of food, and more of it, and know better how to breathe and exercise. The physical improvement of the species continues, and it is noteworthy that the children are often taller than their parents. A word from Canada says that the 14-year-old boy of 1942 was as tall as the 15-year-old boy of 1923, and the girls show the same ratio of increased height and weight.

Another Scorcher by Churchill

◆ Germany is now more hated in every country in Europe than any race has been since human records began. In a dozen countries Hitler's firing parties are at work every morning, and the dark stream of execution blood flows between Germans and almost all their fellow men. The cruelties, the massacre of hostages and the brutal persecutions in which Germans have indulged in every land into which their arms have broken have recently received addition in the most bestial and most squalid and most senseless of their offenses; namely, the mass deportation of Jews from France, with the pitiful horrors attendant upon the calculated and final scattering of families.

The Malta Bombings

◆ The Malta bombings, some 2,500 of them, have damaged or ruined some 18,000 buildings, and it is estimated that it will take sixty years to rebuild the ruined towns and villages of the island. Out of a population of about 250,000, there had been 1,104 killed up to the middle of May, 1942, and 2,617 injured, half of them seriously.

First Saw His Wife After 14 Years

◆ George Morley, of London, went blind in 1918, as the result of an air raid. In 1928 he married. In 1942 his vision suddenly returned and he saw his wife for the first time. A slight jar received on a bus is believed to account for his return of vision, and the suggestion may be indulged that, with chiropractic adjustment, he would never have been blind.

Gangster-ridden Jersey City

FOR a first-hand study of dictatorship you need only cross the Hudson river to Jersey City, where for 28 years Frank Hague has ruled unchecked. There is the Fascist state in microcosm, worth careful scrutiny by anybody who still believes that it can't happen here. There is the paraphernalia of terrorism: the rigged elections, suppression of civil liberties, confiscatory taxes. There also are the official party organ, the palace pets and the plunder machine yielding millions.

Nearly 150 years ago Alexander Hamilton predicted that Jersey City would some day become the greatest industrial center in the country. Later prophets, citing its ideal location, its waterfront, railroads, water and electric power and neighboring communities to provide a market, predicted a population of 500,000 by 1930.

When Boss Hague first came to power, Jersey City showed promise of achieving these things. Today it is grimy, depopulated, bankrupt. From 316,000 in 1930 the population has dropped to 301,000 last year. Many decent citizens with the means to make the break have long since moved out. Sky-high taxes have driven scores of big industries elsewhere.

Yet there's a magnificent hospital, far beyond the needs of the community, and a baseball stadium built at a cost of millions. The Boss makes a fetish of medicine and loves sports. And although his salary is only $8,000 a year, he usually winters in Florida, has a 14-room duplex in New York at $7,000 a year and a million-dollar pile of vulgar elegance for a summer seat in Deal, N. J.

But Jersey City hasn't built a grade school in ten years.

Here's how the Hague machine has been maintained:

The Boss keeps 10,000 people on his pay roll, many of them with no visible function, at an annual cost of $12,000,000.

He corrals the vote. No trick is overlooked. Jersey City traffic cops hand out parking tickets like mad, then ward heelers fix the tickets (in exchange for the offenders' votes, of course). In one election 60,000 registrations were taken from cemeteries, imaginary citizens, repeaters.

Threats of higher property assessments quell revolt. Statistics show that the 1917 tax rate of $21 per thousand of assessed valuation in Jersey City soared to $53.17 in 1940; the cost of government from $3,994,502 to $44,315,002.

Hague opponents, whether Republicans, leftists or union organizers, have been crushed as ruthlessly as any Nazi dissenter.

Name any abuse of dictatorship you can think of: you'll find it in Jersey City. —John Kobler, in *PM*.

Don't Be Inquisitive in Jersey City

◆ When the mayor of Jersey City goes to Florida, as he does every winter, he gambles heavily and has been known to lose as high as $1,500 in the course of a single week. How does he do this on $8,000 a year? A resident of Jersey City once asked that question in public. He was taken by city detectives into the City Hall basement, beaten for two hours, and then jailed for six months for disorderly conduct. In Jersey City they don't ask any more where Mayor Hague gets his money.—Johnstown (Pa.) *Democrat*.

Hague Is Still the Law

◆ When Frank Hague checks out New Jersey is going to be as hard put to it for a boss as Louisiana was when Huey Long died. It is doubtful if even Hitler has the insufferable cheek of this despiser of liberty and law. When Governor Edison, acting in his rightful capacity as the chief executive of the state, ousted the tax commissioners of Hudson county for willful disregard of their lawful responsibilities and sent new commis-

sioners to take over their duties, Hague's county police lined up in front of the door of the office, and as fast as the new commissioners came up they were pushed back and told that they could not go in. Hague is still the law in New Jersey. The governor of the state, in his eyes, is merely an office boy who, when he was promoted, lost his head and forgot who was really running things.

$5 or No $5

◆ It seems that the colored Baptists have an article in their constitution that churches are entitled to additional delegates for every additional $5 paid to the national convention. But the president couldn't see it, and made a ruling that no church could have more than 10 delegates, $5 or no $5. He was a candidate for re-election and he didn't see having the convention packed with $5 bills. That seems to be the drift of the story as published in the Cleveland *Plain Dealer* for September 12, 1941. At the height of the excitement four police squads were dispatched to the auditorium, but the convention adjourned without their assistance, and the retiring president retired to his room, it was said, for prayer.

The Removal of 99,770 Japanese

◆ The removal of 99,770 Japanese from the Pacific coast to 17 assembly centers was accomplished with a minimum of hardship and was the first wholesale removal of an entire population from one area to another that ever took place in American history. It was done without mishap and almost without incident.

Indians Coming Up

◆ Indians are coming up. In Columbus' time there were about 700,000; then the influence of the white man caused a heavy decrease. Now there is a decided increase, and it is calculated that in another forty years there will be as many as there were when the white man first crossed the red man's path.

WHY REMAIN IN DARKNESS?

The evil deeds now flooding the earth have caused a cloud of gross darkness to hover over the people. Extreme distress is the result to humankind existing under this cloud. Hence many righteous-hearted people are looking for a way of escape from this dark, devastating condition. But where can one go to escape this cloud of darkness? and where is light accessible?

The Lord's Word states: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Do you wish to learn how to follow the Lord's Word and receive this light? If so, then you need the *WATCHTOWER* magazine.

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Presenting "This Gospel of the Kingdom"

Refutation

THE primary issue to be settled before all creation is that of UNIVERSAL DOMINATION. Every man, woman or child is on one side or the other of the controversy, because Jesus said: "He that is not with me is against me." (Matthew 12:30) Hence the preaching of the good news that God's Theocracy will dominate is not without opposition. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8) This adversary of the Kingdom message blinds the minds of those held imprisoned in his organization, lest the light of the gospel shine unto them. By the prison houses of "organized religion", with their blasphemous religious doctrines that bar the people from gaining a vision of The Theocracy, the peoples' "enemy number one" keeps them in the dark. The doctrines of religion that cause the people to stumble and hesitate in accepting the Kingdom message must be proved false. By *refutation,* remove these stumbling-stones and "clear the ground" for constructive Kingdom arguments. Isaiah 62:10 reads: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; *gather out the stones;* lift up a standard for the people." One must 'prepare the way' for argument advocating The Theocracy by 'gathering out the stones of stumbling' placed in the minds of the people by religion.

It is in the work of refutation that the minister of the gospel must exercise the utmost Theocratic tactfulness. If this admonition is not heeded the speaker will close the mind of his listener and create prejudice, and thereafter the most persuasive of arguments will fall upon deaf ears. All refutation should be founded upon Scripture, and presented in kindness. The commission of the Christian is to comfort the mourning people, and not antagonize them. The refutation necessary in the work of gospel-preaching should give comfort and hope.

Refutation is the destructive part of argument, not the constructive part. It does not advance the persuader's contention; it merely destroys the arguments of an opponent and shows his position to be false. It seeks to overthrow the opposing contention as a whole, or details of it. If the refutation attacks the entire proposition of an opponent and seeks its destruction in one fell swoop it is termed *general refutation.* On the other hand, if the one refuting singles out parts of an opponent's argument or bits of his evidence or details of proof and shows these parts to be false, he is using what is known as *special refutation.*

How often, in their door-to-door witnessing work, do Jehovah's witnesses hear the statement, "We have our Bible," thus indicating that the householder believes he has no need of the message they bear or the Bible helps presented. To refute such an argument a Jehovah's witness might say: "That's fine. Everyone should have a Bible. Have you read recently the 17th chapter of Acts, relating the visit of Paul and Silas to the Bereans? The people of Berea had their copies of the Scriptures; still they listened to the message declared by Paul and 'searched the scriptures daily, whether those things were so'. That is the purpose of Jehovah's witnesses' calling on the people today, to encourage a home 'searching' and study of the Bible regarding the Kingdom message to prove whether these things be so." This would constitute general refutation for the argument, "We have our Bible," advanced by persons as evidence that they do not need the Kingdom message.

The *Watchtower* magazine, December 15, 1942, issue, paragraph 34, contains an excellent example of special

refutation. It reads: "There should be no confusion of thought at this point. Jephthah's daughter bewailing her virginity and thereafter remaining childless is a distinctly different picture from that of Noah and his family when coming forth from the ark and hearing the divine mandate to fill the earth restated to them. The drama of Jephthah is a prophecy of events preceding the 'battle of that great day of God Almighty'. Hence it must not be mistaken to picture that the 'great multitude' after Armageddon will not have the divine mandate issued to them to be this time really carried out to a finality under the righteous overlord, The Theocracy. The requirement of virginity pictures that before Armageddon's fight the Lord's 'other sheep' must serve Jehovah at his temple in singleness of devotion to him."

Here the *Watchtower* article anticipates the wresting of the Jephthah picture by the "evil servant" class and others to attempt to disprove that the divine mandate will be issued to and carried out by Armageddon's survivors, and beats such truth-distorters to the punch by refuting the argument before it was even made. It is special refutation because it attacks only one of several arguments the "evil servant" might advance to disprove the general proposition of the divine mandate.

The foregoing quotation from *The Watchtower* is also a good example of one of the two conditions under which refutation is given, namely, anticipating objections or arguments that might be raised against your case by an opponent. Make a concise statement of these anticipated objections, in the course of your talk, and proceed to refute them. In this way the speaker weakens the position of an opponent. One who is attempting to advance his own contention should exercise caution not to overdo the anticipating of opposing arguments, however. He might give his opponent ideas. One should call attention only to outstanding arguments of his opponent that he is sure will be used against him and that he is certain are stumbling-blocks in the minds of his listeners to his constructive reasonings.

The other condition under which refutation is employed is where the objections to one's contention have been voiced by an opponent, and stand unchallenged as yet. In rebutting the opposing arguments, whether they be made to prove a contender's case or merely to destroy one's own logic, concentrate upon main issues. It is not necessary nor should one attempt to disprove every little minor point raised by an opponent and thus involve himself and his listeners in a maze of insignificant detail. Rather isolate the key points of the argument and objections of the opposing side, show why these things are its vital points, and that it stands or falls with them. It is important that this selection be not arbitrary. Never forget that in argumentation one must carry the hearer along with him, and this by expounding to establish the reasonableness of his selection of the main issues, not by dictating. Otherwise the listener will balk. Having thus focused attention on the essentials of an opponent's case, and his objections to yours, proceed to refute them and destroy the opposing contention.

From the foregoing presentation it is apparent that one of the primary requisites for effective refutation is a thorough knowledge of the proposition at issue, not only of one's own side but of that of his opponent also. One must know what to expect, and be prepared to refute it. At the close of the discussion briefly summarize the high points made by an opponent and show that they have been disproved, and then sketch the main points of your constructive argument that clearly establish your position as the only logical one.

Jehovah's witnesses argue against those things that are out of harmony with God's Word. If they have studied they are able to successfully refute, by Jehovah's grace. He has foretold their

victory in refutation. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isaiah 54:17, *Am. Rev. Ver.*

Negroes See Better at Night

◆ Careful experiments at Fort Bragg, N. C., indicate that Negroes see twice as well at night as do white men. However, the American Negro has a hard time of it. At Fort Benning, Georgia, one of them, still clad in the uniform of the United States army, was found hanging where he was lynched. And in a Texas courtroom, while a Negro was under protection of the court and the police, his accuser walked into the courtroom with a revolver in his hand and emptied it into the defenseless prisoner, without interference, and with the congratulations of the prosecutor. One wonders whether, if Negroes can see so much better at night, and if the night of horror should settle down over America as it has settled down over Europe, they might see better how they have been and are being treated. Maybe it is just as well to treat them a little better, so that they will feel that they are being treated as they should be.

Discrimination Against the Negro

◆ The National Lawyers' Guild scores the discrimination against Negroes in both the army and navy. It says: "In the last war the highest rank attained by Negroes in the navy was officers' cook or steward," and, "The same condition prevails today." "The Negro cannot be a seaman, a gunner, a technician. He is barred entirely from both the navy air corps and the marine corps." "The United States maritime service has gone a step further than the navy department, quietly adopting a policy of gradually excluding Negro seamen from jobs as firemen and coal passers on government transport ships." "Very quietly this obnoxious practice has been introduced in the United States, in the very institution created to defend our democracy. It is wrong in itself and as a precedent, dangerous to everyone who can be identified as a member of a racial or religious minority, and to every American who prizes his heritage of freedom and equality. The practice is as indefensible as it is unprecedented."

Dodging the Negro Question

◆ A Negro member of Congress protested to the Supreme Court that he was forcibly ejected from a Pullman car in Arkansas, and the railroads countered with the silly answer that the demand by Negroes in Arkansas for Pullman facilities is virtually nonexistent.

What About Those Teachers?

◆ Writing in the *Spokesman-Review*, of Spokane, Wash., October 5, 1942, Ellington B. Edsall asks three embarrassing questions, and the last one he asks is the most embarrassing of all:

> Why are the Japanese singled out? Didn't the mayor of San Francisco accept two decorations from Mussolini? What about those Italian schools in California in which there are, or were, teachers paid by the Italian government and whose diplomas were counter-signed by Italian consuls?

Religion Lives in Los Angeles

◆ Those who mourn that there doesn't seem to be much religion any more are shedding their tears in vain as far as the First Congregational Church of Los Angeles is concerned. The classes, so says the Los Angeles *Evening Herald and Express* for May 26, 1942, meet Tuesday and Wednesday evenings. Going more into detail:

> Classes will be given in fox trot, waltz, rumba, Latin dances, ballroom, swing dance, and various beginners' steps. Instruction will be under Mignon Callish and Eddie Gay.

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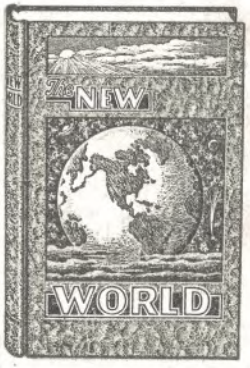

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CONSOLATION

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Censorship

Arch enemy of freedom of expression and communication active

Making Themselves at Home in France

Nazi conquerors plundered and humbled France without mercy

Why the Perfect One Died

Necessity of vicarious atonement by death clearly demonstrated

Did Jesus Mean What He Said?

Why do professing Christians ignore his explicit directions?

Five Cents a Copy
One Dollar a Year

Vol. XXIV No. 626
September 15, 1943

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Notanda

"The Wild West"

◆ We did not think of the great open plains, the beautiful, rolling hills, the winding streams with tangled growth as "wild". Only to the white man was nature a "wilderness"; only to him was the land "infested" with "wild" animals and "savage" people. To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the East came and, with brutal frenzy, heaped injustices upon us and the families we loved, was it "wild" to us. When the very animals of the forest began fleeing from his approach, then it was that, for us, the "wild West" began. —Chief Standing Bear, of the Sioux Indians, in his biography. New York *Times*.

Four-Year-Old Jacqueline

◆ Four-year-old Jacqueline Clement, of New Orleans, was born prematurely, and in the early days of her life her weight dropped from 2 pounds 3¼ ounces to less than 2 pounds. For eight weeks she lived in an incubator, swathed in gauze, bedded down in cotton, and kept in 97-degree heat. For a long time she was fed four drops of milk every two hours. Now she is 40 inches tall and weighs 34 pounds, and they don't feed her with an eye-dropper any more either. Jacqueline likes this world now tiptop, and would like to stay here permanently. And maybe she will; and here is hoping she does.

Social Security for Crippled Youth

◆ Uncle Sam and the states go fifty-fifty in doing what they can for some 300,000 crippled children under the Social Security Act. It is a good work, bringing hope and cheer to the paralyzed, disfigured, burned, harelipped, and other unfortunates. In Germany, under arrangements now in effect there, most of these would be put to death.

CONSOLATION

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

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Censorship

THE ability of man to communicate his ideas to others has ever been the measure of his progress and enlightenment. In those sad instances recorded in the pages of history where freedom to communicate has been stifled and restricted, the invariable result has been that the people are afflicted and suffer under ignorance, superstition and religion. In bright contrast, those cases where man has been allowed freely to communicate with his neighbor are themselves an eloquent testimony in support of the necessity for keeping open the channels of communication. The arch enemy of this freedom of expression ever has been, and still is, the Roman Catholic Hierarchy. Records of history (themselves now "banned" and kept away from the public) show that in the early stages of the development of the printing press it was the open purpose of the Hierarchy to destroy this new invention that showed "horrifying" possibilities of causing enlightenment among the common people. They reasoned that when used by persons outside the Catholic priesthood it would surely result in a wave of "heresy". Immediately presses began to be destroyed by mobs, while the printers themselves mysteriously disappeared.

No measures were deemed too brutal to put down this menace to Catholicism; for these were the dark days known as the "Inquisition", when bodies of men and women were tortured on the racks, "heretics" burned at the stake, and entire towns massacred, all at the instance and under the direction of the Roman pontiff at the Vatican. But, by the grace of Jehovah God, this movement did not succeed, and out of it grew the Reformation, bringing in the era of "Protestantism". These sincere persons, whom the Hierarchy labeled "heretics", began to print Bibles in the popular languages and the light of truth began to dispel the darkness of the superstition and hate with which the Roman clergy had enshrouded the people. This nettled the priesthood as nothing else ever had, and, in 1832, Pope Gregory XVI demonstrated his attitude concerning the matter in his encyclical letter sent to his "sheep" the world over:

"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, which some so loudly contend for, and so actively promote."

As it became obvious that she could not summarily obliterate by sheer force and brutality the spreading use of the printing press, other measures had to be adopted. Pressure was at once applied to rulers and monarchs to *license* and *censor* the press, *and to appoint the members of the Hierarchy as the head censors,* thus accomplishing indirectly that which they had failed to accomplish directly. So powerful was their influence that even after England had broken away from the Roman Catholic domination, under the reign of Henry VIII, the institution of appointing the clergy as the censors of the press continued. The Licensing Act, adopted under the reign

of Queen Elizabeth and especially rigidly enforced by the Court of the Star Chamber in 1586, provided that no one was permitted to print anything until it had been "seen and allowed" by the archbishop of Canterbury. A fierce and constant battle was waged by the printers against this tyranny, but it was not until 1695 that they gained enough power to defeat the renewal of the law.

When the American colonies were established, the people were well acquainted with the evils of a controlled press, and accordingly, when they formed the United States government, they soon adopted into the fundamental law a "Bill of Rights" for the special protection of the liberty of American citizens to communicate with one another.

The passing of a century has not improved the philosophy of the Hierarchy, and today as the nation is straining every nerve in the global conflict, they have seized on the tension of political circumstances to renew their unholy campaign to throttle the freedom of the press by grabbing hold of the office of public censor.

In 1940, in the United States, the American Hierarchy declared a civil war against Jehovah's witnesses, a Christian group of American citizens, and the accounts of brutal mobbings that followed have shocked every honest person in the country. Newspaper stories reporting the thousands of petty arrests over the country resulting from official interference with the work of Jehovah's witnesses would fill a boxcar, while the major cases of importance carried to the highest courts of the land in defense of the "Four Freedoms" have filled the law journals of the nation. These records are mute and conclusive evidence of the determination of the Catholic church to stamp out by violence, where necessary, the liberty of communication, which freedom was considered of sufficient importance to be declared the basic objective of the "Atlantic Charter".

That the Hierarchy succeeded by "strong arm" measures to circumscribe the freedom of expression long enjoyed by Americans over the radio networks is now apparent to all beyond question, and programs frowned upon by the Hierarchy are banned from the broadcasting chains today.

Prostrate Before Catholic Censor

Furthermore, the motion-picture industry is entirely prostrate at the feet of the Catholic censor, who, openly sponsored by the Hierarchy, passes every foot of film that is released by Hollywood. (This is the probable reason for the mass of religious drivel that now crowds the theaters nation-wide.) Joseph Ignatius Breen, a Jesuit-schooled representative of the Vatican, filled the position of *official* movie censor. *The Saturday Evening Post* for December 24, 1938, page 47, says of him:

> . . . And when Joe finishes telling them [the producers], they're told and there is no appeal. If they try to put anything into a picture that he doesn't like, it will not get the Purity Seal and the company will be fined $25,000, and without the Purity Seal 98 percent of the theaters in America will not run the picture . . . Breen and his associates pass on nearly all original material before it is bought by the studios. . . . Finally the rough cut of the finished film is seen and criticized by Breen and his associates, and anything he objects to must be taken out. . . . Joe Breen . . . is warning the producers that they can play hide and seek with women's clubs, Y.M.C.A.'s, Jews, Mormons, Quakers and any and all Protestants, but whatever they do, they are not to tangle with the Roman Catholic Church.

The motion-picture industry is presently involved in what may prove to be a costly struggle. According to Drew Pearson's syndicated "Washington Merry-Go-Round" for January 13, 1943, published in the nation's leading newspapers, Paramount has spent two million dollars producing a movie version of Ernest Hemingway's book *For Whom the Bell Tolls,* but, says the column,

"Strenuous objections have been voiced to Paramount by the Francisco Franco Fascist government and it seems probable that the film will never reach the American public. . . . Nobody ever dreamed that Franco's hand was that strong inside the U.S.A. But the State Department is for him; also the Rockefeller committee is not enthusiastic about the picture's release. But, most important of all, the Vatican's disapproval is the real reason why 'For Whom the Bell Tolls' will probably not be shown."

An Exposé

However, the latest move of the Hierarchy is probably the most daring of all her attempts to control communication. She is now establishing herself as the censor of the *United States mails and all printed matter produced in this country.*

An exposé appearing in the March 25, 1943, issue of Drew Pearson's "Washington Merry-Go-Round" fits perfectly into the picture of the Hierarchy's past attempts to throttle the free press. Her plan is to establish herself as censor of printed matter that is sent through the mails and then use her power as a club to censor out all printed matter that is offensive to Catholic doctrine. Without pulling any punches, the article states:

> Efficient Postmaster General Frank Walker has got himself into a situation whereby certain zealots of the church to which he belongs have become unofficial censors of American magazines. And Frank is playing into their hands.
>
> The situation has gone so far that scores of American magazines, before going to press, send their manuscripts to the representative of Bishop John F. Noll, of the Catholic National Organization for Decent Literature, where they are examined.

The Post Office Department has the authority to revoke the second-class mailing privilege of all printed matter it deems to be dangerous to public health, morals or national safety, and in the past this power has been sparingly used. As long as this power is thus used as intended and is kept free from religious or political pressure, it is plainly a legitimate exercise of governmental restriction. To perform this function, Postmaster General Walker has appointed for the Post Office Department a special three-man committee, whose task it is to examine the literature mailed under the second-class privilege and ban those deemed to be "unmailable". According to Mr. Pearson, the personnel of the committee is "W. C. O'Brien, Catholic; John J. Gregory, Catholic; and Calvin W. Hassell, Episcopalian".

Apparently, this Post Office committee's principal function has degenerated into rubber-stamping the recommendations from the Catholic National Organization for Decent Literature, which organization has no *official* affiliation with any government department outside of the government located at Vatican City, Italy, and, of course, the organization dances to the tune piped by the little man wearing the triple crown, at that stronghold of Fascism. Ironically, the headquarters of the organization in Washington, D.C., is located in a sizable new building built especially for such activities, having a solid stone front with no windows, but in large letters engraved across the modern exterior is the single motto, "Ye are the light of the world."

The "Purity Seal"

But the activities of the organization belie the motto. Fearing that the organization will put their publication on the banned list, editors of many magazines rush their manuscripts to the organization for their 'holy stamp of benediction', or "Purity Seal". The material is then carefully censored and parts out of harmony with Catholic doctrine are deleted. The office goes into the most minute details in examining the manuscript. For instance, one editor was required to change the line "his lips pressed hers" to "his lips touched hers".

A letter from the Washington office to Bishop Noll, in Indiana, quoted in Mr. Pearson's column, shows how the system operates:

Your Excellency:

During the past week, Mr. Selinka, Counsel for the Dell Publishing Co., brought to me a revised dummy of Modern Romances Magazine. Since they made the changes which I suggested I have already written to your excellency that this magazine does not violate the code.

Mr. William H. Fawcett, accompanied by the new editorial director of their Confession magazine, Mr. William H. Lingel, called on me with the dummy of Romantic Story. I carefully read this dummy, made a few minor changes in it, but had to object to one of the stories. Mr. Lingel assured me that this story and the others I objected to would be changed.

I talked to Mr. Hassel, counsel in the solicitor's office of the Post Office Department. He told that the following magazines had been cited for hearings to show cause why their second-class mailing privileges should not be revoked. They are Special Detective Cases, Romantic Story, Crime Confession. I shall, of course, attend these hearings.

The Post Office Department is apparently trying to avoid as much publicity as possible with regard to these hearings because no news releases were sent out naming the magazines or giving the dates and times of the hearings.

Most respectfully yours,

[Signed] William Smith.

The postmaster general, who is also the head of the National Democratic Party as successor to James A. Farley, vigorously denied that the recommendation of his fellow churchmen had any influence on the decisions of his department; but once again the facts speak for themselves. The N.O.D.L. *Acolyte,* the official organ of the organization, said recently: "Postmaster General Aids N. O. D. L. Campaign — The U. S. Post Office Department has recently revoked the second-class mailing privilege to certain magazines. The department is to be commended for its vigilance and efficiency in citing these magazines and in refusing to grant second-class mailing privileges to offensive publications." On the long list of magazines which followed, all but two had just appeared on the Hierarchy's "banned" list!

In the face of this fact, the "bishop" himself had the courage to make a public denial in the United States Congress two days after the exposé appeared in the "Washington Merry-Go-Round". The "bishop" had one of his political henchmen, a congressman from Indiana, read a long letter from the "bishop" to Congress. Without denying the suspicious circumstance of the nearly 100-percent similarity of the N.O.D.L. banned list of periodicals, the letter read: "It may not be out of place to remind you that the Federal Bureau of Investigation is just as sympathetic toward the National Organization for Decent Literature as is the United States Post Office Department. If it has not suppressed many very lewd periodicals it is only because it is not within its province to prosecute. It must leave that to the Federal Courts."

The "bishop" readily admits that the organization encourages publishers to submit their manuscripts for Catholic censorship, saying in his letter, "You leave the impression on the readers of your column that the Washington office of the National Organization for Decent Literature requires publishers to send dummies of forthcoming issues for examination, while the fact is that those publishers who submit dummies have themselves requested the privilege of doing so, because they claim they actually want stories containing incidents of illicit love to be inspected before going to press with them."

Unless we are to conclude that the Hierarchy has become a recognized expert in the field of "illicit love" and a technical adviser for publishers of spiced romance stories, then the only reasonable answer is that the publishers have begun to realize that unless they do as the motion-picture producers have done

and submit themselves to the absolute control of the Roman Hierarchy, they will be put on the Catholic *banned* list, which, as past experience has ably demonstrated, means prompt loss of the mailing privilege by official Post Office action. Without the mailing privilege the magazine cannot be circulated and the press may just as well cease to run.

There is no reason for thinking that the Hierarchy will stop in its campaign of censorship when it has throttled the "lewd and salacious" magazines, but, having thus found a foothold in the departments of government itself, and constituted as the official censor, it will logically and undoubtedly attempt to push straight ahead to suppress and destroy all publications that carry matter not approved by the Roman "church". If the Hierarchy succeeds in her attempt to blindfold the American congressmen to what she is doing in the departments of the American government by reading to them reassuring avowals of purity, then she will have accomplished her age-old purpose of making herself the custodian of all news, knowledge and information, rationing out such portions thereof as may suit her fancy, but, above all, to see that the people are kept on a strict diet of Vatican-prepared provender, served Roman style. This is precisely the same system that was nurtured by the old "Holy Roman Empire", and now in its twentieth-century world campaign the Hierarchy is seeking to re-establish and revive this unholy system on a scale undreamed of by the ancient popes.

In the totalitarian countries where this has been accomplished, the miseries of the people who are forced to live day by day on manufactured propaganda should serve as a lesson to the American people who are yet in position to stop this insidious encroachment on the fundamental liberties which they have steadfastly defended since the inception of democracy.

Making Themselves at Home in France

THERE seems to be no danger of the French people's getting lonely, now that they are under Nazi domination. The Nazis have such taking ways. For example, once again they have taken Alsace. Their real reason for taking it is that Alsace is so lovely. The idea is that if your neighbor has something that is nice, and he likes it, you go and take it away from him, because you like nice things yourself. That's simple. Anybody ought to be able to understand a thing like that.

When the children of Alsace and Lorraine go to school, they study both French and German, from the time they are seven years old. Their studies are all carried on in both languages, and, as their parents may and probably do speak a third language, Alsatian, that gives the little folks plenty to think about. In the adjoining province of Lorraine, the language of the home is one of the German dialects. So here is one of the most beautiful spots in the world, inhabited by a peace-loving people, that habitually makes itself at home in four languages, and, as it is on the border between two great countries, it is in for trouble in a big way whenever a European war starts. Beautiful scenery, superb cooking, exquisite wines and alluring architecture all appeal to the Nazis, and so, not having any better excuse than that they wanted these provinces for themselves, they duly annexed them once more, the same as in 1871-1918.

As soon as the Nazi war lords had France in their power, the workers in the factories suddenly and inevitably found themselves busy, day and night, making things that would help their new masters become their permanent

ones. The famous French silk factories suddenly found themselves weaving thousands of yards of the finest, toughest unweighted silk. That is not for gowns for the ladies. Bless you, no. The women of France will be in luck if they can get suits of overalls. This silk is for the making of parachutes, wherewith Adolf, the paper hanger, hopes to land his parachute troops in Britain. Also, the famous French cork cutters found themselves busy day and night making life belts. Somebody seems to have figured it out that if you intend to invade Britain by boat, it might be a good thing to have a life preserver along.

A Great Munitions Output

All over Europe the production of war munitions for the Axis powers has been stepped up, and France, which was held back from an adequate output while the land was still a republic, is running her war plants day and night, to make sure that Adolf has enough weapons. The factory workers often slave twelve to fourteen hours a day, and a ten-hour working day is considered short.

The Big Business crowd is well pleased. All they are interested in is money. The Germans can print plenty of that, and the German bankers and industrialists are taking over one plant after another with surprising rapidity. Quite frequently, German directors are added to the boards of what were formerly competing companies. There is a German director on the board of the Bank of France. Writing on this subject, A. C. Cummings says, in the Vancouver *Daily Province* for November 9, 1942:

> Now, through the treachery of Laval and a section of French bankers and industrialists who preferred Hitler to Premier Blum and the Popular Front (which tried to nationalize the French armament plants), the whole of large-scale French industry has been harnessed to the Hun war chariot without much trouble beyond occasional sabotage.

There has been sabotage. Of course there has. But it is a dangerous business. The story was published of what took place in the Graff arms factories near Paris. The workers entered into a plot to steal each a quantity of greasy waste each day. At length, after a good-sized pile had been assembled in a far corner of the plant, it was set afire and all the workers ran to see the blaze. When the company police arrived the workers got in their way and seized their hose, pulling in different directions. Those not in the original mixup remained behind, hauled out their own waste piles, and soon had the entire plant ablaze.

Of course, the Germans that were looking for munitions from the Graff plant (and scores of other plants treated similarly) were not going to stand for a thing like that. So they began to seize and shoot hostages. At Nantes 50 hostages were done to death, including old men, cripples, two women, and some that were hardly more than children. Just plain murder, and beastly murder at that; cowardly and contemptible beyond the reach of adjectives.

Killing Off the Grandpas

After a pause the head murderers at Paris, the so-called "German authorities", announced that thereafter if a certain man is wanted, and if he is not betrayed to them within ten days, they will shoot his father, brothers, cousins, brothers-in-law, and even his grandfathers, set the women relatives at forced labor, and put the children in "approved" homes. Ever hear about the Inquisition? That is it, 1943 style. Opportunity is provided for traitors to save their own hides temporarily by squealing on fellow workmen, and, sad to say, they have even helped to track them down, according to the United Press.

Those that operate the Inquisition get to enjoy the sufferings of their victims, and add to them in any way in their power. A unique way was found to execute French prisoners of war. This is

the way it was done: Several trainloads of Russian civilians 18 to 65 years of age were transported across Germany in freight cars, which were opened only twice a week for hygienic reasons, and to give the living something to eat. Out of 2,800 arrivals at one camp, the majority weighed from 90 to 100 pounds. In most of the cattle cars, holding fifty men each, thirty arrived dead. In camp they died at the rate of fifty a day for the first eight days, and at the rate of twenty a day thereafter. As soon as they died, the bodies were stripped and thrown out of the barracks. Here is where the French prisoners of war came in. It was their job to remove the bodies by truck and dump them into a common grave. As the French prisoners had no way of disinfecting themselves, typhus soon broke out. Of course, that meant wholesale annihilations.

It may be said, however, that, hard as is the lot of the French, it is not as hard as that of the Poles. The poor Polish prisoners receive nothing from their families. The reason for this is that their families have been deliberately broken up. The fathers are sent to one place, the mothers to another, and the children to a third. The family members have little hope of ever being able to find one another again. How vicious!

Famine Stalks Through France

A gentleman connected with the Unitarian Service Committee, Howard L. Brooks, had the privilege of being in Unoccupied France for a period of six months in the year 1941 and has written a book on the subject, entitled "Prisoners of Hope". In that book he tells of a visit which he personally made to a children's concentration camp at Rivesaltes, where 4,000 little folks were being robbed of their freedom and growing up in filth, hunger and misery. He mentions one little girl, eight years of age, that he saw hanging on the edge of a garbage can. He says of her that "her feet were not touching the ground, and her head had disappeared over the top as she dug with pitiful eagerness into its depths". She died of cholera a few days later.

The Effect on the People

You see. It is now or never for the Jesuits. There isn't any price they would not make humanity pay, only that, at the end, the "whore" that they serve may have her final ride upon 'the beast that was, and is not, and yet is, and shall again be present.'—Revelation 17: 8, 11.

Even a year ago they were glad to get rats and poodles for food in Unoccupied France; and certainly conditions are no better now. Imprisonment for five or ten years and fines of 100,000 francs to 5,000,000 francs are prescribed for any persons who willfully permit food supplies to perish. So, in France, they are not plowing under any pigs. That pig-plowing stunt seems quite a way back, does it not?

When the American armada landed in Algiers, and the Germans at once took over Unoccupied France, the horrible conditions already existing in that unhappy land became immediately worse. In the three days preceding December 18, 1942, only three persons were permitted to enter France from Switzerland, and these were admitted only because they had diplomatic passports. In other words, the country did not see how it was going to feed those that were already there, and so dreaded to admit others.

These and other tyrannies too numerous to mention have not made the "New Order" of Pacelli and Hitler popular with anybody that has either a heart or a brain. A good example of this was when Dr. Goebbels thought to frighten the Swiss by showing what happened to the Canadians when they landed at Dieppe. When the film went on at Zurich, the operator had to take it off and put on something else. The people of Zurich speak German, but they are Swiss. They whistled, cat-called and shouted "Shame", "Filthy swine," and "Show the stuff

somewhere else". If Hitler ever gets the chance, he will make the people of Zurich pay for that a thousandfold.

The French people are up against it in terrible shape. They suffer from the British and American air raids, even though they consider them necessary. They hate the Italian government for stabbing them in the back in their darkest hour. They hate Vatican City, which they rightly suspect to be at the bottom of all their troubles. Despite all the whitewash so constantly applied, many of them hate and distrust old Mr. Petain. The labor unions hate him because, while continuing them in existence, he has issued a decree providing for a prison term of five years and a fine of 10,000 francs for anyone attempting to engage in collective bargaining. What is the use of having a labor union if it cannot do one single thing to improve the condition of its members or to seek redress of grievances? The French are fair-minded and they hate any government that is so pitiless as to cause human creatures (50 or 60 Jews) to deliberately hang themselves en masse when they found they could not escape from the country into Switzerland. This took place at Sete, a coastal city of southeastern France. Not a single Jew remained alive.

Only Two Choices

It is openly proclaimed that the French have only two choices. They must be either "collaborationists" or "terrorists". A "terrorist", it is explained, is one that does not work hand in hand with the "New Order" of Pacelli and Hitler. No attention is paid to the wishes of the French people to be free to choose their own form of government. When did the Roman Catholic Hierarchy ever encourage the people to have a voice in anything?

There are some rewards to those who go over to the "collaborationists". Whether the facts are correct or not is not known, but German sources claim that a French worker who goes to Germany can send back home up to $85 a month if he is married, and two-thirds as much if he is single. Consider what an inducement that is when living is so high. What do the people do that have no incomes? They starve.

The "terrorists", so called, if they have any hopes of deliverance, have them in the activities of Britain and America. An instance of these activities was the British raid on the submarine base at St. Nazaire, France. The main object of the attack was to make unusable the large dry dock, the only one on the French Atlantic coast capable of accommodating so large a ship as, for example, the German battleship Tirpitz. This dock is the only one outside of Germany, Genoa and Singapore capable of taking the Tirpitz. It was built for the Normandie. A British raid put it out of commission for a year.

The story of the raid makes a thrilling tale. The British came at midnight and rammed the destroyer Campbelltown into the dock gate. The ship was then deserted and the commandos attempted their get-away to Britain. Two of the British officers were caught by the Germans, who asked if the ship contained explosives. The answer was that it did not. To test their good faith, the Germans asked them if they would accompany a party which was going to inspect the destroyer. They immediately agreed and accompanied a party of high German naval officers on board. No sooner were they on board than the Campbelltown and the dock gate blew up and the two British officers and all the Germans who were aboard were instantly killed. Fighting then broke out between the Germans and the French and such commandos as could not get away. This fighting lasted for three and a half days. Though the French must have known that without weapons and without officers to lead them they could only be slain by their well-armed and well-officered lords and masters, to die rather than yield to the hated Nazis, their visitors

from Deutschland Ueber Alles, now making themselves so much at home in France, was preferable.

France's Only Hope

France's only hope is not in the brave British spies who have done such thrilling things. Some who speak French and German fluently have waylaid German soldiers and officers and stolen their uniforms. They have joined German regiments as Germans without their identity being discovered. In one instance a British officer disguised as a German officer marched a large detachment of German troops out on the parade ground at Lorient just in time to get them machine-gunned by British aviators. Of course, if they get caught, they die. But one has to be willing to die today if one wishes to accomplish anything worth while.

It may be that there are some French Fascists that think it worth while to betray their countrymen into the hands of Pacelli and Hitler, and are willing to die even in such an abominable cause. Before the present war, a company of them raided a police barracks at Dieppe and escaped with twenty rifles. The rifles were found in possession of a Fascist shopkeeper. The case went to a Fascist magistrate, who refused to act. This was while the Fascists were getting ready for the great betrayal actually pulled off in the spring of 1940. When the war broke out, the chateaux of Gaille Fontaine, near Dieppe, was a huge arsenal all ready for the use of Hitler, Pacelli and those in on their rotten deal, for earth's domination.

France's only hope and earth's only hope is in none of the things that have been named, but it is in The Theocracy; and in these trying hours some of the French people cannot fail to remember some of the things that they have heard at the hands of Jehovah's witnesses. In October, 1934, the members of the jury of the Paris exhibition of Modern Comfort were so impressed with the richness of the revelations contained in the WATCHTOWER publications and were so anxious to do justice to the work of moral sanitation undertaken by this philanthropic society that they awarded them the beautiful diploma, The *Diplome de Hors Concours,* which means that this work is above competition and in a class by itself. When the old "whore" goes to her eternal destruction in Armageddon there will be some Frenchmen and some of their unwelcome visitors from the East that will know that there is a God in heaven unmatched in any way by the god of Pacelli and Hitler, the "god of this world", the Devil, the prince of darkness.

Slaves of the Herrenvolk

ONLY by luring or forcibly drafting between four and five million workers into his war factories has Hitler been able to maintain German war production for the fourth winter of war in Europe. He has had to make good his enormous losses on the Russian front.

A year ago Nazi propaganda was explaining how when Russia was "annihilated" all Europe would be organized by the Germans into one great region of economic "collaboration". There would be assured trade and markets for all; of course under Nazi control. Big industrial leaders, especially among the French, swallowed these specious promises.

Today this make-believe has been dropped. Now it is openly admitted in Germany that the war is one for loot and lordship and that the "herrenvolk" are to be the bosses of the continent whatever happens.

What it means to be the slaves of these bosses is told by some of those who have escaped recently. Enticed by handsome promises of good pay and good

food from their own starving and looted countries, they have spent six months or a year in Germany. When, as in the case of neutrals (Swedes and Portuguese, for instance), they have returned home, this is what they tell, according to reliable evidence reaching London:

The Germans first lure them with glittering promises of high wages, good quarters and good food. If, as in France and Belgium, this does not bring the workers, the factories are forcibly closed and the idle employees again offered jobs in Germany. In Yugoslavia, Greece, Poland, and Czechoslovakia, workmen and workwomen are offered nothing. They are forcibly abducted and placed in Nazi factories, particularly in those the Royal Air Force is likely to bomb.

When a batch of volunteers for Germany leaves France, as some thousands have done, in search of work and food, they find themselves herded like cattle into trains. Their baggage is taken from them and is usually "missing" after customs inspection at the German frontier. Once inside Germany the Nazi guards throw off the mask of politeness and order the new arrivals about as roughly as if they were dogs. Anyone protesting is promptly arrested.

"Homes" and "hostels" turn out to be dirty barracks. Food is inferior and ill-served. Washing is almost impossible, as there is no soap in Germany—only substitutes. If disillusioned poor folk repudiate their contracts of employment and try to return to their own countries, they find themselves unable to use the German money given them without special permission from the banks.

To keep order the Nazis employ blackguards, some with a criminal record. Over each group of workers in a factory is a spy-overseer, who imposes a fine for every small breach of the rules or error in workmanship. Husbands and wives, despite Nazi pledges to the contrary, are separated and the men sent to the Rhineland, where they run the risk of death by bombing.

German workers in a factory where foreigners are employed take care that the heaviest and dirtiest work is put upon them. Only the Germans who hate Hitler—and they are more numerous than is generally believed—behave decently to the newcomers. They explain how greatly they have suffered in food shortages, long hours of work, service in the army, loss of relatives by death in battle or in the bombed cities; and how they long for the war to end. But the spies are everywhere and they can do nothing.

A 10-hour working day is the rule in all factories. Holidays are impossible, as there is no transport. On rest days there is only the dirty barracks peopled by all the nationalities of Europe. Everyone fears to say what he thinks.

"To get out of Germany today," says a returned Portuguese worker, "is like getting out of hell. It is better to kill oneself than to return there."—A. C. Cummings, in Vancouver *Daily Province,* Nov. 23, 1942.

Look! Look! Look!

To the Editor [of *Look*]:

Generally speaking, one can always answer articles in your magazine that one disagrees with, and get by with it. In the past you have done a lot of good work for which you should be commended, such as attacking the Nazi spies, and showing them up long before the war, and also showing up "Father Coughlin" to be the Jew-baiter and racketeer that he is, though I've wondered sometimes if a doubt ever came into your mind as to why the pope had never kicked the "Father" out of office, since it is a well-known fact even among

Catholics that his activities were not aboveboard.

However, after reading your article "Hitler's War against the Catholic Church",* I just have to let off some steam. Surely you don't believe all that, even though you print it. After all, you have access to a lot more information than most of us. Or do you see what's coming and want to save your skin? Only you can answer that. But have some regard for the people and don't keep them in the dark. After all, news is for the interest, convenience, and necessity of the public.

Did you know that in 1940 several Catholic bishops in Chicago sent a letter to the pope asking that he excommunicate Hitler, and that the said letter was ignored? Would the apostles have kept Judas in their midst after he betrayed Jesus? Even *Liberty* magazine once brought out that Hitler was a Catholic. In the Philadelphia *Record* I read an article by Fritz Thyssen (the Catholic who helped to put Hitler in power and later got kicked out for his trouble) in which he said: "Hitler, a born Catholic, was an admirer of the *political sagacity of the Catholic Church,* if we are to believe *Mein Kampf.* At the beginning of the regime, he endeavored to reach an agreement with the Church. He concluded a concordat with the Vatican. In this Vice-Chancellor von Papen was the moving spirit. The concordat was the first treaty concluded by the new regime." A further quotation from the same article: "Germany's new status will not be a mere reversion to the past. It will not mean a return to a sort of German federation or 'Holy Roman Empire' composed of tiny principalities. I can see but one solution: namely, that *Catholic Germany should become a Catholic monarchy.*"

From the New York *Journal American,* of Monday, June 9, 1941, I quote: "Rome, June 9—(UP). An editorial in the Turin newspaper *Stampa* said today Germany and Italy are organizing a new European Order in conformity with the principles laid down in the Encyclical Rerum Novarum, to which Pope Pius called attention in his June 1st speech. Postwar Europe, the editorial said, will be a group of states whose national sentiments will be subordinated to a Greater Europe. The new order already is being placed in operation, it added."

Grasped at a Straw

From the Philadelphia *Daily News* an article by James Chambers, dated from London, Dec. 1, 1942 (UP), is headlined as follows: "Nazis Woo Aid of Pope to Hold Italy in Line." Also, from an article in the Philadelphia *Record* by Pierre Lazareff and Waverley Root, I quote the following: "Mussolini's last straw of hope is the Vatican. He has been carrying on negotiations with the Holy See to use its moral influence with the Italian people to preserve the regime if its existence should be threatened by an unfavorable continuation of the war. Those negotiations are reported nearly concluded."

Also, the (AP) of March 13, 1942, headlined an article from Washington as follows: "The State Department has disclosed that it has made representations to the Vatican objecting to the establishment of relations between Japan and the Holy See, asked by Japan. A spokesman said the department's communication was to inform the Vatican that this country's attitude to such relations would be unfavorable and that they would be regarded with suspicion because Japan had no interest in Catholicism. The State Department believed that such a move was made solely to stir up trouble."

At the time it happened it was in the newspapers where a Bishop Tiso personally went to see Hitler to hand over Slovakia to Germany. Bishop Tiso is now the premier of said country and is still a bishop of the Roman Catholic

*See *Consolation* No. 623, page 12.

Church. No wonder the Hierarchy has to print smokescreen articles such as the one in your magazine, or the people over here will get wise to the fact that they really love the dictator type of government as was stated in the Associated Press article of July 18, 1940, (from the Philadelphia *Record*) "Vatican's Attitude Pleases Germany — Statement Called Favorable Toward Totalitarian Rule. Vatican City, July 18 (AP). Praise in the Vatican newspaper *Osservatore Romano* recently for 'Good Marshal' Henri Philippe Petain, chief of the new French State, attracted the attention of diplomats here in view of the Vatican's previous attitude toward totalitarian regimes. Authorities decline to comment on the newspaper's observations [they always refuse to clarify things simply] which included a statement that the 'principle of authority' is higher than the human will." (And here I add that this means you must obey the orders of the Hierarchy whether you want to or not.) To further quote from the same article: "German foreign office circles expressed marked satisfaction today over what they regarded as a complete about-face by the Vatican in its position toward totalitarian states."

Here's a wireless printed in the New York *Times* from Berne, Switzerland, Oct. 5, 1942: "Emanuel Cardinal Suhard, Archbishop of Paris, issued in the name of the Church yesterday an appeal to the people to support with frank and complete loyalty the government of Henri Philippe Petain. The Archbishop of Toulouse in a statement reaffirms his loyalty to Marshal Petain." As most everyone now knows, Petain, Laval and others had already cooked up a deal to sell France down the river, and this is supported by many columnists such as Drew Pearson, Robert S. Allen, H. R. Knickerbocker and others. I could here give many quotations from their articles which I have before me, but it seems that it should be such a well-known fact by now that it would be useless to state it over and over again.

The Associated Press headlines an article from Dublin, Eire, September 27, 1942, as follows: "Cardinal Assails Allied Troops in Northern Ireland." "The partition of Ireland," he said, "was a flagrant and intolerable injustice against Catholics doomed to live under the narrow and unjust domination of the Belfast Parliament and executive."

I even have one picture from your magazine (I don't know which issue) with these words under the picture of a German church in Brazil: "Propaganda from the pulpits of German churches in Brazil reached such a height that authorities forbade sermons in German. Knowing that priests and pastors had the respect of the people, Hitler's agents won many of them with free visits to the Fatherland."

From Havana, Cuba, November 10, 1942, the (UP) reports the execution of a Nazi spy there and states: "As he crossed the firing line Luning kissed a cross held up by one of the priests and was embraced by the priest, Father Angel Reyes."

The (AP) of December 15, 1942, reported from Detroit that "Father Glighaerie Moraru and Father Stephan Opreanu, Rumanian Orthodox priests, indicted by a federal grand jury last month on charges they refused to register as agents of a foreign power, were released on bonds of $10,000 each today."

Philadelphia *Record*—New York *Times* Foreign Service—reports an interesting item from Rome, June 16, 1940, part of which I here quote: "Monsignor Carlo Margotti, Archbishop of Gorizia, in a pastoral letter today urged the Italian people and clergy to obey and trust Premier Mussolini in the war which he is waging for the welfare of the Italian people." So far the letter has not appeared in *Osservatore Romano,* the official Vatican newspaper. (This in case the winds don't blow favorably; then they can always go the other way.) The

archbishop is quoted as urging all Italians "to lift our reverent thoughts to the [then] ever victorious King and Emperor and to the [then] undefeated Duce, to whom we have entrusted the fate of our armies and of the whole nation—may God always bless and protect them".

Here's just one more from the Philadelphia *Record,* Tuesday, September 17, 1940: "Vatican City, Sept. 16.—D.N.B., official Nazi news agency, announced Aug. 27th that a pledge of loyalty to Adolf Hitler adopted by the Catholic bishops at Fulda would be read from the pulpits after the war." (DNB claimed the pledge would say that the Church in Germany was "indebted to German troops for the [then] victorious advance, and that without the successful warding off of enemy invasion by German Armed Forces German Catholics could not have pursued *so quietly and undisturbed* their church work and ministerial duties". At the head of the article you see the same old dope, as follows: "The letter was submitted to the Vatican for approval last month. Very little has leaked out about the Conference *because of the Vatican's reticence in disclosing information,* and there is still great curiosity in German Catholic circles. It is believed the Vatican has refused to sanction the releasing of the letter because of the war. [Not knowing for sure that totalitarianism would win, in other words.] It was pointed out the Holy See thought it was better to avoid any official pronouncement until the end of the war, which will, presumably, permit the Vatican to ascertain what will be the attitude of the German Government toward Catholicism in general and German Catholics in particular."

Strictly Taboo

Of course, Mr. Editor, you couldn't print this letter. [Nor did he.—Editor of *Consolation*] If you did, you would no longer have a *Look* magazine; and that in itself is proof of the fact that there is no freedom of the press when the Hierarchy is involved, and the subject immediately becomes controversial when a taboo, like disagreeing with them, comes up. Yet all the statements quoted herein are from mostly Catholic-owned papers and by Catholics,—articles that have slipped through from time to time. None of the quotations are my own. It is to refute these slip-ups that articles such as the one now appearing in *Look* have come out.

All this is proof of the fact that the truth is at the bottom; for no organization minds in the least being attacked when they know it can be refuted.

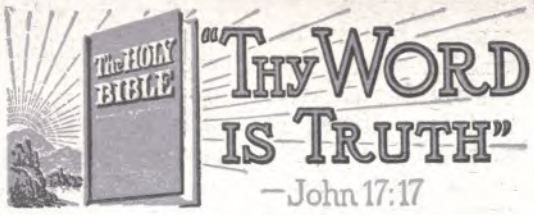
Recently the Federal Council of Churches got up enough courage to register a weak protest that in all the talks about "Peace with Justice" after the war they were left more or less out of the picture (as they have been for years).

Look at the movies, you'll find a fat priest trying to look sanctimonious in every one of them. One has only to read history, or an encyclopedia, to find out that their appearance is only a cloak.

As to the persecution of the Jews, Hitler only copied the Hierarchy. For example, Pope Innocent III, and Pius V, both decreed that the Jews should be expelled out of their midst and Christians shouldn't marry them; also, they should be marked with certain signs, etc.

For years Jehovah's witnesses have been telling the people these things, showing religion to be the racket that it is, and that God's Kingdom is the only real hope of the people.—Daniel 2:44.

Your magazine, along with hundreds of others, has assailed them and painted them as rabid fanatics, etc., because they have courage enough to tell the truth and take the consequences; which very few editors and newspapers do, because of being afraid of the powerful Hierarchy. Remember that Jesus was killed by religionists because He exposed them.—H. L. Stamps, Pennsylvania. [Written January 1, 1943]



Why Must the Perfect One Die?

THE Son of God, on earth as a perfect Man, died, being "the Lamb of God which taketh away the sin of the world". (John 1:29) In the eyes of those that stood by at the death scene He died as a sinner, nailed to a tree between thieves, under the charge of disloyalty to the worldly political powers, yet wholly innocent, harmless, and without sin. (Hebrews 7:26) Yet, thereby, He fulfilled what the prophet of God had foretold of Him long in advance, in that He "poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many."—Isaiah 53:12.

Why should the great, the good, the pure, the sinless Man die in such an ignominious manner as this? Was there no other means whereby man could gain life? Sacred Scripture answers that there is no other way whereby man could get life. Due to his sin divine justice demanded the life of the perfect man Adam and took that life. Divine justice could receive nothing as a substitute for the sacrificed perfect human life except the life of a perfect human creature. Adam was sentenced to destruction because he was a willful sinner and rebelled against God. The one who would redeem the life right which Adam lost for all his offspring must die, without sin though appearing as a sinner. All this Jesus did, at Calvary.

It is important to examine this reason for Jesus' coming to earth, growing to manhood's estate, and dying. Speaking the words of Jesus beforehand, the psalmist-prophet said: "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." (Psalm 40:7, 8; Hebrews 10:7-10) Thus we see He came to do God's will, the primary part of which was to vindicate Jehovah's name; and the secondary part, to redeem obedient humankind. Therefore Jesus said: "I am come that they might have life, and that they might have it more abundantly."—John 10:10.

Speaking concerning His church of spiritual Israelites, Jesus likened His humanity to bread. He said: "I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. For my flesh is meat indeed, and my blood is drink indeed. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:48, 50, 55, 57) By this we understand that Jesus gave up His human life in order that the value thereof might be presented to divine justice in heaven as the great ransom price. To eat means to partake of food to satisfy hunger and live. He who hungers for righteousness and partakes of the value of Jesus' sacrifice by believing on the Lord Jesus Christ and doing the Father's will, that one will gain life and will thus satisfy his hunger. The apostle Paul makes it clear that Jesus' death was for the benefit of all believing and obedient men, when he wrote: "The man Christ Jesus . . . gave himself a ransom for all, to be testified in due time." "Jesus . . . by the grace of God should taste death for every man."—1 Timothy 2:5, 6; Hebrews 2:9.

"Sin is the transgression of the law." (1 John 3:4) "The wages of sin is death." (Romans 6:23) Adam transgressed the divine law, and this penalty of death came upon him, and all his offspring were born under condemnation and without right to life. Jesus the perfect Man permitted His life to be taken that it might be used to redeem for the believing and obedient ones of Adam's offspring the forfeited life-right, that they might

have a full opportunity to acquire eternal life. Hence His perfect human life was made an offering for sin, or a sin-offering.

Many centuries ago Jehovah God foreshadowed this great transaction, and this adds to the importance of it. In fact, without the sacrifice of Jesus it would have been impossible for any of the human race ever to live at all. Looking back, then, at the typical picture of Israel's yearly atonement day described at Leviticus, chapter 16, we see that the bullock and the Lord's goat slain on that day of sacrifice pictured Jesus the perfect man at the age of thirty years when He was baptized. That day the area of the court surrounding the tabernacle or temple pictured the condition of perfect humanity acceptable to God. Therefore the bullock and the Lord's goat slain in the court foreshadowed or pictured the fact that the perfect man Jesus died on earth in that condition as a perfect man. By His death He provided the ransom price. He did this to carry out His Father Jehovah's purpose.

After the bullock was slain its blood was put into a vessel and the high priest carried it therein into the inner sanctuary, or Most Holy, of the tabernacle, where it was sprinkled before the mercy seat of the sacred ark of the covenant. The same thing was done later with the blood of the Lord's goat. The high priest's appearance with the blood in the Most Holy pictures Christ Jesus the High Priest, resurrected to life divine, appearing in heaven itself in the presence of God, there to present the merit of His sacrifice as the sin-offering on behalf of humankind.—Hebrews 9:24.

The Scriptures clearly show that Jesus is the antitypical bullock for His church and the antitypical Lord's goat for believing humans who receive life on earth under God's kingdom. "Christ died for our sins according to the scriptures." He "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father". God "hath made him to be sin [a sin-offering] for us, who knew no sin; that we might be made the righteousness of God in him."—1 Corinthians 15:3; Galatians 1:4; 2 Corinthians 5:21; Romans 8:3.

The law and its ceremonies that God gave to the Israelites merely foreshadowed what great things Christ Jesus would do.—Hebrews 10:1; 8:5.

Back there in the type, the slaying of the bullock and Lord's goat and the carrying of their blood into the Most Holy as a sin-offering foreshadowed the fact that the remission of humankind's sins could be accomplished only through the blood of the perfect sacrifice. "Without shedding of blood is no remission [of sins]. It was therefore necessary that the patterns of things in the heavens should be purified with [blood of] these; but the heavenly things themselves with better sacrifices than these." (Hebrews 9:22, 23) The patterns here referred to are the tabernacle, which pictured the heavenly condition; and the high priest's entrance into the Most Holy thereof with the victims' blood pictured Christ Jesus entering heaven above. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." —Hebrews 9:24.

When Jesus died at Calvary He provided the sin-offering or ransom price, because His was the death of a perfect human exactly corresponding with the perfect humanity of Adam. Adam's death, however, was the result of a forfeited right to live. Jesus' death was a sacrifice. Adam became a sinner and died such. Jesus remained perfect, holy, and without sin; and while He died on the tree, yet by His death He did not forfeit the right to live as a human creature. By dying He reduced His perfect human life to an asset that might thereafter be presented to God to be used to release believing and faithful humans from the death due to Adam.

Did Jesus Mean What He Said?

> And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward [gratified vanity]. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do. —Matthew 6: 5-7.

IN VIEW of the above statements of Jesus Christ, the Son of Almighty God, what would you think of the information that in an American city one of the most prominent ecclesiastics in the whole world used an altar 102 feet long by 54 feet wide and 53 feet high, and that in the same city a priest made the sign of the cross 51 times at one performance?

It all took place in Philadelphia. The big altar was used by Cardinal Dennis Dougherty, and the prayers and other performances therewith were public and were intended to be seen of men, and were seen by them, and Dennis did get his reward; for the whole story was published in the Philadelphia *Evening Bulletin,* which also carried the story about the priest making the sign of the cross 51 times and thus insulting Almighty God by making the vain repetitions which Jesus said are so objectionable.

Jesus said that He came not to do His own will, "but the will of him that sent me" (John 6:38); and, further, that "he that honoureth not the Son honoureth not the Father which hath sent him". (John 5:23) Just who, then, do you think was honored by that immense altar and by those 51 vain repetitions of the sign of the cross, since both were acts of disobedience to the Most High? You don't have to answer the question. Just go ahead and do as you like. This is a free country in which every man may choose his own god, either Jehovah, the true God, or Satan, the false one. But no man can serve both of these two masters. Sometime he must make a definite and a final choice.

The Doings at St. Paul

In order to spreadeagle themselves in the public eye, and for no other conceivable reason, the Roman Catholic Hierarchy is forever staging what they call "eucharistic congresses". They had such a one at St. Paul not so long ago. The ostensible object of these congresses is to worship a little piece of bread. Advance notices informed the world that there would be 450,000 present. This gradually shrank to 250,000, then to 125,000 and finally to 80,000, depending upon the zeal of the reporter. Some reporters can see double much more quickly than others.

The St. Paul *Dispatch,* when the reporters had got the attendance down to a mere 95,000 (30,000 in the grandstand and 65,000 in the field), said that the "huge altar with its 53-foot canopy" "presented a thrilling sight". If you don't remember where either Jesus or any of the apostles pontificated under a 53-foot canopy, don't mar the harmony of things by mentioning it.

On the last day of the congress the seminarians were there in cassock and cotta; the Dominicans, in cream-colored habits and black capes; Franciscans, in course brown wool; Diocesans, in black cassocks and white linen surplices; choristers, with purple pompoms and black birettas; Cardinal Dougherty, in scarlet robes; and others dressed to kill. Jesus and the apostles never even had the faintest idea of such monkeyshines.

There was no evidence of God's blessing; not the least. The pope started to speak, and "hardly had he finished when a sudden rain squall drenched the waiting marchers and the thousands who had gathered to watch them". The rain turned "the fields about the Eucharistic Temple into a sea of mud that sadly bedraggled the costumes of the marchers". It wasn't long before "the combination of a deluge from above, incredibly sticky and slippery mud underfoot, traffic jams and darkness began to engulf the great throng". "Hundreds tried to find shelter in trees or shrubbery. Newspapers and other headcoverings were at a premium. Girls in shorts-and-skirts outfits divested themselves of the skirts, which they put over their heads and shoulders." The newspaper stories went cheerily on:

Three young priests stationed at the Throne of Exposition, clad in cassocks, were drenched to the skin. Boys near by crawled under the wood structure on which the Throne was mounted.

Chief of Police Hackert picked up an aged, retired monsignor who was waiting to view the parade with a young girl escort, loaded the two into his auto, and drove them to a first aid tent for shelter. While he had stopped to do this, a young man crawled under his auto on the pavement for shelter, only to have the car drive off from over him.

Women who sat on curbstones raised umbrellas, remained seated until freshets of water rushed down gutters, covering their feet to the ankles.

Two beautiful evening dresses of pale green crepe, sweeping the ground, worn by young women escorting a children's marching section from St. Andrew's church in St. Paul, were ruined by the rain and the ankle-deep mud of the Fair Grounds track.

Now it's after 6 p.m. A Boy Scout says he's hungry. There's the canopy over the Blessed Sacrament. It's raining again, harder. Priests, monsignors, religiously turn into the main aisle. The Blessed Sacrament passes. Dark skies have loosed a downpour. Near us, marchers kneel in the mud. Umbrellas have sprouted everywhere. Final benediction ends quickly. The Papal Legate leaves the altar under a white parasol. Water drops in sheets. Young women remove shoes and stockings, slide across the track. Exit gates are jammed with streaming faces and clothes ready for the wringer. A priest remarks, "This is worse than the 1926 International Congress in Chicago [remembered by its drenching at Mundelein, Ill.]" The temperature has dropped. There's a rush for eating booths and hot coffee. There's no hot coffee. The rain waterlogged hats. Two barrels of discarded ones were picked up in Como park alone Friday.

It took the curl out of freshly fixed hair; it took the press out of thousands of pairs of trousers; it wrecked hundreds of pairs of comparatively new white shoes; it gave silk stockings the works; white coats came out a mess and the rayon slip situation resulted in both discomfort and embarrassment. Rayon slips have a certain amount of metal in their texture. When water hits them they grow long. Women in the parade as well as those along the line of march found their rayon slips growing longer: their cotton dress skirts shorter. The result was anything but smart looking.

The Vatican Is the Center

The Vatican is the center of all this, and much else to follow, and the pope feels very much impressed with his job. This is how he put it in his Christmas (1941) broadcast published in the New York *Times* (one can almost hear him patting himself on the back):

O Christian Rome, that blood is your life. By reason of that blood you are great, and even the ancient ruins of your pagan greatness are seen in a new light and the codices of the juridical wisdom of the praetors and the Caesars are purified and consecrated. You are the mother of higher and more human justice which does honor to you, to your See, and to those who hear your voice. You are the beacon of civilization and civilized [*sic*] Europe and the world owes to you all that is most wise and most honorable. In the exalted tradition and proud history of their peoples, you are the mother of charity. Your

splendor, your monuments, your hospices, your monasteries, your convents, your heroes and your heroines, your voyages and your missions, your generations and your centuries, with their schools and universities, all bear testimony to the triumphs of your charity, that charity which embraces all, suffers all, hopes for all, becoming all things to all men, consoling and comforting all, curing all and recalling them to that liberty given them by Christ, uniting all peoples in the peace of brotherly love [*sic*], that charity which brings together all men, regardless of country, language or custom, into one united family and makes of the entire world one common fatherland.

That sounds pretty good to a man who doesn't know any history, or who doesn't know much about anything, but it is comical when viewed in the light of the well-known facts. The first president of the University of California, Horace Bushnell, visited Rome a century ago, when it was a part of the Papal States, governed directly by the pope, and, in an open letter to the pope, charged that it was the worst-governed city in the entire world. That lets the air out of the tire.

The Church Business in Rome

The pope implies that he is much impressed by the church industry in "Christian Rome". He should be. That is his line of business. There are in the city 441 churches, 212 chapels, and 77 oratorios. This could mean either that the city is a very bad city and needs many churches to keep down the odor of wickedness or else that it is a very lovely city and is kept so because one cannot see a hundred feet in any direction without seeing a steeple, and cannot look out of the window without seeing a flock of priests, nuns and others in the same business as is the pope himself. The center of the business is, of course, the Vatican. There the papal audience halls are 300 feet long, and the pope gets his exercise by walking among the people who kneel in zigzag formation so that they can kiss his feet as he goes by. Afterwards he talks to the pilgrims, oftentimes in their own tongue, as he is able to speak six languages.

You will wonder what must be the effect of so many great churches all in one relatively small city. This is truthfully set out by the father of telegraphy, Samuel F. B. Morse, in his *Letters and Journals,* published in 1831. What he says of Italy as a whole was doubly true of "Christian Rome":

> In passing through the country you may not take notice of a pretty child, or seem pleased with it: so soon as you do the mother will instantly importune you for a "qualche cosa" for the child. Neither can you ask for a cup of cold water at a cottage door, nor ask the way to the next village, nor even make the slightest inquiry of a peasant on any subject, but the result will be "qualche cosa, signore". The first act which a child is taught in Italy is to hold out its hand to beg. Children too young to speak I have seen holding out their hands for that purpose, and so mechanical is this action that I have seen, in one instance, a boy of nine years nodding in his sleep, and yet at regular intervals extending his hand to beg. Begging is here no disgrace: on the contrary, it is made respectable by the customs of the Church.

But the Word of God, which Jesus came to proclaim, illuminates this whole abominable begging industry when it says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." —Psalm 37:25.

How About Mariolatry?

Mary was a good woman, greatly honored of the Lord. She was a suitable vehicle for bringing the Logos into the world. She played her part well, and it is confidently believed that she made her calling and election sure and is a part of the body of Christ, one of the 144,001 chosen company that alone, of all human creatures, will ever have the heavenly salvation. But when, at the marriage in

Cana, Mary came to Jesus and said, "They have no wine," Jesus said to her, "Woman, what have I to do with thee? mine hour is not yet come." (John 2:3, 4) This was to tell her plainly not to be presumptuous in making requests or laying out programs. She was to follow, not to lead. Elsewhere He conveyed the same thought, when He asked, "Who is my mother?" (Matthew 12:48-50) and answered the question pointedly, that "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and *mother*".

All this is lost on the pope. In November, 1942, in one of his broadcasts, the pope dedicated the world and the church to the heart of the virgin Mary. He wasted his breath; and if you will take a look at the jam that the world is in you can see it for yourself. For making "vain repetitions" of the prayer which he uttered on that occasion, you get a partial indulgence of three years in a place that doesn't exist ("Purgatory") and a plenary indulgence once a month, which you can dispose of as you see fit.

A month later, that is, in December, 1942, the pope offered "a prayer calling upon Our Lady to help to restore world peace". And if you pick up any morning paper you can see what she did about it, in headlines that scream clear across the top of the page.

The pope's misadventure in the praying line may have been wished on him by the St. Louis layman, mentioned in a special dispatch to *The Catholic Telegraph Register* of Cincinnati. The gentleman in question, William Richards, made the suggestion that prayers be made to Our Lady and the Holy Angels on behalf of the governments of the world. They seem to need something, but if you ask them what it is, they don't mention the prayers as much as they do some other things.

The *Osservatore Romano,* the Vatican's own organ, had the following statement recently, than which it would be hard to conceive of anything more wickedly idolatrous or unscriptural:

> The Virgin was present on Calvary not simply as a compassionate spectatrix, but as Redemptrix with Christ the Redeemer, offering to the Father the Holy Victim for the redemption of humanity. There she did merit by Her incomparable sufferings to give all the elect birth into the life of grace. This faithful Mother could not fail to be at the altar, where the treasures of the Redemption are distributed to souls by means of Her most valid intercession.

This glorifying of Mary at the cost of dishonoring Almighty God goes down one more notch in the sermon of the Jesuit "Father" Leonard Feeney, broadcast free of charge over the National Broadcasting Company's stations, November, 1942, in which he said that Christianity "is primarily and centrally the love of God as a baby". He doesn't say that Mary is in charge of the baby, but that is the plain inference.

"Vain Repetitions, as the Heathen Do"

When the Lord warned against using "vain repetitions, as the heathen do" He may have had some reference to the prayer wheels which have been used for centuries in Asia. One would think that anybody with any common sense at all would know better than to try to approach God with a prayer wheel. The demons would like it, because they hate Almighty God and rejoice to have any share whatever in anything that would bring dishonor to His name. This by way of introduction to the fact that John L. Rogers, of Hazleton, Pa., was granted United States patent No. 2,187,664 for a mechanical rosary which counts prayers by means of a push button.

John, you are a true son of the "church". You have its real spirit. You could rig up some gadget by which you could connect this with a bingo game and a device for automatically summoning the police when Jehovah's witnesses enter the block to try to teach the people something about the Bible.

The Lord said nothing about Lent. The same for the apostles. There is nothing said about it in the Scriptures; they "speak not" of it. The Scriptures say, "To the law and to the testimony: if they *speak not* according to this word, it is because there is no light in them." (Isaiah 8:20) So there is "no light" in the regulation of the "church" published in the Washington (D.C.) *Times-Herald* (March 6, 1943), "The rule of abstaining from meat on regular days during Lent has been modified for some Catholics in the Washington-Baltimore area." The whole arrangement of different rules for different classes of people in different areas is all the most perfect kind of buncombe, of no possible benefit to anybody, and certainly of no interest in heaven except as one more illustration of the lengths to which the demons will go to make fools of human creatures.

For example, it is quite a common thing for people living in the same state, but in different dioceses, to eat meat the same day and to either sin or not sin according to the whim of someone with his collar on backward who is glorified thereby and at the expense of the good name of Almighty God. All right, go ahead. Let everybody pick his own god.

As showing that even the editors of the Catholic periodicals realize the humbuggery of the whole performance, consider the following, taken from *Our Sunday Visitor:*

The holdup man jumped out of a dark doorway one cold night and held his revolver against the ribs of a passer-by with the order, "Stick 'em up."

When the victim threw up his hands, his overcoat was loosened at the neck, and the robber noticed he was a priest. Apologetically the bandit withdrew his gun and breathed, "Excuse me, Father, I didn't want to hold up a priest, although I needed the money badly."

The priest apologized, also. "I'm sorry, too, brother," he said, with a smile. "I have no change on me, but here's a cigar."

"No, thanks," gruffed the thug: "I gave up smoking for Lent."

Regarding the countless repetitions of making the sign of the cross, it is a well-established fact that Christ was nailed to a tree, not a cross, and that the sign of the cross in the heathen religions was phallic, or linga-yoni, that is, a sign of fertility.

The Medal Racket

The medal racket is another form of praying. The "saint" who sees the medal is supposed to do the handsome thing, the same as if he were called by name. Headquarters of the "Mary's Miraculous Medal" racket is "Reverend Father" Stedman, Confraternity of the Precious Blood, 5300 Fort Hamilton Parkway, Brooklyn, N.Y. In one of his bulletins he published a letter from a woman in which she claimed that she pinned this medal on her child and when her dog went mad the whole family was saved from the rabies. This is quite believable, but you can leave the medal out of it, because many reputable physicians have stated that they have never seen a case of genuine rabies, and have expressed the opinion that far more people were killed by the mad dog serums than ever were killed by the mad dogs themselves.

Carmelite Fathers, 338 East 29th street, New York city, advertise two pieces of brown woolen cloth, 1″ by 2″ in size, scapulars. If you hang these around your shoulders, 'you have the promise of the Virgin Mary (?) to Saint Simon Stock that, if you get killed, why, the very next Saturday Mary will come down into "Purgatory" and take you to heaven.' The only break in this line is that there is no such place as "Purgatory"; hence Mary never goes there; hence it is best to find out what the Scriptures have to say on the subject of where the dead are before you hang on your woolen cloths.

Filling the mails with his aluminum junk called Miraculous Medals "Reverend Father" Joseph A. Skelly, C.M., 100 East Price street, Germantown,

Philadelphia, Pa., is careful to say:

Whether a person is a Member of our "Central Association" or not, he does not gain the indulgences mentioned on page 12, unless he is *invested* in the Medal and *wears* it suspended from the neck upon the breast. One must be personally invested by a priest who has special faculties. Any priest may obtain these faculties without difficulty by applying to Father Skelly as thousands of priests have already done.

So this is just to tell you that unless you sidle up to some priest and give him his rake-off, you get no time off from the skillet, no matter how many of Skelly's medals decorate your manly bosom.

Of a piece with the medals are the relics. A prominent news item in the London *Catholic Times* (May 8, 1942) says: "The second nail, one of the three with which Christ was crucified, and which was kept in the Duomo Cathedral at Milan, was on Sunday taken from its resting place and laid on the high altar, where it remained for three days." All three of the nails (if there were three) were probably made recently in Milan. Certainly no person with a heart would wish to see a nail that had been used in piercing the Lord's body, and most assuredly nobody but the Devil would wish to have it preserved as an object of worship.

Sometimes the idolatry takes the form of hanging a cross around the neck, instead of woolen cloths or other junk. The Passaic (N.J.) *Herald News* contains a picture of an Auburn, N.Y., boy of whom it is alleged in the story that a cross saved his life. He bailed out of his fighter plane, landing on a small Pacific island. According to the story, he was "saved by a silver crucifix from natives" of the island. This is all newspaper romance, as far as his danger from natives was concerned. No white man today has any occasion to fear the black man; it is really exactly the other way around.

The One-sided Junk Business

The religious junk business is all one-sided. It is all O.K. for Catholics to wear medals, crosses, scapulars, etc., to their heart's content, because this is a free country, and in a free country it is the first of the "Four Freedoms" that a man must be free to worship God according to the dictates of his own conscience. But when Jehovah's witnesses go on the street with something that calls attention to God's Word, that is a new and horrible thing, not to be tolerated at all.

On Saturday, July 27, 1940, "Reverend Father" E. Glent, River Rouge, Mich., came behind two women publishers of Jehovah's kingdom and tore off placards they were using to proclaim the honor of God's name. The priest and his female companion then crossed the street and did the same to a man. Then he walked half a block down the street, sneaked up behind a woman, and tore her placards off. Then he tore all the placards off a car engaged in the same Christian work. An officer, bearing on his manly bosom badge number 21 was then called and asked to arrest the priest (!), but said he could not do so because he was not on the scene of action. The officer himself did not state that he was so unfortunate as to have been born without any backbone. Question: If Jehovah's witnesses were to go down the street tearing beads, crosses or scapulars off priests, how long would it take the police to do something?

It was only a few miles away from where the above occurred to the home of Joseph Collica, in Detroit. Joseph had his house blessed by a priest; two days later it collapsed, killing him and leaving his seven children homeless and fatherless.

Also, they have religion at Flint, Mich., though its operation is a little odd for the United States. The Holy Redeemer parish has been granted a special tavern license for the sale of beer and wine.

Every Mass Is Unscriptural

Masses are prayers, after a sort, and so are properly included in this article. And every mass is unscriptural, as the following summary by "Reverend" John D. Lewen, former Franciscan Friar, in the magazine *The Converted Catholic* of September, 1941, makes abundantly clear. The questions and answers are from the "Baltimore Catechism".

Q. "What is the Mass?
A. "The Mass is the unbloody sacrifice of the body and blood of Christ."
Q. "Is the Mass the same sacrifice as that of the Cross?
A. "The Mass is the same sacrifice as that of the Cross."

The above Roman Catholic teaching is against the following texts of Holy Scripture:
Heb. 7:27. For this He did once.
Heb. 9:11-15. He entered in once.
Heb. 9:26. But now once.
Heb. 9:28. Christ was once offered.
Heb. 10:10. The offering of the body of Jesus Christ once for all.
Heb. 10:12. He had offered one sacrifice for sins for ever.
Heb. 10:14. For by one offering.
Heb. 10:15-20. There is no more offering.
1 Pet. 1:18, 19. Not redeemed with silver and gold.

If Jesus Christ is offered again by Roman Catholic priests, as they claim, then the above scriptures are not true. There are about 200,000 masses said every 24 hours all over the world. Jesus would then suffer the terrible agony of Calvary 200,000 times a day, contrary to what the Gospel teaches us. But we must believe the Holy Scriptures.

The more unscriptural a thing is, the more determined is the Devil to exploit and perpetuate it, to his own glory and to God's dishonor. It is impossible to pick up any newspaper without seeing some reference to this "Mass" business. When the American Legion went from New Jersey to their convention in Milwaukee they had "Mass" on board the train. The Devil's scheme is to work things out in such a way that eventually nobody can go anywhere in any kind of conveyance without having this heathen rite performed under his nose. The WATCHTOWER literature is replete with proof of both the unscripturalness and the unreasonableness of this mockery of the Lord's Supper, to which it bears not the slightest resemblance.

The Vatican Radio notifies Catholic chaplains fighting on both sides of the war that they have permission to offer "Mass" without an altar stone. That's good. Neither Jesus nor any of the apostles ever offered "Mass" at all, and none of them ever had an altar stone anywhere. The chaplains were told that they might use an antimension instead. An antimension is a piece of cloth with relics sewn into it, and certified to by a bishop. Neither Jesus nor any of the apostles ever saw or heard of an antimension either.

Maybe you will get the idea from this article that since the Catholic organization has such supreme disregard for the teachings of Jesus on the subject of prayer, all the rest of its doctrines are wrong. If you get that idea, you get the truth. It does not teach Christian doctrine correctly on any point whatever, but always, in everything, is against "the powers that be", Almighty God and Christ Jesus, His Vindicator.

Said Something Truthful

◆ In Chicago, John Booth, who for six years earned his living by doing tricks on the stage, has transferred his operations to the pulpit, and declares his belief that he will pack the pews; and maybe he will, at that. He also says, and here he told the truth, "In ancient ritual, magic and religion were united in ceremony, to impress the congregations." John could have gone on to explain that the two rackets are usually worked together. The priest pretends to have some kind of magic inside track. You turn over your property to him, and for that consideration he will get you time off in an imaginary place of torment.

Statement re Nicotinic Acid

THE name nicotinic acid, the name of the pellagra-preventing vitamin, has caused much confusion. The product originally was isolated chemically by treating nicotine with nitric acid, and hence received this name. That was over sixty years ago. It remained a chemical curiosity until four years ago, when Elvehjem, at the University of Wisconsin, showed it to be the long-sought vitamin, lack of which caused the disease of dogs known as "blacktongue". This dog disease is related to human pellagra, and the knowledge thus obtained from the dog was promptly applied in the treatment of pellagra. The results were miraculous. Patients who otherwise would die were restored to health with nicotinic acid.

Since then it has been learned that nicotinic acid is required by man to make one of the enzymes by which his tissues breathe. Without this enzyme, combustion suffers and the vital organs fail.

Fortunately, many foods contain nicotinic acid; among these, the grains, the meats, and certain vegetables.

Whole wheat contains nicotinic acid, but in the process of milling to make white flour most of its content of this vitamin (approximately 85 percent) is lost. This loss, and loss of the content of thiamine (vitamin B1) of whole wheat, are the principal deficiencies in white flour. For this reason, and because most people refuse to eat whole-wheat bread, the National Research Council's committee of nutrition scientists and the government are encouraging putting back into white flour thiamine and nicotinic acid. They also put back iron.

Nicotinic acid is not poisonous even in amounts very many times those found in foods, including enriched bread. The fact that it can be made from nicotine "by the action of fuming nitric acid" should not be held against it. There are other ways to make it than from nicotine; and even if there weren't, the human race would perish without it. The human race would perish, too, if it couldn't get salt (ordinary table salt) which the chemist calls "sodium chloride" because it can be made by combining the deadly metal sodium with the lethal war gas chlorine.—Russell M. Wilder, M. D., National Research Council, Committee on Food and Nutrition.

How to Kill Leeches

◆ It doesn't hurt leeches to feed on human blood, if the blood is pure. But if you want to kill the leeches, and incidentally kill yourself, take up cigarette smoking. The leeches can't stand the stinking poison, and just quit living. All you have to do is to give them a chance to feed on you for a few minutes, and they check out.

Double Summer Time

◆ On April 5, 1942, Britain went on double Summer Time for a period of four months. This is feasible in Britain on account of its being so far north. The project was considered for New York, but was regarded as impractical. London is 800 miles nearer the north pole than New York and there are times in midsummer when the periods of darkness are very short.

Chance to Cough Up $25

◆ Maybe you have $25 that is of no use to you and you would like to make sure it will never be of any use to anybody. If so, get in touch with "Father" Bruno, mission procurator, Techny, Ill., and see all about how, as advertised, you can let go the $25 for a chalice, and after you have parted with those underprivileged dollars you find that what you have done, plus the cost of the money order, will be "in perpetual memory of any one near and dear to you or in atonement for your sins". If that isn't a bargain, name one.

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They Believed and Were Baptized

BAPTISM in water is clearly taught in the Bible. It is an outward sign or testimony that the one thus immersed has entered into an agreement with God to do His will, through faith in the shed blood of Christ Jesus. Submitting to be immersed in water is an act of obedience, illustrating how one has fully put himself into the hands of the Lord. Jesus was himself baptized, "to fulfill all righteousness" (Matthew 3:13-17; Mark 1:10), leaving His followers an example that they should follow His steps as faithful disciples and witnesses. (Acts 1:8) The pictures herewith are instances of baptism of Jehovah's witnesses.

(1) "Coming up out of the water" of baptism at Owosso, Mich., where 29 others also were baptized at that time. (2) Baptism of witnesses at Metropolis, Ill. (3) Immersion of a witness at Jacksonville, Fla. (4) A little one coming unto the Lord to serve Him. (Let the little ones come!) (5) Of eighteen "Jonadabs" (whose hearts are right toward God) immersed at Tecumseh, Okla., recently, one was a boy of 10, another his father of 40, and a third his grandfather of 80.

A Triumph over Persecution

JEHOVAH has promised victory for His people against all forms of persecution. The record of these victories is thrilling to His people and evidence of fulfillment of the prophecy regarding the slaughter of the Ammonitish religious opposers of freedom to worship Jehovah. From San Diego, California, where much official persecution of Jehovah's witnesses was reported in *Consolation* No. 592, comes the story of one of Jehovah's victories.

This is another case of police interference with God-given rights. The well-known peddler's license, properly regulating commercial pursuits, was evoked for the prosecution of one of Jehovah's witnesses engaged in preaching the gospel of God's kingdom. Virgil Mayberry, Jr., a young pioneer about nineteen years old, was accosted by police in a prowl car and told that he must register with the police. His ordination and occupation as a minister were ignored by the authorities. Since he claimed that preachers of the gospel were not bound to register, and claimed his immunity as such, he was arrested and spent many hours on two occasions in a filthy jail, in association with hardened criminals. In passing it is interesting to note that this is the same jail that recently caught fire and in which many prisoners were burned to death in their locked cells.

The Lord will not forget the righteous judge who called at eleven o'clock at night, after hearing the facts, demanded the release of this boy on his own recognizance, and without papers. When friends called for the young man at the jail, the prison authorities denied all knowledge of such a release. When it was suggested that their memories might be refreshed by a call to the judge a sudden "recollection" of the call made a few minutes before came to them. In crossing the flagstone courtyard witnesses realized that only the Lord could bring one forth from this forbidding dungeon. As the great iron gates swung open astonishment was upon the faces of the prison-keepers, and Jehovah's servant stepped forth. Witnesses were reminded of the miraculous way in which Jehovah released Peter and other apostles, when they had been imprisoned for preaching the gospel, too.—Acts 12:7-10.

Another judge twice released the young preacher on his own recognizance, pending the trial. Meanwhile all members who were entrusted with defense prepa-

rations were hard at work in preparation for the court trial. Brethren gathered, and the day appointed, February 3, arrived. Without one bit of defense on the part of either the young man or any associates he was freed by the power of Jehovah. Mayberry was dismissed on motion of the prosecuting attorney himself, whose witnesses had failed him.

It was really amazing to watch the chagrin of the prosecutor when he asked those who had been visited by the young pioneer whether he had offered to sell them anything. All denied that he had offered *anything* for sale. In utter disgust the prosecutor said: "These several witnesses told me before court that sales were made to them, and now they testify the very opposite; and [as Pilate said of old] I wash my hands of the whole case." The big, husky officers who several times brought in this young lad, with much bulldozing, were then compelled to hear a stern rebuke from the judge. His words were so forceful that they are quoted in full from the court record.

THE COURT: As a result of hearing the witnesses on the stand, I think it is an imposition on the defendant. In this particular case he shouldn't have been arrested at all and forced to the necessity of putting up bail during the trial. Apparently, he did nothing that was anywhere near the violation of the ordinance and under which he is charged, and I think it is an imposition. Arrests of this kind should not be made, merely for the purpose of causing inconvenience and embarrassment to the person arrested.

Q. Is it your motion to dismiss?

MR. O'KEEFE: Yes, your Honor.

THE COURT: Dismissed on motion of the city prosecutor.

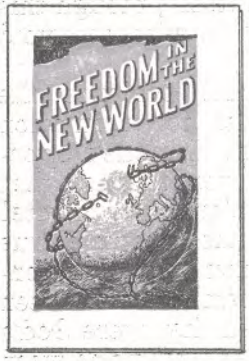
Getting Rid of Jehovah

◆ More than 6,000 times the name Jehovah appears in the Holy Scriptures; therein the Creator discloses that is His personal name. But the United Presbyterian Church of North America, at a general assembly in Indianapolis, solemnly authorized that the name be stricken from the new editions of their Book of Praise. As an insult to the Creator, that is near the top of the list, and apes Hitler.

FREEDOM IN THE NEW WORLD

A vast visible audience of freedom-loving persons, at a world-wide assembly of Jehovah's witnesses, heard the inspiring talk "FREEDOM IN THE NEW WORLD" delivered by the president of the Watchtower Society on August 22.

Now you and everyone desiring it may receive this most important message, because it has been printed and is available in booklet form. It is not political propaganda, but the truth for your comfort. Even if you heard the talk, get the booklet, so that you may study it and obtain a deeper appreciation of the tangible evidences of the outworking of God's blessed purposes set forth therein.



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Openings for Refutation

HOW can one find openings for refutation? If a person thoroughly understands the principles of argumentation he will follow them in developing his case. Note the arguments of an opponent to see if he abides by these principles. If he violates one of them he has left himself open for attack. Be alert to seize upon these departures from sound argument and aim refutation at these weak and vulnerable spots. Test and try his case by use of the following questions:

Has he used undefined or misleading or ambiguous terms, or, if defined, are his definitions correct? A religionist arguing may incorrectly define "hell" as a place of eternal torment. Has he made any assertions without giving proof therefor? This is what the majority of statements against Jehovah's witnesses are. Has he ignored the question at issue in any way? Jehovah's witnesses present the truth of God's Word, which exposes the religious leaders. The clergy avoid the issues at stake by indulging in personal abuse and thus sidetrack the main issues. They attack the messengers personally, being unable to refute the message. An instance of exposing this evasiveness is found in the lecture "Government and Peace". The false charges of religionists against Christians had been cited, and the speaker then declared: "Concerning that body of Christians which God has named 'Jehovah's witnesses', permit me to say, neither their learning nor lack of worldly education, their good reputation nor bad worldly reputation among men, has anything to do whatsoever with the matter under consideration." The speaker thus brushes aside as irrelevant these personal slanders and focuses attention back on the vital thing, the message the witnesses declare. Does an opponent's conclusion from his premises necessarily follow? For example, he may have stated three premises: God is the source of life; the Bible is His Word of truth which points the way to life; man must study it to gain life. From these true premises the debater might draw the conclusion, Therefore, to live, man must attend church. He falsely assumes that the church teaches the Bible truths. Or he may include in his premises the false one that the church does teach the Bible, and then make the conclusion as stated. In such an event, attack his untrue premise, and the conclusion falls with it.

If your opponent has used testimonial evidence, test it. Were the authorities used reliable? Was the testimony of witnesses unprejudiced? Was it consistent with human experience? with the facts? or with itself? Is there anything in the conditions under which a witness testified that renders his testimony suspicious? There is so much opposition to The Theocracy that witnesses against it must be examined. They may use unreliable sources of material, such as traditions of men. The Bible is direct or testimonial evidence. The witnesses whose testimony is recorded therein were not prejudiced, neither were they incompetent, for they spoke and wrote as they were moved by the spirit of Almighty God. That Book is the great source of reliable testimonial evidence, and it is proved such by its consistency with human experience, with physical facts, and its consistency within itself; though this latter point is doubted by wiseacres void of understanding.

As to circumstantial evidence the following opportunities for refutation should be watched for: Has one's opponent argued from a resemblance that does not hold in some particular or vital point? Is the resemblance drawn a true one in every detail involved? Religionists often draw a resemblance between the wars of Israel when they were God's chosen people and other conflicts between

warring nations. The resemblance does not hold, in that Israel's wars were fought at God's command and God was with them and fought their battles for them.—2 Chronicles 20:15.

An opponent may argue from cause to effect. Are the causes he cites adequate to produce the effect he claims, or has he overlooked other causes? The clergy argue that God brings woes upon the earth because the people do not support the religious organizations. That is not the true cause of earth's woes; they overlook the source of such woes and the real cause of them. (Revelation 12:12) They have attributed to world distress a false cause to further their selfish ends. Many fall into a similar error when they argue that if Jehovah were just and supreme He would halt wickedness. Since wickedness continues they reason that God is not all-powerful, or else He is not just. They ignore other causes and vital facts, namely, the issue of universal domination and man's involvement therein. Oftentimes an opponent singles out a cause and places upon it full blame for an undesirable condition, whereas several causes may be factors contributing to the trouble. So test the evidence, testimonial and circumstantial, of an opposing argument. Sometimes the refutation required is obvious; at other times the opponent's case may seem on the surface to be airtight, though one knows it to be false. Search out its weaknesses.

In the course of a speech, when should the refutation thereof be given? At the beginning? the end? the middle? or throughout? It depends upon the audience's familiarity with the subject and their attitude toward the persuader's position. If the idea is entirely different from what they have always held and one knows strong objections will immediately spring up in their minds, or if the idea is unpopular with them and they are prejudiced against it, then the speaker must at once eliminate their foremost objections by skillful refutation. One must prepare the way for his constructive argument by clearing out these barriers to unbiased reasoning.

If the subject is new to the audience and they know little or nothing about either side of the proposition, if they are unprejudiced and of an open mind, the best procedure would be to clearly present the idea to them and submit all the constructive proof in support thereof. Toward the end one might briefly mention a few objections that might conceivably be raised by some, and refute these. Extensive refutation, however, should not be necessary.

If the audience's attitude toward the subject does not definitely dictate the placement of the refutation the best place for it is through the middle of the talk. Why so? Because refutation merely weakens an opponent's case; it does not prove one's own. It is not the powerful portions of one's speech. It is one's defense, not his offense. Crucial parts of the talk are the introduction and conclusion. Strong arguments should mark these strategic places, not merely defensive statements. Only a careful analysis of the subject and the audience will enable one to place his refutation judiciously.

The Bible is filled with accounts of effective rebuttal by Jehovah's witnesses. Note two examples: One is recorded in Acts 11. Peter had carried the gospel to the Gentiles. Those of the circumcision at Jerusalem contended with him. He admitted the facts alleged, that he had taken the gospel to Cornelius. But he showed other facts unmentioned by them which were vital. When he had recounted his vision and God's dealing with him and acquainted those contending against him with these facts they "held their peace". This illustrates the fact that all evidence pertaining to a matter must be considered; and if the one contending against you fails to do this, show his argument to be incomplete.

The other example is found at Acts 24. Tertullus accused Paul, saying: "This

man [is] a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." (Vs. 5) Paul denied these charges and demanded that his accusers give evidence. "Neither can they prove the things whereof they now accuse me." (Vs. 13) The charges against Paul were merely assertions, unsupported by evidence. When the charges against one are of a general and absurdly sweeping nature, he should call for the citation of particular acts that show the broad charges to be true. Pin an opponent down to particulars, to facts. Certain facts Paul admitted, as shown in verse 14, but he did not admit what his accusers were trying to make these facts mean. He admitted he was worshiping God; but that was not sedition or heresy, as his accusers would make it appear.

35,000,000 Catholics in the United States

THE London *Catholic Times* quotes Bishop Noll as estimating that the number of Catholics in the United States is 35,000,000, based on statements made by men registering for national service, but not on the national census, which makes it just about half that number. Ruminating on this exaggeration *The Converted Catholic* says pointedly:

There was no mention of the fact that registrants for the draft can only indicate if they are Catholic, Protestant or Jewish. This means that under "Catholic" not only all register who are practicing Roman Catholics, but also the following: all who were baptized Catholics; those whose parents were Catholics but who were never baptized and have no religion; all Orthodox Catholics, Greek, Russian, Rumanian, Slovak, Ruthenian, etc.; lax and fallen-away Catholics; unbelievers and atheists; many who have no religion but whose ancestors were Catholics or who have Irish Catholic names.

Furthermore, if by this same method the Catholic population of the country was calculated on the basis of our Catholic prison population, we would arrive at the figure of more than sixty million Catholics in the United States!

From a bitter isolationist, anti-British and anti-war policy, the Catholic press in America has turned to the eulogizing of Catholic soldiers and chaplains who have distinguished themselves in war service. The aim is to create the impression that Catholics excel in heroism just because they are Catholics. Ruefully, the Brooklyn Catholic *Tablet* was obliged to correct the hasty impression it first gave its readers that Captain Colin Kelly, America's Number 1 hero, was a Roman Catholic; its issue of January 24 apologetically admitted that Captain Kelly and his family were good Presbyterians!

Much is being made of the fact that the Filipinos are 70 percent Catholic, from which it would seem to follow that to the Catholic church and its teachings is due the heroic stand of the Filipino forces under General MacArthur [an Episcopalian] in Bataan Peninsula.

A Correction

Frank C. Walker, replacing the notorious Boss Edward J. Flynn, is now the chairman of the Democratic *National* Committee, and James Aloysius Farley is the chairman of the *New York State* Democratic State Committee. Both belong to the same "church". Guess which one it is. Information in *Consolation* (July 21, 1943) intended to convey the foregoing information inadvertently and incorrectly stated that the national chairmen of the two *parties,* Democratic and Republican, were of the same "church." This was an error.

Writing Letters

When writing a letter make it a point to write your name and address plainly at the top of the first page.

New Book Is Released

On August 21, at the world-wide "Free Nation's" Theocratic Assembly, with Minneapolis, Minnesota, as the key city, the president of the Watchtower Society released the new 384-page book on the all-important subject

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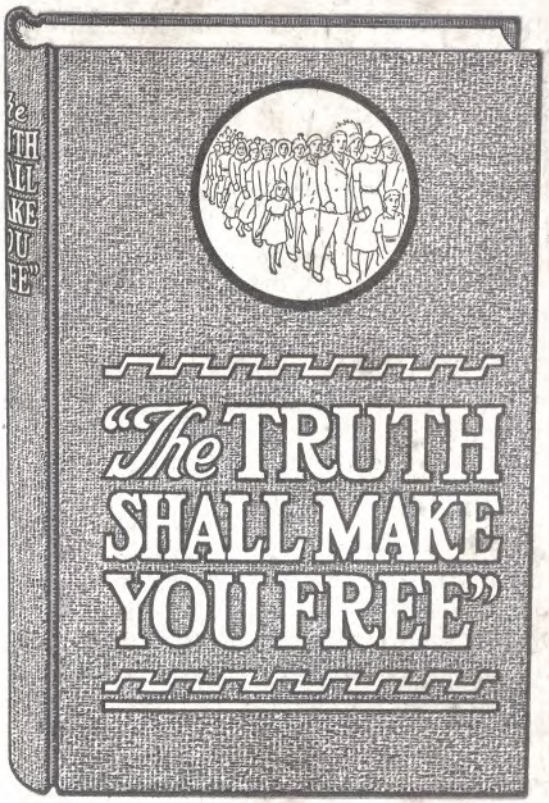

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CONSOLATION

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One of the most important of Democracy's many fronts in the war

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Notanda

Employer Associations in California

◆ The committee found that in important sectors of California's industry the national labor policy had not been honored or observed. The results were observable in continued instability, repeated denials of labor's rights, and a constant strain on the maintenance of collective-bargaining procedures elsewhere. In part, the causes lay in organized conspiracies of employers' associations to flout the law. From an inspection of the pattern of organized violation and defiance revealed in the California inquiry, the outlines of remedial measures become fairly simple.

Such employers' association conspiracies should be flatly outlawed.

The California study also reveals the existence of a wide and important field of economic activity in which civil liberties today are not freely expressed, and in which public intervention is called for to restore them. Employment relations in California's industrialized agriculture have been left in the unfettered control of employers' groups and associations.

The results, to be detailed in this report, are almost beyond belief. Unemployment, underemployment, disorganized and haphazard migrancy, lack of adequate wages or annual income, bad housing, insufficient education, little medical care, the great public burden of relief, the denial of civil liberties, riots, strife, corruption, are all part and parcel of this autocratic system of labor relations that has for decades dominated California's agricultural industry.—United States Senate Education and Labor Committee.

Prices Are Up in London

◆ Prices are up in London. Peaches, when they are to be had, are $1.50 each; grapes are 85 cents a pound; cherries are 35c a pound; and berries are 50c for a small basket. Asparagus is 75c a bunch. So says Vancouver *Daily Province.*

CONSOLATION

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

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On the Labor Front

THE most important and most widely circulated booklet of the year is *Fighting for Liberty on the Home Front.* That is not the subject of this story, but it suggested the title. When a war is on, a democracy has many fronts. One of the most important is the labor front. If nobody did any work, how long would it be before everybody would be ragged, dirty and starved? And if everybody were in that condition at home, how would those at the battle front fare who depended on them for life's necessities? So, have a look.

The Department of Labor has supplied the information that the average earnings of industrial workers are $1,690.52 a year. The Office of War Information has supplied the information that besides his cash compensation the American soldier receives food, clothing, shelter, medical, dental and hospital care that bring his total earnings up to $1,700 a year. That being the case, the soldier is $9.48 to the good when the twelve months have been ticked off.

But *Labor* points out that the cost of sheltering a soldier is only $10 a month, while the industrial worker pays rent of $50 or more. On the labor front the worker must pay for his own transportation and recreation; he can't ride around in a jeep at government expense. He must watch his steps in the matters of income taxes, suits for debts and insurance premiums, and if he needs legal advice he must get it the best way he can. There are special favors to the soldier in all these matters.

Labor isn't jealous, but it gives some additional facts:

The soldier's former employer is required by law to reinstate him in his job and seniority rights on discharge. He will be given preference in seeking employment with the national government. The soldier's wife, children, parents, sisters, brothers and grandchildren obtain without cost health and other assistance through systems of insurance, allotments and allowances and maternity and infant care. The government pays to the wife of a service man $28 a month, $40 for the first child and $10 for each additional child. The government even pays alimony to the divorced wife of a soldier, and to parents and other dependents. After discharge, the soldier may receive free medical and hospital care for the remainder of his days. If wounded or injured he is eligible for a pension, and to vocational rehabilitation and placement in employment.

To be sure, the soldier on the battle front runs a chance of being killed. But that is true also on the labor front. Thus, in less than eleven months after the Japanese attack at Pearl Harbor, more than 42,600 war production workers were killed in industrial and other accidents, and, astonishing as it may seem, the statement is made by Dr. Victor G. Heiser, author and medical consultant to the National Association of Manufacturers, that in the same period there were "11,000 war workers killed or injured on and off the job every day". The doctor thinks that the wives of factory workers should learn how to pack lunch boxes with the kind of lunch that packs a punch, and adds:

All the machines in the world are useless

unless we have healthy workers to keep them running. If we were to do a job in improving the health and efficiency of our industrial manpower comparable to the job we have done and are doing in increasing the productive capacity of our machines, we could deal the Axis a blow that would send them home reeling.

The Women's Labor Front

It does not seem that there are any women employed as baggagemen, locomotive engineers or firemen; at least, not yet. But there are 861 employed in blast furnaces and steel works, 4,477 in sawmills, 3,100 as bartenders, and 13 as blasters and powdermen. There are 2,114 funeral directors, 1,047 dentists, 51 aviators, and 106,590 bakers, blacksmiths, electricians and machinists. Operatives in the mechanical trades run to 2,046,379, and the total number of women employed at the time of the census of 1940 was set at 11,138,178. You probably know several of them, and may be one yourself.

Labor sets out the facts that in England, Russia and Canada the women "are already serving as production soldiers in greater numbers than men. And they're doing a swell job. They're working long hours and they're producing top-notch goods"; and adds:

> Many thousands of American women already are employed in aircraft plants and munition factories. We've asked union leaders about them. And the almost unanimous response is that they're doing a better job than the men they've replaced. When it comes to precision work and jobs requiring manual dexterity, the gals have got it all over the men. They are much handier and much more efficient at that kind of work. They are also proving themselves expert at riveting and welding—believe it or not. In aircraft plants women now constitute more than 10 percent of the employees doing manual labor, and the men are having a tough time keeping up with their production pace.

When one thinks of the women he naturally thinks of their babies; perhaps for the reason explained to her little comrade by a tiny miss that she was 'related to her father by marriage but to her mother by bornation'. Most people can remember when the most important thing in life was one's mother.

The widening demand for labor of all kinds is drawing heavily on the young, and cutting off their educational privileges. The National Child Labor Committee, commenting on this feature of the labor front, says:

> We are not helping to win the war when we permit an 11-year-old girl to work as a field hand until she literally drops in the field and is finally sent to the hospital with heart trouble. We are serving no good purpose when we allow a 15-year-old boy to work with a dangerous mangle in a laundry until his arm is torn off above his elbow. Nor does it represent sound judgment directed to improving the education of the young (in which such rugged gaps were revealed by the draft figures on illiteracy [340,000 men in the first registration who signed their names with a cross mark]) when boys set up pins in bowling alleys so far into the night that forty fall asleep in class in one school alone. Just within the last two weeks a 13-year-old boy, impressed into a type of emergency farm work, for which he was too young, lost his right arm in a threshing machine. A few such slips might be dismissed as only slips in our protection for childhood and youth, but they are multiplying at a rate that is quite disturbing to thoughtful persons.

The Negro Labor Front

The Negro labor front is a ticklish subject to write about. There are some 11,000,000 of them in the United States, and nobody can deny the value of their work in any place where they are given a fair chance. There are 458,444 of them in New York city, 277,731 in Chicago, 250,880 of them in Philadelphia, and more than 100,000 of them in each of the large cities of Atlanta, Birmingham, Baltimore, Detroit, Memphis, St. Louis, and Washington. They are as capable as other men. They cannot be kept down by

fair means; so they are kept down by means such as would seem to appeal peculiarly to such men as 'Adolf the Aryan'. You know what recently took place in Detroit. Homes were built for them; but when they tried to occupy them, whites rioted and Negroes were arrested. A wonderful system as long as it works. But how long will it work in a land fighting for several different kinds of freedom? Since then, many Negroes in Detroit have been slain.

There are bright spots. Occasionally there are white men with black hearts, but sometimes there are white men that are really what might be properly called 'white'. There was such a disclosure at a steelworkers' convention in Cleveland, Ohio, in the summer of 1942. A Negro delegate, William Fountain, in a voice choked with emotion, urged a struggle against Hitlerism at home as well as abroad. He pleaded that when his fellow delegates at the convention looked at him they should look at him not as a Negro but as a fellow steelworker. His well-timed and forceful oratory brought the entire convention to their feet, cheering. This incident of a C.I.O. convention must have been a mightily moving scene.

About the same time, there was a competition on at a big shipbuilding plant in New Orleans employing 60,000 workers, to see whether white or black workers could turn out 10,500-ton freighters in the least time. There were 500 of these boats to be built in this one plant, so there would seem to have been plenty of opportunity for whites and blacks to show what they could do. What were the results obtained is not known.

The Machine Tool Labor Front

That headline isn't as foolish as it looks. It was not so very long ago that there were something like 13,000,000 people in the United States who had nothing to do. The work that they had formerly been doing was being done faster and better by machines of one kind or another. Labor-saving machinery really saves labor. But when a big war comes along, there is an unprecedented demand for everything that can be imagined, and so people who had given up hope of ever having anything to do suddenly find themselves in great demand.

One of the first things they are set at is the making of machine tools. Uncle Sam knew there must be a tremendous expansion of machine-tool output; so he put up the money to build great plants in a hurry, at which more of these tools could also be made in a hurry. And the plan worked. Within ten months from Pearl Harbor there was produced every month in the United States more than a year's normal production of such tools. *Labor* speaks of this front in this wise:

> A survey has disclosed, the War Production Board said, that valuable tools in factories all over the country are idle an average of 14 hours a day. Thousands of critical machine tools turned out in recent months have had no work to do. Many have not been removed from packing cases.

The Kaiser Labor Front

That is an odd headline also, but this Kaiser man is different from any that have gone before. Others make a record of building a big ship in three months. This man, accustomed to building great dams and other huge structures, puts new ideas into the shipbuilding business and has them sliding down the ways in less than a week.

Kaiser thought he needed 50,000 men from New York, so he hired 50 special trains to take them to Portland, Oreg. The journeymen were to get $1.20 an hour, helpers 95c, and laborers 88c, with time and a half for all hours over 40 per week. To be a helper, a man had to know one end of a monkeywrench from the other. It was expected that there would be women welders in the party. The men were to be housed in company barracks at minimum living cost of $13.50 weekly.

Kaiser operates his plants on a 100-percent American Federation of Labor

union basis. Noting the charges of absenteeism among workers, he says that much of the absenteeism is due to the industrialists that employ them, and that where adequate housing, proper transportation, good working conditions and facilities needed by the workers are provided absenteeism drops. He stated that the absenteeism in the Kaiser yards averages between 6 and 8 percent. In other words, 92 percent to 94 percent of the workers on the pay roll show up every morning.

Studies in Absenteeism

Where a man in charge of a business inherited money from his parents, and not brains, and he finds that 100 percent of his workers do not show up for work, his first impulse is to blame the workers, and not himself. It is an easy way to a false conclusion. The subject needs to be studied. The British have done this and have learned much. They have discovered that much of the absenteeism is due to the rapid expansion of industry and the employment of many workers, especially women, who are unused to factory work; the employment of increasing numbers of married women who find it difficult to combine factory work with home duties and family responsibilities; the added strain imposed by traveling long distances to and from work; the effect of air raids on home life and transport; the lack of suitable facilities for meals in some factories; and the inadequate supervision of workers.

They discovered that time lost by factory workers through sickness, injury and absence without permission varies with the weekly hours of work; that the weekly hours of work over an extended period should not exceed 60 for men or 55 for women; that the workers were stimulated to an increased output by the fall of France, and that in nearly every case the output has remained above the previous level; and that the beneficial effects of a reduction in excessive hours of work, together with the inauguration of staggered holidays, were reflected in an increase in the rate of working afterwards.

The British Ministry of Labor states that 10 percent is a fair average absenteeism over the whole of British industry, and is mostly unavoidable. In coal mining it may run to 15 percent, of which 9 percent is unavoidable. It finds very little absenteeism is due to frivolity or negligence, finds little help in lottery tickets, but does find help in pep talks.

Studies in America Also

There have been studies in absenteeism in America also. It has been observed that lack of materials, changes in specifications, lack of housing facilities, lack of transportation, lack of day-care for children, lack of entertainment near by, and the need of women to care for their husbands and of husbands to care for their wives, have had important effects.

Workers get tired of sleeping in hot beds, some of which are in constant use the week round, for those on different shifts. They take time off to look around for better quarters. Can you blame them?

Homesickness takes some home for the week-end, and they take a day or two extra.

Some are kept on the pay roll with nothing to do, and it isn't human nature to stand around wearing a visitor's badge (to bluff the government inspectors) while they are waiting for the promised materials to make their appearance.

Some push themselves to a point where they have to take a little time off now and then to avoid complete collapse. Is there anything wrong about that?

There is some luring of workers from one plant to another, and it takes time for a worker to appear in person in answer to an advertisement.

Women who take a day off now and then cannot properly be charged with absenteeism or loafing; they probably work harder at home on the day off than they would have to work at the factory.

Inconvenient places for payment of income taxes and the obtaining of automobile license tags causes considerable loss of time. Other good reasons exist.

Human nature is not made of iron. After Dunkerque the British thought to work long hours and so catch up with Hitler. The 5½-day week was changed to a 7-day week, and the hours were jumped to over 60 per week. After four weeks the men showed that they could not stand the pace. On return to the 5½-day schedule, the output was found as great as on the 7-day one. In one plant a 64-hour, 7-day week was changed to 56 hours with a rest period at the week-end, with the result that absenteeism was cut in half and the output did not suffer. Output was further improved by safety protection, better ventilation, good lighting, and hot meals on the premises.

The same lessons have been learned in America. Ford discovered that the maximum hours may not exceed 60. When they were made 70 the production rates on needed materials were greatly reduced; all of which shows that there is a limit to what men can do. The Berchtesgaden jackass started out to rule the world, and now look at him.

Sympathy for the Workers

The sympathies of the fair-minded must always be with the workers, and not so much with those that carry the purse. It is still true that "the love of money is a root of all evil"; and because money means power and luxuries, most people are after it, as is apparent on every side.

At hand is a bitter protest from the Seafarers' International Union of North America regarding the loss of fifty-seven of their men (in the first month of the war) because, though Congress had passed a bill to arm merchant ships long before the country got into the war, and the Maritime Commission had announced that the ships would be armed just as rapidly as they hit port, it was not done. No doubt this situation has long ago been corrected, but one cannot read the Seafarers' open letter to the ship owners without feeling deeply for them as they write of their comrades going down with the unarmed ships:

> We can't squeeze out any tears for you. Not when we count our dead. Fifty-seven of our Brothers went down with those ships. Fifty-seven families have been robbed of their fathers or husbands or sons. The way we figure things, our loss is greater than yours. Not one of our Brothers had so much as an air-rifle with which to protect himself against the enemy raiders. . . . A gun and a life raft is little enough to ask for, don't you think? Then what's the stall? Are priorities holding things up? Or could it be that you hate to shell out for the cost?

As this is written there is much in the press about the efforts of the coal miners to improve their condition, and not much of it is friendly to the miners. But those who live in mining regions can see the miners' side of it. A writer in *America* who seems to know what he is talking about summarizes the situation as follows, in a neighborhood where mere boys are earning upward of $100 a week in munition plants:

> Within twenty or thirty miles of large flourishing cities like Pittsburgh, one can find mining communities—"company towns"—which carry one back a full century in civilization's progress. In some places the houses are nothing but unpainted shacks with straight up-and-down sidings, tar-paper roofs, no cellars, and few, if any, other improvements except electricity. Usually unsewered, these "towns" are turned by summer's hot weather into cesspools of baffling smells.
>
> Although such places often number dwellings running well into the hundreds, the inhabitants have no village government. Very paternalistically, the operators perform, or fail to perform, the functions normally falling to village or borough governmental departments.
>
> If the miner shows a certain stubbornness in compromising wage-and-work questions, much of his attitude can be traced to bitter-

ness deriving from past conditions, conditions which he ascribes to operators' greediness.

Seven dollars a day, further opine many miners, would be satisfactory if it covered seven hours' work as the public generally assumes it does. But when he has to spend from fifty to sixty hours underground weekly in order to have the opportunity of gainfully working thirty-five hours when conditions permit, the miner feels that his hourly rate has been cut below all fairness. He feels this is especially true since a considerable portion of these excess hours is spent in performing on his own time what he considers company maintenance work—the setting of posts and the laying of track in his room. A reasonable rate for all portal-to-portal time in excess of the seven-hour working day would be much fairer. When a man works twelve hours to earn the $7 due in seven hours, the wage rate is cut to 58c per hour, they argue, and further contend that 58c is too low for a skilled and hazardous occupation.

Increased pay to meet rising living costs and portal-to-portal pay are not the only things which worry miners. They know that, while working, they must make more than a living: they must lay up reserves for later years. It is the conservative judgment of intelligent lifetime residents of mining areas that the average working life of a miner is around twenty-five years. This means that a miner starting work at twenty may be finished at forty-five. Generally speaking, there are three reasons for this comparatively short working period: first, disability from accidents; second, disability from ill health; and, third, the operators' general and ruthless practice of discarding older men in favor of younger ones.

Mining's accident hazards need no detailing, for the public is generally aware that it is a most hazardous occupation. It is said that very few miners go ten years without serious accidental injury. Cave-ins, falling slate, explosions, electrocution, and the many accidents which come from handling power-driven machinery are the most common.

Health hazards are worse than accident ones. Impure, dust-filled air, constant dampness, water underfoot and dripping roofs, hard manual labor and mine temperatures all serve to break health. "Miners' asthma," when the term is loosely used, covers everything from tuberculosis to various irritations of the throat and bronchial tubes which arrive from "bug-dust" (microscopic coal dust) and minute rock particles. Coldness, water and general dampness lead to many kinds of rheumatic afflictions. Tugging and straining at mine cars over a long time often wears down a miner's strength. A loader with twenty-five years' service is not usually in lusty health.

Most Americans know something of the contribution of $500,000 from the Lewis-controlled mining unions to bring about the first re-election of President Roosevelt; they know of Lewis' dissatisfaction with the returns on the investment, and of the tiff that finally resulted in government seizure of the mines and the threat to put all miners up to 65 years of age in the army. It may come to that, but it will also probably remain true, as suggested by *The Progressive,* that "you can't mine coal with flags". And, anyway, it seems ridiculous to put miners into involuntary servitude contrary to the Bill of Rights and to insist that this was done so that America and the rest of the world can enjoy the four freedoms sought by the "Atlantic Charter".

Regimentation Is Unpopular

Regimentation of labor is unpopular in the United States, and though much is written on the subject, and it is being studied as it is practiced in Britain and in Canada, yet Americans do not like the idea. When they read the details of what the Britishers and Canadians stand for, they involuntarily think of the royalty, the king's sagging crown, and the other things that go to make up what was once the British Empire, and inwardly laugh. The Americans think they can do the job better without being harnessed or manacled. And they are right.

The Canadian system gives the government authority over all citizens able to work, except farmers, hunters, fisher-

men, trappers, priests, clergymen, nurses, teachers, and female servants in homes in which not more than one servant is employed.

The American attitude is summed up by Phil Murray, of the Congress of Industrial Organizations, in this fashion:

A discussion of labor freeze or labor draft is not merely futile nonsense, it is dangerous nonsense. If our manpower distribution today is planless and chaotic, a job freeze simply freezes chaos.

Experiments in job-freezing are under way, and are explained by the able columnist Raymond Clapper as follows:

The first big experiment comes in the Detroit area. Thirty-four kinds of war work are covered, affecting some 600,000 workers. The government cannot directly compel a man to stay on a job, but it can keep him there by forbidding another employer to hire him. That is the method being tried out. Provision is made for appeal by either employers or employees.

It is not intended that the freezing shall be so complete as to prevent change of job for any reason whatsoever. But the burden of obtaining a release to take other employment is placed on the employee. He must show that he is capable of more highly skilled work than he is doing, or that he is working less than 40 hours a week, or that his job is too far from his home, or offer some other strong reason for being released to take another job.

Nothing like this has been seen in the United States since the days when the newspapers were full of advertisements for the return of runaway slaves. The practice so completely offends all American instincts and traditions that it can only be justified if urgent war necessity leaves no other course.

Polyglot America

OF THE 22,000,000 people in this country who were born and raised in homes where English was not spoken, and thus still depend to a large extent upon some foreign language for their information, only 12,000,000 were born abroad. Thus actually 10,000,000 people born in the United States were born in homes where English was not spoken. This vividly demonstrates how foreign languages thrive in the United States long after the people who speak them have entered this country.

According to the Bureau of the Census, the German-speaking group is the largest in the United States. There are 4,949,000 German-Americans born and raised in homes where German, not English, was the spoken language. The OWI reaches this group through 149 German-language newspapers printed in all parts of the country.

The second language group is the Italian-American. There are 114 Italian-American newspapers, serving 3,766,000 Italian-speaking people.

Third comes the Polish group, consisting of 2,416,000 people, served by 75 Polish-language newspapers.

You may be interested in a breakdown of the other foreign-language groups in the United States. Let me emphasize that the population figures given are not the total figure for that nationality group in the United States. For example, there are many more than 2,416,000 Polish-Americans. But only that many Polish-Americans are listed by the Bureau of the Census as born and raised in homes where Polish was spoken instead of English.

There are 1,861,000 Spanish-speaking people in the United States, and 140 Spanish-language newspapers.

There are 585,080 Russian-speaking people in the United States, and 17 Russian-language newspapers.

There are 453,000 Hungarian-speaking people in the United States, and 58 Hungarian-language newspapers.

There are 1,751,100 Yiddish-speaking people in the United States, and 193 Yiddish-language newspapers.

There are 830,000 Swedish-speaking

people in the United States, and 42 Swedish-language newspapers.

There are 83,600 Ukrainian-speaking people in the United States, and 14 Ukrainian-language newspapers.

There are 153,000 Serbo-Croatian–speaking people in the United States, and 16 Serbo-Croatian–language newspapers.

There are 520,000 Czechoslovak-speaking people in the United States, and 59 Czechoslovakian newspapers.

There are 484,000 Slovak-speaking people in the United States, and 31 Slovak-language newspapers.

There are 230,000 Finnish-speaking people in the United States, and 21 Finnish-language newspapers.

There are 1,412,000 French-speaking people in the United States, and 39 French-language newspapers.

There are 272,000 Lithuanian-speaking people in the United States, and 26 Lithuanian-language newspapers.

There are 658,000 Norwegian-speaking people in the United States, and 38 Norwegian-language newspapers.

There are 273,000 Greek-speaking people in the United States, and 27 Greek-language newspapers.

There are 178,000 Slovenian-speaking people in the United States, and 13 Slovenian-language newspapers.

There are 126,900 Japanese-speaking people in the United States, and 3 Japanese-language newspapers.

There are 77,500 Chinese-speaking people in the United States, and 12 Chinese-language newspapers.

There are 65,000 Rumanian-speaking people in the United States, and 5 Rumanian-language newspapers.

There are 215,000 Portuguese-speaking people in the United States, and 17 Portuguese-language newspapers.

There are 226,000 Danish-speaking people in the United States, and 18 Danish-language newspapers.

There are 267,000 Dutch-speaking people in the United States, and 15 Dutch-language newspapers.

There are 68,000 Armenian-speaking people in the United States, and 16 Armenian-language newspapers.

There are 107,000 Arabic-speaking people in the United States, and 12 Arabic-language newspapers.—From an address by Alan Cranston, delivered in Boston.

A Pot Shot at a Coyote

◆ Sometimes a human creature has so many misfortunes all at once that it is hard to figure it out, and it is harder still to envisage a time when humanity's affairs will be so ordered and human judgment will be so perfect that there will be no serious accidents whatever. Yet the Scriptures teach just that.

Boyd Fuller, Cokeville, Wyo., is a hide and fur buyer. On the highway three miles from his home, when he saw a coyote 150 yards away, he stopped his truck and took a shot at him. His hard luck began instanter.

Behind him, coming at 35 miles per hour, was Alfred C. Poland, Afton, Wyo., driving a sedan in which were his daughter and his two little grandsons. As he came up behind the truck he failed to blow the horn, saying afterwards, "It was the first time in my life I ever passed another car without sounding the horn."

As the car went by the truck Fuller's bullet passed through both rear doors of the sedan, within six inches of the heads of the passengers on the front seat. As the car stopped, Mr. Fuller, badly frightened, apologized, got in, and went along to town to part with around $20 for new glass in the sedan doors. While there he received a telephone call that his own small son, falling off the table in his own home, had nearly bitten off his tongue, and had been taken to a hospital in a third town, Montpelier. Fuller left for Montpelier immediately. Could you blame him for almost thinking that somebody was picking on him?

Yes, O inquisitive one, the bullet killed the coyote.

A Living Destiny

COMING out of the subway station and on to Journal Square, Mr. Forlorn threw back his shoulders more resolutely, as if determined to shrug off this bitter conviction that he no longer had anything left to live for. The Bickford's restaurant front window caught his eye, with its cornfield-and-pumpkin display reminding him that he ought to buy something nice and refreshing, like fresh fruit, to take home to Mrs. Forlorn. Dan, their one and only child, might be lost to them for ever, but that couldn't be helped; he would simply have to buck up and be a bit more cheerful in his old age, for Mrs. Forlorn's sake.

Suddenly, for some reason, Mr. Forlorn's eye was caught by the figure of a young girl. She was standing on the edge of the sidewalk, just ahead, making him aware that the sun was still shining, as, sinking down alongside the Stanley theater, it threw a saffron glint into the fringes of her hair. He would not have called the child especially beautiful; she had a snub nose and big, soft, friendly freckles and brown-lashed eyes that held the inner shyness of woods violets. But for just these very reasons she appeared vitally attractive.

She was holding up a magazine with big headlines across it for the people to read. The headlines announced things that were like the maid herself, spring-fresh, and alive, and provoking:

"Earth an Eternal Home"; "Does God Torment in Hell?"

As Mr. Forlorn approached, and as the little girl's eyes met his, he heard her voice, clear as rain, calling out the subtitles from the magazine: "Proof positive from the Scriptures that the earth will be man's home forever"; . . . "Has the Creator of the babies, the flowers and the sunsets no more sense than the theologians?"

That question, uttered in candid fearlessness from a young girl's lips, here in the midst of the frenzied metropolis, had a staggering quality. Mr. Forlorn stopped dead in his tracks. Well, he wondered, astonished, Is the Creator of babies and sunsets and inviting freckles a horrible brimstone-breathing fiend as the clergy make Him out to be?

"Young lady," Mr. Forlorn reached spontaneously for the magazine, "what on earth is this all about?"

"The magazine will show you from the Bible, sir." She looked overjoyed that he had stopped. "God has a brand-new world in store for everybody who wants life. And the time has come for His New World, under Christ Jesus, right here on earth."

"If it could possibly be true," Mr. Forlorn declared, "then this is the most marvelous thing that could be. But, dear young lady, I'll be frank with you. I've always been taught that people go to 'purgatory', or to hell, or to heaven, one of the three. Here you, and this *Consolation* magazine, are telling me that people are going to live in a New World right here on earth!"

"It is true!" Her eyes glowed, big and vivid with life. "Why, sir, Jehovah tells us plainly, 'Behold, I tell you all things before they come to pass.' He tells us to stop listening to priests and preachers, and study His Word for ourselves, and find out just what everything is all about; why people die before their time; why there are wars; and where we are going to live in the future." A radiant smile prepared Mr. Forlorn for more soul-startling answers as, from her magazine bag, the child drew a maroon-colored book; it was a Bible. "Would you like to know why we shall live here on earth, in a New World, and what a paradise life is going to be like here?" Happily she opened the Book directly before Mr. Forlorn's eyes, oblivious of the roaring hollow world flowing around them. "This is a prophecy that tells what the earth will be like. It

has not been fulfilled yet. But it will be!"

She read:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

"Now, sir," she joyfully challenged, "when was there ever such a time as that on earth?"

This incredibly sudden plunge right out of his blighted world into paradise, carried there by the unaffected voice of the child, brought tears to Mr. Forlorn's eyes. Was it, after all, but a flight of imagination recorded in an old Hebrew legend? Her fingers were flying through the pages of the Bible, while her voice melted with cheery warmth in his ears above the din of the mad-roaring city. "These things must take place, right here on earth, sir. Because the Lord says here, 'the earth abideth forever.' And here, 'For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.' From the way the Lord describes His New World, we can surely see that the earth has not been inhabited the way He means it to be!"

Of course, Mr. Forlorn was thinking about his stalwart, happy-hearted Dan, whom a violent death had cut off from the land of the living not three weeks ago; and so such words stung him to the very heart. "If God is a loving God, little girl," he declared, "then I'm sure He didn't mean for fine young men like my Dan to die!"

"Well, sir, would you like to read here what life will be like in Jehovah's New World, where you may see Dan again?" Her lively fingers led his eyes back into the columns of the Bible. He stood close to her side, and she read softly: " 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old'; that is, if he disobeys Jehovah's laws," she explained. "If he never sins, but always obeys, then he just won't ever die. Only sinners will die, *for their own sins,* in the new world under Christ Jesus, as it says here, 'but the sinner being an hundred years old shall be accursed.' "

Mr. Forlorn smiled tremulously, and took the Book, and, peering a little closer, read the remainder for himself: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble"; (for a moment Mr. Forlorn's lips trembled) "for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

"The literature which I have, like that *Consolation,* shows you that these things are already being fulfilled," the little girl said with a smile as he returned the Bible to her. "The Kingdom is here, sir. Why do you think I'd be out here every evening after school telling people about it, if it weren't?"

Amid the melodious picture the words had built up, this child appeared incredibly beautiful in the old gentleman's eyes. How joyously certain she was of her New World! What happy, LIVING people inhabited the Eden unfolding there before her wide, vivid orbs! Was there hope for Dan to regain life in that New World, and—(his heart felt like ashes, for Mrs. Forlorn and himself)? A peach-

colored book had appeared in the hands of the little girl, and Mr. Forlorn saw the title, *The New World*. It was chock-full of all the wonderful, radiant things he'd care to know about her New World, naturally.

With a hungry eagerness Mr. Forlorn reached for it; here were 384 pages of fresh, lively things to bring home to Mrs. Forlorn! He drew out his billfold, to be cheerfully informed that these fruits from the vineyard of Solomon were not being sold for money. If he wished to contribute thirty cents for *both* the book and the magazine, then it would be a pleasure to accept his contribution toward the publication of other copies.

"You actually look to living in that New World!" Mr. Forlorn declared, astonished, as he dropped the contribution into her hand. "You will grow up, and live here on earth, as these things come in, and *never die!* Honestly, do you mean that?"

"Why should we die, sir?" Her face fairly shone. "All the causes of death will be destroyed through Christ Jesus, very soon, at the battle of Armageddon!" —Marley Cole, Tennessee.

Jehovah's "Faithful and True Witness" and the Clergy

"THEN assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him."—Matthew 26: 3, 4.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests." —Matthew 26: 14.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons."—John 18: 3.

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people."—Matthew 26: 47.

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes."—Mark 14: 53.

"And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year." —John 18: 13.

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said." —John 18: 19-21.

"And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" —John 18: 22.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." —Matthew 26: 59.

"And the chief priests accused him of many things: but he answered nothing." —Mark 15: 3.

"And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?"—Mark 14: 60, 61.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."—Matthew 26: 65, 66.

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor."—Matthew 27:1, 2.

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"—John 18:35.

"Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."—John 19: 10, 11.

"Then said Pilate to the chief priests and to the people, I find no fault in this man."—Luke 23:4.

"For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them."—Mark 15:10, 11.

"When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him."—John 19:6.

"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar."—John 19:15.

"And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed."—Luke 23:23.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that."—Matthew 27:3, 4.

"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in."—Matthew 27:6, 7.

"Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews."—John 19:21.

"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."—Matthew 27:41, 42.

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you."—Matthew 28:11-14.

"Reverend" John Goeken, Un-American

◆ At Joliet, Ill., "Reverend" John Goeken caused the arrest and imprisonment of 76 of Jehovah's witnesses for doing what he is hired to do but fails to do, that is, for preaching the gospel of Jehovah's kingdom. Each was held under $500 bail, which is illegal on the face of it. Relatives were not permitted to talk to those locked up. Many persons loaned automobiles to the police to help persecute Christians in their midst. At length bail was reduced to $200 each and a change of venue to a just court was arranged. Had he the power, and were Jesus back here in the flesh, "Reverend" John Goeken would gladly conspire to have Him arrested for sedition, criminal anarchy, vagrancy, and conspiring to overthrow the established government.

Christ could be described as dressing poorly; as being a carpenter by trade, ill-nourished, visionary; as associating with common working people, the unemployed and bums; as being a Jew, a professional agitator, and against everything that Goeken stands for. Perhaps even the old cry "Crucify him" would be raised from the Devil's platform, the pulpit.

Life Without a Bit of Sense

◆ For thirty years now Dr. Alexis Carrel (retired) and other scientists have devoted an unseemly part of their time to keeping alive the heart muscle of an unhatched chicken. This is done by carefully feeding it a solution of glucose and certain salts and keeping it washed and separated from the portion that is used up. It is all nonsense. The cells have no sense of life. The talk about their being immortal is merely the distilled extract of pure bunk. Somebody ought to grab the stuff and throw it into the can. The New York *Times* recently had a whole column about it, and in the past thirty years has published enough about it to make a small book, with not an idea in it that could be of the least value.

Human Arm Muscles Stand Apart

◆ Human arm muscles stand in a class by themselves, and it is not true that man's ancestors swung from limb to limb in forests. This opinion of Dr. William Strauss, Jr., of Johns Hopkins University, Baltimore, Maryland, (one of the most famous of America's educational institutions) makes a fool out of the evolutionists once more. This man made this declaration after a scientific study of the forearm flexor muscles in gibbons, orangs, gorillas, chimpanzees, and men. He was qualified for the job and his opinion on the subject is worth a thousand times that of any befogged windjammer whose only claim to notice is that he is committed to the discrediting of the Bible and the dishonoring of its Author.

Jesus Not a Cape Codder

◆ When the disciples asked Jesus to teach them how to pray, the Lord instructed them to start off like this: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." A man on Cape Cod has changed all this. His prayer is shorter. It is only seven words long, "Father, Thy will be done through me." What is wrong with that? The idea has taken parts of New England by storm, as it is believed to be a prayer that all can pray. The prayer is wrong, and it will not be heard in heaven, where prayer counts. It is still true that one must come in Christ's name, who said, "No man cometh unto the Father but by me," and for a person who is not devoted to the doing of God's will to pray the prayer is an insult to the Almighty.

15 Days in a Lifeboat

◆ Tom Smythe, chief engineer of a torpedoed vessel, told in New York of his experiences in a leaking lifeboat with the captain of the vessel, a Scottish seaman and six Negro firemen and greasers. Only two hours' sleep was permitted daily. The language was mixed prayers and swearing, as is the custom on such occasions. Two men went mad and died, and were dumped overboard. Finally a ship rescued the survivors, and as they went up the side they all, including the captain, wept. Tom said this was the most trying part of the whole experience, for he cried also.

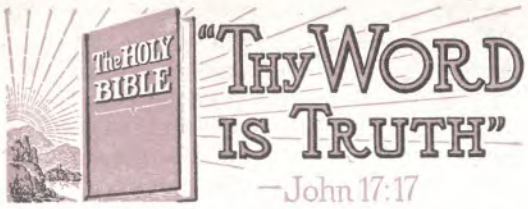
The Science of Graphology

◆ Albert D. Osborn, New York handwriting expert, says that when twenty specimens of the writing of ministers of religion and twenty specimens of Sing Sing graduates were handed to a graphologist, the unique result was that these analyzers always seemed to insist on putting most of the convicts in the pulpits and the ministers in jail. Mr. Osborn thinks the joke is on the graphologists. What do you think?

Studying for the New World

HERE is a group of youngsters learning all about the "New World" God has promised to bring in without the assistance of the politicians, clergy or big business. It's all in the Bible, and they are learning where to find the places that tell about the New World, besides many other things. The study conductor is Emma Lemke, and the students are Anita and Stina Rostel, sitting in the big rocker. Then, in order around the circle, Richard and Harry Payne, then the four Ditzel children, Myron, Germaine, Howard and Ethel, then Arline and Diana Degenheardt and the twins, Edward and Eleanor Zabel. (You would think there were three sets of twins!)

At every study they go over the books of the Bible in order, which helps them to remember them and to find the Scripture citations easily. Then they take up their regular study; and they are not slow about putting up their hands (showing they have studied their lessons). In their association and play with other children they will often bring up Bible texts, and tell their playmates to just look it up for themselves at Genesis 2, verse 7; Acts 17, verse 24; or Exodus 20, verses 4 and 5 (depending, of course, upon what the subject under discussion may be). They also like to play "meeting" among themselves, but enjoy the regular study hour the most of all.



"The Firstborn from the Dead"

BY DIVINE decree Nisan (or Abib) was the beginning of months to God's chosen people. The fourteenth day, or Passover day, of Nisan, A.D. 33, found Christ Jesus dead and in the tomb. The hopes of His followers had been dashed to the ground. Looking back to the promises made by Jehovah God to the faithful men of old, Jesus' disciples and other associates had believed Him to be the promised Messiah and trusted that He would be the deliverer of their nation from Roman bondage and would also be the instrument for the blessing through their nation of all the nations of the earth. But now He who they had hoped would redeem Israel was dead. (Luke 24:21) They were perplexed and overwhelmed. Seemingly they did not expect Him to rise again from the dead, nor did they know at that time that Jehovah would not suffer the flesh of His Holy One to corrupt.

The conduct of the disciples at this time, as well as of those who were in full sympathy with them, shows that they did not expect His resurrection. The body was carefully wrapped and placed in the tomb with myrrh, aloes, and spices, evidently to prevent decomposition. The subsequent great sorrow of the women at the tomb and their belief that the body of Jesus had been wrongfully removed and hid elsewhere, also the perplexity of the disciples, all tends to show that they did not have any hope or expectation of the resurrection of Jesus. As positively stated: "For as yet they knew not the scripture, that he must rise again from the dead."—John 20:9.

The disciples were Jews, and it might be supposed that they were somewhat acquainted with the Scriptures. Even if acquainted with the text of the Scriptures they could not have had a very clear understanding of them at that time; just as we now see there are many wonderful truths in the Bible which have been there for centuries and which students never understood until recently. Now as we look at the inspired Word of God we can see texts in the old Hebrew Scriptures clearly referring to Jesus' resurrection, and which texts must have been familiar to many Jews at the time Jesus was impaled on the tree.

The prophet Job cried out: "For I know that my redeemer [vindicator] liveth, and that he shall stand at the latter day upon the earth." (Job 19:25) If the Redeemer was to stand at the latter day upon the earth, then He must be raised from the dead after He had provided the redemptive price by His death; hence this scripture must foreshadow His resurrection. The psalmist David wrote prophetically concerning Jesus' resurrection, when he said: "For thou wilt not leave my soul in hell [*Sheol:* the grave]; 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." (Psalm 16:10, 11) At Acts 2:27-31 and 13:35-37 we have the inspired testimony of the apostles that the prophet did there refer to the resurrection of Jesus.

Again, the psalmist wrote, at Psalm 68:18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men." Clearly the apostle Paul refers to this same scripture in Ephesians 4:8, showing that the psalmist referred to the resurrection of Jesus.

The prophet Isaiah wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and 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, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isaiah 9:6, 7) Here it is definitely stated that the One who would hold the exalted position of Messiah or Christ is to be the "Everlasting Father". *Father* means *Life-giver,* and it would be impossible for Jesus to become the great Life-giver to humankind unless He was raised from the dead after His earthly course.

The prophet Isaiah described the sufferings of Jesus and His death and subsequent resurrection, when he wrote: "The LORD hath laid on him the iniquity of us all. . . . he is brought as a lamb to the slaughter. . . . He was taken from prison and from judgment: . . . 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; . . . when thou shalt make his soul an offering for sin, he shall see his seed. . . . He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many." (Isaiah 53:6-11) He could not have poured out His soul unto death and afterward see the travail of His soul and be satisfied unless He should be raised from the dead.

Besides this, Jesus from the Scriptures informed His disciples while in Galilee that He would be put to death and be raised from the dead. "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." (Matthew 17:22, 23; Luke 24:6, 7) It could not then be expected of them that they would understand the meaning of those Hebrew scriptures as referring to the resurrection of their Master. True, they were not men of great learning. They were poor and followed humble occupations. They had doubtless not had the advantage of a great amount of education. However, a stronger reason is that the holy spirit had not yet been given to them and their minds had not been illuminated, and so it is not to be expected that they would understand then the deep things of God's Word.—John 7:39; 1 Corinthians 2:14.

Nor is it at all surprising that they had forgotten some of the sayings of Jesus concerning His betrayal, death and resurrection. Remember that they loved Jesus very devotedly; and uppermost in their minds was the hope that He would be the Deliverer of their nation of Israel. Only five days before His death they had joined Him in His triumphant entry into Jerusalem, when the common people hailed Him with gladness and joy. (Matthew 21:1-11) His death was so very sudden, so cruel, the shock so terrible, that the minds of these faithful disciples and others who loved Him dearly were stunned. They were truly overwhelmed with sorrow and grief. He had been rudely snatched from them; unjustly tried, brutally condemned, and then subjected to the most ignominious death known to man, the death of being nailed to a tree.

In fulfillment of Isaiah's prophecy above quoted, Jesus was put to death as an evil one, thereby making His grave with the wicked; and He was laid in the sepulcher of a rich man of Arimathea, named Joseph. (Matthew 27:57) No less, in fulfillment of sacred and infallible prophecy, He must be raised from the dead, on the third day thereafter. And He was, as "the firstborn from the dead; that in all things he might have the preeminence".—Colossians 1:18.

His being called the "firstborn from the dead" is a divine promise in itself that He is the first of a line of creatures to be raised from death. Even so the members of His church will be raised to spirit life, and others to human life.

Modern Mexico

AMONG the things that make for understanding between Mexico and the United States is the similarity of their constitutions. That of Mexico is based upon the earlier constitution of the United States. Mexico's first constitution was proclaimed 1857. According to its provisions the power resides in the people, the source of all public authority. Mexico is a federated republic composed of free and sovereign states. There are 28 states, 3 territories, and a federal district.

The affairs of the country as a whole come under the jurisdiction of the national government and no state law may contravene the laws of the federation. All persons are free and equal under the law, and slavery is prohibited. The press is free. It may publish what it will, provided it is consistent with private rights and the safety of the state. Citizens and government are protected by libel laws. Formerly newspapers and other presses could be confiscated as "instruments of crime"; but not any more. The state recognizes the right of every law-abiding citizen or resident to enter or leave the country at will, without a passport. Association for any lawful undertaking is unhampered.

In 1917 a new or amended constitution was promulgated, like the earlier one, on February 5. Some of the changes relate to the term of office of the president and other public servants. The president is elected, by popular vote, for a term of six years, and the 58 senators (two from each state and the Federal District) also for six years, half being renewed at a time, while the 170 deputies are elected for three years. None may be re-elected for the term immediately following. There is no vice-president.

Mexico has a Supreme Court of sixteen members, who have life appointments. The number and attributes of the district and circuit courts is determined by law.

The Mexican cabinet consists of nine ministers, appointed by the president. There are also eight department heads with cabinet rank who are responsible to the president and may be dismissed by him. The governors of the three territories are appointed by the president and may be removed by him. The president also has the right to expel foreigners from Mexico whose presence he deems "inexpedient".

State governments are divided into three branches, the executive, legislative and judicial. The states are free and sovereign as to their internal affairs. The territories and Federal District are under the control of the president, through governors.

The Mexican constitution recognizes two classes of offenses against law and order, the civil and the criminal. None may be imprisoned for civil offenses, including debts and other monetary obligations, provided they were not contracted in a criminal manner. A person arrested must be given trial within three days and just cause shown for his detention, or he must be set at liberty. Whipping and other mistreatment of prisoners is contrary to law. All punishments, except those of a correctional character, are administered by judges of the criminal courts. In times of peace the death penalty is exceedingly rare. It may be applied in cases of high treason, premeditated murder, parricide, and highway robbery; but not for political offenses, except in wartime. One may, in all legal actions, appeal from a lower to a higher court until the Supreme Court is reached. Its decision is final. In cases of the death penalty appeal may be made to the president.

A man once tried and acquitted may not be tried again for the same offense. No spying upon the privacy of the citizens is permitted, and private correspondence is declared inviolable. Quartering of soldiers on private indi-

viduals in time of peace is prohibited, and even in war it may be done only in harmony with special regulations.

In case of serious disorder the president has the right to suspend the constitutional guarantees, but can do so only with the consent of his cabinet and Congress, or of the congressional committee acting in the period when Congress is not in session.

Search without warrant is prohibited. A policeman may enter a private house only upon authorization from the police court, except in the pursuit of a known criminal. Every man, priest or layman, citizen or government official, is governed by one law.

Owners of lands, water rights and mines must, if they are foreigners, consent to be considered Mexicans with regard to their titles and must agree not to call upon the protection of their various governments in regard to them. Violation of these provisions results in losing the titles acquired.

All persons, naturalized as well as native-born, are liable to military service. Obligatory military service also applies to foreigners who are nationals of the cobelligerent countries and residing in Mexico, under a decree of the president amending the first article of the Law of Military Service of August 19, 1940.

When Congress opened September 1, 1942, the president reported that the armed forces of the nation were being augmented. It was proposed to have 250,000 in the army before the end of the year. Cardenas, President Camacho's predecessor, is minister of National Defense.

National unity is the keynote of President Camacho's regime. This was emphasized on September 16, 1942, (Mexico's Independence Day) when six former presidents attended a celebration with President Camacho, reviewing a parade.

The torpedoing of Mexican vessels brought Mexico into the present global war on the side of the Allies.

The present unity of the military forces was a gradual growth. When Diaz came into power there were four military centers, the north, the east, the center, and the southeast. He solved the reduction of the armed forces by the formation of the rurales (rural guard), who looked after the bandits and robbers that roamed the country.

Now President Camacho has made the announcement that everyone, including the politicians, must disarm. That means a lot in Mexico, where a pistol or dagger is considered as essential to a man's wardrobe as an umbrella is in England. After the last presidential election forty-eight persons were reported killed and more than 400 wounded. Mexicans take their elections seriously. The opposing candidate, however, quickly calmed down and is now co-operating with the successful Camacho. This is a rather surprising development in Mexican politics.

The Mexican monetary unit is the peso, worth about a fifth of the American dollar. Mexican imports before the war were mainly from the United States, about 80 percent, 3 percent from Britain, and 2.6 percent from Japan. Exports were about 90 percent to the United States, 1 percent to Britain, 2.5 percent to Japan, and 2.3 percent to Italy. These proportions have, of course, changed considerably since Mexico entered the war, and imports and exports are now almost exclusively from and to the United States, including large quantities of vital war materials.

The Capital

The capital of Mexico is Mexico city, from Mexitl, the name of the old Aztec deity. It was formerly the capital of the Aztec empire and of the Spanish colony of New Spain. The city is located on Anahuac plateau, 7,524 feet above sea level, 2½ miles from Lake Tezcuco, which fills the largest and lowest depres-

sion of the hill-encircled Mexican plateau-valley. Mexico city is one of the largest and finest cities in Spanish America and has been called the finest. Many of the fine buildings that grace the city were reared during the regime of Porfirio Diaz, who strove to give Mexico a place among the nations of the world. Other buildings of note are those erected in colonial times. Before 1860 half of the city was made up of churches, convents and other religious buildings. Most of these have been converted into libraries, stores, warehouses, or stables, and some have been pulled down to make way for civic improvements.

Contrasting sharply with the poverty of Mexico's illiterate populace is the great cathedral of Mexico, the largest and most sumptuous religious building in all America. It is erected on the site of the former temple of Huitzilopochtli, the god of the Aztecs. Begun in 1573 and finished in 1657, the cost of the walls alone was $2,000,000. It is 426 feet long and 203 feet wide.

Besides the cathedral, Mexico boasts the finest theater in the Americas. It is called the "Palace of Fine Arts", one of the three largest and most elaborate in the world. It has a pipe organ using over 7,000 pipes! The curtain is made of thousands of pieces of spun glass. Besides the main auditorium, seating 3,500 persons, there are numerous other halls, in which art exhibits are held. The theater was begun in 1900 and completed in 1936.

Other buildings of note in the capital are the Palace of Tiles and the Chapultepec Castle. Chapultepec Castle is located in a park of the same name (which, by the way, means "hill of the grasshoppers"), which park contains many pleasant retreats and beautiful wide avenues. Chapultepec Castle was, until the term of Cardenas, the home of the presidents of Mexico.

Mexico city is supplied by two great aqueducts with good water, enough to allow each inhabitant 44 gallons per day.

The Mexican Workers

The Mexican people is not homogeneous, but a mixture of two races, the Indian (Aztecs and others) and the Spanish. About half the population is pure Indian, while the other half is of mixed descent, with the exception of about ten percent of the total inhabitants, the whites. While the Mexicans are not particularly good at running machinery, they excel in handicrafts of various kinds, producing excellent woven work, pottery, tiles, lacquer ware, silver jewelry, silverware, hand-carved and inlaid wooden articles, and other artistic goods.

Mexico's labor laws provide for an eight-hour day and six-day week. Work at night is restricted to seven hours, and is prohibited for women and for children under sixteen years old. Children under twelve may not be employed in contract work, nor may children between twelve and sixteen work more than seven hours a day.

Women must not be required to do hard labor for three months before childbirth, and may not work for a month after, for which month they are to be paid, retaining their positions and the rights of their contracts. They must also be allowed two rest periods each day during the time they are nursing. The minimum salary is required to be sufficient to provide the necessities of life, education of children, and proper amusements.

The law requires that a Mexican workman contracting to go to work outside of Mexico must have that contract approved by the municipal authorities and visaed by the consul of the country where he will work, and the contract requires that the employer provide means for the return of the workman to Mexico.

If an employer discharges a worker for joining a union or taking part in a legal strike or without just cause, he must either pay the workman three months' salary or continue the contract.

Under the Mexican labor laws the workers have the right to participate in

the profits of any business, whether it be farming, commercial, manufacturing or mining. The percentage of their share is determined by a commission acting under the central commission of conciliation established in each state. There may be no distinction in salary because of sex or nationality, the work being the same.

Farming, mining and industrial companies must provide, outside the cities, sanitary dwellings, markets, hospitals, and other conveniences. This is a lot more than the Mexican peons have had for many a day. These generally live in rude shelters, made of mud or branches and leaves, with only three sides and a roof, and often shared by poultry and livestock. There is nothing to keep them out.

Workmen must give ten days' notice to the Commission of Conciliation and Arbitration when about to strike. They are not allowed to use violence of any kind in seeking to enforce their demands.

Mexican Mines

Mining has for a long time been in the forefront of Mexican industry. It accounts for a large percentage of Mexican exports, around three-fourths. The chief mineral zone extends all the way through Mexico from the United States border through the state of Chihuahua and down to Chiapas state. The average width of the zone is 50 miles, and contains lead and copper, as well as silver and gold. A few years ago the estimated production of silver was over 75,000,000 ounces, valued at about $30,000,000. The gold mined had an estimated value of $33,000,000. Mexican mines also produce zinc, antimony, mercury, arsenic, manganese, iron, graphite, tin, and tungsten.

War demands for sulphur have led Mexican explorers to investigate the crater of Mount Popocatapetl, near Mexico city. Deposits of sulphur on the crater's 17,500-foot inside rim are believed to be a thousand feet deep.

Demand for Land

During the period of Spanish and "Church" rule most Mexicans were deprived of their lands. In 1910, the year of the Revolution, it was estimated that nearly ninety percent of the rural population was landless and that two percent of the population owned over eighty percent of the land. Only about six percent of the land in the republic is arable. In 1915 President Carranza undertook to begin the revival of the ancient ejidos, in which an entire village works the land assigned to it in a communal arrangement. It was this system that was in effect when Cortez overthrew the Aztec rule. The constitution of 1917 made provision for the breaking up of the large landed estates and the distribution of small farms to the laboring class. Title to the land remains with the government, the peasants paying rent out of the crops. If not cultivated for two years the land is subject to forfeiture. The communal farms have not been altogether successful, and, in 1940, President Camacho decreed that the 1,500,000 peasants living on such lands be given individual land titles, as far as such title applies, under the theory that all land belongs to the government or nation as a whole, as well as all minerals and other resources of the country.

Mexico's chief crop is corn, of which, it is estimated, 65,000,000 bushels a year are raised. Wheat crops are estimated at 12,500,000 bushels. Barley and rice amount to about 82,000 tons (75,000 metric tons) each, while sugar production is estimated at 330,000 tons. Beans total 110,000 tons, and chick-peas about half that amount. Upward of 300,000 bales of cotton are raised.

Outstanding among the co-operative farm projects is the Laguna development. This is a network of 298 ejidos, with 37,563 families, totaling 163,857 individuals. A Bank of Ejidal Credit handles the financial and technical administration of the Laguna farms. In 1936 and 1937, the first two crop years,

the bank advanced approximately 55,000,000 pesos to the ejidos for machinery, irrigation and production purposes. Mules, tractors, cultivators and plows had to be bought. The loan was to be repaid in five years. Interest and payments on the principal of loans and advances for wages are deducted from the selling price of the crops. The balance is returned to the various ejidos as profits. During the crop year 1937 over 4,000,000 pesos were returned to the ejidos, raising the daily wage to over two pesos, to compare with the 50 or 75 centavos a day received by the same workers from the private owners in previous years.

Conditions among the village populations of Mexico have been deplorable. They had no conveniences whatsoever, and infectious diseases brought a death rate of appalling proportions. Nowhere except in Egypt was the death rate as high. Efforts at improving the condition of these millions have made some progress, but there is still much to be accomplished. The "Church" makes great claims to charity, but lands where it has dominated for any length of time are the most wretched. Prodigious efforts in Mexico have succeeded in improving the condition of only a relatively small number of the population.

Breaking up the larger estates into smaller farms has resulted in a reduction in crops. Evidently a well-organized and extensive estate will operate more effectively than one that has been broken up into numerous small holdings. At present the government regulates farm production and fixes maximum and minimum prices for farm products. The exportation and importation of these products are under the control of the State.

The Mexican state of Tabasco has a single plantation that has planted 160,000 acres to ramie, the famous Egyptian textile growth that produces remarkably long-wearing fabric.

The average Mexican peon is content to raise enough to feed himself and family, and pays no attention to such a thing as the market. It is something in which he has to be educated to appreciate it, and centuries of suppression have made him measurably indifferent to things beyond his own immediate wants and the vague but dreaded punishments which the "Church" tells him await beyond the grave.

In October, 1938, President Cardenas decreed the expropriation of 43,236 acres of land owned by five American companies or individuals, in order that its division among Mexican land workers might be made effective.

Education in Mexico

Both primary and secondary education are free, while the former is compulsory, up to fifteen years of age, but more than fifty percent of the population over ten years of age is still illiterate. Instruction in all government and all primary private schools must be laic, that is, non-religious. No ministers, priests or officials of religious organizations or societies may establish or own schools or teach in Mexican schools; a rule which abolishes the parochial schools, which are said to have "ministered to fully two-fifths of the education needs of the country", with the result that the majority of Mexicans are largely illiterate even today!

Constitutional reforms require all agricultural, mining and industrial companies outside of towns and cities to establish schools for the education of their employees' children, and other residents on their property. All schools, official and private, must be officially inspected and follow the government study program. Education is controlled by the authorities of the various states. The federal government controls education in the Federal District and the territories.

Mexico now has over 23,000 schools of all grades, of which 12,864 are supported by the federal government, 6,532 by the states, 890 by municipalities, and 2,844 by private organizations. Included are

435 technical or industrial schools, 46 teachers' colleges, 57 other professional schools, and 31 art schools. There are nine universities. There are about 4,000,000 children in the primary schools, 80,000 in the secondary, and about 30,000 pupils in the universities.

Believing it to be for the good of the Mexican people, the government of Mexico, in 1938, prohibited the education of any more Roman Catholic priests in that country. The Hierarchy got around this by opening a seminary at Las Vegas, New Mexico, a short distance across the national boundary line.

In 1941 the Department of Education ordered that the schools for natives were to be exclusively in charge of teachers who knew both the Spanish language and the language or dialect of the community in which they taught.

Growing strength of the opposers of the anti-religious policies, which increased strength dates from the success of Franco in Spain, is resulting in allowing some of the anti-religious provisions of the constitution to lapse as far as applying them is concerned.

Catholic in Name

Mexico is nominally Catholic. At the recent festival of unification, when six ex-presidents sat upon a reviewing stand with the present executive, there was among them President Calles, who delivered himself of the classic size-up of the Roman Catholic Hierarchy that left nothing to be desired. (It was reproduced in part in *Consolation* No. 620.) President Camacho, now in office, has emphatically declared himself a Catholic, and has been given the endorsement of the primate of Mexico, Bishop Martinez. There are Catholics and Catholics, and it remains to be seen what kind of Catholic President Camacho is. The primate sort of put him on the spot by saying, "I consider General Avila Camacho's declarations sincere because there is no reason to doubt that he is a gentleman, and gentlemen do not lie." That is good, coming from a bishop.

As to the Catholicism of the Mexican people, an earlier edition of the *Britannica* said, "The Roman Catholic religion was enforced at the time of the conquest [an *enforced* religion, no less] but a large precentage of the natives may still be considered semi-pagan, the gods of their ancestors being worshipped in secret, and the forms and tenets of the dominant faith, which they but faintly comprehend, being largely adulterated with superstitions and practices of pagan origin. . . . An inquisition tribunal was established in the capital in 1571, and in 1574 its first *auto-da-fé* was celebrated with the burning of "twenty-one pestilent Lutherans". Nothing like enforcing "faith".

This was the idea of the *Catholic Herald* when it said of the candidate who opposed the successful General Camacho:

> Almazan cannot be branded as a Nazi or a Fascist. If he comes to power he may have to use the strong hand at first to bring back the country to a more moderate course, and it is possible that for the good of the nation and for the sake of self-preservation he will purge the country of many undesirable elements.

Almazan had strong Catholic backing and lost. In the good old days there were sometimes as many as 300 priests for a town with 15,000 persons, young and old. The present allowance, according to law, for such a town would be 1½ priests.

In the state of Tabasco every Roman Catholic church structure was razed to the ground during the ten-year dictatorship of Garrido Canabal, and the law demanded that every clergyman be married if he wished to officiate in that state. Wonder why? In 1938 the Hierarchy staged a revolt, arranging matters so that some 18,000 peasants converged upon the town of Villahermosa and began to rebuild the "Church of the Conception". The "peaceful" demonstration resulted in the killing of three men and

one woman, and several persons were injured. At the moment the federal government is inclined to close its eyes to violations of the anti-religion statutes, intended to keep the church under control. Early this year President Camacho allowed a midnight mass in Mexico city and outside a church edifice. A church in Vera Cruz, closed for many years and used for other purposes, was restored to the Hierarchy for religious use. Camacho has also thanked the church for its aid in the war effort and expressed appreciation of the primate's statement that "it is a sin for Catholics not to co-operate with the government".

A determined effort is now being made by the Hierarchy to make of no effect the legislation that has tended to keep religious domination out of the Mexican picture. A move is now being made by means of a new political party to modify Article III of the Constitution so that religious education in private schools will be permitted. The party is trying also to get an assortment of Catholic chaplains into the Mexican army. The Hierarchy is asking that it may enjoy "true and just liberty", such as it exercised during the Dark Ages and the Inquisition, no doubt.

Mexican priests are not permitted to wear their clerical garb on the streets, but when a numerous company of California priests visited they disregarded the law, paraded the streets in their skirted habits, and were ignored by the government. Less than a year ago this public ceremony and parade would have been impossible. Now the laws are loosely interpreted and indifferently applied, or misapplied.

Non-Catholic Groups

The Catholic Hierarchy is as tolerant of other religious groups as it always has been. Recently the Catholic primate said that Protestantism "seeks to spread its errors by means of tracts, leaflets, and handbills, missions, and educational and other establishments, and we cannot refrain from once more warning against this danger. . . . Protestants . . . deny the infallibility of the pope, and ridicule indulgences and devotion to the saints . . ."

The Catholic Hierarchy says that Protestants "sabotage the Good Neighbor Policy". The *Catholic Register* of West Virginia, in its issue of October 4, 1942, said: "For more than 100 years, Mexicans have looked on Protestant missioners from the U.S. as instruments in what they consider the U.S. government's unwarranted campaign of political interference in their internal affairs."

If such has been the misconception of certain Mexicans, the Hierarchy has doubtless done all it could to help along the error. The fact, however, that the Roman Catholic Hierarchy is putting up a loud squawk about religious competition indicates that it is losing its hold on the people and has to resort to "hitting below the belt" to win its struggle. (In the United States, Catholics, Protestants and Jews are supposed to be getting along in complete and perfect harmony. And the poor, dumb Protestants go meekly along with the unholy program of compromising their convictions, forgetting the blood shed by millions of their forefathers to win freedom from Rome.)

There is some satisfaction in the news that at the second Book Fair, inaugurated by President Camacho on April 15, and which closed on May 16, many Protestant Bibles were distributed by the American Bible Society. The Roman Catholics had a stand at the Book Fair also, and displayed a Catholic Bible, which could be had for $17 (80 pesos), a safeguard against placing very many with the Fair visitors. A prominent labor leader obtained a "Protestant Bible", as he wanted to get the "Roosevelt Touch", crediting the American president's effective speech-making to familiarity with the undeniable excellence of the language of the King James Version.

The Hierarchy in Mexico is now agi-

tating, through the press, for diplomatic representation at the Vatican, if only through a personal representative of President Camacho, in imitation of President Roosevelt's use of Taylor. Now that the Mexican sun seems to be shining a bit for the Hierarchy, that institution is making hay fast.

As far as the Mexican government is concerned, however, its attitude is still that of impartiality in the matter of religious freedom. Some years ago General Obregon expressed the matter clearly, and it may still be taken to express the government's position:

> The revolution's successes are due precisely to the fact that we have established liberty of conscience. For us the Roman Catholic, the evangelist, the Mason and persons of every sect and opinion are equally respectable.

The Catholic church has expressed great reverence for the dead, and the dead, as long as they are in their graves, are remembered at least once a year in the "Festival of the Dead". Then everybody goes to the graveyard, bringing gifts of food and drink and toys for the dead children. But the dead do not stay in their graves long unless payment is made to the priest for the sacred repose of the remains. If such payment is not forthcoming regularly the corpse is unceremoniously evicted from the "consecrated" bourn and cast into the boneyard, a horrifying spectacle. Serious plagues are the result of the custom. Visitors in Mexico are warned against drinking unboiled water. Progreso, Mexico, is an example of the practice of throwing the dead out of their graves. Says a writer:

> There they lie under the tropical sun, festering with all manner of corruption, filth and putrefaction—wonderful object-lessons of the "sanctity" that Holy Mother Church always ascribes to . . . her darling sons and daughters.

Zopilotes, repulsive buzzards, then visit the "holy dead", laden with the bacilli of deadly disease, typhoid, dysentery and other diseases, some of which are not mentioned too publicly. Yes, the dead stay in "purgatory" much longer than they stay in their graves; for it takes money to get them out of "purgatory", or keep them in their graves. You don't expect a priest to "pray them out", and "bless" their consecrated graves, for nothing, do you? But more. When the buzzards have gorged themselves on the bodies of the "holy souls" they fly away a bit and rest on the roofs of the houses of, in this case, Progreso. The drinking water comes from the rain that falls on these same roofs. See? No, Progreso inhabitants don't believe in boiling drinking water. They have more faith in the "blessing" of the priest, as yet. No wonder that the death rate of Mexico is so terribly high.

Then, in addition to disease, there are drought and poverty, and the peasants don't blame the priests. What they do is to go to the churches and go from image to image, loudly upbraiding the "saints" for their troubles, and on occasion getting so utterly desperate that they take the "saint" out of the sacred edifice and give it a sound beating and mauling.

Of course, Catholics in the larger cities are not likely to let their religious susceptibilities go to such lengths. They are often inclined to keep their religion and their material concerns strictly separate and even give tacit approval to the government's drastic treatment of the priests. The Mexicans know their priests, but, then, after all, one must have a priest in case of an emergency!

Other Catholics, including the well-to-do and the Hierarchy itself, and all who still take the Hierarchy seriously, incline toward Fascism, even though President Camacho has cast in his lot with the democracies, and the Mexican government has stopped Fascist activity as far as possible. It has troubled a good many to see the rise of Sinarchism, chiefly recruited from the peasant population and unquestionably Fascist in purpose. It is following a "peaceful" program for the present, but, as it is trained along

strictly totalitarian lines, with religious support, it can at any time be turned into any channel that may suit the purposes of the Hierarchy.

Mexico's relations with America are definitely friendly, and the interchange of amenities, as well as of products and commodities, promises to be of benefit to both nations even beyond the expectations of each.

Paricutín

IN THESE days when many say in their hearts, "There is no God," frequently occur demonstrations of the power of the earth that was created by the Almighty Being "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance".

One such occurrence took place in Mexico, in the state of Michoacán, on February 20, 1943. The people of Mexico city were going about their various occupations, when the chandeliers in the homes and in the hotels began to swing back and forth as on a ship on high seas. Five hundred miles away on a level plain near the town of Parangaricutíro, Michoacán, a farmer was plowing, when suddenly from the middle of his field smoke began to rise and a low rumbling was heard. The farmer, greatly frightened, rushed to the town to tell the inhabitants of the strange occurrence taking place deep in the heart of the earth.

Upon returning to the spot with a number of the townspeople, what had been a level field was now a small mountain, higher than a man, belching forth black smoke and flames. They were witnessing the birth of the now famous volcano, Paricutín.

Steadily it grew, until today it is a good-sized mountain. It is calculated that the speed of the lava flow is from 18 to 20 feet a day. Hour after hour, day after day, the earth spits forth a literal stream of liquid fire smelling strongly of sulphur. Several ranch houses have been covered, and at the latest reports the trenches, that have been dug around the town to protect it, have been filled and the city of Parangaricutíro is being abandoned little by little. The surrounding countryside gives off a strong odor of sulphur, and the trees and plants become dry five seconds after contact with the lava, standing there as sign posts of the destructive road made by the flow of lava. In a great expanse of once fertile land now lies a land carbonized and covered with sulphurized lava that kills even the birds that fly over. The desert zone surrounding Paricutín is tremendous, and grows daily.

Mexico's new mountain

By acts of nature such as these is made manifest the truthfulness of the Scripture text, "The FOOL hath said in

his heart, there is no God." Though such manifestations cannot be called "acts of God" by knowing Christians who realize that these are due to natural causes, yet it is evidence that there *is* a God who so marvelously constructed the earth and has the power to hold it in restraint if He so desires. 'Who gave the sea his decree, that the waters should not pass his commandment.' When He arises to "shake terribly the earth", by the use of these very elements, none will doubt the existence of Almighty God and men will know "whose name alone is Jehovah".

The Survival of Liberty in America

From 1776 to the present day there have always been powerful groups among us giving only lip service to the American creed.

Inarticulate but strong social and economic powers have always existed, working against the development of a free society in large sectors of the country, and for relatively long periods of time reaction has prevailed. Often there has been movement away from, not toward, the American ideal. In spite of all this, however, the Republic has survived and on the whole moved forward along the appointed course.

The record of difficulties surmounted cheers us on. In that sense a survey of the seamy side of American history is worth while.

Personally, I rejoice in all that has been brought to the surface by the "debunking" of pleasant myths of our achievements as a nation. By demonstrating that the heroic age of our founding was peopled with human beings with motives quite as mixed as those of the present day, the concept of a miraculous golden age for ever vanished has been broken and destroyed.

The real miracle stands out more strikingly than ever. In spite of all external pressures and internal trials, a nation of free men survived and prospered, and, what is most incredible of all, became more firm in adherence to the ideals made explicit in the founding. —President Conant of Harvard University, in an address in Cambridge, Mass.

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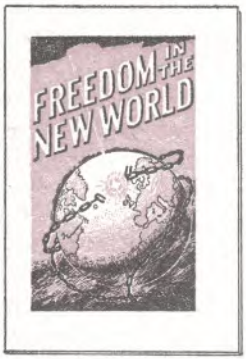

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Presenting "This Gospel of the Kingdom"

Cleansing Your Vocabulary

THE simplest rule for speaking is this: to have something to say and to say it. But, like many a simple rule, that does not altogether cover the subject. Another proviso must be added, and that is, to have the words with which to say it. That is where a "vocabulary" comes in. One's vocabulary is the stock of words which he uses.

It is obviously an advantage to have a good supply of words available from which to draw the term that expresses the thought one wishes to convey at any given time or on any particular occasion. It is not convincing to say: "I know what I mean, but I don't know how to express it." The listener would be justified in questioning the speaker's knowledge and clear understanding of the matter. One should be able to convey his thought to others, and to do so in an effective way. That he cannot do without suitable words, so that the proper word may be used in the proper place. Nor does that mean that he will be called upon to use what are sometimes referred to as "jawbreakers". The Bible contains many thousands of words, yet uses most frequently the simple and everyday expressions of common life, and in this it is a good example to follow.

The English language has a much larger stock of words than any other tongue used by man. Often a certain idea will be represented and properly conveyed by two or even three different words. This is a great advantage; for there are times when one's mind refuses to call up the exact word he wants, and it is then that a reserve of other words, synonymous ones, is of special value. To get the right word, however, is the main objective, and to do that one must have it "in stock" to begin with.

Nothing that is worth while comes without effort, and in the beginning at least it must be with conscious effort that one sets about building and improving his vocabulary. However, what is first done consciously and with an effort will, after a while, become a matter of habit, and consequently easy. With a little training of oneself, it is no harder to use good and acceptable words than it is to use poor ones, and it is far more effective. Having in mind that for Jehovah's witnesses the improving of their vocabularies will assist in presenting the gospel of the Kingdom, they have stronger reason and incentive than others for giving attention to this study.

The first step in vocabulary improvement is the elimination of improper and uncouth terms and expressions. Among the most objectionable words are those which come under the general classification of "slang". Now, nothing is more destructive of good speech and an adequate vocabulary than the habitual use of slang. Slang consists of words and expressions of low and illiterate origin and use, or of literate and legitimate terms used in a grotesque and irregular sense not approved by reputable usage and good taste. It is mostly coarse, low and foolish, and often worse. Surely nothing about slang is likely to be serviceable in the presentation of the message of the Kingdom. Besides being, in many cases, vulgar in meaning or implication, slang produces general carelessness in the use of language. It not only encourages laziness on the part of the one who uses it, by saving him the trouble of finding exact and correct words for his meaning, but it stamps him as a person whose thoughts are not worthy of more careful expression. Slang is a definite hindrance to increasing and building up one's vocabulary. Slang may rise to the lip very readily because it is used a great deal among people of the world. But God's servants should strive to be different in this regard as well as in other respects. Not that they should have an air of superiority or use language so

far above the common level that the average person would not understand it, for that would frustrate the very object of improving the vocabulary. It is entirely possible to use simple and unpretentious speech in a manner that is effective and convincing. That should be the aim of Theocratic ministers. Occasionally a slang term may serve a very definite purpose, but that is so definitely the exception to the rule that one is safe in eliminating such jargon from one's vocabulary almost entirely.

An objection that might be in the minds of some is that it is all very well to watch one's words when talking about the Kingdom in the witness work and on the platform, but that in everyday conversation one can afford to be less particular. That attitude is one of the surest hindrances to building a vocabulary that will stand one in good stead in witnessing and on the platform. One will feel out of his element when switching from what he may call his everyday speech to a special and different vocabulary when engaged in Kingdom service. He will not be his usual, natural self, and hence will be unconvincing and ineffective. The surest aid to good speech and the building of a proper and adequate vocabulary is the habitual use of correct English. A good rule is not to use a word or expression anywhere that cannot be used everywhere. It may, no, it will, require some effort to recall at times the proper substitute for a slang word, but do not let anything or anyone discourage you in your effort to clean up your speech, that you may improve your presentation concerning the New World. And remember, it is your everyday speech that counts most in this matter.

"A word fitly spoken is like apples of gold in pictures of silver." So says the Bible, at Proverbs 25:11. Keep that thought in mind when putting forth the effort to "find out acceptable words", in harmony with Ecclesiastes 12:10, which says: "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." While appreciating the deeper and spiritual meaning of this verse, its appropriateness with regard to building a vocabulary will be apparent. Remember, further, that "the words of the pure are pleasant words", as recorded at Proverbs 15:26. And what is more, here, as in other important matters, it is well to "prove all things; hold fast that which is good". (1 Thessalonians 5:21) To prove means to put to the test, to try a thing, to see whether it is suitable or fitting. That must be done with words, and the more words you have that are reputable and "of good report", the easier it will become to use the right word in the right place, at the right time. For "a word spoken in due season, how good is it!"—Proverbs 15:23.

Herein consideration has been given to the advantage of eliminating improper and slang words from the vocabulary. That serves as a means of cleansing, improving and correcting speech, and is at the same time a preparation for actual addition to and increasing of your word knowledge. It is the place to start. The words that survive your vocabulary-purging constitute a solid foundation on which to start building a larger vocabulary.

"For Whom the Bell Tolls"

◆ The article entitled "Censorship" which appeared in *Consolation* No. 626 quoted Drew Pearson's syndicated column "The Washington Merry-Go-Round" for January 13, 1943, reporting that the motion picture based on Ernest Hemingway's famous book *For Whom the Bell Tolls* would "probably not be shown" because of the Vatican's disapproval of the anti-Franco theme.

Apparently Mr. Pearson lacks an appreciation of the Hierarchy's resourcefulness. The picture *has been released,* BUT, significantly enough, the original theme of the book has been changed to a pro-Fascist, pro-Franco, pro-Hierarchy story.

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* Articles thus marked appear under general title "Thy Word Is Truth".

† Articles thus marked appear under general title "Presenting 'This Gospel of the Kingdom' ".

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Notanda

2,000 Uses for Plastics

◆ Of the 13 types of plastics on the market (celluloid, bakelite, micarta, plaskon and lucite are some of the trade names) there are now some 2,000 modifications available for manufacturing. Pumps formerly made of metal parts are now made entirely of plastics. Gunstocks made of it are stronger, made in less time, and cost less. The average automobile uses about 20 pounds of plastics. Dishes and electric-lamp reflectors made of it are unbreakable.

Witnessing a Fight by Television

◆ A select audience of 1,200 witnessed by television a fight that took place in Madison Square Garden four blocks away. They heard every blow, every boo or cheer, and had a much better view of the fight than most of those that were at the Garden. The screen was 15 feet by 20 feet, with some but not serious distortion of the pictures at the edge of the screen. Television has at last arrived.

Inspecting Grain by Electric Eye

◆ The electric eye, thousands of times quicker and more accurate than the human eye, is now used to determine the food value of grains. A small portion of the grain is ground, and treated chemically, and when the beams of the electric eye are played upon the residue a nearly automatic photometer indicates the protein content of the grain.

Peptic Ulcers and the War

◆ Physicians in convention at Atlantic City took note of the fact that peptic ulcers are the chief cause of medical military disability in the present war. The reason for the ulcers is well known to the readers of this magazine. All you have to do to get the ulcers is to always cook your food in aluminum utensils.

CONSOLATION

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

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City Officials Stab Freedom in the Back

FOR four long years nations championing freedom have been locked in battle with ruthless dictators who would choke out all human liberties and stifle the individual's conscience. The raging fires of this conflict, started in continental Europe, have spread to the remote corners of the earth, and all nations feel the heat of battle. The United States has thrown its weight into the global war in the endeavor to push back the freedom-destroying totalitarians and insure lasting liberty for its citizens. With the cry of "Unconditional surrender" on its lips the nation resolutely faces its enemies across the seas in "all out" warfare for freedom. And, while they are so occupied, what happens? Home-fronters seize this crucial time to give freedom a vicious "stab in the back"! Not just ordinary citizens, mind you, but city officials entrusted with the solemn charge of safeguarding constitutional liberties are the perpetrators of this sneak attack on beleaguered freedom.

Four cities, namely, Barre, Vt., Columbia, S.C., Bristol, Tenn., and Shreveport, La., were the scenes of the onslaughts. In these cities mobs intimidated city officials to break contracts for halls rented for Christian assemblies; great property damage was wrought by the mobsters, and physical injury inflicted upon American citizens, these lawless acts done under the approving gaze of city officials; and even city officials themselves spearheaded the drive against democratic freedoms and blazed the way for the anarchists. Sawed-off shotguns were brandished in the faces of men and women and children, and revolver shots rang out to break up Bible meetings; threats to put private homes to the torch, harking back to the horrible witch-burnings of the Inquisition, were made by the demon-controlled mobocrats.

What was the target of these un-American assaults? A nation-wide assembly of Christian people, the keynote theme of which assembly was FREEDOM. The name of this 100-city convention was "'Free Nation's' Theocratic Assembly". All of the discourses of that assembly of three days, August 20, 21, and 22, advocated freedom for the people and the need of standing fast for it. Especially stressed was the most vital of the "four freedoms", the freedom to worship God according to the dictates of one's conscience. Hence this assembly was to the welfare of all persons and all nations favoring freedom. Why, then, was it opposed so violently and lawlessly by self-proclaimed patriots? In the name of "freedom" these blind, misguided pseudo-patriots attempted to destroy the greatest freedom of all, the right of the creature to worship his Creator. In four of the hundred convention cities the officials and rabble element of the communities disgraced their respective cities and, though too deluded and shortsighted to appreciate the fact, struck a blow for tyranny and against the nation's war aims. Let the facts testify to the truthfulness of this.

BARRE, VT.

A City in Disgrace

On June 9 the city of Barre, through its duly authorized agent, contracted with Jehovah's witnesses for the use of the Municipal Auditorium on the days of August 20-22. In course of time the advertising of the scheduled Bible meetings began, the lecture announced being "Freedom in the New World". Who aside from the Axis Powers or those of like stripe would object to a discussion of a new world of freedom? As the advocates of freedom extended invitations to the lecture to the residents of Barre and vicinity, the ire of freedom-haters was deeply stirred. In un-American style they threatened boycott against stores that displayed announcements of the freedom lecture, and otherwise employed coercion and pressure methods. The city rowdies ripped signs from the persons of witnesses advertising on the streets, and tore banners from private cars. They made special effort to incite others to commit unlawful assaults against Christians and prophesied dire consequences if the meeting were held in Barre. The fast-moving events reached a climax on the evening of August 17.

The American Fascisti and Weak-kneed City Council

The facts testify that the organization known as The American Legion either is against the democratic form of government or has no conception of what "democracy" means. A former national commander publicly declared: *"Do not forget that the Fascisti are to Italy what the American Legion is to the United States."* May America be spared "salvation" similar to that accorded Italy by the Fascisti! Barre Post No. 10, alas for that city, seems bent on being "saviors". They adopted and caused to be published a resolution placing them on record as opposing freedom of worship and assembly. But their anti-"four freedom" expression was not enough. They, accompanied by other riffraff of the community, stormed into a city council meeting and vigorously denounced the application of constitutional rights to Jehovah's witnesses, against whom they are embittered because of religious beliefs.

Dominating the tempestuous session were the prejudicial rantings of one Casey, a legionnaire, and the wild applause and foot-stampings of the "rooting section" of toadies trailing in the wake of this rabble-rouser, as he made his inflammatory remarks. They met with success. By a vote of four to one the city council rescinded the contract with the Witnesses. Remember, for ten weeks the auditorium rental held valid. The council itself was apparently in favor of "liberty for all"; but was so spineless that when freedom-opposers railed at them they were intimidated and abrogated democratic principle to become mob-pleasers. They had no heart to fight for freedom. The Montpelier *Evening Argus* (the assembly was held in Montpelier after the outlawry of free worship in Barre), taking a just poke at the Barre city council, says: "The council took no action until pressure was brought to bear by local organizations, indicating that council members acted not so much from their own convictions as from the force of influence. Thus the council demonstrated its weakness rather than its strength."

One Man on the City Council

Alderman Gray is a member of the city council, and its sole exemplar of American manhood. He is not cowed by the diatribes of misguided zealots; he is not a fair-weather American, but stands solidly for democratic liberties at this crucial time when they are undergoing assault throughout the earth. He does not agree with the tenets of the Witnesses, but he does agree with the tenet of freedom for all, whether they constitute the popular majority or an unpopular minority. The Barre *Daily Times,* concerning Mr. Gray's part in the council

meeting on that disgraceful evening, reports:

Gray declared that he had no feelings for Jehovah's witnesses, but that he did for the principles upon which he based his stand. He cited the constitutional guarantee of freedom of religion and the decision of the United States Supreme Court in upholding Jehovah's witnesses in refusing to salute the American flag. "If we at home can't practice democracy in its full form, then our boys are dying in vain," declared Gray.

Mrs. Diana Nicholls, the one signing the contract for the city, likewise stood firm for freedom while it was being sabotaged. The Barre *Daily Times* comments:

Mrs. Nicholls appeared before the council and stated her position. Her voice somewhat touched with emotion, she said she thought we were fighting for freedom of religion and speech. She said she had a brother in the service and she was not a Jehovah's witness or a believer in its tenets, but that if the nation is fighting for the freedoms why not let Jehovah's witnesses have their rights?

The Gentry of Barre and Vicinity

Fortunately, not all the citizens of Barre and neighboring communities favor deserting democracy and becoming lackeys of the "Fascisti" of America. The WATCHTOWER representative in charge of the assembly of Jehovah's witnesses reports that the cancellation of the Barre Auditorium has resulted in a wide witness being given. It is dividing those who favor true freedom from those who merely believe in lip-service to it. Many pointed questions have been raised in the minds of thinking persons, and clear-cut reasonings expressed. A letter was published in the Barre *Daily Times* of August 20 that is typical of the reaction of the freedom-lovers of that section. Portions of it follow:

Which group in Barre is most in harmony with our government's official policy of respect for the exercise of individual convictions? Is a local group patriotic and co-operative with the government if it ignores the latter's policy, and adopts one all its own? It would seem that one who has any adequate idea of what our beautiful flag stands for, would be glad to use and to salute it. But if not, is our U. S. Supreme Court wrong in deciding that a forced salute would be only hypocrisy, of no value, and not in the public interest? . . .

Is not the city attorney absolutely right in his declaration that "they [Jehovah's witnesses] are entitled to the full protection of law enforcement agencies"? Is the much-publicized "brotherhood" to be exercised only at the banqueting table? Doesn't the present test show about how much and where real brotherhood exists?

Who is entitled to "construe" whether "any act or movement" is un-American? Has our government construed the Witnesses to be un-American? [On the contrary, they have been declared loyal citizens.] Until it does, do Elks or Lions [these two groups collaborated with the Legion to deny liberty] or plain human beings have a right to? Is not suppression of a minority by threats of mob violence un-American? Is this what our boys are fighting to preserve? Perhaps the most important question is: If by such means this minority group is suppressed today, which minority will be suppressed by the same means tomorrow? And when all minorities are suppressed, which group will be the one to wield despotic power?

In Hitler's Germany, Fascist Italy and Franco's Spain all minorities have been suppressed by violence. It can happen here, if we do not watch those who under the guise of patriotism would launch us into a course leading to a dictatorship by a single group. Are we, or are we not, fighting against these fascist principles? If we are, shall we practise them here?

My opinion of the Witnesses' doctrine, actions, and relation to the government is extremely unfavorable, but I would not deny them their inalienable right under our constitution to hold and to practise them. Is not the stand taken by Douglas Gray and Mrs. Diana Nicholls the correct one for any liberty-loving American to take? Disregarding personal popularity or position, they ranged

themselves on the side of the government war policy, the U. S. constitution and the supreme court. They are in good company.

COLUMBIA, S. C.

"Southern Hospitality"

Swinging down now from Vermont to the land noted for its "hospitality" we come to the city of Columbia, S.C. Here, as in Barre, it is the official element, the "highly esteemed among men" that Jesus said were an "abomination in the sight of God", that lent themselves as shock troops to overpower freedom. Contract for the use of the Township Auditorium was duly made; very extensive advertising was engaged in to assure that all persons of good-will would receive an invitation to join in Christian worship. As a part of this campaign, a representative of Jehovah's witnesses approached Mayor Fred Marshall for permission to stretch a banner over Main street, announcing the lecture "Freedom in the New World". Ready consent was granted by the mayor, he stating that he believed the work being done by Jehovah's witnesses was the greatest being accomplished in the name of Christianity. He was presented with a WATCHTOWER publication, *Fighting for Liberty on the Home Front,* which details the fight for freedom Jehovah's witnesses have waged in the courts. There was no misrepresentation, no cause for mistaken identity.

Freedom in a new world? No; that banner advertising a free new world must not fly in Columbia. Just as well wave a red flag in front of a bull. It must come down, reason the professional flag-wavers and lip-service Americans of Columbia officialdom. In the forefront of the anti-freedom ranks marched the ever-present American Legion, the self-styled "Fascisti" of the "land of the free". Spokesman for the delegation calling on the city council was Mr. Crews, an attorney, who was flanked by H. J. Coker, American Legion post commander, and one Fairey, state adjutant of The American Legion. Being prodded into activity by these "patriotic" men and representatives of the chamber of commerce, the council outdid themselves to please their "bosses". Not only did they order the removal of the street banner, but they also instructed the police to arrest Witnesses distributing literature and opposed the holding of the meeting in the city auditorium. Hence they do not favor freedom of worship, assembly, speech, and press.

The freedom banner that so enraged Columbia officialdom

What vile tenet of the Witnesses excited such undemocratic action? The many base lies and insinuations against Jehovah's witnesses will not be discussed here, but the gist of all objections is summed up in the chamber of commerce petition to the Township Auditorium board, urging cancellation of the contract. It charged: "The said organization distributes over the city of Columbia a pamphlet called *The Watchtower* and advocates the setting up of a so-called rival government in opposition to the government of the United States, styling the same as 'The Theocratic Government'." (Acts 17:7) Who but Godless men under Satan's control would object to the setting up of The Theocratic Government, otherwise known as Christ's kingdom? If it be unpatriotic to desire that Kingdom, then every Catholic and

every Protestant is being unpatriotic when he utters the Lord's prayer; or else he is being a Pharisaical hypocrite! No man-made government surpasses the democratic form, in the estimation of Jehovah's witnesses. They honor and abide by its principles. That is more than Columbia officialdom can say truthfully.

"Jekyll and Hyde" Mayor

First the mayor acts like an American. He even goes further, commending the work of Jehovah's witnesses. Then, when the opposition to the truth reaches high gear, he does a politically-expedient flip-flop. He "vehemently excoriated the organization of Jehovah's witnesses" and "threw his solid support" behind totalitarian tactics. He called for the arrest of Christ's ministers, and labeled them "unpatriotic", just as the politically ambitious and nationalistic Jews charged Christ with sedition because He preached The Theocratic Government. (Luke 23:2) Then again, this enigmatic mayor said, "I know nothing about Jehovah's witnesses." But he knew how to feather his political nest, and proceeded to do so at the expense of freedom.

What was the outcome of the official blitz? The sign advocating freedom was hauled down from over Main street. A young army lieutenant, gazing in astonishment as the banner was removed, indignantly remarked: "I thought we were fighting to maintain the rights and freedoms of the peoples [they are, but Columbia officials are not]. If this is an infringement on the rights of the people to worship God according to their conscience, then we should sweep our own doorsteps before we go overseas to sweep others." (The army men were slandered by city officials when the latter declared the soldiers would riot if freedom of worship were permitted in Columbia.) As for the Township Auditorium, its board required the impossible for its use, a bond of $150,000. Its doors were locked to the Witnesses. And in pursuance of the city council's and mayor's directives, scores of Christ's followers (some children) were cast into prison, as He foretold. (Mark 13:9; Revelation 2:10) In the interests of freedom the legality of these arrests will be contested in the courts, and in the end Jehovah will give the victory to His people and a rebuke to His enemies.

Despite demonic opposition, the "Free Nation's" Theocratic Assembly was held in Columbia. Court action was taken to determine whether an injunction should be granted Jehovah's witnesses securing their use of Township Auditorium, without the posting of $150,000 bond. After two hours of testimony and bitter protests by the opponents of freedom, Richland County Judge A. W. Holman ruled that Jehovah's witnesses had a valid contract and were entitled to use of the auditorium, without posting bond. He adjudged that the Witnesses be given immediate possession. He summoned the sheriff and chief of police into court and ordered their co-operation in seeing that no interference occurred to disrupt the assembly. Jehovah's witnesses moved in and had a joyful time during the remaining day and a half of the Theocratic Assembly.

Certainly not all persons in the South favor this un-American brand of "southern hospitality" accorded Jehovah's witnesses. The majority of disapprovers may not publicly proclaim their objections; some, however, do. Here is a letter received by the WATCHTOWER SOCIETY, which shows that some still cherish their liberty enough to fight for it. Jehovah's witnesses hail their stand for freedom and appreciate their kind words. The letter follows:

UNITED FURNITURE WORKERS OF AMERICA
Affiliated with the Congress of Industrial Organizations
Local No. *273*
Address of Writer *105-1/2 N. Main St., Sumter, S. C.*
Date *August 18, 1943*

Dear Brothers:

The following is a copy of a telegram sent

to the Special Session of the City Council, in Columbia, S. C., protesting the action taken by the Columbia Chamber of Commerce regards the Jehovah's witnesses, as appeared in today's Columbia *Record*.

(Copy of telegram)

"Special Session City Council
Columbia, South Carolina.
Vigorously protest petition Chamber of Commerce restricting freedom speech and religion Jehovah's witnesses or any organization.

(Signed)
UNITED FURNITURE WORKERS
OF AMERICA C.I.O.
Local 273, Sumter, S. C."
[SEAL] [Signed] J. P. Anderson
Business Agent for
Gamecock City Victory Local
No. 273
105½ N. Main St. Sumter, S. C.

P. S. We want Jehovah's witnesses headquarters to know how we feel for GOD'S people.

BRISTOL, TENN.

Deserts "Four Freedom" Standard

The scene now shifts westward to the city of Bristol, half in Tennessee and half in Virginia. Bristol, Va., was selected as the convention city, and the Thomas Jefferson School auditorium was rented for the assembly. Pressure by the intolerant and misnamed American Legion effected a cancellation two days before the opening date. The Legion is not the only thing misnamed. Imagine the travesty of calling a school that bows to oppressive and undemocratic demands after Thomas Jefferson! Newspapers reported the matter and, of course, gave the Witnesses the usual public roastings and misrepresentations. The *Herald Courier,* two days before mob violence started, published an editorial commending the action of the school board in their infidelity to contracts. On this editorial a private citizen commented in a letter to the editor that it "evidenced much misunderstanding and misinformation, in my opinion, and could have been partly responsible, I believe, for the deplorable riotings against the Witnesses". This citizen's observation puts the finger on the underlying cause of much of the violence launched against Jehovah's servants.

After the cancellation by the so-called "Thomas Jefferson" School board, the Witnesses secured a vacated store building in Bristol, Tenn. Much hard labor made it usable for the assembly, and it was advertised as the meeting place. Official disfavor was made known. Police Chief Rogers sent two of his men to inform the Witnesses that freedom of the press was not possible in Bristol, that they must not distribute Bible literature in that town. The distribution continued. Jefferson would have commended this persistence by the Witnesses, he having a slogan, "Resistance to tyrants is obedience to God."

Police Delinquency Rivals Juvenile Delinquency

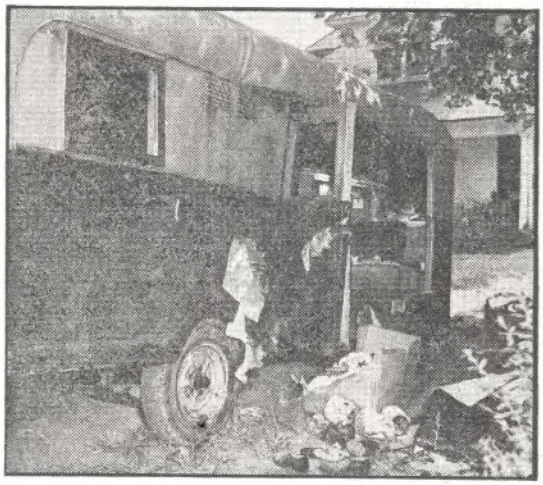
The hall cancellation, and now this official opposition, both reported in the public press, served to roil the hair-trigger emotions of those having the mobster complex. The one in charge of the assembly received on Saturday telephone calls that the conventioners would be run out of town. The police were notified. More threatening calls were received on Sunday. The police were notified. Before the advertised lecture, "Freedom in the New World," hundreds of freedom-haters milled around the assembly place. As the mob began to throw stones and otherwise go into action, the police were called and asked if they were going to do anything. They finally condescended to come. They might just as well have stayed away. They laughed and joked as rocks were hurled through the windows, bottles of ammonia flung into the building in a futile attempt to rout the worshipers, cars turned over, tires deflated, windows smashed, wiring ripped out, upholstery slashed, sides and tops bashed in with heavy stones, and other depredations that only demon-controlled mobs would

commit. Their presence served only as encouragement to the predominantly teen-aged gangs of males and females that were breaking the law, and who were armed with weapons ranging from stones to knives, brass knucks, clubs, and blackjacks. Youthful mobsters have been active against God's servants before. See Genesis 19:4; 2 Kings 2:23, 24; and Job 19:18.

But the scheduled lecture was given. The talk was released in booklet form and all attenders received copies. As they left, they saw the damage wrought, the demonized mob, the idle police. Even the mayor was there, giving moral support to the ruffians as an unprotesting spectator if not an active participant. After the Witnesses vacated the premises, the rioters vented their spleen against the inanimate building, breaking all the large plate-glass windows of its fifty-foot front. After the lecture had ended, the fire department came and used their hose on the mobsters, cooling them off somewhat, though not dispersing them.

Oh, yes; in all fairness it must be stated that the chief of police did do something. But let him tell it, as reported in the press: "I went into the building where the Jehovah's witnesses were gathered to ask them to break up their meeting [he was evidently distressed by the ill-success of the mobsters' attempt at breaking it up] so the police could get rid of the crowd on the outside. While we were assisting them [Jehovah's witnesses] away, the mob was throwing rocks, stones, and was wrecking several automobiles." Yes, it's more important to that despicable police chief to assist peaceful ones away than to 'assist away' the lawbreakers and perform the duties of his office! If he and the mayor and other policemen ever become interested in law-enforcement, they should read the Tennessee Code 1932, Chapter 9, Article 4, Section 11197, and also Chapter 2, Title 2, Sections 11418 and 11419. It tells their duties relative to religious meetings and their protection, not their dispersal.

The mobsters followed the disbanding Witnesses. One car with a trailer was overtaken by the peace-disturbers, who hurled a rock through the windshield, cutting severely the face of an occupant, and forced the car to the roadside and brutally beat the Witnesses in it. The sides of the trailer were bashed in with large rocks, and its contents strewn about the roadside. The newspapers



The trailer after mob finished. At subsequent court trial guilty ones were freed.

called this an "accident". The bulk of the gangsters followed a number of the Witnesses to a private home and laid siege against them there. The hoodlums congregated at 7:45 p.m., and between that time and 11:00 p.m. the police were called five times. They put in ineffectual appearances periodically. At 11:30 state guards arrived on the scene. In ten minutes these men cleared the streets of the hundreds of rowdies. When action is taken, results are obtained. Hoodlumism reigns supreme only when officials wink at it.

Officials Brand Freedom "Wrong Side"

This same home was besieged the following evening. An occupant writes:

Monday evening about dark crowds began

gathering around 935 Hill St., later turning over a car, throwing large chunks of wood, buckets, coal, rocks, and every imaginable missile through the windows, while the officers and the mayor of Bristol, Tenn., looked on. When approached and asked why they could not arrest some of them the mayor stated that they could not promiscuously arrest them unless they were caught in the act. While this was going on June called the police station and asked if they were going to let them tear the house from over our heads, and received the reply that we were on the wrong side; if we were on the right side we would not be getting that. Later when an occupant of the house looked out the back window to see a ladder being put against the house someone was heard to say, "We will go up and burn the damn place down." Immediately W. R. Long left the house, notifying the officers, and nine boys were cornered and officers Mark Kline, of Bristol, Tenn., and Grover Fleenor, of Bristol, Va., took their names and after questioning released them.

So the rioters had the "green light" from the officials. Eventually eleven were arrested, mostly through the efforts of the state guards.

There were other homes invaded. About five hundred surrounded one home; and do you know how the gallant and courageous Police Chief Rogers described their dispersal? It was the same formula as used at the hall. He said: "Mr. Umberger left his home in order to help disperse the crowd, when the mob yelled, 'We'll leave if you will.'" More of this 'assisting away' the innocent to appease the guilty.

Now Mayor Fred Vance becomes frightened. When given their head to run too long, these things have a way of boomeranging. Vance started making speeches, flowery ones, about the city "cracking down" on the disturbers. The thing once coddled and tacitly approved of by Bristol officialdom becomes a Frankenstein monster. The mayor and police chief wired the governor for assistance to halt it. They feared it might turn on them. The wire said, in part: "Our police court threatened if we fine those already arrested. There has been talk of damage to the courthouse. Answer immediately." The city officials of Bristol should note the high-sounding quotation appearing on the front page of the Bristol *Herald Courier:* "Prosperity can only be for the free. Freedom is the sure possession of those alone who have the courage to defend it." They should practice it, not merely preach it in their campaign speeches.

Reaction of Americans

Not all people of Bristol and vicinity approve mob rule for the city, and editorials appearing in the press condemn it. To give the feel of the public pulse, excerpts from letters and editorials follow.

Richmond *Times-Dispatch:*

Thomas Jefferson, author of the Virginia Statute for Religious Freedom, and George Mason, author of the Virginia Bill of Rights, certainly would take no pride in the behavior of the Bristol roughnecks who sought on Sunday to nullify these immortal documents. . . . It ill behooves any Camorra of Bristol hooligans to set its judgment against that of two of the greatest Virginians, and incidentally two of the greatest Americans.

Norfolk *Virginian-Pilot:*

There is little doubt that wartime tempers are chiefly responsible for these attacks on a sect which contains conscientious objectors and has fixed ideas about saluting the flag, in which latter respect, let no one forget, the Supreme Court has held that they are exercising their constitutional rights. Whatever Bristol officialdom and Bristol people think of the views of this sect, its members have a constitutional right to peaceful assembly, a constitutional right to freedom of utterance, and a constitutional right to freedom of worship. The shame of Bristol is that temporarily a few hundred of its citizens forgot these rights or, which would be worse, *denied them deliberately to a religious group which they don't like.*

The Kingsport *Times* had two excellent editorials. One very commendably appeared before the disorders, and not after the damage had been done, as is usually the case. Excerpts follow:

There is an emotional quality to the denunciation of these people [Jehovah's witnesses] that indicates a lack of "using your head". . . . As a general rule people who refuse to follow the standard pattern, leaving themselves open to ridicule and insult from the thoughtless because they are loyal to their own conscience, can be put down as sincere people. If everybody followed his conscience as closely, this would be a different kind of world.

There is no more dangerous type of man than the "good" citizen who is a narrow-minded bigot, with a very limited ability to think but a great capacity for feeling. They mean well, no doubt; they are acting according to their lights, and they would be highly indignant if they were told that it is they, not these members of Jehovah's witnesses, who were guilty of un-American conduct on Sunday. Yet that is the truth. Is breaking the law a sign of good Americanism? Is the refusal of the right of assembly a sign of good Americanism? Is the interference with private worship a sign of good Americanism? Is the destruction of private property and the hounding of people you do not like a sign of good Americanism? . . .

These people [Jehovah's witnesses] do not refuse allegiance to their country. They do not refuse to honor the flag. What they refuse to do is to make the accustomed gesture associated with honoring the flag. There is a vast difference.

Bristol *News Bulletin:*

However much one may disagree with the tenets of the Jehovah witnesses, the Constitution of the United States guarantees them the right to meet and worship as they choose and if they are disturbed or molested *it is the duty of the civil authorities to furnish them proper protection.* The mob is no better than the sect against which it has taken unlawful action. It is *more* intolerant and has shamefully broken the laws of the city and state, violated the Constitution of the United States, and besmirched the good name of the Bristol community.

The Bristol *Herald Courier* is indeed to be commended, not for its editorials, but for its upright fairness in publishing letters in the "People's Column". That column lives up to its name. Letters written by Jehovah's witnesses were published, and other letters exalting true Americanism appeared therein. One in particular thoroughly criticized the *Herald Courier* for the publication of misleading "half-truths" and even false statements, yet the paper, American-like, printed it. Another letter by a corporal in the United States army said it was a "sickening feeling of futility" to a service man on furlough to see such Hitlerite brutality and intolerance, and he branded it as the "gang spirit that is the mainspring of Nazism", and sickening because "paraded under the cloak of patriotism". He pointed out that the disgrace could have been avoided if the better citizens and officials had been on guard. Another writer in the column declared:

We have judged the Russian purges, the German Jew-baitings, the persecution of the minority. 'Thou hypocrite, first cast out the beam which is in thine own eye.' How can any confidence repose in us as the champions of the oppressed when in our towns and cities small, innocent minorities, whose only sin is that of over-zealous conformity to religious beliefs, are hounded and harassed, hunted by packs of hoodlums, their meetings interrupted, and their lives and property endangered? . . . America has been called decadent, weak. They have told us that the spirit of democracy is dying. Sunday afternoon, on the streets of one American city, democracy was surely very ill.

SHREVEPORT, LA.

Saving the Worst for Last

Official opposition to freedom in Shreveport far surpassed the un-American conduct related concerning the other three renegade cities. As in the other three, the trouble began by hall cancellation. Municipal Memorial Auditorium was contracted for, but Mayor Sam Cald-

well hates any practice of free assembly, unless the assemblers please him personally. Hence he canceled the contract. Court relief was denied by Judge O'Neal, and freedom remained on the blacklist. Arrangements were made for the use of the K-Dets Courts, handbills printed, and advertising began. The Shreveport police countered this determined stand for freedom by rounding up scores of the Witnesses and herding them into the police station. Thirty-four were arrested, four of whom were juvenile servants of Jehovah God. With all the juvenile delinquents to occupy their time, it seems officials could let God-fearing youngsters be about their heavenly Father's business. But no; they overpass the deeds of the wicked, and condemn the innocent.—Isaiah 5:23.

The mayor was extremely vituperative in his attack on Christianity. He wasn't content to suspend freedom in Shreveport; his aim was nation-wide abandonment of liberty. He vigorously protested to the Federal Communications Commission the nation-wide hookup of the convention cities. (Such inter-city arrangement was considerately made to avoid taxing overburdened transportation facilities.) In his telegram he libeled: "You undoubtedly know or should know that this is an unpatriotic organization." He further protested the use of the line facilities "for the delivery by an unpatriotic speaker of an unpatriotic address". The address, you remember, was on the theme of freedom in a new world. He hadn't heard it; but he knew he wouldn't like it if it exalted freedom. So he fought it tooth and nail, and made inflammatory statements that filled the newspapers for days prior to the assembly, and thus headed the list of rabble-rousers and violence-inciters. To this supposed "public servant" goes the weight of responsibility for the un-American action, recounted below.

On Friday, the opening day of the assembly, a deputy sheriff talked with the owner of K-Dets Courts, and thereafter the owner tried to return the rental fee to the Witnesses. It was refused. Preparations continued. Drastic action was then taken. At two o'clock that afternoon two men approached the conventioners. One was definitely identified on the spot as a deputy sheriff.

The other one introduced himself as a Mr. Hossier, of a neighboring town. Evildoers favor aliases. The local Shreveport papers are inclined to let them 'get away with it'. The Dallas *Morning News,* however, published the following AP dispatch: "Orders to get out in thirty minutes were issued by Deputies Steve Norris and B. E. McCranie a half hour before the 100 delegates to the convention were to hear the first of three speeches over a telephone hookup from the main convention of the group which is being held in Minneapolis." In delivering the ultimatum, the deputies declared that if their wishes were not complied with in thirty minutes there would be blood shed. The Witnesses remonstrated such un-Americanism. The two "storm troopers" cursed and swore; one went to his car, took out a sawed-off shotgun and loaded it; while his partner in crime drew a pistol and bolted the front door of the building. They both became raving maniacs, tearing things up and knocking down some of the Witnesses. The assembly was forced to retire from that location.

"It Can't Happen Here" Contenders, Please Note!

The worshipers moved to a private home, but the "privacy" was not respected. That evening, in the midst of a Bible lecture, a gang of hoodlums broke into the enclosed screen porch and began beating up on persons seated there. Several pistol shots were fired (they were real bullets, as the lead pellets were later picked out of the walls of the house). The invaders swept on into the living room, striking in every direction as they went. Most of the Witnesses escaped this demonized horde by a rear exit. A soldier (it is regrettable that such men should

align themselves with motley crews of mobsters, but it was true in this instance, and also in Bristol, Tenn.) stuck a gun muzzle against the stomach of one Witness, ordering him to get out or he would fill him full of lead. One of the convention speakers was pummeled with brass knuckles and beaten with a blackjack, leaving ugly gashes on his head.

Call the police, you say? No; the Christians had enough to contend with. It is reported that some of the soldiers said that the law brought them, that they were together. Other testimony supports this. Ambulance and police cars were seen parked near by before the meeting started. Two motorcycle police led the hoodlums' cars to the scene. Those seated on the screen porch observed this. Furthermore, there was no need to call the police, because they were lurking near by. The trouble was not under way three minutes before six squad cars and an ambulance were there. But they didn't come into the house until the dirty work was finished. Ringleaders of the mob were pointed out to the officers, but they were not at all interested. No further assemblies were possible in the anarchy of Shreveport.

"Appeasement" Advocated on Home Front

The public press of Shreveport did not conduct itself as commendably as did the press of Bristol and vicinity. At the conclusion of a rather spotty editorial in the Shreveport *Journal,* entitled "Rights of the Witnesses", appeared this:

> But we feel constrained to offer this bit of friendly advice to Jehovah's witnesses everywhere: In time of war the temper of the American people is frayed and easily roused. It is your duty to refrain from any and all acts *calculated* to stir up the feelings of neighbors. . . . With the times and circumstances what they are, we believe it would be to the best interests of the Jehovah's witnesses, themselves, if they desisted from active "campaigning" in behalf of their creed for the duration.

Yes; the Witnesses have rights, but they mustn't use them, reasons the *Journal.* To the *Journal* it may be said, that while in one breath you disapprove of the mob's rampage, you balk at fighting vigorously against the evil and pusillanimously fear to air the facts that gave birth to the disgraceful affair. Yet you set yourself up as one qualified to offer fatherly advice to Jehovah's witnesses, the most fearless fighters for freedom on the face of the earth. And what is that advice? You suggest that they cravenly capitulate to the forces of mobocracy and tyrannical officials by relegating to the closet freedom to worship God, until some future time when the whim of presumptuous demon-controlled swine say it may be brought out and dusted off and openly exercised once more, subject, of course, to their continuing tolerance. You say "the temper of the American people is frayed and easily roused", stupidly insinuating that God's servants are the "rousers" and do things "calculated" to bring trouble upon themselves. Thus you blame and condemn the innocent Witnesses and justify the wicked mobsters. The Witnesses only exercised, or tried to exercise, one of the "four freedoms". Should that arouse *American* people? The "rouser" was Mayor Caldwell, whose many inflammatory statements played no small part in stirring the hatred of "lewd fellows of the baser sort" (Acts 17:5) to mob violence, and constituted a "hands off" cue to the police, so far as the lawless ones were concerned. A square-shooting and hard-hitting democratic newspaper would have drawn attention to this pertinent fact, instead of jumping on top of the "dog pile" against Jehovah's witnesses and advising them to bow to the mobocrats' demands to cease their worship of God.

You say "it would be to the best interests of the Witnesses, themselves, if they desisted from active 'campaigning' in behalf of their creed for the duration". Such advice is playing into whose hands? It is tantamount to asking the United Nations to abandon the "four freedoms"

to mollify Nazidom and her satellites and to avoid a fight to the finish for principles. It would not be to the interest of the Witnesses or the people of the nation to abandon the fight for liberty on the home front, as you advocate. In another article the *Journal* claimed Jehovah's witnesses " 'stick their necks out' to get into trouble". True, in Shreveport it is 'sticking your neck out' to try to practice the "four freedoms", and if trouble would be avoided by Christians they would have to shelve their liberties for the duration of Dictator Caldwell's despotic reign. But Jehovah's witnesses reject the so-called "friendly" advice. They will push the fight for free worship; morale-weakening advice is ineffective in slowing down their liberty-fight, for they stand not on illusive morale, but in the strength of Jehovah God and His King Christ Jesus. They follow divine counsel to 'stand fast for freedom', not ensnaring advice to abdicate liberty.—Galatians 5:1, *A.R.V.*

Newspapers do not dig into the core of the matter. Their main stock in trade is platitudes for finely worded editorials on the one hand, and misrepresentations of unpopular minorities on the other. They don't drive against the responsible ones. The smoke of battle is too thick; the heat of the campaign, too intense. To carry the fight to the source of trouble, and not editorially berate the citizenry generally, would be the course of fearless Americanism and the rendering of public service of lasting value. Instead, the venomous attacks of prominent citizens are published by the local press, thus bruiting about the inciting words and flying them in the face of ignoramuses who fail to comprehend American ideals. Nor do the papers disagree, in print, with the inflammatory statements, but play their part of "middleman" in the rabble-rousing tactics of base and degenerate men. Perhaps the editors say they merely print the reports, maintaining neutrality and avoiding censorship. But they very thoroughly censor and distort the statements of Jehovah's witnesses and painstakingly express their hearty disagreement with them. The principle should work both ways. It must be concluded from the facts that the press lacks the moral stamina and rectitude to stand against freedom-haters in high places, but content themselves with beautifully worded, ear-tickling editorials deprecating the atrocities they lent their facilities to inciting, to "save face" before their honest readers who cherish democracy.

The Position of Jehovah's witnesses

To those papers who, in a mistaken spirit of kindness, not realizing the import of their advice, expressed the sentiment that the Witnesses should shelve their rights and freedoms for the duration and subside into obscurity and inactivity, note two strong reasons why this cannot be done. One has been discussed: the importance of maintaining home-front opposition to freedom-encroachers in this time of crisis. Secondly, and all-important and binding upon all Christians, is the command from God, recorded at Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hence now, in these last days of crisis, the assembling together of Christians should not be forsaken, as some advise, but should be adhered to even *more* diligently than ever before. This is not the course of least resistance, but it is the only course leading to real and lasting freedom. Jesus did not stop preaching at the demands of those who did not favor His message, and they were many, and they were mobsters. He furnishes the safe example for Christians, and not shortsighted newspaper editors who advise stoppage of Christianity rather than driving against mobs and their inciters.

Let no one misunderstand. Jehovah's witnesses are not complaining. They know offenses must come to Christ's fol-

lowers, and that the accusations would be falsely based on lack of patriotism and sedition. (Luke 23:2; Acts 17:6, 7; 24:5; Ezra 4:15; Esther 3:8) But woe unto that man by whom offenses come! Jesus says. Doubtless the overwhelming majority of those making up the mobs against Jehovah's witnesses are "good church members", just as Jesus' mobbers were the religionists of His day. They are not Christians, neither are they Americans, though profuse lip-service is rendered to both causes. They shout "Hallelujah" and chant hymns and read the Sermon on the Mount, and then 'revile and persecute and speak evil against' Christ's followers, as the sermon foretells.—Matthew 5:11, 12.

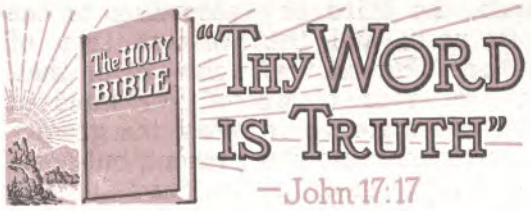
They mouth about the "four freedoms" and wave the flag and salute it and cite the pledge, "with liberty and justice for ALL," and say they are going to extend its principles of freedom throughout the earth in a "new world order", and then they turn around and deny its exercise on their hometown front. With the foundationless freedom to mob and assault any who do not "toe the line" they mark out, and not the one delineated by the Constitution, they pursue their depredations and, being void of any restraining conscience, like ruthless dictators, they unleash their personal hatreds and give free expression to their base natures.

Their loudly proclaimed patriotism is hypocritical. "By their fruits ye shall know them." When the fruitage is mob violence, does that identify them as Christian? as American? Or does it put the stamp of bigotry and intolerance and anarchy on such fruit-bearers? As long as organized government exists, as long as the Constitution remains, mob rule is not justifiable under any circumstances. Men who claim they serve the interests of the country by choking out freedom of worship to an unpopular minority are colossal national hypocrites, or else, if they really believe they do the country service by their actions, they are as pathetically ignorant of American principles as the deluded dupes of the Devil described at John 16:2 are of Christianity. Judas-like flag-saluters respect not the principles for which it stands.

President Roosevelt recently declared at Quebec that he was 'everlastingly angry' with those who doubt the realization of a new world of freedom, coming from the hands of men. Is it any wonder that doubts arise in the minds of men when they are treated to spectacles such as those herein described, and which occur in the realm of the foremost nation proclaiming a new, free world? That goal is indeed a far-distant cry from Barre, Vt., Columbia, S. C., Bristol, Tenn., and Shreveport, La. Those four renegade cities have a much longer road to travel than cities in America that are American.

Thanks for the Kind Words, Kyra

◆ To the Editor: On a downtown street corner recently I saw a young woman holding up for sale what appeared to be some religious journals. My curiosity was aroused, and I purchased a booklet from her. On reading it through I found it to contain excerpts from the writings of George Seldes, Raymond Clapper, and a rewrite of an article that appeared in *PM*. There were articles dealing with our present world problems, written in plain language, and telling what is obviously the truth. The magazine also carried a message of simple Christianity, devoid of pomp and ceremony. To my amazement, I found that this magazine is put out by the Jehovah's witnesses. I was amazed because I had gotten my impression of this religious sect from the newspapers, and I thought they were a lot of "nuts". Now I see that they are an honest and truth-loving people. Their refusal to be forced to salute the flag opened the way for the Ku-Kluxers and our native flag-waving Fascists to "push around" these people, who are loyal and democracy-loving Americans. — Kyra Fay, in Chicago *Sun*, July 23, 1942.



Resurrection Triumphant!

AT THE time that the Nazarene died on the tree at Calvary there was an earthquake. The Roman centurion who stood by exclaimed: "Truly this was the Son of God!" A rich man of Arimathea, named Joseph, who was a disciple of the Nazarene, went to the Roman governor of Jerusalem and begged the body of Jesus. Then Pilate commanded the body to be delivered to Joseph. When he had taken the body down from the tree, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulcher and departed. "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."—Matthew 27:57-61.

The religious sect of that day called "Pharisees" believed in the resurrection of the dead, basing their conclusion upon the words of Jehovah's prophets. They feared that Jesus might rise from the dead, as the Devil had suggested to their minds. They knew they were guilty of having Him put to death, and they hoped that that would be the end of Him. "Now the next day, that followed the day of the preparation [for the passover feast], the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." (Matthew 27:62-64) When the Roman governor heard their request, he granted them a soldier guard, saying to them: "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."—Vss. 65, 66.

The Lord God Jehovah must have held those clergymen in derision, who presumed that by having the stone sealed and a Roman guard placed at the entrance they could prevent His bringing Jesus out of the tomb. God could easily resurrect the Lord Jesus without removing the stone. He chose, however, to do the latter, to disclose the tomb empty. In addition to raising up Jesus to life in the spirit, divine, Jehovah also removed the body that it might not see corruption, even as He had promised, at Psalm 16:10.

The Roman guard kept a close vigil over the tomb from then until the dark early hours of the first day of the week, and then fled. The angel of the Lord God appeared and rolled back the stone. Those keepers testified that the angel's countenance was like lightning and his raiment as white as snow.

The sabbath day having ended, the dawn of the first of the week drawing on, the faithful women were the first ones to start for the tomb. Matthew 28:1-10 reads: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you

into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

There must have been great excitement about that time among some of the people of Jerusalem. Those faithful women ran to tell the disciples, while the soldier guard hurried from the tomb into the city to notify their employers of what had happened. "Now when [the women] were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." No power could triumph over Christ's resurrection or disprove it.

The account given by Luke is almost identical with the above given at Matthew 28:1-15. Likewise the testimony given by Mark. Also John gives an accurate account of the resurrection of the Lord. (See Mark 16:1-7; Luke 24:1-10; John 20:1-8.) Added to the testimony of those four witnesses is that of Saul of Tarsus, who on his way to Damascus had a miraculous vision of the Lord and who thereafter became the apostle Paul. Concerning the resurrection of the dead he later testified: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—1 Corinthians 15:3-8.

Thus we see there were more than five hundred witnesses who testified to the resurrection of the Lord Jesus. This alone should establish the fact beyond any question of doubt. We must furthermore consider that these faithful witnesses of the Lord did not go to some isolated place to give their testimony concerning His resurrection, but they gave it openly before the tribunals, before Jews and heathen philosophers, courtiers, lawyers, as well as the common people. They did not wait until years afterward to begin to give their testimony concerning His resurrection, but did so immediately after the great event took place. They were so bold in declaring it that had there been a possibility of refuting their testimony the Pharisees would surely have attempted it. The witnesses did not give this testimony for the purpose of gaining fame, glory, or riches. On the contrary, they knew that they would bring upon themselves the indignation of the religionists.

Some of them suffered death and martyrdom because they preached Christ and His resurrection. (Acts 7:59) The apostles and early Christians received much persecution because they testified boldly that Jesus was raised from the dead. They would not have done this had they been trying to carry out some fraudulent imposition on the people. Their motive in preaching these doctrines was to be witnesses for the Lord concerning the fulfillment of Jehovah's great purpose respecting the redemption and deliverance of humankind.

The New Book—An Appreciation

IF ONE take the word "appreciation" to mean a full and proper measurement of the value of a thing, the title of the brief review herewith attempted is wrong; for the new book, *"The Truth Shall Make You Free"*, with all it conveys of Jehovah's loving favor, cannot be fully appreciated. However, the expression may also be taken to mean "an effort at measuring the value and worth", and such an effort is here made. The very title of the book is provocative and inspiring. It induces a thirst for understanding. For who is there that seeks not for freedom, however unwisely one may be pursuing the invaluable boon? But if one seeks first for understanding and wisdom, then freedom is within reach, with all of its blessings.

The cover of the book presents to our view the simple title itself, "The Truth Shall Make You Free", and a medallion, in which is pictured a multitude following after or seeking that freedom. Opening the book, one sees the tasteful endsheets presenting an enlargement of the same theme, the standard preceding the eager marchers and bearing the inscription, "The Truth."

Turning a page or two again the theme is repeated, this time with the added text, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:2) It is a promise that the turning of the pages and the perusal of the attractive volume will constitute such an 'opening of the gates' to truth and freedom.

You turn another page and see the name of the publishers, Watchtower Bible and Tract Society, and the notice of copyright. Then you note the rather staggering but unpretentious statement, "First edition ONE MILLION COPIES"! That is a thousand thousand, an immense number. Yet you are glad that such a book with such a title is going out in such quantity. You pause a moment and reflect what it means. A million families, a million homes reached by a book encouraging the search for the truth that makes free. Assuming further that in each family and home there is an average of five persons, you try to grasp what it means for so many to be directly or indirectly influenced by the message. You think what it means in the way of work, both in the publication and distribution of this vast quantity of books.

Dedication

Your eyes are next held by the opposite page, which appears to be illumined with letters of light: "Dedicated to JEHOVAH ('A God of truth and without iniquity, just and right is he') and to JESUS CHRIST ('I am the way, and the truth, and the life')." The texts are Deuteronomy 32:4 and John 14:6. These words of dedication reveal that the book was prepared by consecrated hands and with consecrated purpose. They are a pledge of "good things to come".

Still another page gives the headings of thirty chapters; and the following page repeats the title, with an appropriate illustration of Him who voiced the truth, addressing an eager multitude.

The next page being turned, you have the opening chapter before you, and as you read you are borne back nineteen centuries and more to a day of feasting and solemnity, depicting the times in which the words were first spoken which form the title of the book. The account carries one along quite willingly upon the stream of well-worded narrative. The importance, the vital importance of the truth is stressed, and obstacles to be overcome are set forth. For "this is life eternal, to *know* . . ."! To know what? The truth, of course, and the Source and Channel of truth. But one must be instructed. Of whom shall one learn? The chapter gives the authoritative answer.

"A God of Truth" is the compelling title of Chapter 2. In the words of the

book itself, "It is only fitting of God that his eternal existence should be beyond finding out by lowly man with limited powers and who can not even search out to the bottom the secrets of the wonderful works of God round about him, and of which works man himself is one." But God may be known by faith, and "faith cometh by hearing" the truth. Pagan science cannot reveal Him, nor can merely "theological" arguments approach to Him. Evolution is a mockery, and image-worship idolatry, but "the fear of the LORD is clean, enduring for ever". Chapter 2 is a most satisfying one.

God's Works Sought Out

Then, as the story unfolds, the new book seeks out the works of God in orderly sequence. "Science of the men of this world cannot solve the secret of the first creation of God." He himself reveals its wondrous significance to those who fear Him. So, to our wondering view is revealed "the beginning of the creation of God", followed by the appearance of the glorious cherubim and mighty burning seraphim, attendants upon the Divine throne. Angelic spirits are brought forth and the bright Lucifer, the shining day-star, "son of the morning." Thus thousand thousands ministered unto the Eternal God, and ten thousand times ten thousand stood before Him in orderly array. Chapter 3 concludes with this picture.

Then comes "earth's creation", manifesting the much diversified wisdom of God. It is a part of the vast universe with its myriad suns, galaxies of stars, constellations of radiant orbs. What was the earth like before God began ordering it for man's habitation? The book tells you in vivid lines as you proceed through Chapter 4. A series of colorful illustrations accompanies the text.

The creation of human souls receives the attention of the next chapter and throws the searchlight of truth upon a much-obscured subject. Only the truth can make one free from the misconceptions that have so long surrounded an understanding of this perfectly consistent theme. The full freedom of the first human pair in their paradise home is vividly portrayed. Their unfeigned worship of their Creator is the center of their joys.

The "loss of freedom" is the tragedy that rivets our attention in the following chapter. "Religion" is substituted for "the worship that is pure and holy" and Eve aspires to follow the suggestion of the tempter that she and her husband "be as gods" instead of continuing free in the image of God. "Ye shall *not* surely die" contradicted the Divine Word that disobedience *would* mean sure death. Freedom from want and freedom from fear were at an end; they realized that, but they did not know how complete was the loss of their freedom.

As the narrative proceeds we learn not only of the external facts regarding man and his history, but also are told of the underlying causes for the increasingly evident loss of freedom. The suspension of the divine mandate for earth's population is noted, and with it the passing away of the free world unsullied man had known.

Eve's presumption in saying of Cain, "I have gotten a man from the Lord," is made clear. Then we read:

> Since Cain billions of children have been born, all sinful, all diseased, many crippled, many idiot, many blind, and many stillborn. Can the Righteous God be justly charged with the responsibility for the producing of such babes? Is religion true and doing honor to God in claiming that at the time of their emerging from the womb God implanted an immortal soul in the bodies of such babes to make them live? Only the Devil, religion's author, could originate such false charges to heap reproach upon Jehovah's name and to create bitterness in human hearts against the God of perfection and life. Only gross ignorance or religious perversion of the Bible teaching concerning what the human soul is could

blame God for the giving to human offspring such a woeful start in existence, with frightful handicaps at their very beginning.

Among the human family some "advocates of freedom" appeared, of whom, in the first world, that was before the Flood, Abel and Enoch and Noah stand out prominently. The chapter that tells of them considers particularly the "translation" of Enoch, who 'walked with God, and was not, because God took him'.

Deliverance from the bondage of corruption, previously promised, was foreshadowed in the Flood, during which eight souls were preserved by means of an ark prepared under Divine direction.

"The Count of Time"

Many will be interested in the chapter that deals with "the count of time" giving evidence that God is an exact timekeeper, that a limit is set upon the evil world and that its course will not be permitted to continue indefinitely by any means. "[God] is not slack concerning his promise, . . . but is long-suffering to us-ward, not willing that any should perish."—2 Peter 3:9.

"Enemies of freedom" are next noted, prominent among whom was Nimrod, a mighty hunter preferred by men to Jehovah, whence the expression "a mighty hunter *before* the Lord". He was, moreover, the first totalitarian dictator, uniting religion and politics and denying freedom of worship by insisting on union around his tower of Babel. The circumstance throws illumination upon the present proposal to build "a better world" out of the heterogeneous elements that compose the old.

Separated from the totalitarian setup, at the call of God a man of faith emerges and is brought into "the covenant for freedom" with God. Hope of a government of righteousness is given and the future birth of the Deliverer assured.

"Birthright of Freedom"

The "birthright of freedom" is next delineated and shown to belong to those whose primary allegiance to the Eternal God is not permitted to lapse. Certain transactions relating to the birthright are considered in a Scriptural light. Rebecca, vitally interested in seeing that the Divine provisions are not slighted, helps her son Jacob to handle the situation with kid gloves. Her sagacity results in counteracting Esau's duplicity, and the birthright with its blessing is assured to him for whom it was originally purposed.

In due course "a free nation is born", composed of descendants of the much-maligned Jacob. A typical Theocracy, it becomes a nation administered by God and governed by His commandments, separate from the totalitarian systems of the world and its religion. Not all the might of the Egyptian world power could prevent the emergence of the people loved of the Lord from bondage. No more can the powers of the world now prevent the freeing of those who follow the truth.

"The Book of Freedom"

Then "producing the Book of Freedom" engages our attention, and it is a provision of inexpressible value and significance. Surely, happy is the people that is aware of the primary importance of this Book of books, the Bible. Many are the devices which Satan brings to bear against The Book and those who are guided by its counsels. The chapter which tells us about all this is indeed an absorbing one.

Next "a royal Theocracy" comes into view. It rises to a position of great glory, yet, because of the faithlessness of its people it sinks into ruin and degradation. It was, after all, only typical, but the type and its description awakens a great longing for the fulfillment, the establishment of which is deferred by the intervention of "seven times". It is a long and toilsome period, yet not without the evidence of God's goodness toward those who freely worship Him in spirit and in truth. The significance of this period of

Gentile dominion is set forth and its termination is noted.

"From Death to Immortality"

Then "freedom's King appears", but He is rejected, convicted and hanged upon a tree. Of course, you have heard the story over and over again. You have seen it pictured and may have seen it sculptured. You may even have knelt before a representation of the dark deed in mistaken reverence and misdirected adoration. But here the events are seen in a light that gives freedom from misapprehension. The King passes "from death to immortality", to die no more. "The gates of hell did not prevail against Jehovah's greatest Martyr," and He founded "the church of freemen". Here we learn of the true significance of the "keys of the kingdom of God". One is freed from the unwarranted claim that a man or group of men can keep individuals out of that Kingdom at their pleasure.

The Coming of the King

"The manner of the King's coming" has the attention of another chapter, and clears away the misconceptions that have obscured this desirable and desired event. It is brought into clear focus through the lens of truth. "Freedom-loving witnesses" next come to notice, and the freed servants of God are seen to serve Him and His kingdom in spirit and in truth. Their freedom of worship no totalitarian repression can destroy, and "men of good-will" join the march to complete freedom. The "abomination of desolation" threatens the very existence of those who steadfastly maintain their God-given freedom, nevertheless they gain the victory over the "beast" and all that relates to him, in the "final war for freedom".

Looking for "new heavens and a new earth, wherein dwelleth righteousness", men of faith are lifting up their heads and looking forward to the coming of the "princes of a free earth", who in "the thousand-year reign" will guide man's destinies under the overlordship of Christ Jesus and His saints.

And what about "freedom now"? It belongs to those who know the truth and who follow the great Witness to the truth, Christ Jesus. It is theirs to have and to hold, maintaining integrity toward Jehovah, "the God of Truth." In this connection the last chapter of the book says:

> Dictatorial and totalitarian powers may take away from you your personal liberty and your civic freedoms, but they can not take from you the freedom wherewith the truth makes you free. The truth makes you free from sin, fear, religion and demon rule. The truth makes you free to serve Jehovah God and to follow his Christ. In that course lies the way to everlasting life in the new world of righteousness. . . . "He who looks intently into that which is the perfect law of freedom, and continues in it, not becoming a forgetful hearer, but a doer of its work, this man will be blessed in his deed."

The new book, *"The Truth Shall Make You Free"*, is a most timely and important publication. It is well bound, as it deserves to be, and has attractive illustrations. It should be found in every home that is worthy of the name, and in the hands of all who 'seek after God, if haply they might find him'.

In a Land Overflowing with Milk

◆ In a land overflowing with milk, i. e., the United States, which must dispose of a surplus of 61,000,000 quarts per day, it is now proposed to dry a quarter or a third of the excellent food now used to feed poultry and pigs, and send it to Britain and elsewhere where it is needed.

To dry milk on a huge scale, the milk is sprayed and whirled in a warm chamber and straightway becomes a fine powder. One pound of the dry powder makes about five quarts of milk, and, in this form, can be carried across the Atlantic for the cost of carrying wet milk six miles on the American continent.

Fluorescence

DURING the past few years a new kind of electric lamp has come into widespread use. It is known as a fluorescent lamp. This new lamp has one or more long glass tubes which emit an even glow of light free from heat. Many thousands are in daily use.

What is fluorescence? and why is it that the fluorescent lamp is receiving such ready acceptance? Has fluorescence other uses besides that of producing light?

Fluorescence (pronounced flu"o-res'-ence) is a long word but it is not so formidable as it appears. The word has become quite commonplace since the advent of the fluorescent lighting fixtures. It derives its name from the mineral fluorite. The phenomenon of fluorescence has been observed by man for many centuries. Its companion phenomenon is phosphorescence. There is a marked distinction between the two, however. It is just recently that these phenomena have been harnessed for man's practical use. They are of God's creation, and, undoubtedly, will have greatly extended use in the future.

There are many ways whereby electricity can be used to produce light. The modern tungsten filament incandescent lamp is one fairly efficient way. In it a small filament of tungsten wire is placed inside an evacuated glass bulb and the temperature of this filament is raised to incandescence by the passage of a current of electricity through it. Thus light is produced from heat. Obviously, this method involves waste, because no light is produced whatsoever until the temperature has been raised to a very high degree. Consequently, all the electric power used to raise the temperature to the point where light begins to be emitted represents pure loss. The new fluorescent lamp overcomes this loss of power, because it has no filament for the light-producing source, nor does it depend upon heat as the source of light.

How does the fluorescent lamp produce light, and in what respect does it differ from an incandescent lamp? First, let us examine more critically this phenomenon of fluorescence.

A number of substances, such as zinc silicate, calcium sulphide, and calcite, will fluoresce; that is, they will produce light under certain conditions. For instance, if a lump of zinc silicate be placed in a darkened room and it there be subjected to radiations from an ultraviolet lamp it will fluoresce a brilliant green-colored light. The other substances will fluoresce likewise, but in different colors. This fluorescent light is produced in a distinctly different manner from that produced by an incandescent lamp. The ultraviolet radiations which induce the fluorescence are in themselves invisible and heatless. In the darkened room the zinc silicate likewise is invisible and heatless. The moment these invisible ultraviolet radiations fall upon this fluorescent material light immediately results, and continues as long as subjected to the radiations.

This fluorescent light is cool, indicating that no heat is generated in the substance itself while it fluoresces. It is, as it were, that the ultraviolet radiations merely act as an external agent to set up high-frequency vibrations in the fluorescent substance and thus produce light. This fluorescent light may be of many different colors, depending upon the kind of fluorescent substance acted upon. Thus zinc silicate fluoresces green; calcium sulphide, blue; and calcite, red. Obviously, any color desired may be obtained by properly combining these fluorescent substances.

Here is a most interesting natural phenomenon. It is another manifestation of the marvelous handiwork of the great Creator. Why is it that these fluorescent materials flash up in brilliant colors when acted upon by ultraviolet radiations? Why do they not fluoresce

when infrared radiations are used? Why is it that only certain materials will fluoresce? Some theories have been proposed in an attempt to explain. But the fact is, no one knows the true answers to these questions as yet. It is to be observed that the fluorescent light always has a frequency lower than that of the radiations causing it.

Therefore, these fluorescent materials are natural frequency converters, stepping down the high frequencies of the invisible ultraviolet to the lower frequencies of the visible spectrum, light. Just how this stepping-down transformation is accomplished is beyond the scope of this article. Suffice it to say that it appears quite possible the phenomenon of resonance is here at work. During the transformation process little power is lost and heat is not a necessity for the production of light. It seems the energy in the ultraviolet radiations merely "excites" the fluorescent substances setting up the vibrations producing the green, blue, and red light.

Phosphorescence is closely allied to fluorescence. The distinction between them is, fluorescent substances emit light only as long as they are subjected to the excitation of the ultraviolet radiations. Remove the excitation, and the light immediately "goes out". Whereas materials which phosphoresce produce light not only while being subjected to the primary "exciting" radiations, but continue to light for a time after the excitation has been removed.

Some materials phosphoresce as the result of chemical action, but, with phosphorescence, there is always the "hang over" effect present. It is believed that those materials which phosphoresce because of ultraviolet radiations store up the light energy in much the same way that a condenser receives an electric charge. After the primary radiations are removed, this charge is released slowly, that is, the light slowly fades out. Some phosphorescent materials can hold this stored-up energy many hours; others phosphoresce but a few seconds or less. Good use is made of this property of phosphorescence to "hang over", or persist, in television and in cathode-ray tubes. The delay serves to bridge over the short interval of time between two "frames" or pictures.

Fluorescent lamps are made with long glass tubes. On the inner surface of these tubes an evenly distributed, thin layer of fluorescent powder, called phosphors, is deposited by a wetting-down process. The phosphors are chosen in accordance with the color of the light desired. The glass tube is then filled with mercury vapor along with a trace of argon gas. Electrodes are sealed into the ends of the tube. External to the tube certain starting devices are required. The lamp functions by virtue of the fact that when electric power is applied to the electrodes the mercury vapor generates a copious quantity of ultraviolet radiations which in turn excite the fluorescent phosphors lining the inside of the glass tube. The result is an even glow of intense fluorescent light approaching that of daylight and free from heat.

The efficiency of the lamp from the standpoint of power consumption is far superior to that of the tungsten filament incandescent lamp. Because these lamps consist of long glass tubes, the light emitted does not come from a point source, but, instead, from a large area. Therefore these lamps spread the light uniformly without casting shadows. Being efficient and giving off very little heat, this type of electric lamp is another step toward the ideal kind of artificial illumination.

Fluorescent lighting not only is coming into general use in homes, factories, etc., but is finding ready acceptance for such purposes as illuminating meter dials, instrument panels, and control knobs and handles. Theaters and movie houses are creating novel uses for both fluorescent and phosphorescent types of illumination for decorative purposes. During "black outs" in war zones, fluo-

rescent paints are used for marking doorways, sidewalks, street boundaries, etc. Commercially, laundries are using fluorescent inks for identification purposes. These inks are invisible in daylight or ordinary artificial light. When placed under an ultraviolet lamp the markings flash up brilliantly. Similarly, forgeries are detected, and, by using fluorescent powders, thieves are caught and people identified.

Due to the fluorescent properties of many minerals in the earth, prospectors make extensive use of ultraviolet lamps for locating them in the dark. Thus they can be found immediately. Tungsten, almost a precious metal, betrays its presence in rock by its fluorescence. Ultraviolet rays are used in zinc mines for a like purpose.

Certain diseases affecting fruits and vegetables can be detected by using ultraviolet radiations. The fluorescent property of the disease is a sure telltale sign. Ring rot in potatoes is readily found in this manner.

Both fluorescence and phosphorescence have contributed largely to the success of modern television. Cathode-ray tubes for the observation of electrical circuits and fluoroscopes for detecting X rays would be impossible without them. The property of phosphorescence which some substances inherently possess indicates the possibility that someday sunlight may be "canned" and thereby utilized instead of the present-day types of electric lights.

And so, almost daily, new uses are being found for this wonderful phenomenon having the long name, fluorescence.—R. Leffler, New York.

A Transparent Rowboat

◆ The New York *Times* presents a picture of a transparent rowboat, made entirely of the plastic material lucite, except for the oarlocks and screws. Even the oars are of lucite.

What One of Your Electrons Can Do

◆ In your body you have so many electrons that there would not be room in this magazine to set down the number. Those who know how to measure them state that one of them is less than one million-millionth of a centimeter in diameter. (A centimeter is 0.3937 of an inch.) Well, when an electron breaks away from its parent atom, and starts off through moist air to do business on its own account, it makes a cloud track a quarter of a mile wide, and, with a sufficient shove to start it (say a voltage of thirty billion million), would go right through the earth without stopping. So say the scientists.

Floor Pipes Instead of Radiators

◆ The new arrangement of heating rooms by laying steam pipes in the floors may be an improvement, if the pipes are of the right size, and the pressure of steam is just right, but an office would be a hard place to work if the heat, for instance, should be stepped up to "Purgatory" levels. An improvement, offered gratis, would be to so connect the floor pipes, under thermostatic control, that the heat of the floor itself would never be more than, say 70 degrees. That ought not to be so hard to arrange, in these days of electric eyes for opening and shutting valves automatically.

Control of World's Resources

◆ The scientists are suggesting that it may be necessary to control the world's resources after the war, because the oil, tin, copper, gold and phosphates are believed to have less than a century of life before they will be exhausted. Well, the resources will be controlled; that is certain. And it is also true that "the government shall be upon HIS [Christ's] shoulder" and "the government shall not be left to other people". The Theocracy is going to run things in this world after Armageddon, and don't you doubt it if you want to live.

Your $67,200 Salary Limit

WHAT are the facts about the nation-wide clamor against the so-called $25,000 salary limit, which is really a $67,200 limit? Why are all Tory newspapers, columnists, radio commentators and Congressmen opposing a ceiling? Why are many newspapers suppressing the news as usual?

In Fact sent these questions to a Washington correspondent who frequently supplies news his own newspaper does not print. Here is the reply:

"1. The $67,200 salary limitation was imposed by executive order owing to the refusal of Congress to accept the request of President Roosevelt and Treasurer Morganthau to impose a $67,200 limit on the income of all persons. It is, of course, unfair to limit persons who work for their money—especially unfair to actors and writers who make a killing for a few years—and permit certain rich, who do no work except clip coupons, to retain all their money, but Congress is responsible.

"2. The regulation is said to affect only 3,000 persons, but that report is disputed. The figure of 11,000 is probably closer to the truth.

"3. The fact the number is so small and the yowl has reached to the journalistic and radio heavens, makes an explanation all the more interesting and imperative. Of course, every Washington correspondent knows the answer, and many have written and telegraphed it to their papers, although to date the inside story has not appeared. The solution of the mystery is very simple. The 11,000 men whose earned salary has been limited, and the many thousands more who fear there will be a law limiting unearned income also to $67,200, or $25,000 net, after taxes, are the men and women who subsidize the Republican and Democratic Parties. As every Washington correspondent knows, the rich who own and control the phony-rival parties have, ever since the laws stopped corporations from openly subsidizing the political outfits which represent them, paid out the money in individual names.

Aims to Curb Power to Buy Elections

"For example, the DuPont powder company cannot give $100,000 to the Republican Party or even to the Liberty League, if the latter plays politics, but Irenée and Felix and all the other Du Ponts can give, and have given, that amount and more.

"The point to remember is this: that the corporations still play politics, and the way they have bought the elections and controlled many of the members of Congress, is to vote their presidents $100,000 to $500,000 salaries, with the unwritten but nevertheless binding agreement that ten or twenty or fifty thousand dollars is to go into the campaign every presidential year, and certain amounts into the Congressional and local campaigns.

"So this is your answer: The $25,000 net salary limitation of 11,000 Americans (plus the alarming possibility it will be extended to the rich who make more but do no work) knocks out the $25,000,000 fund, most of which these few people supply for every election. It aims to end ownership and control of the governmental processes by a handful of economic royalists. The press and radio also belong to them, hence the united howls of rage.

"4. Note also that every presidential year since Cleveland was last elected the Republican slush fund has grown, the Democratic Party's fund lessened. Knocking out the slush funds entirely therefore would not hurt the president's party a tenth as much as the Republicans —and the Republicans control about 95 percent of the howling press."—*In Fact,* December 28, 1942.

Must Pray to the Right Saint

THE London *Catholic Herald* states that if one does considerable traveling he should make it a practice to pray to the "saint" whose name is represented by the place at which he calls. Thus, if he goes to San Francisco he should pray to St. Francis; if to any other town named after a "saint", then pray to that one. Some of them, beginning with "Saint" (or a foreign-language equivalent therefor), in the United States are Acacia, Acacio, Agatha, Albans, Amant, Ana, Andreas, Andrew, Angelo, Ann, Anna, Anselmo, Ansgar, Anthony, Antonio, Ardo, Augustine, Barbara, Benedict, Benito, Bernard, Bernardino, Bernice, Bethlehem, Blas, Bruno, Bonaventure, Bonifacius, Brides, Carlos, Catherine, Charles, Clair, Clara, Claus, Clemente, Clere, Cloud, Columbans, Cristobal, David, de Fuca, Diego, Dimas, Donatus, Edward, Elena, Elizabeth, Elizario, Elmo, Felipe, Fernando, Fidet, Francis, Francisco, Francois, Gabriel, Genevieve, German, George Geronimo, Gregorio, Hedwig, Helen, Helena, Henry, Hilaire, Huberts, Ignace, Ignacio, Ignatius, Inigoes, Isabel, Jacinto, Jacob, Jacques, James, Jo, Joaquin, Joe, John, Jon, Jose, Joseph, Juan, Juan Bautista, Juan Capistrano, Just, Landry, Lawrence, Leandro, Leo, Leon, Leonard, Libory, Lorenzo, Louis, Lucas, Lucie, Luis, Luis Rey, Marcial, Marcos, Margarita, Maria, Maries, Marino, Marks, Martin, Mary Mateo Matthews, Maurice, Meinrad, Michael, Miguel, Monica, Nazianz, Olaf, Onge, Onofre, Pablo, Paris, Patricio, Patrick, Paul, Paula, Pedro, Perlita, Peter, Pierre, Quentin, Rafael, Ramon, Regis, Remy, Rita, Rosa, Rose, Saba, Sebastian, Simeon, Simon, Stephen, Susana, Tammany, Terese, Thomas, Vincent, Vrain, Xavier, Ynez, Ygnacio, Ysabel, Ysidro.

The idea is that as you approach a town you look for the name of it. If the train isn't going too fast, and if your eyes are good, you catch the name all right and know to whom to pray. It's a big help. The *Herald* says: "The saint will be very pleased, and perhaps rather surprised, if you do this, and will not be behindhand in doing you some good turn." If you want to get anything out of these "saints" you have to kid them along, is the idea.

The Humiliation of "Father" Shea

◆ "There is no God," was the response of a Ukrainian filling station owner in Elmwood Park, Ill., when confronted with the Kingdom message last December. Literature and visits from opposers of the Kingdom had misled and confused this honest gentleman. After a discussion, arrangements were made to play records and explain away his problems. Now he is a real Jonadab, supplies his customers with literature, subscribes for *The Watchtower* for his friends, and accords every possible accommodation to us four special publishers in this area. Religion surely begets infidels, and the TRUTH alone shall make them free.

The officials of this totalitarian village, Elmwood Park (Chicago), Ill., boasted we four special publishers would be permanent boarders in their jail all winter. Their squad cars were kept busy trailing and arresting the harmless messengers of the Kingdom for more than three months. Much time, effort, energy and money were expended in combating such dictator activities. Then came the favorable decision of the State Supreme Court, upholding our rights; then the village was informed that an injunction would be issued against it and a damage suit for false arrest. The chief can now only lament, "We are between the Devil and the deep blue sea." No longer can they be obedient to "Father" Shea. So the "locusts" continue their singing on the streets and avenues supplying the water of life to the truth-hungry souls of this area.—Lyle Frantz, Illinois.

At Kingdom School (Devon)

TUCKED away in the southwest corner of Britain, in the county known as "Glorious Devon", is a certain old roomy house. It stands in the middle of spacious gardens, which echo with the happy voices and laughter of carefree children. It is Kingdom School. According to a well-known ballad—

"When Adam and Eve were dispossessed
Of the garden hard by Heaven,
They planted another one down in the West,
'Twas Devon, glorious Devon."

But with this claimed natural resemblance any further similarity in this case ceases. For, unlike humanity's first parents, deprived of God's favor through willful disobedience and driven from their Paradise by angelic power, the children of Kingdom School may by Divine grace soon enter into His restored earthly Kingdom blessings and enjoy that which Adam and Eve forfeited, namely, everlasting human life.

Like the city of the great King, Kingdom School is "beautiful for situation", being entirely surrounded by wooded hills and green valleys, and with the combes and tors of Dartmoor on the distant horizon. In the brushes of the Norway spruces and other evergreen and deciduous trees found in the garden, owl and jackdaw find shelter, and a friendly robin hops through the window to settle on a bedrail. He seems to realize he is as safe as in the Kingdom, where "nothing shall hurt nor destroy".

These children come from all parts of the country. Many of their parents are Pioneer witnesses, engaged in full-time Kingdom service. The "babies" of the school are a dark-eyed little boy and a wee blond girlie, both four years old.

Let us slip into the schoolroom, where a study of the book *Children* is taking place. To an outsider it is a revelation to observe the keenness of the thirty or more children present. A question is asked, and immediately young hands are eagerly raised, expressing their desire to answer. Their grasp of "present truth" is impressive.

The subject tonight is "Universal Peace". The Scripture is being read, "Nation shall not lift up sword against nation, neither shall they learn war any more." Suddenly the faraway sound of an air-raid siren wails through the air. It is the "All clear", and reminds us that the "Alert" has sounded previously and that hostile aircraft had been hovering around while our study was in progress. Says the study conductor, aptly driving home the point, "And there shall be no more sirens." The children smile with understanding.

Recalling the nervous reactions of many adults during air raids, I had watched with some apprehension the conduct of these children of the Kingdom during this experience. It was surprising! Not one showed the least concern, or for one moment lost interest in the study.

Another thing that impresses the visitor to the school is the handling of the young charges by the two Jehovah's witnesses supervising it. Their ripe wisdom and experience are at all times manifest, whether in the classroom, in the home, or in connection with the witness work. Nor, of course, are secular subjects neglected. Far from it.

And what think the people of the adjoining town and district of the youngsters? They cannot fail to be impressed. They are impressed. It is impossible to recount the multiplied experiences they have in the work. One incident, however, is not without a special significance. The school had only a few hours previously been transferred from its former location, when the vicar and his lady paid a formal visit of welcome. Observed the latter apropos of the subject of air raids, "Well, you have some stout walls for protection." Came the reply, "Our protection is found in Psalm 91." "Oh, yes!" said the vicar, "I think I can recall it."

"But," came the answer, "these children know it word for word." Apparently the clergyman failed to appreciate this and other points; for he has not visited the school since.

Blessed Kingdom School, where the children of the King are taught to remember their Creator in the days of their youth, and where infant voices loudly proclaim honor and glory to His name.—F. R. Freer, England.

A Note from Saugus Kingdom School

◆ One drizzly morning a few weeks ago, Fred Richards, one of the Kingdom School pupils from Cambridge, decided to let an early bus go by. It was well for Fred that he did, for the bus he might have taken failed to negotiate a corner and crashed violently, killing the driver and sending 40 people to the hospital, many seriously injured. The Lord's angels no doubt had a hand in protecting our little brother, Fred.

Working on Sunday

◆ One bright Sunday morning, as I started on my rounds bearing witness to The Theocratic Government and warning the "sheep" to get out of the prison houses, I was met by one of the "goats", who propounded this question, "Say, you there! Are you not one of Jehovah's witnesses?" To which I replied, "Yes."

"Why don't you keep the ten commandments? You go around working on Sunday, yet you will not salute the flag."

I replied, "Just glance at this text at Matthew 12: 11. It says, 'What man shall have one sheep, and, if it fall into a pit on a Sabbath day, will not lay hold on it and lift it out?' "

"Well, what about that?" Thus the "goat".

"Here's your answer: Many of the Lord's sheep have fallen into the pits, that is, the sects. So I must be on my way to get them out. Do you see?"

Rejoined the "goat", "Yes, I get it."—E. E. McFarland, Kentucky.

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Building a Vocabulary

IN A previous discussion on the subject of the vocabulary consideration was given to the importance of clearing the ground by dropping words that are not good English, the retention of which would hinder the building up of a good vocabulary. At this time the positive side of the subject will be taken up and some definite pointers given as to how the building process may be facilitated.

Many persons content themselves with a limited number of words, which are so often repeated that they grow threadbare and wearisome. Variety of expression is lacking in the speech of such persons, and meanings are indefinite and limited. A word that is used for everything ends up by meaning practically nothing. When everything that meets with approval is *good,* nothing is excellent. Some use a substitute for the overworked expression *good* and then go to work and overwork the substitute, such as *grand, wonderful, cute, nice, gorgeous, fine, lovely, slick, swell, splendid, marvelous.* These words are all proper if they are used in the proper place and with variety. Do not limit yourself to any one of them, nor to a few, but use each on occasion. This is one way of increasing and building up your vocabulary.

What other ways are there to add to the list of words one can use effectively? An element of importance in this connection is that of carefulness. Hasty reading may give you the general thought of what the writer is seeking to convey, but it will not add to your vocabulary unless you take note of the words used, particularly unfamiliar terms. Obviously you will have to make use of the dictionary, for all that the printed page gives you is the spelling of the term. That should be impressed upon your mind. Then a pocket dictionary will give you the general significance, as well as the pronunciation, which will be sufficient for the moment. But do not let the matter rest there. Make a note of the word, or put a mark in the margin of the book you are reading to indicate that there is a word to be given further consideration when you have finished the reading of that particular article. In the course of the reading, more words than one will probably occur which will need attention. Look up each one, learn its exact meaning as used in the article you were reading, and notice also that there are other ways in which the word is used. Note once again the spelling, and mentally compare the term with other words that may be similar in spelling and with which you are already familiar. This will prevent you from confusing them later on.

A further aid to fixing the word in your mind is to take note of the synonyms and the antonyms, if such are given. Your dictionary may also give you examples of how the words are used by noted authors. That will be a further help in fixing them in your mind. You may not have made a word entirely your own even by this procedure, but it is a long step in that direction, and the next time you see it you will recognize it, although you may have to repeat the procedure of checking its possible meanings, pronunciation and spelling. Try never to pass by a word you do not understand or cannot pronounce. Don't just 'make a stab at it', so to speak, or slide over it. If you cannot get to a dictionary at once, look up the word later; but look it up.

A further means of increasing the stock of words in your vocabulary is to follow this process in connection with words which another uses in speaking and with which you are unfamiliar. Make a mental note of it and look it up when a dictionary is available. Be interested in words. Most people are. All should be. Listing unfamiliar words in a small notebook is a good plan, for it will enable

you to refer to them for future study, and to check on the number of new words you have added to your vocabulary over a given period of time.

With reference to the fact that many words are known to us which we do not use: these are said to constitute our recognizable vocabulary. To transfer them to our usable vocabulary is most desirable and profitable, and it is largely a matter of conscious effort. You know the words when you see them, but for one reason or another do not use them. The reason is generally a poor one. It may be fear to make oneself conspicuous. There are, of course, times when it is well to avoid the use of words which one has reason to believe an audience would not quickly recognize. The use of unfamiliar terms can be overdone. Few of us, however, are likely to err on that point. As an aid to transferring words from the inactive to the active vocabulary, read a few pages of well-written literature with the special thought of watching the words used, and take note of those you know but never use in speaking. Impress them upon your mind as something to be used by *yourself* and not merely to be recognized when used by others. Use them in writing and in speaking, but do not force them, as it were, into a place where they do not belong. Never use a word that doesn't fit or of which you are not sure. It is disconcerting, to say the least, to find a good word used in a place where it obviously does not belong. But try to become aware of the large reserve of words in the back of your mind that you know perfectly well but that have been allowed to lie dormant. Make a definite effort to put them to work.

Other aids to vocabulary building are word-lists and special books on the subject. We may have but little time for these, but it is a good idea to have at least one in our bookcase for ready reference. A book of synonyms and antonyms will serve the purpose and will prove both useful and entertaining.

Now to go into some detail as to these methods of adding to one's vocabulary. Mention was made, concerning the importance of noting the pronunciation and spelling, as well as the meaning of words. These three qualities may be useful in combination to impress upon one's mind every distinguishing characteristic of the word. Comparisons between words as to these factors will be found helpful in gaining accurate knowledge of them. Where there is a difference in spelling, there is also a difference in meaning, though pronunciation of the words be the same. Take the terms "stationery" and "stationary". One will remember that "stationery" relates to writing paper and envelopes and similar equipment, and that "stationary" means the quality or state of remaining in the same location. One is spelled with an *e*, the other with an *a*. Unless you take particular note of this distinction in spelling you will be in doubt about the use of either term, and consequently cannot be said to have made them a part of your vocabulary in the fullest sense. If you get a good grip on a word when you first see it, you will have less difficulty with it later on.

There are many words that are used with no proper regard for their meaning. Besides being overworked, they are misused. Among these are such words as *proposition, pretty, individual, fix, ugly, funny, guess, balance, couple, expect, dumb,* etc. An incident that is strange is not necessarily funny, nor is a person that is odd. One who is ignorant or stupid is not dumb, although another might wish that he were. Watch the use of such terms, and you will be building up your vocabulary not only in the sense of increasing its size, but in the sense of its propriety and exactness.

Another aid to vocabulary building is a knowledge of synonyms. Synonyms are words of similar, but not necessarily the same meaning. In fact, no two words of different form and derivation are likely to mean exactly the same in every

respect. There are slight differences in their actual use and implication that make the one suitable where the other would be out of place. For example, one may copy a piece of writing without imitating the handwriting, although *imitate* and *copy* are called synonyms. To increase your vocabulary, particularly your usable one, try to define familiar words. Note the difficulty experienced in making a really satisfactory definition of commonly used words.

Words are the building elements with which you construct the sentences that convey your thoughts to others. The exactness with which you are able to express your ideas to others depends directly upon the words you have in stock.

Timid, Startled Sheep

◆ My daughter Constance placed a *Children* book with a lady (Richmond, Ky.). A neighbor told the lady that the book was poison. The lady hunted up my daughter, related what the neighbor had said. We assured her the Devil was trying to keep her from getting the truth and for her to pay no attention to misrepresentations. Constance began making back-calls, but the lady's husband opposed. After a few studies the lady said, "Let's stop this study for a while. My husband and I have been wondering if you are not false prophets." She told Constance that she had all sorts of ideas to protect her in case Constance should get mad and want to hurt her. Constance visited her a few times and so did my wife, and after a few weeks a model Bible study was started and her interest kept increasing.

Her husband was still opposed, but she was now convinced this was the truth and he would not be allowed to interfere. She is now a publisher, going out every week, and expects to have a book study of her own within a week. The husband has changed his attitude and treats us all as if we were members of the family. He reads a little and is drawn toward the truth in spite of himself. This publisher is here at the convention, and will be immersed. She took in washing to pay her expenses.

The true sheep know the voice of the Shepherd and will respond even though sometimes frightened.—John Peterson.

A Chicago Dentist's Shining Light

◆ The following is a report turned in by a publisher during the month of June. This publisher is a dentist. His office is in the Logan Square district, one of the busiest corners in Chicago. All this literature was placed during his office hours: 31 bound books, 363 booklets, in 41¾ hours, and 32 back-calls. We submit this report of this burning and shining light for the benefit of others who are in business and who, instead of being like 'a city set upon a hill that cannot be hid', are hiding the Theocratic message under a bushel, thinking that the message might spoil their pastures.—M. A. Strege, Chicago.

Making Adolf's Face Red

◆ While waiting for a lady on a recent back-call I noticed the *Children* book on a stool beside a chair. Evidently the book was being read, and my hopes for a *Watchtower* subscription brightened.

I picked up the book to help her choose another to go with *The Watchtower,* from among those so beautifully illustrated at page 288. Underneath *Children* was Hitler's *Mein Kampf*. What a contrast! and what a sure way to compare the blessings of The Theocracy with the cursings of Hitler's monstrosity and abomination of desolation!

And would Adolf's face have been red had he seen how quickly his book was forgotten and the *Watchtower* subscription taken.

Fortunate it was for this person of good-will that she lives in the United States. I wonder if Germany has a concentration camp bad enough for one who will cover up *Mein Kampf* with Judge Rutherford's enlightening book *Children*. —M. J. Eames, Illinois.

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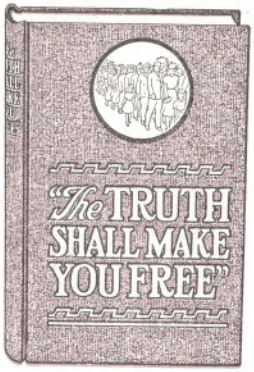

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Human creatures guaranteed fair opportunity for everlasting life

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Lifting of ban on freedom of speech and worship widely acclaimed

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Vol. XXV No. 629
October 27, 1943

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Notanda

The Care of Harmless Patients

◆ The nerves of humanity are giving way under the pressure exerted by the demons and so many are becoming insane. Maybe you have some loved ones that are mentally ill and need patient, loving care, and you may have had to put them away in a public hospital. Somebody in Connecticut had such a loved one. They put him in the Fairfield State Hospital at Bridgeport, Conn. He was described as a harmless patient. Four of the attendants at the hospital, not realizing that the man was sick, and being ignorant of the fact that manifestations of real love do more for the mentally ill than anything else, took the liberty of beating him to death. Two other attendants beat up other inmates. The institution must have a superintendent that is a marvel, even among politicians.

Girls Guard Their Complexions

◆ Effective cosmetics have been prepared for the girls that put explosives into big and small bombs and detonator caps. Formerly this work made their faces yellow. Now, when they arrive on duty, they must remove all their street clothing, put on flannel suits, and then go to a table, where an inspector sees that they make up their faces and cover their hair with white dust sheets, to insure that their natural beauty shall be fully protected.

Man Lived with the Mastodon

◆ The *Alaska Sportsman,* June, 1941, issue, page 21, contains the interesting information that when the skull of a half-grown mastodon was brought up by one of the big Fairbanks Exploration Company's dredges, near Fairbanks, a long flint spearhead was found encysted in its jaw. How very evident that man and the mastodon lived together in Alaska and, without a doubt, both perished in the Flood.—C. Elmont Bell, California.

CONSOLATION

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

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Argentina, Land of Plenty

ARGENTINA is a land of plenty, and, to start with, it is plenty big. The country is divided into fourteen provinces, ten national territories and one federal district, the average size of each of these units being the same as of Virginia or Kentucky. Taken as a whole, the country is the fourth in size in the Western world, being exceeded by Canada, Brazil and the United States. In the Old World only Russia, China, Australia and India are of greater size. The acreage exceeds all that portion of the United States east of the Mississippi river, with all of Minnesota, Iowa and Louisiana counted as east thereof. It is 2,300 miles long and 930 miles wide at the widest part.

Of its 27,000 miles of railway (three different gauges), one-third are state-owned. Argentina stands in sixth place in the world as respects its railway mileage. The Trans-Andine railway connects the country with Chile. Argentina occupies the thirteenth place in the world as regards the number of passengers carried, and the eleventh place with regard to freight.

The highway system extends over 250,000 miles. Concrete and macadam roads are under construction. The net earnings of the railways are taxed 3 percent to help in this good work, and there is a tax of 20c a gallon on gasoline to push the job ahead, and it is being pushed. Thousands of miles of excellent highways are in use.

The river Plata, navigable for 2,000 miles, is the widest in the world. At the port of Buenos Aires, one of the most important ports in the world, the stream is 28 miles wide. Other deep sea ports of great importance are La Plata, Rosario, Santa Fé and San Nicolas.

The first sight that strikes an American's eyes is that the American-made automobiles, which he sees on every hand, have the driver's seat on the right and the traffic keeps to the left, as in London. This helps him to see that Argentina has its own personality, and he had better watch his steps. The country has stronger European than American connections and interests. Another reason for watching out.

Buenos Aires, the capital of Argentina, with a population of 2,470,000 (it had but 50,000 in 1890), is the second-largest Latin city in the world, and is, in fact, a second Paris. There are 100 parks, and three subway systems with 5c fares. The right time to visit the city is in June, July or August. The three preceding months are excessively warm. The port of Buenos Aires is the second in tonnage and mechanical facilities in the Western world.

High Educational Standards

Though the percentage of illiteracy is still high in some rural districts, yet primary education is now free, secular and compulsory, which marks a splendid attempt at liberty, as in France, and with the same enemies with which to contend. There are 14,000 secondary schools, and important universities at Cordoba (founded in 1613), Buenos Aires, La Plata, Tucumán, Santa Fé, Rosario and Mendoza. In its attention

to education, Argentina stands at the head of all the nations in South America. Instruction is given in floating schools, State night schools, army barracks, warships and prisons. Compulsory school age is 6 to 14 years. Of the population of 13,518,239 at the last census 1,867,191 were students. There are 113 normal schools, with 55,000 studying to become teachers. Argentina spends 24.5 percent of its budget on education. Very creditable for Argentina! The country has 1,660 publications, with a total annual circulation of 941,000,000 copies.

In his work *Argentina: Land and People,* John W. White, many years (25) Argentinean correspondent of the New York *Times,* claims that the Argentines are the best-dressed and best-fed of all Latin Americans and then makes, in different places, the following observations, which you may straighten out in your own mind the best you can. Says Mr. White:

> In Argentina the general average of culture and good manners is considerably higher than the general average in the United States. . . . Argentines in many ways are more like the people of the United States than is any other people. For one thing, they have developed to a higher degree than any other of the Latin Americans most of those traits which they so persistently criticize in North Americans. They are materialistic, imperialistic, hypocritical, overbearing and insincere. . . . Like North Americans, they talk too loudly in public places, as though afraid they will not be seen unless heard. Like North Americans, Argentines are intense individualists, full of zest and spontaneity.

Mr. White describes the Argentines in private life as handsome, cultural and polite, but in public habitually rude to each other. He assesses them as with no sense of humor, never laughing at themselves and unable to endure being laughed at. You figure it out. In one of his stories, cabled to the New York *Times,* and published by it back in 1936, he tells of "the first plenary session of the Peoples Conference in Favor of Peace, organized by Argentine feminists", and remarks:

> The session was disorderly throughout. Every time any delegate began speaking, half a dozen or more would leap to their feet and all speak simultaneously at top voice. To restore order the president would ring an electric bell which drowned out the shouters until they gave up the effort to be heard and sat down. Then another delegate would attempt to speak and bedlam would start all over again.

Mr. White said that the ladies did better the next day, the opening session being quite orderly, and devoted entirely to long speeches by a dozen orators.

La Prensa, one of the most influential papers in the world, has publicly acknowledged "the Argentines' deep-rooted peculiarity of hiding their own defects and ignoring those of others".

In the fall of 1941 an Argentine congressional inquiry drew public attention to the fact that there are several hundred foreign schools in the country, that the German schools were controlled by the German Embassy, that the teachers were sent from Germany, that the textbooks were received from Germany, and that the teachers were required to take an oath of loyalty and obedience to Adolf Hitler.

A year later one of the deputies published a book, *Campo Minado* (Mine field), in defiance of state-of-siege regulations forbidding comment on the administration's foreign policy, in which work he showed the existence of a "campaign to disparage Democratic institutions" and one which "has very highly placed sponsors". Circulation of the book was forbidden by those who do not wish the true situation to come to the light.

Public welfare is looked after by compulsory insurance, maximum hours, minimum wages, half-holiday on Saturday, regulation of discharges, annual vacations, child labor, and employment of women. Seats in workrooms must have back rests. Wages must be paid in cash, and there are homestead and pension

regulations. Free medical attention is provided, and the maternity and other sanatoriums are world-renowned.

Basis of Argentine Prosperity

Argentines are the world's heaviest meat-eaters, averaging about 346 pounds a year per person. The country has more cattle per capita than any other in the world. The United States, with 131,669,275 population, has 74,607,000 cattle, while Argentina, with 13,518,239 population, has 33,100,512 cattle, or more than four times as many per person. The reason that Argentina has so many cattle is that the pampas, rockless, treeless, are a sea of rich grass hundreds of miles each way in extent, the climate is perfect for outdoor feeding the year round, and the breeds have been crossed until they are just adapted to the location. There are some cold winds, but not too cold, and some grasshoppers or locusts, but, as a whole, Argentina is a stockgrowers' paradise.

The largest refrigerating plant in the world is in Buenos Aires. It has a daily capacity of 5,000 cattle and 10,000 sheep. It is British-owned. Argentina supplies more than half of the hides imported into the United States. A single shorthorn bull sold in 1925 for 152,000 pesos, and, as the peso was then worth $1.63, he seems to have brought about a quarter of a million dollars. About 75 percent of Britain's meat consumption is of Argentine origin.

There is such a great variety of fertile soil and good climate for agricultural purposes that great progress has been made in the growing of wheat, corn, flax, oats, sugar, wine, tobacco, cotton and fruit. Alfalfa is raised on a huge scale. Rice, peanuts, sunflower seed, apples, pears, and yerba mate, likewise. In the northern and northeastern forests there is an infinity of fine woods suitable for cabinetmaking. Twenty-three factories, with a capacity of 450,000 tons, work up the red quebracho, useful for its excellent tannin. Half of this goes to foreign countries. There is so much corn that it is commonly used for fuel.

There are 950 species of fish in Argentine waters. Some specimens of salmon are three feet in length. Sea elephants, fur seals and whales abound in the far south. There are large catches of merluce, anchovies, corvina, hake, and mussels. There is just a chance that you don't know any more about some of these fish than the writer hereof. But the fish are there.

Argentina occupies ninth place in the world in oil production. It has also workable deposits of gold, silver, lead, tin, zinc, copper, iron, nickel, sulphur, alum, salts, borates, lime, gypsum, marble, and granitic and calcareous stones of all kinds. The value of manufactured products in 1935 was $3,265,000,000, and is now much larger.

Some Odd Enterprises

A favorite luxury in Buenos Aires is palmito. Its preparation entails cutting down a palm tree. The heart is then cut into cubes, soaked in oil, and served with lemon, anchovies and sliced olives. This epicurean treat has extended to London.

Before the war more than 100 ships arrived and departed from Buenos Aires daily, but now the harbor is virtually empty. This makes a big difference in the way the Argentines feel about things.

It seems odd to an American to read that the wine makers in San Juan province went on a strike against high taxes, refusing to ship wine to market and halting all activities connected with the cultivation and processing of grapes; also that the lawyers of the province of Chubut went on strike because the district court of the province was so unfair, and the doctors of Buenos Aires threatened to go on strike because not paid enough. If these are not odd enterprises, what are they?

A really odd industry, legitimate and clean, was indicated by an advertisement for one gross of fireflies at 5c each. The custom of wearing lightning bugs in

their hair was started by the Quechua Indian girls of Peru and has never entirely died out. Many a Brazilian girl has appeared in public with literally hundreds of the brilliant insects tied in her hair. Each bug is tied securely to a single hair, a noose being knotted around its body. The *American Weekly* explains:

Yes, the "luciernaga" again is in vogue in some of the cities below the Caribbean Sea—the same firefly which lighted the tresses of proud Spanish senoritas who came to these shores after Pizarro and also illumined the hairdos of the savage belles of the jungle long before Columbus sailed his little caravels from Cadiz. A scarcity of diamonds, due to premium war prices, has helped resurrect the luciernaga decoration for black tresses, a trick which produces living bug fire more brilliant than the diamond itself to feed the vanity of the wearer.

The Religious Business

The Lord sized up the religious business in a nutshell in His statement that neither would the clergy go into the Kingdom of heaven themselves nor would they permit others to do so who really had commendable desires in that direction. The prophets told that the clergy's business was done with a profit motive, 'greedy dogs that can never have enough.' All can see that these statements are correct as a whole; and they are correct as to Argentina. Most Argentines look on religion as a racket, something for women to attend to; they, the men, have other interests.

Although the Roman Catholic religion is supported by the state, and the constitution requires that the president of the country must be a Catholic, yet in practice all creeds are tolerated. The same Mr. White (referred to on page 4 of this issue) told what the situation was in 1934, and it is the same today:

The Fascist program pledges active support for the church and the stimulation of religious sentiments. Perhaps it is not surprising, therefore, that there was an open rapprochement between the church and the Fascist movement at the Eucharistic Congress. Because of that rapprochement political observers are watching with close interest the result of the church's newly won influence over men.

The long conflict between the church and liberal politics in Argentina dates back to the revolution against Spain in 1810. Tolerance in religion was one of the principal topics discussed for years by the secret debating societies which played a leading part in establishing the new republic.

Religious tolerance was finally written into the Constitution of 1870, in spite of strong opposition from the church. . . . The church took a firm stand against the tolerance established in the Constitution and endeavored to retain its hold on the people by its control of marriage and baptism. The government stopped that in 1888 by the establishment of civil marriage and the civil registration of births. The Papal Nuncio threatened Catholics with excommunication if they were married by the civil authorities and the government retaliated by sending him his passports and giving him a fixed number of hours in which to get out of the country.

The Hierarchy's pounding of Communism as a scheme to seize the Greek Catholic church is well known and has been quite successful. To date it has so far progressed that the Soviets have disowned Communism and the next act will be for Stalin and Pacelli to kiss and make up. *La Prensa,* away back in 1936, saw some of the truth on this subject when it said:

South American governments have given out many documents in recent months attributing Communistic character to revolutionary conspiracies led by citizens who have no connection with Communism, or to labor movements seeking only better wages and better working conditions. This has happened in Brazil, Chile and Paraguay. Uruguay severed diplomatic relations with the Soviet on the charge that Communist agents at Montevideo instigated the revolt in Brazil. It would be highly commendable to tell the truth on this question and not permit political

passion to discover Communism in every act of opposition.

Deputies Disclose Troublemakers

The real troublemakers in Argentina came to light when the parliamentary report came out, in September, 1941, showing that the German Embassy's diplomatic pouches were being used to inflame the minds of the children with Nazi propaganda. At that time Judge Seghesso Flores, at Parana, caused the arrest of an army officer and five priests engaged in subversive activities. He was on the right track, but by now he has probably lost his job for being a real Argentine, and exposing the conspirators.

This exposé of the troublemakers was followed thirteen months later by another report of which the New York *Times* of October 23, 1942, had this to say:

> It calls attention to pro-totalitarian activities pursued by the clergy of various denominations but especially by Catholic priests in the Territory of Misiones. There the most important German colony in Argentina is situated.
>
> Especially in Misiones some priests, "violating the specific mandates of their ministry, try to direct the consciences of their flocks toward political concepts incompatible with the democratic sentiments of the Argentine faithful or create a state of confusion and uncertainty favorable to the assimilation of anti-democratic ideas," the report says.
>
> The names of several allegedly pro-totalitarian priests are given, with samples of their activities. . . . The report also mentions various publications of totalitarian tendencies printed or financed by religious institutions. Not all German priests share such ideas, however, as is shown by the fact that several who refused to participate in anti-democratic activities have been "molested and persecuted".

In an address in Chicago, Bishop Miguel de Andrea, of Buenos Aires, said, "There is no doctrine which defends liberty more unyieldingly than Catholic teaching." What he meant by that was clear a few months later when he and others urged that there should be no more teaching by Protestant missionaries anywhere in South America. In other words, like all members of the Hierarchy, he wants liberty for Catholics but no liberty for anybody else. Maybe he doesn't know that his fellow Catholic, "Reverend Father" Harney, has publicly declared that if the Catholic church in the United States had the power it would murder those that exercise their liberty to teach God's Word.

The Reward of Guinazu

The Hierarchy is always ready to reward its pinhead politicians. One of these, in 1942, was the then president, Castillo, a mere tool of the Hierarchy, and his foreign minister, Ruiz Guinazu, now Argentina's minister to the Vatican, was another of the same stripe. Waldo Frank, an American writer and lecturer familiar with Argentinean affairs, had gone to Argentina to deliver a series of lectures at various universities and cultural societies. The series was under way when Frank used his liberty to say to the press that all over the country he found "confusion, discontent and discouragement not far from consternation" over Guinazu's and Castillo's handling of the country's foreign affairs. He was called upon by six thugs falsely claiming to be detectives. When his back was turned one of these men struck him on the head with the butt of a revolver, nearly killing him. Meantime Guinazu's foreign office had declared him *persona non grata* (after lecturing eleven weeks to the country's most enlightened classes).

Castillo lost his job by a revolt of the army which, as one of its first acts, forbade the use of secret code in wireless messages to and from Argentina. The first message to come through in code was from the pope, and the new rules let it come through anyway "as a special exception and as a mark of deference to the Holy See". What seest thou?

The Business of Government

The Constitution of Argentina is closely modeled after that of the United States, as is apparent at once from its preamble:

We, the representatives of the people of the Argentine Nation, in General Constituent Congress assembled by the will and election of the Provinces composing said Nation, in fulfillment of existing covenants, for the purpose of establishing national unity, ensuring justice, consolidating domestic peace, providing for the common defense, promoting general welfare, and securing the benefits of liberty to ourselves, our posterity, and to all people in the world who may wish to inhabit the Argentine soil; invoking the protection of God, the source of all reason and justice, ordain, decree, and set up this Constitution for the Argentine Nation.

The president must be a Roman Catholic; he is elected for six years; he may not be re-elected. The senate is of 30 members elected by the provincial legislatures. There are 158 deputies in the House. The provinces have their own constitutions, as do the various American states. In the year 1933 the country was so thoroughly under the control of the 2,000 families that own everything that the Manchester *Guardian* described it as being then "a land of almost feudal aristocracy". Readers of this magazine know that such is the objective of the Roman Hierarchy in every land that comes under its control.

Mr. White, the New York *Times* correspondent heretofore several times mentioned in this article, believes that the Argentine masses are liberty-loving; and there can be no doubt of it when one considers their educational achievements, but, as a review of his book put it:

A nation-wide electoral machine surpassing in efficiency anything the American big cities and States have known has taken back political power from the masses, after a too brief enjoyment of it under the Irigoyen and Ortiz regimes. The limited number of land owners and capitalists that make up the Argentine oligarchy have taken over the direction of national affairs by manipulating what constitutes at the same time the strength and the weakness of the Argentine people, as Dictator Rosas once did, by calling themselves the champions of Argentine sovereignty.

In other words, a big and powerful holdup man meets a timid soul on the street, takes everything from him except his BVD's, and then reassures him by telling him, "Now don't be afraid; I am here as your protector. As long as I am around, nothing can happen to you. You are perfectly safe." Such has been done elsewhere than in Argentina. Ask the Teapot Dome gang if it isn't so.

"Colliers" Goes After the Gang

In his story on "Argentina—Axis Gateway", published in *Colliers* of April 18, 1942, Frank Gervasi goes after the Castillo crowd of grafters that followed the noble and able Ortiz when, on account of sickness and blindness, the latter was forced to have his vice-president take up his duties. A few of Gervasi's paragraphs follow:

Here corruption is a craft. An honest election in Argentina is unknown. In August 1940, the Minister of War was implicated in a huge land fraud. In the elections the year before, the Conservatives stuffed the ballot boxes in the populous Catanarca Province so flagrantly that Radical President Ortiz was obliged to declare the voting invalid.

Castillo is the godhead of the Conservatives. The Conservative party is the party of the 2,000 families who own all of Argentina, her broad corn and cotton lands, her forests of quebracho, her mills and mines. These 2,000 families rule a prodigiously rich country that is more than a third the size of the United States. They boss Argentina's 13,000,000 people.

This, because the common people of Argentina, like common people everywhere, are decent and hard-working, and fundamentally believe in the same principles that resulted in the Bill of Rights in the United States. But the people are not sovereign in Argentina. Their votes are stolen. Their press is silenced by martial law arbitrarily imposed by Senor

Castillo. . . . Castillo—pious, glacially conservative and essentially pro-Fascist.

From Buenos Aires, you can send cables and radiograms and you can telephone any Axis or Axis-controlled capital in the world. . . . The Axis agents in Argentina are more numerous, better organized and more influential than in any other Latin-American country. They are ably led and have plenty of money.

Enemy agents operating in the Argentine capital don't even have to communicate directly with Berlin. They can wireless, cable or telephone to Madrid or Vichy, from where their dispatches can be readily sent on to Axis capitals. In the other direction, the fifth column in Argentina receives its orders and instructions.

Argentina, as a neutral, is able to sell meat and wheat to starving Spain, for instance, but these food supplies seldom or never go to Spain at all, but to Germany and Italy. On the ships that ply between Buenos Aires and Spanish ports, moreover, travel the reinforcements for the Axis fifth column in Argentina.

Mr. Gervasi shows how easy it is to sink ships. Here is how:

A ship sails from, say, Rio de Janeiro. Enemy agents transmit this information to Buenos Aires. That part is easy. There are at least fifteen high-powered clandestine Axis radio stations operating at strategic points on the continent. The German Embassy receives the information and transmits it, in code, to Berlin. There the High Command communicates the message to a raider or a submarine. The ship that sailed from Rio is sunk.

Common People Are for Liberty

All writers on the subject are in agreement that the common people of Argentina want liberty and their real sympathies are with the democracies. Some of the evidences are that in San Juan province the women vote. When the "pious" Castillo (known to his countrymen as El Zorro, the fox) took away their liberties in December, 1941, by proclaiming the country in a state of siege, Ray Josephs, *PM* correspondent in Buenos Aires, said of the common people:

They are frankly nervous, jumpy and fearful that the step by which rights guaranteed under Argentina's U. S.-patterned Constitution were suspended indefinitely is only the first move in a suspiciously rightist direction.

Arnaldo Cortesi, another of the New York *Times'* correspondents in Buenos Aires (probably the successor of Mr. White, who was there in that capacity for 25 years), said, in April, 1942:

The people of Argentina, taken as a whole, repudiate totalitarian ideas as wholeheartedly as any other South Americans. They are just as firmly attached to their democratic form of government too, imperfect though it may be.

Four months later, Rodoffo Piria, special correspondent of the Baltimore *Sun,* quoted an Argentine traveler as saying to him that President Castillo's Fascist or Nazi stand had doubly cheated himself and his fellow countrymen; that by his course they had lost old friendships and not even won the respect of Germany, which continued to sink Argentine ships.

Mr. Cortesi, above mentioned, reported that in September, 1942, the national committee of the Radical (liberal) party had decided by a vote of 20 to 1 to demand an immediate rupture with the totalitarian powers.

That champions of liberty are appreciated was shown at the time of the funeral (in 1933) of former President Hipolito Irigoyen. Fifty thousand persons came from the interior on seven special trains to show their appreciation of this man, the founder of the Radical party, who had devoted sixty years to fighting for the people, and that meant fighting against the wealthy and conservative land owners. At the cemetery fifteen funeral orations were delivered; the newsboys of the city had a huge floral piece, and every liberal organization in the country sent a delegation.

Castillo's Downfall

President Roberto M. Ortiz was a liberal, greatly admired by the Argentines. When he became ill he saw right

away that the acting president, Ramon Castillo, was a mere tool of the enemies of the people. He wanted to get well so that he could oust him from his post; but it was not to be. Ortiz had to go on and die. But he made no secret of the fact that he disapproved Castillo's tyrannical acts, one of which was the forbidding of any public discussion of foreign affairs. The widely circulated excuse for this was that Argentina wished to show an invariable adherence to the principles of international law. Well, if international law is such a frail thing that one can't open one's mouth to talk about the foreign policy of one's home government, then it needs to be washed in soap and hot water and hung out to dry.

Large Nazi influence in Castillo's time in office was seen in the fact that during that time something like 198 of the 1,055 Admiral Graf Spee internees escaped and went back to their work of sinking Allied shipping. Castillo should have prevented that, especially if he was such a stickler for international law.

While Castillo was still in office the New York *Times* said of him, editorially:

> The government of President Castillo is a minority regime, suppressing free discussion under a "state of siege". Its support comes mainly from a comparatively few great land owners friendly to fascist ideas and convinced that a Nazi victory would open a great market for Argentine products in Europe.

Less than a week later the army overthrew his regime, and after a picturesque attempt for 24 hours to maintain his government aboard a mine sweeper, he surrendered and was sent to his home. One of the first things the new provisional government did was to dismiss six judges and two state prosecutors "marked by public opinion as lacking probity and balance". Castillo could have done that but he is of more service to the public back home keeping the weeds out of his garden than he is trying to be of prominent use to his fellow men.

The Nazi Party

The German population of Argentina is set at only 236,000 out of a total of 13,518,239. That is less than 2 percent, which is negligible, if it were not for their training and their connections. But it is claimed that of the 2,470,000 citizens of Buenos Aires, the very hub of the country, 90,000 are active Nazis and each must pay 4 percent to 32 percent of his wages to keep up the Nazi organization.

The party was dissolved by presidential decree June 15, 1939, but was reorganized the next day, under new names, occupying the same offices, having the same membership and the same officers. Every member was registered by name, number and photograph in both Berlin and Buenos Aires. The men were organized into cells of 10 under a cell leader, and the cells were organized into blocks under a block leader. Members had to take an oath to be faithful to a man that no man or no woman can trust, Adolf Hitler. The leaders never ran out of brass. A radio transmission set was sent through in one of the regular diplomatic pouches.

There is a large Italian population in Argentina, about a quarter of the whole. There has been great economic unrest, due to the war, which has cut off a large part of the Argentine exports. The Argentines have always been closer to France, culturally, than to Great Britain or the United States, and the feeling so prevalent in France, that Germany was bound to win, was sedulously cultivated in Argentina, and hurt the country in the eyes of all the democracies.

Relations with the U. S. A.

The political relations between Argentina and the United States are not good. The way Arnaldo Cortesi, correspondent of the New York *Times,* put it is as follows:

> If there is anything that is constant in Argentina's handling of her foreign affairs, it is her unwillingness to co-operate with the United States.

This unwillingness has been sedulously cultivated by the Vatican, by the Nazis, and by the Japanese, and it is sustained by the fact that both countries, Argentina and the U. S. A., are great exporters of meats and grains, and so they are natural competitors for European markets.

There are only a few thousand Japanese in Argentina, yet Raymon Lavalle, until recently Argentina consular attaché in Tokyo, and who resigned his post in protest of his country's want of neutrality, made the statement, "The Argentine has been the eyes and ears of the Japanese government in the Western Hemisphere." One could but wonder why Argentina would be interested in favoring Japan at the expense of the United States. But to those who see the Roman Hierarchy's plan of world-wide dominion, the whole scheme becomes plain. Perhaps former Under-Secretary of State Welles saw something of the real situation when he said that Argentina and Chile, by permitting Axis agents to operate on their soil, were stabbing American nations in the back. Six months later (in April, 1943) Mr. Welles went further, declaring that in 1932 there might have been some just grounds for Argentina to feel resentful over American uses of the United States Marines, but not since the "Good Neighbor" policy was inaugurated ten years ago. Now, said Mr. Welles:

> Every Marine has been withdrawn; all fiscal supervision in other American countries has been eliminated; every treaty by which the United States was granted the right to intervene in other republics of this hemisphere for whatever purpose has been abrogated.

Mr. Welles is sore; no doubt about that. He says that because of her shielding the Axis powers in this hemisphere, Argentina will not be invited to any post-war planning conferences and will not have anything to say about the peace. It must be admitted that three American newspapermen, Frank Breese, Waldo Frank and Julius Strupp, have been cruelly and maliciously beaten up by gangs who must have had political motives, since these men were not robbed. No other nationalities have been thus singled out for cowardly assaults. After Frank was beaten up he said with a good degree of nobility,

> I do not blame the Argentine people for what has happened, but rather the poison from foreign ideas brought into the country from abroad.

There is no doubt that Castillo, the vice-president who was catapulted into the presidency by the illness of Ortiz, believed that Hitler would win, and so did his foreign minister Guinazu, and they both worked to that end, yet Castillo told the president of the United States Chamber of Commerce that he thought 85 percent of the Argentines were favorable to the cause of the United States and the United Nations in the war.

Possibly stirred by the fact that the United States is arming all her South American neighbors, and that she herself is being denied such arms in a time when they are in special demand, Argentina has granted the United States the right to consider itself a nonbelligerent. Its warships may therefore stay in Argentine ports as long as they wish. Also, a Brazilian paper noted, with some apparent jealousy, that Argentina had been sent thirty-six tons of oil-well machinery whereas such machinery had been denied to Brazil.

Those engaged in the ancient and more or less honorable business of twisting the British lion's tail have hinted that British money and British politicians are not sorry when Argentina gets mad at Uncle Sam, because it was British money mostly that developed the country, its railroads and its packing industries. But there is another angle to that also; for the Argentines are still sore that Britain grabbed their Falkland islands a century ago, and still keeps them. Argentina's new postage stamps still show the islands as part of their country. Argentina is displeased with both of the Protestant countries named. And the pope is pleased to have it so.

Rebuilding the House That Jack Built

COMMERCIALLY speaking, the future-makers are at frantic wit's end when it comes to trying to reconstruct this old world. How to get control of world economics out of the hands of the European totalitarians is the problem. Can it be done without hopelessly shattering Europe's economic structure, upon which 500 million lives precariously hang? To whom shall Europe's economic order be turned over? Will it slip into the Communists' hands?

The many "peace plans" and "blueprints for reconstruction" which have been issued in the past few months, all, so far as I am aware, presume the existence of stable and co-operative governments in Europe. When such governments come into being the merits of these proposals may be tested. But before any plans or blueprints can have a chance Europe will have to recover from an economic prostration and social demoralization such as it has not known since the Thirty Years' War —perhaps since the Dark Ages.

So begins a chapter in Hiram Motherwell's realistic book, *The Peace We Fight For.* He is quite right in saying that Europe has been plunged right back into the "Holy Roman Empire" Dark Ages where religious Caesars-in-skirts held her for one thousand long years. They now hope to hold her there for another millennium. The four hundred years of Protestant Reformation it took to deliver Europe from the Papal Dark Ages have been swept violently overboard with *blitzkrieg* suddenness.

Threatening Chaos

Only fourteen years ago the Roman pope signed his first concordat with a modern dictator, Mussolini, and, by thereupon superimposing the Roman religious system upon that nation, plunged Italy the first of all into the frightful night of the religious "new order". A quick survey of conditions in Europe shows how rapidly and completely the rest of the nations followed, and provokes a thinking person to wonder if she could be rescued a second time, if God should permit the time, within a thousand years.

In the first place European economics have been taken over and transformed into the most extraordinary system the Devil ever put together. Europe's industry is one huge streamlined war machine; and not only must that war machine be taken out of the hands of its totalitarian masters if the earth is to relax from a reign of terror, but European economics must be taken out of the hands of the totalitarians without virtually sacrificing the lives of 500 million people. Let European industry be effectively disorganized by a United Nations victory, for example, and the entire continent may well be plunged into stark famine, disorder, chaos, and the maddest uproar the world has ever seen.

This situation results from the unique construction of the "new order" industrial system. To secure the economic subjugation of Germany and adjacent conquered countries, the totalitarians first secured control over all heavy industries, such as the iron, steel, metal, chemical, coal-mining and oil industries. These were then scattered strategically throughout the whole of Europe, and the peoples everywhere were put to work in them, producing, not the peacetime commodities of civilian life, but the machinery of war. Besides countless women and children, it is reckoned that some 75 million men are hard at work in Europe's war industry, while another 25 million are in the armed forces. Thus, while Europe's entire heavy industry has been turned into the world's most formidable war machine, every ounce of her manpower has been put to feeding that machine.

Now while all heavy industry has been petted and expanded and employed as a monstrous Frankenstein to regiment and enslave the whole populations, on

the other hand the consumption goods industries, that is, the industries that produce goods consumed in everyday life, such as food, clothing and shelter, have been treated differently. In conquered countries the consumption goods industries were often simply closed down, as in the case of Poland's textile factories. Damaged or destroyed factories were not restored or rebuilt, but were scrapped and junked for war material. What consumption goods industries were left were nearly all concentrated within Germany, so as to give that nation control over Europe's supply of whatever everyday necessities the people were to have. Note that while the heavy, war-producing industries were decentralized throughout the continent, the consumption goods industries were centralized so far as possible within Germany.

Millions Thrown Out of Work

That means that with the end of war and the closing of the war factories practically all industry over the whole continent will come to a standstill, 75 million men will be suddenly thrown out of work, and if the armies are demobilized that will make 100 million men, 20 percent of Europe's total population, with nothing to do, with the only useful industries concentrated in Germany, and with no one to look to for the absolute necessities of life but Germany or the world outside of Europe. Imagine feeding, clothing and sheltering 500 million people scattered over the continent of Europe until they can beat their swords into plowshares! In this age of extreme mechanization a war industry cannot be converted into a peace industry before a man starves to death.

So what will those 100 million heads of the families of Europe do on armistice day?

This is one approach to the problem. Another picture, no less frightening, will be the confusion over ownership. Everything in Europe has been taken away from the people and now rests in the hands of a tiny group of men. Even if all the property could be taken successfully out of the hands of the totalitarian few, how is it going to be returned to its rightful owners? Who are the rightful owners? will be the question. When half a billion people present claims for lost property all at once, the future-makers' hair will turn gray overnight. That is, if the postwar reconstructors ever get around to setting up a board to determine who used to own everything in a whole continent, with the hope of returning all that property to its rightful owners, who will also, no doubt, demand indemnities!

Some idea of the situation can be visualized by a bird's-eye view of the land problem. Let us look only at little Czechoslovakia. Once upon a time this unfortunate country had but three owners: one third of it belonged to German-Bohemian landlords; one third to the Roman Catholic religious system; and the other third to the common people. But at the time Neville Chamberlain, British prime minister, handed that country over to the Nazi, the Czech government was engaged in a progressive agrarian reform, having taken *more* than half of the tremendous estates from the religio-feudal lords and divided them up between a million tenant farmers, with enough land still left to change thousands of paupers into farmers. But before land grants could be given to some 300,000 other small- and middle-class farmers, Hitler, Baron von Neurath and Heydrich, by a wave of the hand from Chamberlain, stepped upon the scene. By January 18, 1939, Goebbels was able to cheer up the "sorrowing heart" at Vatican City by informing the world that work had begun "to repair the damage caused by the Czechoslovakian agrarian reform. When the question of ownership has been definitely established, all the land expropriated by the notorious Czech reform will be returned to their former German owners".

Question for future settlement is: Who are the rightful owners, the clerico-feudal lords or the Czech peasants? Where is the man on this earth that can satisfactorily settle that question?

But if it had to be answered for little Czechoslovakia alone, the problem of postwar reconstruction would be simple indeed. "Who owns what on Armistice Day will be a major and almost universal preoccupation in Europe. The attempt to settle upon an answer will agitate the entire business of reconstruction," continues Mr. Motherwell. "The Nazi New Order has so scrambled and obfuscated property rights in Europe that even the simplest land title may come into question."

On top of that he points out another headache:

> Generally speaking, Europe's postwar financial structure simply won't exist. Farmers and merchants will have no real savings to deposit with commercial banks because the only thing these men will have been able to save is their skins. And the banks will have nobody to loan to because business faces customers without purchasing power. Bank "reserves" will consist of paper deposited in Berlin, redeemable when and as the Nazi armies shall have conquered the earth. Those who undertake to reconstruct Europe's financial system will have to start pretty much from scratch. For some months after Armistice Day Europe will be, financially speaking, back in the Middle Ages.

Again he reminds us that Europe is back in her "Holy Roman Empire" days! Though Mr. Motherwell leaves her there for only "some months", yet that is quite logical too, because the All-wise Author himself has allotted the totalitarian "new order" not another thousand years, but "one hour", to stay here.—Revelation 17:12.

So, with Roosevelt and Churchill still sticking by their Atlantic Charter guarantee of a fair deal to all and pushing the war to an "unconditional surrender", the overthrow of the Vatican-Fascist system will leave Europe suddenly not knowing what to use for money, as the only money she has is totally and deliberately artificial, nothing but banknotes manufactured by the barrel in Berlin. Europe will have no consumer's business; as all forms of consumption goods industries except perhaps the fishing canneries have been eliminated to the bone or centralized in Germany, while the only heavy industries running on the continent are war industries.

No Money, No Market

Nor will she have a market; for without money to buy, without consumption goods industries to produce, without banks with real money to lend and all the gold buried in Kentucky, what can Europe buy? And certainly she will have nothing to sell!

On armistice day Europe will not even have a means of social adjustment: will tenants be able to share-crop with farmers who may not be able ever to settle the ownership of their farms? will industrial employees, 75 or 100 million of them, freshly turned out of war factories and armies, find anyone who can hire their labor? and who will the professional workers, who depend upon the general prosperity at all times, have to depend on? and the shopkeepers and artisans, who must have stable prices and rapid turnovers before they can exist? and as for the clerical workers, if they can find jobs at all they will be desperately fearful of rising prices, for theirs are always the last salaries to be raised to meet inflationary skyrockets.

All these shadowy, conflicting class interests add up to an unparalleled situation in a country uneducated to meet class problems in the manner Americans would meet them. Shattered, impoverished, demoralized; with millions of dead, tens of millions of maimed and diseased, hundreds of millions of critically undernourished; as well as exiled, deported, homeless, embittered, hopeless,

what peace of heart will the peoples of Europe find on armistice day?

For the question still remains, Who shall rule them? Shall Germany? Or shall Germany herself, the largest nation on the continent, be divided up among other countries? Leave Germany intact and her 80 million population makes her the strongest country in Europe. Whack her up among others and her people can be relied upon to turn bitter agitators against the usurpers of their nationality, plunging the continent ultimately into an even more indescribable nightmare.

Must some European peoples be jumbled together into a set of "new" nations to form "buffer" states between Europe and Russia? If so, then there will be the Polish-Ukrainian and Balkan volcanoes exploding all over again.

Unable to Govern

While now whole nations like the Greeks, Poles and Serbs are being exterminated systematically; while civil war is rife in Yugoslavia, Slovakia, Bulgaria, Rumania and Ruthenian Poland; while Rumania and Bulgaria are kept from each other's throats only by Hitler's whiplash, suddenly let all these countries be turned free of the totalitarian's grasp, will each go back to its desired form of government? Will it all be as simple as that? Can Hungarians, Bulgarians, Greeks, Poles, Slovaks and others, freshly emerged from starvation, terror, dislocation, deportation, slavery, disease, famine, and immediately faced with the prospects of freedom, wholesale unemployment, breakdown of the technical, industrial and transportation systems of a whole continent,—can they be expected to muster the self-perseverance and presence of mind to choose and form a government for themselves and adjust themselves in a new world?

In the first place, the countries of eastern Europe wouldn't know how to govern themselves. Read a book like Rebecca West's *Black Lamb and Gray Falcon* and see why such countries, the Hungarians, Bulgarians, Greeks, Slovaks and the like, never had a national aristocracy, a national monarchy, much less a national democracy; they never had a national religion, national courts, national laws, a national culture or literature or an urban middle class. Until the most recent years many of them did not have even what could be called a national language. In other words, these countries of the whole Eastern Europe never have been real nations at all. They have existed simply as various regions of peasants who have been divided and re-divided among bigger empires, such as the Hapsburgs' Austrian Empire. And now, are all these countries-without-a-heritage to be recast into a "new" Austrian Empire under His Majesty, Otto Hapsburg?

At any rate, a recent magazine writer decided, there are two countries in all this unhappy realm of eastern Europe with enough past experience at self-government to hope to rule themselves in the future, if they get the chance. These two are Czechoslovakia and Hungary. But as for Hungary, an authoritative and liberal Hungarian personally wonders what kind of government can be expected of his people, "a country where such few and restricted civil liberties as existed before World War I were done away with twenty-five years ago and have never been restored!"—*The Hungarian Problem,* by Rustem Vambery.

This is but a skin-deep survey of conditions that face all future-makers who undertake to remake this old world, the job that must begin with the right and just reconstruction of Europe. What can quench the earth's anguish and hate, and bring peace of mind and heart to the people of this tortured world? For the typical answer we glance again into Mr. Motherwell's otherwise excellent book, *The Peace We Fight For:*

Yet it seems to me that this will be the peculiar mission of the churches. Surely never

before has it been more necessary for the salvation of man here below that divine authority should proclaim in words of steel: "Vengeance is *mine; I* will repay, saith the Lord."

Vengeance indeed is God's, and He will take it in wisdom and justice. Though certainly not through religion and religious men who, posing as Christ's humble followers, foisted the totalitarian system upon the world and brought about this most frightful reign of violence in man's history. Having brought forth its harvest, religion has nothing more to offer the people but its "new world order founded on religion's moral principles", which already prevails in Europe. Religion can only hope to maintain things as they already are, except to make the people even more religious and thereby extend religious totalitarianism even farther. No human has yet brought forth or yet will bring forth the just and right solution for a righteous new world. For this job religious men, more than all others, have no vision: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."—Micah 3: 6.

Religion Has Nothing to Offer

All along, religious clergymen have claimed that they are God's channels of communication and that God answers mankind through the medium of the clergy, and their mouths have been open presumably to give the message from God. But now let all attend to the predictions and divinations of the "prophets" concerning world domination by a "new world order" or a "new League of Nations", to see if one single divination, prediction or promise comes true. For there is a God who "frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish", and these are the days when He gives them that misrepresent Him reason to "all cover their lips; for there is no answer of God".—Isaiah 44: 25; Micah 3: 7.

Indeed, not only has the sun gone down upon religion's world and her prophets, but as soon as religionists have fully exposed themselves by crying "Peace and safety" in a world where there will be none, JEHOVAH, a God whom religionists know not, is going to put a very strange end to it all.—Marley Cole, Tennessee.

Requisitioning Norwegian Food

◆ The news from Norway (furnished by the government in exile) is that one-third of the potato crop would have to go to Germany, along with 1,250 tons of apples, which is about a third of that crop also. The entire output of preserves put up in factories was requisitioned, and a portion of all private preserves as well. This is the same plan as that employed in the requisitioning of woolen blankets. 2,800 tons of hay were requisitioned from Hedmark province.

The requisitioning of food for the body is accompanied by requisitioning of food for the mind. The Norwegians have a meeting for any purpose, entertainment, movies, lecture or what not. Once the people are seated the exits are locked and a Nazi speaker proceeds to lecture them, telling them what's what. This has been done in America. Public-spirited citizens have rebelled against a political ring and had their own mass meetings taken over bodily by "regular" politicians or employers or labor organizers. But it is a dirty piece of business, and cowardly.

Motorcars Are Nonessential in Britain

◆ The British police have halted all nonessential motorcar driving for the duration of the war. The statement as wirelessed to the New York *Times* is that "only doctors, midwives, nurses, commercial travelers and others on necessary errands will hereafter be allowed on the streets and highways in automobiles".

Basis for Man's Resurrection

THE resurrected Son of God is "the first begotten of the dead". (Revelation 1:5) All other Biblical cases where humans came to life from the death state were merely a reviving of such dead ones to a temporary existence thereafter in the flesh, ending up in their return into death and in the dissolution of the human body. That Christ Jesus was resurrected to endless immortal life in the spirit is proved by the miraculous view of the heavenly glory of the Lord given to Paul years after His resurrection.

As Paul, being then known as Saul of Tarsus, was journeying to Damascus to push the persecution against the Christians there, suddenly a light from heaven shone about him. In the vision then given him he did not see the body of Jesus, but only the light from His glorious body. He heard a voice saying to him: "I am Jesus whom thou persecutest." So brilliant was this light that for three days Saul was blind. Then the Lord performed a miracle by removing his blindness. "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." (Acts 9:1-19) The apostle Paul, afterward relating this incident, speaks of himself as though he had then been prematurely born or resurrected from the dead to life in the spirit, saying: "And last of all he [the resurrected Christ Jesus] was seen of me also, as of one born out of due time."—1 Corinthians 15:8.

Here we have a little suggestion of what the glorious body of that immortal Spirit, Christ Jesus, is. This instance and the other recorded cases of Christ's resurrection appearances to His disciples show that the bodies in which Jesus appeared during the forty days after His resurrection were neither the body that was nailed to the tree nor His glorious spiritual body, but bodies created expressly for the purpose of appearing to His disciples without blinding or otherwise injuring them. The entombed body of Christ Jesus was removed from the sepulcher by the power of God, whither, no one knows. Had it remained on display in the tomb it would have been an obstacle in the way of the faith of His disciples, who were not yet instructed in spiritual things. They were not thus instructed until the giving of the holy spirit of God on the day of Pentecost, fifty days later. The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. (Acts 2:27, 31; Psalm 16:10) Christ Jesus being resurrected to life immortal, in the "express image" of His Father's person, we are sure that no man could look upon Him and live. (See Exodus 33:20.) Christ Jesus the Lord in heaven is a glorious person, and no human eye has ever seen Him as such, except for the vision of His glory miraculously given to Saul of Tarsus.

The purpose of the resurrection of the Lord Jesus, when understood, is further proof that He was raised an immortal spirit. As explained previously in these columns, the ransom for humankind had to be provided by a perfect human creature's going into death sacrificially. This ransom price, namely, the value of the perfect human life, must be presented in heaven itself as a sin-offering on behalf of mankind. Unless this was done, the ransom would be of no avail and there would be no purchase of the human race from death and its results. The apostle Paul plainly states that Christ Jesus has entered into heaven itself, now to appear in the presence of God for us. (Hebrews 9:24) He is now a great high priest who passed into the heavens, becoming the high priest on behalf of those

who come to God through Him. (Hebrews 4:14-16) On the ancient Jewish typical atonement day, God each year caused a prophetic picture to be made of the sin-offering by the Jewish high priest. His appearing in the Most Holy of the tabernacle or temple and there sprinkling the blood of the sacrificial victims upon the mercy seat was a type of Christ Jesus appearing in heaven itself, presenting the merit of His human sacrifice as a great sin-offering. This would have been impossible had not Jesus been resurrected a spirit person after His death as the sin-offering.

Afterward Jesus Christ gave to the apostle John a revelation by His angel, which is recorded in the book of Revelation. In it the resurrected Christ said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Revelation 1:18) "Hell" means the tomb, the grave, the condition of death into which Christ Jesus himself went and continued for three days. Death is the great enemy, and in due time the Lord Jesus Christ will abolish or destroy death and the grave by His Kingdom.

As each person comes to a knowledge of the resurrection of Jesus Christ and understands and appreciates the purpose, his heart is made glad. After the Lord has finished the selection of the members of His body, which is called "the church", then His merit or ransom sacrifice will be made available on behalf of those of humankind who shall gain life on the earth under the Kingdom. (Colossians 1:18) The Scriptures conclusively establish the fact of the resurrection of Jesus Christ from the dead.

In Paul's day there were some who denied the resurrection, even as it has been ever since. To meet their argument Paul wrote: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Corinthians 15:12-26.

Because of the death and resurrection of Jesus Christ and His ascension on high, all believing and obedient human creatures are guaranteed one full, fair opportunity to obtain everlasting life. God had made this provision and given this guarantee, as the apostle Paul states: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) In that great day the Lord Christ Jesus will fulfill His own words: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." —John 5:28, 29, *Am. Rev. Ver.*

Gilead Opens Second College Year

NO, ONE doesn't have to go to a college or a seminary to be a Christian and a servant and witness of God. This fundamental certainty is held fast by Jehovah's people at all times. They are aware that the invitation to 'come, and take of the water of life freely' is for all, the unlettered and the better-educated being equally welcome. So-called "theological courses" have come to consist chiefly of the traditions and opinions of men, and, instead of making those who take them (even though sincere) believers, produce doubters, if not out-and-out infidels, as far as the Word of God is concerned.

It is otherwise with the Watchtower College of Gilead, where earnest men and women, already fully devoted to God's service, and engaged in the ministry, may equip themselves for wider fields of service. Such training is entirely in harmony with the letter and the spirit of God's Word, in which we find mention of schools existing in very ancient times. However, this matter has been covered at some length in an earlier issue of *Consolation*. Here mention is made of the beginning of another term at Gilead and the words are addressed to the group that is taking up the studies of the second college term, a group consisting of 51 men (two colored) and 49 women, fully devoted to Jehovah God and approved by a record of diligent service.—2 Timothy 4:5.

Upon completion of the first college term arrangements were set in motion to receive the next student body in the first week in September. The instructors were busy revising and improving the courses. One of them visited leading bookstores in Philadelphia, New York and Boston to purchase various authoritative and rare books of reference to enlarge the college library for Bible research. Another instructor had interviews with several professors at the University of Michigan, where there is an important collection of Bible manuscripts. Others were busy collecting and assembling material for new textbooks.

Theocratic College

Gilead being a Theocratic college, textbooks for a number of courses could not be supplied from institutions of the "old world". New World textbooks were prepared, to be used in connection with the key textbooks: the Bible and *"The Truth Shall Make You Free"*.

Arrangements were made to introduce a new course for the second college term, to be entitled "Bible Themes", a course of interpretative Bible study bringing out the thirty chief themes of the Scriptures: "Jehovah," "Jesus," "The Kingdom," "Satan," "Sin," "The Holy Spirit," "The Issue," "The Lord's Coming to the Temple," "Covenants," "The Body of Christ," "Prayer," "Consecration," "Resurrection," "Ransom," "Christian Conduct," etc. "Bible Themes" brings the number of subjects based on the Scriptures to six, the remaining three subjects dealing with languages and mathematics. The six subjects using the Lord's Word as authority and an auxiliary textbook are "Bible Research", "Bible Public Speaking," "Bible Themes," "Theocratic Field Ministry," "Supreme Law," and "Applied Missionary Service".

Mention has been made of the textbook *"The Truth Shall Make You Free"*, released at the marvelous "Free Nation's" Theocratic Assembly, held by Jehovah's witnesses in over 100 cities on August 20-22 of this year. The book now used by the college students at Gilead was likewise made available to other earnest searchers of the Scriptures. Stressing education for freedom, as did the Assembly itself, the book presents old and familiar truths in a new and striking setting and introduces new and refreshing arguments in support of fundamentals. This scholarly publication, manifesting evidence of years of diligent

Bible research, becomes a very important part of the training given at Gilead. Other publications, such as *Freedom of Worship,* released at the aforementioned Assembly are likewise made part of the course. The course in "Supreme Law" stresses the importance of "Freedom of Worship" and takes up the Theocratic laws recorded in the Scriptures. The course of instruction given at Gilead, therefore, definitely 'ties in' with the "Free Nation's" Theocratic Assembly. Students already acclimated to the Scriptural principle of Freedom will be further equipped to bear the message and spirit of freedom to others, bringing solace and courage to all who will hear.

All things, then, were in readiness for the new student body. September 2 was the first registration day, and the candidates for instruction began to arrive. By Sunday evening (September 5) the full number of one hundred had come in, had been assigned to their rooms in the dormitories, and had done a little looking about. Gilead exceeded their expectations, by far. Somehow verbal and even photographic pictures had failed of showing the reality. Yet some had formed a mental picture that enabled them to echo the following letter received from one who is present in spirit though absent in body, and who voiced her appreciation as follows:

Jehovah, our heavenly Father, has given me a beautiful picture of what is happening at Gilead. I want to express my happiness at information given in the July 15 *Watchtower,* "Gilead Graduates First Class of Students," etc. It brought me into such close harmony; I was sitting among you in class, out doing chores, and in the field service. Though many of us cannot actually be at Gilead, we are sharing the joy and blessing with you for having this wonderful privilege in advancing the Theocratic government. Those who oppose, because they cannot take part likewise, should read Matthew 12:30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—United in The Theocratic Government, Olga Rostel.

The Opening Day

Came the opening day, Monday, September 6. At eight o'clock all the students, the instructors, members of the "Farm family" and visitors were assembled to hear the opening address by the president, N. H. Knorr. We cannot do better than to insert here some of his remarks, which only added to the eagerness of the students to do their best and inspired all present to an appreciation of further Theocratic privileges of service. The president said in part:

This is a day that you students have been looking forward to—the day when you start a course of study that will prepare you for greater service somewhere in the Lord's organization. . . . All great educators of the world are worried about the future and how they will find among the people of the world competent persons to instruct the younger generation. There really is a dearth of teachers now, and probably it will be worse in the future.

With the Lord's organization it is different. We find more instructors daily, because the "other sheep" are coming into the Lord's organization and they in turn study for one purpose: that they might have the opportunity of comforting more people of goodwill, so that they too may learn the truth.

"Global Education"

Today the great educators are planning on a system of global education. If this is ever put into operation—and very likely it will be—it will mean that old ideas, traditions of men, will be taught the people. Educators of the world have rejected the Bible. They do not use it.

Man does not appreciate that he is conceived in sin and shapen in iniquity. He thinks he is smart and intelligent, making great strides in human advancement and multiplying inventions and discoveries in science; but people keep right on dying. As long as sin governs they can never improve. As long as they are under the rule of the Devil they will never be free. And as long as they follow religion, which the Devil has introduced, they will not be free. The only free people in the

world today are those who recognize Jehovah as God, have faith in the Bible as His Word, and preach it, having come away from the world. Such are in the world, but not part of it.

You, in time, will be educators. You will go to lands far from here, if it be the Lord's will. Religion keeps the people in ignorance, but the truth shall make them free. We have this truth and are anxious to see that it is sent far and wide, to all corners of the earth.

This college, Gilead, is not dependent on any worldly educators. It is not dependent on instructors that have gone through some universities and have "higher learning". The instructors in this organization are people just like you students: full-time ministers; men who have proved their devotion to the Lord in times past. They have learned Theocratic instruction. They are Jehovah's witnesses. They are free people. They are not bound by any religious doctrines. The truth is what they want to bring to you. Nowhere in the world could you find instructors that are not bound down by creeds or traditions or by theory. Here in this college we have God's Word, the truth, and that is what we study.

This group of students is the second class coming to Gilead. I cannot help but think of the first class, because the same conditions were in existence during the last four days as when the college opened. Anxious, smiling, happy, with hearts filled with joy—that is you. You came here not knowing what you would receive in the way of comforts, and that wasn't of any concern to you; but you came here that you might be better fitted to serve somewhere in the world. Now you are beginning. What you get out of this course is going to depend upon what you put into it. The instructors will do everything they possibly can to help you learn. . . . It is going to be hard work. Brethren who were here last year and who had gone through New York University and other universities expressed themselves to the effect that they learned more here in five months than they did in two years at the universities. We made a schedule for them. By the Lord's grace they kept that schedule and didn't waste time. After the five months are over you will be glad you put in every hour of study and concentrated on the class work. If you are going to improve in any field, no matter what course you take up, it requires work; and you will have to work here. . . . What you learn here now will be to your advantage in the many years following Armageddon. What you are going to learn here is the law of God, which is perfect. What you will learn here is lasting. It isn't something you will discard in years to come. It is light; it is His truth, and it changes not. Therefore, what you will learn here will last you into eternity. . . .

Faith Indispensable

"Faith cometh by hearing." You will not have faith in God unless you hear His word. Here you will study the Word and learn. You already have that faith; which you have demonstrated by engaging in the work in the field as ministers of the gospel for years. But by further hearing the Word of God and studying it your faith will become firm and grounded. It will become so strong that nothing can shake it, in heaven or earth. No matter what trials come upon you, your faith will be so strong that nothing will ever be able to take it away. Your accepting God's Word and acting upon that Word proves you have the faith necessary to carry you through even the battle of Armageddon.

You, as students leaving this college, will have to have the same faith as Abraham, the apostles, and all the footstep followers of Christ Jesus, and never for a moment waver, but stand fast for the freedom you have. We are going ahead soon, throughout all the world, in the education of men of good-will. We have been aiding the people of good-will for some time, but henceforth a greater campaign will go forward. To that end this college is established. You are free men who are not held in bondage to Satan, and you never want to return to the bondage and sin and religion of the Devil's affairs on earth. You have been made free from that and therefore you want to go forward in the free educational campaign so that all the people of good-will can be made free also. All of you were at the "Free Nation's" Assembly and heard the Declaration adopted there. I want to read it

to you again this morning, so that you will have clearly in mind just what it means.

"JEHOVAH'S witnesses and their companions, being gathered together worldwide in the 'Free Nation's' Theocratic Assembly, do hereby declare:

"THAT Jehovah God by his truth and by the sacrifice of his beloved Son Christ Jesus has made us free; and that, though in the world, we are not of it, but are of His new world to come;

"THAT our freedom is not granted for any selfish or lawless purpose, but is that we may fully serve Him and the earthly interests of his kingdom under Christ Jesus;

"THAT our commission from God ordains us to be his witnesses and ministers of the gospel of his Kingdom; and we must perform our part as such in the educational work which he has decreed must be carried on at the end of the world, where we are now;

"THAT all 'men of good-will', without distinction as to race, creed or color, must be located and prepared for life in the new world; and that the educational work with the Kingdom truth is the most essential instruction to such ones now and in the postwar period, as it makes them ready for life eternal;

"THAT our work is not subversive of present governments, nor for commercial gain or any selfish purpose or in the interest of any religious sect; but is for the purpose of spreading good-will among men, and promoting full respect for law, order and righteousness, upon which the permanent freedoms and peace and prosperity of the New World will rest;

"THAT the textbook of freedom is Jehovah God's Word, the Bible, and that the truths he has revealed therein by his Son and King at the temple make the people free, without which all freedoms announced by men are passing and illusory;

"THAT in obedience to our commission we will endeavor now and in the postwar era to extend more widely the publication of Kingdom truth and to increase the number of free Bible-study classes in the homes of 'men of good-will' throughout the earth, using the educational means which the Lord has provided for our use. We are in favor of free education of all 'men of good-will' concerning The Theocracy."

A Great Educational Work

That takes in a lot of work for every one of us, as students of this college. This declaration was accepted by all of the Lord's people assembled together in this country and other countries throughout the world. They have, by adopting this declaration, taken upon themselves a great work of educating the people of good-will, and you students will be an example in the future throughout the whole world of this educational campaign. The Lord's blessing will go with you. You will be strong in the Lord and rely on His power to protect you. But before you leave there is much work you have to do in preparation, and that is the work that will begin this morning in these classrooms.

As a fitting conclusion to this brief article we herewith append a telegram received by the college and students from some of the graduates of the preceding term:

Our hearts, thoughts, prayers, with you as new term opens. Jehovah's richest blessing upon your effort to increase heap of witness for free nation.—Eagle Pass, Texas, Gileadites.

May Use Paper to Light a Fire

◆ In Britain it is lawful to use waste paper to light a fire, but it may not be used for any other matter, and it may not be mixed with refuse. The only waste paper that may be destroyed except for the purpose of building a fire is such as would be included in secret or confidential documents. Britain has figured that in the first year and a half of war half a million tons of paper was lost through being burnt, thrown away or mixed with refuse.

Australia High Court Reinstates Freedom

JUNE 15, 1215, was the date of the signing of the Magna Charta. That historic document wrested from the tyrannous rule of King John liberty for his oppressed subjects, and laid the foundations of democracy and justice which have since become characteristic of English-speaking governments everywhere. Damned almost at its birth by the bull of an Italian pope, it has nevertheless endured many attacks from those who would seek to deprive men of their God-given liberties. Its influence extends far beyond the bounds of the land that gave it birth. In the "land down under", Australia, its freedom-guaranteeing principles have been trodden underfoot by intolerant religionists for more than two years, but it has weathered that stormy assault and now once again stands as a bulwark of freedom.

Very fitting indeed was it that on the 728th anniversary of the Magna Charta the news should go forth in the Australian press, and in the press of other lands, that freedom to worship God in Australia had been reinstated. It was on that date (Tuesday, June 15, 1943) that the newspapers published the decision of the High Court of Australia rendered the day previous, and which decision lifted the ban on Jehovah's witnesses and restored to them full enjoyment of the Magna Charta freedoms. It ended a long period of over two years' waiting; not anxious waiting, but confident waiting upon Jehovah, the great Judge and Deliverer, to grant the victory that would surely come, as come it did in His own good time. Neither was this period of waiting marked by inactivity on the part of Jehovah's witnesses.

Facts of the Case

To fully appreciate the High Court's ruling it will be necessary to review the history of the case. Following Australian entry into the global war, the religionists who honeycomb the government and hold strategic offices seized the war emergency as a pretext to rid themselves of Jehovah's faithful witnesses. They instigated the publication of many unfounded allegations against these Christians and brought tremendous pressure to bear against the federal government, to spur it to action against Christ's followers as similar religious pressure against Pontius Pilate nineteen centuries ago effected the death of Jesus in the flesh. Their religious crusade against Christianity was seemingly victorious when, on January 17, 1941, the governor-general by an order in council declared to be unlawful those "organizations known as Jehovah's witnesses or the Witnesses of Jehovah; the Watch Tower Bible & Tract Society; the International Bible Students Association; the Adelaide Company of Jehovah's witnesses; and Consolation Publishing Co."

Some time previously, four radio stations broadcasting God's Kingdom message had been put off the air at the request of the navy department because, it was alleged, these stations were passing on information to the enemy. These false, defamatory statements were covertly spread abroad, servile newspapers and Catholic Actionists playing the leading role in inventing such lies. This serious charge was found on investigation to be absolutely without foundation. There were no prosecutions for treason or seditious acts of any kind. And the naval department was agreeable that the radio stations broadcasting the Kingdom message should resume operation without let or hindrance.

At that point, however, the Menzies government ban was clamped down wholesale, and not only the radio but all of the activities of Jehovah's witnesses were declared illegal. On that fateful day of January 17 the attorney-general issued a direction to take possession of several properties held by Jehovah's witnesses throughout Australia. Raids

became the order of the day. Books, Bibles, phonographs and recordings were seized everywhere. The Devil saw to it that his dupes spared no effort to halt the proclamation of the Kingdom message. Peaceful, law-abiding citizens were arrested and incarcerated, and even murder was attempted against Society representatives!

But with what result? Did the witness work dwindle and die out? No; instead of the proclamation of Jehovah's new world being arrested, it forged ahead with ever-increasing vigor. The servants of God chose to obey Him rather than men. Though faced with obstacles seemingly insurmountable, the faithful witnesses continued preaching, by God's grace, and the number of those so engaged skyrocketed far beyond any previous peak of Kingdom publishers. The Satanic blitz failed completely. The Hierarchy's tools in Australia were jolted out of their complacency and forced to face the fact that the witness work is not of men but of God, that they could not overthrow it. At Armageddon they will realize, too late, that they fight against God.—Acts 5: 38, 39.

Not only did Jehovah's witnesses defeat persecution by pushing on in the witness work in the field; they also carried the fight to another front, the legal front. Trusting in the Lord, and undismayed by the august presence and formidable might of the government, they readily took up the gauntlet thrown down and haled the authorities into court to defend their high-handed action in outlawing Christianity. Realizing the far-reaching nature of the decision, whatever it might be, Jehovah's witnesses launched a test case that would clearly present the issues involved. In this the Adelaide Company of Jehovah's witnesses Incorporated was selected as plaintiff, not only because they suffered from the general ban but, additionally, they were the owners of the Kingdom Hall that had been seized by direction of the attorney-general, thus furnishing a concrete instance of oppression.

Not Guilty!

The case was heard in Melbourne before Mr. Justice Starke, on November 23-25, 1942. Throughout the hearing Justice Starke's rulings were fair and reasonable and he was quick to view the evidence in its correct perspective. He readily grasped that the purpose of the witnesses was to advocate a higher, righteous government by God, and he did not hesitate to emphasize this point. While servile newspapers and politicians, anxious to ingratiate themselves in the good graces of the totalitarian Roman Catholic Hierarchy, were very zealous in circulating slanders and libels against the witnesses, none of them possessed the intestinal fortitude to make specific charges for a public investigation. The "mud-slingers" and smear campaigners did not come forward. No fifth-column activity was even hinted at during the proceedings. After listening to the argument Mr. Justice Starke expressed his conviction "that Jehovah's witnesses are not engaged in any seditious enterprise nor in the printing or publishing of any seditious words". The religious falsifiers were squelched!

Justice Starke considered that, while he had his own view as to the proper verdict, the issue of the validity of the National Security Regulations and the governor-general's order in council banning Jehovah's witnesses ought to be decided by the Full High Court. In harmony therewith, he stated a case for that court, comprising six questions.

On some of the questions at issue the learned judges were unanimous, and on others they held differing opinions. Questions involved were whether the declaration of Jehovah's witnesses to be an unlawful organization within the meaning of the National Security Regulations was a contravention of Section 116 of the Constitution, and whether the seizure and confiscation of buildings and

other property was to be similarly described.

Section 116 reads:

> The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth.

The judges found that this section guaranteeing freedom of religion had not been infringed. However, Mr. Justice Williams made a most interesting observation in this connection when he said:

> As the religion of Jehovah's witnesses is a Christian religion, the declaration that the Association is an unlawful body has the effect of making the advocacy of the principles and doctrines of the Christian religion unlawful and *every church service held by believers in the birth of Christ an unlawful assembly.* Apart from Section 116 such a law could not possibly be justified by the exigencies and course of the war. *But it is also prohibited by Section 116.*

Although the rest of the court did not hold that Section 116 was the ground for declaring invalid the regulations, nothing in the judgment is inconsistent with this statement of Mr. Justice Williams, and it is fair to assume that the whole court would accept his view. At least Section 116 gives this protection: it forbids outlawing basic Christian beliefs.

"Arbitrary, Capricious and Oppressive"

The judges were unanimous in ruling that in the seizure of the property the attorney-general had exceeded the powers given to him and that the regulations upon which such seizure was based must be held to be invalid. A majority of the court, Justices Rich, Starke and Williams, were of the opinion that the National Security (Subversive Associations) Regulations are beyond the powers conferred by the National Security Act. The entire court was of the opinion that the regulations, as applied to Jehovah's witnesses, were far too drastic. This fact of itself shows that the judges did not consider that Jehovah's witnesses were people against whom such action should have been taken. Mr. Justice Starke said:

> The regulations are arbitrary, capricious and oppressive. Bodies corporate and incorporate are put out of existence and divested of their rights and their property on the mere declaration of the executive government. The operative clauses of the regulations, such as the provision relating to bank credits, forfeitures and unlawful doctrines, have little, if any, real connection with the defence of the Commonwealth or the efficient prosecution of the war. Accordingly, in my judgment, the regulations are beyond the power conferred upon the governor-general in council by the National Security Act 1939-1940, and even if enacted by the Parliament itself, they would, I think, transcend the powers conferred upon the Parliament by the Constitution.

The learned judge's comments on the regulations were, to say the least, illuminating. The forthright denunciation by Mr. Justice Starke correctly brands their oppressive nature. By the statement of Mr. Justice Williams, particularly his declaration that the ban makes "the Christian religion unlawful and every church service held by believers in the birth of Christ an unlawful assembly", the commonwealth government stands convicted of banning Christianity in Australia. If, during the two dark years of the ban's reign, Christ Jesus had come to the "land down under" and begun preaching the Kingdom truths He would have been apprehended and thrown into jail. And because of such action the religious hypocrites would have rejoiced and felicitated one another, too!

On with the Fight

But now the ban has been lifted. Jehovah's witnesses in Australia did not slack the hand because of the ban, but surged ahead with increased zeal in the field witness work. And now Jehovah

God has given them a grand victory on the legal front, at the same time administering a stinging defeat to totalitarian-minded religionists. The regulations used as an instrument against freedom of worship are now invalid, and truth-hating religionists that 'frame mischief by law' must forge another weapon before they can make another stab at destroying Christ's followers and their God-directed work. Christians know religionists will persist in their anti-God fight; that when Armageddon strikes they will be in the midst of their all-out assault against The Theocracy. That battle they will not survive. Convinced of this, and that final victory is with Jehovah's troops, His witnesses march forward in the performance of their divinely assigned work. They will fight for and hold fast to their freedom to worship, because "for freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage".—Galatians 5:1, *A.R.V.*

This freedom-restoring decision in Australia, coming as it does in the midst of a global war fought for the claimed purpose, by the Allies, of setting up the Four Freedoms world-wide, has a salutary effect upon all members of the United Nations. It gives weight and substance to the aims of the Atlantic Charter, removing them from the realm of mere platitudes to the state of reality. *The Christian Century,* July 7, 1943, hails the Australian High Court's action, saying:

> Democracy is safe in Australia, even under the stress of war, judging from the recent decision of the federal high court (the equivalent of our Supreme Court) that the government's regulations for the control of "subversive associations" are invalid and that, consequently, the purported permanent dissolution of Jehovah's witnesses and the seizure of their property by mere administrative fiat are also invalid.

The results of the High Court decision are very tangible to Jehovah's witnesses. All seized property has been restored, or negotiations for its restoration are well advanced. Large shipments of literature that were confiscated by the government are now released and available for use in the work of gospel-preaching. It will now be possible to import literature from the Society's headquarters, the only limiting factor being the restricted shipping space. The assembling together of God's people in Australia is greatly facilitated now, and on July 11 twelve hundred Witnesses assembled in Sydney in the Marrickville Town Hall, the first united meeting in Sydney since the High

(*Concluded on page 28*)

Still Going Strong

AGE is no deterrent when it comes to learning about and serving the kingdom of Almighty God, Jehovah. Here are presented a few pictures of young "oldsters", who know what is good, and who are anxious still to do good to others. And, of course, there is nothing better than the excellent knowledge of Jehovah's purpose of blessing the repentant and obedient ones of humanity so that they may live upon the earth in perfection and harmony, peace and prosperity, forever. But as to the pictures: (1) Gust Berg, 86, and Kingdom publisher Jane Bourne, 2, listen to some worth-while information via the phonograph at Glidden, Iowa. (2) Second-oldest Kingdom publisher at Bangor, Maine, (over 70) complete with book-bag and phonograph. (3) D. H. Roberts, 82-year-old pioneer witness at Malvern, Ark., who devotes 150 hours a month to Kingdom activity, and does all his work on foot. (4) Oldest "sheep" found at Yoakum, Texas; 96 years old and still willing to learn. (5) Mr. Lovemoney, and little Beverly Rice, of Gansevoort, N.Y., 85 and 5 years old, are both enthusiastic publishers of the good news of the New World.

Still going strong

(*Continued from page 26*)

Court victory. At that time the booklet *Course in Theocratic Ministry* was released, to the delight of all assembled. They are anxious to study and train themselves to efficiently use their newly won freedom. Very appropriately, the booklet *Fighting for Liberty on the Home Front* is now being distributed in Australia.

And the following cablegram, received by the Society from the Australian Branch servant, will bring a joyous thrill to all of Jehovah's servants throughout the earth, and particularly those privileged to attend the "Free Nation's" Theocratic Assembly. It reads: "Eight thousand Australasian freedom-lovers unanimous 'Free Nation's' Assembly most glorious introduction to expanding work of free education. 156 immersed. Minneapolis scripts relayed all conventions by landline from Sydney public lecture from crowded Sydney Town Hall. New releases announced and Declaration adopted amid thunderous applause." So from this it is seen that many cities of the "land down under" were tied together in the blessed "Free Nation's" Theocratic Assembly, though it followed by three weeks the one held in this country.

Naturally there is rejoicing among the witnesses everywhere over this signal victory given them by the Lord. They feel it is a triumph for freedom of speech and worship for all, and that, therefore, all liberty-lovers will rejoice in the victory. Jehovah's witnesses are not gloating over their frustrated opposers. They are aware that such enemies are dupes of the Devil, some possibly even being honest and sincere, who, like Saul of Tarsus, think that in opposing they are doing God a service. Truly sincere ones shall have their eyes opened in time, and advocate The Theocratic Government as zealously as they once opposed it. For themselves, Jehovah's witnesses render grateful praise to the Almighty for the victory granted, and will seek to show their gratitude by continued, zealous service to the Most High, Jehovah, the great Liberator and God of freedom. —Psalm 146: 7, *Rotherham.*

FREEDOM IN THE NEW WORLD

Global bondage now mars the peace and freedom of all nations, resulting in sorrow, fear and destruction to the people.

But, shall this continue?

Or is there a way of deliverance?

The answer to these questions is indispensable to all lovers of righteousness, mainly when there truly is a way of deliverance and a place of existing peace and freedom. Yes, the new 32-page booklet *FREEDOM IN THE NEW WORLD* will point you to the way and place of lasting peace and freedom from all terrors now menacing the people in this present world. This is what you have been wanting; don't let it pass by. Send now for your copy and some for your friends. This booklet will be sent postpaid upon a contribution of 5c; or 7 for 25c.

WATCHTOWER **117 Adams St.** **Brooklyn 1, N. Y.**

☐ I am enclosing 5c, for which please send me a copy of *Freedom in the New World.*
☐ I am enclosing 25c, for which please send me 7 copies of *Freedom in the New World.*

Name ..... Street .....

City ..... State .....

Presenting "This Gospel of the Kingdom"

Means of Oral Emphasis

JEHOVAH has commissioned His witnesses to preach the good news of the Kingdom. Until very recently this work has been done primarily by word of mouth, or orally. In the days of Jesus and the apostles the work of bearing witness to the truth was almost entirely oral. They called upon the people at their homes and from house to house and *talked* the Kingdom message to the people. Good oral delivery was essential to the effective preaching of the gospel by these early Christians whether they spoke to a simple family group or addressed a multitude. There is Scriptural reason to believe these early witnesses were amply qualified and competent to speak the Word effectively and convincingly.

Concerning Jesus it was said, "Never man spake like this man." (John 7:46) Attending circumstances and the Master's choice of words and phrases would strongly argue that this reference to His speech was not merely in recognition of His gracious words, but also the forceful manner in which He spoke. Of the apostles it is written that they spoke with boldness (Acts 4:31) and that their speech was forceful to the point of swaying multitudes. Jehovah's witnesses even before the time of Christ recognized the forcefulness of words properly spoken. Jehovah's faithful servant Job said, "How forcible are right words!" (Job 6:25) And the wise man Solomon gives this sage counsel, "A word *fitly spoken* is like apples of gold in pictures of silver."—Proverbs 25:11.

That present-day witnesses of Jehovah have the blessings of the printed page to assist in their Divine commission concerning the ministry is no argument that they may grow lax and indifferent to their oral presentation of the Kingdom message. Speaking the truth by word of mouth is still the *first* step in the presentation of the Kingdom message. The effectiveness with which this is done often determines the measure of success attending this first contact. Oral emphasis is the backbone of forceful and effective speech; whether this be in conversation with an intimate family group, in study class, or on the public platform; whether it be in reading the words of someone else or delivering your own speech.

What is oral emphasis? Oral emphasis is the art of using the voice so as to focus the listeners' attention upon the key words or phrases that carry the burden of the thought, and subordinating those words that merely bind together these vital sentence parts. By vocal expression the speaker places the proper values upon the words he is uttering, thus indicating to his hearers the relative weight they should attach to the words he uses. Oral emphasis is the means whereby he makes stand out in bold relief, above the sentence elements of lesser importance, those relied upon to impress and convince and drive home the vitals of his argument.

In conversation one naturally stresses the words or phrases that will bring out the main idea, and one just as naturally subordinates other words and phrases that carry relatively subordinate value. This is a general rule. It holds true in music as it does in the art of painting. When painting a picture the artist doesn't paint all parts of the picture with colors of the same value. He brings out lights and shades. He has a central subject to which other complementary objects are duly subordinated. So it is in speech. There is always a main idea. Other connectives and modifiers are merely complementary and must be subordinated, otherwise they will detract from the stature of the main thought or central theme.

Thought-analysis must precede effective oral emphasis. You cannot very well emphasize an idea unless you first have

one. You cannot give importance to a thought unless you first perceive in your mind that the thought *is* important. This places great stress upon the mind of the individual, and his ability to weigh in his mind the relative importance of ideas. It requires knowledge on the subject in hand. But suppose you have a definite mental picture you wish to convey in oral expression; you must make sure that your voice really expresses the thought as you conceive it. It is therefore necessary to know *how* to emphasize.

The three principal means used are *pause, time,* and *stress.* The element of *pause* in oral emphasis has reference to the silent space or "gap" between words or phrases. Special attention may be called to a word or phrase by pausing before or after, or both before and after, its utterance. The element of *pause* has a tendency to lend drama. It is very effective in expressing deep feeling. An example: At John 11:35 is recorded the shortest verse in the Bible. Its setting is at the death of Jesus' friend Lazarus. When Jesus arrived at Bethany Lazarus had been dead and had lain in the grave four days. Mary and Martha, grief-stricken and mourning, accompanied Jesus to the burial tomb, and in this tragic surrounding, the record says, "Jesus wept." Now separate these two words by a slight pause and mark the effect. The tragedy at Bethany is thus dramatized.

Emphasis by *pause,* as anything else, can be overdone, in which case it loses its real effectiveness and causes a delivery to drag.

The element of *time* in oral emphasis has reference to the amount or length of time one gives a certain word or phrase in relation to the remainder of the sentence. Thus a word or phrase may be given special emphasis by taking relatively more time for its utterance. For one to take the same length of time in speaking each syllable of all words, or a monosyllabic word, would make the speech sound strange indeed, and the idea being expressed would be grasped only with difficulty. No normal person shows such utter lack of discrimination, yet many do not fully exploit the possibilities of emphasis by *time.* Take relatively more time in speaking the words and phrases that are to be emphasized; expand them, draw them out, dwell upon them. Example: Where such key words as JEHOVAH GOD, THEOCRATIC GOVERNMENT, etc., occur in a sentence, by the simple expedient of stretching them out relatively longer than the words immediately preceding or following, the effect upon the ear is the same as bold capital letters are upon the eye in reading print. Hence the element of *time* is as important a means of effecting oral emphasis as the use of capitalized words and phrases is in gaining emphasis in print.

While the elements of *pause* and *time* are important in oral emphasis, the most important and most common method of emphasizing a word is by means of *stress.* To stress a word one raises the pitch of the voice above the average key, thus exciting special attention to that word. It is a "hitting" of a particular word or phrase, forcibly drawing special notice to it. And though such stress of a word is often accomplished by an increase in the volume of the voice, *stress* is not to be confused with loudness, or mere noise. It is a significant *stress* of the voice. Take the simple negative "no". Begin to sound it several tones above the natural key and slur it to several tones below natural key and the effect will be an emphatic *no!*

Suppose you wish to *stress* the contrast between God's organization and Satan's organization, in the following sentence. *"God's* organization is diametrically opposed to *Satan's* organization." It will be noted in emphasizing "God's" the voice begins on a higher than normal pitch. The same is true of the word "Satan's". By thus stressing these two words a clear contrast is drawn.

The extent of this gulf between the two organizations is indicated in the words, "diametrically opposed." By applying the element of *time* rather than *stress* to "diametrically opposed", and stretching these two words out, the extent of the gulf is clearly shown by oral emphasis.

Excessive emphasizing is a fault of which some are guilty. Emphasizing too many words in a single sentence introduces too many side-issues and colorings, which have a tendency to take away from the central thought. Put special emphasis on only a few words.

However, above and beyond the mechanics of oral emphasis here considered is the mental understanding and the heart appreciation of Jehovah's faithful witnesses which makes them able ministers. It is out of the abundance of the heart, a heart overflowing with joy in Jehovah's service, that His faithful ministers speak. Thus it is that the word of Jehovah now "fitly spoken is like apples of gold in pictures of silver".

Happened in Georgia

LAST week a young colored boy who had just secured a *Consolation* from one of the magazine street publishers entered a local furniture store on business, and on leaving he accidentally dropped the magazine. The owner of the business (Jewish) called twice to the boy that he had dropped something, but the voice was evidently not heard. Therefore the gentleman picked up the magazine, remarking at the time that he would save it for the boy's mother and would give it to her when she came into the store. It was then noticed that the proprietor began reading, and was so interested that he took the *Consolation* home to read it that night. A day or two later he remarked to an employee that that magazine was a real one, as he had carefully read its contents, and then asked if the employee knew where he could get the following issue; and to which question he received the answer Yes.

To continue the story: It was our privilege and pleasure to have had the opportunity to conduct a *Children* book study in the home of the father-in-law of this employee for the past five weeks; and so, last night, when relating to us the above incident, he then stated that when his wife had asked him to attend our first meeting he remarked to her as follows: "To hell with them." No doubt he thought we were just some more religionists. However, last night he contributed for the new issue of *Consolation,* one for himself and one for his employer. Also subscribed for *The Watchtower* for one year. Bidding us good night on the front porch he said he was really enjoying these studies and would look forward to next Wednesday night's meeting. Thus the Theocratic message gets to the honest people in an unusual manner at various times.—David J. Richards.

The Judge Took Away Her Child

◆ In a Chicago courtroom Superior Judge Oscar F. Nelson took away the daughter, 8, of Marion Ewing because the mother is one of Jehovah's witnesses. The judge is reported as asking, "Are you willing to go back to yo r husband, give up ringing doorbells a reaching your religion and stay ho ith your daughter?" The answer s, "I would limit myself to a few hours of my spare time." She was then asked, "If it came to custody of the child or your religion, what would you do?" The answer was, "I love my child but I'd take my religion." The man testified that his wife had always been a good mother, but that he wanted his daughter brought up a Catholic. Without a doubt some priest is back of the outrage.

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CONSOLATION

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There are many friends of the United States in that far land

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Plans for world domination are not a secret document at all

How Was Christ Raised?

An important question seen from an authoritative viewpoint

'Pestilences, Famines and Earthquakes'

Jesus' prophetic words viewed in the light of recent events

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November 10, 1943

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Notanda

Preaching Is Not Peddling

◆ The Supreme Court of Louisiana, in an action originally brought by the City of Shreveport, La., against one of Jehovah's witnesses, decided that a witness is not "a solicitor, peddler, hawker, itinerant merchant or transient vendor of merchandise" but that "he is admittedly an ordained minister" "who, instead of voicing his views from a pulpit, travels as an itinerant preacher from house to house". "The fact that relator, as an incident to his preachings, attempts to sell literature which is conformable with his religious beliefs does not alter the nature of his profession or make him a solicitor, hawker or itinerant merchant."

"To hold otherwise, we would be compelled to attribute to the City Council of Shreveport the intention of declaring that the visitation into homes (without previous invitations) by priests and ministers of all religious denominations, accompanied by the sale of Biblical literature, constitutes a nuisance and a misdemeanor. This we will not do."

Quotations from "Catholic Action"

◆ "The Church therefore, is organized as a monarchy in the strictest sense, all power and authority coming from above to the 'Rulers'; none whatever from below,—from the 'Ruled'; a principle, which makes the Church in action really equal and identical with Christ himself." (Page 4)

". . . but we also think of the Church as reaching out after all who are not yet within; to conquer and compel them to come in." (P. 6)

"The authority of the Head of Catholic Action directed by the Bishop can be no more questioned within the organization than the authority of the Bishop himself." (P. 7)—Published by Archdiocese of San Francisco; copyrighted 1939.

CONSOLATION

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

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Chile, the Super-California of the Antipodes

IN THE eyes of Californians there is but one place in the United States in which to live, which place, of course, is the Golden State, or the Eldorado State, which stretches from Oregon to Mexico and occupies more than one-half of the Pacific coastline, involving a railway journey of 900 miles. But this is no place to boost California. Go west for that; and when you get to the end of the line you find everybody is a real estate agent, fully convinced that if the Garden of Eden was planted elsewhere it was just an oversight. Well, to be honest, it *is* a paradise. But wait:

California is narrow: it is only 215 miles by rail from San Francisco to the border of the state at the Nevada line. But it isn't as narrow as Chile. The latter country is only 120 miles wide at the widest place, and in many places it is so narrow that a big Bertha gun such as was fired on Paris in 1918 could stand out in the Pacific ocean ten miles from shore and send a shell clear over into Argentina without touching Chile at all.

California is long; but it is only one-third as long as its southern rival, which goes from north to south 2,620 miles, as far as from the city of Quebec to the isthmus of Panama. California has 11 peaks with an altitude of more than 14,000 feet (pretty good, that); but in Chile Aconcagua goes up toward the clouds 23,080 feet, and is the highest peak in all the Americas. And it has a string of other tall peaks, Corcoputi (22,162 feet), El Muerto (21,227), the Baya (19,993), and the Guallatiri (19,882). The highest peak in the Alps is only 15,217 feet above sea level.

California has some deserts, but you had better not mention them when you are out in that part of the world. Chile has deserts that are drier than the Sahara. California has big trees that beat the world, including Chile. And California has fruit that may be mentioned only in praise by everybody except Floridians. But in Chile there is year-round skiing only a few miles from fields where the best fruit in the world grows.

More Interesting Comparisons

California has only 158,693 square miles; but Chile has 296,717 square miles, and so is larger than Texas and West Virginia put together. But California has 6,907,387 population and, though Chile is coming along, having already 5,000,782 people, it must be admitted that it is as yet a little behind in that regard.

California once had a gigantic mining boom, placer mining. That is why the state is still called the Golden State, though, for the most part, the gold has gone. Chile also had a great mining boom, a world monopoly in nitrates, essential in the making of explosives and enriching the soil; but Germany found a way of taking the nitrogen out of the air for less money, and so Chile's nitrate boom faded away and widespread poverty resulted.

But now for an authoritative comparison, produced by the National Geographic Society, of Washington, D. C.:

If one would get a quick conception of the

importance, the lovely surroundings, and the climate of Santiago, Chile's capital, he should set San Francisco or Los Angeles down in the most beautiful inland portion of the Valley of California, give the Sierra Nevadas 4,000 feet more height and pile on them more generous caps of snow.

Santiago, with its nearly three-quarters of a million population, is fairly comparable in size to Pittsburgh and Boston. Among the Spanish cities of the world only Madrid and Barcelona in the Old World, and Buenos Aires and Mexico City in the New, exceed it.

But it is not on size that admirers of Santiago base their eulogies. The city, like our own capital, has a subtle charm all its own. Much of this is due to its location. Many travelers agree that it has the most beautiful and inspiring setting of all the great inland cities of the world. It is situated near the upper end of a mountain-rimmed valley, 40 miles long by 20 wide. Ten miles to the east the Andes rise to heights greater than 18,000 feet, presenting a towering wall always snow-capped. On the west is a lower coast range; and to the south stretches a level expanse of fertile farming land divided into large estates.

Santiago is built on the plain, but within it rises a 400-foot hill, covering several hundred acres, which has been made into one of the world's unique parks. Once nearly bare, the hill of Santa Lucia has been transformed into an enchanting modern hanging garden of groves and flower beds, winding roads and trails, cascades, terraces, sylvan theatres and observation kiosks. From its slopes one may obtain numerous charming vistas, and from its top Santiago lies spread out in all its lovely details.

The axis of life in Santiago is the beautiful Alameda de las Delicias, "the tree-lined avenue of the delights," which cleaves the city in two. Its great breadth of 350 feet is divided by four rows of stately trees. Down the center is the Pasco, a broad promenade, lined by many flower beds and statue-studded little parks, along which innumerable nursemaids herd their romping charges. On either side of the Pasco are the tracks of the electric street railway, and farther outside are broad driveways. [And underground, for thirty blocks, is the new subway, a double track with each track in its own tunnel.—*Ed.*] The Alameda is lined with many of the finest residences and public buildings of the capital.

The lover of fresh air comes into his own in Santiago's delightful climate. Great crowds promenade on the Pasco and in the plazas each evening. Most of the dwellings are of the Spanish type with open courts in the center, in which much of the family's time is spent. The street-cars are double-deckers, with the upper seats open. Those who wish to climb the steps and enjoy the air and view pay a smaller fee than the passengers who ride on the lower level.

An electric railroad connects Santiago with the chief port of Chile, Valparaiso, 117 miles distant. Chile has about 6,000 miles of railroads, over half being state-owned. Harbors are lacking. Steamers stop in the open sea and boats come alongside. The water is filled with sea lions, and the rowers often have to push them away with their oars.

One of the noteworthy cities of Chile is Antofagasta, a busy town, built upon rock and sand. In order to make a public garden the people had to import earth; but they did so, and their handsome park is a tribute to their tenacity. Here and elsewhere in Chile ancient oxcarts compete with modern railroads; some wages are as low as ten cents a day, but every worker has medical, disability and retirement insurance. Magallanes, a center of the sheep industry, located in the straits of Magellan, is the southernmost city in the world. It was once called Punta Arenas. It is an up-to-date city, with airplane service to Santiago and thence to everywhere.

Mostly of European Origin

Although, in the Andes, Chile does have some 30,000 natives, called Araucans, and although there are an indeterminate number of nomadic Fuegans in Tierra del Fuego, yet the population of Chile is almost entirely of European

origin. The language is Spanish. Statistics collected a few years ago showed that Chile then had a rate of only 24 suicides annually for each 1,000,000 people, giving it the best place on the list in that regard.

In a three-column review of Chile published in the New York *Times,* Jackson Reed claimed that "graft, as we know it in the United States and as it is prevalent in Latin America as a whole, has been rare in Chile". Mr. Reed was trying to rebuild the nitrate industry by his story, but had to sadly admit that whereas in 1913 Chile produced 433,000 tons of nitrate and Europe made but 33,000 tons of the synthetic variety, yet sixteen years later Chile's production had risen to only 510,000 tons while Europe's synthetic product had become 1,106,000 tons.

The slowing up of the nitrate industry caused much poverty, with its attendant sufferings. One manifestation of this is that Chile has recently had the unenviable record of having one of the highest infant mortality rates in the world: 228 out of each thousand children born never reach their first birthday. A prominent Buenos Aires physician who visited Chile in 1937 stated that living conditions at that time were the worst he had seen in forty countries and during thirty years of medical practice. Charles Wedger, in *New Masses,* commenting on this, said:

> Thus the living conditions of the great mass of Chileans remain at an incredibly low level. The worker in the copper mines, for example, who is paid in a fantastically debased currency and burdened with high retail prices and exorbitant sales and transaction taxes, actually earns from ten to fifteen times less than the corresponding worker in the United States.

The high standard of honesty of the rank and file of the Chileans was emphasized some years ago when a shipment of $3,570,000 in $20 gold pieces came up to New York from the farthest southern republic. The captain of the vessel, when it docked at Brooklyn, surveyed the great crowd of armed guards facing him and said:

> This money lay in a freight car near our ship, with only one guard with it. The size of the shipment didn't even cause a mild sensation down in South America. Just look at that gang of guards waiting for it here!

The Chilean prefers wine to chewing-gum. When a North American concern tried to wriggle its way into prominence by advertising its wares, the Chilean government and newspapers took up the subject and made the going hard for the gummers.

Education is free and (since 1920) compulsory. There is a government university and a Catholic university in Santiago. The Roman Catholic religion is dominant though not maintained by the state (since 1925), and all religions are protected.

What they had been up to is not known by this scribe, but the New York *American* of June 7, 1932, had this to say of an event that occurred seven years after church and state had been separated:

> Groups paraded shouting "Down with the nuns!" Sister Gertrudis, the former Sara Villegas, of Los Angeles, Calif., reported that she and other nuns at Santa Rosa Academy had been ejected by order of the new government. It was rumored the junta would order all convents evacuated and would use church properties for government purposes.

"Religious Impasse"

Under the above head C. A. Hutchinson, in the New York *Times* Book Review, comments on the book *Our Good Neighbor Hurdle,* by John W. White, and says some interesting things on the claim that any religious activity inspired by North Americans in South American lands is an obstacle to the "good neighbor" policy's success. Aside from the well-known fact that the Roman Catholics of North America continually send missionaries to South America, the general attitude of

intelligent South Americans themselves gives the lie to the Hierarchy-inspired furor on the subject. Says Hutchinson:

While a good deal of publicity has recently been given to North American Protestants, such as Mr. White, who have taken up the cudgels against Protestant missionary work in Latin America for patriotic reasons, very little has been heard from the people affected themselves—the Latin-American Catholics. In view of this the following opinion of Mr. Benjamin Subercaseaux, the Chilean writer, may be of interest:

"I believe," he says, "that the importance of the protests against the activities of the Protestants in our countries has been exaggerated. We in Latin America have duly appreciated and recognized the value of their work, particularly in social affairs, and in no instance have they endangered the stability of our Catholic faith. On the contrary, they have alleviated both the physical and spiritual need of the masses and have helped to give impetus and strength to the somewhat feeble activities of some Catholic groups. Besides this, the Constitutions of our countries, being openly democratic, have never exerted official pressure to stop Protestants from acting freely in South America. Any inclination of our governments to limit the freedom of any religious sect would be very unfavorably viewed and would raise a storm of protest. Thus, then, the act of offering us now a limitation of freedom of belief as a proof of Good Neighborliness is like serving us a totalitarian dish to reward our good anti-Nazi feelings."

Earthquakes and Volcanoes

It is no disgrace to California or to Chile that they both have earthquakes and volcanoes. California is quite proud of its one lone volcano with its feeble eruptions, but it never has anything to say about its earthquakes. It just isn't done. The great San Francisco earthquake is always euphemistically called "the San Francisco fire". Thou seest, O real estate investor, that nobody wants real estate that may close up like an accordion or be disemboweled from beneath.

But in Chile they cannot dodge the fact that they have earthquakes, because in the seventeen years from 1907 to 1924 they had 12,694 quakes; and if you figure it up you learn that that is just a little bit more than two per day. In the great earthquake of January, 1939, about 700,000 persons were made homeless. It was not believed that permanent structures to replace those ruined could be completed in less than ten years, so great barracks were built for the needy in many places along the sixteen hundred miles that the quake extended.

In the city of Valdivia, on occasion of another earthquake, when the buildings began to shake the city band was brought out and played in the streets, and with excellent effect upon the people. It is believed that no experience of man is as terrifying as that of the earthquake.

When the Chilean volcanoes erupt they mean business. They have been known to darken the sun for six hundred miles around and to drop their ashes in Buenos Aires, Argentina, and in Montevideo, Uruguay. A severe eruption destroys the grass for miles around the volcano, owing to the volcanic dust. But afterwards the region is richer in vegetation than it was before.

Like other countries, Chile has occasional disastrous storms. In the year 1934, in a few seconds, about five o'clock in the morning, a gigantic waterspout came up the Bio-Bio river into the center of the city of Concepción, and before you could say Jack Robinson it cut a swath 200 yards wide across thirty blocks. Light dwellings were reduced to matchwood and $1,000,000 damage was done. The same storm cut the longitudinal railroad joining the northern provinces with the capital, not in one place, but in fifty places. That is going some, even for Chile.

Great Mineral Riches

Until the process of obtaining nitrogen from the air was made commercially profitable, the two desert provinces of

Chile, namely, Tarapaca and Antofagasta, produced 95 percent of the world's nitrate supply. At present, only about 25 of the 152 nitrate works are in operation. About 75 percent of the world's iodine supply comes as a by-product from the nitrate operations. Chile is the world's second-largest producer of copper. The provinces of Atacama and Coquimbo have enormous iron deposits, estimated at a billion tons. There are beds of coal estimated to contain two billion tons. And there are generous deposits of gold, silver, cobalt, zinc, manganese, borate, salt, sulphur, marble and onyx.

Chile has 38 percent of the world's copper reserve, to compare with 34 percent for the United States. The Chuquicamata copper mines, owned by the Anaconda Copper Mining Company, are rated as worth $220,000,000 and are alone estimated to contain one-fourth of the world's available copper reserves. In 1941 the miners in this mine won a substantial wage increase after a long, hard-fought strike. The development of copper mining has been conducted chiefly by American interests. The Guggenheims could have paid the copper miners decent wages and still made vast additions to the millions or billions of dollars which they control.

It might not occur to everybody that arable land constitutes mineral riches, but such is the case. Soils must have minerals to be productive. Chile has 95 million acres of arable land. In a recent year the chief crops, wheat, grapes, barley, oats, corn, potatoes and fruit, occupied only 2,036,000 acres, or only a little over 2 percent of the lands that could have been used to advantage.

Chile has many large dairy farms. Wheat, barley, oats, beans, lentils, apples, melons, peaches, plums, nectarines, peas and potatoes are grown in abundance. Chile ranks seventh among wine-producing countries. Commerce seems to have double-crossed the agricultural worker in Chile. At a time when cattle there sold for one or two pesos a head (the peso is worth 21c), the price charged there for a bale of European paper was at least a hundred pesos, and an imported cape or coat cost five hundred pesos. As a consequence, clothes were handed down from generation to generation, like landed estate.

Foreign Influence

Thomas J. Hamilton, correspondent of the New York *Times,* writing from Santiago in March, 1942, makes some observations that will interest many at this time:

As far as anybody can tell, German-Chileans of the second and third generation here are not keen Nazis, although many apparently are forced to contribute to the party. The first generation German-Chileans, however, perhaps 50,000 or 60,000, and the 11,000 native-born Germans are likely sources of trouble. There are also some Italians and Japanese, but not enough to affect opinion. Large numbers of Chilean Army officers trained by Germans are pro-Axis and they exert considerable influence. But the persons who are opposing the United States most effectively are not so much pro-German or pro-Italian or pro-Japanese, as pro-totalitarians. These are found among the wealthy, conservative ultra-Catholic aristocrats, although, of course, not all of these are pro-totalitarian.

In other words, every time you turn over this totalitarian stone you find the same kind of bugs under it, and you know who is at the bottom of the world deviltry designated as "The New Order". A year before the Jesuits shoved Hitler into his wild plan for grabbing the world, *The Nation,* in its issue of September 24, 1938, had this report regarding work already done in Chile:

The coast of southern Chile and the Straits of Magellan at the southernmost point of the continent figure largely in German strategic plans. Naval experts are all agreed that here are the best possible positions for operations both east and west of South America. Count-

less hidden bays offer concealment to cruisers and submarines, and a rich hinterland is an inexhaustible source of supplies. Moreover, living in southern Chile are tens of thousands of Germans who distinguished themselves in the last war by their fanatical support of German interests.

Years ago the German Admiralty assured itself of the islands of Juan Fernandez, Mas a Tierra and Mas a Fuera, off the coast of central Chile, by a very simple expedient. German naval officers and sailors with a love for the beauties of these Pacific islands were sent to Mas a Tierra, popularly believed to be the island of Robinson Crusoe, to make it their permanent home. About a year ago Goebbels sent another shipload of Germans to this island to produce the story of Robinson Crusoe for the films. Nominally these islands, which lie in the Pacific about a thousand kilometers from Valparaiso, belong to Chile; actually the Germans are in complete control.

In September, 1941, the Chilean police arrested 28 leaders of Nazi activities in various cities. The men were all influential members of the Landesgruppen, Blockgruppen and Ortsgruppen, which organizations, it would seem at this time, have, as it were, bitten off more than they can chew. This business of grabbing the world regardless of the will of Almighty God, Jesus Christ or anybody else except the Devil, has its drawbacks. Two months later, the German section of Chile (in and about the cities of Valdivia, La Union, Puerto Montt and Puerto Varas) was considered to be under good governmental control, despite the fact that in those cities are some families that still do not speak Spanish, and that in them the German language may be heard everywhere (as in Milwaukee and Cincinnati). Nevertheless, the following summer a special cable to the New York *Times,* of May 23, 1942, had this item:

> Police authorities were active throughout today investigating the discovery of bombs, hand grenades and packages of dynamite hidden in the homes of leaders of the Chilean Nazi party which has been rechristened the Popular Socialist Vanguard. The results of the investigation have not been made public but the newspaper *Segunda* reported tonight that eighty-four packages of dynamite had been discovered in one of the houses and that arrests were being made.

Relations with the United States

The relations of Chile with the United States are probably better than surface indications suggest. Immediately after Pearl Harbor the Chilean government declared the United States a non-belligerent in the world conflict, thus granting full use of the Chilean waters.

The man selected as minister of foreign affairs, Ernesto Barros Jarpa, is considered one of the best friends the United States has in Chile. He is professor of international law at the University of Chile and is a distinguished lawyer.

The war has brought a boom in Chile, and the United States is by agreement and in fact her best customer. She is expecting to ship 500,000 tons of copper annually to Uncle Sam, and about 800,000 tons of nitrates, not to mention 1,600,000 tons of high-grade iron ore and 60,000 tons of manganese. Moreover, though Uncle does not want and does not need any more gold at the fancy prices he is now paying, yet for the next three years he will buy all of it that Chile has to sell. It is a good thing to have a rich and well-disposed uncle.

In October, 1942, Sumner Welles, at that time the United States undersecretary of state, in an address in Boston, mightily stirred the politicians of two hemispheres when he asserted that Chile was allowing Nazi agents to transmit from their country information causing the sinking of ships and was not complying with its international obligations. Six months of feverish discussion followed and diplomatic relations with the Axis powers were broken off, and a lend-lease agreement that the defense of Chile is vital to the defense of the United

States was signed by the two nations in March, 1943.

A little later, the Chilean government agreed to speed up the smelting of copper, opening at least one new smelter for that purpose, while Washington agreed to send down 64,000 tons of coal to be used on the Arica-La Paz Railroad, over which, through Chile, most of Bolivia's tin is exported.

A Good Government

The Chilean government at present is a good government, as governments go. Under the constitution (1925) the president is elected for six years, the 45 senators for eight, and 143 deputies for four, all by direct popular vote. All male persons 21 years of age, and able to read and write, may vote, and if such person does not vote he is fined the equivalent of $1.50 unless he presents a doctor's certificate. In the last election, out of a registration of 580,000 voters, 460,015 votes were cast. Forcing a man to vote is like forcing him to kiss his wife. The liberal and highly esteemed Popular Front candidate, Juan Antonio Rios, received a plurality of about 55,000 votes over General Ibanez, who had the totalitarian crowd back of him.

Since November, 1928, gambling has been illegal in Chile. Don't you think that is a pretty high standard?

At that time, fifteen years ago, there were some pretty savage methods of maintaining political and governmental supremacy. *The Nation* of September 5 of that year ran a sketch of the carabineros which contained these not too happifying sentences:

> Has anyone ever seen a Chilean labor leader who has been deported? According to the tales that are current in barrooms and barbershops, the men are taken a few miles out to sea on a warship and then lined up at the gunwales. The rail is taken down behind them and a squad of marines makes a charge with fixed bayonets. Thrown overboard? What am I talking about? They jumped overboard in an effort to escape. The official naval report says so.
>
> The carabineros have a similar trick. If they have to take a man a long way after arresting him, if the desert sun is hot and they are anxious to get home, if the prisoner walks too slowly to keep up with their horses, they stop and tell him to run away. If he doesn't want to run, they pummel the desire into him with the stocks of their guns, or prod it into him with their lances. After he has run some fifty yards, they level their carbines and shoot him. They are trained to get their man, dead or alive. They can always turn in the report that their prisoner tried to escape and they had to shoot him. [Sounds like Little Steel.—*Ed.*]

Such is the operation of the infamous Ley de Fuga.

Some Good Detective Work

They have as good detectives in Chile as anywhere on earth. In 1930 fifteen persons, including two major generals, made a plot to kill the then president. They placed twenty-five pounds of dynamite under a railroad bridge a short time before the presidential train was to pass. Then the detectives seized them and disconnected the wires. A clue to the plot was found in the purchase by the plotters of 4,500 feet of electric wire, a dead giveaway.

Not all Chileans are honest. Some are like some of the citizens in Jersey City, or Kansas City, or some other cities. At Santiago, in 1931, 500 men showed up at the home of the defeated candidate for president and asked for the ten pesos apiece which they had been promised for voting for him. They didn't get it. They seldom do.

Some Chileans are sensitive, like some of those who live in Mississippi who don't want anything said that might cast a reflection on their religion. A. L. Randall, American foreman at a nitrate plant in Chile, wrote an article for a California magazine in which he said, "Chilean workers are the laziest on earth"; and the gentleman was immedi-

ately deported. So, look out what you write.

Chileans are progressive. Another railway, including a four-mile tunnel, pierces the Andes and provides rail or highway service between the Chilean cities of Talcahuano, Lebu and Valdivia and the Atlantic port of Bahia Blanca, in Argentina. They already had several transandine railway routes through the great mountain barrier.

Since 1934 it is illegal for Socialists to enter Chile.

Chileans can talk back. When accused of aiding Bolivia in the Gran Chaco war they came back by naming all the principal International Murderers Inc. in Britain, United States, France, Sweden, Holland, Norway, Belgium, Spain, and Czechoslovakia (curiously omitting Germany), and telling of their respective sales to both belligerents in the war.

The Chilean cedula system of compulsory identification passes, containing photograph, signature, and thumbprint for all citizens, and repeated every seven years for growing children, is of inestimable value to all the law-abiding and is certain to catch all criminals.

The advantages of the cedula system are numerous. Lost persons are readily traced, criminals usually identified, voters limited to one vote each (for the cedula has to be left behind until the close of the voting day, making it impossible for anyone to vote two or three times). It is almost compulsory to be honest in Chile. War pensions are paid only to those who are entitled to them; another cannot claim them in the name of the pensioner, whether before or after his death. The cedula is the answer to many a difficulty, and is one of the many things that make Chile a progressive nation.

Investigating Radio Repairmen

THE two investigators used a very simple system. Traveling from one end of the country to the other, they had with them brand-new portable radio sets of two nationally-known makes, the sets being in flawless condition. Wherever they stopped they first unsnapped one of the wires inside of the set which are generally connected by means of snap-fasteners, or they pulled up a tube so it did not make contact. The set was then closed and presented to the radio repairman. The results make interesting reading, not only for the layman, but particularly for the radio industry.

The investigators visited 304 radio repair shops and found that 64 out of 100 cheated. It is significant to note that in localities under 10,000 population only 51 percent were dishonest, but in the larger centers 66 percent were found to be dishonest. In New York and its metropolitan area the tremendous dishonesty proportion of 17 out of 19 shop owners that lied and cheated was recorded. The first 36 shops visited in eastern towns sold the investigators 32 new tubes when, as a matter of fact, not a single tube was needed—all the tubes in the investigators' sets being brand-new and perfect!

The investigators had a grand time in catching the dishonest repairman red-handed. They used a simple system in doing this. Practically all standard tubes are marked, "Made in U.S.A." By scratching off the periods of the "U.S.A.", this then appeared as "U S A". Thus it was possible to spot the dishonest repairman who charged for new tubes when they had not even changed any. Frequently they took out the set's new tubes and installed inferior kinds; at other times they deliberately burned out the tubes in fictitious "tests".

—*Radio-Craft,* September, 1941.

Totalitarian Blueprint

THE blueprint for world domination by a totalitarian confederacy of dictator states with the Roman Catholic Church riding on top is no secret document; simply drop a postcard to the National Catholic Welfare Conference, 1312 Massachusetts Avenue NW., Washington, D. C., and you will receive "a complete publications folder listing some 350 N.C.W.C. pamphlets". You don't have to read all these 350 pamphlets to find out what the "Church" is driving at; a few selections will suffice. You might begin, for example, with a little 17-page essay by the "Rt. Rev." Msgr. John A. Ryan, D.D., entitled *Relation of Catholicism to Fascism, Communism and Democracy.*

The first paragraph is a sugar-coating quotation from Pope Leo XIII which assures you that "the right to rule is not necessarily, however, bound up with any special mode of government. It may take this or that form, provided only that it be of a nature to insure the general welfare". Msgr. Ryan adds his assurance that what Leo means is that "more than one form of government may be satisfactory to Catholicism. The only important limitation is that the polity must be conducive to the general welfare". Surely nothing here to frighten any politician, democratic or fascist. But then you read on and find that for any government to be "conducive to the general welfare" it must first be subjected to that very "important limitation", which limitation means that its power and authority over you must come with blessings from "the Eternal City, episcopal See of the Sovereign Pontiff, center of the Catholic world". Msgr. Ryan offers you, as a shining example of a modern state which "insures the general welfare", the present Fascist nation of Portugal. On pages 10-11 you are told that "Portugal is, indeed, a corporative state"; but because in government, economics and education Portugal *"acknowledges the limitations placed upon governmental power by the laws of morality"*, it is not "genuinely nor completely totalitarian": "Apparently, there is nothing in either the political or economic constitution of Portugal which is out of harmony with Catholicism." If Msgr. Ryan leaves you hazy about what kind of state Portugal really is, then consult another monsignor at this point, "Rt. Rev." Msgr. Fulton J. Sheen. In his N.C.W.C. brochure entitled *Freedom and Democracy,* Msgr. Sheen tells you, on page 14, that "the State which acknowledges God [that is, the pope] and the spiritual element in man [meaning the 'Church's' jurisdiction over a man], is a Free State". Portugal recognizes both pope and Catholic jurisdiction, and, in the language of Catholic logic, Portugal is a free state.

"His Holiness" and "His Excellency, Signor Cavaliere" Benito

Now back to *Relation of Catholicism to Fascism, etc.:* On pages 6-7 Msgr. Ryan calls Mussolini's Italy a "dictatorship". At first glance the monsignor finds it's a pretty ugly picture: "This dictatorship is to be preserved by propaganda if possible, by violence if necessary. . . . Fascism rejects liberty of speech, of the press, of assembly and of political opposition. All these attitudes and principles are contrary to Catholic doctrine." But now don't be frightened, this cruel and bloody dictator is not mistreating *papa,* but is in fact accepting the "Holy Father" as god and treating the Hierarchy like "Princes of the blood". "The Fascist government has been content to let its totalitarian principles remain for the most part in the realm of inoperative theory," says Msgr. Ryan. (Page 7) Not meaning, of course, that propaganda and violence, and repression of liberty of speech, of the press, of assembly and of political opposition,

have been left "in the realm of inoperative theory"; what Monsignor means is this:

"For example, it [Italian Fascism] has made a concordat with the Church, thus recognizing the juridical existence of the latter." (Page 7)

Should one care for a look at this concordat between Pius and Benito, the N.C.W.C. will supply the *Official Text and Translation of the Treaty between the Holy See and Italy.* This pamphlet contains three documents: first, the Treaty, then the Financial Agreement, and then the Concordat proper. All three are signed by Benito Mussolini. Page 1 informs you that Pius XI and King Victor Emmanuel III left the whole arrangement up to the pope's secretary of state, Cardinal Gasparri, and this avowed atheist, thug and murderer, "His Excellency, Signor Cavaliere Benito Mussolini, Prime Minister and Head of the Government." Article 1 of the Treaty recognizes and reaffirms that "the Roman Catholic and Apostolic Religion is the sole religion of the State"; Article 2 recognizes "the sovereignty of the Holy See" as an independent world power, while Article 12 guarantees that Vatican City's international diplomatists, such as President Roosevelt's ambassador, Myron C. Taylor, shall be accorded protection and immunity by Italian authorities anywhere in Italy, whether the United States government or any other government will recognize diplomatic relations with Italy or not. Articles 8 and 21 declare that the person of the pope is "as sacred and inviolable" as the king's own person, and that the Fascist state is to guarantee him equal protection with the king, from all his enemies, while "All Cardinals are entitled in Italy to such honors as are due Princes of the blood".

As for the financial rake-offs which the Hierarchy, under false pretenses of representing God, takes in from its different outfits in Britain, America and all other nations, besides other sources of income, Article 17 provides that all such "are exempt from taxation anywhere in Italian territory". And then there is that little matter of the Papal States. During the Dark Ages the Papacy by use of forged documents supposed to have been signed by the apostle Peter, and by other means equally fraudulent and wicked, gained possession of a number of Italian states. Subsequently these had been restored to the realm of Italy, which "loss" the Papacy was bitterly bemoaning when Cavaliere Benito arrived upon the scene. And now, out of touching gratitude to this inhuman dictator, the "Holy Father" agrees to leave these Papal States in the hands of Mussolini and accept in their stead a paltry 750,000,000 Italian lire to be collected from the Italian people, plus one billion lire worth of 5 percent negotiable Italian State bonds. (*Financial Agreement,* pp. 13-14)

The *Concordat* which follows confirms the 27 Articles of the Treaty, and as an added gesture of the "Church's" love for Italian Fascism, Article 12 provides that "on Sundays and holy days of obligation, in churches having a canonical chapter, the celebrant of the Conventual Mass will sing, according to the regulations of the sacred liturgy, a prayer for the prosperity of the King of Italy and the Italian State".

Furthermore, by Article 20, Italian bishops before taking possession of their dioceses must take an oath of "loyalty" at the hands of the head of state, according to the following formula:

Before God on the Holy Gospels, I swear and promise, as becomes a Bishop, loyalty to the Italian State. I swear and promise to respect, and to make my clergy respect, the King and Government established according to the constitutional laws of the State. I swear and promise, moreover, that I shall not participate in any agreement or take part in any discussion that might be injurious to the Italian State or detrimental to public order and that I shall not permit my clergy to take part in such. Being mindful of the welfare

and of the interests of the Italian State, I shall endeavor to ward off any danger that may threaten it.

And in return for these "singing prayers" and oaths of fidelity to Fascism, Mussolini agreed (Article 29, Sect. *h*) to rescind all past taxes wherever they concern the "Church", and to impose no future taxes "whatsoever on Church property"; in Article 34 he turned the institution of marriage over to the administration of the "Church", and in Articles 36, 37 and 38 education is likewise placed in her hands. Obviously Mussolini's Italy, like Salazar's Portugal, met all the requirements of what the Hierarchy calls a "free state".

What the N.C.W.C. Doesn't Offer

Two important documents are missing from the 350 pamphlets published by the National Catholic Welfare Conference; probably they'll be along any day now. One is the concordat between the Vatican and Hitler, negotiated by Papal Secretary Pacelli (now Pius XII), within six months after Hitler shattered the German Republic under the Nazi fist. The other is the understanding between the Vatican and Japan's Hirohito, made after Pearl Harbor. Nevertheless, in other publications, such as *Insurrection in Spain,* which tells the "Catholic truth" about the slaughter of the Spanish Republic, the N.C.W.C. offers you a hindsight view of Hitler and Mussolini coming to the aid of Franco, who restored "the rights of God and of conscience" in that nation. (P. 5) This unholy killer, Franco, is pictured (pp. 15-16) as "a man who had given evidence of loyalty to the Republic", and a footnote on page 16 informs you that Franco's Proclamation, by which he started the insurrection, is such an "important document" that a translation of it is given in Appendix A, pp. 39-40.

The "Bishops' Program"

Take a look at the following legislative program: (1) Minimum wage legislation; (2) insurance against unemployment, sickness, invalidity, and old age; (3) a sixteen-year minimum age limit for working children; (4) the legal enforcement of the right of labor to organize; (5) continuation of the National War Labor Board; (6) a national employment service; (7) public housing for the working classes; (8) no general reduction of wartime (1918) wages and a long-distance program of increasing them; (9) prevention of excessive profits and incomes through a regulation of rates . . . and through progressive taxes; (10) participation of labor in management and a wider distribution of ownership through co-operative enterprises and worker ownership; (11) effective control of monopolies.

Maybe you thought these principles originated during the past ten years of the New Deal administration. Well, they didn't; read the *Bishop's Program,* and you'll find that away back in 1919 the Administrative Committee of the National Catholic War Council published these recommendations and proposals. In a foreword to the 20th anniversary edition of the *Bishops' Program* (1939), the "Most Rev." Edward Mooney, archbishop of Detroit, tells you that while these eleven principles have become to a great degree the foundation stones of the Roosevelt administration, yet they are only "a moderate application of Catholic moral principles to social and industrial life", and do not offer even "a fundamental scheme" for the overhauling of America along the lines of an out-and-out "new social order" such as now enjoyed by such "free states" as Portugal and Spain.

Because of the fact that most Americans are not yet Catholics and are not aware that the nation's political and economic movement is following the blueprint laid down in the *Bishops' Program,* we are not correctly aware of the real nature of the "New Order" the "Church" has in store for us. Hence,

there is a black and dangerous pit directly before us; as the archbishop puts it: "In fact, it is not too much to say that outside the sphere of Catholic thought most intellectuals are advocating some kind of collectivism, either a moderate form of socialism or out and out communism." (P. 7) This is the ever-recurring *motif* running through all Catholic propaganda—the "red" scare. Just as cavaliers Mussolini and Hitler are now engaged in a "Holy Crusade" to wipe communism out of Russia and return that country to the folds of religion, just as Franco the Killer felt it his patriotic duty to "save" Spain from communism, even so now the "Church" feels it her "obligation" to apply "fundamental remedies" to "save" America from her pitiful plight! Either she turns "red" or allows the "Church" to save her. There is no alternative. Declares the archbishop, America, like other nations now "saved" by the "New Order", must straightway direct her steps along that "sound and comprehensive plan of social reconstruction in our late Holy Father's epoch-making encyclical 'Quadragesimo Anno' ", and, by any and all means, *"our long-range efforts should be directed to the realization of the papal plan for a new social order."* (P. 7)

"The Liberal Illusion"

If these five N.C.W.C. publications fail to show you what the Roman Catholic Hierarchy is driving at, then there is one more book which will clear your vision. *The Liberal Illusion,* subtitled "A Refutation of the Fallacious Slogans of Recently Resurgent Liberalism", was written by Louis Veuillot in 1866, and sets forth in sulphurous language the aims of the "church" to gain unquestionable world domination so clearly that the N.C.W.C. still publishes it as a favorite.

Liberalism is the world's greatest enemy, cries Veuillot; not mere economic liberalism, as expressed in Adam Smith's "equal opportunity" and "rugged individualism" slogans. Of course, the "chronic social sickness" which such economic liberalism has brought upon all modern nations can never be cured "until the last cankerous vestige of liberalism has been eliminated from human society". (P. 19) Ricardo's law of wages, "an outrage on humanity" that "led straight to the Class War" and communism, along with such Masonic slogans as *"liberty, fraternity, equality"*, must go. (Pp. 19, 16) But the worst kind of liberalism is *Religious Liberalism.* And the worst kind of religious liberalism is *Catholic Liberalism!* (P. 20)

"The liberal Catholic is neither Catholic nor liberal. . . . Everything about him betokens the SECTARY: that is his real name." (P. 32) "Catholic liberalism and the spirit of the world are blood brothers; they shade into each other by imperceptible degrees." "I believe them to be introducing among us a heresy, and one of the most out and out heresies the world has ever seen." (P. 35)

And what is to be done about liberal Catholics? Next time you read or hear that Hitler and other dictators are persecuting Catholics, remember Veuillot's words. Hitler is indeed persecuting Catholics—but liberal Catholics; not the ironclad Hierarchy backing him up. It is all part of the "Church's" plan to burn out the last vestige of liberalism on earth and Catholic liberalism first of all. On the subject of liberal Catholicism, which allows for such "heresies" as separation of religion and state, secularized education and other institutions of republican government, Veuillot declares that "the Church will pronounce judgment at the proper time, if there be occasion to do so". The "proper time" is in these days, and the "Church" has raised up her totalitarian dictators to meet the "occasion". It was liberalism among her own "children" that led to the "Church's" downfall, declares Veuillot: "Had Catholic unity been maintained until the 16th century, there would no

longer be any infidels, nor idolaters, nor slaves; the human race would be Christian today." (P. 38)

Ultimatum to the World

"Jesus Christ is the King of the world. He speaks to the world through His Priest [the pope], and the decrees of this Priest, being an expression of the royal rights of Jesus Christ, are eternal. They apply not to one time alone, but to all times; not to one society alone, but to all societies; not to some men, but to all men." (P. 37)

"The children of the Christ, the children of the King, are kings. They form an absolutely superior society, whose duty it is to take possession of the earth and reign over it. . . ." (Same page) Such is the ghastly blasphemy against Jehovah's Son, the Prince of Peace, and the decree of the "Church" to all nations on earth. And under this unholy setup rising out of Europe and overrunning all the earth, the "Church" is the head and the state is the arm of the monster: "The one is the head, the other the arm; the one is the supreme and sovereign word of the Pontiff, the other the social power." (Pp. 37-38)

On pages 38 and 39 the "Old Lady" is pictured riding her beast:

These two powers, united, distinct and one above the other, whereby [Catholic] society is ruled, have been called the two swords. For the word would be of no avail, if it could not be at certain moments a sword. . . .

It is the Pontiff who bids it [the sword of the State] come forth from the scabbard and who bids it return thereto. Its duty is to repress aggressive error, once it has been defined and condemned [as a free conscience, liberalism, and the preaching of Jehovah's purposes are now condemned], to shackle it, to strike it down; to give protection to the truth [Catholic "truth"], whether the latter is under the necessity of defending itself, or has need, in its turn, to go on the offensive. The secular arm ought to clear the way for the truth, to assure it liberty of teaching, to guard afar the way of its ambassadors and of its followers. . . . Such are the duties of the power obedient to the commandment of the Pontiff.

Same Holds for America

Wherever they remain today, institutions of free government are being totally undermined and destroyed by the Vatican's agents, all of which is in full accord with the demoniacal scheme laid down by Veuillot, to wit:

In short, with reference to modern constitutions we conduct ourselves in much the same way that a person does with reference to taxes; we pay the taxes while demanding that they be reduced; we obey the constitutions while demanding that they undergo amendment. . . .

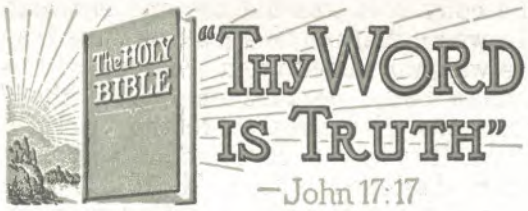
To expect more of us is to expect too much.

Modern constitutions, founded by popular, or democratic, consent must go, declares Veuillot, because they threaten the "drastic elimination of the whole [Catholic] idea". You will find these words on pages 68 and 69. But if there is any doubt in your mind as to to whom they are addressed, turn back to page 23. There the introduction tells you plainly:

One concluding remark: it may be objected that what Veuillot has written holds true of European liberalism but not of liberalism as the term is understood in America. By the time the reader has finished *The Liberal Illusion,* he will know that this is not so.

The Nervous Conquerors

◆ The Aryan conquerors of Europe continue to be nervous. The Netherlanders have a bad habit of stealing airplanes and seaplanes and skipping to England with them. This has made it necessary to remove the propellers from isolated planes at night. At Tromsoe, Norway, orders have been issued that no fisherman may go out more than five miles without being fired on. This rule is made because so many Norwegian fishermen have braved the 500 miles of stormy waters in the North sea to get to a land of liberty.



How Was He Raised?

PETER, the Jewish-Christian apostle who had a personal meet-up with Him after His quickening from the dead, writes: "Christ also died once for our sins, the just for the unjust; that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit, in which also coming he preached to those spirits that were in prison." (1 Peter 3:18, 19, Douay Bible Version) Almighty God had promised to give Christ Jesus immortality, giving Him the power and authority to have inherent life when resurrected from the dead to life in the spirit. Then, as the "express image of his [Father's] person", He would have life within himself and need nothing to sustain life. Jesus said: "As the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26.

Before His death on the tree at Calvary He lived as a man on earth. When He was raised from the dead He was "the image of the invisible God". (Colossians 1:15) "Who being the brightness of his glory, and the express image of [God's] person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Hebrews 1:3, 4) At the time of His baptism in Jordan river, when God's spirit descended upon Him, He was begotten of His Father to life in the spirit. At His resurrection He was the "firstborn from the dead" unto life immortal in the spirit. (Colossians 1:18; Revelation 1:5) When He was raised from the dead He was both Lord and Christ, says Peter. (Acts 2:36) *Lord* means one who owns, and who has power and authority, and whom His followers acknowledge as Master and Lord. *Christ* means "anointed", and designates the One whom Jehovah has appointed to carry out His great purpose. So now, Christ Jesus being raised from the dead, He is both owner of all things under God and endowed with power and authority to carry out Jehovah's purpose. The name *Jesus* means *Savior,* that is, Savior of *His* people, and was His name given at His human birth. It is more particularly associated with Him as the Sin-Bearer, the One who made His soul an offering for sin, who suffered for us and bore our sins, and whom Isaiah 53 further describes as a "man of sorrows".

When He raised Jesus from the dead Jehovah God highly exalted Him and gave Him a name above all other names. He was once a man of sorrows, acquainted with grief. Now, resurrected from the dead, He is the exalted One. Hence the apostle Paul declares: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

God has decreed that since the earth was the scene of Jesus' suffering for the vindication of Jehovah's name, it shall be the scene of glory for Him also, and that all creatures thereon shall bow at the name or exalted office of Jesus, and that every creature shall confess that Jesus is Christ and is the Lord.

On the first day of the week when Jesus was raised from the dead, and on several oocasions thereafter, He ap-

peared to His disciples and others who specially loved Him. He did not appear to them in the same body that was hung on the tree; nor with the same clothing in which He was buried. The Scriptural account is that the burial clothing and a napkin were folded up and laid aside in the tomb. Had He appeared in the same body that was entombed, those who were with Him for three and a half years would have recognized Him readily. Surely Mary Magdalene would have known Him. He appeared to her as a gardener on one occasion, and only when He spoke her name in the tone so familiar to her did she recognize Him. That appearance to her on Sunday morning, early in the day of His resurrection, was near the sepulcher.—John 20: 11-18.

On the same Sunday morning He appeared to the women returning from the sepulcher, and also to Simon Peter alone near Jerusalem. (Matthew 28: 9, 10; Luke 24: 34; 1 Corinthians 15: 5) On the same day He later disclosed himself to two disciples with whom He completed the journey to Emmaus. (Luke 24: 13-21) That Sunday evening He appeared to the apostles (except Thomas) at Jerusalem. One week later (Sunday evening) He appeared again to the apostles, Thomas being present this time, at Jerusalem. (John 20: 19-29) Some days thereafter He appeared on the shores of Galilee to seven of His disciples that had gone back to fishing. (John 21: 1-13) A little later He appeared to the eleven disciples on a mountain near Galilee. (Matthew 28: 16-20) A short time thereafter He again appeared to a company of more than five hundred of His followers, gathered by appointment, in Galilee. (1 Corinthians 15: 6) He again appeared to the apostle James only. (1 Corinthians 15: 7) Then He appeared for the last time on the side of the Mount of Olives to His disciples at the time of His ascension to heaven.—Luke 24: 50, 51.

Did He, then, appear in a spirit body or a human body, and how did He get the body if it was not the one in which He was crucified? We may be sure that He was not raised from the dead with a human body, because on one of these occasions He appeared to the disciples when they were in a room with the doors fastened. (John 20: 19-26) The only Scriptural answer is that now, as a spirit with all power in heaven and in earth, He had the power to create a body and clothing and appear at any time and upon any occasion He desired. Hence Mary supposed Him to be a gardener; the two disciples on the road to Emmaus thought He was a stranger in the community. At the sea of Galilee none of the disciples recognized Him by His assumed body; likewise on other occasions when He appeared to them. On all these occasions He was recognized by His actions, His words, and the familiar tone of His voice. It was hard to convince Thomas, who declared He must have some more proof. Therefore the Lord created a body having in it the marks of the nails, in order that Thomas might be convinced.—John 20: 27-29.

The purpose of Jesus' appearing to the disciples was that the fact might be fully established that He was resurrected and alive. He had the power to create a fleshly body and appear in it and to dissolve it at any time. Without doubt, when He appeared to the disciples behind locked doors He created the body immediately in their presence, and dissolved it when He disappeared. To prove to them that He was manifesting himself in a real body of flesh and bones He said to them: "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 39) At the Mount of Olives when He ascended and then disappeared from their sight, the spirit body in which He proceeded on high, and which He has in heaven, was a glorious body which no man can look upon. "Flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15: 50, 51.

'Pestilences, Famines and Earthquakes'

THOSE who doubt that this is the time of the end, even as Jesus foretold, should mark the great number of earthquakes, famines and pestilences accompanying the present wars. (Matthew 24:7; Revelation 6:4, 5, 8) These reapers add daily to the harvest of war-dead, bringing to the insatiable grave millions that have not fallen by the sword or bomb. "Hell and destruction are never full." (Proverbs 27:20; 30:15, 16) Remarkable on the credit side of the Ledger of Life and Death are man's efforts to stay the Destroyer, revealing man's ingenuity, man's impotence, man's overwhelming defeat. Such also are signs of the crumbling world whose end has come before our eyes. The New World soon to follow this passing era will achieve victories over all man's enemies, which he has fought without hope, pitifully in vain.—1 Corinthians 15:26.

The rivals to War in destructiveness, and War's inevitable camp-followers, are Pestilence and Famine. While their ravages have not been felt in America as yet to any great extent, disease and starvation are heavy upon foreign lands. "Europe called on the verge of fearful epidemics," says Doctor Paul R. Cannon, of Chicago University. "Certainly in time," he continued, "the problem of malnutrition will dominate the panoramic picture of the entire war. War dropsy has reappeared all over conquered Europe. Rickets and scurvy are reaching alarming proportions. The famine fevers, typhus, cholera, typhoid and plague, are on the increase. Death rates from infectious disease are rising everywhere."

He further predicted that famines may develop more devastating than the world has ever seen, and, at the war's end 500,000,000 people would be short of food, "many millions desperately so." Former Governor Lehman of New York, in his article for the *American Magazine* (September), disclosed that "540,000,000 in Axis-occupied countries are looking to the United Nations for aid". ("Can We Let Them Starve?" by Herbert H. Lehman) In Europe alone he lists Albania, Belgium, Czechoslovakia, Denmark, France, Greece, Italy, Luxemburg, Netherlands, Norway, Poland, and Yugoslavia, besides our allies. For some years after the war, Lehman suggests, Americans must continue the ration system if mass starvation abroad is to be averted.

Pestilence of Influenza

Famine and Pestilence are on the rampage! The conditions now call to mind the events of the past war which brought influenza, pneumonia and shortness of bread. Students of history will also recall the terrible Black plague, or fever of Levant, which is said to have killed 25,000,000 in Europe alone during the 14th century. The latter, or bubonic plague, is the most destructive of any known form of epidemic, the mortality sometimes reaching 100 percent. With this in mind the recent efforts of Japanese to spread this disease among the American armed forces in the South Seas through inoculated rice dropped by planes in areas where the carrier rat was prevalent indicate a new low in depravity. The plague still rages in China, India, and many other countries.

It is also known as the Black Death because of the discoloration of the skin which characterizes the disease. Buboes (whence the name "bubonic"), or swellings in the glands of the neck or groin, often developing into carbuncles, chills and fever, constipation alternating with diarrhea, and intense thirst, were the usual symptoms, while hemorrhages from the bowels, stomach, lungs, and nose frequently occurred. Such a fearful malady sometimes brought death in twenty-four hours.

Influenza is again making a strong appearance with varied complications. This term is derived from the Italian

"influenza di freddo", meaning "effect of a cold". The similar term "grip" is of French origin. While the greatest epidemic of the disease probably occurred in 1918-19, it is said to have been prevalent centuries before, though called by another name. The epidemic of 412 described by Livy is said to have been influenza. In the past fifty years it has usually been given the name of the European country where first noted, as in 1890 it was called "Russian influenza", and in 1918 "Spanish influenza".

While it is usually thought of in connection with a cold, and such is many times the case, yet it is a disease attacking almost any set of tissues. The pains in the bones, which are a frequent symptom, represent the effect of the disease on the blood-forming marrow of the flat bones. Deterioration of the blood causes heart complications, which calls for rest. General supporting treatment is required, such as keeping the bowels open, and relieving the patient's mind of all anxiety or mental burdens. While influenza is said to attack a larger proportion of the population than any other, it is usually fatal only when pneumonia sets in. Infants are almost immune and those between the ages of 20 and 40 are generally stricken. General health, outdoor air, and sunshine, are the best antidotes.

Another Fatal Enemy

Another fatal enemy of long standing, syphilis, is taking increased toll today. It is not so fast, often taking many years to kill, but is more dreaded because of the dishonorable implications, although it may be contracted innocently enough. Of particular significance is its increase among young girls and in the United States army, as reported by *Reader's Digest.* Here again is remarked the failure of educational institutions such as schools and churches, endowed for the professed purpose of instructing and uplifting the nation's youth.

Child delinquency is causing national concern. Among its most serious features is the increase of venereal disease, taking its toll even on the unborn. One cause of this retrograde course is found in the deviation from righteousness by the asserted bulwarks of morality, the schools and religious institutions. Preachments have little value to the child when the examples of his elders are not in keeping. There is also an increasing tendency to shirk all responsibility as to children.

For instance, *Reader's Digest* finds that many families working on "swing shift" send their children out in the town's streets at night so they will sleep late and not waken parents taking their rest during the day. The article condensed from *Common Sense* entitled "Trouble on the Street Corners" reveals a condition which has hardly been suspected by the severest critics of modern youth. While a year ago 75 percent of the venereal disease in the armed forces could be traced to professional prostitutes, today 80 percent comes from young girls and amateurs. "Girls of 14, 15 and 16 are paying the biggest price," says Doctor Janet Nelson of the USO. A post surgeon of a large midwestern air base says: "Good-time girls of high school age are the army's biggest problem today as a potential source of venereal disease." Nor is this danger confined to the needy families, but is becoming prevalent among officers and girls of the socially prominent. "The foundations of American family life are being threatened as never before," says one delinquency expert.

Another kind of "health" item is parenthetically inserted here: "How to Dodge a Bomb." Perhaps all the discoveries of science may not be as important to us on some occasion as practical information to be instantly followed on the above. Captain Reade Tillay, back from the Mediterranean island of Malta, which has been bombed so frequently by the Nazis, although catacombed with air-

raid shelters, gives this timely advice: Determine whether the bomb is heading for you by sighting up at it with arm extended while holding a lead pencil or stick to sight at the bomb, holding the stick or pencil steady. If the bomb appears away from your sight, moving to right or left or over it, then it is headed elsewhere. If, however, it disappears behind or is masked by your pencil or stick it is falling in line with you, either in front or exactly where you stand. In that case, he advised moving in any direction except forward, "sort of quick." The quotation appears to be an example of English understatement.

The chief instigators of this "disease" are the Nazis, and, while on the subject of science, it is noteworthy that several eminent authorities repudiate the "master race" theory advanced by the Germans to extenuate military butcheries. Says Doctor Boas: "I believe that the present state of our knowledge justifies us to say that, while individuals differ, biological differences between races are small." Doctor Boas, who died last year, German and lifelong champion of intellectual freedom, was one of the first proscribed authors when the Nazis came into power in 1933. They promptly burned his books down to the last pamphlet. (Baltimore *Sun,* December 23, 1943) Doctor Irving Langmuir, director of the General Electric Research Laboratory, concedes reasonably that "science has limits"; and that German aggressions cannot be excused on their asserted need for expansion, for fuller development of the "master race". He found "no proof that general causes are dominant over individual acts. . . . A recognition of right and wrong, even if these concepts are sometimes fuzzy, has proved to be of incalculable value to mankind. The philosophical, metaphysical or even scientific analysis of the principles of ethics has not proved particularly fruitful." (New York *Times,* December 27, 1942)

In the fight for life science has investigated light rays and heat. The study of electrons and the cosmic ray, which remains as yet unexplained, has brought forth a giant X-ray machine, of 100 million volts, which is about a hundred times as powerful as those in most hospitals, still futilely used to discover the cause of cancer. No certain cure is known, and in that respect 1943 is no different from other years, as far as producing a remedy is concerned.

Famine and Malnutrition

Since malnutrition is one of the major causes of disease, and war brings both the destruction and reduction of food supplies, together with tremendous difficulties of distribution and transportation, the nations are confronted with this painful perplexity. From local observations it seems that the American victory garden is producing much better than reckoned by the skeptical farmer, who observed the young lady in attractive overalls marking each row not only with the name of the vegetable, but also with the ration-point rating, "to make hoeing easier." Many markets sell less summer vegetables than before the war, due to home production. Americans are unquestionably interested in eating.

From the giant bomber has developed the giant cargo plane, now made the food carrier. While an average 10,000-ton ship can carry possibly a thousand times as much as even a large cargo plane, as far as tonnage is concerned, yet the plane has advantages in speed and access to points on both land and sea. No convoy of warships and destroyers is required. In addition to these advantages, food is not only dehydrated but also compressed, in order to compensate for some of the limitations in maximum plane tonnage. Doctor North, Manhattan milk expert, has perfected a process of milk dehydration by which the "reconstituted" milk is "indistinguishable from fresh whole milk in ap-

pearance, taste and chemical content". "Dehydration of milk is done in one of two ways: (1) spraying the milk into hot air chambers; (2) drying it in thick films on heated rollers." In the North process the milk and butterfat are dehydrated at different temperatures, milk below 159 degrees and butterfat milk and butterfat at 185 degrees Fahrenheit. Both dehydrates will keep for two years at any temperature if packed in sterile containers. (*Time,* November 16, 1942)

A government agency is now compressing many dehydrated foods so as to pack more in smaller space. Compression squeezes out not only water but also air. Thus ten tons of raw food are reduced to one, with an improvement in keeping qualities. At a recent luncheon given in Washington to commemorate the passage of the Lend-Lease Bill, and attended by Cabinet members, Congressmen and representatives of England, Russia, China and other foreign nations, included in the menu were puree of soybean soup, meat loaf, mashed potatoes, carrots, beet salad, and custard pie, all made from dehydrated products and "freshened" by adding water before cooking or heating. In the compression process each type of food is given particular attention. After dehydration some varieties are quick-frozen to as low as 20 degrees below zero Fahrenheit, while the pressures range from 250 to 2,500 pounds, depending on the product. Foods are then turned out in cakes, each wrapped in cellophane to seal out air and moisture. It thus results that a package no larger than a shoe-box contains enough compressed, dehydrated potatoes to serve 100 men; a 14-pound package of eggs processed in this manner contains the equivalent of 537 fresh ones.

One giant dehydration plant is located in Caldwell, Idaho. It is expected that this plant will turn out twenty million pounds of dried potatoes, and two million pounds of dried onions, in 1943. "In the dehydrating process, the tubers are peeled, shredded, given a steam or hot-water blanching and dried in air-heated tunnels, then packed in this shrunken state into five-gallon tins." (Los Angeles *Examiner,* August 1, 1943)

Famine of Truth

With what efficacy these devices may be used to relieve the food shortage is not yet known. But a more serious famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the LORD," the nations of "Christendom" make no effort to abate. (Amos 8:11) They hate God's servants who call attention to the life-sustaining truths of the Bible, and, while claiming God's name, yet ignore His admonition delivered by the Great Expounder of His Word, Christ Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4; Jeremiah 25:29, 31; Revelation 18:8) God alone is able to provide abundantly for all the peoples of earth, and that He will do for all the inhabitants of the New World.

"Earthquakes in Divers Places"

In His prophecy above referred to Jesus foretold earthquakes as one of the signs of the end of Satan's world. (Matthew 24:7) The most devastating earthquakes in history have stricken many parts of the world since the turning point in human affairs marked by the year 1914. The most destructive on record occurred in Tokyo, in 1923, taking a toll of nearly 100,000 lives and causing property damage of $4,500,000,000. Some will remember with regret the quantities of American sympathy and dollars lavished upon treacherous Tokyo. No doubt when her hour of need comes again there will be none to lament.—Jeremiah 25:33.

One authority forecasts another great earthquake for Japan in the near future. His calculations are based on the past recurrence of earthquakes in that area, which show that the Oriental backstabbers have had an average of one

severe series of shocks or temblors every eight years. "Of the 56 greatest earthquakes of the world that have occurred since recording of earthquakes began some forty years ago, five have occurred in Japan—an average of one every eight years. The Japanese themselves, in their official records for the years 1905-1935, list 19 quakes as severe, an average of a severe quake every eighteen months. Since the last major earthquake in Japan occurred in 1933, the seismologist [specialist in the study of earthquakes and attending phenomena] reasons that, according to the law of averages, Japan should not be far from another serious earthquake." (Altoona *Mirror,* March 1, 1943)

Scores of Earthquakes Yearly

More than sixty world-shaking earthquakes occur each year. (*The Encyclopedia Americana*) The nature of earthquake movement is not a simple pendulum motion (horizontal motion) nor a simple up-and-down movement (vertical movement), but most often a combination of both of these with additional twisting and tilting movements occurring simultaneously. The double amplitude of the vibration, or distance traversed by the moving earth crust, is usually less than four thousandths of an inch, but one such record vibration reached almost three inches. The velocity of such movement varies from a few feet to five miles per second, as in the San Francisco earthquake of 1906. Such vibratory waves go around the world, decreasing in intensity as they move farther from the focal point. In soft ground waves a foot high are sometimes produced. Due, however, to the small fraction of an inch of motion usually occurring, structures on firm foundations are generally not injured, as witness the Imperial hotel in Tokyo, built by an American architect as earthquake-proof, and which withstood the devastating shocks of 1923.

Earthquakes may occur near the surface or at a depth as great as 450 miles, if the calculations of the seismologist are correct. They are also divided into two classes, volcanic and tectonic, the latter meaning a motion or movement of earth structure, which may be dissociated from volcanic eruption. The most devastating are of this tectonic type.

Results of Earthquakes

Besides the wrecking of utility lines and mains, such as sewerage, water, gas and electricity, often bringing terrible fires, as in San Francisco, with attendant loss of life, and tumbling structures and dwellings, also great earth cracks, and geological displacements called "faults" or "slips", and "seismic sea waves" are produced. In 1891 the main island of Japan was practically broken in two, cracks being observed clear across the island from the Japan sea on the west to the Pacific ocean on the east.

The earthquake in Long Beach, California, a few years ago brought natural oil to the surface, which had not been previously discovered in that area, according to residents of that city. The seismic sea wave is popularly called the "tidal" wave. This is produced by the submarine earthquake, and generally occurs as follows: A half hour after an earthquake, the waters along the shore of the area affected may slowly ebb, sometimes leaving ships aground; then about half an hour later the water returns in a great wave, sometimes reaching the height of 90 feet in the shoal waters. *The Encyclopedia Americana* says this is caused by the waters first rushing into a depression on the floor of the sea, which had been formed by the earthquake, then the inrushing waters forming a ridge above the hole or depression and returning in a mighty wave, which increases in height as it moves shoreward, where the water is ordinarily shallower. Such waves are often more destructive than the earthquake. After the Arica (Chile) earthquake of 1868, and that of Iquique

in 1877, it is said that the sea continued to oscillate by oncoming and receding tidal waves for two days. Meanwhile the waves were sent around the world.

Further on the result of earthquakes, the article by David Dietz, written for the Scripps-Howard newspapers (March 16, 1943), is of interest:

More strange, terrifying and spectacular occurrences probably are connected with earthquakes than with any other natural phenomena. Residents of the Cleveland-Buffalo and other regions who are startled by recent earth tremors would do well to reflect that their experience was very mild indeed.

Islands have appeared and disappeared as the results of earthquakes. Lakes have been created and destroyed. The courses of rivers have been changed.

Reelfoot Lake, 18 miles long and three miles wide, and the only large natural lake in Tennessee, occupies a depression in the ground, created by the earthquake of 1811. That earthquake is more frequently referred to in scientific literature as the New Madrid (Mo.) earthquake. During it fountains of water shot up out of the ground as high as the treetops.

Earthquakes which occur on the ocean bottom are frequently followed by great tidal waves. Some of these have done vast damage to coastal shipping and cost many lives.

Other Great Earthquakes

Other great earthquakes include the following: Lisbon, Portugal, 1755, which destroyed the city and is said to have exposed quicklime pits under certain churches for the disposal of unwanted infants; San Francisco, 1906, above referred to; Messina, Sicily, 1908, 77,283 lives lost; Central Italy in 1915, causing 30,000 deaths; Kansu, China, in 1920, 100,000-200,000 lives lost; in Japan the great Tokyo quake occurred in 1923; another taking 3,000 lives, striking the island of Sanriku, came in 1933; while in 1935 Formosa was stricken, with a casualty list of 4,000.

The last great earthquake struck Turkey in June 1943. Although upward of 20,000 people were estimated killed in this catastrophe striking Adapazar and Hendek, which Turkish cities were almost wiped out, killings are so common in Europe, this dispatch only made the second page of some papers. The Associated Press dispatch of June 21 (1943) stated: "A violent earthquake in Turkey was reported today by the Berlin radio, which said half of the 30,000 persons in the city of Adapazar alone were reported killed by a shock that extended over the northwest of the peninsula of Anatolia [between the Black and Mediterranean seas] . . . Less than 10 percent of Adapazar's 2,480 dwellings are habitable, one broadcast said. . . . Official estimates reported also that in near-by Hendek about half of the city's structures were wrecked. . . . The reports said that the ruins of Adapazar still were being searched for victims. The town's main street, where government buildings are situated, was almost wiped out, while the municipal electricity system was destroyed."

At Exodus 19:18 it is recorded of Mount Sinai in ancient times that "the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" when "the LORD descended upon it in fire", and later gave the children of Israel the ten commandments through Moses. Again, God caused the earth to open and swallow the rebels against Moses; but whether this was attended by an earthquake the Scriptures do not reveal. (Numbers 16:27-34) When Jonathan assaulted a Philistine garrison, the Lord caused the earth under the enemy host to quake. (1 Samuel 14:15) When Jesus died upon the tree "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent". (Matthew 27:51) Also note Ezekiel 38:20. It is thus evident that God does on occasion cause earthquakes.

On the other hand, are many earth-

quakes merely the result of natural causes? Can the causes be explained? Again man has been unable to solve this problem. While it is known that a movement in the earth's crust at the center or focus of the quake causes the vibrations, it is NOT known what induces this movement. Earth sections may slip, slide, tilt, twist, or heave above one another, particularly where there are "faults" or breaks in the rock layers. For example, the San Andreas fault moved on one side a horizontal distance of seven to twenty-one feet, at various places, and a vertical distance of one to three feet, which is said to have started the San Francisco earthquake of April 18, 1906. These earth movements produce vibrations which take the form of waves emanating from the source or focus similar to the ripples produced by a rock cast into a still pool. Though most violent near the focus, these waves are reflected around the earth, becoming gradually fainter and slower as they recede. Major earthquakes are thus recorded by seismographs, which delicate instruments pick up the least tremor throughout the earth.

In the Last Days

Earthquakes are said to be associated with mountain building, and are most frequent along coastal mountain ranges, such as in Japan, Chile, Italy, and California. The stresses and strains, changes in temperature and pressure, to which different sections of the earth's crust are subjected, have been offered as reasons for the phenomena. More particularly the action of steam pressure from boiling sea water, which has seeped through some crevice in the ocean floor to penetrate earth's heated or molten interior, exerting almost irresistible force upon the solid matter, causing internal upheaval, has been advanced by one scientist, to explain the movement of earth's crust. (*The Encyclopedia Americana*) This would hardly seem to account for the Missouri earthquake in 1811. A long-standing explanation has been to the effect that the earth was formed by a mass thrown off the sun, still remained in a hot liquid state within, and the cooling of the outer crust caused wrinkles and cracks. Doubt is now raised as to whether the earth can be molten within, even though admittedly at a very high temperature, because compressed by the weight of the material above it. (Dietz) On the other hand, a Dublin professor suggests that the radioactive material in the earth's crust results in the accumulation of heat which melts the deep rock layers, thereby initiating the crustal movement. All that can be said for certain is, Man does not understand the cause of earthquakes.

Of their occurrences, on the other hand, millions can testify. The important conclusion to be reached is that Jehovah permitted such phenomena to come to pass today, that the prophecy He gave through Jesus might be fulfilled. Since the Lord foretold them no man can avert them. (Isaiah 55:11) For the wise the famine, the pestilence, the earthquakes, together with the other events listed by Jesus as marking the end of the world of Satan, serve as a warning bell to flee to The Theocracy. In the same prophecy Jehovah foretold that a greater catastrophe, Armageddon, would follow these "signs". (Matthew 24:21) Life in the New World awaits the refugee to the Kingdom of God, wherein none of these evils shall occur.—Revelation 21:4; Nahum 1:9.

Briefly restated, famines, pestilences, and earthquakes were foretold by Jesus as "signs" marking the end of Satan's world of wickedness and oppression. Such literal conditions and events have occurred since 1914 especially, baffling science either to explain or to counteract. According to Jesus' words there is only one place of safety from all such destroyers, including God's invisible hosts now arrayed for the last assault. The wise will seek that place of God's favor, The Theocracy.

Helping Boys unto the Kingdom

MY 'HUNTING and fishing' assignment is at Wellston, Ohio. The things I have experienced during the past nine months, though sometimes unpleasant, have made me grateful beyond words that I have been permitted to have this privilege of service. At our assignment we met with much demonized opposition, and before our first month had passed my partner and I had been arrested three times, cursed and threatened, in an attempt to bluff us out. Our trailer was turned completely over, and other acts by hoodlums were committed.

Feeling sure that the only way to bear our burden properly before the Lord was to remain at our post and continue to hold high the standard of the only light, The Theocracy, we refused to be moved. The witness work for the next few months was in many ways discouraging, but the unusual experiences we've had with the young boys of the town have caused us to thank Jehovah that He kept the way open for us to remain there.

Shortly after our arrest about a dozen boys came to us and requested to hear a record, stating that they had discussed us in their civics class and wanted to hear our side of the matter. One of them showed unusual friendliness, and, although a Catholic, evidenced a very favorable spirit through the period of time when the officials were doing everything they could to run us out of town. In return for his favors I made him a gift of a *Children* book.

Then about two months ago my partner and I were awakened at three o'clock in the morning by several large rocks being thrown at the trailer, one of them going through the screen door. The attackers quickly drove away and later came back the second time, left, and came back a third time. However, this time we were waiting for them and cornered them. Imagine my surprise to find that one of the boys was the boy who had shown such a friendly attitude.

I was quite angry at such a display of bad conduct, and proceeded to give them a rather severe talk on the subject of good citizenship and true Americanism and what constitutes a true Christian. They tried to put up an argument in defense of their conduct, but the knowledge the "sword of the spirit" imparts was far superior to their parochial-school education and eventually they remained silent and listened attentively.

When I finished, one of the boys who had been satisfied to keep quiet and listen the entire time spoke up and said, "Are there any of your pamphlets that will briefly sum up your belief? I would certainly like to read one of them." Whereupon I gave them each a *Theocracy* booklet. As they left they said, "We will come back again, and next time we'll bring our Bibles along." And sure enough, they did come back again with several others and listened to some records.

In fact, during the time we've been there there have been between fifty or sixty boys under twenty years of age who have come to our trailer to hear records, ask questions, and, usually, leave with a booklet in their possession. The officials have long realized that the best course for them to take is to maintain silence and let us do our work in peace.—Raymond Franz, Ohio.

Distributing Secret Newspapers

◆ There are many secret newspapers in Europe, and millions of copies of some of them are printed in England. Printed on high-speed rotary presses, the papers are automatically folded and counted and packed into bricks of 500. From the print-shop they go to the planes, which drop them in France, Belgium, Holland and Germany. To be caught with one of these newspapers brings severe punishment. The papers are, nevertheless, widely read.

Religion the Curse of India

THE politicians and others who think that what the world needs is more religion should take a little time off to study about India, that great country equaling in size all of the United States east of the Rocky mountains, and containing more than 70 percent of all the people in the British Empire.

How many people realize that the population of India is greater than the total population of North America, Africa and Oceania put together? Yet such is the case.

The continents just named are criss-crossed with enough kinds of religion to suit most people. In the United States alone are 210 different kinds of professed Christians; so there is seemingly no lack of variety in North America. Africa and Oceania add scores of millions of Mohammedans and an assortment of forms of demonism of which North America knows little or nothing; and the less it knows, the better off it is.

But it isn't till you get to India that you see religion in all its bloom. And a more devilish plant never flowered. If you say it in a hurry you condense the figures and explain that India has 239,195,140 Hindus. You would like to hurry on from this to mention that there are 77,677,545 Moslems, 12,786,806 Buddhists, 8,280,347 tribalists, 6,296,763 "Christians" (of the 210 varieties met in the United States, and some more local ones of other varieties), 4,335,731 Sikhs, 1,252,105 Jains, 109,752 Zoroastrians, and 24,141 Jews. And then you would like to drop the whole subject.

But you can't drop it. The 239,195,140 Hindus have all one religion, don't they? Yes indeed. But they are split up into 2,400 castes, and each caste is a religion in itself.

Suppose that you were born a Hindu. You would find yourself automatically a member of any one of 45 races speaking any one of 200 languages, and you would land automatically in one of the 2,400 castes. Maybe you would be one of the 60,000,000 Untouchables. That is almost half as many people as there are in the United States. That ought to interest you. All right, then; you are an Untouchable. Here is your religious inheritance. You received it with your mother's milk, like the Roman Catholics do "Purgatory" and the Protestants "eternal torture".

Only it is worse. Very thoughtfully the Roman Catholics shove "Purgatory" off into the future, and the Protestants do the same with "eternal torture". That gives both of them a break. They can at least have some fun in this life before they hit the toboggan and slide into the kettle.

But no such luck for you, O Untouchable friend. You are out of luck from the minute you are weaned. Maybe after that you would occasionally like to eat, but nobody will sell you any land; nor will anybody buy any eatables from you, even if you had them to sell. You might like to wash your clothing or even yourself, but there is no place except the village well and an Untouchable may not thus contaminate the water that flows from it.

The only jobs you can get are those that no others would have. You may be permitted to empty the night vessels of some of those of the other 2,399 castes, and in return therefor be given a chance to fill yourself partly with the garbage which is left in convenient juxtaposition therewith. But it is your religion. Don't forget that. And remember that what the world needs is more religion (?).

It might be that you would feel that some of the other castes have not treated you as they should. Very well; the regular courts won't deal with you at all, and the police will side against you because you were not born with the right religion.

The people of India sorely need the truth of The Theocracy, and Jehovah's witnesses are bringing it to them.

Groups of Jehovah's witnesses in Bombay, India, at an assembly held early this year.

Learning About Africa

UNCLE SAM'S boys not only are making history in Africa, but are learning things about it that they never learned in school. But what they did learn in school they are finding is now of great benefit to them.

It makes an American rub his eyes when he reads that part of Uncle Sam's baggage when he landed in North Africa was 110 tons of maps. This was only a starter, for as soon as they could be made another 400 tons were sent, so that the boys could all be up to date on their geography. It is interesting that most of these maps were made by women, and excellently made, too. Map-making, especially for military expeditions, requires very exact photography and drafting; and women are particularly good at that kind of work.

There is more American rubbing of eyes when the boys consider Rommel's retreat from El Alamein, Egypt, to the city of Tunis. The distance is about 1,500 miles, or halfway across the American continent, say from Cleveland to Denver, or New York to away down in Kansas.

Another thing that makes Americans blink just now is the discovery that Edwin J. Barclay, Americo-Liberian descendant of slaves that once worked in the cotton fields of the South, though nominally elected to his position as president of Liberia, is a despotic ruler of the only republic in the world where slavery still exists. This information comes from the new book *Lighting Up Liberia,* by Arthur Ingram Hayman, long a resident and worker with the natives of Liberia, and Harold Preece, a student of the Negro problems. The number of American Negroes in Liberia is estimated at 20,000.

On his return from the conference at Casablanca, President Roosevelt called on President Barclay.

SHALL LOST FREEDOM BE REGAINED?

Selfishness, wickedness and confusion have led this present world into war, fear and death. The result to the people has been bondage and the loss of freedom. But the Almighty Jehovah has graciously provided a way of escape from the bondage of this world and He has made possible a place of freedom. Yes, FREEDOM even now! Clearly and unmistakably the way and place of freedom are outlined in the new 32-page publication

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Presenting "This Gospel of the Kingdom"

Spelling

JEHOVAH GOD has purposed that a great educational campaign be carried on among the people, a campaign of education in the most vital field of all, namely, the worship of Almighty God. The Bible is the basic textbook, but to assist the people in gaining an understanding of its contents Bible helps have been provided, foremost among these being the *Watchtower* magazine. That magazine has expressed the possibility that the Theocratic educators may have to teach some of the people to read and write, especially in clergy-dominated lands where priestcraft has kept the masses in ignorance. To write, one must know how to spell. Many persons misspell comparatively common words, which spelling faults can be overcome by giving a little attention to the subject. So let us examine the problem of spelling, not so much with the idea of becoming perfect spellers, but to try to improve our spelling to some extent and eliminate the more glaring errors. There are several definite, systematic steps that can be taken toward this end.

Modern English spelling is rather complex and oftentimes inconsistent, due to many causes. The Anglo-Saxon literary tradition was destroyed by the Norman Conquest, with the result that a written language was created that was fundamentally English, but was spelled by French scribes. Many foreign words have been introduced, which retain the spelling and pronunciation of the language of origin. Writers and printers have been indifferent toward consistency in always spelling the same sound the same way. Pronunciation of words changes, and sometimes this produces a change in spelling, and sometimes not. Words are not always spelled as they sound. A fundamental difficulty is that no alphabet has been adopted that provides one character, and only one, for each of the separate sounds of the English language. There are forty or more sounds in English, but there are only 26 characters in the alphabet to represent them.

Are there any aids or guides for us as we try to overcome these difficulties? Some, yes. Most persons who habitually misspell never see words clearly in the first place. They do not note the letters in the word, but allow their eye to slide rapidly through the line, seeing only words and phrases. Hence they have no mental image of how the correct arrangement of letters within the word should look. Others have this mental picture but it is vague. When they write the word, incorrectly spelled, they sense something is wrong; it doesn't "look right". But they aren't sure as to how to correct it. So note the spelling of words as you read them. And when you write them, look up in the dictionary all those about whose spelling you are doubtful.

Pronunciation can be a help, or a snare, depending upon whether the pronunciation is right or wrong. To illustrate: If one says pro-nun-ci-a-tion he will probably spell the second syllable correctly, n-u-n. On the other hand, if he incorrectly says pro-noun-ci-a-tion, he will likely err in spelling the second syllable, n-o-u-n. This is a common error. Some omit letters of a word when they speak, saying, for example, in-terpets, and as a result leave out the *r* in the last syllable. If, however, one correctly says in-ter-prets, he will not omit the *r*. Some omit entire syllables in pronouncing, with resultant errors in spelling.

There are a great number of rules that serve as guides to correct spelling; and some of them will be mentioned, not with the expectation that you will remember them, but that you may be aware of their existence and usefulness, and learn them as, and if, you have the opportunity. Rules are dry and uninteresting,

and some have disconcerting exceptions; but they are of value nonetheless.

Webster's New International Dictionary, in the introductory matter, has two and a half pages on orthography, which is the art of spelling and writing words correctly. There are 36 rules listed, and the most noteworthy exceptions are given.

Here are some of the better-known rules:

The consonants *f, l* and *s,* at the end of monosyllables, and standing immediately after a single vowel, are generally doubled, as in *staff, bell, grass, cliff.*

Here is an important rule that will enable one to avoid a common dilemma; namely, do words like *offered, preferred, inferred,* etc., have one or two *r's* before the *ed?* Here is the rule: When an ending beginning with a vowel is added to monosyllables or words accented on the last syllable, when these words end in a single consonant (except *h* and *x*) and are preceded by a single vowel, that consonant is doubled. Examples are: *planned, planning, abetted, beginner, beginning, inferred, inferring, preferred, preferring, occurred, occurring, occurrence.* Now, in *offer* the accent is on the first, not the last syllable; so *offered* and *offering* have only one *r.* The same is true of *marveled, marveling,* and *marvelous,* only one *l* being used. The Scriptures use a double *l* in the last-mentioned word, and double the *p* in *worshiped* and *worshiping,* though in harmony with this rule only one should be used in modern writing. If the accent shifts its position, due to the change in the word, then the consonant is not doubled. For example, *prefer* and *infer* acquire a double *r* when they become *preferred* and *inferred,* or *preferring* and *inferring.* The accent stays on the same syllable. But when *prefer* and *infer* become *preference* and *inference,* with the accent moved to the first syllable, only the single *r* is used. Incidentally, here again one notes the importance of knowing how to pronounce correctly; for if one does not know where the accent belongs, he cannot apply this very helpful rule.

Recall that the rule states that the ending added to a word must begin with a *vowel,* for the rule to apply. If a suffix beginning with a *consonant* is added to one of these words, the final consonant of the original word is not doubled. Accordingly, while *fit* when it becomes *fitted* acquires two *t's, fitness* has only one.

Another perplexing situation that confronts the average person when he has to spell words is this: When adding the suffix *able* to words that end with a silent *e,* does one retain or drop the letter *e?* It depends on the consonant just before the silent *e.* If it is *c* or *g,* one retains the *e,* writing *peaceable, changeable,* etc. But if any other consonant than *c* or *g* precedes the final, silent *e,* the *e* is dropped. Thus we have *usable, unmistakable, likable,* etc. This same rule is expanded to cover the disposition of these silent final *e's* in all cases where a syllable or syllables are added; not only for the ending *able* but also *ous, age, ful, ness, ment,* etc. Generally, the silent *e* is dropped when the termination added begins with a vowel, and it is retained when the termination begins with a consonant.

One last rule: The use of *ie* or *ei.* When these two letters have the sound of *e, i* is placed before *e,* except after *c: believe, receive.* When it is not sounded as *e,* the order is usually *ei: reign, neighbor, weight.* This, remember, like most of the other rules, has exceptions. But they are of tremendous assistance in avoiding errors in spelling.

In addition to the use of the dictionary, correct pronunciation, and rules, spelling bees are still an effective means of correcting faulty spelling. So, have a spelling bee with your roommate.

Thus brief consideration has been given to the subject of spelling. The need of improvement has been shown, and its difficulties discussed. Four aids have

been outlined; namely, the dictionary, pronunciation, rules, and the old-fashioned though still effective spelling bee. If you improve your spelling, it will require time and study and a conscious effort to spell correctly, an awareness of spelling. Any who wish to follow up the subject will, as previously stated, find much helpful information in the introductory matter of *Webster's New International Dictionary;* and there are many other books, on grammar and composition, that offer many valuable suggestions and rules to aid one in coping with this problem of spelling correctly.

Priest Gets Excited in Vain

◆ In Mobile, Alabama, an eight-year-old publisher was presenting to the public, on his assigned corner, a certain issue of *Consolation* magazine. A robust priest, seeing him, craned his neck to catch a glimpse of the headlines and then called the boy to him. The boy, not hearing, kept walking around the people, showing the magazine.

The priest came up to the boy, and in a smooth voice said, "Boy, what is this? How much is it? And who are you selling them for?" The publisher showed him the magazine, explaining that it is published by WATCHTOWER; that he was not selling, but contributions were accepted to help publish more.

After noting the title "Foreign Conspiracy, etc." the priest's manner changed, and trembling with rage he grabbed the young publisher by the shoulder and in a neat Irish brogue cried, "You come with me; you can't sell that here in America." The young man stood his ground, and at just the right moment the young man's mother took him by the other arm (she also is a Theocracy publisher), telling him not to move or go anywhere with the priest. The priest then said, "Oh yes, he will; when I get an officer he will." "Oh no, he won't," said the mother, "or with an officer either, unless he is under arrest."

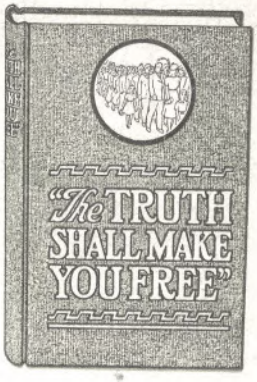
The priest then walked to the traffic cop, opening the magazine and showing contents, and tried to have the policeman arrest the boy. The policeman laughed, shook his head, and handed the magazine back to the priest. The publisher meantime calmly went on with his work, placing more magazines with interested bystanders.

The priest then, with the magazine still in his hand, fairly flew up the street, where he chanced to overtake another publisher, a lady, also offering *Consolation.* This was too much for Erin, and with the veins in his neck fairly bursting he called the police, who came and asked, "What is it?" Shaking his finger at the worker, the priest said, "Take her in; get her off the streets." "I can't do that; I'm a traffic cop," said the custodian of public order, and walked back to his post. The priest left in a fury.

'God Asks Us to Answer the Groans'

◆ In an address at the Palmer House, Chicago, Archbishop Stritch, of that city, made the statement, "God now asks us to answer those cries and groans of people everywhere to bring them a better day." Now, for instance, twelve days before he made that speech, there was a dispatch from Springfield, Ill., that Henry Bering (or Bernstein), of Stritch's own state, would have to go to Iowa on the charge of "persuading the Rt. Rev. Msgr. John M. Molloy, Cedar Rapids, Iowa, to invest money in whisky of the United Bottling & Distributing Co. in return for allegedly valueless warehouse receipts". It's plain enough that Molloy wanted to get hold of some of that "better day", and get it down deep in his pants pocket, that is to say, his skirt pocket, but Bering (or Bernstein) went and stung him on the deal, and now Stritch's bishop is groaning so you can hear him across five states. So the lawyers are rushing to save Molloy's $2,570 and to quiet his groans.

Princes of a Free Earth



Who are they? and of what free earth?

How comforting at this devastating age to have one's mind and hope focused on the peaceful condition of a free earth!

It is now your opportunity to gain this comfort by obtaining and reading the recently published 384-page book ☞

Have a foretaste of the outstanding statements in this book by reading the following selection taken from it:

> "Political and religious promises to build a new and finer and free world by men's hands are therefore ridiculous and presumptuous. They prove that the promisers forget God and hold his Word as untrue. But it will be their so-called 'new order' that will pass away at Armageddon, and God's Word will stand vindicated as true. The new world of righteousness will be fashioned by Almighty God through His Master Workman, The Word, Christ Jesus. . . . Faithful men of old will rule in judgment on the earth under the Kingdom. . . . When put in official position on earth, they will as the King's sons be 'princes' visible to humankind."

How different from other reading of today! many will say. And truly it is different, because this book will place one's trust and hope in the FREEDOM which only God's Kingdom shall bring. Send today for your copy of this new book, *"THE TRUTH SHALL MAKE YOU FREE"*. It will be mailed prepaid upon contribution of 25c per copy.

WATCHTOWER, 117 Adams St., Brooklyn 1, N.Y.

Please send me a copy of *"The Truth Shall Make You Free"*. I enclose herewith my contribution of 25c.

Name ..... Street .....

City ..... State .....

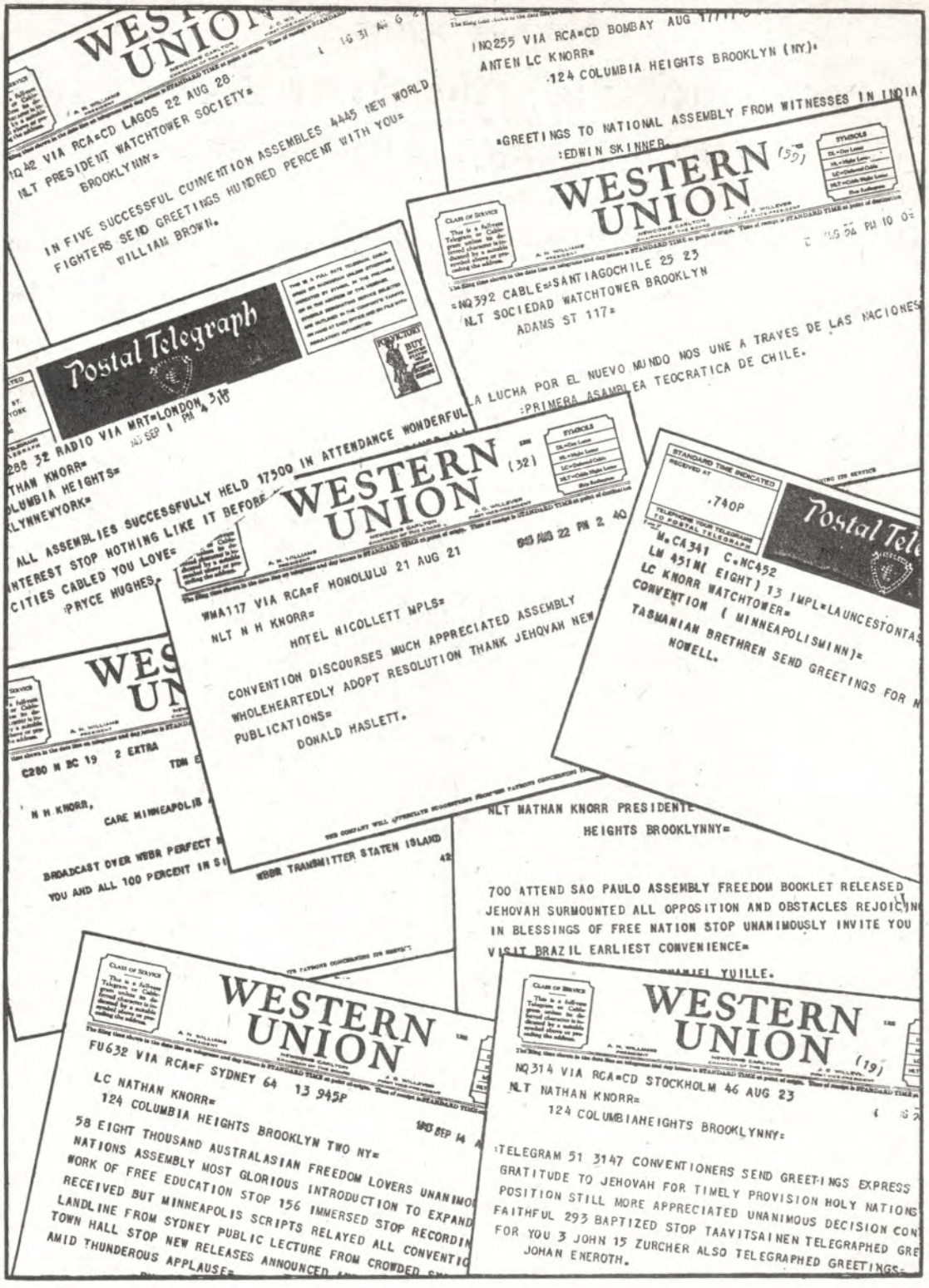
Report of the

"FREE NATION'S" THEOCRATIC ASSEMBLY

of Jehovah's witnesses · August 20, 21, 22, 1943

Supplement to
CONSOLATION No. 631

Nov. 24, 1943
Vol. XXV



WESTERN UNION

INQ255 VIA RCA=CD BOMBAY AUG
ANTEN LC KNORR=
124 COLUMBIA HEIGHTS BROOKLYN (NY)=

=GREETINGS TO NATIONAL ASSEMBLY FROM WITNESSES IN INDIA
:EDWIN SKINNER=

WESTERN UNION (59)

=NQ392 CABLE=SANTIAGOCHILE 25 23
NLT SOCIEDAD WATCHTOWER BROOKLYN
ADAMS ST 117=

:A LUCHA POR EL NUEVO MUNDO NOS UNE A TRAVES DE LAS NACIONES
:PRIMERA ASAMBLEA TEOCRATICA DE CHILE.

Postal Telegraph

288 32 RADIO VIA MRT=LONDON
NATHAN KNORR=
COLUMBIA HEIGHTS=
KLYNNEWYORK=

ALL ASSEMBLIES SUCCESSFULLY HELD 17500 IN ATTENDANCE WONDERFUL
INTEREST STOP NOTHING LIKE IT BEFORE
CITIES CABLED YOU LOVE=
:PRYCE HUGHES.

WESTERN UNION (32)

WMA117 VIA RCA=F HONOLULU 21 AUG 21
NLT N H KNORR=
HOTEL NICOLLETT MPLS=

CONVENTION DISCOURSES MUCH APPRECIATED ASSEMBLY
WHOLEHEARTEDLY ADOPT RESOLUTION THANK JEHOVAH NEW
PUBLICATIONS=
DONALD HASLETT.

WBBR TRANSMITTER STATEN ISLAND

STANDARD TIME INDICATED
.740P
TELEPHONE YOUR TELEGRAMS TO POSTAL TELEGRAPH

M=CA341 C=NC452
LM 451MI EIGHT) 13 IMPL=LAUNCESTONTAS
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CARE MINNEAPOLIS

BROADCAST OVER WBBR PERFECT
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HEIGHTS BROOKLYNNY=

700 ATTEND SAO PAULO ASSEMBLY FREEDOM BOOKLET RELEASED
JEHOVAH SURMOUNTED ALL OPPOSITION AND OBSTACLES REJOICING
IN BLESSINGS OF FREE NATION STOP UNANIMOUSLY INVITE YOU
VISIT BRAZIL EARLIEST CONVENIENCE=

WESTERN UNION

FU632 VIA RCA=F SYDNEY 64 13 945P
LC NATHAN KNORR=
124 COLUMBIA HEIGHTS BROOKLYN TWO NY=

58 EIGHT THOUSAND AUSTRALASIAN FREEDOM LOVERS UNANIMO
NATIONS ASSEMBLY MOST GLORIOUS INTRODUCTION TO EXPAND
WORK OF FREE EDUCATION STOP 156 IMMERSED STOP RECORDIN
RECEIVED BUT MINNEAPOLIS SCRIPTS RELAYED ALL CONVENTIC
LANDLINE FROM SYDNEY PUBLIC LECTURE FROM CROWDED
TOWN HALL STOP NEW RELEASES ANNOUNCED
AMID THUNDEROUS APPLAUSE=

WESTERN UNION (19)

NQ314 VIA RCA=CD STOCKHOLM 46 AUG 23
NLT NATHAN KNORR=
124 COLUMBIAHEIGHTS BROOKLYNNY=

:TELEGRAM 51 3147 CONVENTIONERS SEND GREETINGS EXPRESS
GRATITUDE TO JEHOVAH FOR TIMELY PROVISION HOLY NATIONS
POSITION STILL MORE APPRECIATED UNANIMOUS DECISION CON
FAITHFUL 293 BAPTIZED STOP TAAVITSAINEN TELEGRAPHED GRE
FOR YOU 3 JOHN 15 ZURCHER ALSO TELEGRAPHED GREETINGS=
JOHAN ENEROTH.

Report of the "Free Nation's" Theocratic Assembly of Jehovah's witnesses, August 20-22, 1943

(Held in 100 cities in the United States—joined by other cities in foreign lands)

JEHOVAH GOD is the Master of space. Throughout the boundless expanse of the universe extends his invisible organization, its members numbered by the millions. Inanimate heavenly bodies hurtle through limitless space at incredible velocities, each adhering to its well-defined orbit and maintaining a time schedule unchangeable through the centuries. The great God of order and organization maintains perfect unity in his universal organization, despite its immeasurable vastness. To the reigning, omnipotent God, Jehovah, space presents no problem.—Revelation 19:6.

Then the mere planet-speck in the universe known as the earth could offer no unsolvable space-problem to the Creator. His visible organization upon this mundane sphere must, like his heavenly hosts, operate unitedly to Jehovah's praise, and this notwithstanding the seemingly great earth-distances that separate its members. Jehovah's spirit spans all obstacles of space to effect unity, and through his King Christ Jesus both the visible and the invisible parts of His organization are welded into one harmonious whole. So declares an inspired witness, at Colossians 1:17: "In and through him [Christ] the universe is one harmonious whole." (Weymouth translation) God's Word further emphasizes the close relationship existing between the visible and the invisible parts of his realm where it speaks of "the whole family in heaven and earth". (Ephesians 3:15) Space, yea, even the great difference between physical and spirit creatures, cannot prevent unity within God's organization. Having fulfillment now is His expressed purpose to "gather together in one all things in Christ, both which are in the heavens, and which are on earth". Why does he thus "gather together"? "That we [Free Nation members] should be to the praise of his glory." (Ephesians 1:10, 12, *margin*) All the space of the universe, including the comparatively insignificant distances on the surface of the planet earth, cannot defeat this divine purpose of unified assembly for praising Jehovah and his King.

Unity Despite Barriers

Focus attention now to the year A.D. 1943, and consider Jehovah's organization of witnesses upon the earth. Though physically scattered over the face of the earth, Jehovah's spirit binds them together as one, and the fellowship of Christ unites them. They have assembled unto the Kingdom. (Hebrews 12:22, 23) But the people of God have assemblies that are more visibly evident than their assembly unto Mount Zion. This more literal 'gathering together', however, has the same purpose as the great assembly unto Zion's King, namely, to sing the praises of the Most High. Many of such assemblies have been enjoyed by Jehovah's witnesses in the years gone by, and remembrance of the Lord's bounteous blessings on these occasions lingers. Nonetheless, surpassing all these was the glorious assembly held in this year A.D. 1943.

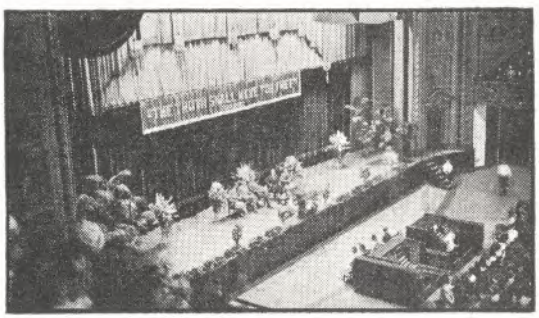
On this occasion not only were Jehovah's witnesses united by the ever-present spirit of the Almighty, but they were associated together in a more tan-

gible sense also. For the three days of August 20, 21 and 22 they assembled in obedience to the Theocratic law: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law." (Deuteronomy 31:12) True, not all were gathered at one physical location on the earth's surface. Globe-girdling in its scope was this assembly. In the United States alone one hundred cities were used as assembly points, and added to this imposing figure were many assembly cities in such foreign lands as Mexico, Cuba, Brazil, Chile, Hawaii, New Zealand, Sweden, West Africa, and others. But even though scattered throughout the earth, the divers assemblies of God's servants were united, all partaking of the same spiritual food at the Lord's one table, and in the United States the space-bridging devices of telephone and telegraph spread like a great web from the key city and linked together for the three days the American cities in one grand assembly. Just as the lines of communication between the heavenly and earthly parts of God's organization remain unbreakable, though they extend across the broad expanses of the universe, so on occasion the separated congregations in the earth are tied together by communication lines, despite enemy attempts to disrupt such facilities. Jehovah God surmounted the difficulties of space for His people.

Freedom Exalted

Not only is Jehovah the Master of space; he is also the Source of freedom. Appropriately, then, this triumphant assembly was called "FREE NATION'S" THEOCRATIC ASSEMBLY. Not democratic, not totalitarian, but Theocratic and FREE is this Nation. Not any earthly nation under the control of the "god of this world", but the God-founded "holy nation" is it. No national barriers or racial differences or separating spaces mar its unity or shorten the arm of its Ruler. The theme of freedom was most timely, in view of the fact that the burning issue before all creation is: Shall the universe of creatures live free in Jehovah, the Creator? or shall it exist slave to the Devil? Creation will not remain part free and part slave, as it is now. This "Free Nation's" Assembly unerringly pointed the way to everlasting freedom, not only from want and fear but also from demon dominion and death. All of the discourses, all of the new releases, everything pertaining to the Assembly, forcefully emphasized again and again and again the freedom theme; indeed, the "Free Nation's" Theocratic Assembly seemed to actually breathe freedom during those three eventful days. And inasmuch as this atmosphere of freedom was nowhere else so in evidence as at the key city, and since that spot was the hub of the Assembly, from which emanated the keynote address and principal lectures, that assembly city offers the best vantage point from which to view the "Free Nation's" Theocratic Assembly. So let us turn our attention to the key city, Minneapolis, Minn.

In previous years Minneapolis has participated in the assemblies of Jehovah's witnesses. Only last year it was tied in as one of 52 cities of the United States in the New World Theocratic Assembly, which was also world-wide in scope, embracing more than 85 cities. On that occasion Minneapolis proved itself

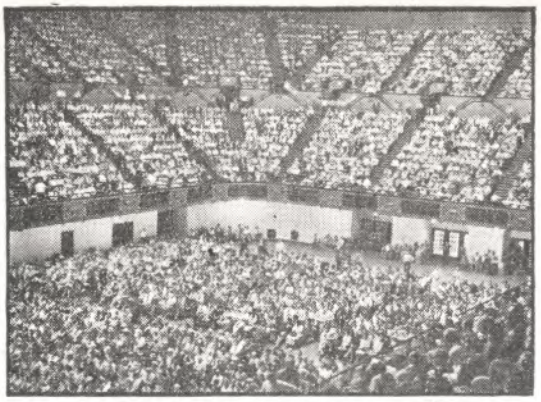


The beautifully decorated platform and the pipe organ at the key city.

a gracious host to the Lord's people, and this year was rewarded by entertaining the key assembly of the history-making "Free Nation's" Theocratic Assembly.

It was in the $3,000,000 Municipal Auditorium there that Jehovah's witnesses met for worship in the key city, and from which the main programs emanated by land wires to the other assembly cities. And it did prove itself ideal for the housing of the convention and all its activities, with but one exception; that was on Sunday at the time of the public lecture, "Freedom in the New World," when even the large, magnificent Municipal Auditorium could not accommodate the influx of citizens of Minneapolis and vicinity responding to the invitation extended to them, which augmented the throngs of witnesses already in attendance. The many broad corridors and subsidiary rooms accommodated the various departments needed for the running of the convention, such as administrative offices, volunteer service, ushering, rooming assignment, hospital, etc. A large and efficiently-operated cafeteria was housed in the basement Exhibition Hall. The cooperation of the Auditorium management and employees was splendid, and they did everything within their power to make the visit of Jehovah's witnesses with them a pleasant one.

Six weeks prior to the Assembly, Jehovah's witnesses of Minneapolis and vicinity launched an intensive campaign to secure rooming accommodations for their brethren who would attend the assembly there. By faithful and persistent efforts 7,000 rooms were obtained. Lies and pressure from religionists, particularly the viperous Hierarchy, effected the cancellation of 1,200 of these. Hotels were very co-operative, nearly 2,000 delegates being accommodated by them. The efforts of the "goats" to have the "sheep" ousted and without shelter were frustrated. All of the witnesses were comfortably situated for the three-day Assembly.



"Sorry, no more seats available," say the ushers at Municipal Auditorium in Minneapolis on Sunday.

The Assembly Begins

By opening day, Friday, August 20, Theocratic conventioners by the thousands were in Minneapolis, having arrived via the rail and bus transportation systems that feed into the city. Some reportedly hitchhiked long distances to take in the Assembly from the key-city vantage point. Upward of five thousand gathered in the Municipal Auditorium at 8:30 a.m. on opening day, for the "assembly for Theocratic activities". After uniting voices and hearts in song and prayer, and receiving instructions for field service, the witnesses spread throughout the highways and byways presenting the gospel of the Kingdom from house to house, as did their Exemplar more than nineteen centuries before.

After returning from the field and satisfying their appetites from the bounteous supply of appetizing temporal food served at the cafeteria located in the basement, the conventioners began filtering back into the spacious arena for the early afternoon "assembly for advertising". The numbers of the publicity agents for God's kingdom now augmented by hundreds of new arrivals, this army of advertisers received last-minute instructions for the final push. And it was just that, because the advertising of the public lecture "Freedom in the New World" had been zealously pursued several days

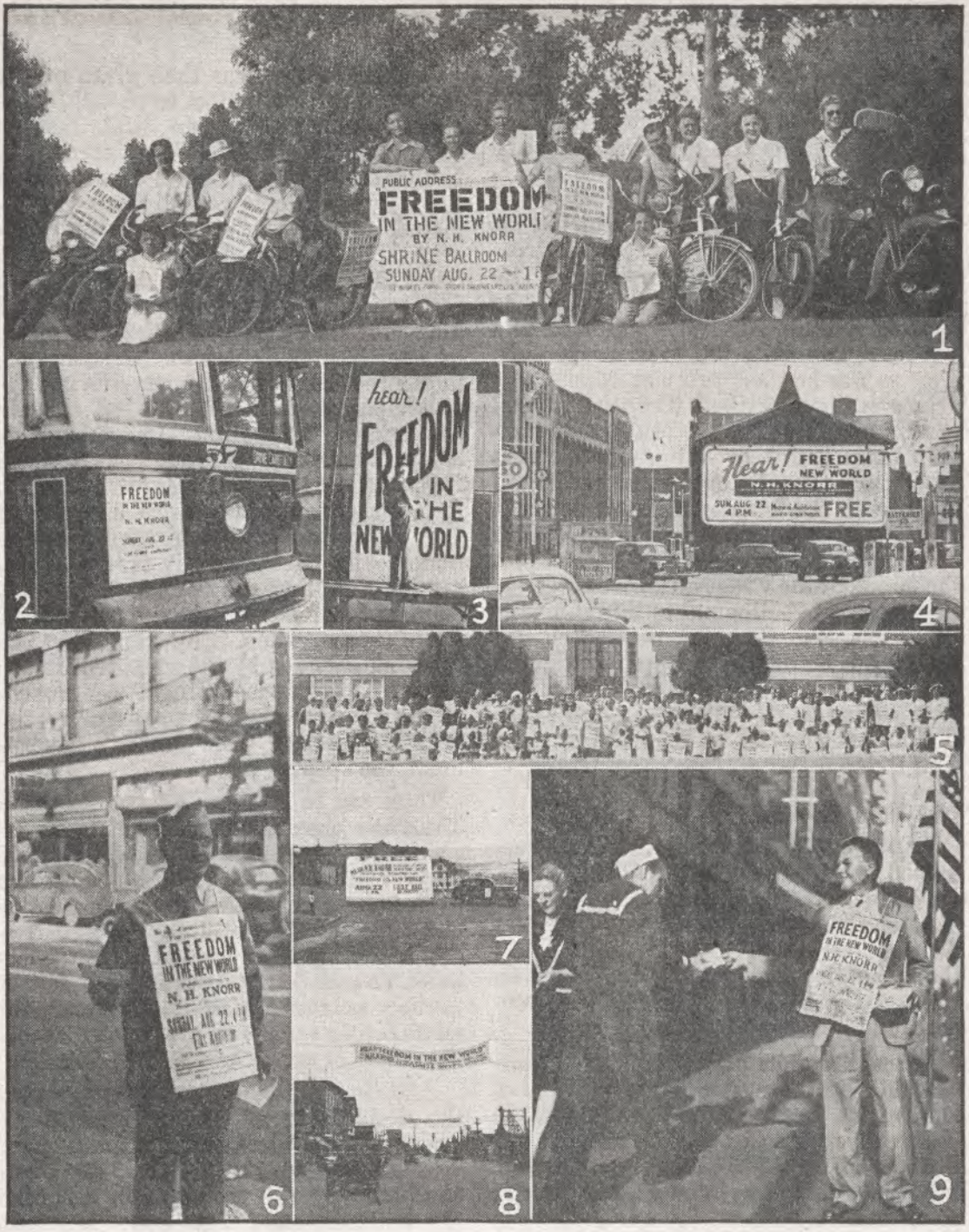
previously. On August 9, 701 streetcars and 269 buses began carrying advertisements of the lecture; taxis and private cars cropped up wearing hundreds of purple-and-white streamers inviting the public to attend the "Free Nation's" Theocratic Assembly. Posted in eye-catching spots throughout the "Twin Cities" were fifty billboard signs. Twelve hundred show-window placards were placed in the display windows of the downtown business section. Adding to this array of mute testimony, beautifully stenciled announcements of the main lecture blossomed forth on the sides of automobiles. Topping all these for impressiveness were the two mammoth banners stretched out on the Municipal Auditorium itself. Nearly ten feet high and fifty feet long, these huge streamers were visible for great distances.

Dominating the advertising campaign, however, were the hundreds of living, breathing, moving "advertisements" that appeared at strategic points on the streets of the "Twin Cities". These were Jehovah's witnesses themselves. Carrying on the front and back of their persons placards informing passers-by of the big lecture, these workers distributed hundreds of thousands of leaflets to the people. It was this part of the advertising campaign that was stressed at the Friday afternoon "assembly for advertising", and it constituted the final push that climaxed a highly successful publicity drive that resulted in an overflow crowd on Sunday, August 22.

The Keynote Speech

But now the time approached for what might be termed the official opening of the "Free Nation's" Theocratic Assembly, previous gatherings of the day being in the nature of preliminaries. After a quarter-hour of songs of praise extolling the great Theocrat, Jehovah God, the 9,000 assembled ones lent their attention to the words of the chairman as he offered prayer and delivered the "Address of Welcome". Shortly thereafter, at 3 p.m., assemblies in nearly 100 American cities were made as one by means of nation-wide telephonic system, and tens of thousands heard an assistant chairman introduce the president of the Society, N. H. Knorr. Welcoming applause greeted the president as he took his position on the beautiful stage in Minneapolis, which greeting was echoed by the eager audiences that were 'listening in' throughout the nation. Settling themselves comfortably in their chairs, a combined assemblage of nearly 60,000 conventioners in the United States gave attentive ear to the stirring speech, "Standing Fast for Freedom." Then the keynote of the Assembly was struck, and the freedom theme that it exalted was repeatedly sounded by all the discourses that followed. Freedom dominated!

"Jehovah God foreknew that there would be born men and women who would desire to be delivered from bondage, not that they might please self, but that they might worship and serve the only true and living God, their gracious Creator." So opened in measured tones the keynote address. Declaring that "Jehovah God is the great Liberator", the president sketched the bringing forth of the Israelite nation from Egyptian bondage as a free people, and the provision of divine law to keep them free, especially from religion's yoke. Jerusalem's departure from Theocratic law, her ensnarement in religion as a result thereof, and her rejection of the Deliverer who only could make her free, were vividly portrayed. Thus having laid a foundation, the speaker focused attention on the present-day perils and issued timely warning of how religionists "use craft and make sly efforts to entrap and bring the delivered one back again into bondage". In ringing tones the key text of the talk was proclaimed, "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Galatians 5:1, *Am. Rev. Ver.*) Warning of the supernational government that will emerge from the global



Theocratic advertisers exploit many avenues of publicity, some being here shown. The Assembly cities represented are (1) Los Angeles, Calif., (2) Roanoke, Va., (3) Oklahoma City, Okla., (4) Buffalo, N. Y., (5) Raleigh, N. C., (6) Providence, R. I., (7 and 8) Tacoma, Wash., and (9) San Diego, Calif.

war, and the pinnacle on which its creators will perch it, to thundering applause he declared: "But, let them build it as high as the tower of Babel, God's Word yet stands true that only Jehovah God and Christ Jesus His reigning King are 'the Higher Powers', to whom all Christian souls must be subject for conscience' sake." We were made free to remain that way for God's service; hence "let freedom-lovers never drop their guard". The offensive against religion must be pressed without abatement. Illustrating the need for this, the visit of Israel's king to the bedfast prophet Elisha was dramatically described. The crying need to shoot against the land of demon religion "THE ARROW OF JEHOVAH'S DELIVERANCE", and to smite again and again and again with the 'bundled arrows' of truth until the demon organization sinks into oblivion at Armageddon was burned into the minds of the Free Nation's fighters as they listened spellbound to this climactic battle cry. Shortly after, the speech was concluded. Enthusiastic applause showed hearty and unanimous acceptance of the keynote address. (This discourse appears in full in the September 1 issue of *The Watchtower*.)

The First Release

Appropriately the president was succeeded by the vice-president of the Watchtower Society, who is also its legal attorney, who discussed the subject of "Freedom of Worship" for the remainder of the network hour. Identifying Jehovah God as the Source and Giver of freedom, the speaker then said:

> Although worldly governments must recognize this right [freedom of worship], they can no more grant to Jehovah's witnesses the liberty to worship God than they can give to God the liberty of receiving such worship. The immortal freedom to preach as a minister of Almighty God soars high above the reach of earthly powers, or decrees. Today, in all the earth, there is but one people who enjoy freedom of worship. It cannot be taken from them. Who are these people? *Jehovah's witnesses!*

A brief review was then given of the fight waged for freedom to preach, especially since 1933, when "the Jesuits, through Hitler, the house-painter, stole the German government". The fight in this country during recent years was depicted. Assaults by mobs, extensive property damage, false arrests, all failed to deter the faithful witnesses standing fast for freedom. Court cases were fought all along the line, and many victories given by the Greater Jephthah. "Greatly outnumbered, with demon hosts driving the municipalities on to assault God's people throughout the nation, Jehovah's witnesses stood firm." Through court victories, particularly in the Supreme Court, it was shown how the Lord had caused the protective walls, misapplied ordinances and mischievously framed laws, around the viper religionists to fall flat, leaving them exposed to the barrage of Bible truths. Then, after repeating the warning sounded by the president in the keynote speech concerning the encroachments on freedom of worship by the beastly postwar "new order" government, the speaker said:

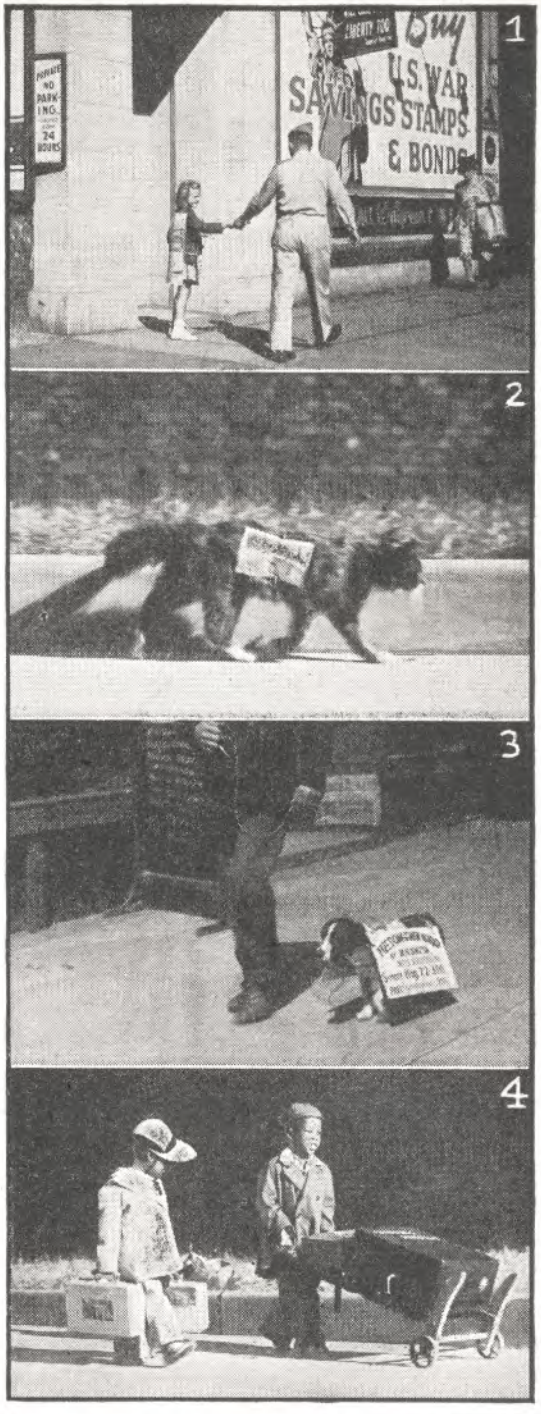
> There can be no peace between Jehovah's Theocratic organization and the Devil's organization. Jehovah's witnesses will continue to fight to establish freedom and push the battle to and through the gates of every nation under the sun. They will do this until freedom to worship Almighty God has been established through Christ Jesus in every foot of territory assigned his faithful followers in the earth. *Let the enemy take notice now: We will not retreat or surrender one foot of it!*

And though the applause that greeted the declaration of this determined resolve of God's ministers to stand fast for freedom was mighty indeed, it was overshadowed by the acclamation accorded the announcement that soon followed. Saying that the fight would be long and hard, that it would be an "endurance test", the speaker made known the prep-

aration of a handy instrument to use in the warfare, namely, the new booklet *Freedom of Worship*. The outburst of joy that marked the release of this booklet giving instruction on court procedure was impressive testimony as to the need of Jehovah's witnesses for this latest provision of Jehovah. Thus was concluded the Friday afternoon session of the Assembly. In halls throughout the country conventioners made a beeline for ushers supplied with the first release of the "Free Nation's" Theocratic Assembly. It was merely the forerunner of good things to follow.

Fired by the two stirring discourses, publishers by the thousands streamed forth from Municipal Auditorium onto the streets of Minneapolis and St. Paul to use their freedom Godlily and 'redeem the time' of the three-hour interim between the afternoon and evening sessions. There, as evening approached, against an "old world" background of traffic din and confusion, a steady, joyous hum arose within the "Twin Cities" from the lips of happy ambassadors of the New World. Puzzled passers-by on the street corners heard the firm, assuring calls of 'Are you looking ahead to the New World?' 'The truth shall make you free,' 'Assemble for peace and prosperity,' 'Seek the only light,' 'Read *The Watchtower,*' 'Read *Consolation.*' Then they reached for the leaflet held out to them, and walked on, reading their invitation to the Sunday lecture, "Freedom in the New World."

Reconvening at 7 p.m. for songs, the key-city conventioners were delighted by telegrams from other Assembly cities. Especially enjoyed were the cablegrams from far-distant lands, such as South Africa and West Africa. At 7:15 p.m. three discourses of a half-hour each were delivered. The large audience of the afternoon session turned out in full force for these evening discourses, enthusiastically receiving the spiritual food provided for that occasion.



Key-city advertisers: (1) Young miss invites soldier to Freedom lecture; (2 and 3) cat and dog serve as "willing volunteers" (?); (4) young colored publishers 'go about their Father's business'.

The Second Day

The second day of the "Free Nation's" Theocratic Assembly dawned clear and mild. As the multitudes of conventioners, the numbers of their ranks considerably swelled by new arrivals, converged upon the Municipal Auditorium, they were filled with expectancy and anticipation as to what the day held in store for them. And why shouldn't they be? Was not this the day for which an important two-hour program was scheduled, the last hour holding in store the widely discussed talk by the president, "Free Education for Men of Good-Will"? So vitally important was this two-hour session that once more the 99 other cities were to tie in with the key city. Why shouldn't they be expectant? Even so, their expectations fell far short of the reality.

But before that anticipated session would convene there must pass hours, hours that must not be wasted. So at 8:30 a.m. all assembled for field service instructions, and soon 'the word of the Lord was running swiftly' once more throughout the "Twin Cities" and vicinity; more swiftly, in fact, than on the day previous, because many newcomers had been received into the ranks of New World advertisers. (Psalm 147:15) The tempo of the advertising campaign increased, and in proportion with it the fury of religious freedom-haters mounted. Their "gnashing of teeth" against the Free Nation adherents did not daunt the free servants of God, and the low meannesses to which they stooped failed dismally. But no time out now to discuss the littleness of petty tyrants; momentous events in the Free Nation's history impend, and command undivided attention.

Fleeting morning hours and those of the early afternoon are gone, and once more the Theocratists sit in place of assembly. Only, this time, Municipal Auditorium no longer accommodates the assembling multitudes; Exhibition Hall in the basement is pressed into service to care for the overflowing crowds. At 2:30 p.m. 12,000 voices are raised in a rousing song, and then the key-city conventioners were especially blessed. A wonderful description of the Free Nation as the foremost educational force ever created, taking upon itself the seemingly impossible responsibility of affording every person on earth an opportunity to know the truth concerning Jehovah and his New World, was given. Proof was presented in the form of six graduates of the Watchtower Bible College of Gilead, all educated free of charge. They described the course as "more blessings than we could contain". They eagerly look forward to 'freely giving' Theocratic education in foreign lands as they 'freely received' it at Gilead.

The secretary-treasurer delivers "Progress in Face of Opposition". Another Watchtower director, the song conductor, is seated behind him.

Saturday's Feature

Now it is 3 p.m., time for the two-hour hookup program. The lines of communication once more tied in with Minneapolis the associated cities, and neither space nor global war conditions prevented the voices of the key-city speakers from entering scores of halls throughout the nation and thrilling Jehovah's people united in assembly. On this occasion over 75,000 heard an unforgettable two-hour program, and received information and instruments that may well affect the destiny of millions.

For forty minutes a director of the Watch Tower Bible and Tract Society discussed "The Free Nation Keeping Truth". Declaring that the Free Nation's Father is Jehovah and its mother is His universal organization, the stirring command issued to its King, Christ Jesus, was quoted: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:2) Thence it was shown how the gates had been flung open and the Free Nation members gathered, and that countless numbers of the Lord's "other sheep" were becoming loyal subjects of its King. And once within the sheltering gates, all demon gods are dead to them; Jehovah and Christ they recognize as "the Higher Powers" worthy of praise. The "other lords" who once had dominion over them are doomed to destruction at Armageddon. Till then, the Lord God continues to increase his free Nation by the ingathering of the "other sheep". In concluding, the speaker held forth bright future prospects to the gospel-proclaimers: "These 'other sheep' the Good Shepherd has apparently only begun to bring into his fold into company with his free Nation represented by the remnant. The prophecy says: 'Jerusalem shall be inhabited as towns, without walls for the multitude of men and cattle therein.' The increasing of the Lord's Nation has therefore not yet reached to the populousness he has decreed for it before Armageddon finishes off the envious opposers of such increase." (This discourse was published in the October 1, 1943, issue of *The Watchtower.*)

Another Watchtower director followed, briefly discussing "The Service Must Go On". He declared that God's servants are free men, free to preach the gospel from house to house, make back-calls, and stand on the public streets advertising the Kingdom. He then asked: "Who of the consecrated people of the Lord are exempt from these Kingdom requirements? Are any exempt, or do all who are God's free men have the same privileges and responsibilities? None are exempt; all must serve and maintain integrity."

The next participant in this two-hour symposium of four speakers was the aged secretary-treasurer of the Watch Tower Bible and Tract Society. This Theocratically-minded veteran of long years of service opened: "The Theocratic Government of Jehovah is the principal theme of the Bible from Genesis to Revelation, and the prayer of God's people from and after Abel." He traced that Government's "Progress in Face of Opposition", particularly the advancement of its earthly interests committed to the "faithful and wise servant" class. Closing on a note of victory, he declared that these faithful ones go on "to new triumphs", and counseled, "Let all the remnant and their companions shout 'Alleluia!'" And he set the example by voicing a mighty shout then and there, to which the vast audience joyously responded with rousing applause.

Free Education

Half of the time allotted for the hookup had elapsed; one hour yet remained. It was the hour looked forward to by the witnesses with keenest anticipation; it was the hour appointed for the president's speech on "Free Education for Men of Good-Will". So important is the information therein given, the full text appeared in *The Watchtower,* September 15, 1943. Amplifying the vital parts of the discourse by superb delivery, the

Taken during the history-making two-hour program on Saturday, August 21, from the key city, this picture shows the president of the Watchtower Society delivering the discourse on "Free Education for Men of Good-Will". Visible seated are the vice-president of the Society and its secretary-treasurer.

speaker drew round after round of enthusiastic applause from the audiences assembled throughout the country.

At the outset he identified Jehovah as the top-ranking Educator, the great Teacher of history, and the One who caused vital history to be written in advance in the form of prophecy. The trends of this day toward forced education in totalitarian ideas and the declared needs of global education in the postwar world, supervised by an international body, were outlined. Then he posed this crucial question: "Admitting now the need for global education or re-educating all nations in the coming transition, we must face the question: Whose educational program shall it be?" The claims of the Hierarchy that education belongs exclusively under its control and its encroachments in that field were recounted, establishing the fact that religion would play a vital role in any postwar educational program.

Then in clear and forceful phrase the speaker delineated the all-important field of education for the people, namely, in the Word of God. The need for and manner of instruction in the typical Theocracy of Israel, and the establishment of schools for that purpose, were expounded. Jesus was identified as the "greatest educator ever upon the earth", offering free education to the people and admonishing his students: "Freely ye have received, freely give." Moreover, this same Jesus marked out the educational program for the postwar world, saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It was shown how Jehovah's witnesses must be educators. "The educative work is not carried on for 'filthy lucre', for there is no financial profit made in it. It is done at God's command and with a lot of hard, steady work, under persecutions; and we are glad to do it!" Unanimous applause signified their gladness. After declaring that the educational campaign would not stop until "those thus educated graduate into the New World", he briefly sketched Elisha's smiting of Jordan waters with the prophetic mantle and crying, "Where is Jehovah, the God of Elijah?" and showed how Jehovah's witnesses must continue smiting with the truth till the "sheep" are completely separated from the "goats". In ringing tones the speaker then proclaimed: "So, on with the free education of men of good-will! The blessed day draws near when all the free and faithful shall enter into the life abundant in the New World, every tongue confessing that Jesus Christ is Lord to the glory of Jehovah God the Father."

After the applause had subsided, the president offered for adoption this

DECLARATION

JEHOVAH'S witnesses and their companions, being gathered together world-wide in the "Free Nation's" Theocratic Assembly, do hereby declare:

THAT Jehovah God by his truth and by the sacrifice of his beloved Son Christ Jesus has made us free; and that, though in the world, we are not of it, but are of His new world to come;

THAT our freedom is not granted for any selfish or lawless purpose, but is that we may fully serve Him and the earthly interests of his kingdom under Christ Jesus;

THAT our commission from God ordains us to be his witnesses and ministers of the gospel of his Kingdom; and we must perform our part as such in the educational work which he has decreed must be carried on at the end of the world, where we are now;

THAT all "men of good-will", without distinction as to race, creed or color, must be located and prepared for life in the new world; and that the educational work with the Kingdom truth is the most essential instruction to such ones now and in the postwar period, as it makes them ready for life eternal;

THAT our work is not subversive of present governments, nor for commercial gain or any selfish purpose or in the interest of any religious sect; but is for the purpose of

New releases high-lighted the Assembly. (1) The gathering at San Antonio, Tex., with the new booklet. Most treasured release is *"The Truth Shall Make You Free"*. Note the smiling and radiant faces of joyful recipients of free copies at (2) Providence, R. I., (3) Minneapolis, Minn., and (4) Detroit, Mich.

spreading good-will among men, and promoting full respect for law, order and righteousness, upon which the permanent freedoms and peace and prosperity of the New World will rest;

THAT the textbook of freedom is Jehovah God's Word, the Bible, and that the truths he has revealed therein by his Son and King at the temple make the people free, without which all freedoms announced by men are passing and illusory;

THAT in obedience to our commission we will endeavor now and in the postwar era to extend more widely the publication of Kingdom truth and to increase the number of free Bible-study classes in the homes of "men of good-will" throughout the earth, using the educational means which the Lord has provided for our use. We are in favor of free education of all men of good-will concerning The Theocracy.

Free Education Exemplified!

One director leaped to the microphone and moved the adoption of the Declaration, another seconded the motion, and a mighty "Aye" in favor thereof rose from thousands of throats, amid tumultuous applause. Then it happened. Stationed once more before the battery of microphones, the president said: "By Jehovah's grace, it is now my privilege to present one of the latest educational means He has provided through his organization for our use, the new book entitled—" The din of applause drowned out the name. It is always so when a new book is released. But what is this? All lights in the huge auditorium are blacked out: the vast audience sits in darkness, amazed, wondering and waiting for but a moment. Then the puzzled thousands were startled by two spotlights in the balcony reaching out two long fingers of light and pointing to a beautiful banner that had hung over the stage from the Assembly's beginning. As the spotlight beams played upon the banner, the gold-and-silver–spangled letters on their rich violet base-material caught the brilliant rays and seemed to live as they reflected back to the wondering throngs the dynamic words of the Master, "The Truth Shall Make You Free." Ah! so that was it! As the inspiring freedom slogan sparkled and gleamed and transfixed all eyes, comprehension broke suddenly in the minds of all assembled. Here shining before them was the title of the new book! A mighty shout and tremendous applause broke the tension, auditorium lights flashed on again, and the president's voice continued: "To everyone at this afternoon session of this Assembly from five years old and upward who will accept it in the spirit of this Declaration one copy of this book will be given FREE!" As this last word pierced the air, it touched off another roll of thunderous applause, and similar shouts of exultation out in the 99 other cities as scores of thousands of overjoyed witnesses received this gracious gift.

No empty slogan or catch-phrase, this "Free education for men of good-will". In addition to the anointed remnant, many thousands of "men of good-will" freely received this new publication that will go far in educating them for life in the New World. The "Jephthah" Society had set a sterling example of providing free education, proving its belief in and backing of the campaign by this practical application of the declared slogan. Eagerly the recipients of *"The Truth Shall Make You Free"* ran to and fro in its pages, and as one wended his way through the little knots of witnesses absorbed in an examination of its contents he could hear excited cries as one delightsome discovery after another was made. An ideal textbook to supplement the Bible in the educational campaign, was the consensus of opinion.

The conventioners were still keyed up by the two unforgettable hours of the afternoon session and its marvelous surprise gift when they reconvened for the evening session. After a half-hour of songs, special pioneer experiences, more expressions from college graduates, and messages from foreign lands, the three

scheduled speeches of the evening began. The vice-president discussed "Unity and Its Gains". Another speaker emphasized the need for Jehovah's witnesses to study to properly carry out their service obligations, talking on "Progress of Theocratic Ministry Training". A third drew attention to the Book of Freedom, the Bible, in a talk entitled "To Whom Does the Textbook Belong?" Then another surprise crowded into the already thrill-packed day. The president appeared on the platform and announced the release of a study-questions booklet to be used in conjunction with *"The Truth Shall Make You Free"* in an expanded educational campaign, to begin in October. Grateful hearts united in a prayer of thanksgiving to the 'Giver of every good and perfect gift', to close the second day of the "Free Nation's" Theocratic Assembly.

The Last Day

The third and final day of the Theocratic convention opened with an early morning assembly at Municipal Auditorium. At 8 a.m. a discourse was presented on the subject of "Baptism", and immediately thereafter candidates for immersion were taken to Lake Calhoun, where they submitted themselves to water baptism. There 237 thus symbolized their consecration to do the Lord's will. But these were not the only ones who thus came into a closer relationship with the ever-expanding Free Nation. While the 237 in Minneapolis were following the example of Christ Jesus in this respect, meek ones in the other convention cities were doing likewise, and brought the number for the United States up to 2,410. Reports from foreign cities swell the figure to 4,352. The remarkableness of this influx is better appreciated when it is remembered that just four months previous, on a single day, nearly 2,500 in the United States alone had symbolized their consecration. A variety of places were used for the purpose of immersion. Swimming pools, lakes, rivers, ponds, and even make-shift wooden boxes, where spiteful opposers of The Theocracy closed all other facilities to them, were pressed into service by Jehovah's witnesses for this occasion. At one Assembly city, by strange coincidence, a "Jordan River" was the scene of baptism.

The usual morning assembly for field service having been dismissed at Municipal Auditorium, the Theocratic educators filed from the building and traveled to their respective territories, to extend final invitations to the widely advertised lecture, "Freedom in the New World." These morning hours constituted the last period of time set aside for ministerial service in the field, and many availed themselves of the privileges it offered. The "Free Nation's" Assembly proved to be a service convention, 7,135 different persons at the key city participating in the field service. During the three days at Minneapolis, both at meetings and in the field, 239,619 pieces of literature were placed. Add to this the work accomplished in the 99 other cities, and the number of publishers soars to 56,757 and the book and booklet placements to 926,229. If the 78,456 copies of *Watchtower* and *Consolation* magazines are counted in, the number of publications giving education in God's Word distributed in three days in the United States tops the million mark. And all this, mind you (despite the contrariwise lies of religionists), without financial profit to any organization or individual! "On with the free education of men of good-will!"

And now, on with a recounting of events of this final day of assembly. After songs and experiences, at 2 p.m. a timely discourse on "Elders Feed the Flock" was presented by a Watchtower director to a packed-out auditorium. Basing his comments upon 1 Peter 5: 1-3, the importance of all mature Christians' feeding the flock, and particularly those of the "other sheep" still scattered in Satan's organization, was impressed upon the listeners. The all-out efforts of demon forces to halt this feeding work, and

Immersion scenes snapped at the "Free Nation's" Assembly. (1) Baptism at the key city, Minneapolis, in Lake Calhoun. (2) San Antonio, Tex. (3) Asheville, N. C. (4) Allentown, Pa., immersion candidates symbolize consecration in River Jordan. (5) Newark, N. J. (6) Hot Springs, Ark. (7) Springfield, Mo. Throughout the earth, during this Assembly, four thousand adherents to the Free Nation publicly testified by water immersion of their consecration to do Jehovah's will.

particularly through encroachments on the consecrated time of "elders", were warned of, and the ways of avoiding such demon snares were expounded for the edification of Jehovah's ministers in these perilous times. Here, again, the freedom theme and the necessity of standing fast for freedom were stressed.

This speaker closing his talk at 2:30, a half-hour remained before the vast telephonic circuit would close once more and enable the other Assembly cities to join with the key city in hearing the widely heralded public lecture, "Freedom in the New World." Now the results of the Theocratic advertising campaign were manifested; and also apparent was the fact that God's people are not dependent upon a depraved public press, controlled by religion, to give publicity to their assemblies. Indeed, the adverse press comments and misrepresentations were powerless to offset the good impression made by Jehovah's witnesses' advertising work. When the big lecture was given, every seat in the 10,000-capacity auditorium was occupied, thousands more jammed full Exhibition Hall, in the basement, and the crowds on the outside of the huge structure numbered into the thousands. Everywhere, on the sidewalks, in adjoining parks, in private cars, in the windows of private homes and apartment houses, eager listeners could be observed taking in "Freedom in the New World" as it was 'proclaimed from the house tops' by loud-speakers strategically placed on the outside of Municipal Auditorium. Upward of 17,000 in Minneapolis heard the lecture; in the United States nearly 121,000 heard it, not including an uncountable radio audience listening to WBBR's broadcast of the speech; an incomplete report of Sunday's attendance in assembly halls throughout the earth totals 166,569.

"Freedom in the New World"

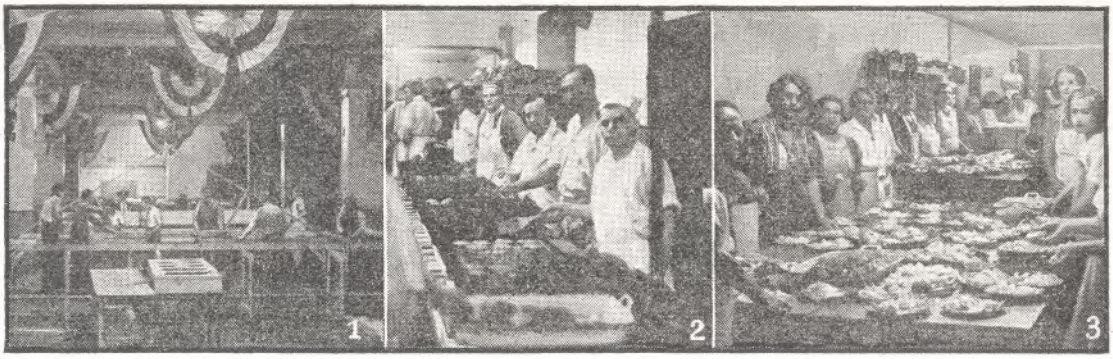
Space forbids the reproduction here of the speech in full. Its importance is such, however, that it should be read and studied by all freedom-lovers. Following its oral delivery it was released in booklet form and is now being carried to the homes of the people as a part of the campaign of free education for men of goodwill. In its delivery the Society's president was at his best, and he was frequently interrupted by enthusiastic applause.

Opening with "The free world comes only from the hand of Almighty God. It is at the door, and no power in heaven or in earth can turn back the hand of the all-powerful Creator from building it and offering it in all its glory to worthy creatures", the speaker proceeded to prove the fettered state of the present world. When and how and why it lost its liberty was shown, and the impossibility of men's bringing liberation and freedom was established from God's infallible Word, the Bible. Overpowering and irrefutable was the following argument that postwar "Christendom" is doomed to fail in establishing freedom:

> The postwar "Christendom" cannot but fail to free the people from sin just as certainly as she will fail to free the nation of their invisible overlord, Satan the Devil, and all his wicked demons. It matters not that "organized religion" will ride and steer the new order and that "more religion" will be put on. How can those who are themselves slaves emancipate other slaves? The religionists and their political, commercial and judicial allies are themselves all servants of sin, unable to overcome sin in themselves and likewise unable to legislate sin and selfishness out of this world.

Thereafter it was shown how Jehovah, through a Free One, Christ Jesus, would usher in a free, new world. Free beyond the wildest dreams of today's self-appointed world-builders. Not just freedom of speech and worship, and freedom from fear and want in the narrow sense in which they apply it, no, but freedom from sin, sickness and death, and even the fear of such things will be for ever gone. To the thousands held spellbound by this marvelous word picture of Jehovah's glorious new world now at the

(2) A capacity crowd jams the Municipal Auditorium in Minneapolis to hear the Sunday lecture, "Freedom in the New World," and (1) immediately thereafter happy throngs leaving the building wave the newly released booklet containing the stirring discourse on freedom.



(1) Pre-convention workers at Minneapolis installing cafeteria equipment. Pictures (2) and (3) show part of the kitchen force that prepared meals for the thousands that were fed daily at the key city.

door, the speaker concluded his speech:

The foregoing is no imaginary Utopia dreamed by some religious "saint", but is God's written Word sworn to over His own name and is true. Accept and believe his Word now and let it henceforth be your life-guide and hope and comfort. If you do so, it means for you the gaining of the heritage of life everlasting and FREEDOM IN THE NEW WORLD.

This long-anticipated speech was now history, so far as its delivery was concerned. But it will live on in printed form and accomplish its purpose by having a wide distribution among men of good-will. (Now, just three months after its release, more than seven million copies have been printed.) Free personal copies were given to all those in attendance, along with extra copies that they might give to interested persons. Thus, once more, was emphasized the policy of "free education for men of good-will".

The Closing Hours

The "Free Nation's" Theocratic Assembly now entered into its final hours. That evening the conventioners, their numbers somewhat diminished by early departures, gathered in the main auditorium for the last session. After enjoying a half-hour of experiences, the audience listened attentively to a discourse on "No More Time for the Old Course", and another one on "Faithful and Wise Servant". Then, in the closing minutes of this blessed three-day Assembly, all present were gratified to hear "A Message from the President", as announced by the program. For thirty minutes he spoke informally to the conventioners, reading to them many telegrams from other assembly cities in this land and also foreign countries. He conversed with them regarding the work in the field among the people of good-will, especially stressing the added responsibility due to the increased knowledge and new instruments received at this Assembly. Then, with prayer of thanksgiving, the president dismissed the "Free Nation's" Theocratic Assembly as held at the key city. Greatly refreshed and strengthened by the feast the Lord had spread for them in the midst of many enemies, the homeward trek by Jehovah's warriors ensued. Jehovah's promise of success to those who obediently serve Him was realized; the Assembly had succeeded in its purpose of praising the Almighty and giving an impetus to the prosecution of the work ahead.—Psalm 111: 10, *margin.*

Opposition

Before turning our attention from the key-city assembly and viewing some of the other convention cities, two or three other points might be noted. They are insignificant when compared with the Theocratic history made by the "Free Nation's" Assembly, yet they are the very things headlined by the local press. There was a concerted effort on the part

of some religion-dominated persons to discredit God's witnesses. First there were the glaring headlines charging Canadian witnesses with border-jumping. Then inquiries were made as to the gas used by delegates motoring to the Assembly. Failing to uncover anything of importance here, the food supplies used at the convention's cafeteria were carefully checked as to their being obtained in accord with government regulations. To the chagrin of behind-the-scenes religionists, who had previously brought terrific pressure to bear against the city officials in an attempt to have the witnesses barred from Municipal Auditorium, the investigation only served to publicize the fact that Jehovah's witnesses obey all laws of the land that are not in conflict with God's supreme law. Food ration points had been obtained, and the goodly supply of points left over after the Assembly's close returned to the ration board.

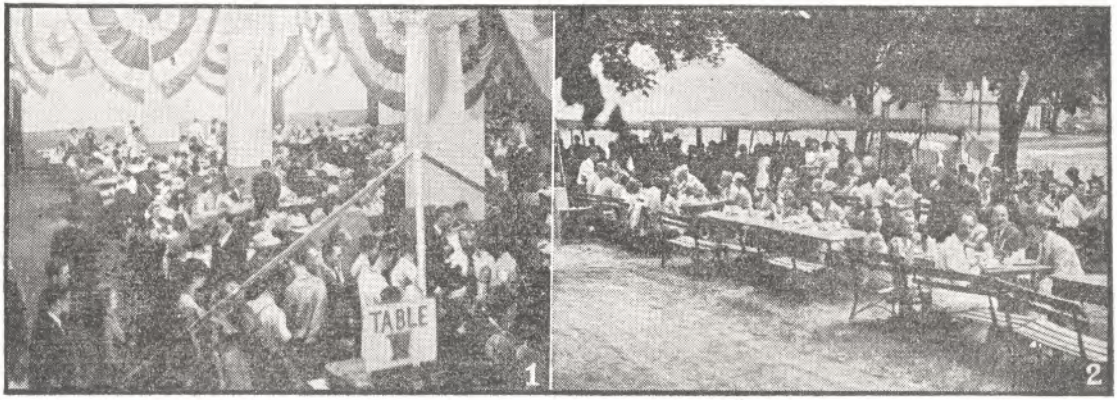
This cafeteria, incidentally, was a marvel of organization. Located in the basement of the auditorium, eleven lines of hungry witnesses steadily moved past counters laden with temporal food. Commenting on this, the Minneapolis *Star Journal* said:

Organization of the convention continued to amaze Minneapolis officials today, as they watched 7,000 members of the sect being fed three times a day in a special cafeteria set up in the auditorium exhibit hall. By means of a series of stations, long lines of delegates are served at the rate of 1,000 an hour. According to the testimony of an auditorium employee, who sampled the food, it was good. Veal stew on yesterday's menu, he said, was as "good as anything I ever ate".

It is regrettable that so many people search out and give attention to things of lesser importance, and overlook entirely the better things. Appetizing and sustaining was the "ration point" food served at the Assembly, it is true; but all-important was the unrationed bounty of spiritual food that, if assimilated, would sustain one and carry him into the ever-abiding New World. Trying to find fault, many persons missed the satisfying nourishment of this spiritual food that they might have obtained without money or ration points, and in unlimited quantities. They merely participated in a fruitless campaign to besmirch the Watchtower Society, the convention's sponsor, as the Society was completely exonerated of all the false charges that flew thick and fast.

Other American Cities

Shifting our gaze now from the key city, let us take in a broader view of the "Free Nation's" Theocratic Assembly by a brief consideration of a few of the oth-



(1) Conventioners at the key city feast at the mammoth cafeteria in the basement Exhibition Hall. (2) Attendants of the assembly at Allentown, Pa., enjoy their meals in beautiful, picnic-like surroundings.

As the lecture "Freedom in the New World" is delivered at the key city, six thousand in Los Angeles listen intently as the speaker's voice pours from the loud-speakers there.

er cities participating in the United States. In all kinds of meeting places the conventioners assembled, from the finest auditoriums to tents. Stadiums, schools, armories, clubhouses, gymnasiums, theaters, skating rinks, fairgrounds, and even night clubs, were pressed into service for the occasion. To these places swarmed Jehovah's remnant, accompanied by their companions, the "other sheep", who, like the queen of Sheba, overcame all obstacles to hear the words of wisdom of a greater than Solomon; but the inter-city arrangement of the Assembly made it unnecessary for them to come "from the uttermost parts of the earth to hear". (Matt. 12:42) And the fond expectations they entertained upon arrival were not half as great as the blessings they received before leaving.

Inasmuch as the activities and program followed at each city conformed to those of the key city, an account of each individual city's program would be valueless repetition. All were miniatures of the major assembly in Minneapolis, and united with it. In some cities, however, unusually strong opposition sets those cities apart for special 'dishonorable mention'. It illustrates the futility of men's trying to establish true freedom while some so readily lend themselves to Satan's use in crushing freedom.

TULSA, OKLA.

Here it was the old story of contract-breaking by city officials intimidated by

American Legionnaires and the boisterous rabble that follow in their wake. Courteously and unanimously the mayor and commissioners of Tulsa contract with the Witnesses for the latter to use Convention Hall. Along come the bigoted Legion and their cohorts and protest against free worship, and issue veiled threats. The city officials grovel, cancel the contract, and go on record as opposed to freedom. Another hall is rented by the Witnesses from real men who cannot be browbeaten, and a successful convention is enjoyed by God-fearing Tulsans. But as 'eternal vigilance is the price of freedom', depraved city officials were called to account. A letter sponsored by taxpaying citizens of Tulsa was drafted and sent to the guilty ones. Copies were given to radio stations and two newspapers, and excerpts published. The Tulsa *Tribune* gave a very fair, splendid write-up concerning the letter. The Tulsa *Daily World* likewise published a fair account, and together 130,000 copies of the papers containing these articles went out. The affair was also mentioned over some radio stations. Thus the opposition to the assembly by freedom-haters only served to advertise it. (A copy of the letter sent to Tulsa's city officials appears on page 21 of this issue of *Consolation*.)

BARRE, VT.

In this city similar experience was had with city officials void of fidelity to contracts. After threatening to boycott stores that displayed placards advertising "Freedom in the New World" and ripping signs from the bodies of persons walking on the streets and distributing handbills, the roughnecks invaded a city council meeting and demanded the officials cancel their contract with the Witnesses. The council spinelessly bowed to the invasion forces spearheaded by the American Legion, and left the cause of freedom in the lurch. One councilman stood firm against the freedom-encroachers, but he was outnumbered by those too busy waving the flag to live by its principles. As a result, Jehovah's witnesses shook the dust of Barre off their feet and moved to near-by Montpelier, where the exercise of the "four freedoms" is not so odious.

COLUMBIA, S. C.

In the land noted for its "southern hospitality" the Witnesses received a "warm" welcome in several places, almost as warm as these Christians receive in Hitler's Third Reich. Here, too, city officials disgraced their city. First the mayor grants permission to stretch a banner across one of the city's streets, expressing praise for the work of the Witnesses. When the heat is applied (yes, you guessed it, by the so-called "American" Legion) he switches to the side of freedom-destroyers and venomously assails Jehovah's witnesses. The banner exalting freedom is hauled down. Witnesses by the score are rounded up as they engage in preaching the gospel of God's kingdom, and are herded into jail. The chamber of commerce brings terrific pressure to bear on the Township Auditorium board, the ones renting an assembly place to the Witnesses. This move resulted in the board's requiring an impossible bond of $150,000. Why all this opposition? The declared reason was that Jehovah's witnesses advocate The Theocratic Government, otherwise known as Christ's kingdom!

Court action gained for the Witnesses their use of Township Auditorium, the prohibitive bond requested being lifted by the judge, who also instructed the sheriff and chief of police to co-operate in seeing that no interference occurred to disrupt the assembly. None did, and Columbia participated in the "Free Nation's" Assembly despite demonic opposition.

SHREVEPORT, LA.

It took Shreveport to fully match the tactics of Hitler's Gestapo. Starting the "persecution ball" rolling, Mayor Caldwell canceled the Witnesses' contract for Municipal Memorial Auditorium, and

additionally indulged his Nazi-like disposition by vituperatively attacking Christian worship. He even sought to "sandbag" freedom nation-wide by protesting to a government commission the use of telephone lines for the "Free Nation's" Theocratic Assembly, an arrangement so ordered that overburdened transportation facilities might not be further taxed by travel to one convention city for the entire nation. The Federal Communications Commission chairman responded, according to an AP dispatch, that "the program transmission lines used in connection with radio broadcast transmission 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 mayor having set the example, his understudies followed. When a new location was secured and advertised, the Shreveport police rounded up the Witnesses and put them behind bars. Nevertheless, the assembly opened at the new location. What next? A deputy sheriff talked with the one renting to the Witnesses, who thereafter tried to return the rental fee. It was refused. Drastic action followed. Two men, one a deputy sheriff, stormed into the midst of the Christians just as they were about to start their services, ordered them to all clear out inside thirty minutes, and emphasized their ultimatum by knocking down some of the Witnesses and brandishing a pistol and sawed-off shotgun.

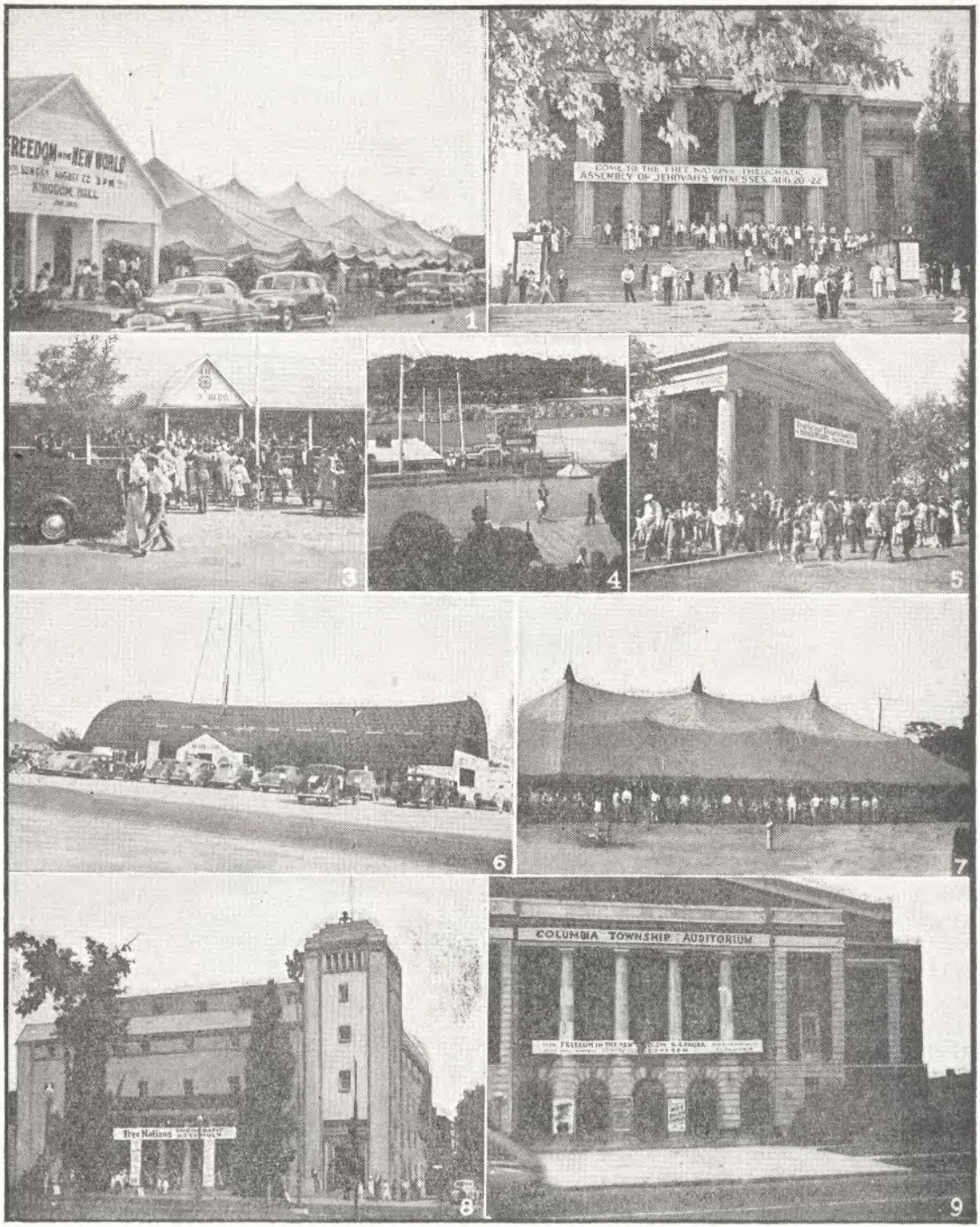
The worshipers adjourned to a private home, a man's castle, supposedly. That evening, in the midst of a Bible lecture, hoodlums, escorted to the house by police and accompanied by ambulances to cart away their victims, broke into the house and dispersed its occupants by firing several pistol shots. One of the convention speakers was cruelly beaten with brass knuckles and a blackjack, leaving ugly gashes on his head. Officers in police cars were present as observers. When ringleaders of the mob were identified to the police, as though that was necessary, they were not interested. No further meetings were held in Shreveport and its environs, freedom of worship being effectively outlawed there.

BRISTOL, TENN.

Moved from Bristol, Va., to Bristol, Tenn., because of a hall cancellation, the assembly was held in a vacated store building. Smoldering opposition flamed into mob violence on Sunday, during the lecture "Freedom in the New World". With the mayor and police occupying ringside seats, mobsters shattered all the plate-glass windows and hurled bottles of ammonia into the meeting room. They turned over cars belonging to the worshipers. After the close of the meeting they followed a car and trailer, run it off the road, and dragged its occupants forth and severely beat them.

That evening hoodlums surrounded a private home occupied by Jehovah's witnesses, and were dispersed only by the arrival of state guards hours later. On the next evening, Monday, the demon-controlled dupes returned, barraged the house with rocks, coal, and other missiles. Some were caught in the attempt to burn the house, and were turned over to the police, who promptly dismissed the culprits. Yes, the police, and also the mayor, were there as interested spectators. The mob was pushing its dirty work under the impetus of a "green light" from city officials. Police informed the Witnesses who were fighting for freedom to assemble and worship that such fighters for freedom were on the "wrong side".

Now the thing once coddled and tacitly approved by Bristol officials has become a Frankenstein monster. Every time one of God's servants tries to publicly preach the gospel, as did Christ Jesus, he is immediately set upon by demonized reli-



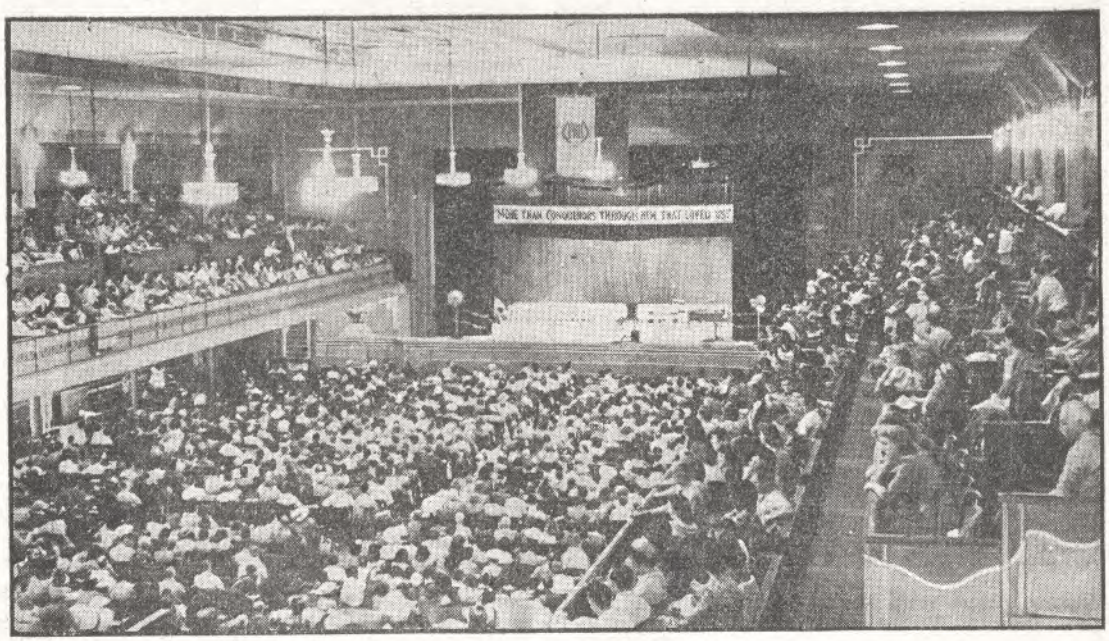
Meeting places used at (1) Houston, Tex., (2) Youngstown, Ohio, (3) Eugene, Oreg., (4) Allentown, Pa., (5) Yakima, Wash., (6) San Angelo, Tex., (7) Memphis, Tenn., (8) Binghamton, N. Y., and (9) Columbia, S. C. At this latter place court action was necessary to obtain use of Township Auditorium, previously contracted for, due to un-American tactics of some of Columbia's leading citizens.

gionists. Constitutional liberties are denied, and the freedoms for which the nation wages global war may not be practiced. In spirit the Bristol community is no longer American, no longer democratic, though physically it is a part of the "land of the free". Anarchy reigns there. It is a city gone berserk. Like the demon-infested herd of swine plunging headlong over the cliff to their death, so demon-driven mobs are rushing heedlessly on to plummet into the ditch of destruction Jesus warned about, if the brakes on mob rule are not applied speedily and vigorously.—Mark 5: 11-13.

So vital is it for the people to guard their freedoms on the home front and resist encroachments at their outset, that proper publicity was given to the freedom-destroying tactics employed by the four cities of Barre, Vt., Columbia, S. C., Shreveport, La., and Bristol, Tenn. This was done by *Consolation,* in its issue of October 13, 1943, No. 628.

There was some difficulty experienced in Bangor, Maine. This was principally at the trailer camp. Fusilages of rocks showered the camp, and one tent was set afire. Automobiles were stoned, signs ripped off, and the windows in one car were broken and huge swastikas smeared on its sides in red paint. At South Bend, Ind., members of the very club from which the Witnesses rented a hall came in and assaulted some of the conventioners. In Eugene, Oreg., an enlightening incident occurred. There was some sort of regulation requiring a permit for the holding of meetings. Jehovah's witnesses must get such a permit. No strings attached, said officials. Briefly, when matters reached a showdown, it was found the permit would be given on condition that all Witnesses engaged in advertising the assembly and distributing literature be taken off the streets. However, the chief of police and city attorney valiantly stood up for the rights of the Witnesses. City officialdom was divided. The assembly was held, without permit.

An amusing incident occurred at Grand Island, Nebr. The local newspaper printed in full a news release concerning the assembly, signed by one of the Wit-



The assembly in New York city convenes for the Saturday afternoon session of the Assembly.

Jehovah's witnesses assembled at South Bend, Ind., listen attentively to a program from Minneapolis.

nesses. His name is the same as that of a political boss in Grand Island who has been at the bottom of much of the Witnesses' trouble there in the past. One citizen commented to a Witness: "That's something I cannot understand, how he would write such a fine letter about you people when he has been so opposed to you before." Many gladsome experiences could be related concerning this "Free Nation's" Assembly of 100 cities. Unfortunately, limited space forbids. Below are listed the cities in the United States that shared in the Assembly.

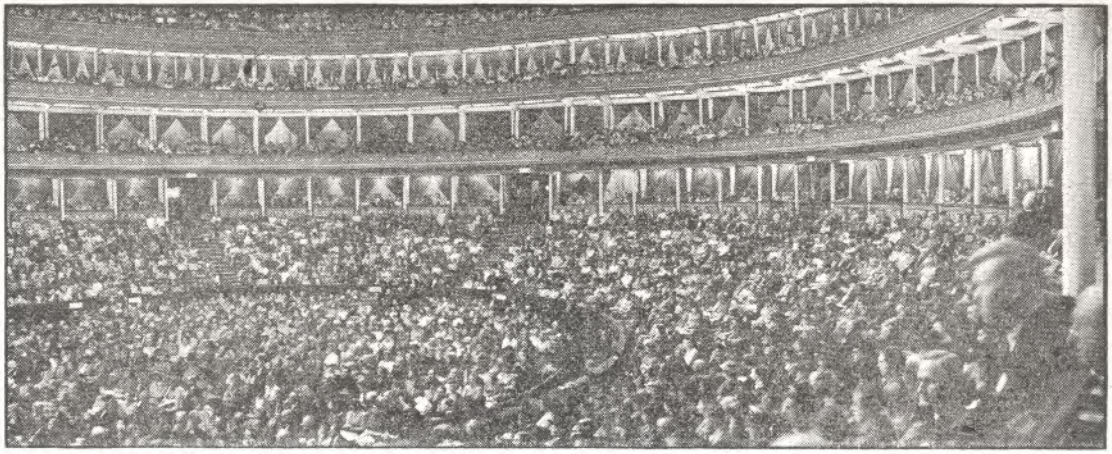
Birmingham, Ala.
Mobile, Ala.
Montgomery, Ala.
Phoenix, Ariz.
Hot Springs, Ark.
Pine Bluff, Ark.
Bakersfield, Calif.
Eureka, Calif.
Fresno, Calif.
Los Angeles, Calif.
Sacramento, Calif.
San Bernardino, Calif.
San Diego, Calif.
San Francisco, Calif.
Denver, Colo.
Grand Junction, Colo.
Pueblo, Colo.
New Haven, Conn.
Washington, D. C.
Jacksonville, Fla.
Miami, Fla.
Atlanta, Ga.
Savannah, Ga.
Emmett, Idaho
Decatur, Ill.
Evansville, Ind.
Indianapolis, Ind.
South Bend, Ind.
Wichita, Kans.
Louisville, Ky.
New Orleans, La.
Shreveport, La.
Bangor, Maine
Cumberland, Md.
Salisbury, Md.
Boston, Mass.
Springfield, Mass.
Detroit, Mich.
Grand Rapids, Mich.
Minneapolis, Minn.
Vicksburg, Miss.
Kansas City, Mo.
St. Louis, Mo.
Springfield, Mo.
Butte, Mont.
Grand Island, Nebr.
Manchester, N. H.
Newark, N. J.
Albuquerque, N. Mex.
Binghamton, N. Y.
Buffalo, N. Y.
Mt. Vernon, N. Y.
New York, N. Y.
Schenectady, N. Y.
Syracuse, N. Y.
Watertown, N. Y.
Asheville, N. C.
Raleigh, N. C.
Williston, N. Dak.
Cincinnati, Ohio
Cleveland, Ohio
Columbus, Ohio
Toledo, Ohio
Youngstown, Ohio
Oklahoma City, Okla.
Tulsa, Okla.
Eugene, Oreg.
Portland, Oreg.
Allentown, Pa.
Bradford, Pa.
Erie, Pa.
Harrisburg, Pa.
Philadelphia, Pa.
Pittsburgh, Pa.
Providence, R. I.
Columbia, S. C.
Bristol, Tenn.
Chattanooga, Tenn.
Memphis, Tenn.
Nashville, Tenn.
Amarillo, Texas
Brownsville, Texas
Corpus Christi, Texas
Dallas, Texas
El Paso, Texas
Houston, Texas
San Angelo, Texas
San Antonio, Texas
Texarkana, Texas
Wichita Falls, Texas
Salt Lake City, Utah
Montpelier, Vt.
Norfolk, Va.
Roanoke, Va.
Bellingham, Wash.
Spokane, Wash.
Tacoma, Wash.
Yakima, Wash.
Charleston, W. Va.
Casper, Wyo.

The Assembly in Foreign Lands

A report on the "Free Nation's" Theocratic Assembly as held on distant shores will necessarily be brief and incomplete, since detailed accounts are not yet at hand. Even so, a brief survey will show the world-wide scope of the Assembly.

Australia

Australia held assemblies in seven cities, on September 10-12, just three weeks after the 100-city Assembly in the United States. Less than three months previous to this date, the Kingdom work



Jehovah's witnesses in London assembled in Royal Albert Hall for one of their sessions

of Almighty God was under "legal" ban in the "land down under". On June 14, 1943, Jehovah gave to his witnesses a signal victory, the ban being lifted. Then He blesses His Australian servants by an Assembly, key-noting the theme of freedom. The principal speeches delivered at Minneapolis were given at one of the Australian cities, and carried by landline to the others. Eight thousand Australian freedom-lovers attended.

Brazil

Six cities in Brazil shared in the Assembly. Prior to the Assembly on August 20-22, the organizer in Brazil reported: "Arrangements are going ahead nicely. Sao Paulo has again secured for the three days the beautiful auditorium of the Hotel Terminus. The servant in Baia reports that for the three days they have secured a hall more beautiful than for any convention he has yet attended in Brazil, at a very moderate price because of the nature of our work. The brethren in Porto Alegre have also secured a good hall for the three days and are thrilled at the prospects of a convention in the south of Brazil." In Brazil 1,291 were in attendance.

British Isles

One week after the Assembly in the United States, fifteen cities in the British Isles held a Theocratic Assembly. In 1942, when the New World Theocratic Assembly was held in Britain, opposition was strong. In striking contrast, the "Free Nation's" Assembly experienced little opposition. On Sunday, a large combined audience of 17,500 assembled in the fifteen cities. The censors withheld the lecture "Freedom in the New World", and "Fighting for Liberty on the Home Front" was very appropriately substituted. All cities sent telegrams to the king of England protesting the "injustice exercised against the Watchtower Society in banning the import and export of its Christian magazines, publications and speeches".

The conventioners in Britain were thrilled by the release of *Kingdom News* No. 11, the *Course in Theocratic Ministry,* and announcements that a British edition of the WATCHTOWER Bible was being prepared, and that a new book, *"The Truth Shall Make You Free",* had been released in America.

Advertising work pertaining to the Assembly was strenuously pushed by the conventioners. Dominating all publicity avenues exploited was the appearance on British streets of thousands of witnesses, distributing invitations to the public lecture. Many favorable comments were directed to them from American soldiers,

(1) A sound-car helps advertise in Cuba; and (2) Cuban witnesses of Jehovah all set to go.

whose minds were taken back to the many times they had seen similar sights in their homeland.

Chile

This South American country reported its first Theocratic convention, 110 persons meeting in one city for the "Free Nation's" Assembly.

Cuba

At least three cities associated in the "Free Nation's" Assembly in Cuba. An excerpt from the Cuban report states:

A greater attendance was had at this gathering of God's people than ever before, and we can justly call it the greatest convention yet to be held on earth. Think of 3,775 souls in Cuba gathered for three days to worship Almighty God in spirit and in truth!

Very extensive advertising was done in the entire country from the first of August to the 22nd. In Habana alone there were distributed 100,000 handbills, mostly left in the homes of the people. Nine hundred placards were used, 600 of which were distributed by the brethren and placed in the store windows.

All the lectures delivered at the Minneapolis convention were translated into Spanish and delivered here.

Of course, the Devil, in his cunning way, is always on the watch to do his mischief. He tried an old scheme of having the hall canceled in Pinar del Río and Camaguey, but Jehovah arranged matters to His liking and for the blessing of His servants. New halls were located in both cities, which were more satisfactory in all respects.

The brethren were greatly refreshed and are continuing to hold high the banner of The Theocracy as a part of the Free Nation.

Hawaii

Here in this group of islands in the broad Pacific, that figured so prominently in the present global war, the adherents of Jehovah's Free Nation met in assembly, and enjoyed the same program of events as did Minneapolis. Manuscripts were received from the Society and read at their sessions, even to the presentation of *"The Truth Shall Make You Free."* On this point they write:

News of the book was joyfully received, and we just about had to put a chain on the one copy available so it wouldn't disappear. We are looking forward eagerly to studying and using this new instrument in the service of The Theocracy, and we give thanks to Jehovah for its provision.

Jamaica

Here a glorious assembly was enjoyed, and many new releases were sprung, to the surprise of those attending. Peak attendance reported was 1,700.

Mexico

Twelve cities participated in the "Free Nation's" Theocratic Assembly in

Advertising "Freedom in the New World" at the Assembly in Mexico City

land of our neighbor to the south. The majority of the cities held their assemblies without any particular difficulty; some opposition was encountered in a few. This Assembly marked the first time information walking was used in Mexico. It resulted in a splendid witness being given. In spite of the fact that there are ordinances which prohibit such work without special permit, the work went on unhindered.

When the new releases were presented, the instant question was, "Is it in Spanish?" Though disappointed that they were only in English as yet, their joy was not dampened. They look forward to receiving it in their native tongue soon. The convention servant writes:

After the meeting, what a sight to see them thronging around the platform to see at close view and to feel lovingly the covers of *"The Truth Shall Make You Free"!* The mixed multitude, people of Spanish descent and pure Indians, mingled, the white and the bronze skins covering the same hearts filled with joy and thankfulness to the Father of all obedient humankind, who provides us with meat in due season without respect of persons. What a picture of the "great multitude"! The heart of Jehovah's people is strangely touched to see the Indian women barefoot and with their papooses on their backs, with the typical dress adopted by the Mexican Indian many years ago. Together, they unanimously adopted the resolution presented to 'shoot the arrows into the enemy's land' and to carry the free education to all men of good-will now and in the postwar period before Armageddon.

At El Salto, Durango, some of the Witnesses were assaulted and stoned. During one meeting the street in front of the hall was crowded with the enemy, armed with sticks and stones, and many had knives. They planned to attack the Witnesses as the meeting dismissed. Just as the assembly was due to end, a torrential rainstorm broke and scattered the would-be mobbers. Trouble was had in one or two other cities in Mexico, but the Lord gave His people the victory in the end. On Sunday 3,556 attended.

New Zealand

No report from this distant part of the earth is available other than that assemblies in three cities were held on the three days of August 20-22, with an attendance of eight hundred persons.

Sweden

The number of cities holding assemblies in Sweden was ten, and 3,147 persons assembled at the same time as Jehovah's witnesses met in convention in the United States and other countries. On this occasion 293 were immersed.

Trinidad

Only scanty news of the Assembly in this land is at hand. At the town of Arima 245 were present, while 189 met at San Fernando. At the island of Barbados there was also an assembly.

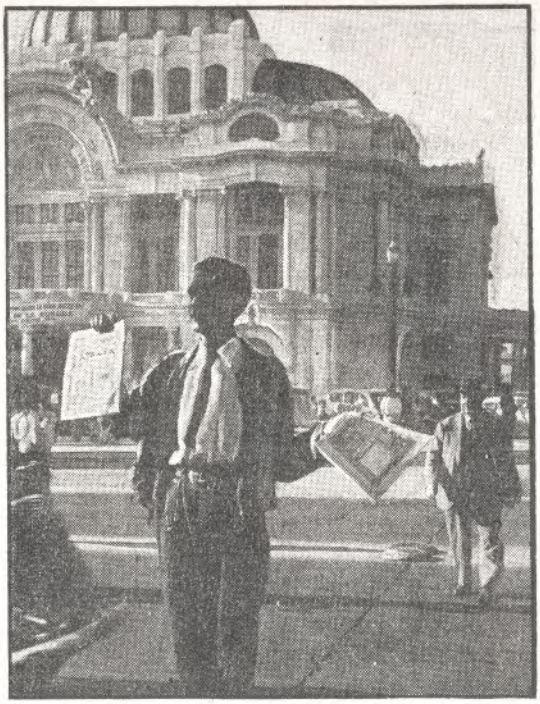
West Africa

On the Dark Continent 4,765 Jehovah's witnesses assembled in towns in Nigeria and on the Gold Coast. They took the occasion to make a declaration, wherein those assembled declared their purpose to continue to witness to Jehovah's kingdom and maintain integrity to the Most High God. Many are the difficulties that beset Jehovah's servants in that land as they push on in the Theocratic work, and it is joyful news to their Kingdom associates in other lands to hear of such a large assembly there.

Free Nation On to Victory!

The table below (incomplete) gives the tabulated report by countries.

From this report it is seen that Jehovah's people exercised their freedom Godlily during the three Assembly days, worshiping Him in spirit and in truth, and giving out the Kingdom truths as they receive them. The "Free Nation's" Theocratic Assembly served to unite even more solidly the earthly part of Jehovah's organization. They are determined to stand fast for their freedom, to use it in the campaign of free education for "men of good-will", and to 'shoot the arrow of Jehovah's deliverance' against the land of demonism, which is religion. In the strength of the Lord they will smite the enemy with the 'bundled arrows' of Theocratic truths, not once, nor twice, nor thrice, but again and again and again, until all foes of Jehovah's Free Nation are destroyed for ever.



"Holding forth the word of life" in Mexico City

WORLD-WIDE REPORT OF "FREE NATION'S" THEOCRATIC ASSEMBLY

	Peak Att.	Immersed	Pioneers	Pubs.	Lit. placed (Mags. inc.)	S'd Att.
Australia	8,000	156				
Barbados	475					
Brazil	1,291					
British Isles	17,500	654	1,068	6,035	57,229	185
Chile	110					
Cuba	3,775	133	87	1,023	1,771	3,705
Hawaii	96		13		1,200	
Jamaica	1,700					
Mexico	3,556	322		1,623	6,676	1,392
New Zealand	800					
Sweden	3,147	645				
Trinidad	434	32				
United States	120,920	2,410	7,010	56,757	1,004,685	44,319
West Africa	4,765					
TOTAL	166,569	4,352	8,178	65,438	1,071,561	49,601

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Sober-minded, liberty-loving people can find no more interesting magazine than *CONSOLATION*. No matter what the subject, *CONSOLATION* presents the facts in a simple, straightforward way without exaggeration or censorship. Honest people are capable of deciding for themselves what is right or wrong. They do not need to have something censored before they read or hear it. Those who want to suppress freedom of speech have an ulterior motive for so doing, and that is all the more reason why one should learn the truth.

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"Purgatory" Washed Out

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Notanda

Is the Hierarchy Learning?

◆ Is the Roman Catholic Hierarchy learning something about how to do its work? One could almost think so, and could imagine they were taking lessons from God's Theocratic organization, to read closely the pastoral message of "apostolic delegate" Cicognani to the Catechetical Congress held in Cincinnati. Mr. Cicognani said they would see that in every parish "all who are capable of teaching or promoting catechetical instruction" should be kept busy. There should be "a distribution of books, pamphlets, leaflets and similar suitable material" and the work should be in the hands of "both sexes", "all the faithful of good will." All such are to be "ambassadors of our Lord". In some districts "a special organization is necessary to obtain means of transportation for gatherings". It should be borne in mind that "there are some individuals who may easily be reached by the laity but not by the clergy". "The first Christian school for children should be their own family and home." It is discerned that "numerous home visitors are needed to seek out the indifferent and negligent". This kind of work Mr. Cicognani designates as "the choicest field of Catholic Action".

Shame on Walter Clinnin!

◆ Walter Clinnin, of Chicago, should shame himself. Three crooks came to him and trustingly turned over to him $3,200 that they had collected in the "Purgatory" racket. They traded their perfectly good whisky warehouse receipts for whisky warehouse receipts that were worthless. Moreover, several more "Purgatory" crooks lost, all together, more than $15,000 by which this Clinnin bird hung up these other birds to dry in the gale. Something has got to be done to protect "Purgatory" crooks in their honest graft in whisky hereafter or Chicago will be ruined.

CONSOLATION

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

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Some of France's Betrayers

IT MUST be remembered that France is still suffering from what may be called a Napoleon hangover. Napoleon's name and even his descendants are objects of veneration. In a letter from Paris, published in the New York *Times* Magazine, December 11, 1938, P. J. Philip goes into some detail on this:

To understand the situation, or rather the conception the French have of the State and its duties, one must go back to the 19th of Fructidor, 1789, when General Jourdan got the Council of Five Hundred to pass a little law making all men between 20 and 25 years old "defenseurs conscripts", compelling them to take arms for the defense of their country. It is that little law, perpetuated throughout every regime ever since, which has made France different from other "democracies", however much the French may seek to conceal or to justify the difference.

That was the law which began the gradual conversion of France into a collectivist State. In return for military service the citizenry began to demand more and more from the government until even those governments and parties which were the declared opponents of socialism were compelled to join the procession, so that now the State seems to control and direct everything from the election of an academician and a schoolmaster to the railroads, the highways, the telegraphs and telephones, the manufacture of Sèvres pottery, the opera and some theaters, museums and art galleries. Add to this list huge forests, the manufacture of matches and tobacco, the refinement of oil, the Bank of France, potash mines in Alsace, coal mines in Flanders, steamship companies and mineral springs like those of Vichy.

There is scarcely anything in which the State does not take a hand, and that, in the opinion of those opposed to such laws as the forty-hour week, is the source of the present difficulty. State intervention, it is argued, has killed private initiative; it has killed the desire of the capitalist to risk his capital in enterprise.

State intervention, too, runs the argument, has killed the desire of the workman to work and save. He has derived from his experience as a soldier—and, of course, the demands of the war veterans are cited in this connection—the feeling that the State owes him his livelihood. He obtained from the Blum government the forty-hour week and paid vacations. In themselves these improvements in the workers' lot in many industries are conceded to have been legitimate and beneficial. But it is contended that they spread the conception that the individual could "take things easy" and the State would provide.

Of course, Mr. Philip is connected with and writing for America's most outstanding representative of Big Business and writes accordingly. But he is one of the best-posted men in the world on everything French.

About the state's having a lot to say about everything in France, it is noteworthy that in a single month 13,465 persons were punished for hindering the radio reception of their neighbors by maintaining radio howling. Has anybody ever heard that anyone at all has been arrested for that common offense in the United States?

It is interesting to an American to learn that since January 1, 1940, there is a bonus for babies in France; that is, if

their parents are not Jews. If a couple produce one child each year for five years they get a premium of 11,620 francs; if they produce five children in seven and a half years they get a bonus of 5,616 francs. The franc is worth 2c; so the premium is $232.40 in the first case, and $112.32 in the second. And it doesn't seem too much.

French soldiers are not overpaid. They used to get 1½c a day. Six years ago this was doubled. And the 3c doesn't seem like too much money for a day's work either.

Many of the French generals have learned well the lesson that the army should be used, not for the protection of the French Republic and the French people, but for the protection of the clerics, the monarchists and the big business crowd that, as admitted, have as a main objective the overthrow of the republic. The brilliant and liberal writer Genevieve Tabouis (New York *Times,* March 9, 1942)

quotes an Englishman who later became a member of the British Cabinet and who told her that while at lunch in a very aristocratic house in Paris he had heard two French generals seriously discussing whether it would not be better for France to be "beaten by Hitler than rescued by Stalin". The Englishman said that no one at the table seemed in the least put out by this conversation, and added the understatement that it seemed to him that this indifference might augur badly for the future. To the very week when Mussolini stabbed France in the back the wife of his ambassador, Mme. Cerutti, was exclaiming over teacups: "But, my dear Duchess, if you only knew what a wonderful thing fascism is! With fascism the aristocracy is saved!"

May Have Been Some Bad Politicians

The simple-hearted citizens that have lived in the pure atmosphere of Detroit, St. Paul, Philadelphia, Chicago, and a few more points north, south, east and west (not to mention New York in bygone years), will be grieved to learn that some of the politicians in France are as bad as those nearer home. Such should be measurably comforted by the following dispatch sent in from Paris, September 5, 1934, which explains why, during prohibition days, there was such a never-ending flood of liquid refreshment that seemed to come from the French islands St. Pierre and Miquelon, up in the Gulf of St. Lawrence, and to find its way without any serious delay into every part of the United States.

A postmaster who confessed that he was a weekly purchaser of such goods admitted to the writer that the truck driver had told him it cost $100 to get each load off the dock, $100 more to get through Hoboken or Jersey City, and $100 more to get out of the state of "New Hague". But read the story, so that if prohibition ever comes again you will know the orthodox method of procedure:

Another great war mystery was solved today when the whereabouts of the almost mythical stock of United States rye whisky, sent over at the end of the war to cheer up the soldiers, was located in a vast tank near Bordeaux.

There lie 100,000 gallons of the shipment that started across the ocean in 1918 as Glenbrook Kentucky rye, 104 proof. It probably will soon be nothing but a memory here, for it will be sold in England, Scotland and the United States, according to present plans.

For the history of this liquor, which never touched the lips of an American soldier, one has to rely upon Victor Gaillard, wealthy Frenchman, who bought it from the French government as an investment and Edward Pilcer, his American agent. Documentary proof is lacking but the whisky is there and even American official sources admit the plausibility of the tale.

It was shipped over by the Red Cross and, not being for sale, no record of its export was kept. It was landed in barrels at Havre, where it stayed until the French government acquired it as part of the war stocks and until M. Gaillard bought it from the government.

He has proof that he got it from the government, but there are no customs records covering its entry. M. Gaillard emptied the whisky from the barrels into the tank and sold the barrels, so another possibility of proving the original source was destroyed.

The French are not whisky-drinkers; so, with prohibition in the United States, only American bootleggers came into the market for choice ryes. They approached M. Gaillard frequently, according to M. Pilcer, but the Frenchman refused to deal with such purchasers and none of the stock was sold.

When prohibition ended the United States again came into the market for its own product and it would have found its way back long ago duty-free if there were proof that it had been shipped from the United States. Washington now is asking for affidavits showing its history, but that is proving difficult.

The owner feels the United States government will soon recognize his claims. When that is done the first available ship to the United States will be loaded down with Kentucky rye.

One shouldn't get the idea that it is only in the present that there have been bad politicians and even bad kings and (s-sh!) once in a while a queen that was not 100-percent correct in her decorum. Thus, it now seems well established that Anne of Austria, while she was the wife of Louis XIII, was the mamma of a boy whose papa was not the king, but a courtier, George Villiers, first duke of Buckingham. This boy's younger brother became Louis XIV of France, and the two boys looked so much alike that to save the queen's name, and preserve the odor of sanctity in the royal palace, the first child was imprisoned in the dungeons of the Bastile (the imperial doghouse) under the name of "Le Sieur Montaigne", where he lived with an iron mask over his features for forty years "to die at last without a murmur, without a harsh word for his inhuman tormentors". The facts were finally brought to light by a member of the Paris detective force who was permitted to study all documents on the subject in the secret archives of the French police, about a dozen years ago.

The Big Business Crowd

Though most people knew that the Big Business crowd of France supplied war munitions for the German army throughout the entire war of 1914-1918 (by routing the merchandise around through Switzerland), it was not until the spring of 1936 that the voters of France awoke to the fact that the von Wendels or De Wendels (the name of the head of this family changes according to whether his principal plants chance for the moment to be in Germany or in France) were up to their old tricks and were doing everything in their power to rearm Germany, so that there could be another world war. The munition peddlers know on which side their bread is buttered. They regard peace as humanity's worst enemy; in which case they think of themselves, their families and their sons-in-law and daughters-in-law as humanity.

Not wishing to die for the von Wendels or De Wendels, and thinking (incorrectly as it turned out) that they could stop the Clerical-Royalist-Big Business plan for rearming Hitler and destroying the last great republic in Europe (barring Russia), the French voters decided to vote the would-be destroyers of the French Republic out of power and give the Socialists a trial, with Leon Blum as the premier. It worked, and on June 2, 1936, the new party went into power and straightway started to try to get rid of the 200 dictators that till then had been running the Bank of France and so running France itself. The election posters of the time showed Hitler carrying a dagger in his mouth and on the dagger itself were the words "Steel by de Wendel, Krupp and Co."

Though the Bank of France had 40,000 shareholders, only the 200 richest families of France might have the right to control the bank's policy and the finances of the government. In trying to correct

this matter Premier Blum was playing with dynamite, and knew it very well. In a year the shares of the bank went from 10,800 francs to 5,250 francs. The press lined up with its owners, which, of course, were the 200 families. But Blum went ahead and in the first nine months of his premiership the government seized the Schneider arms factory, the largest plant in France and one of the most important in Europe. A cash indemnity was paid the Schneider company.

The big newspaper *Echo de Paris* (representing the army and church interests aiming at the overthrow of the Republic) and other big papers had a serious falling off in circulation and in revenue, and serious editorial resignations and splits. But the Big Business crowds won in the end, and the war was pulled off as planned. The nationalization of the French arms factories resulted in tripled production during the eight months of the war with Germany, but the Big Business crowd sabotaged the manufacturing plan until it was too late, and, as they had the Bank of France, the other big banks, and most of the railroads and allied industries in their hands, the friends of the French Republic stood no chance.

Commenting on this situation Paul V. McNutt, who stands very high in the administration at Washington, said in an address to the graduating class of a Washington college:

> The products (which went into the Maginot Line) had been sold to an aging general staff by the corrupt French Steel Trust and the Cement Trust. French generals became smug in the knowledge they could win "the last war"—on paper. French society, military and civil alike, atrophied comfortably in "security".

The very plants that the Big Business Clerical crowd slowed down so that the French Republic might be overthrown are now working day and night to help Hitler re-establish in Europe the accursed "Holy" Roman Empire. And the stuff now being made in those plants is being used to kill Britons, Americans, Russians, Chinese, and other advocates of the four freedoms envisaged and encouraged in the Atlantic Charter and hated and worked against either openly or secretly by the Roman Catholic Hierarchy in every corner of the world.

Last Moments of French Republic

Some have wondered how the aged Petain so suddenly became dictator of France. It is a story to make one's flesh creep, well told by the famous writer Frederick L. Collins in *Liberty* magazine, November 23, 1940. Only the barest outline is here presented. The Blum ministry is out and the Reynaud ministry is in, and Reynaud is a complete captive, not to his own wife, but to another woman, beautiful, brilliant, wealthy, a representative of the 200 families determined to destroy the French Republic. At four o'clock in the morning of a day in May, 1940, in the palace of the premier of France, Reynaud and this woman were awakened by the jangling of the telephone.

General Gamelin was on the wire, to tell that the Germans had broken through at Laon and that two motorized divisions were marching on Paris. Reynaud was getting old; his enchantress was forty. In her presence, at such an hour, "Reynaud must have had recourse to certain unaccustomed stimulants." When he should have been at his mental best he was at his mental worst; but let Mr. Collins, who claims that France was ruined at that very hour, tell the gist of the tale in his own words:

> It reveals a sordid, sex-ridden situation in high political places which, aside from every other factor, foredoomed the nation to disaster. But, in fairness, one fact should be kept in the forefront of our minds as we attempt to understand what would otherwise be, to us, incomprehensible: the American conception of sexual morality is one thing; the French conception—indeed the whole Continental European conception—is another!

Paul Reynaud, in allowing himself to fall into the meshes of a beautiful woman not his wife, was doing only that which the average Frenchman regards as the accepted order of the day, or night. The fact that this particular beautiful woman developed with the years into a scheming, overambitious intrigante who came between him and his friends, and finally between him and his country, was his hard luck and the world's. The fact that he allowed himself to be dominated in matters of vital importance by the woman with whom he had thus become involved was a sign of unforgivable weakness.

The dame with whom Reynaud was spending the night rushed to the telephone, and all the 200 families and the Clericals, working together for the destruction of the French Republic, knew that the day had dawned which in their hearts they really wanted. Says Collins:

I talked with one of those who received her hysterical warnings. She seemed possessed, my informant told me, with but a single thought, and we now know that, in those small hours of that morning, she had already urged that thought on Paul Reynaud: that there was no hope except in flight. We know, too, that the campaign begun that morning in that boudoir never ceased until her dead body lay mutilated almost beyond recognition on a mountain roadside near Bordeaux and the scarcely living body of Paul Reynaud—together with his predecessors, Leon Blum and Edouard Daladier, and his friend and ally Georges Mandel—was incarcerated by Hitler's orders in the prison chateau of Chazeron.

And So Comes Petain

The student of history will sometime see how peculiarly appropriate it was that at this time, when the French government needed an odor of sanctity, it should remember that it had Petain. The way it was put (London *Sunday Express,* June 30, 1940) by George Slocombe, the last British journalist to leave France, was:

A whole nation found itself listening and waiting for the government, as it moved from one secret headquarters to another, to tell the country the truth. The government changed [just the chance the Jesuits had been hoping for and planning for] mysteriously and apparently without reason. Daladier gave way to Paul Reynaud. Paul Reynaud was replaced by Petain. The decision to defend Paris street by street was revoked, and Paris was abandoned to the Germans. Town after town was abandoned without fighting, and finally the whole country was abandoned. Marshal Petain, eighty-four years old [and so safe from Reynaud's fate], a valiant old fossil, "a resurrected corpse," as the German broadcasters cynically described him, tried to save the army by sacrificing the nation, although Hindenburg in 1918 had only sacrificed the Kaiser.

Petain had been trained for this very place. Described by the Columbia Broadcasting Company's correspondent in France as "almost a fanatical Catholic" (*The Register,* a Roman Catholic periodical, August 4, 1940), he was selected at the age of 82 to be the ambassador of the French Republic to Franco the Butcher, dictator of Spain. Henry Noble Hall, formerly first secretary of the British Embassy in Paris, says (New York *World-Telegram,* May 19, 1941):

Naturally the totalitarian government of Franco appealed to him.

On June 17, 1940, Reynaud resigned from the cabinet and Marshal Petain, then 84 years of age, was suddenly catapulted into power. Just how it was done remains obscure. Obviously he was supposed to represent the French Republic. Actually he did nothing of the kind. The headlines in the New York *Times,* July 4, 1940, after Petain and all the other haters of democracy were gathered at Vichy to do the will of Hitler and the Jesuits, were:

France Is Writing End to Democracy; New Constitution Is Proposed to Give Authoritative Rule to Petain's Regime; Cuts Parliament Powers; National Assembly Is

Expected to Meet Soon and Pass on Change in Policies.

Petain Got His Power in the Dark

It is characteristic of those that conspire to take away the liberties of the people that their deeds are done in the dark; and so one can read with understanding and appreciation the statements of P. J. Philip, former French correspondent of the New York *Times* (Monday, October 14, 1940), when he says:

It was in these circumstances that the Petain-Laval government came into existence —overnight, in the dark, while the country as a whole, even those millions in flight, had no idea that the end was so near and still believed that resistance and even victory were possible. It was with a sense of amazed bewilderment that both the army and the population in flight learned by radio that M. Reynaud had resigned and that Marshal Petain, with M. Laval as his first minister, had formed a cabinet and was asking for an armistice.

It is arguable that at least 80 percent of the people of France did not know and would not have approved of what was done so hurriedly and in some ways secretly at that time. The Senate and Chamber of Deputies meeting in National Assembly gave the Petain-Laval government legal being in a mood that resembled that of the firemen from the Paris suburbs who ran away with their families on their fire engines instead of remaining to do their duty and protect the citizenry. Democracy, as it had been practiced in France, collapsed without a struggle.

How strange that in its darkest hour the French Republic should fall into the hands of a militarist who hated it, and one so completely infatuated with the Roman Catholic Hierarchy as to make its slightest wish the principal objective of his life. Such is Marshal Petain, the man who, without a shadow of right to do so, subsequently ordered, ruled and decreed the French Republic and its parliament out of existence.

"A Colorful Ceremony"

The inspiration for the death of the French Republic came from Petain's mentors, the Roman Catholic Hierarchy. It was, accordingly, appropriate that the occasion should be marked by one of the so-called "colorful ceremonies" in which the Hierarchy delights to indulge. In her book *War Is People,* Lorna Lindsley gives us the following description of the significant ceremony of which she was an eyewitness:

At nine o'clock I went to the [Bordeaux] cathedral, where a requiem mass was to be held. The crowd . . . overflowed into the square outside the big western doors, which were wide open; inside, the cathedral was packed and silent. . . .

In the choir before the altar stood a high bier draped in black. Four huge candlesticks with lighted candles flanked it, and the empty coffin on the bier was covered with the Tricolor. Around the choir stood the men who were all that was left of the Government of France. There were some senators and deputies and a sprinkling of military and naval uniforms. The president, M. Lebrun, was there, and Messrs. Frossard, Chautemps, Marquet and Laval. Marshal Petain and General Weygand were received at the main door by the bishop of Bordeaux, and walked up the aisle with him. The choir sang *Dies Irae* and the bell of the cathedral tolled the knell. . . .

When the mass ended the absolution was given, the two old soldiers, Petain and Weygand, who had asked for the armistice, stepped up and stood at attention before the catafalque. An altar boy snuffed out the candles, the Tricolor was folded and withdrawn.

And so the republic of France came to an end, with benefit of clergy. "The colorful ceremony" was, as it were, a final ironic flaunting of the perfidy of the betrayers over the remains of the victim. "Requiescat in pace." France had been, in a manner of speaking, a Catholic republic, as far as such an anomaly is possible. But there are still ominous sounds heard in the burial chamber.

Bolivia, Famous for Tin and Potatoes

TWO of earth's most useful products are tin and potatoes. Hardly a meal is eaten that does not have potatoes or tin connected with it in some form or another; and Bolivia has them both. Indeed, though earth has other deposits of tin, yet Bolivia, it is claimed, is the natural habitat of the potato, and from there, in some 200 varieties, it has spread to earth's remotest bounds. And as to the tin, in a land of 3,426,296 population, it is calculated that about one-third make a living in the tin-mining business. Sometimes it isn't much of a living. The wages get down to as low as 10c a day; and one can't do much on 10c, now can one? As recently as December, 1942, Vicente Lombardo Toledano, president of the Latin-American Workers Confederation, stated that laborers were working in mines 4,000 feet above sea level, shoeless and without gloves or helmets for protection. They wanted 20c a day, a 100-percent increase. Just imagine it! This led the minister of the interior to state that he had discovered a subversive plot to promote strikes and overthrow the government! Tin comprises 90 percent of the country's exports.

The area of Bolivia, since the territorial dispute with Paraguay was settled, has been fixed at 537,793 square miles, more than half of which consists of low plains, including extensive swamps, while the remainder is a lofty plateau between two mountain ranges; and this highly elevated part is the real Bolivia.

The national language is Spanish, but more than half of the population speak one or another of the Indian dialects and do not know Spanish.

The boliviano, worth about four American cents, is the unit of currency. The governmental budget in recent years has been around 750,000,000 of these little bolivianos, equaling about $30,000,000.

Bolivia is landlocked. Imports and exports have to go through Chile, Peru or Argentina. The exports in 1941 were valued at 205,654,833 bolivianos, or about $8,000,000, and consisted almost entirely of tin, tungsten and other metals.

Bolivia's production of gold is around half a million dollars' worth a year, but under the Spanish rule (1540 to 1750) the mines yielded gold valued at $2,000,000,000.

There is compulsory military service in Bolivia for men from 19 to 50 years of age, and also "pre-military" instruction for boys from 12 to 19 and girls from 15 to 20.

The white populations, about 400,000, are descended in the main from the early Spanish adventurers. They are the landowners, the government officials and the professional part of the population. The mestizos constitute the tradesmen, minor civil servants and skilled workers. The Indians are the laborers, and are suspicious of the whites. Those who live in the deep forests have little contact with the whites.

The mean temperature of Bolivia is 49 degrees, and that *is* "mean", and no mistake. Water freezes every night at Alto Curcero, while at noon the sun is so hot as to blister the skin. The reason is that most of the country lies at an altitude of 12,000 feet, and when one is two miles up in the sky it gets chilly at night. There are three railroads up into this land of the Andes. They head for La Paz, the capital, and most of their way is over a land of desolation. Vegetation does not do well in alternate heat and frost, but potatoes do. Most strangers suffer from soroche, or mountain sickness, on account of the extra strain put upon the heart. The cities are quiet. The people talk little, and then mostly in undertones. The useful llama has no voice except a low moan. The favorite music is the dirge, and that is a rarity.

In other words, the people are short of breath and husband it. Strangers find it hard to sleep.

Titicaca the Size of Connecticut

There are other interesting features peculiarly Bolivian. Lake Titicaca, on the border between Peru and Bolivia, but situated mostly in Bolivia, is 12,500 feet above sea level, and is the highest steam-navigated lake in the world. It is of almost the size of Connecticut, being 75 miles wide and 125 miles long. Wood on its shores is so scarce that masts for boats are made by splicing small sticks together. Potatoes, barley and a few other crops can be grown. Herds of alpacas graze near the lake. The snow-clad summits of the Andes are all about. On a night in August the temperature on the lake fell to 15 degrees above zero, a terrific wind blew up, and a sloop was overturned a mile from shore. Few of the 18 passengers survived the terrible exposure.

Some years ago the government sought to compel the Indian inhabitants of the capital to abandon their bright-colored shirts, odd little hats, knitted helmets that come down over the ears, and be humdrum like Europeans and North Americans. More than half the population are Indians. They did not relish the new law, and it never went into effect. So La Paz today is as gaudy as ever. It is claimed that there is not so much color anywhere on earth as in the Sunday open-air market in La Paz. In the women's skirts, none of the primary colors are ever omitted. So, if Bolivia does not do much to stir up the ears, it certainly does do something to stir up the eyes.

La Paz is the loftiest capital in the world. Not all of the diplomats can stand it to live 12,500 feet above sea level. In the Coolidge administration David E. Kaufman, the then U. S. minister there, found the people quiet and peaceable, but he suffered so from loss of sleep, and lost so much weight, that he felt unable to retain his post.

La Paz is a city of great charm. It lies in the heart of a gigantic canyon about three miles wide, ten miles long and 1,500 feet deep, framed in the highest Andean peaks. On occasion, the storms that raged in the near-by mountain areas have caused floods in La Paz that have taken lives, and caused houses to cave in.

There are frequently terrific downpours in the central section of the country; and several of the most important rivers that make up the Amazon system have their rise in Bolivia. At Oruro, Huanuni, Riveralta and Beni many valuable buildings have collapsed in floods and many lives have been lost. At such times the wild inhabitants of the Amazonian jungles, both savage Indians and beasts, seek the drier lands on which the white men have built their cities, and man-eating panthers and jaguars have sometimes been shot in the streets. Santa Barbara, located on a promontory 400 feet from the river Choqueyapu, has the uneasy habit in a great storm of resuming its slide toward the river. Underground waters are the direct cause.

Though famed for their condors, eagles, ostriches, vultures and storks, Bolivia's forests in the Amazonian areas are also the home of the useful llama and alpaca. Underfoot lurks the bushmaster, a deadly member of the rattlesnake family, undistinguishable from the carpet of dead leaves.

High Percentage of Illiteracy

It is no disgrace to the people of Bolivia, half of whom are Indians, and half of the remainder of mixed blood, that the percentage of illiteracy is still high, despite the fact that primary education is now free and compulsory. The little folks there are in love with their teachers, the same as elsewhere, and on one occasion those in the secondary schools of La Paz served notice on the

government that if their teachers who had been without their salaries for two months were not paid within five days they would go on strike. At that time the president of the country acceded to the students' demands, despite the fact that the country was at the moment undergoing a fiscal stringency.

The government had to take a more stern position when the telegraphers of the postal service went on strike. It declared what is generally held elsewhere that it could not legally recognize the right of government employees to strike. Some years ago the Bolivian Congress decided that its members, instead of receiving monthly salaries throughout the year, as they had done previously, would pay themselves only for each day that they worked. That seems like a pretty high standard, don't you think?

Roman Catholic is the recognized state religion, but other forms of worship are permitted. There is compulsory religious instruction in all public and private schools of Bolivia except those run by religious organizations.

In 1931 the native Catholic priests, dissatisfied because favoritism was shown to foreign-born church representatives, were back of a motion in the Chamber of Deputies to separate the church and the state, but the only known result is that a bill was also introduced prohibiting all secret societies. There was a beautiful row. A committee of the Congress declared that church dignitaries "through the confessional often possess state secrets whose revelation would endanger the republic" (New York *Times,* March 22, 1931). "It is further pointed out that the failure of foreign priests to learn the native dialects results in hardships, particularly among the Indians, who are forced to make confession through interpreters. Finally, it is alleged that the foreign clergy are prone to 'export Church revenues' without making adequate provision for the maintenance of the churches in Bolivia and that the development of a national clergy is thus neglected."

Four years later, and as a natural result, the Bolivians were said to be leaving the Roman church in great numbers. Even at the time, the wireless to the New York *Times* stated that "Press comment is divided, but public opinion appears to favor the anti-clericals".

The Catholic Maryknoll institution of New York is sending missioners into Bolivia; indicating, in its effort to keep missioners of other denominations away, that this South American country is not as Catholic as the Hierarchy would have one believe.

One of the American priests, assigned to Provenir, tells the following story of an incident in connection with a "Christmas" celebration held in tropical heat:

The clothes for the Infant were the occasion of an argument. I, of course, am not an expert with a needle; my skill stops at buttons. But I have my own ideas, and I think that the Christ Child should be "wrapped in swaddling clothes," just as the Scripture says. But the seamstress thought differently. She made a beautiful white dress with all the accouterments to match it. The Babe of Bethlehem was very well dressed. "It is lovely," I said. "But God was not dressed that way. He had only some swaddling clothes." "But these clothes will do much better!" she explained. "When He grows up, He will remember and be glad. Right now He does not know the difference—He is only a Niño."

So much for instruction in Catholicism. The "Baby God" wore the white dress, and that was that. More missioners are needed "south of the border", according to Maryknoll. We read:

"If you can't go along with us [to South America], will you go 'part way'? How? By providing any part (large or small!) of the $500 each of us must have for fare and equipment. Even though we may be on the way when you read this, please send along your gift to Maryknoll, anyhow. Headquarters has to find $500 for each of 100 of us being sent

to 'all points south'. That means a total of $50,000, you know. Will you? Thanks!"

Also:

Crucifixes, dozens of them, are needed for Maryknoll houses and chapels. They cost $5.00 each. . . . Mission sick-call equipments needed for Bolivia, $25 each.

The Most Important Industry

The most important industry of Bolivia is mining. There are large deposits of tin, silver, copper, lead, zinc, antimony, bismuth, wolfram, gold, and borate of lime. More than 15 percent of the world's output of tin is produced in Bolivia. The country ranks second to China in the mining of antimony, and third in tungsten. The petroleum industry is growing. Ninety-eight percent of the exports consist of tin, tungsten, and other metals.

Besides potatoes, the country produces cacao, coffee, barley, coca, highland rice, rubber, and cinchona bark. It is the second rubber exporting country of South America. Patino, king of the tin business, is said to be one of the ten wealthiest men in the world. Thirty years ago he was a grocer and got his start by grubstaking a prospector. One wonders, if he is really No. 10 in the list of the world's wealthiest men, whether he would not be just as happy if he had paid some of the poor Indians that 20c a day they wanted, in lieu of the 10c a day which they are said to have received. On occasion the miners have been hungry and attacked the company stores to obtain food. They did that at Oruro; troops were called to restore order, and several casualties resulted. Maybe some of the 10c-a-day miners tried to take home some food to their starving wives and babies. Men do such things, sometimes.

Communism has been outlawed in Bolivia, and all Communist activities have been stopped. Before the last German minister, Ernst Wendler, was run out of the country one of the letters to him was intercepted, in which he was told of "maps showing the most favorable sites for landing", and showed otherwise that his heart was with Pacelli, Hitler and Mussolini, "for the realization of our plan," "when we assume power." If you are going to grab a world, it is nice to have plans all made as to what you intend to do in each and every country. But sometimes there is a slip-up in the plans.

The Munition Business

Bolivia has had a century-old conflict or dispute with Paraguay over the Gran Chaco, the interior plain between the two countries north of the Pilcomayo river and west of the Paraguay. The munition makers made a lot of money out of this, and, in 1934, were making sales to both sides at the rate of $7 a minute.

The gist of the situation is that Bolivia has no seaport and exports and imports must travel through Arica, Mollendo, Antofagasta and La Quiaca, and if she could just get undisputed possession of the Gran Chaco she could use the bosom of the Paraguay river to bear her products to the world; but the Paraguayans, though only a third as many in number, want both shores of the river, and, as they are among the world's snappiest fighters, they have just resisted every attempt to make them let go.

When the war of 1934 flared up, the headlines in the New York *Times* (September 4) were "Chaco War Nears Standard Oil Area; Paraguayan Drive on Villa Montes Reaches Vicinity of American Leases; Barrier to Peace Seen; Asuncion Said to Be Determined to Obtain Possession of Potentially Rich Fields." And the first paragraph of the story contained a Washington dispatch reading:

Concessions of the Standard Oil Company (N. J.) are imperiled by the Paraguayan advance into the Chaco, which has brought the fighting in recent weeks into oil territory and imperiled the Bolivian position, according to word received by the State Department but not made public.

Maybe one reason for the munition makers' prosperity at that time was that they had been well oiled.

What the Chaco Is Like

The Gran Chaco is 100,000 square miles of undulating grazing land, marsh and thick timber, sparsely settled, and the habitat of many uncivilized Indians. Virtually unexplored jungle at present, it is considered one of the richest potential orchards in the world. The Bolivians know so little of what it contains, or how to get about in it, that in one of their wars for it, forty years ago, one of their armies got lost, invaded Brazil by mistake, and was sent home around Cape Horn. The name "Gran Chaco" means "hunting-ground". When the most recent war started, the area was physically about equally divided between Bolivia and Paraguay.

Sweet water is, as yet, extremely scarce in the Chaco. The area next to the Pilcomayo river has been described as "a bog with as much movement as an unsqueezed sponge". The worst insects are ihenni, vicious black flies that hang in dark clouds in the air. There are also poisonous snakes, jaguars, and piranhas (carnivorous fish). Water holes are 15 to 40 miles apart. On one occasion the Paraguayan troops found the bodies of 100 soldiers of the Bolivian Infantry who had died of thirst in the jungle. Eighty percent of the Bolivian deaths in the Chaco were due to sickness. The mountaineers could not endure the jungles and swamps.

One of Bolivia's most capable statesmen, Dr. Daniel S. Bustamante, one-time Bolivian minister of foreign affairs, had and still has a sensible way of settling the real troubles between Bolivia and Paraguay. Read what he said and see how reasonable it all is:

Bolivia will never sign a treaty which implies her retirement from the Paraguay river, because that would be equivalent to cutting off her own head and proving her absolute incapacity to uphold her rights or understand her own destiny. Paraguay, by a strange paradox, is the one country which should have the most interest in arriving at an arrangement with Bolivia, because the enormous territorial wealth of Eastern Bolivia lies intact and sterile for want of a railroad or canals to carry it to the Paraguay river.

A great canal from the River Grande or Guapay to the Paraguay through the bed of the Otuquis and another through the centre of the Chaco to the south of the twentieth parallel are undertakings which are not beyond the economic capacity of my country, and these canals would be more fruitful than all the wars that Bolivia might win in all directions of the compass. And Paraguay would be the country which would profit most from the traffic in these imponderable riches of Eastern Bolivia, because, like Buenos Aires today, it would see an enormous commerce built up on its shores. Argentina's production comes not from Buenos Aires, and the wealth which sustains this magnificent city does not spring up within the city, but is that which washes about its feet and touches it as it moves in transit to the docks.

It was difficult to make some of the Bolivian Indians, accustomed to live $2\frac{1}{2}$ miles up in the sky, and who, in some instances, believe in settling their differences with slings, get civilized and go down into the swamps and fight their fellow men with machine guns. Some, from the Amazon region, had to travel 1,100 miles to get to the Chaco; it took them 73 days, and they had to sustain temperatures of 104 degrees Fahrenheit in the shade and from that down to 5 degrees below zero. At El Condor en route they passed the highest inhabited point in the world, at 13,260 feet.

At Tiahuacano 5,000 Indians not enthusiastic about going to the war in the Chaco attacked the locomotive of a troop train, but the civilized men with the airplanes came down on them out of the skies and the Indians fled in terror into the hills. In a village not far from La Paz the Indians killed and ate the recruiting officers sent to take them to

the Chaco. This was very irregular, and it shows that these particular Indians were not civilized at all. You can't do that to a recruiting officer. Pacifists in La Paz were court-martialed and shot.

The Bolivians had 3,000,000 population, and Paraguay had 800,000. The Bolivians had tanks, artillery, machine guns and trench mortars. The tanks proved useless in the swamps. The Paraguayans took the Bolivians' machine guns at night, and so with the trench mortars. The artillery was of no good in the woods. The air was thick with heat and disease. The Paraguayans could stand it and the Bolivians couldn't. And so they lost the war for the Chaco once more. 100,000 men died all in vain. The war ended in an armistice.

When the war was over, General Estigarribia, of Paraguay, did the handsome thing. He presented his own pistol to General Penaranda, of Bolivia. Penaranda is now the president of Bolivia, and was recently on a visit to the United States. The president who preceded him committed suicide, which is quite unusual for a man in such a high office. Though his father was a German, yet German Busch, the dead president, was a real Bolivian, and resented being called a totalitarian. At one time Ernst Roehm, personal friend of Adolf Hitler, and murdered by Hitler's own hand (so it is supposed), was a highly placed officer in the Bolivian army. Bolivia went bankrupt as a result of the Chaco war.

Relations with the United States

Relations between Bolivia and the United States are so good that many Bolivians are to this day wearing garments once worn by American soldiers, and with even the United States military buttons still on the coats. The explanation is that the United States sold the suits for such little sums that it could not afford to take the time to cut off the buttons.

When the time came for settling the Chaco war, the United States Supreme Court was invited to name a jurist who would help arrive at a fair settlement of the dispute.

The United States has contracted to buy all Bolivia's copper and all her rubber. And the United States has a big interest in buying Bolivia's tin and tungsten and in facilitating their production.

Only three days after Pearl Harbor Bolivia declared war on Japan.

A project is under way to build a $33,000,000, 400-mile railway through the heart of Bolivia, from Cochabamba, in the west, 10,000 feet above sea level, to Santa Cruz, on the eastern tropical plain, 8,000 feet lower down. Uncle Sam is allotting a portion of the funds needed. It is possible that instead of building a railroad, a high-class motor road will be built instead. The highway is considered vital to the interests of Bolivia, for both political and economic reasons.

By the constitution (1938) the president of Bolivia is elected for four years by direct popular vote. He is not eligible for re-election until four years after his term has ended. All men over twenty-one who can read and write have the vote. Congress is composed of a Senate of 27 members, elected for six years, and a House of Deputies of 110, elected police or carabineros.

Common Sense in Georgia

◆ The Georgia legislature passed a law making it a capital crime to handle poisonous snakes at a religious ceremony, provided such handling results in a fatality, and with one to twenty years penalty even if no fatalities take place. All persons have a right to know that the passage Mark 16: 9-20, containing the snake test, is found in none of the oldest manuscripts of the Bible and is certainly no part of Holy Writ. The handling of the snakes is demonism, religion; opposed to every precept of the Scriptures, which are reasonable and consistent throughout.

Even Moderate Smoking Is Harmful

EVEN if you smoke *moderately,* you have much less chance of reaching 60 than if you didn't smoke at all. It's a slow count, but it gets you finally. The cause of most of the trouble is, of course, nicotine. No one has ever denied that nicotine is poison. Taken clear, it is as quick-acting and fatal as prussic acid. A drop of it on a shaved rabbit causes immediate convulsions and death. The nicotine dissolved out of a few cigarettes and placed on the tongue of a grown man would kill him in 15 minutes. Luckily the bulk of the nicotine in tobacco is volatilized in smoke; you do not get the poison straight. But if you smoke a pack a day, you inhale 400 milligrams of it a week. That much in a single dose would kill you as quick as a bullet.

This powerful poison is the source of all the "pleasure" derived from smoking. It touches off the mechanism by which the adrenal glands release quick energy from the liver and muscles. You *do* get a "lift" when you light a cigarette. But it's exactly like the lift you get from cocaine, heroin, marijuana. All these things can stimulate the adrenals, cause a momentary increase of sugar in the blood. Under the flogging of the nicotine whip, the body burns up sugar faster; heart action, respiration and blood pressure are kept at a ding-dong pitch.

Nicotine also causes undue amounts of hydrochloric acid to pour into the stomach. Heartburn, indigestion and "acid" conditions are directly traceable to excessive smoking, and an almost certain way of getting stomach ulcers is to smoke regularly on an empty stomach.

But nicotine isn't the only toxic substance found in tobacco. When you inhale, you take carbon monoxide, ammonia, carbolic acid, pyridine and a host of tarry substances into your lungs, and through them into your blood stream. Carbon monoxide causes headaches; ammonia irritates your nose and throat. Pyridine is a powerful irritant of the bronchial tubes. The tarry substances coat your tongue, blacken your teeth, and are thought to play an important part in causing mouth and tongue cancer, found oftenest among heavy smokers. Arsenic, sprayed on tobacco plants to kill insects, remains in the processed tobacco in measurable quantity. The scorching heat of the smoke itself, reaching 140 degrees as your cigarette burns down toward the end, sears the mucous membrane of nose, throat and lungs, reducing your resistance to colds and other respiratory diseases.

To me the ugliest of advertising is that which features soldiers or sailors smoking cigarettes. As director of the Navy's Physical Fitness Program, I can bluntly say that few things could be worse for physical fitness than promoting the cigarette habit.

The late Knute Rockne, Notre Dame's wonder coach, said: "Tobacco slows up reflexes, lowers morale; any advertising that says smoking helps an athlete is a falsehood and a fraud." William Muldoon, famous conditioner of men, considered nicotine the greatest harm to health in the modern world. Ty Cobb, the famous Georgia Peach of baseball, says: "Cigarette smoking stupifies the brain, saps vitality, undermines health and weakens moral fiber. No one who hopes to be successful in any line can afford to contract so detrimental a habit."—Gene Tunney, former heavyweight champion boxer, in *Reader's Digest.*

Big Break for Californians

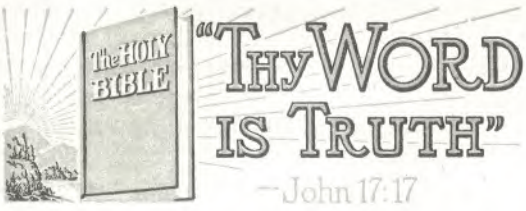
◆ A special papal indult gives Catholics working on night shifts in San Diego the privilege of eating solid food four hours before morning mass. Of course, this is going to make a big difference up in heaven, where the books are kept.

Meeting places of Jehovah's witnesses

Salón del Reino de los Testigos de Jehová, or Kingdom Hall of Jehovah's witnesses, at Tucson, Arizona, and some of the enthusiastic workers who meet there and study the truth of God's Word in two languages

Easily identified entrance to Kingdom Hall of Jehovah's witnesses, North Unit, in Columbus, Ohio.

Kingdom Hall of Jehovah's witnesses at Hot Springs, Ark., with pleasing surroundings



"Purgatory" Washed Out

TWO months ago, namely, in the early part of September, truth-lovers were both surprised and amused to read in the New York city newspapers the following item contained in the report of the mass services in memory of the fifth anniversary of the death of Roman Catholic cardinal, Patrick Hayes, at the city's biggest cathedral. The news report read: "The Monsignor, the 'administrator' of the cathedral, was the preacher. He said the purpose of the mass was 'to speed Cardinal Hayes' journey through Purgatory to heaven'."

If you are surprised that a so-called "prince of the church" who claimed to forgive the sins of others should have to go to a place called "Purgatory", please be reminded that the cardinal's superior, the one who claims to be "the vicar of Christ", must also go to that reputed place of blood-chilling or blood-boiling tortures, as described by the Italian poet Dante. For example, in July, 1903, telegraphic reports told how before pope Leo's death he received at the hands of a fellow-mortal "absolution", freeing him from sin and its penalties; and how, when he did not die as expected that day, he asked for its repetition the next day, when he seemed to be sinking. Yet for all this, according to his religious subjects, Leo XIII went straight to "Purgatory", to torments. Evidently they doubt that his reported "exalted character" or his claimed high office as Christ's vice-regent on earth, or his "absolution", any of these or all of them, were acceptable to God, and so the poor old man, they think, went to fiery torments to expiate his sins. He claimed to be the "successor to the apostle Peter", but Holy Writ nowhere says that at death the apostle Peter must go or did go to this traditional "Purgatory".

At hand is a "CONCORDANCE TO THE BIBLE (Douay Version) by Rev. Newton Thompson, S. T. D. and Raymond Stock", sold by a Roman Catholic publishing house. This Concordance sets forth all the texts in the Roman Catholic Bible where each prominent and important word of the approved Douay Bible version occurs; but not once in the 1255 pages of this Concordance do you find even the word "purgatory" appearing. This is proof positive from Roman Catholic sources that "purgatory" does not occur in the inspired Holy Scriptures, not even in the apostle Peter's epistles. Neither do you find the word "limbo" in either the Concordance or the Holy Bible. All this proves these names and places are deceptive inventions of religious men.

No creature could be enjoying bliss in heaven, or be undergoing suffering in *purgatory* or torture in hell, unless that creature were conscious at the time. Some religious clergymen try to qualify the statement of bodily torment after death by saying that the wicked are merely undergoing "mental torment" because of the memory of their wickedness. Neither could this be true, unless the creature were conscious after death and able to remember what he had done on earth. Concerning the Holy Scriptures Jesus Christ said to God: "Thy word is truth." If the Scriptural proof, then, establishes the fact that when one dies he has no knowledge nor wisdom; that he has no memory; that he cannot work and cannot think; and that he is in a condition of personal silence, this absolutely disproves the religionists' answer that the dead are undergoing torments impossible for humans in the flesh to endure.

You believe God is true. Then his Word

is also true. Religious men are not true nor is their word true, except when in harmony with God's Word; for the same reason their religious traditions could not be true. "But God is true; and every man a liar." (Douay Version Bible reading at Romans 3:4) So, upon the question at issue the following quotations are made from the Roman Catholic Douay Version of the Holy Bible, to show the truthful description of the state of the dead, Catholic dead, Protestant dead, Jewish dead, heathen dead.

"For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening." —Ecclesiastes 9:5, 10.

"For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?"—Psalm 6:6.

"They that trust in their own strength, and glory in the multitude of their riches [for high and low masses, etc.], no brother can redeem, nor shall man redeem: he shall not give to God his ransom, nor the price of the redemption of his soul: . . . They are laid in hell like sheep: death shall feed upon them." —Psalm 48:7, 8, 9, 15.

"The dead shall not praise thee, O Lord: nor any of them that go down to hell. But we that live bless the Lord: from this time now and for ever." —Psalm 113:17, 18.

"In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return."—Genesis 3:19.

"Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity. And all things go to one place: of earth they were made, and into earth they return together. Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" —Ecclesiastes 3:19-21.

"But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust." (Psalm 103:29) "Put not your trust in princes: in the children of men, in whom there is no salvation. His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish." —Psalm 145:2-4.

That all the above scriptures of truth apply to the human soul note these further Bible quotations: "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." (Genesis 2:7) What followed after father Adam sinned against God? God answers at Ezechiel 18:4: "Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die."

Compare now the above quotations from the Word of God with all the religious "Purgatory" teachings. If you are honest, you must admit that the Word of God makes the invented "Purgatory" teachings to be falsehoods. God's Word, because of its purifying power, is likened to clean, pure waters. Can the falsehood of "Purgatory" stand up before the waters of God's Word? Isaias 28:17 gives God's word in answer: "I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow its protection." "Purgatory" is washed out of the minds of those who accept and believe in God's sacred Word of truth. They see that all hope for the dead lies not in religious masses, but in the resurrection of the dead under God's established Kingdom.

Spearing Souls Out of "Purgatory"

AL CAPONE has been off the Chicago throne so long that the city is now going religious. At hand a copy of the *Novena Notes*. In flat violation of the command of Almighty God that nobody should presume to make any likeness of Him, yet such a picture appears at the top of the front cover. Two female angels (according to the Scriptures the angels are all males) minister to Him, along with eight cherubs who have heads but no bodies.

Just below him is Mary. Four female angels entertain her with harp, violin, guitar and mandolin, and two others just hang around doing nothing but adore her. She has it all over the top one for cherubs, because twelve of them are put in wherever the artist could make them fit.

Down below is Moses with a goose-quill pen a yard long and whiskers split in middle, at least half as long as the pen. In front of him is a bald-headed cardinal with a cross on his chest as long as Moses' whiskers. Back of Moses stands Joan of Arc, clad in armor and sporting a shield and sword. After a few more hundred years she will get tired of carrying around all that unused boiler plate and stove lids and sell them to the junkman. But the sword will be useful for spearing souls in "Purgatory" and taking them out after they have been cooked enough, though it would be better with two prongs than with only one. Another dame or gent with a flat hat stands behind the cardinal. He or she has an account book. It probably contains the "Purgatory" score, showing how many centuries each has been cooking, how much has been paid in cash on account, and how much more the relatives will stand for. (You know, of course, that there is not a word about "Purgatory" in the Holy Scriptures.)

Inside the little book is the explanation that "death is not cruel and terrible", although the apostle describes it as the "enemy that shall be destroyed". With perfect disregard for Scripture and common sense the story goes on that "perishable life changes into never-ending life. Christ marched through, smiled back, invited Mary. She passed through triumphantly, stands waiting to lead us".

Also, from Chicago, "Your help is needed to keep the Prince of Peace supreme! A 50c donation will bring the Cross of Miracles with our prayer." Send the money to "Reverend" E. F. Ledbetter. Or you could get rid of your 50c by buying a bottle of patent medicine and pouring it down the sink, with precisely the same amount of benefit to the "souls in 'purgatory' ".

Kelly Wants the Money

IT IS very embarrassing for those who have been making a good thing out of the "Purgatory" racket to have Jehovah's witnesses explaining to the common people that the subject is not even so much as hinted at in the Holy Scriptures, and that it was invented only a few centuries ago by a capable but demonized gentleman by the name of Pope Gregory the Great.

"Father" Kelly, of The Mission of Our Lady of Mercy, Chicago, Ill., may have heard about these things, or he may not, but a letter sent out over his signature makes it clear that, whatever others may think about the "Purgatory" racket, he still looks to it. Saith "Father" Kelly:

We give the Poor Souls the benefits of a special novena made in their honor from October 25th to November 2nd. We give them a daily Mass in the month of November; we give them special prayers and good works of the orphans. But we can't give them these

benefits unless they are enrolled in our Purgatorial Society by their friends and relatives here on earth.

Do you see how much depends upon you? If they were trapped in a burning house, you'd want to rescue them, wouldn't you? But they're suffering now in the far more painful fires of Purgatory. Don't you want to extinguish the flames with a fountain of prayer?

Just about now you're telling yourself, "All right. I'll send in their names but I'll take care of it later." Isn't that right? But do you know what's going to happen? You're going to forget all about it. Those flames in Purgatory are burning NOW, every minute of the day, and you're going to wait until later, perhaps forget about it altogether. You don't want to do that, do you? Of course not, and that's why I didn't wait until next week to mail this letter to you. I didn't want it to be my fault if the souls of your departed loved ones suffer longer in Purgatory and I knew you didn't want it to be yours. It's so easy to sit down, fill in the enclosed blank and hurry it off to me in the mail. So many souls are still suffering in Purgatory today because some friend or relative said "I'll wait until later."

No doubt "Father" Kelly is regarded as one of the princes of the church; and he certainly is a prince at the begging business, but if he thinks, or if you think, that there is any suffering at all in "Purgatory" then both he and you would do well to commit the following scripture (one of many similar ones) to heart, and every time you think about this imaginary suffering of those that are quietly asleep awaiting the resurrection, or have actually become extinct because unfit to be carried in the memory of God, just repeat it to yourself, and ponder it:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." —Psalm 146:3, 4, *Auth. Ver.*

In other words, the "Poor Souls" in "Purgatory" couldn't suffer if they wanted to. They have nothing to suffer with. All the suffering is in the thoughts, and they just can't think. And even if they could think, which they can't, how do you suppose they would feel to have some Chicago priest cashing in on their sufferings and unwilling to do the least thing for them unless he had the proper amount of cash on the barrelhead?

On the Street Corner

◆ On the street corner a lady was about to take *Consolation,* when she noticed *The Watchtower* in my hand also, and then said, "If that has anything to do with the Watchtower I don't want it, as I have read *Enemies* and other publications. It is against the Catholics, and I am a Catholic." I replied, "It is not against the Catholics, but is against *hypocrisy* whether it is found among the leaders of Catholics, Protestants, Jews, or among political or financial interests." "Well, you do not need to preach against the doctrines just because some leaders are unfaithful." The reply was, "If their doctrines were right they would be doing right. Jesus said he whose house is built on sand will be washed away when the rain and winds come." With this she took *Consolation.*

This was my second week on the streets here. I placed 10 *Consolation* and 3 *Watchtower* in three hours.—F. A. Robbins, California.

Collection Plate Looked Good

◆ Associated Press sent out a dispatch from Anderson, S. C., telling about a little man there four years of age who was dressed up and went with his mother to church. When the collection plate came along he misunderstood the gesture and made a grab for the contents. It took his mother, two ushers and several other persons to make him let go, and he probably doesn't understand even yet why he shouldn't have something of what was passed to him.

Tulsa Citizens Protest Intolerance of Public Servants

WHATEVER one's personal opinion of them may be, Jehovah's witnesses and their activities have time and again admirably served as a sort of barometer or weathervane exhibiting un-American attitudes on the part of public servants and others. Tulsa came in for the test recently, when the Witnesses were about to hold an assembly there. The officials of Tulsa showed their failure to appreciate fundamental American freedoms, and failed to protect them in the case of this minority because of veiled threats. Frightened by the American Legion, which, as usual, was only superficially American, while un-American underneath, the officials denied freedom of worship and assembly to a section of the population that is as much entitled to these rights as any others. The following letter is to the point and takes the mayor and commissioners to task in good style.

July 21, 1943

To C. H. Veale, Mayor of the City of Tulsa,
And the Commissioners of the City of Tulsa,
City Hall, Tulsa, Oklahoma.

Sirs:

We feel that in the interest of freedom a protest should be lodged regarding your cancellation of the city's contract with Jehovah's witnesses for their use of Convention Hall on the days of August 20, 21 and 22. It is doubly regrettable that at this crucial time you yield to pressure and discriminate against a minority group by curbing the foremost of the Four Freedoms, namely, freedom of worship.

Three years ago the city officials of Tulsa contracted with Jehovah's witnesses, granting them the use of Convention Hall. That agreement was broken. Now covenant-breaking is again indulged in. You knew who Jehovah's witnesses were when you signed the contract, knew their beliefs are unorthodox, and knew from experience that some narrow-minded groups might raise protest. But you also knew Jehovah's witnesses are taxpayers and have the same rights to use public buildings as any other organization. So the contract was made; customary advance payment was received. A few weeks pass and it is broken, as in 1940. Why? Is infidelity to contracts a fixed policy of Tulsa officials, or is it special treatment reserved for those not approved by certain influential groups? One day brief notices appear in the press that the American Legion is protesting Bible meetings in Convention Hall; the next day the story of the cancellation is reported. The Legion snaps its fingers, and you gentlemen jump.

According to the Tulsa *Tribune* a special meeting was called to consider these protests, and cancellation followed. The excuse was that violence would be precipitated if the Witnesses used Convention Hall. How is it that the American Legion knew violence was planned, unless, as in times past, they were the planners? Their "protest" appears to have been a veiled threat, and it worked. You were bullied into shelving the most cherished freedom, worship of God.

You revoked the permit for a Christian assembly, you say, for the "protection of life and property". Would it not be more American to sustain your contract for the 'protection of freedom of assembly and worship'? The police force is the instrument designed for the "protection of life and property"; not the denial of constitutional liberties to suit the whim of anti-freedom mobsters. Is the police force of Tulsa inadequate to control the rabble element, or are you gentlemen just unwilling to put up a fight for freedom and use the city police to back you up? True Americans do not mob, nor do they countenance partiality in the administering of public facilities to meet the intolerant demands of those who do.

The press reported that you "commissioners pointed out that the Witnesses still may have their convention, but it may not be on public property". Are there any grounds for believing this? What guarantee is there that this verbal promise is any more trustworthy than your original signed contract? The "concession" must seem magnanimous to you, but it

is obviously a surface gesture, done to counteract and offset the odium of your un-American contract-breaking tactics in opposition to the principle of freedom for all, regardless of creed. If you will not or cannot protect "life and property" at a public-owned building, will or can you do so on privately owned facilities? Or is it your intention to now, like Pilate, 'wash your hands' of the matter? If the gathering is lawful it should be permitted anywhere; if not, then it should be forbidden regardless of location.

You are guilty, you know, of flagrant discrimination. The public press in reporting the special meeting said: "Other churches still have the right to meet in Convention Hall." May we ask if you gentlemen are setting yourselves up as the spiritual overlords of the community, and passing upon which religions may freely worship unfettered and unhindered, and which ones shall be subjected to inconveniences and suppression, after, of course, you get your cue from the American Legion and get the Legion stamp of approval or disapproval upon the worshipers? Is that your guide for determining which taxpaying citizens of the community may use public facilities in your care, and which ones shall be shut out? Remember, gentlemen, the issue here involved is not your agreement or disagreement with the doctrinal beliefs of Jehovah's witnesses, but your accord or discord with the United Nations' belief in the Four Freedoms, particularly that primary one of worship.

Concerning the special meeting the Tulsa *Tribune* stated: "American Legion Joe Carson post commander told commissioners that there are 11,000 Tulsa county men serving in the armed forces and that 'we can't let them down' by encouraging such practices as are taught by Jehovah's witnesses." They have, and so have you "let them down" by tampering with one of the freedoms for which they fight. It is hoped your course in this matter is not a sample of the free world planned by the United Nations to follow the global war.

From the tenor of the press reports it seems that the question of flag-saluting was the main point of controversy. You knew the flag was to be displayed at the Convention Hall while the Witnesses were there. They will always render to the national emblem the full and proper respect due it, as ordered by Congress in Public Law 623. Is not obedience to this national law sufficient? You knew likewise that the Supreme Court of the United States ruled that their refusal to salute the flag comes within the protection of the freedom of worship clause of the Constitution. The public press approval of this decision was almost unanimous, and thus indirectly condemned the narrow position taken by the American Legion. Is the American Legion discontented with the Constitution? Are the city fathers of Tulsa willing to abdicate its high and lofty principles of freedom and be led astray by the mischievous Legion? Apparently so. The Supreme Court resisted their pressure in the flag-salute decision, the Legion having filed an *amicus curiae* (friend of the court) brief against the Witnesses. Why cannot the city officials of Tulsa likewise resist and hurl back freedom-encroachers?

Works in the interests of freedom, not lip-service and formal gesture, prove one's respect for the flag and its principles. You accept the tax money of the Witnesses, their proper rendering unto "Caesar", but you are not willing to give them their just returns therefor, in this case equal rights to use public facilities to exercise the free worship "Caesar" guarantees. "Caesar" says we citizens, including Jehovah's witnesses, may worship according to the dictates of our *own* conscience, and not as your conscience or the Legion's dictates.

One last comment on the press account of the special meeting. It was stated that you "commissioners, after hearing the requests, invited any member of Jehovah's witnesses to state their cause, but none was present". The inference is that the Witnesses were ashamed to come forward, but you know that is not true. You knew before you extended the "invitation" that they would not respond, because you had effectively "closed" the meeting to them by the simple expedient of keeping them in the dark concerning it. What a sham and cheap grandstand play, then, was this "invitation".

Concluding this protest against encroach-

ments on freedom here on the Tulsa home front, as taxpaying citizens, irrespective of religious belief, we propound the following questions: Is the American Legion going to run America, or try to run it, like the Gestapo does Germany? What do they have to fear from the minority group, Jehovah's witnesses? Are you their "yes men" for political reasons? Are they the only taxpayers in Tulsa? Was it their money exclusively that financed Convention Hall? If worshipers do not conform to your ideas or the Legion's, yet are a recognized religious group according to the laws of the land, will they continue to be the victims of unjust discrimination? Or will they enjoy equal freedom along with others to use public-owned buildings for worship? Mayn't the Tulsa citizenry entertain Christian assemblies in their public edifices, without Legion OK? Are you yourselves really in favor of freedom, though it means a fight; or do you prefer to give merely lip-service to it for appearance' sake?

If you are sincere in your stand for freedom you will act to retake the precious ground lost through your ill-advised contract cancellation of a Christian assembly.

Signed in behalf of taxpaying citizens of Tulsa and Jehovah's witnesses.

C. L. HUNTER R. C. BRAZEAL
N. P. CURTIS E. L. PAYNE
C. D. STEVENSON

In Darkest Mississippi

ON THE seventeenth day of April, 1942, my wife and I were carrying the Kingdom message to the people by phonograph and printed form, exercising our constitutional rights. We had been working only a couple of hours when I knocked on a person's door who chose death rather than life. When she came to the door I told her my business and that I had a very interesting record on the Bible and would like to play it for her. When the record began to present the truth, she called for her mother from the dining room.

When her mother came to the front door the record was in action, and she said, "What is that?" and the daughter explained that it was a message from the Lord. She stood gazing at the machine, and seemed to be enjoying it until it mentioned how parents should instruct their children concerning Jehovah's kingdom under Christ Jesus. She then began to say she was not interested in Jehovah at all. I asked her if she knew who Jehovah is, and she said she had read all about us in the newspapers, and walked away. After I walked to the next corner she was on her way to a phone to call the police. In about ten minutes two policemen came and carried us to jail. On our way to jail I told the police that some people could not understand the work of Jehovah's witnesses. The policeman said the people here are not going to understand it, to which I replied that the "sheep" would and the "goats" would not.—Matthew 25: 31-33.

On April 18 I was given a preliminary hearing, placed under a one-thousand-dollar bond, and bound over to the action of the grand jury. My wife was released until she was indicted by the grand jury, because she had a child six years old. I was placed in Lowndes county jail to wait for action by grand jury. On April 19 two of my fellow workers (special publishers) came up to see what I wanted to do about bond. The sheriff, who is an ex-commander legionnaire, called the two Witnesses into a room, presented a small flag, and asked if they would salute it. The Witnesses explained that they were not against the flag and that the way they understood the commandment of God it would be worshiping an image to salute it, that they had made a covenant to do God's will, and for that reason they refused to salute it. The sheriff then placed them in jail without bond.

On April 22 two Witnesses came down from West Point to go my bond. When the sheriff learned that they were Witnesses they were presented with the same flag and asked the same question and got the same result. They were placed in jail without bond. One was under the care of a doctor, and the sister was about fifty years of age. There were five Witnesses waiting action from the grand jury. After we were indicted my wife and baby were placed in jail. We all were charged with sedition.—Acts 24:5.

A day or so before my trial I was taken from my cell to a room and questioned by the chief of police, district attorney, and constable. Many questions were asked, and the answers were given bearing the truth. They asked if we were released from jail before trial would we leave Columbus. My reply was no, that we were servants of the Most High and would not leave because of fear or anything else. The district attorney walked away saying, "I don't think he will depart from his belief"; in which he was right one time.

On the sixth day of May our case was put before the circuit judge of Lowndes county. Previously the radio and press were used to influence the public against us, which resulted in much publicity and a large crowd at our trial. When the state had finished its evidence our lawyer made motion to dismiss. When the lawyers had finished arguing the case the judge said, "The sheriff here is a very patriotic man, and so are the chief of police and district attorney and they are capable of getting evidence," and that he was "amazed that there was no more evidence than was produced".

He said that he had jotted down each witness' testimony and that there had not a single witness testified that the defendant had said anything against the flag, war, or the government of the United States. He then called the jury from the room and explained to them that the law was that when the State fails to give enough evidence he had the right to rule on it. When the records ("Theocracy" and "Children") were played in evidence he said that he had preached some of the same things and had heard that a government of righteousness would be set up and would rule the world preached from the pulpit all his life. "Now," he said, "the way I heard about Jehovah's witnesses was, that they 'were going around getting Negroes together in groups and teaching them to be conscientious objectors'." The judge further stated, "I am saying this for the benefit of the public; maybe some of you were of the same opinion; and there was no such evidence produced here in this case." He said the State did not have enough evidence for a case and he was going to throw out our case and file the others.

This sure was a grand witness to the public here, and a very square judge, who ruled according to the law and evidence; and I am sure he will get a rich blessing from Jehovah in due time.—F. Cochran.

Persecution Has Its Uses

◆ While engaged in the street work Saturday afternoon, a man approached a young lady who was announcing the magazines. He said: "I have never read any of your magazines. I think I should look into the matter, because I have seen you witnesses here every Saturday afternoon, and noticed that people hate you and say very unkind things about you. It does not seem to me that you place many of your magazines; still you are not discouraged, but are here every Saturday despite all that. I believe the people, just like myself, have not read your literature, but have heard others talk whose ideas may not have been correct. So I want to see for myself what you believe."—Walter Chaplinsky, New Hampshire.

"The Land of Ten Thousand Lakes"

FOR sheer beauty and natural riches, few regions have surpassed the wilderness that was conquered by Scandinavian, New England and German immigrants and developed into the prosperous, modern state of Minnesota. It is a chunk of land 406 miles long from north to south and 367 miles wide from east to west. Shaped like a capital *K*, with the top and bottom crotches ruggedly filled in, and planted in the exact heart of North America, Minnesota is geographically the "Key State" of the continent.

Imagine filling your fountain pen with vivid blue ink and squirting it rashly upon a green map of the state. The sprayed, obliterated surface would picture Minnesota's more than 11,000 lakes (modestly she boasts only 10,000), and as many rivers and streams. This four-thousand-square-mile expanse of fresh blue water comprises one twenty-first of the total area of Minnesota. In size, the lakes range from tiny, unnamed ponds, to Red lake, the largest natural body of fresh water in a single state, covering 274,994 acres.

Water, in the form of ice or living streams, has been the chief architect that carved out the woods-and-lake magnificence of Minnesota. Very long ago, when "every living substance was destroyed which was upon the face of the ground", save Jehovah's witness Noah and his family, tremendously huge glaciers invaded the region and wore down a range of mountains; nothing remains of those mountains except their ancient roots. And there Finnish miners have pioneered in unearthing the world's richest iron deposits.

Vikings and the North Star State

Like a musical artist, running water sculptured the undulating hills of the "Big Woods" into which Norwegian lumberjacks pushed their way. The epic of how one half of that 38-million-acre timberland went down before axman hordes has given rise to the Paul Bunyan yarns still circulating around the world. All this while, Swedes, Danes and Germans were overspreading wooded, lake-studded lands and gradually the grassy prairies. All met fierce opposition, not only from the red men, but from an extreme and erratic climate which is the child, not of the moderating influence of the ocean, but of this great inland region of thousands of water bodies and gentle plains. Viking blood was not to be cooled by rough-handed nature. Within a span of one lifetime the Norsemen led in transforming 54 million acres of forests, lakes, rivers, swamps and flowery green prairies into organized agriculture, co-operative cities, superlatively endowed schools, art centers, golf clubs, and parks. Among many thousands of Minnesotans attending the August 20-22 "Free Nation's" Theocratic Assembly at Minneapolis, there were some old-timers who still recall clearly the terror of Indian massacres, the bison herds, and the creaking of the thong-tied Red River carts.

When these inland Vikings came, the "Big Woods" covered the heart of the state, stretching every way in vistas of sugar maple, basswood, white elm, red and green ash, butternut, burr oak, underskirted with profusions of blooming hepaticas, anemones, bellwort, Dutchman's breeches, bloodroot, and trillium. As the "Big Woods" went down, Danes began to build up on the same ground what are now the world's biggest butter and dairy industries. The flowers even, that covered the heavy forest floors to the borders of the "Twin Cities", rue, wild geranium, lily-of-the-valley, Canada anemone, sweet pea, aster, goldenrod, twinflower, bunchberry, pink-and-white lady's slipper, have practically vanished along with the cutting of the trees and the draining of the swamps.

Yet there still remain spots of virgin timber far up in the northeast of Minnesota, white, jack and red (or Norway) pine, growing in almost pure stands or intermixed with white spruce and balsam fir. Widespread in the forest openings trail the arbutus, wintergreen, Labrador tea, and dwarf kalima. Blueberries and cranberries are so abundant as to be economically valuable. White-flowered thimbleberry, mountain maple, dwarf birch, sweetfern, elder, and several varieties of honeysuckle are at home everywhere in the state, in anybody's yard. But the wide oceans of prairie grasses, frothy with blossoming herbs and low shrubs, have disappeared, and from Canada to Iowa, in an almost unbroken expanse, Minnesota's agricultural and livestock establishments have mushroomed.

These virgin forests and wildflower gardens and waters of Minnesota were once the playgrounds of game birds, waterfowl, mammals and fish which thrived in so great abundance as to remind one of the ancient land of Laish which the Danite tribe of Israel went out to possess: "a place where there is no want of any thing that is in the earth." (Judges 18: 10) Modern Nimrods and skin hunters have destroyed that exquisite society of free creatures. The buffalo herds have vanished; the elk is now gone, the antelope no longer inhabits the state. But the story of the ubiquitous white-tail deer is happily different. As late as two days before Jehovah's glorious "Free Nation's" Assembly of His servants, Minneapolis newspapers sported pictures and headlines describing an "invasion" of the "key city" by a herd of deer, which disconcerted traffic, damaged one automobile, ruined another, while one frantic doe "crashed into the car of an unidentified motorist, breaking a door window and denting in the body of the car. The terrified motorist fled". (Minneapolis *Morning Tribune,* August 18, 1943)

Had that hardy fisherman, the apostle Peter, lived in Minnesota, he might have oared his way down the whole length of the state, from fish hole to fish hole, and rarely have had to portage his craft. The waters on every hand abounded with steelhead, rainbow, German brown and lake trout, muskellunge, pickerel, wall-eye, small-mouth, striped and large-mouth bass. To this day Minnesota's myriad waters remain a fisherman's paradise. And the sight of them and their tree-lined shores reflects the lost wild glory of the land and delights one's imagination with visions of what the Creator has in store for this earth when He adjusts in the New World the now misordered creation.

The "Twin Cities"

Where the long upper "leg" meets the short lower "leg" of rugged, *K*-shaped Minnesota, and very near the eastern border, sprawls a block of metropolis covering a solid 114.23 square miles. This metropolis is, in fact, two independent cities, the "Twin Cities" of Minneapolis and Saint Paul. Like the state that gave them birth these cities, whose city halls stand but 10 miles apart, are vigorously young. Forming the nucleus of the great "Northwest" basin of America, and situated at the head of navigation on the Mississippi 1,596 miles from where it pours into the Gulf of Mexico, the "Twin Cities" together comprise a trade center ranking eighth in the United States.

"Pig's Eye," the original Saint Paul, grew up on the banks of a steamboat landing. "Saint Anthony Falls," the original Minneapolis, spread out on both sides of a Mississippi waterfall that furnished power to run a lumber and a flour mill. The first settlers on Minneapolis ground were squatters on a United States military reserve; the soldiers shooed them off, but not to stay. The first resident of Saint Paul was Pierre Parrant, a French Canadian, who lived in a shack and sold whisky to the soldiers. Its birth and development so

fascinated Mark Twain that, during his visit to Saint Paul in 1882, he penned a sparkling description thereof, which holds for more towns than the present capital of Minnesota, and with more truth than humor! Quoth he:

How solemn and beautiful is the thought that the earliest pioneer of civilization, the van leader, is never the missionary, never the lawyer, never the newspaper, never the Sabbath school, but always whisky! The missionary comes after the whisky—I mean he arrives after the whisky has arrived; next the trader, next the miscellaneous rush; next the gambler, the desperado, the highwayman and all their kindred in sin of both sexes; and next the smart chap who has bought up an old grant that covers all the land; this brings the lawyer tribe, the vigilante committee, and this brings the undertaker. All these bring the newspaper, the newspaper starts up politics and a railroad; all hands join to and build a church and a jail and behold! Civilization is established for ever in the land.

Minneapolis, "City of Waters"

In the Chippewa language *mini* means "water", and in Greek *polis* means "city". Originally christened "Saint Anthony Falls" by the Catholic missionary Louis Hennepin, Minneapolis, the "City of Waters", has steadily expanded from its birth into the fifteenth-biggest city in the United States. Minneapolis was built mostly through help of Lutheran Scandinavians, whom the eleven pages and one column of "Johnsons" in the telephone directory would indicate as still the predominant element in the city. But have the followers of Luther 'lost their savor'? While they were building Minneapolis, German and Irish Catholics were entering the "Pig's Eye" vicinity fifteen miles down the Mississippi so rapidly that by 1851 Saint Paul was made the seat of a Catholic bishopric. Gradually but relentlessly the Roman sect in Saint Paul has infiltrated Minneapolis until 25 of Minneapolis' 31 parochial schools today are Roman Catholic.

Incidentally, Minneapolis Catholics showed off their "education" by being just about the only ones to manifest bitter, and even lewd, opposition to the "Free Nation's" Assembly of Jehovah's witnesses.

With an illiteracy of less than one percent, Minneapolis is the most literate large city in the nation. It is the eighth-largest wholesale distributing market, the aviation center of the Northwest, America's biggest sales center for powdered milk, the world's biggest linseed products center, the world's leading primary quality butter distributor, and the center of a flour industry that breaks all records, with 50,000 barrels of flour a day. Being the navigation head of the Mississippi, this biggest city in the "North Star State" maintains heavy seasonal traffic with Mississippi River ports from top to bottom of the United States. All of which appears to indicate that men can "maintain good works for necessary uses", enjoy prosperity on the earth, and still manifest good-will toward Almighty God and His servants. —Titus 3:14.

Minneapolis is the seat of the University of Minnesota, third-largest state college in the nation, located above a picturesque gorge of the Mississippi, on a 5,550-acre tree-studded campus. The city has, besides its 31 parochial schools, one religious seminary, six private schools, several trade and professional schools, and 110 public schools. A college of music, an institute of art, a large public library, a symphony orchestra, six radio stations, three big daily newspapers, thirty-one hospitals, a 500-man police force, stand out among the civic features of the municipality.

Fourteen lakes and lakelets, covering 1,244 acres, surrounded by 140 delightful parks and connected by a boulevard system unsurpassed, inspire the boast that Minneapolis is the "Vacation Capital of the Northwest" as well as the "Gateway to the Land of Ten Thousand Lakes".

Whether a city's hospitality is real or simply so much advertised humbug can always be measured by one unfailing test; that is, its reception of Jehovah's witnesses. (Matthew 10:11, 12) Twice has Minneapolis been blessed with that opportunity. In 1942 she opened her magnificent auditorium to a convention of 3,500 fighters for freedom in a New World, and that occasion was described in the Jehovah's witnesses' 1942 Assembly report in one sentence of pure joy: "There was not one case of trouble or opposition, and the convention thoroughly advertised the name of Jehovah and The Theocracy, which was its purpose."

Jehovah showered His blessings on this city also on August 20-22, just one year later. Although opposition was manifested from some quarters, yet the people of Minneapolis, and Saint Paul as well, opened their homes to twice as many Free Nation ambassadors as could fill them. To the hundreds of disappointed homes that looked for Theocratic guests who could not come, Jehovah's faithful servants extend this warm assurance: That even as the Mississippi, "Father of Waters," flows to right and left throughout your cities, even so will the great river of truth keep flowing to your doors through the living channels known as the witnesses from Jehovah, the Father of the waters of life.—Revelation 22:17.

Enquirer Wants More Religion

THE Cincinnati *Enquirer,* not having noticed that Europe has been a warring camp ever since the Roman Catholic Church got the bit in its teeth fifteen hundred years ago, and that the more power that institution gets, the worse conditions are and the less of real Christianity there is, feels that what is needed at this time is, not the entire housecleaning of hypocrisy and lies which Almighty God has promised shall take place at Armageddon, but a resurgence, a resurrection of more hypocrisy and lies. With that none too flattering reflection on its intelligence it lets loose the following. Probably, like Roosevelt, it would not bother to make a choice between religions. Any religion would do, Roman Catholic, Greek Catholic, Armenian Catholic, Old Catholic, Orthodox Jew, Unorthodox Jew, any one of 210 kinds of Protestants, Buddhism, Shintoism, animism, Mohammedanism, etc. Give us any kind of religion, but, for heaven's sake, don't give us the truth. That is the *Enquirer's* great fear. But read:

Probably it is not "realistic" to anticipate very much impact of religious faith on the diplomacy of a warring continent. But we shall not be far from the truth if we insist that only through the power of religion will any decent peace ever be achieved, or any better world order be established to succeed our present international anarchy.

The Fourth Time Around

◆ The fourth time over the town a neighbor informed me abruptly that I was neglecting the people in the alley. I was surprised to learn there were four homes there. Two of these were people of goodwill toward God and His kingdom, and obtained literature. In another part of the same town a neighbor inquired if I had yet seen Mrs. V——, who was sick in bed when I called previously. When I answered that I had not yet seen her she said, "Well, she told me that she wanted you to come and see her and show her in her own Bible what you showed me in mine, that there is no hell of eternal torment, but that the hell of the Bible is the grave or condition of death, and that the symbolical fire means utter destruction."—Eunice S. Lamson, Kentucky.

Punctuation

THE term "punctuation" comes from the Latin word *punctum,* meaning a point. The meaning of this term, punctuation, therefore, relates to the pointing or marking off, with points or marks, of a composition into sentences, and the sentences into subdivisions or portions, to show the precise meaning. For many centuries there was no effort made to break up a composition into sentences or sentences into subdivisions or even into words. There was no capitalization, because all the letters of the words were capitals, so that none stood out as an aid to intelligent reading of what was written. The letters were all run together without pause or break, and it will be readily seen that reading such writings or books would have its difficulties. Yet all ancient manuscripts were so written.

No attempt to punctuate is apparent in the earlier manuscripts and inscriptions of the Greeks. The early signs intended for punctuation were at first used in poetry only. It was not until the ninth century that sentence division by period, colon and semicolon marks took place. It was Aldus Manutius who, in the sixteenth century, introduced a regular system for the use of these marks. The chief signs or marks of punctuation were taken over from the dots used by Greek grammarians, but often with altered meanings. For instance, our semicolon was previously the Greek interrogation or question mark. So much for the history of the subject.

Punctuation aims to reproduce in writing what is expressed in speaking. Not that there is always a definite pause or stop of the flow of speaking when we are talking and come to the end of a clause or sentence; but the tendency is, nevertheless, to make pauses, when they are made, at such points as are, in writing, marked by punctuation of various kinds. Punctuation helps to mark written speech in such a way that the logic of it is more easily noted. At times the use of a comma is found to be of great importance, tending to change the entire meaning of an important statement. An example of this is Jesus' statement to the thief upon the tree, generally rendered, "Verily I say unto thee, To day shalt thou be with me in paradise." Thus they hang the false doctrine of the immortality of the soul on a misplaced comma. Proper punctuation by Rotherham of this text gives the correct meaning: "Verily I say unto thee this day: With me shalt thou be in paradise." —Luke 23:43.

But the proper place at which to begin consideration of punctuation, although it is used to indicate the *end* of a declarative sentence, is the point itself, the period. Other punctuation marks are variations of the period, so to speak. The comma is a period with a small extension below; the colon is a combination of two periods, one placed above the other; and the semicolon is the combination of a period and a comma, the period appearing just above the comma. There is also the apostrophe, which may be called a raised comma. Then there are also the question mark, or interrogation point, and the exclamation mark. Beyond that, punctuation includes quotation marks, single and double, the hyphen, and, sometimes, the dash. There are other marks also, but the ones named are the most common and will do for our present purpose.

The period indicates a full pause or break in the flow of thought and of speech. It appears at the end of the declarative sentence, that is, a sentence containing simply a statement of fact, a declaration. The question mark and the exclamation mark or point may be considered as variations of the period, one appearing at the end of a question, the other after a sentence or phrase express-

ing an outcry, an exclamation. Both of these marks have their use indicated by their names.

Since the colon is a sort of double period, that will be considered next. It marks a break in sentence structure less than that indicated by a period but greater than those indicated by the comma and the semicolon.

The principal use of a colon is after an introductory expression, usually formal in nature, that indicates something is to follow. The material to follow may be a quotation, an enumeration or listing of several things, an explanation or amplification of that which precedes it, etc. It is used at Luke 5:36-39 (*A.R.V.*) after a formal introduction of words uttered by Jesus: "And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; . . ."

A good illustration of the use of the colon preceding an enumeration is found at Proverbs 6:16-19: "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." The colon, in this sentence, precedes the listing of the seven things which the Lord hates, and which are an abomination unto Him.

The following illustrates the use of a colon where an explanation follows: Jehovah's witnesses must be holding an assembly in this vicinity: they are to be seen on every street corner distributing leaflets and offering to passers-by the *Watchtower* and *Consolation* magazines.

In writing down a Scripture citation, put a colon between the chapter and the verse; also between the hour and the minute in the notation of time.

A semicolon, generally, marks a break in a sentence flow or structure greater than that which would be marked by a comma (which will be considered last). A semicolon is used to separate complete statements whose force is dependent upon their remaining in the same sentence. For example, "The Lord is my shepherd; I shall not want." Each of these two statements is a sentence in itself, but there is a definite relationship between them. It is as if it were written, "The Lord is my Shepherd, therefore I shall not want." The semicolon is also used to mark off the divisions of a sentence, which divisions are further subdivided by one or more commas. So, "Keep my commandments, and live; and my law as the apple of thine eye."

The comma comes in for consideration next, working backward, as we have done, from the period. This little mark is by no means of least importance, although it indicates the smallest interruption or break in the continuity of thought in a sentence. First, it marks minor breaks in the ordinary flow of a sentence. "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind." Things listed in the course of a sentence are marked off by commas, as in the listing of the things which the Lord hates, just considered.

Commas are used to offset contrast words: "I have read Isaiah and other, lesser, prophets." Here *lesser* is set off by commas, because it is a contrast word. If the commas were omitted, it would have the effect of including Isaiah among the lesser prophets, whereas his book is one of the major prophecies. Commas are used to mark off a nonrestrictive clause. Example: "The books, which I have read, I herewith return." (That means I am returning all the books.) Leaving out the commas, it would read, "The books which I have read I herewith return." (That would imply that I am keeping some books I have not read.) Notice also the difference

the comma placement makes in the following:

Of these four, two men and one woman started out.

Of these, four, two men and two women, started out.

The logic or meaning determines the placing of the comma, which is required to facilitate proper reading of the sentence.

The comma is used to separate proper nouns referring to different individuals. "To John, Smith was always kind." Or, "To America, Europe awards the prize of mechanical skill."

The comma is also used between series of terms following one another in a sentence, as, for instance: "Isaiah, Jeremiah, and Ezekiel are called the major prophets." (Note that there is also a comma before the *and*.) The same rule applies where *or* or *nor* is the conjunction used instead of "and".

Ordinarily put a comma before clauses introduced by such conjunctions as "and", "but," "for," "or," "nor," if a change of subject takes place: "The time is short, but we must remain active." "The mistake was not confined to one place, and the trouble that resulted spread far and wide."

A long subordinate clause preceding a main clause is set off by a following comma. "When he arrived at the railway station, the train had gone." This is really a sentence turned about, and it might be written, "The train had gone when he arrived at the railway station." In that case the comma is not needed.

The foregoing gives some of the more fundamental and necessary rules for a proper use of punctuation. As it is important to observe proper rules in spelling (considered in an earlier issue), so it is of value and aid to observe proper punctuation. It will be a help in presenting this gospel of the Kingdom and the "free education for men of good-will".

"An Unusual and Outstanding Gathering of Christians"

THE yearly convention of Jehovah's witnesses was announced first in April, and was called the "Free Nation's" Theocratic Assembly. Later, *The Watchtower* publicized the Assembly, listing the 100 cities participating in the United States, and also drew attention to its international scope by announcing assemblies in cities in foreign countries. Such an unparalleled Christian gathering vitally concerned all people of goodwill. Hence Jehovah's witnesses prepared a special news release, as follows:

JEHOVAH'S WITNESSES ASSEMBLE IN 100 CITIES

An International Convention Arranged

During the three days of August 20 to 22, inclusive, there promises to be an unusual and outstanding gathering of Christians, as far as 1943 is concerned. Jehovah's witnesses are again holding their yearly convention. This time it appears to be an international convention, because similar assemblies are being held in the United States, Mexico, Cuba, Brazil, Sweden, and many other countries, so it is reported. In the United States alone there will be 100 conventions convening simultaneously, and at certain times during these three days all the cities will be tied together by private telephone service arranged by the A.T. & T. Co. It is reported, too, that in Mexico 12 such assemblies are being arranged.

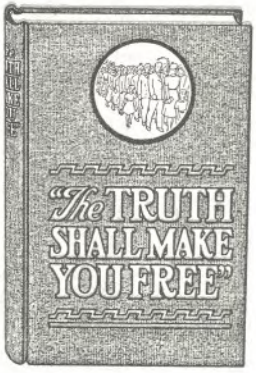
The highest executive of this land, some months ago, stated that the spiritual interests of the people should not be impaired, neglected or interfered with during this period of war against totalitarian aggressors. He stated that only certain national regulations be complied with so as not to hamper the conduct of the conflict for the "four freedoms", of which freedom of worship is one. The convention committee says that this matter was taken into consideration in laying out the arrangements for this convention. In view of the conditions

prevailing throughout the land, instead of having a general assembly convene at one common point, as they did a few years ago at St. Louis, where there were 115,000 in attendance, this year the Jehovah's witnesses' convention is spread out over 100 cities from coast to coast. Minneapolis, Minnesota, is what they call the key city; and what goes on at Minneapolis will go on simultaneously throughout all the land. With this unique arrangement, the convention committee says, the amount of travel will be greatly reduced; thus not interfering with nor causing too great a load to fall on the railroads and bus lines. They are now already overcrowded. In most parts of the country conventions are so situated that no one has to travel much more than 50 miles at the most.

On three different occasions during this convention of 100 cities in the United States all of them will be tied together by a vast network of telephone lines. On each of these three days the president of the Watch Tower Bible & Tract Society and other officials will address the entire assembly from coast to coast. The president of the Watch Tower Bible & Tract Society will attend the key assembly at Minneapolis, where Jehovah's witnesses are using the Municipal Auditorium. On Sunday, August 22, the widely-advertised lecture, "FREEDOM IN THE NEW WORLD," will be delivered by Mr. N. H. Knorr, president of the Society. Persons in this city will be able to hear this lecture at . . . pm in the . . . auditorium, . . . (address). The local convention committee says that all persons who love freedom of worship are cordially invited to attend any and all sessions of the convention. Seats are always free and no collections are taken. The meetings are for the worship of the only true God, Jehovah, and for free Theocratic education.

This release being read over radio stations and published by many newspapers, the curiosity and interest of many persons were aroused; yet their curiosity and interest were not satisfied by a factual report of the happenings at the Assembly itself. *Consolation* seeks to satisfy their desire. Lacking space to do this in its regular issue, this issue of *Consolation* carries a supplement giving a condensed report of the "Free Nation's" Theocratic Assembly.

"FREE NATION'S" ASSEMBLY RELEASES



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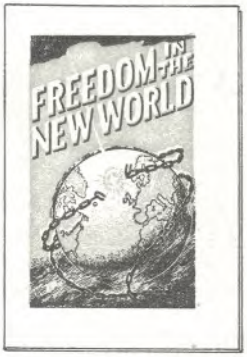

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December 8, 1943

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Notanda

Comforting Their Parents

◆ *Time* magazine entertainingly told its readers that "the Filipinos have several characteristics in common with the Japanese. They are fairly pious. When they make money, they prepare magnificent, costly coffins for their parents, even while they are alive, thereby comforting their declining years". This sounds like a big story. There are some of Jehovah's witnesses in the Philippines. Certainly none of them would be such fools. The dead giveaway is contained in the expression "They are fairly pious". This is a literary way of describing hypocrites. There are many such in every land. If they don't purchase expensive coffins for their parents, they promise to let the priests in for a cut on the "purgatory" racket, "thereby comforting their declining years." In either case it is poor comfort for the old folks. Indeed, there are millions of young folks today that have not a particle of what the apostle describes as "natural affection" and would not buy coffins, shares in "Purgatory" or anything else if they thought it would be any comfort to anybody but themselves.

"This Is God's World"

◆ In the Washington, D. C., *Evening Star* inquisitively Ernest D. MacDougall wants to know what the preachers mean when they say, "This is God's world," and adds, "If this is God's world, I should like very much to see how Satan's world looks." Mr. MacDougall has his wish. He sees Satan's world; it is all about him. The preachers always shut their eyes tightly so that they cannot see the truth that Satan is "the god of this world" (2 Corinthians 4:4), the "prince of this world" (John 12:31; 14:30). How strange it is that the clergy do not recognize their own father!—John 8:44.

CONSOLATION

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

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Strategic Central America and Its Peoples

THE Central American countries, though small in size compared with the North American and South American nations generally, are nevertheless important, in that they occupy a strategic position in the Western Hemisphere. Not only are they the bridge between two great continents, but they furnish the closest approach between the two great oceans, the Atlantic and the Pacific. In regard to the situation of the Central American countries, the fact is observed that they are all located within easy bombing range of the great Panama Canal, which is in itself of tremendous importance. Naturally United States Army authorities are interested in insuring against the possibility of any hostile use being made of airfields in these Central American republics. Therefore it is a good thing that all of them are favorable to the United Nations' side of the war, although adverse influences have not been inactive.

Taken together, the Central American countries cover an area of about 215,000 square miles, which is less than the size of the state of Texas, by far. They at present contain but 8,000,000 inhabitants, of whom many are Indians and mestizos.

Writing of his trip through Central America, Ernie Pyle, correspondent for the New York *World-Telegram,* includes the following observations:

Official Red Tape.—It's no worse than ours at home, I suppose, but it's terrible. In Guatemala, for example, you have to report to the police within 48 hours after arriving. Then you have to get Foreign Office permission at least two days before you leave. Salvador makes you show $250 in cash before giving you a visa. You have to let some countries know whether you're coming by land or air, and if you change your mind you have to do it all over again.

Friends.—If you stay in Latin countries long you won't lack for friends. You'll meet the local people, but don't expect to be asked to their homes. They'll see you, often, at your hotel or a club. You'll foot most of the bills. But they'll reciprocate with their time, endlessly, and all kinds of little favors. And you won't lack for American friends, either. There are lots of nice Americans down there.

Language.—If I were the kind who worked up campaigns I'd certainly beat the tom-tom all over America to get Spanish taught in our primary schools. If we're serious about the spiritual union of Western Hemisphere countries we've got to be able to talk to one another. I'd put Spanish in our schools, starting with the fifth grade. And even if the kids grew up and never saw a Latin in their lives it would still do them as much good as many other subjects. . . .

I'm sure a Latin tourist would have a tougher time in the States than we have in Latin America. Any Latin will help you do almost anything if you stop him and ask him. Remember you're in one of the politest areas in the world, so just return a little of it.

Central America is now fully in the war. Not many days after Pearl Harbor had passed, one after another of these little republics took the side of the United States and showed that it had no particular sympathy for the totalitarian crowd.

The area referred to as Central Amer-

ica generally includes only the countries of Guatemala, Salvador, Honduras, Nicaragua and Costa Rica, but for good measure Panama is included, which, since its separation from Colombia, is more closely associated with neighbors to the north than those to the south. And for good measure a reference to British Honduras will be thrown in.

Looking Back Thirty Thousand Years

But to look back a little farther than the last hundred years or so. For a considerable part of their history these lands were linked together, being at first all part of the vice-royalty of New Spain, which included everything between the isthmus of Panama and the Mississippi, Missouri and Columbia rivers. (In their extent these territories were about equal to what is now the United States.) Later the Central American family became a part of what is now Mexico, and still later they were united in a sort of United States of Central America, but that union did not last long.

Geologically Central America is more closely related to the West Indies than to the continents of the Americas. Its geologic formation is determined by mountain ranges, which run at right angles to the ranges of North America and South America. Students of the earth and its story like to imagine that at one time there was a great island or string of islands lying between North America and South America, and that the ribbon of land which now connects the continents was raised up from the ocean floor at a later date. This is all intensely interesting and tells of times and scenes very remote from the present. This period is indicated in the Scriptures as the third creative "day" or epoch, in the following comprehensive sentences:

> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of waters called he Seas: and God saw that it was good. . . . And the evening and the morning were the third day.

Indeed, it is suggested by some that at one time all the land of the earth was actually one large mass and that its division into continents was a subsequent development. They imagine that then the hump or shoulder of South America fitted snugly into the corresponding indentation of the African west coast, and the line actually does follow in a most remarkable way to this day.

However, this is going a bit far afield in a consideration of Central America, and so consideration is given to a period of time when a comparatively small vessel is seen cruising along the coast of Central America. It was Columbus' fourth journey to America, and on July 30, 1502, he had arrived off the coast of what is now Honduras. He was still searching for a passageway to India, and although he heard reports of the wealth of Mexico, his original purpose held firm. He continued southward and halted at a river now known as San Juan de Nicaragua. The natives told him then of a splendid land still farther on, and these accounts led Columbus to the conclusion that he must be nearing Asia and the lands of which Marco Polo had written so absorbingly. Continuing, Columbus reached the spot where 400 years later the Panama Canal was built, but he found no passageway then, and had to return to Spain without realizing his ambition.

Rodrigo de Bastidas had preceded Columbus in sailing along the coast of America proper from a point near the present Venezuelan boundary westward. Other explorers followed and settlements were made. Missionaries and conquistadors co-operated in subjecting the natives to the dominion of the Spaniards, and this resulted in establishing the vice-royalty of New Spain. And beginning at this point the various countries now making up Central America will be considered separately.

Guatemala, the Ancient

The unwritten history of Guatemala goes far back into the mists of antiquity. The land is mountainous in the main. There are numerous volcanic cones, many of them active to this day. Covered today by tangled jungles are ruins of cities that once existed as thriving metropolises of Indian culture. They are the ancient ruins of the Maya Empire (referred to also in a preceding article, on Mexico). Here, a thousand years before Columbus came, lived men who charted the courses of the stars and mapped out a calendar abreast of the science of today! Now there are only ruins, amazing indeed, but still ruins. Brilliant birds of the jungle and mischievous monkeys scream where once a thriving civilization carried on its varied activities.

When Gil Gonzales made his first expedition to this territory he came back, figuratively, with 32,000 scalps. He had baptized that many Indians. What they understood by the sprinkling process is not known, but when they had to choose between becoming "good Catholics" or dead Indians, they did not hesitate. Similar methods account for the conversion not only of the natives of other parts of Central America and South America, but also of the former rude tribes of Europe. Judging from what is taking place in that part of the earth today, they are still not far from the originally savage state.

The desired effect, that of making all of South America and Central America at least nominally Roman Catholic, and subjecting them effectively to the Spanish rule, was accomplished. This subjection continued for almost three hundred years.

A large proportion of Guatemala's three million inhabitants are descendants of these early Indian peoples, and still speak the languages and dialects that come from the Maya civilization of the long ago. They live away from the modern cities in little villages of thatched huts, a far cry from the imposing stone structures reared by their remote ancestors. On their small farms they raise beans and corn, and the women prepare the meals, which consist in large part of tortillas, a sort of cornmeal pancake. The women also make the colorful blankets and textiles for which Guatemala is noted. It is all done by hand. Many of the men labor on the *fincas,* the estates of the wealthier Guatemalans.

Market day is the bit of sunshine that makes the life of the Indian something more than mere drudgery. Then the central plazas of the Guatemalan towns become scenes of busy motion and vivid color. Booths go up all over the place. Traders have brought their blankets,

their pottery, their spices, fruit and vegetables, often walking as much as forty miles from village to market. This is the Indian of today.

Chiefly Indian

About sixty percent of the population of Guatemala is pure Indian, and most of the remainder are white and Indian mixed. A majority of the people live on the narrow west coast, which is well-watered and fertile, while the remainder of the country is undeveloped.

Coffee constitutes 70 percent of the exports. A third of the plantations were formerly owned by Germans, and many of them are still in German hands. Other important crops are bananas, sugar, beans, corn, and wheat. You have heard of chiclets, which you cannot get today because there is a better (?) use than chewing for the chicle gum which is produced in Guatemala.

The principal minerals are silver, gold, copper, iron, lead, and chrome. Puerto Barrios, on the Atlantic side, 800 miles south of New Orleans, is the main port of entry. A railroad connects it with Guatemala city (the capital) and with the Pacific port of San Jose.

The Guatemalan constitution of 1879 (modified 1928) provides for a president and a representative assembly of 74 members, and a Counsel of State of seven. The president serves for six years, and is barred from re-election for the succeeding two terms. The gentleman now in office, however, has served since 1931, and by special act of the Constitutional Convention of 1941 will continue to serve till 1949. Roman Catholicism is, as yet, the main religious organization; but education is compulsory.

Freedom of Worship

Guatemala has been an independent republic for 123 years. One of its heroic figures, Justo Rufine Barrios, who was president from 1873-1885, wrote:

> One of the most precious liberties of man is that of adoring God according to the dictates of his own conscience, and . . . liberty of conscience, in order to be real, carries with it the right to worship the Creator according to the belief of each individual . . . and this right, won by humanity after centuries of fighting, has been recognized and sanctioned by all the civilized nations of the world . . . Liberty of conscience is inviolable in the territory of Guatemala.

The Guatemalan declaration of independence (September 15, 1821) was followed in January of the following year by a decree of the *junta directiva* annexing Central America (of which Guatemala was then a part) to Mexico. Salvador, however, refused to go along with this arrangement, and a war followed. After some eighteen months the Central American republics resolved to form a union and constitute a single nation, and a national constituent assembly July 1, 1823, expressed this purpose. Laws of December 31, 1823, and April 17 and 24, 1824, emancipated the slaves and declared that slaves of other countries coming to Central America would likewise be freed. The union between the Central American provinces did not last, but the slaves remained free.

Relations between Guatemala and the United States are friendly. Co-operation between the two countries includes maintaining airbases for American patrol planes in Guatemala. National resources are made available for the war effort. The *Catilla elastica,* wild rubber of the jungle, may some day become a valuable source of the rubber so essential to modern warfare.

Honduras Could Beat California

Honduras is third in size of the Central Americas. Its area of 44,000 square miles is about that of Pennsylvania; and its population, about a ninth, that is, 1,105,504. The Hondurans are a *mestizo* people, 95 percent being of mixed Spanish and Indian blood. As to its forests, deserts, mountains, rivers, pastures, and general fertility, Ernie Pyle, in the New

York *World-Telegram,* says, "If [Honduras] wanted to write a magazine all about itself it could out-superlative California."

Mineral resources, although but little developed, are abundant. They include gold, silver, copper, lead, zinc, and iron. There are also antimony and coal. Coconuts, coffee and tobacco are exported, as well as bananas. More than 12,000,000 stems of bananas are exported annually. For a time Honduras had to fight the blight of sigatoka, using a spray which turned the bananas blue. Nobody wanted blue bananas. So another way to use the spray had to be found. Now the copper-sulphate no longer turns the bananas blue.

The fight against sigatoka was of considerable interest to the United States, because they take the bulk of the Honduras banana crop and other exports and also outsell competitors in supplying Hondurans with what they need in other lines.

Honduras has a rough and uneven surface, so uneven that swamps are numerous, and the country frequently wellnigh impassable.

Mahogany, which has largely been exhausted in other sections of Central America, is still abundant in Honduras. These splendid trees are widely scattered throughout the forests, and often there are but one or two in the square mile. They frequently reach a height of a hundred feet, and a diameter of twelve or more feet. The natives insist that the mahogany trees, when felled, must be cut in the rainy season and by the light of the waning moon. The tree *is* richer in color and more free from sap in the rainy season.

In addition to mahogany the forests contain ebony, dyewood, cabinet woods, and cedar. There are also dense and extensive forests of pine, besides sarsaparilla and other medicinal plants.

Honduras has declared war on Japan, Germany and Italy, doing so within a week after Pearl Harbor. One-year military service is required of all men of 21. Foreigners are exempt from service, and naturalized citizens are exempt for ten years. The terms of the Washington Central American Convention of 1923 limit the regular army to 2,500 and the reserves to 43,500.

Education in Honduras is compulsory from 7 to 15 years of age, and is nonreligious. Recently an aviation school was opened, under the direction of men trained in the United States. Road improvements to facilitate the movement of troops and the transportation of peacetime commerce are having attention. Roads are the great problem of Honduras, because of the very uneven terrain.

British Honduras

An area of 8,600 square miles south of Yucatan and east of Guatemala is still held by Great Britain as a crown colony. It is called British Honduras, or Belize. Its population is 59,985. Belize is the capital. It has a population of 16,687. British Honduras produces mahogany and pine, fruits, coffee, and rubber. There is considerable activity in this rather unhealthful section of Central America. Exports are valued at over $2,500,000 annually. At one time Great Britain also held the portion of Nicaragua known as the Mosquito Coast. It was swampy and unhealthful, like much of the rest of the Central American east coast. It has been relinquished to Nicaragua. It is still largely unexplored, an area of 26,000 square miles, inhabited by the Mosquito Indians.

El Salvador, Coffeeland

We now come to El Salvador, about the size of Maryland and Delaware, and a country with one main crop: coffee. It has luxuriant forests and abundant mineral deposits awaiting development. The population, 1,744,525, is two-thirds Indians and mestizos. Since 1539, when first built, the capital, San Salvador (the name means Holy Savior) has been

wrecked by earthquakes a dozen times. It is so subject to rockings and tremblings of the earth that it is called the swinging hammock. But the city is cosmopolitan and modern and handsome.

The bus to San Salvador passes Lake Ilopango. There, for many centuries, the Indians performed Mayan religious rites. Each year the four most beautiful girls to be found were thrown into the lake to mollify the gods. The practice probably discouraged beauty contests, but the priests got their victims just the same.

Not far from the capital is the volcano Izalco. It is the most active in Central America; and the glow of the flames can be seen out at sea.

The people of El Salvador are interested in a Union of Central American Republics, yet they are also very "national" and interested in El Salvador.

The president of El Salvador is elected for six years, and is ineligible for immediate re-election. But President Maximiliano Hernandez Martinez has ruled since 1931, by special provision. He has the reputation of having spilled more blood to insure his rule than did any other Hispano-American ruler. And that is saying something. He is now, however, thoroughly pro-United States. His term of office, by an amended constitution, is secure until 1945. He gives a weekly fireside chat for the information of the people, in imitation of the fireside chats of another American president.

All men over 18 are required to vote. Married women over 25 and unmarried ones over 30 may also vote, if they desire to do so. Women with a professional degree may vote when 21. Men, even if indifferent, must vote.

Wild Boy of El Salvador

Some years ago (in 1940) a boy was discovered in the jungles of this country who had apparently lived there all by himself since he was a baby. He could not talk, although he was about five years old when caught. His arms were long, his chest thick, and he could swing through the trees like a monkey. He lived on live fish and tropical fruits and had no fear of animals, catching poisonous snakes with his bare hands. After he got used to civilized company he was permitted his freedom and often went back to the forest for a night, swinging through the trees and playing on the banks of rivers, but always returning to his new environment. His teachers called him Tarzancita, "Little Tarzan."

El Salvador has a definite democratic political tradition. One of its outstanding heroes, Fr. Jose Simeon Canas, made a fervent plea for the abolition of slavery before the Constituent Assembly of the Central American Federation in 1823, previously mentioned. He was a sick man at the time, but spoke with great power:

> I come with feeble steps, but even were I at death's door, from death's door would I come to propose to you a measure on behalf of helpless humans. . . . I beseech you, before you do anything else, to proclaim in today's session the emancipation of our brothers in slavery. . . . We all know that our brothers have been violently deprived of the inestimable gift of liberty, that they groan in servitude, sighing for a kindly hand to break the bonds of slavery. . . . The entire nation has been declared free; so should be the individuals who compose it.

Freedom for the slaves was, in answer to this plea, written into the constitution, more than forty years before the slaves were freed in the United States.

Relations with the U.S.A.

El Salvador, in 1823, made diplomatic approaches to the United States for annexation, or, if not annexed, to be made a protectorate. These overtures were subsequently withdrawn when the danger of a forced annexation to Mexico passed. Relations with the United States have been friendly.

American engineers and finances have

aided materially in the construction of the Pan American highway through El Salvador. The country defied the Axis in 1940, forbidding anti-democratic propaganda and even going so far as to expel the German consul. In 1941 a secret Nazi radio station in El Salvador was shut up and war on the Axis was declared immediately after Pearl Harbor.

Nicaragua, Largest in Size

Nicaragua has an area of about 51,700 square miles, and the population in the last census came to 1,380,287, having apparently nearly doubled in ten years. Four hundred years ago and more there were only Indians there, governed by an Indian chief named Nicarao. His little domain was situated upon the shores of a large lake, and when, on January 21, 1522, Gil Gonzales de Avila came from across the Atlantic, he converted Nicarao to Catholicism, along with about 9,000 natives. Conversions came easy in those days. Now things are different. The influence of the Roman Hierarchy, though still strong, is waning. Early in 1942 the bishop of Granada, Nicaragua, threatened with excommunication from the church all deputies and senators who should approve legislation requiring civil matrimony before an ecclesiastical one.

At the time of Will Rogers' death one of Managua's leading newspapers said that although he was not a Catholic, masses should be held for him because his aid and sympathy for Nicaragua would never be forgotten by them.

Communists are not welcome in Nicaragua. Early in 1937 the president made it clear that Communist agitation would not be tolerated and that Communists would be deported.

At Leon, the former capital, there is a great cathedral, St. Peter's, which was built at a cost of five million dollars, though at the time of its construction labor was valued at only 25 cents a day. From the roof of this ornate structure one can see thirteen of Nicaragua's volcanoes. Some of the volcanoes are active, but earthquakes in Nicaragua are not as severe as those felt in either Guatemala or El Salvador. The mountain ranges and plateau regions of the country give it a varied climate. The lowlands are hot and rather unhealthful. The plateaus are temperate and more livable. The volcanic range is the one along the Pacific coast.

The present capital is Managua, with a population of 60,000. Granada is another noted town. At these three cities are the Nicaraguan universities. There are, besides, eight colleges and, all together, forty schools of higher education.

Nicaraguan forests contain trees that yield fine woods. Ebony, mahogany, rosewood, and cedar, are found. There are also jaguars, monkeys, alligators, and other interesting animals. There are parrots, macaws, buzzards, wild turkeys, and hummingbirds. Also plenty of insects.

The soil of large parts of the country is very fertile. Sugar cane produces two annual crops, sometimes three. The eastern slopes yield four crops of maize annually.

The Nicaraguan Canal

Nicaragua has the most natural route across the isthmus. The land is so low at one point that in the highlands, stretching from Alaska to Tierra del Fuego. at the tip of South America, there is not a pass as low as that which is found here. Nicaragua lake, 106 feet above the Pacific ocean, and about 100 miles long by 40 miles wide, is the largest body of water south of Lake Michigan until we come to Lake Titicaca, in South America. This lake, the pride of the Nicaraguans, is separated from the Pacific ocean by a strip of land only twelve miles wide and which is never more than 150 feet above sea level. The lake at one time emptied into the Pacific, but now empties into the Atlantic.

The United States is interested in con-

structing a canal across Nicaragua at this point. It is claimed it would cost less than the Panama Canal and would be a means of saving several hundred miles of ocean travel between Atlantic and Pacific points if both origin and destination are to the north. The canal would relieve the Panama Canal, which is approaching capacity operation.

The Nicaraguan canal route would be 177 miles from ocean to ocean, and of this distance 55 miles would be improved river navigation and 70 miles through lake Nicaragua, leaving but 52 miles to be dug through the relatively low lands. The Nicaraguans would like to see the canal built.

Talk about the negotiations for the building of the Nicaraguan canal has been going on for nearly a hundred years, and work was actually begun on such a canal in 1889 but was discontinued after three years.

Working with the United States

Nicaraguan relations with the United States are amicable. Even before Pearl Harbor Nicaragua offered its aid to the United States in the event of war. President Anastasio Somoza said that "every Nicaraguan soldier was a potential United States soldier". He said, further, that after he had given the United States ten thousand fully equipped soldiers in twenty-four hours he would have "twice that number ready for service in three months".

Ninety-three percent of Nicaragua's foreign trade is with the United States. Pan American Airways connects the capital with the United States and the rest of the Americas. Experts loaned by the U. S. Department of Agriculture have assisted Nicaragua in the systematic cultivation of rubber. Engineers from America have contributed much to the building of the Pan American Highway, in Nicaragua as elsewhere in Central America. So, Uncle Sam has his pleasant side. Maybe you would like to know what the exports are. Well, 60 percent is gold; 30 percent, coffee; and the rest, bananas, sugar, cocoa, and other useful products.

Just recently, while excavating for the approaches to the Ochomogo bridge on the Inter-American Highway, near Rivas, workers uncovered a collection of early Nicaraguan idols. They were sent to the Museum of Managua.

Nicaragua is in many respects modernly American. Mention may be made of its 200 baseball teams, and its drugstores. The latter carry everything from soup to nuts, groceries, clothing, hardware, and jewelry. Also drugs.

Before passing on to the next Central American country it is remarked that Nicaragua has also had its quintuplets, born to Mrs. Hermina Pichardo, July 7, 1935. The past tense is probably due to the fact that no Dr. Dafoe was present, nor any other doctor who could give the infants the care that would have helped them to survive. They died within three hours.

Highway Across Costa Rica

Next the Pan-American Highway brings us to Costa Rica. The first item that greets the eye is that another highway is being rushed across Costa Rica, traversing wild country. This was in 1942, and the highway was a military necessity, called the "Burma Road of Central America". Its real name is the Pioneer Road of the Inter-American Highway. Its importance is due to the Panama Canal, to which supplies from the United States and other countries must be available without interruption. Planes can carry only limited quantities of necessary materials.

Costa Rica lies between Nicaragua and Panama. Columbus called it the "Rich Coast"; and that, Costa Rica, is its name to this day. He was on his last voyage, and, landing at what is now Puerto Limon, saw Indians decked out in gold disks. He thought there must be plenty of gold around, but it turned out that Costa Rica really had little acces-

sible gold. So the gold-seekers went elsewhere.

Costa Rica is about the size of West Virginia, 23,000 square miles. Half the area lies 3,000 feet and more above sea level. The mountain chain in the northwest has numerous volcanoes, and there have been many eruptions. Some of the mountains are over 10,000 feet in height. The climate is generally healthful.

The population is almost entirely white, except a few Talamanca Indians in the west. The total is 656,129.

The country is covered with forests, dense vegetation that is almost impossible to penetrate except by the rivers. In them one meets the tapir, the deer, the puma. There are also jaguar, armadillo, iguana, and a great variety of monkeys. The rivers abound with fish, and the banks with reptiles, while the branches of the trees are filled with beautifully colored and harsh-voiced birds. Here, as in other Central American countries, one finds the cedar tree and the mahogany; also the cypress and the guayacan. The forest is gradually being pushed back, and additional roads are being built continually.

Tableland Advantages

It is fortunate for Costa Rica, as it is for many other Latin-American lands, that a considerable portion of the country is tableland, several thousand feet higher than the low-lying coast lands. The high elevations make for temperate and spring-like climate, the scenic beauty enhanced by mountains which tower around the borders of the plateaus several thousand feet higher. Three-fourths of the Costa Ricans live on the plateau, or *meseta,* as they call it. The largest towns are here, within a short distance of one another: the capital, San Jose; the old Spanish capital, Cartago; and Alajuela and Heredia. On the small proprietary farms which surround these cities is grown Costa Rica's excellent coffee. The farms are well cared for. The farm houses of adobe have brightly painted window frames, filled with bright flowers.

Costa Ricans are a freedom-loving people. They have fought for freedom, and will fight for it again, if need be. Indeed they are now on the side of the United Nations in the anti-totalitarian struggle. They declared war on the Axis without delay after Pearl Harbor, and, several months before that infamous attack, the Costa Rican congress passed a law which provided for the deportation of any person circulating Nazi opinions; and the law has been applied, too. Nazi sympathizers have been put in concentration camps.

Costa Rica is proud of having more teachers than soldiers. But she has large military reserves, some 150,000, in case of need. Being the neighbor nearest to Panama of the Central American republics, Costa Rica is aware of the strategic importance of its location.

The Costa Rican press is as free as any in the world. Its school system is progressive. It spends more on schools than on any other item in the budget, and the schools are the best buildings in the country. They all teach English from the fifth grade up, and the movement in this direction is spreading over all Latin America. That is doing better by Pan-Americanism than is done in the United States thus far. What is keeping it back here, or who? Education is compulsory in Costa Rica from 7 to 14. There are 65,000 pupils attending the schools. Illiteracy is now 23 percent.

Costa Rica's greatest hero is the president who, in 1860, laid the foundations of the school system.

Every Costa Rican must vote in the presidential and other elections. The president is responsible to a Congress which has the power to override his authority and often does so.

Costa Rica raises cocoa (cacao), from which some 10,000,000 pounds of fine chocolates for the United States are made yearly. Rubber plantations are beginning to be cultivated.

Liberty of Worship

Roman Catholicism is the religion of the state, and so, while freedom of worship is recognized by the constitution, its status still leaves something to be desired. As recently as 1929 a subsidy of 100,000 colones, or $25,000, was granted the Roman Catholic Church for the year. That really means that though the people do not support the Roman Catholic religious system voluntarily, they are made to do so by taxation and through the state. Religious instruction has also been made compulsory in the schools, in harmony with the Hierarchy's world-wide campaign on the subject. No child will be excused from these classes, except on written instruction from the parent or guardian. The classes in religion receive marks which are as essential to promotion as are grades in other subjects.

Not so long ago a daily paper in Costa Rica carried a half-column of information to the effect that public propaganda of religion will be prohibited, and that freedom of worship, guaranteed by the constitution, shall be exercised only in places set aside for that purpose (that is, under cover).

Religious Comeback

Monastic orders and religious communities have been banned in Costa Rica since 1884, but the legislation on this subject has been repealed, and so the monks and the nuns can come back full force to take up where they left off in the fight against real liberty. The priests, who had been restrained from meddling in and opposition to direction of schools supported by government funds, are now no longer under that salutary rule.

The law prohibiting entry of alien members of religious orders was repealed also, but no entry permits will be granted until two months after the end of the present war.

On the other hand stands the information that early last year the president ordered the suspension of the pro-Nazi Catholic weekly *Epoca* under the extraordinary powers granted him. He considered the weekly an organ of the Nazis, Fascists and Falangists, which it undoubtedly was. The public generally approved the action.

This year the archbishop of Costa Rica, Victor Sambria, said Catholics could be members of the Communist party, now called the Vanguardia Popular. He said that while Communism seeks world happiness and economic welfare, and respects political, social and religious institutions, Catholic workers may belong to Vanguardia Popular. But he piously added, "No Christian can be a Nazi; no Christian can sympathize with Nazism." There is more here than meets the eye, esteemed reader. The Costa Ricans may well be on their guard against the old paramour of kings, the "harlot" of the Apocalypse.

Republic of Panama

And at last one reaches Panama, which is, as it were, the jumping-off place of North America: South America begins at its southern border. Panama has been called the bridge that links the Americas and the gate that joins the seas. Panama is a small country, but occupies a big place. It is a little larger than Maine, 34,000 square miles. The population of 600,000 is nearly that of Costa Rica. It has a hot climate, being a tropical land and generally low-lying, although there *are* mountains. Brilliantly colored flowers and tropical trees grow in the jungles which shelter lizards and parakeets, monkeys and alligators.

Panama city was founded in 1519. The original city was destroyed by a buccaneer, and a new one was built not far from the site of the old. Many of Panama's cities are old, but it is itself the newest republic in America. Panama is joined with the United States in the defense of the canal, which is strongly guarded by land, sea and air forces. The defenses extend from the Canal Zone, a ten-mile strip leased by the United

States, to points many hundreds of miles distant.

The Panamanians are of many races, white, and black, and brown. They speak Spanish and English. It has been estimated that a third of the people live or make a living from the canal. Others raise bananas, coconuts, sugar cane, coffee, tobacco, corn, and rubber. There are some gold mining and pearl fishing. The rubber yield is small, but helps in the war effort, and the United States gets all Panama can raise.

A bloodless coup in October, 1941, put the pro-United States President Adolpho de la Guardia at the head of Panama's affairs.

Panama declared war on the Japanese on December 8, 1941, and on Germany and Italy four days later.

Freedom Appreciated

Freedom is as much appreciated in Panama as in the United States. Recently the Panama *Star and Herald* carried an interesting editorial from which a quotation is herewith given:

> The religious sect known as Jehovah's witnesses, with membership on the Isthmus composed generally of persons of excellent character and devotion to religion, is instrumental in distributing in Panama and the Canal Zone a pamphlet, *Fighting for Liberty on the Home Front*. It bears the subtitle, "Freedom-Lovers Thrown to the Lions". . . . The pamphlet . . . is concerned mostly with the preservation of freedom of worship and freedom of speech, in both peace and war. It has some excellent things to say against coercive action to suppress churches and against the dangers of limiting the press or distorting news through governmentally controlled propaganda.
>
> In this vein the pamphlet quotes a statement from the Dean of the School of Journalism of Columbia University, made in January of this year:
>
> "Throughout the thirty years since the School of Journalism at Columbia was established in 1912, the globe has experienced the creeping paralysis of a black plague of governmental propaganda, censorship and control of news until today the plague has spread to and infected the people of every nation on earth."
>
> That is serious. Against the effects of this plague we need to consider this statement prominently lettered on one of the principal public buildings in Washington, D. C.: "Ye shall know the truth, and the truth shall make you free."
>
> That saying also is Scripture. We believe that in the light of human experience and common sense it has been established as fundamentally true and very important. Most errors and misunderstandings arise from not knowing the truth.

Strategically Important

Composed in large measure of peoples who were formerly suppressed, the Central Americans know the value of freedom. Their freedom is, moreover, in considerable measure the result of the American Revolution and Declaration of Independence, and "the shot heard round the world" found numerous echoes in Central America and South America before many years had passed. If in times gone by the Latin Americas, and more particularly the Central American republics, have felt a divided loyalty, shared by Spain of old and the land of liberty to the north, it may well be that Spain's reversion to the old repressions and oppressions and America's forward course in the direction of a freedom which it is hoped will be broader and more real than any that has yet been realized, will bind the Americas more closely together. Hemispheric solidarity and hemispheric defense are the watchwords of the present. Yet in South America and Central America and North America signs are not wanting that it is still necessary to fight for liberty on the home front, to watch the old enemies of freedom and to guard with equal vigilance against the encroachment of new forms of the old totalitarianism that has so long held the people in bondage.

Jehovah's witnesses and the Supreme Court

A Review of Supreme Court Decisions—1942-1943 Term

By A. L. Wirin, A.C.L.U. Counsel, in *The Open Forum,* August 21, 1943.

THE claim, asserted widely, that Jehovah's witnesses through boundless courage and unending perseverance have won more United States Supreme Court victories for the Bill of Rights than any other single group seems to have ample support in the record of cases before the Supreme Court last term, in which freedom of speech and religious freedom were at issue.

Vigorously fought by Jehovah's witnesses' attorney, Hayden C. Covington, of the Society's headquarters in Brooklyn, New York, in most instances with the co-operation of the national office of the American Civil Liberties Union, the Supreme Court decisions have established stout precedents buttressing the Bill of Rights—precedents of inestimable value to other minority groups in the United States.

A general recognition that the Witnesses, in asserting *their* constitutional rights, were assuring equally protection of these rights for *all,* is seen from the reliance by the conservative Los Angeles *Times,* in its fight for *its* freedom of the press in the contempt of court prosecution against the *Times* upon the then favorable court decisions upholding the rights of Jehovah's witnesses to distribute their literature. This recognition is further evidenced in the appearance in the Supreme Court of the United States of the American Newspaper Publishers Association, representing practically all American newspapers along with the A.C.L.U., supporting the Witnesses, in the historic case in which the Court set aside municipal ordinances requiring the payment of license fees as a condition for the "sale" of Jehovah's witnesses literature. Additional acknowledgment that the protection of the rights of the humblest minority is essential, in order that the rights of any one may be equally secure, is seen by the submission by the Bill of Rights Committee of the American Bar Association in the Supreme Court, as did the A.C.L.U. of a brief in behalf of the Witnesses in the great case in which the Supreme Court struck down compulsory flag-saluting regulations as violating religious freedom.

Noteworthy, too, was the last judicial year of the Supreme Court in that in one session of the Court two former rulings, both involving the Witnesses, tending to undermine judicial support of the Bill of Rights, were stricken by the Court from the structure of American constitutional law.

Three Notable Cases

Recognition by the Supreme Court of Jehovah's witnesses came in three cases during the last term of the Court:

1. On March 8, when the Court held unconstitutional a Texas ordinance prohibiting the distribution of "commercial" literature except upon a permit. The Court, speaking through Justice Reed, ruled:

"The Society (Watchtower Bible and Tract Society) is an organization for Jehovah's witnesses, an evangelical group, founded upon and drawing inspiration from the tenets of Christianity. The Witnesses spread their teachings under the direction of the Society by distributing the books and pamphlets obtained from the Society by house-to-house visits. They believe that they have a covenant with Jehovah to enlighten the people as to the truths accepted by the Witnesses by putting into their hands, for study, various religious publications such as *Children, Hope, Consolation, Kingdom News, Deliverance, Government,* and *Enemies.*"

2. On May 3, when the Court annulled municipal tax ordinances as applied to Jehovah's witnesses' "sale" of literature.

The Court, this time speaking through Justice Douglas, expressed the view that Jehovah's witnesses "spread their interpretations of the Bible and their religious beliefs largely through the hand distribution of literature by full- or part-time workers. They claim to follow the example of Paul, teaching 'publickly, and from house to house'. (Acts 20:20) They take literally the mandate of the Scriptures, 'Go ye into all the world, and preach the gospel to every creature.' (Mark 16:15) In doing so they believe that they are obeying a commandment of God."

3. Again on June 14, in upsetting a compulsory flag-salute regulation, the Supreme Court, through Justice Jackson, held that: "The Jehovah's witnesses, without any desire to show disrespect for either the flag or the country, interpret the Bible as commanding, at the risk of God's displeasure, that they not go through the form of a pledge of allegiance to any flag. The devoutness of their belief is evidenced by their willingness to suffer persecution and punishment, rather than make the pledge."

Court Uses Strong Language

In the tax ordinance cases the Court upheld the right to offer for sale religious pamphlets and books as on a par with conventional preaching, declaring: "This form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. It also has the same claim as the others to the guarantees of freedom of speech and freedom of press."

The Court upheld the right to express provocative, abusive and ill-mannered opinions, declaring: "Considerable emphasis is placed on the kind of literature which petitioners were distributing —its provocative, abusive, and ill-mannered character and the assault which it makes on our established churches and the cherished faiths of many of us. But those considerations are no justification for the license tax which the ordinance imposes. Plainly a community may not suppress, or the state tax, the dissemination of views because they are unpopular, annoying or distasteful. If that device were ever sanctioned, there would have been forged a ready instrument for the suppression of the faith which any minority cherishes but which does not happen to be in favor. That would be a complete repudiation of the philosophy of the Bill of Rights."

These final great words of the decision are worthy of particular note: "Freedom of press, freedom of speech, freedom of religion are in a preferred position."

Flag-Salute Decision

Finally, in the famous flag-salute decision, the Court spoke up for "individual freedom of mind in preference to officially disciplined uniformity for which history indicates a disappointing and disastrous end."

The continuing determination of the Court to protect the citizen from violation of civil rights by local law-enforcement agencies is demonstrated by this caustic phrase of Justice Jackson: "There are village tyrants as well as village Hampdens, but none who acts under color of law is beyond reach of the Constitution."

The Court challenged the view that compulsory participation in "patriotic" ceremonies is conducive to general patriotism, stating: "To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the State as

those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order."

The historic opinion concluded thus: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."

The people of the United States in general, and believers in civil liberties in particular, owe a great debt of gratitude to Jehovah's witnesses for establishing these historic landmarks in the struggle in the United States to preserve and extend the Bill of Rights as a vital and dynamic force in the American democratic way of life.

Dietary

Ice Cream Goes Overboard

◆ Britain has decided that the people can live without ice cream; and so they can, and 100,000 retailers that have been handling it will have to handle something else. They averaged to handle about a gallon each per day, or 30,000,000 gallons for the whole country in one year.

Inexpensive Balanced Diet

◆ In the fifteen months from March, 1940, to June, 1941, the authors of *The Food You Eat* found that a pleasant and satisfactory diet could be obtained at a cost of less than $2 per person per week. The food was purchased in small quantities for two persons in Princeton, New Jersey, where prices were relatively high. The book is published by the University of Oklahoma Press.

"There was no access to garden produce," say the authors, Samuel and Violette Glasstone, "neither was there an opportunity to take advantage of the low price of fruits and vegetables in the summer by canning at home."

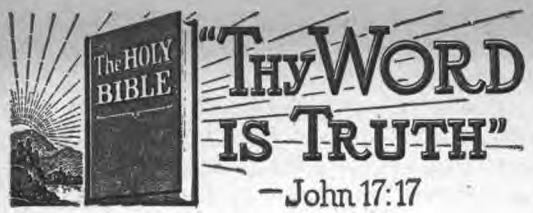
In June, 1942, at food prices then current, the authors estimate $2.50 might be necessary for a satisfactory weekly food allowance. More would be necessary now.

These figures will make some people gasp. Remember, they cover all that one eats. No skimpy meals at home, and semiweekly feasts downtown or at the home of a mother-in-law.

To be specific, here's the weekly budget for two sedentary adults, based on last year's prices:

FRUITS AND VEGETABLES	
Grapefruit, oranges, lemons, tomatoes (fresh and canned), canned grapefruit and tomato juices	$ .40
Lettuce, cabbage, carrots, green peppers, celery, squash, onions	.50
Fresh fruit in season, dried fruits	.50
Potatoes (white and sweet)	.12
	$1.52
CEREALS	
Whole-wheat flour, whole-wheat bread, oatmeal, rice	$ .50
PROTEIN FOODS	
Milk (fresh and canned), cheese	$ .90
Eggs	.28
Dried peas and beans, peanut butter, fish, meat	.80
	$1.98
FATS AND SUNDRIES	
Butter and other fats and oils	$ .50
Sugar, syrups, jams, jellies, etc.	.30
Coffee, tea, and sundries	.20
	$1.00
Total expenditure	$5.00
Average weekly expenditure per person	$2.50

—Baldwin Sells



Kingdom Mystery

A MYSTERY is that which is kept a profound secret. It is something unknown, except to certain ones, being kept carefully and continuously concealed from all others. The Lord God Jehovah, being all powerful, can hide or keep secret from every creature, earthly or heavenly, any part or all of His manifold purpose and reveal or make it known at such time as might please Him.

When Jesus Christ was on earth He taught the people in parables or dark sayings. The disciples came to Him and asked: "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matthew 13:10, 11) You will observe that He did not say, 'You now know the mysteries of God'; but He said it was given them to know those mysteries. In many things not even His disciples understood Him when they were with Him. On the last night before His death on the tree He was instructing them in various things that would be helpful to them in the days to come. On that occasion He said: "When he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13) The spirit of truth here mentioned is the holy spirit, the invisible energy of God, which operates upon the minds and organism of those who are in covenant relationship with God. Because this holy force from God was to perform a work instead of Jesus when returned to heaven, Christ Jesus used the masculine pronoun "he" in speaking of the holy spirit of God.

The holy spirit was given to the faithful disciples in Jerusalem at Pentecost, that is to say, fifty days after the resurrection of Jesus from the dead. The record at Acts 2:1-4 relates: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy [spirit], and began to speak with other tongues, as the spirit gave them utterance." The King James Version of the Bible translates the original Greek word *pneuma* as "ghost", but that is obsolete or out-of-date English. In other Bible texts *pneuma* is translated *spirit.*

It was at Pentecost that for the first time God's great mystery began to be understood by the disciples. The mystery of that Righteous Government has been a stumbling block to religionists, both Jews and Catholics and Protestants. But in Jehovah's due time He makes plain to all persons of good-will what is the secret of His mystery, and then all such, being rightly exercised thereby, will rejoice with exceeding joy.

The mystery is *The Christ,* the great One through whom redemption, deliverance and blessing will ultimately come to all mankind who receive Christ Jesus as King and Savior and then obey Him. For ages Jehovah God foreshadowed His mystery by the use of various men, as illustrations. Yet all of that time He kept it safely secret.

Death has been a terrible enemy of man and will be the last enemy to be wiped out. Death is the very opposite of life. Man's greatest desire is and always has been to have life everlasting in happiness. From the time of Adam's expulsion from Eden man has been looking for something upon which to fasten

a hope for life and happiness. Satan was the cause of death, and when God pronounced the sentence in Eden He said that the 'seed of the woman' should bruise the head of the Serpent, Satan the Devil. This statement was in the nature of a promise, but it could not then be understood. Since Pentecost some have been enabled to understand the meaning of those words of Genesis 3:15, that in God's due time the Seed of promise, the seed of God's woman, will destroy Satan, who has the "power of death". Nearly two thousand years rolled by after that statement before anything further was promised concerning the Seed.

Then unto Abraham, "the friend of God," Jehovah made this promise: "I will make of thee a great nation, . . . and in thee shall all families of the earth be blessed." (Genesis 12:2, 3) This was another reference to the mystery; but that promise was not understood in its proper light. Abraham believed God would bless humankind, but he did not understand just the manner in which it would be done. At the time of this promise Abraham had no children. Some years passed and then Abraham and Sarah's first and only son, Isaac, was born. Naturally Abraham believed that his natural seed, his son, would be the ruler through whom the blessing would come to the people; but his son Isaac was merely a type of the mystery, God using Isaac to foreshadow the greater one. This promise was renewed to Isaac and to Jacob his son, and at the death of Jacob his descendants were organized into the twelve tribes of Israel, forming the nation of Israel, and were thereafter recognized as God's chosen nation. (Genesis 49:28; Deuteronomy 26:5) Then it was that the faithful ones believed that God's promised blessings would come through this earthly nation, His chosen people. But in time they became slaves.

As slaves to the Egyptians they had their hopes almost blasted. They were sorely oppressed in the "land of Ham" when God sent Moses to be their deliverer and to lead the people of Israel out of Egyptian bondage. Moses was also a type foreshadowing the One of mystery. (Acts 3:20-23) Moses died, and the promised blessing had not yet come. The prophetic statement made by Moses to the twelve tribes that God would raise up unto Israel one like unto himself led the prophets to understand that there would be a great one raised up from the nation of Israel that would be the deliverer and blesser of humankind.

Joshua followed next in line after Moses. His name signifies "Jesus" or "Savior; Deliverer". But he also was but a type of the mysterious coming Deliverer. Then the shepherd David became the king of Israel. His name means *beloved one*. The Jews hoped that he would be the expected one; but in his old age he abdicated the throne in favor of his son Solomon, and yet the blessing did not come. Solomon became the most famous man in the world for riches and wisdom, and the hopes of Israel were centered in him; only to be disappointed. David and Solomon were also but mere types foreshadowing one to come.

The nation of Israel degenerated and under their last king of Judah's tribe, Zedekiah, they fell into captivity to Babylonia and have continued subject to other governments, Gentile nations, ever since. That unfaithful nation prefigured "Christendom", which professes to be the kingdom of God politically expressed on earth. Like Israel of old, "Christendom" does not understand the Kingdom mystery and hence fights against the true Kingdom of God under Christ Jesus, the promised Seed of His "woman". Only God's witnesses and their companions of good-will understand the Kingdom mystery, and hence these are the ones that today go up and down the length and breadth of "Christendom" and of all nations joyfully and boldly proclaiming, "The kingdom of heaven is at hand."

"The Truth Shall Make You Free"

AN APPRECIATIVE reader of the new book, *"The Truth Shall Make You Free"*, issued by the Watchtower Bible and Tract Society, writes and gives some interesting facts and comments with regard to it. Noting that it cites 891 scriptures in its 379 pages and that it is divided into thirty convenient chapters, he says:

None can read this book without marveling at the new food from the storehouse, and the new and beautiful ways of presenting the old truths that never lose their charm.

He then goes on to quote portions of the book that particularly appealed to him, and, commenting on these, first calls attention to the striking paragraph in the opening chapter that answers an oft-recurring question. The quotation he sets forth is from page 36 of the book, as follows:

> Is it now necessary to go to some religious temple or cathedral in order to worship God, who is spirit? His servant Paul gives the true answer: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; . . . Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent."—Acts 17:24-30; 7:48-50.

He continues:

In Chapter 3, entitled "Spirit Sons of God", and properly giving first place to the first and most prominent of all these, it says, at page 44:

> Did this firstborn Son possess immortality, that is, deathlessness? That he did not have this quality and was not immortal at that time is proved by later facts as well as plainly stated in the Bible. Endless life is dependent upon unending obedience to God. By faithful and perfect obedience the Son would live by his Father's approval and could live with him forever. The time came, however, that Jehovah God opened up to his Son the opportunity to gain immortality. That the Father gave the Son such opportunity is proved by the Son's statement: "As the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) This also proves that Jehovah is the Life-giver to the Son.

In Chapter 4, entitled "Earth's Creation", page 67 contains some very wholesome information for those who think that, regardless of what is said of Christ Jesus, *they* have immortal souls, anyway. If they have, so have the whales:

> Genesis 1:20-23, *Roth.* God's Word of truth as above quoted proves the existence of earthly souls thousands of years before man's appearance. God's inspired Record calls the sea monsters and other sea creatures, and also the birds, "living souls," because they lived and had a measure of intelligence. In the original Hebrew of the Bible this expression is *nephesh chayyah*, the very same expression that is applied to man by his Creator. Keeping this truth in mind will help the student of God's Word to get free from the great religious confusion and darkness on the question, What is a human soul, and can it die like the lower animals? If your copy of the King James Version or American Standard Version has marginal reference readings, you can prove the above by the references of verses 20 and 30 to the margin.

Present conditions in the earth are due to the tragedy that took place in Eden. In Chapter 6 this is discussed under the title "Loss of Freedom", and at page 91 is found this:

> The condition of the future offspring was primarily affected by what he [Adam] did rather than what Eve did. God could

have created another perfect wife for Adam, if need be, in order that the divine mandate to fill the earth might be carried out. Hence the divine judgment declares: "By one man sin entered into the world, and death by sin." (Romans 5:12) Jehovah God had said to Adam that, if disobedient, "thou shalt surely die." The serpent said to Eve: "Ye shall not surely die." On the serpent's religious contradiction of God's Word are based the doctrines of immortality of the human soul, and of temporary punishment of church members in a blazing "Purgatory", and of eternal torment of unconverted sinners in a "hell" of literal fire and brimstone.

"Deliverance Promised"

This is the title of chapter 7, and at pages 100-101 occurs this scholarly presentation which upsets the Mariolatry cart at the very first place in the Bible where it intrudes:

> Referring not to his "woman", but to her "seed", Jehovah served this unchangeable notice on the Old Serpent, the Devil: "It shall bruise thy head, and thou shalt bruise his heel." It is therefore a wresting of the Scriptures and is a religious attempt to support Mariolatry when the Catholic Douay Version Bible translates God's words: *"She* shall crush thy head, and thou shalt lie in wait for *her* heel." The footnote of the Douay Version says such rendering is made according to "divers of the fathers" and "conformably to the Latin" (The Vulgate). Certainly, though, it is not conformably to God's Word, which was here written originally in Hebrew. In the Hebrew text the word *seed* (*zera'*) is masculine, and the pronoun which the Hebrew uses is not feminine, but is masculine, *he* (*hu*). Likewise, the possessive pronoun thereafter used is not feminine (*her*), but is masculine (*his*). Hence all the accurate and non-Catholic translations read correctly with the original Hebrew: *"He* shall crush thy head, but thou shalt crush *his* heel." —*Roth.; A. R. V.*

In Chapter 9, entitled "Advocates of Freedom", there is an enlightening and convincing discussion that men and women, and not Almighty God, are the ones directly responsible for most of the births of human creatures. The following is on page 115:

> "And the man [Adam] knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with *the help of* Jehovah." (Genesis 4:1, *A. R. V.*) Was Eve doing credit to Jehovah God in thus tying him in with the responsibility for the birth of this imperfect child Cain? Most evidently not, in the light of Cain's turning out to be the first violent manslayer. Eve was presuming upon God, and by her claim she was bringing reproach upon God's name, so suiting Satan's purpose well. Since Cain billions of children have been born, all sinful, all diseased, many crippled, many idiot, many blind, and many stillborn. Can the Righteous God be justly charged with the responsibility for the producing of such babes? Is religion true and doing honor to God in claiming that at the time of their emerging from the womb God implanted an immortal soul in the bodies of such babes to make them live? Only the Devil, religion's author, could originate such false charges to heap reproach upon Jehovah's name and to create bitterness in human hearts against the God of perfection and life.

Nearly Six Thousand Years

The chapter "The Count of Time" gives the true facts as to where humanity is on the stream of time. Putting it in a nutshell, 6,000 years will be up at the end of the year 1972. The unanswerable reason for this definite statement can be proved by anybody with the guidance of the information on page 149:

> In the record concerning the temple's construction the great Timekeeper supplies that which fills the gap between the Israelites' exodus from Egypt to beginning work on the temple. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he

began to build the house of Jehovah." Thereafter Solomon reigned thirty-six years. (1 Kings 6:1, 2, *A. R. V.;* 11:42) In the original Hebrew text of these verses the numbers of years are written spelled out in full. It was first hundreds of years after Christ that alphabetic letters began to be used as symbols of numbers, and then these were used merely to number the chapters and verses, but NOT to change the original Hebrew text.

As religion is wrong on everything else, so also "there is no basis for the religious claim that the native inhabitants of Africa became black-skinned because of God's curse pronounced upon Canaan by Noah". See the evidence on this at page 157, in Chapter 12, entitled "Enemies of Freedom". The Canaanites experienced the weight of this curse at the destruction of Sodom and Gomorrah and when their land was overrun by the Israelites and they as a people were destroyed.

One of the most charming and convincing pictures in all the Bible is that which shows Abraham representing Jehovah God and his beloved son Isaac representing Christ Jesus. The picture goes still further, and what an astonishing revelation it contains of Jehovah's purposes! Hence the chapter 14, "Birthright of Freedom," at page 179, has this for the uplifting of the remnant yet here:

> By marriage to Isaac, Rebekah became the daughter-in-law of Abraham and became one with Isaac, the typical seed of the promise. This pictures how those who make up Christ's bride, or "the Lamb's wife", would by adoption of God be united with the Seed Christ Jesus and thereby become part of the Seed of the Greater Abraham. This is not the "private interpretation" of any man. The Scriptures remove all doubt of that.

And then, for the delectation of the reader, and the charm of the student, the Scripture proofs are set forth. See Galatians 3:7, 8, 16, 26-29, quoted thereafter in the book itself.

All Must "Sell All" to Live

Chapter 15, "A Free Nation Is Born," makes clear to the reader what Jehovah God meant by the great drama played in Egypt at the time that Joseph was prime minister to Pharaoh. Read this little excerpt from pages 191-192. When you have read it you will want to read the whole book:

> Almighty God, who staged this powerful prophetic drama and preserved the record of it till now, purposed that it should mark out for men the course that leads to everlasting life in this supreme world crisis. All who seek freedom from death, want and fear must obey the instructions and laws of the Supreme Ruler, greater than Pharaoh. They must come to God's Chief Servant, the Seed of his "woman", Christ Jesus. They must "sell" or devote themselves to Jehovah God and accept at the hands of his great Servant the life-giving supplies of the truth now released through God's Word, the Bible. Unless this is done, any world conference on material food and any machinery established by world rulers to deal with the food problem and other postwar problems are vain. Such human expedients will not usher in permanent relief, social security, good order, peace, prosperity, and the desired freedoms. "Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." The One who is greater than Joseph repeated that truth.—Deuteronomy 8:3, *A. R. V.;* Matthew 4:3, 4.

Twelve pages of blessings are packed into the brief story of Jesus' earthly experiences in Chapter 20, which chapter is entitled "From Death to Immortality". From page 256 the following is taken:

> Christ Jesus told his disciples to seek first the kingdom of God and its righteousness. He did that very thing himself. He did not indulge in the political affairs of this world, but applied himself exclusively to proclaiming the kingdom of the new world of righteousness. In the synagogue at his home town of Nazareth in Galilee he publicly declared his commission from God to preach, and he was always diligent to discharge his obligation to bear witness to the greatest truth of God's written Word,

the Kingdom. (Luke 4:16-21) He was the anointed Ruler of that Theocratic Government, and he was present. So he was right in preaching, "Repent: for the kingdom of heaven is at hand." (Matthew 4:17) He did not build a synagogue or a religious building and install himself therein as pastor and ring a bell in a steeple and invite the people to come and hear him preach, and then take up a money collection. He went to the people and freely preached to them, at their private homes and at the synagogues where they congregated and also at the temple in Jerusalem. "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him."—Luke 8:1.

"The Church of Freemen"

It is not necessary to do more than point to the existence of 256 "Christian" sects in the United States to make clear the fact that there is great confusion as to what is the one true church and of what and whom it is composed. In this chapter, at page 277, all may read the clear, complete description of those and those only who will ever be of the church which is the body of Christ:

> Being conceived in sin and shapen in iniquity and being hence under condemnation from birth on, there must be a making right or justification of the human creature first, to relieve him of divine condemnation. This is accomplished after the human creature shows his faith, not only by believing in Jehovah as God and in Christ Jesus as the ransom sacrifice for sins. Additionally he must confess to being bought by Christ Jesus' sacrifice and must make a full and complete consecration of himself to God, to be His and to do His will forever. The believer symbolizes his consecration by baptism in water. The opportunity being open for the Kingdom and also a part with Christ Jesus in the "covenant by sacrifice", Jehovah God justifies the human creature and counts him as possessing the right to human life. That human life right, however, is at once sacrificed that the consecrated one may be taken into the "covenant by sacrifice". God begets the justified one by his Word (symbolized by water) and by his spirit, and thus brings that one forth as a spiritual son of God. This acknowledged son of God manifesting faithfulness, God calls him to the Kingdom and takes him into the covenant for that Theocratic Government and then anoints him with his holy spirit. By such anointing the consecrated one is baptized into the "body of Christ".

It seems too bad to skip four chapters of this precious book without even mentioning their titles, but turning now to the one, Chapter 26, entitled "Abomination of Desolation", you will find on page 330 *proof* that the acts of professed Christians who undertake to set aside the searching requirements and to run ahead and start reigning before God's time, right down here on earth without Christ Jesus, is exactly that very thing:

> Such attempt by professing Christians to ignore the Lord's rules and time and to establish themselves as kings in the Lord's name and without his Anointed King is an attempt to ascend the hill of Zion and to stand in the holy place. It is antichrist, because it is a setting up of a counterfeit kingdom of God in the place and stead of the true kingdom of Jehovah's Christ. It is confusing and blinds mankind to the truth. It prevents their belief and hope in God's power to erect his promised Government, and hence leads to destruction. It brings contempt and reproach upon God's name and kingdom. It is all an abomination of desolation in God's sight. For this cause it is said to "Christendom", as it was said to unfaithful Jerusalem: "Behold, your house is left unto you desolate." (Matthew 23:38) She is not a holy place.

Extending this, at this time, supremely important thought still further, the next chapter, "Final War for Freedom," page 342, tells plainly what is unquestionably ahead—how far ahead cannot certainly be known, but it is nigh:

In the postwar "new order" Jerusalem's modern counterpart, "Christendom," will surround herself with armies of an international police force for her continued world domination. The Roman Catholic Hierarchy will attempt to act as the spiritual police force of the entire earth. "Christendom" will then feel she can cry "Peace and safety". This international police force, or the stationing of order-preserving armies according to the mutual understanding between allied nations, will be for the maintenance of the "abomination of desolation" in the "holy place". Hence those armies will be really maintained against God and his kingdom. And *when you see this*, said Jesus, then you may be certain that "Christendom's" astounding "desolation" is nigh. Religion will not save her.

"The Thousand-Year Reign"

Every person that is "halfway human" hopes for a straightening-out of the tangled web of human affairs when all who have been and are confused will get to see the straight of things and be able to govern their conduct wisely and well, if they will, by unconditional and complete (there is no other kind) consecration to the doing of God's will. Read this from pages 366-368 and see if it does not comfort you regarding many who have seemed to have what are called good hearts, no matter what their professions:

> They do not come forth all in a twenty-four-hour day or to a judgment day of twenty-four hours' length. The reign of Christ is a thousand years long, and it provides sufficient time in which to judge them according to the works they perform on earth after awakening out of death. The apostle Peter speaks of the "day of judgment and perdition of ungodly men" and says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:7, 8) At that, this judgment day is not as long as one of God's creative days. It comes during the last thousand years of the "seventh day", the day of God's sabbath or rest.—Genesis 2:1-4.

These, that have "done evil" due to being conceived in sin and shapen in iniquity during this present life, will not come forth to a reward, but according to God's mercy through Christ the Ransomer. They will not come forth to take part in the divine mandate, because that will have been completed by the Lord's "other sheep". Hence to these the words of Christ Jesus apply, at Luke 20:34-38. There he says that Abraham, Isaac and Jacob live in the purposes of God, which is proof that there will be a resurrection of them and others. "And Jesus said unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection."—*A. R. V.*

This does not mean they attain to immortality. The angels are not immortal, but are subject to Christ Jesus, who has been rewarded with immortality. Man is a "little lower than the angels"; and hence being "equal unto the angels" means that these resurrected humans do not marry. (Psalm 8:5) By obedience and faithfulness during the judgment day they are regenerated by Christ Jesus, "The Everlasting Father." Then God approves and justifies them and grants them the right to everlasting life in the Paradise on earth. Therefore they cannot justly "die any more", because they continue faithful. They attain to "that world", the new world, a "world without end". God guarantees them endless life and protects their right to it. They do not attain unto this justification and life-right till the end of the thousand years of Christ's reign. As it is written: "But the rest of the dead lived not again until the thousand years were finished."—Revelation 20:5.

Every person in the world should study this book, and millions will surely do so. The first printing was one million copies. That is a start in the right direction.

One way to beat gasoline rationing is to make use of the bicycle and go under your own power, as is done by these witnesses of Jehovah in their work of proclaiming the Kingdom message. (1) Earl and Duane Stoops on the road in the Ozarks of Missouri, with the message of comfort. (2) *Consolation* magazine delivery on bicycles at Stratford, Conn. (3) Special publisher of Dayton, Ohio, carries phonograph and bookbag in basket. Chain guard carries the words "The Theocracy". (4) Special publishers, Mr. and Mrs. Walter B. Kietwitz, of Wisconsin Rapids, Wis. Phonographs and book supplies are carried on either side of the rear wheel. (5) A fighter for The Theocracy publishing the good news of the Kingdom somewhere in Florida. (6) Three workers in the rurals of Marion county, Missouri, ready for a day's work, with bicycle baskets loaded with books, lunch, and tin cups for drinking. Thirty miles were covered the day this picture was taken. (7) Three well-equipped workers in eastern Pennsylvania.

The [illegible] and mis[illegible]derful Library

INTELLIGENT creatures crave knowledge and information. People appreciate the person who can tell true stories and impart interesting facts with readiness and appeal. To many, however, the opportunity to gain a well-rounded-out education is limited. They have few books, and do not have access to extensive libraries. Yet they might, if they would, acquire knowledge of an incomparable kind; for the most wonderful library in the world is likewise the most accessible. The regrettable fact, nevertheless, is that few avail themselves properly of the advantages this library affords. It may be that such will be helped by what follows, and that they will not draw back from the comparatively slight effort they will be called upon to put forth in order to gain the immeasurable benefits that the world's most wonderful library affords. While to do it justice is beyond the pen of any human writer, it is worth while to describe it in some degree. Come, then, and let us see.

What is your leaning? Do you prefer history? Or do you enjoy science, poetry or philosophy? Or is your preference, perhaps, for biography, or travel? Or would you like to see the department that deals with the world's most noted proverbs? Or maybe you would like something idyllic. Perhaps, again, it is correspondence and letters that interest you. The library contains all of these literary forms, and more. We find also books of vision and prophecy; and the department of lyrics is not to be overlooked. Saga and adventure, too, are not missing. But now, it may be, you are confused at the very abundance of the contents of this most marvelous library, and you do not know just where to begin. So let us resolve the difficulty by starting at the beginning. Let us enter.

As one comes into the first great division of the spacious halls of the library one finds it has in it information of amazing breadth, embracing heaven and earth, sun, moon and stars, oceans and continents, prehistoric monsters, and vast aggregations of living creatures, creeping things, beast and cattle; birds, fish, and then man. You may tarry long in this vast room or pass through it quickly, according to your inclination. But you cannot fail to derive great profit from even a brief passage, if your thirst for knowledge, wisdom and understanding is of the right kind. Having passed through this department, rightly called scientific, you enter upon the historical division. This is of grand scope, high, broad and wide, although you do not immediately realize the spaciousness of the hall as you enter it. There is here a vast amount of information. You look around.

Here is a section devoted to the account of the most tremendous cataclysm that has ever occurred since man was upon the earth: the deluge that "rolled its mighty waters over mountain summits, and engulfed in awful destruction all the inhabitants of the earth", save but a few, who miraculously escaped to fill the earth anew. The heart beats faster as one dwells, if but for a moment, upon the meaning of it. Then to another section.

This is devoted to the account of the first attempt at world empire under a religious guise. There is a wide sweep in the record, and the details are few; but the fundamentals of that all-but-forgotten mighty movement are there. It gained wide popular support, but ignominiously failed, due to divine intervention, exercised to hold back the progress of world-wide totalitarianism.

And here is the record of great pioneers, men of faith, the patriarchs, picturing the pastoral life, sometimes in intimate detail, again in simple outline. The great transactions of the period,

far-reaching in their consequences, are recorded with firm strokes. There is here a charm equaled in no other library; the perplexities and sorrows of the wandering herdmen, together with their triumphs, are faithfully recorded and enthrall the reader as he proceeds in his way over remote pathways of the past. Look; here is the record of a mighty priest upon his throne, majestic in his solitary grandeur. Here is the true story of a father contemplating with tearless eyes, but bursting heart, the loss of an only and beloved son, yet strong to make the supreme sacrifice. Then there is the simple yet touching account of a man and a maid, brought together in the bonds of matrimony under Eastern skies, he to become a patriarch, she an ancestress of "thousands of millions". You next read concerning the brother progenitors of great nations, separated by a quarrel and yet finally reconciled.

Next comes the thrilling story of a noble boy sold into bondage, laid in irons because of the wiles of a woman, released from prison and raised to the highest place of honor in a mighty kingdom, and placed in a position to show kindness to the very ones who were the cause of his exile.

Then follows the record of an entire nation in bondage, oppressed and exploited, until one of their own number, by a remarkable series of circumstances, becomes first the petted adopted son of the ruler's own daughter, then a fugitive from "justice", and finally the great liberator used to lead a mighty people through the wilderness to a new beginning and a national existence in a land far away. But before they depart from the confines of their captivity the nation that despoiled them was itself impoverished by divine judgments in a series of amazing catastrophes. What history is here!

And then history blends with biography as the acts of the "man of God" are recorded. He instructs an awakening people, he disciplines them, he rules them in battle and in peace, through ocean, mountains and plains, over rocky steeps and barren deserts, until they come to the very border of a land of amazing fertility. Then they draw back, paralyzed with fear of the inhabitants whom they must vanquish, though not in their unaided human strength. They wander, then, for forty weary years, until the death of the chosen one who led them forth; but they do not see him die, for he climbs a lonely mount and in solitary glory he expires, and the book of his life is closed. None knoweth his tomb.

Then come records of wars and battles, sieges and skirmishes, tumbling walls and burning cities, while the very sun and moon stand still in the heavens, and the most significant battle of all is carried toward its successful completion. Then peace and tranquillity, prosperity and rest are followed by decadence and subjection to adjacent peoples. Struggle after struggle appear in the record, while the reverses and victories of a Theocratic nation are followed. Biography, too, appears, in vivid colors and striking contrast. Courageous weaklings, brave cowards, pusillanimous mighty men, modest heroes, and their deeds, are found in the library. Noble women, too, and others.

Continuing your historical research you come to records of judges, princes, kings. Generals, moreover, and mighty warriors, one among them head and shoulders above them all, yet brought to earth by a mere stripling youth. And the youth advances to the front of the stage and dominates the drama for full many a year, until you find him seated upon a throne and directing the concerns of the most remarkable of kingdoms, and preparing the way for his successor, who reigns in unrivaled splendor from a mountain citadel that is 'the joy of the whole earth, the city of the great King, beautiful for situation'.

Next you find the records of the kingdom as it is divided, its splendor dimin-

ished. Then increasing wars and miseries, infidelity and idolatry. There are occasionally resurgences of national spirit and moral strength, but finally an accelerated downward course, which, after a momentary pause on the verge of chaos, leads to the fatal plunge that brings a nation into ruin and captivity, humiliation and desolation. The desolations spread to other nations, whose fall echoes to the ends of the earth. Yet one among them recovers its national existence and its former estate, and it stands again, a distinct people, restored to their land, yet subject to a greater empire. It looks always for its Messiah and Deliverer, and when He appears upon the scene they reject Him and, after tolerating Him for a few years, impale Him upon a stake.

Still another division of the library tells about the life of this majestic One. In book upon book, chapter after chapter, we read about this Man, an august and awesome figure, humble in greatness. Yes, here, in the library of libraries, we reach the center of all its contents. Here, in infinite varieties, light streams forth in effulgence. It is biography par excellence; for here humanity and divinity meet and blend and heavenly anthems are heard.

Then come records of the followers of the rejected One, and they, too, are misunderstood by the world, and appreciated by the few. They also are rejected as He was, but persevere and do a work beyond the ability of man to measure, though against unbelievable odds and opposition. It is a record few appreciate. Here, too, are the accounts of travels unique in their particulars, genuine in their simplicity, convincing in their directness, grand in their end, amazing in their revelations.

Leaving now the historical department, turn for a brief glance at this superlatively beautiful part of the library, the department of poetry and lyrics, one of the outstanding features. Nowhere else are the beauties and glories of literature to be found as here. One wing of the section is devoted to proverbs and wise sayings, some poetic, others in noble prose, all of the highest class. For there is nothing inferior found in this wondrous library; nothing common or unclean. And, here, in another part is the record of tragedy so vast that one stands "dumb with silence", as the billows of grief so deeply felt by the writer are shared in varying measure by the reader. Then there is a smaller hall devoted to idyllic prose and poem.

Nor must one forget the library's great subdivision on laws and statutes, government and jurisprudence. Here are records at once simple and profound, wise and ingenuous, broad and high. Statutes and regulations, rules and precepts of an astoundingly modern ancient people, fully abreast of the wisdom of the twentieth century and beyond it, are here set forth for the instruction of those who delight therein. Directions for an anointed priesthood, also, are here recorded, an ancient priesthood that served, and might not exploit, the people. Rules of health, at times subtly presented, and measures of sanitation, are also found among these tomes.

Now here see the section on letters that covers a wide range of themes. You find here long letters and short, on deep subjects, simple thoughts, yet all beautiful and noble, things that are true, honest, just, pure, lovely and of good report. Here are letters that dwell on virtue and praise, on personal problems and on interests of universal scope. Also on life, death and beyond.

Then, finally, the sunburst of splendor that is revelation itself, the quintessence of and index to all that is written, with symbols of amazing vividness and picture writing of unsurpassed glory.

Here, then, is the library. Yet only the surface has been scratched; only the merest outline of its wealth has been indicated. For the writing of mortal man cannot begin to do justice to this most wondrous of all libraries, whose contents

kings have marveled at and, yet, which the humblest may explore, and revel in. It is there for you to enjoy and to employ to great ends and noble purposes. And it is free, except that the one who would profit by its wealth must come in humility, simplicity. Those who thus come may take 'of the waters of life [and truth] freely'. For the most wonderful library in the world is—the Bible.

Jesus 'Had a Nuisance Value'

JESUS 'had a nuisance value', is the purport of an uncomplimentary article which appeared in the so-called *Christian Century*. The article bears the title "Witnesses Have a Nuisance Value"; and, as Jesus was the "faithful and true witness" and the very foremost of all of Jehovah's witnesses, the article would, of course, have primary reference to Him. The lady who wrote the letter had no intention to give it the vicious turn which the editor of the *Century* saw fit to impart to it. She reminded its editor of that little band of early Christians (the apostles) that annoyed the smug long ago; she thought it possible that Jehovah's witnesses have some truth. And this extract from her letter was good also:

What other sect has made a dent in our self-styled democracy lately? Or thrives on ridicule for nonconformity? Who are these simple souls who by refusing to salute the flag show up the intolerance under our vaunted freedom? Whose children are being deprived of education in our public schools because they refuse to take part in a ceremony to a symbol? What other religious group has brought out the very worst in the Supreme Court, and allowed the minority to distinguish itself by dissent and by admission of earlier error? Even our arrogant democracy can become so infuriated with a minor group that its very rights as an organization are taxed and it is classed with peddlers.

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Manuscripts and Versions of the Hebrew Scriptures

(*In Three Parts*—Part 1)

BY THE expression "the Hebrew Scriptures" is meant that portion of the Holy Bible which is older and which is commonly called "the Old Testament". The Hebrew Bible includes some passages written in Aramaic, the language of the common people of the Jews in Palestine in Jesus' day, namely, Daniel's prophecy, chapter 2, verse 4, to chapter seven, verse 28; and Ezra, chapter 4, verse 8, to chapter six, verse 18, together with chapter seven, verses 12 to 26 inclusive. These, however, are all included as a part of the Hebrew Bible, and therefore are not here given separate discussion.

Before the invention of printing from movable type the original writings and also copies thereof were handwritten, hence were called "manuscripts". The so-called "versions" are translations from the original Hebrew into other tongues or languages. All early versions were handwritten, hence were in manuscript form. Some versions were in themselves versions of earlier versions from the Hebrew; as, for instance, the old Latin versions were translated from the Greek version of the Hebrew Scriptures. Jerome's Latin Vulgate translation (of A.D. 383 to 404) was a version direct from the Hebrew, and not through a Greek medium.

The Hebrew text from which our popular English translations or versions were made probably became fixed in form as early as the second century A.D. The form in which the Hebrew text is now presented in all existing manuscripts and printed editions of the Hebrew Bible is that of "the Masoretic text", so called, the development of which text is usually placed somewhere between the sixth and the eighth century A.D. Since then the Hebrew text has undergone practically no change of any importance. Prior thereto, the evidence is, a large number of alterations or corruptions were introduced into the text.

The Masoretic text was the work of a group of trained Jewish scholars called "Masorētēs", or *Baalēi Ha-masorah,* that is, "lords of tradition." Prior to the Masoretic text the Hebrew Bible had no vowel points, that is, signs to indicate the vowel sounds as *a, e, o, u.* The Hebrew text is made up of words written in all consonants. So the Masoretes undertook to indicate the vowel sounds as they had been handed down to them by long oral tradition. The earliest Hebrew manuscript, and probably the oldest one existing, is the Nash papyrus. There are four fragments, which, when pieced together, give 24 lines of a pre-Masoretic text of the Ten Commandments and some verses of Deuteronomy chapters five and six. The writing is without vowel markings and seems to belong to the second century A.D. It has recently been put back to the second century *before* Christ, by W. F. Albright.

A portion of the Nash papyrus, of the second century B.C., showing a pre-Masoretic Hebrew text, without vowel points and accent markings, and written in the Western style. The above is part of the Hebrew text of the Decalogue, from the fourth to the tenth commandment.

The consonantal text (or vowel-less text) the Masoretes preserved and

passed on as it had been transmitted to them, but they also aimed to make sure of its proper pronunciation. Hence they provided the consonantal text with a complete system of vowel points and accents. The actual date when the vowel pointing was introduced is not known, but it is probably to be assigned to the seventh century, for the Tiberian or Western system, and to the sixth century for the Babylonian or Eastern system. The Western system developed by the school at Tiberias has its vowel pointings under the Hebrew line, and is now found in all printed editions of the Hebrew Bible. The Babylonian system is above the line, or superlinear.

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.

The Masoretes also undertook the collecting of a number of notes on the text, and to these notes the term "Masorah" is now generally applied. Originally the Masorah was preserved in a distinct book by itself. A plan then arose of transferring it to the margins of the manuscripts of the Bible. Thus the Masorah is in itself older than the so-called *Masoretic text.* These notes are not comments of interpretation of the meaning of the text, but are mostly a sort of directory or index of the peculiarities of the text. For instance, they recorded how many verses there were in each book, and the middle verse of each; also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words, a certain number of times. They noted particular words in whose cases mistakes of transcription were likely to occur, whether they were to be written full or defective, also their vowel pointing and accentuation, and how many times they occurred so pointed and accented. They even computed how often each letter of the Hebrew alphabet was found in the Bible text. They noted fifteen instances of letters marked with the extraordinary points, and they also commented on all the unusually large or small letters, all suspended letters and all inverted letters; the number of each class of which they computed.

In view of this extreme carefulness in checking over the literal text it is unreasonable to argue that the copyists made a mistake at the verse 1 Kings 6:1, and that it should read, "in the five hundred and eightieth year," instead of, "in the four hundred and eightieth year"; especially so when all Hebrew numbers were spelled out in full and not represented by an alphabetic letter. Be it observed also that the oldest translation from the Hebrew, namely, the Greek Septuagint, does not read "five hundred", but "four hundred".

These notes, on every page, were in smaller writing. Those in the upper and lower margins of the page were called Great *Masorah,* and those in the side margin and in between the columns of the Bible text were called Small *Masorah.* More important than noting the oddities of the Hebrew text are those passages where the Masorah adopted a change of reading from the consonantal text. In such cases the word *written* in the text is called "kethibh", but the vowel points which are attached to it belong in reality

to the word which is to be read as a substitute for it. This substitute word is written in the margin with the word "Qeri'" or its initial "Q" prefixed to it. (Qeri means "to be read".) Such "Qeri" readings may give changes in spelling where the word in the written consonantal text is plainly misspelled, or in pronunciation or grammatical forms. Others substitute what the Masoretes considered a more decent expression for the seemingly coarser phrase of the text; as, for example, at 2 Kings 18:27 for the objectionable words of Rabshakeh there the *Qeri* readings in the margin suggest the substitute expressions "their discharge" and "waters of their feet", to be read instead. But in some instances the suggested reading really affects the sense of the Scripture text.

By such suggested readings *in the margin*, therefore, they did not change one bit the WRITTEN text. The Masoretic spirit, as Professor Rotherham has well said, was to "change nothing, reproduce everything, fence and guard everything". They made sure of passing on to others the traditional text as they received it. There was the Eastern tradition, as represented in the Babylonian codex of the scholar Ben-Naphtali, and there was the Western tradition, as represented in the Egyptian Codex of Ben-Asher, of the tenth century. In the consonantal Hebrew text, in all manuscripts the consonants are divided into words or word phrases, and the words are not written all together without spacing, as in the original Greek and Latin texts. There are some who argue that vowel pointing was coexistent or coeval with the consonantal text. If that were so, then the Masoretic text does not actually set forth two texts, namely, the original Hebrew consonantal text and then, underneath it, the Masoretic translation as represented in the vowel pointing. In that case the Masorētēs merely copied the original vowel system. However, this is doubtful; the Nash papyrus of the second century shows no vowel pointing.

(*To be continued*)

Patch Your Rubbers and Raincoats

UNCLE Sam advises that you patch your rubbers and raincoats; and it's good advice, and not hard to do if the garment has not become sticky, hard or brittle. The Department of Agriculture's Bureau of Home Economics says to sacrifice a pocket or a piece of inner tube and then proceed as follows:

This is the way you do the job: First, the patch material should be about a half inch larger all around than the place you are going to mend. See that the edges of the patch are rounded and smooth. That is to keep them from being torn off easily.

Next, be sure that the surfaces you are going to cement together are clean and dry. This can best be done by wiping them with gasoline or some other solvent.

Next, roughen the surfaces of both the patch and the coat by scraping lightly. Now you are ready for the cement.

Rubber cement comes with the kit of materials for inner-tube patching or can be bought separately at dime and hardware stores. Put a thin coat of cement smoothly on the two surfaces to be joined. Let it dry to a sticky, not slippery, surface. Then apply a second coat and let it dry in the same way.

Now put the two surfaces together, being careful to get the patch on in the right place the first time. Then press the surfaces together firmly, taking care not to seal in any air pockets. If possible, hold them in place with a clamp or weight. When the cement has set, your patching job is finished.

With only slight variations, your other repair jobs can be done in the same way. Hot-water bottles, rubber gloves, rubber sheetings, can all be repaired by cementing a piece of spare rubber, a piece of inner-tube patching or a spare piece of the material itself to the torn surface.

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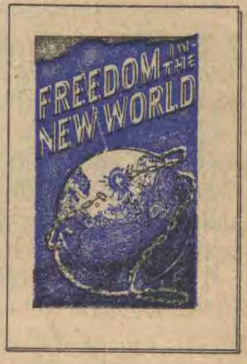

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CONSOLATION

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Italians not as deeply mired as some imagine

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December 22, 1943

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Notanda

Judge Voltz Should Be Locked Up

◆ If what the Alexandria, La., *Daily Town Talk,* surprisingly, says about Judge Gus Voltz, of that city, is correct, then, for the safety of the community, the man should be locked up. After sentencing two of Jehovah's witnesses to pay fines of $25 or serve thirty days in jail for preaching the gospel from house to house, he is alleged to have made the following untruthful, vicious and anarchistic statements:

Your organization is wholly Communistic and against everything that is religious and wholesome in this country. You are trying to break down respect for our flag and government. I have been told that you have been spreading propaganda among Negroes that they were descended from the Japanese and are trying to get them to rise up against the white people. There will come a time when your kind will be run out of this country. You should not be sentenced to a jail term but instead you should be manhandled. In time of war we have no place in this country for people of your kind.

It seems sad that a fine city like Alexandria should be reduced to having such a man sitting on the bench. How he could crowd six lies in less space is hard to understand. His rightful place is in Germany, on the bench of the Gestapo.

Just Before Bataan Fell

◆ Just before Bataan fell hospital No. 1 was severely bombed; the Japanese apologized. Four days later the same hospital was bombed again, killing 47 Americans and wounding fifty-three more. So says an American officer in Australia.

American Indians Increasing

◆ In the year 1939 the number of American Indians increased from 342,497 to 351,878, or about 3 percent. This was the largest gain of any group in the country.

CONSOLATION

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

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"Whom Can You Trust Now?"

FORT SMITH, Arkansas, was recently in the news. The Supreme Court of the United States had just decided that Fort Smith cannot make ordinances that will prevent Jehovah's witnesses from carrying on their good work of enlightening the people regarding the purposes of Jehovah God now and in the near future. Fort Smith authorities attempted to prevent this work from going forward.

While this case was still before the Supreme Court, I. K. Nakdimen, president of the City National Bank of Fort Smith, had the equivalent of a column in the *Tribune* of his city, under the rather lengthy caption, "The Country Has Never Been in a Condition or in a Position as We Are Now." But it was not war that Mr. Nakdimen was thinking of, as the following paragraphs from his editorial make clear:

When the newspapers expose men like Du Ponts, the Public Utilities, Standard Oil Co., the Aluminum corporations, newspapers and others, it is not pleasant to consume the thought that goes through our minds.

Whom can you trust now? On whom can you depend now?

The question we ask ourselves, Is the world coming to an end? Then if it is, we can account for it. At the same time none of us wants to feel and imagine that the world is coming to an end. But if it is, there is no one to blame but ourselves. There is no one responsible but ourselves because we know it and we are silent. We can help and we do not. We are lacking in speaking out our thoughts. We are lacking in expressing our feelings, fearing it may displease some one; it may ruffle some one's dignity; it may displease some of our friends.

If we are willing to be destroyed without speaking out and without crying out the cold facts one to another, then what else can we expect?

The Bank President Is Uneasy

Mr. Nakdimen makes it quite plain that he is uneasy, and it is not the little fellows that he is uneasy about: it is the big ones. He mentions some big companies, and without indicating or implying that all or most of these are in the class he has named, yet it is just as well to know who are the mighty ones in the earth in these days, which the Lord likens to "the days of Noah".

The twelve concerns in the United States that have assets ranging from about $6,000,000,000 down to $2,000,000,000 are, in the order named, Bell Telephone, Metropolitan Life, Prudential, Chase National Bank, National City Bank, New York Life, Equitable Life, Guaranty Trust Company, Pennsylvania Railroad, Standard Oil of New Jersey, Bank of America, and the United States Steel Corporation, sometimes called the "Steel Trust".

In the next class, ranging from about $2,000,000,000 down to $1,000,000,000 are the big Chicago Bank, New York Central, General Motors, Southern Pacific, Mutual Life, First National Bank of Chicago, Northwest Mutual, Consolidated Edison, Santa Fe, Central Hanover Bank, Bankers Trust Company of New York, Baltimore and Ohio, Union Pacific, John Hancock Mutual, Travelers Insur-

ance, Manufacturers' Trust, Cities Service, and the Du Pont de Nemours Company.

Mr. Nakdimen mentions but four concerns, and there are thirty in the above list, but some of the remaining 26 will receive some attention in this article. These big fellows do some big things, and relatively good things, but they do other things too that make Mr. Nakdimen and other citizens uneasy.

Before the war, American automobiles were found in every corner of the world. It is not unreasonable to admire the enterprise that made such a thing possible. The automobile workers know about it, and are proud of it, but their spokesmen claim that in a $3,000 automobile the investment of their time in wages brings the workers only $180. They do not think that is a fair division. Do you?

Now the plants that were making automobiles are making bombers. The Ford bomber production plant at Willow Run is probably the greatest single manufacturing plant ever designed and built with but one objective in view. Every American is interested in that plant. Inevitably so.

Americans are interested in the achievements of all their big producers. They cannot help it. The world steps aside to let any man pass who knows where he is going. It does that for Henry J. Kaiser, the builder of dams, bridges, roads, airports, ships, and now, probably, of cargo airships. Kaiser shuttles back and forth between Oakland, Calif., and Washington, D. C. Said to be soft-spoken and kindly, he travels with two or three engineering aides, works day and night, and spends a quarter of a million dollars a year in long-distance telephone hookups. His new methods of building ships complete in less than two weeks have eclipsed the world.

Transport and Packing Giants

The mention about building cargo airships is not merely fancy; for the W. J. Dillner Transfer Company of Pittsburgh has already applied to the proper authority in Washington for permission to set up an air hauling service to any point in the United States and Canada. Household goods would be carried uncrated. A Fort Dodge, Iowa, concern has made a similar request.

In wartime, whether their work is well done or poorly done, the big meat packers are a big factor in American life. Last year the sales volume of Swift and Company, $1,409,405,770, was the largest in its history. That is a lot of meat. The concern has a capacity of turning out 8,000,000 pounds of canned meat a week.

Dehydration is necessary, on account of the submarines, and has arrived with a vengeance. Ten pounds of fresh vegetables are dehydrated to one pound; 11 pounds of liquid milk become one pound; three dozen fresh eggs become one pound of egg powder. The two cubic feet of space required for 58 pounds of shell eggs becomes less than half a cubic foot when the same food is shipped as 11 pounds of egg powder. A year or more ago the government was taking the entire output of 87 egg-drying plants, and was paying from 98c to $1.13 a pound for the dehydrated egg powder. A five-ounce package represents a dozen eggs. Dehydrated meat occupies one-half the volume and weighs one-fourth as much as lean meat.

Communications are improved. The biggest giant of all, the American Telephone and Telegraph Company (which members of Congress have said is more powerful than the government itself) has just laid a new transcontinental telephone cable from New York to San Francisco. Most of the cable was buried in soil by giant tractor-drawn plow trains which dug the furrow, laid the cable and covered it with earth in a continuous operation.

Lighting achievements are marvelous, but they are but a fraction of what they might be. Half the light bills of the country could be chopped off by installing fluorescent lighting in place of the

Mazda lamps which the big Edison and Westinghouse companies, for reasons of revenue only, continue to shove over on the public.

Demand a Technocracy Dictatorship

The Technocracy crowd are so impressed with their achievements (real achievements they are, too) that in page advertisements in some of the great metropolitan newspapers they have demanded the total conscription of all men, women, machines, material and money and that all shall get the same wages. In other words, they have demanded that this country, in its fight for freedom, shall give up every particle of its freedom and become a totalitarian state in the most absolute sense. Then, after the war is over, there could be another great war (maybe) to get rid of the Technocracy crowd that would by that time be squarely on the necks of the common people. That would require another batch of self-chosen saviors, and so on ad infinitum.

Standard Oil was mentioned by name by Mr. Nakdimen; so just a few words on that well-oiled subject. On August 20, 1942, officials of the Standard Oil Company of New Jersey told a Senate committee in Washington that their company for nearly four months after Pearl Harbor paid royalties to Germany on the use in America of an American invention vital to American fighting planes and antiaircraft guns. The next day, Robert M. Hunter, special assistant to the attorney general, and a former Ohio State University professor, said that of six Standard Oil officials five had made deliberate misstatements and there was only one of the lot that he could believe.

Nine days still later one hundred of America's best picked scholars met at Columbia University, New York city, in their third annual conference on science, philosophy and religion. They confessed that they were confused. They decided that they needed mental assistance in making clear to themselves "the nature of the democratic process and of the ethical, artistic, literary and spiritual values we are defending"; and so they solemnly decided that next year "the conference should include within its membership a group of men of affairs".

Ah! That is what mankind needs. Give us more technocracy and Standard Oil men to guide mankind out of the darkness. To be sure, five out of the six will lie so that nothing they may say can be believed; but what can the scholars do without their aid? The scholars go on to say that they "await the creation of a series of fellowships in the fields covered by this conference". That is where the Standard Oil crowd comes in. They can furnish the mazuma and the scholars will then put it over in A-1 shape. Maybe.

28 Pages of Crooks

If the professors that are settling mankind's problems of science, philosophy and religion run out of technocracy and Standard Oil timber they should at once communicate with Congressman Louis Ludlow, of Indiana. That gentleman supplied Congress with 28 pages, single-spaced, of the names of officials and supervisory employees of defense contractors whose salaries were boosted 30 percent or more after war contracts were awarded. Uncle Sam pays the increase as part of the cost of the work. Increases of salary reached as high as 700 percent. Seventeen officials of one company were raised from $125 to $300 (their original salaries) to a flat $450 each per month. Six hundred officials of one company received increases of more than 80 percent.

Some assistance could also be rendered by the publishers of *Labor*. In a recent issue that periodical mentioned Harry Brown, a York, Pa., manufacturer, who was given a major's commission in the army's services of supply while he was under indictment on charges of defrauding the government of thousands of dollars in income taxes. The gentleman was given a two years' sus-

pended sentence, fined $2,000, and ordered to pay back taxes and penalties of $36,000. The same periodical lists Morton Bodfish, $20,000-a-year lobbyist for money lenders, who at one and the same time wrote to his clients declaring that "democracy is mob government" while he is himself holding down a "dollar-a-year" job in the office of the secretary of the navy.

Labor nearly always has some names that could be added to the list. In another issue it makes mention of the nine firms (three of which were the General Electric, Phelps-Dodge Copper Corporation, and United States Steel Company) that were fined $77,500 on charges of conspiracy to fix prices on navy orders for $50,000,000 worth of cable.

Perhaps this is as good a place as any to mention that one of the standard ways of making a fortune in these days is to rise to the position of executive of some big business organization and then gang up with the other members of the board of directors to see to it that, no matter what happens, the executives shall be paid sky-high remuneration. A favorite cry is that the stockholders of these big companies are widows and orphans. Allowing that to be the case, the executives of many such corporations are engaged in taking from widows and orphans all that can be obtained. A little note in a UP dispatch from Washington makes this all clear. After discussing the operation of the president's policy for limiting net salaries to the sum of $25,000, it reverted to the big business crowd and then made this reasonable and reasoned statement of what would be the result:

> Some officials doubted that many corporations would reduce the compensation of their high-salaried executives, but felt that in most cases corporations would continue to pay the same rate and then tap their general funds for the extra taxes.

Achievements of U. S. Steel

One of the marvels of the world is the production of steel in the United States. This country now produces every month as much steel as Japan can produce in a year; it produces every six days as much as Italy can produce in six months; it produces every day three times as much as Germany and all the countries under her control can produce in the same time. The plate tonnage, now around 1,000,000 tons a month, is twice the tonnage that all the rest of the world can roll. The hopes of an Allied victory in this war rest to a considerable degree upon the men that manage the affairs of the United States Steel Company. One of the former presidents of this colossal company was Myron Taylor, President Roosevelt's personal ambassador to the Vatican.

One of the main component parts of the United States Steel Company is the Carnegie Steel Company, which in the previous world war supplied defective armor plate used on United States navy ships and in guns. Some of the guns blew up and killed 147 sailors and marines. The ships at sea had blowholes in their armor. For these misdeeds the United States government received back $140,000 in cash; not much, to be sure, but enough to show that somebody did wrong in the matter of inspection, and that this particular subject should be closely watched. It is therefore of interest to quote what *In Fact* has to say under the heading "History Repeats", in its issue of April 5, 1943:

> Last week Carnegie-Illinois Steel, branch of the United States Steel Corporation, was found passing off substandard steel to U. S. navy, using fake tests. Almost immediately U. S. Steel began a big advertising campaign, taking page ads in NYC and other papers. Sure enough New York *Sun* report was not a story of big corporation sabotage of U. S. war effort, but a whitewash which began by quoting Pres. Perry saying it was all regrettable, headed: "Big Steel Regrets Employees Faked Tests for Navy Plates." *Herald Tribune* faked the news in an editorial which said: "The revelation before the Truman committee

that workers . . . " etc. This is falsehood. The crime was not committed by workers but by inspectors who were acting for higher-ups. At any rate the crime was not committed by the workers. The crime was exposed by a supervisor of inspection. *World-Telegram* said: "Evidence does not implicate the higher-up executives." New York *Times* editorially advised readers to believe high officials' statements. When ex-Ambassador Gerard, U. S. Steel stockholder, telegraphed Truman Senate Committee corporation directorship by J. P. Morgan is to blame, *Daily News* ran column story, *Times* buried two paragraphs. U. S. Steel now joins Anaconda Copper and U. S. Cartridge Co. in sabotaging military supplies for U. S., endangering lives of our troops. Nothing in all the history of labor is as un-American as the actions of these corporations.

The Baltimore *Sun* seems to have more courage than any of the so-called "news" papers referred to in the foregoing. Their column-long story on March 24, 1943, (the day that the news became public) was headed, "Admit Steel Tests Faked; Employes of Carnegie-Illinois Deny Any Motive Except Patriotism; Head of U. S. Steel, Parent Concern, Says Those Responsible Will Walk Plank." Even that was whitewashed. But the next day the paper said editorially:

Letters and oral testimony by company officials were offered as evidence that inspectors in the Irvin plant ordered falsification of test records in order to make imperfect plates appear to meet specifications. Committee members connected another Carnegie-Illinois plant with the Kaiser-built tanker Schenectady, which broke up in January while on its trial run. The ship began to break, it was shown, in plates supplied by the Homestead plant of the same corporation, and these plates were described in a report on the collapse by the American Bureau of Shipping as "brittle" and "more like cast iron than steel".

Any reader of this magazine who thinks that the financial heads of the United States Steel trust will come into court and admit having any responsibility for sending out brittle steel that is about on a par with cast iron should see a good physician immediately. When a thing like this comes to light, the first thing to do is to pick some poor man like the man who wrote the following letter to the Truman Senate Committee:

I am Robert Kinnard. I started pulling tensile tests for Carnegie-Illinois at the Irvin plant about May, 1942. Mr. Connell and Mr. Ireland instructed me to "pull up" tensile tests. "Pull up" means to increase the tensile value above their actual value. They repeated this ever so often. To keep my job I followed instructions. We kept ringers on the lower shelf of the table used when the proper test could not be found. Around August I measured the elongation of a test piece wrong and Tom Reed, a Navy inspector, measured it again and found a different value. As a result, I was taken off tensile testing. About December or January I was put back on tensile testing and then began to pull the tests correctly. After I was put back, nobody approached me directly, but they intimated I should again falsify the values. Mr. Ireland seemed displeased when I failed to "pull up" the values. Mr. McGarrity approached me and asked me how many more tests were going bad. He seemed very worried. When I went back on the job my rejections were a lot more numerous than before. Mr. Tarella (Michael Tarella, general foreman) approached me and asked me to consider if I would pull the values up not more than 2,000 pounds. I refused.

By now, of course, Kinnard is out, and looking for work, while the men who drove him to make the dishonest tests are being covered from wrath, as far as that is possible in a case of this kind. That the responsibility for this bad steel reached upward beyond the chief metallurgist of the company is apparent from the following which appeared in the New York *Weekly People* of April 3:

"In November, 1942," said the supervisor of inspection for Carnegie-Steel, "I referred this matter [shipment for war purposes of poor steel] to W. F. McGarrity [the chief metallurgist] and was instructed to reject all the

bad plates. Two days later John McConnell [sheet mill metallurgist] told me that McGarrity 'got his ears beat back' when he brought the subject up in an operating meeting [of higher executives] and I was instructed to go easy on rejections."

Another bad baby was laid on the Steel Trust's doorstep by Andrew Jackson Higgins. That gentleman was to have built ships in New Orleans, but, so he says, the big steel companies did not want him to have the necessary steel wherewith to build his plant. Higgins then went on to say that if the government would give him the "Go" signal he could get all the steel he needed, because the same steel mills that would not let him have steel direct had loaded the warehouses to the rafters and when orders were placed with the "bootleggers" at their warehouses, at the higher prices, deliveries were made at once. The president is alleged to have said concerning these Higgins charges that if the big steel men were doing this kind of business (loading up the warehouses so as to get fancy prices, and withholding and delaying shipments of the big lots needed for ship construction) then they ought to go to jail.

Kind reader, do not get all heated up with fear that any of the big men in the Steel Trust are in any danger of jail. They are as safe as that corporation owner, a maker of airplane parts, mentioned by Secretary of the Treasury Morgenthau, who hired himself as sales representative at a compensation of $1,656,000 (some salary, that) to cut down his corporation's income tax.

Uncle Sam Is in Business Too

Uncle Sam is in business himself now, and in a big way. Private industry in 1939 had a plant investment of $21,500,000,000, but Uncle Sam's own new industrial plant some time back was almost half that amount. The two kinds of plants, government and private, are getting results, too. Production is increasing by leaps and bounds, and a steady stream of airplanes, ships, tanks and ordnance is pouring forth to the many fronts where American boys and their friends are on the firing lines.

The first $77,516,392,000 in war contracts was placed about where one would have expected it to go. Naturally the big industrial states got most of the business. Those getting from around $7,000,000,000 down to about $2,000,000,000 were, in the order named, Michigan, New York, California, Ohio, Pennsylvania, New Jersey, Connecticut, Illinois, Indiana, Texas, Washington, Kansas. Those getting from around $2,000,000,000 down to about $1,000,000,000 were, in the order named, Massachusetts, Maryland, Wisconsin, Missouri, Virginia, Alabama. Contracts for more than $100,000,000 went to Louisiana, Tennessee, Minnesota, Florida, Georgia, Oregon, North Carolina, Oklahoma, Maine, Colorado, Rhode Island, Iowa, Nebraska, Utah, Mississippi, West Virginia, Arkansas, Kentucky, South Carolina, Delaware, Arizona. The smallest orders went to the least populous states, grading down from New Hampshire to Nevada, New Mexico, the District of Columbia, Vermont, Idaho, South Dakota, Montana, and Wyoming. Last on the list was North Dakota, which was given only $270,000 as against its nearest competitor, Wyoming, with $25,074,000.

The Subsidized Sugar Famine

When it comes to managing a business backwards the politicians are as much worse than the Big Business crowd as they are better than the religious frauds. The sugar story illustrates this. For not producing sugar the politicians paid the following sums to the parties named: Luce & Company, Puerto Rico, $614,643; Fajardo Growers, Puerto Rico, $528,839; Oahu Sugar Company, Hawaii, $510,062; United States Sugar Corporation, Florida, $470,007; Eastern Associates, Puerto Rico, $447,959; Waialua Agriculture Company, Hawaii, $444,225; Ewa Plantation Company, Hawaii, $443,021. This

was supposed to produce a sugar famine, but the good Lord planned it otherwise. The politicians said there would be a crop in 1942 of 5,300,000 tons, but the actual crop was 8,500,000 tons; so, despite the above-named and other "not producers", there was so much sugar that nobody except the politicians knew what to do with it.

At the very time that housewives in the north were begging the politicians for enough sugar to do up their canned fruit for the season the Imperial sugar refinery at Sugar Land, Texas, had so much sugar (20,000,000 pounds) in its warehouse that it had to close down. Two other warehouses at Houston were in the same predicament. The United Fresh Fruit and Vegetable Association claims that in 1942 millions of dollars' worth of berries and other perishable fruits rotted because of the foolish restrictions imposed, supposedly, because of the sugar famine subsidies that had been levied. While Americans were allowed 5 pounds of sugar to can a bushel of peaches, Canadians were allowed 25 pounds for the same purpose.

The Rubber Muddle

The rubber muddle was another sample of how the politicians can take a problem that is relatively simple and waste a year doing next to nothing. Rubber is made of styrene liquid and butadiene gas. The styrene liquid comes from either coal or petroleum, and there is no problem in producing it by the shipload. The butadiene gas can be obtained either from ordinary 190 proof industrial alcohol in one single step or from petroleum by a complicated process in plants which it takes 18 months to build and get into operation.

Fulton Lewis, Jr., who made a study of this subject for *The Progressive,* saw synthetic rubber being made in Philadelphia. He met capitalists and engineers ready and anxious to make it on a huge scale, but they were told by Frazier Moffatt, who is at one and the same time a government rubber official and an official of an industrial alcohol corporation, that he would not approve the project of making it. *One wonders why.* Lewis did a good job. He quotes Senator Guy Gillette, Iowa Democrat, as having said:

> It is undisputed in the record that the only known and commercially tested processes for the production of synthetic rubber, developed principally in continental Europe by the Germans, Poles, and Russians, were from alcohol produced from grain and potatoes. There is no explanation by any responsible officials as to why this country, in setting up a program for the production of synthetic rubber, gave consideration only to untried laboratory experiments from petroleum, which will require twice the time and many times the critical material needed to produce the same synthetic rubber from alcohol. The only plausible explanation seems to be that the $1-a-year men in the Chemicals Branch of the War Production Board were fearful that the war might end suddenly, and that there might then be some surplus industrial alcohol that would provide competition for companies with which many of these officials had been associated for a long period of time.

Frazier Moffatt might be able to explain all this, and if he can do so he should; and if he cannot, he should *resign.*

Why All the Tenderness?

One cannot help but wonder at all the tenderness which the politicians that have public money to spend (in the tens of millions of dollars) show toward concerns that have so frequently been up for action by the Department of Justice or by the court of public opinion. The Aluminum Trust is such a concern, and the new and different newspaper *PM* broke the news in its issue of March 22, 1943, that Jesse Jones loaned this outfit $68,500,000 without interest, to build a plant in Canada, while construction of new public power projects in the United States was being stopped by War Production Board priority orders.

In an article entitled "The Force

Behind the Nazis", Francis Aldham, in the Vancouver *Daily Province,* shows that one of the main backers of Hitler is the great dye industry of Germany, commonly known all over the world by the abbreviation "I. G. Farben". A few paragraphs cite some essential facts:

They (I. G. Farben) reached out and dominated the whole business world. Their hand was, and continued to be until a few months ago, felt in every branch of industry.

They begged, borrowed and stole patents. They falsified formulas so that when their associates in other lands tried to manufacture according to "know-hows" for which they had paid so much in money and in the curtailment of business honor, processes went wrong and workmen died in the attempt. Tens of thousands of Allied soldiers, it is estimated, died from the effects of phony salvarsan, when non-Germans tried to make it from formulas supplied before the war by I. G.

With cool disregard for the law of libel, the authors [of the book *Germany's Master Plan*] name firms and individuals in Britain and the United States who were more loyal to I. G. than they were to their own nations, during the last war and at the outset of this war. Agreements provided that the moieties of this world cartel should continue to do this and that until the war was over. Thus Du Pont in America and Mitsui in Japan were, in effect, pledged to work against Britain when this war began.

The authors think that Hitler struck too soon; that the sinister work of I. G. in restricting output in non-Axis countries was incomplete, as witnessed by the swift recovery which industry in the United Nations has made under the spur of war. They think that Germany's master plan for world domination through production can be shattered for ever, provided "Big Business" in the United Nations is not allowed to go back to cartel.

What Is the Answer?

What is the answer to the question propounded at the opening of this article? It will be remembered that the president of the City National Bank of Fort Smith, Ark., raised the query "Whom can you trust now?" He thought that the shameful record of the Du Ponts, the Public Utilities, the Standard Oil Company and the Aluminum corporations and others made it appear that the world is coming to an end. He had a correct thought. The world, *Satan's* world, has legally *ended.* Mr. Nakdimen does not realize that "the earth abideth for ever" (Ecclesiastes 1:4) and that *Satan's* world, now in its death throes, is to be followed by 'THE NEW WORLD WHEREIN DWELLETH RIGHTEOUSNESS'. He should get the book *The New World,* read it and study it, Bible in hand. When he does so, if his heart is right with God, he will find the full answer to his question. He can trust the One that Jehovah God trusts and whom He has appointed to take full charge of all earth's affairs, that is, Christ Jesus. There is no other place to look for security, rest, hope and peace, and the promised blessings of everlasting life here on earth under perfect conditions. Armageddon intervenes, it is true, but when it is over and gone the joy of every honest heart will have come.

Victory (?) in Norway

THE Nazis are so sure (?) of their victory that Norwegian postage stamps now bear the British "V", which the Nazis cribbed for their own use as soon as those friendly to Britain began using it in countries under Nazi control. Everything goes in wartime; so if the Germans can make use of a British idea and get away with it, Mars is well satisfied. In some parts of Norway only Quislingists are now permitted to have radio sets. That does not look much like confidence in ultimate victory, but more like an act of desperation to prevent the Norwegians from knowing what is going on in the world, and hoping for deliverance.

Europe's Religious Thugs

IN HITLER'S Europe those who rule the people religiously, and those who rule the people politically, and those who supply the armaments of war, happen to be one united group of men. The religious element gained political ground by promoting the dictators; and through the dictators the armaments kings promoted war; and the German military generals happening to be part and parcel with the industrial magnates, war not only opened up their munitions markets and put their armies into action, but swept all together, the military, industrial and religio-political elements, into tremendous power behind the backs of their stooges the dictators.

Mussolini and Hitler each organized gangs of fancy-shirted toughs and started the same brand of thuggery in Italy and Germany that was initiated in America when two Chicago newspapers hired gun-slinging killers to fight circulation wars for them. As Big Business leaders in America hire gangsters to lead-poison labor unions, for the same reason Big Business in Europe hired the services of Mussolini and Hitler. But Al Capone wound up differently in America from the way Mussolini and Hitler wound up in Europe. Why? Principally because Big Religion in Europe came to the side of Big Business and adopted these plug-ugly murderers for her own children and made full-fledged dictators out of them, to be employed thereafter as "the sword of the Church" in returning the continent to the folds of "Catholic socialism".

Reminds *In Fact:*

It is a historical fact that when the Italian Confederation of Labor told Mussolini it could not use his Blackshirts 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 Nat'l German Employers Ass'n, the Nat'l Federation of German Industry, the Nat'l Chamber of Commerce and the Herrenklub subsidized and paid for Hitlerism. Translated into their nearest equivalent in America, these elements are: our Nat'l Ass'n of Manufacturers, the U. S. Chamber of Commerce, the Associated Industries, and the Associated Farmers.

By smashing the Socialist and Popular parties and destroying labor unions, Mussolini did in Italy what Hitler has done for the financial-clerical elements in Germany and the rest of Europe. In 1929 the pope at Vatican City negotiated his religious and political working agreement with Mussolini, accepting also, besides 750 million lire to be collected directly off the Italian people, one billion lire worth of 5-percent negotiable Italian State bonds, which not only represents one of the biggest investments in Italian Fascism on the books, but is good only so long as Mussolini's Italy hangs together.—*Financial Agreement Between the Holy See and Italy*, page 14.

If not the Roman Catholic Hierarchy with its big money principal of the flock, then *who* is the power behind Mussolini, the murderer of Ethiopia, Albania, Greece, not to mention Spain?

Meanwhile in 1929, after his monkey-shines in the Munich beer hall putsch, Hitler received his first thug-money from Fritz Thyssen, who admits having called together leaders of industry and banking and telling them to employ Hitler to make Germany safe for excess profits, as well as for Thyssen's "Church", the Roman religion. In 1932, when Hindenburg and the Prussian landlords became involved in a scandalous fraud over taxes and land subsidies, Hitler offered to suppress the whole mess in return for power. The most powerful political and commercial elements in Germany at that time were organized under the Right wing of the Catholic Centre Party, which party, manipulated

by Catholic von Papen and papal nuncio Pacelli, now pope Pius XII, made the deal by which von Hindenburg was enabled to cover up his own fraudulent corruption in appointing Hitler as chancellor. Within six months from that time this common thug and killer made his working agreement, or concordat, with the pope just as Mussolini had made his four years previously. Has not Adolf Hitler by his course of action proved openly that it was these elements that promoted, subsidized and established him in power as the Nazi dictator?

His rise to power had been popular with a lot of people because he had promised the middle and lower classes of Germany the preference in all government jobs, abolition of interest on loans, and that he would break the power of the trusts and cartels and divide up the department stores. Each of these points, if carried out, would have spelled doom for Big Business as well as for a plunderous priestcraft, and might have led to anything in Germany from a liberal Socialist republic to Communism. But these promises were, like everything else that Hitler ever promised them, the fruit of his Jesuit training, lies designed to get control of the people.

As soon as the big industrialists and bankers and the Roman Catholic Hierarchy gave the word, Hitler and his whole gang of Nazis did not hesitate. They instantly annihilated freedom of speech, press and worship (but not freedom of religion), throwing Jehovah's witnesses to the firing squads and concentration camps to the "Bravos!" of the Hierarchy. (*The German Way,* May 29, 1938) At the same time Hitler, Goering and Hess issued sharp reprimands against "attacks on business". Hess quelled all activities against department stores.

By August of 1933 the high hopes of the little people were fully blasted, the middle-class leaders were served a similar fate with Jehovah's witnesses, while the Fighting League of the Middle Class was simply slaughtered in warm blood. The turnover tax on Big Business was then reduced ½ percent on all commodities, while for Little Business it was raised 2 percent. Hitler shattered Germany's precarious ceiling prices, and Big Business raised its prices to match its greed. Two years before the demoniac broke loose upon the world thousands of small business men, no longer able to get prices for their products that would keep them alive, were liquidated; and the total mobilization now taking place in Germany is simply a cleaning up of whatever might be left of small, independent enterprises, so that no one owns any kind of business in Germany to speak of except the princes of Big Business that bought and paid for Hitler from the start. Extend this same situation all over the continent of Europe where even worse things have happened to the middle and lower classes in every country. Add to that the land situation.

Hitler's greatest bait from the beginning was the promise to give the German masses bigger land grants, or more "living space". The space these Germans lived on before Hitler was greater than what they have to call their own now, the addition to Germany of all Europe and a huge slab of Asia notwithstanding.

Ten thousand persons own Europe today, practically all the land as well as the industries. Germany being a nation of 80 million people, that means that under National Socialism only one person out of about 8,000 has any voice *even in Germany.* Soviet Russia's 2 million Communists rule an empire of 180 million, giving the say-so to one person out of about ninety. The chances of being a somebody appear to be almost ninety times better in Communist Russia than in Nazi Germany!

But, of course, as all the bishops of Fulda will tell you, in Germany there is the blessed privilege of private ownership. Three thousand Germans own 650 million acres of tillable land among them. Four hundred and fifty men own

1,235,000 acres apiece, or, all put together, these 450 men own 40 percent of all land under cultivation in Germany. One million German peasants subsist on the same amount of land owned by 412 Junkers. Three million families, 60 percent of all those occupied in agriculture in Germany, own on an average about 1¼ acres per family. They cannot dispose of what they grow on these rabbit patches, but even before the war each farmer had to deliver all grain, milk, eggs, and cattle ready for slaughter, at prices lower than those he was formerly able to obtain. This is the kind of "living space" that Hitler has won for his people. But this picture of Germany serves only as an example of what has happened elsewhere in Europe.

Then who has gained from Hitler's rise and conquests? Except for a cantankerous Thyssen here and there who had to be discarded, the money lords and warlords of Europe who subsidized Nazism have gained the most monstrous amount of wealth and power ever accumulated by one clique in history.

As for the Hierarchy that made its working agreement with the chief thug of modern times, what has it gained? Germany was predominantly Protestant, with a minority of 20 million Catholics when Pacelli maneuvered Hitler into power; today Greater Germany has 48 million Catholics, which makes it predominantly Catholic. That is one thing. But here is more. The pope at Vatican City now has under him a Catholic on every throne in Europe, such as was Mussolini in Italy, and as are Franco in Spain, Petain in France, Salazar in Portugal, and so on. Never in the heyday of the "Holy Roman Empire" dark ages was the Roman Catholic religious system more powerful and domineering on the continent than today, thanks to Adolf Hitler.

The Darling of the Warlords

When ordinary bank robbing was in style, six thugs were enough to pull off the holdup: one sat in the car and kept the motor running; two watched the streets; two went inside to shoot down the cashier and a few bystanders, while the sixth, the nimblest-fingered bandit, looted the safe and money box. But now, instead of an automobile, give the bandits a religious Hierarchy to whisk them away in the skirts of religion, multiply their numbers a few million times, march 100,000 of them together with 18,000 special beat-up men (Gestapo) into a country like Austria and pull a real job. That is exactly what Hitlerism means: thuggery on a totalitarian scale.

According to *The Economics of Barbarism,* "Very soon after they came to power, leading National Socialists became members of the directories of the big companies, while the chief industrial capitalists became members of the state administration." As for the Prussian warlords, they were already part and parcel with the financial trusts, so that all together they went, happy as bandits could be, into a dozen Austrias, in the most outlandish yet scientific thugging expeditions ever staged. The leaders of the Nazi war machine are the watchdogs and bloodhounds. The German trusts, of which the warlords are a part, do the robbing and looting. In this manner they have seized more than the entire continent of Europe, and the problem of getting it back out of their hands is not to be mentioned in the same breath with the relatively childish task of getting back the loot from a handful of bank robbers.

The Prussian generals, or Junkers, have made superb and thoroughly scientific improvements on the game they played in World War I. In 1914 they backed the kaiser, grew rich out of the war, and survived intact after the kaiser went down. Now they back Hitler, grow far richer out of World War II, and have astonishingly good reasons to expect to survive even more securely after the fuehrer goes down.

As leaders in the big trusts that work hand in hand with Hitler and which have increased in wealth and power immeasurably since 1933, the German warlords have become so solidly entrenched in the political and industrial world that not even the disaster of a military defeat, no, nor even the loss of personal glory, seems to affect their position. An example of this has already been witnessed in the case of Field Marshal Walter von Reichenau, who "died" out of the military picture back in 1941 when he could not pour enough Germans over piles of his own dead to take Rostov. What of that?—only a nasty lot of human blood spilt. But as for money, which is all that matters, Walter was and, of course, still is well supplied. He inherited an abundance of it from his old man, who was an executive and director of the Rheinmetall-Werke.

Von Waldegg and Son-in-Law

Then there is Admiral Heusinger von Waldegg, a director of Krupps' Germania shipyard in Kiel. Who is going to take apart the Krupp empire from under men like von Waldegg when this war ends? Von Waldegg's son-in-law, by the way, winds a crank in Goebbels' lie-factory which "inspires" the German people to keep shooting away to win the war to win the world, after which they will settle down in their "living spaces" to be royally served by all the "lesser" races of humankind.

General Thomas, head of the Military Economic Staff, sits on the board of Rheinmetall side by side with Catholics Kloeckner and Bosch of I. G. Farben, Strauss of the Deutsche Bank, and other influential bankers, all of whom are 'heaping treasure together for the last days' while heaping is good. Also on the Military Economic Staff is General von Hannekan, who expects to live long like a prince after Hitler is gone, by reason of having gotten himself appointed director of a number of firms outside Germany, seized in some of Hitler's robber-raids across the earth.

Of course, we remember the gallantry of cavaliers Benito and Adolf, who crusaded to the aid of Franco in Spain, where they destroyed "Bolshevism" and turned Spain backwards into the tender mercies of Catholic Socialism. The Roman Catholic Hierarchy's official account of this teamwork is detailed in the N.C.W.C. pamphlet *Insurrection in Spain*. General Quarlimont had charge of "Saint" Adolf's Nazi forces in Spain. One reason why the Spanish Republic was so teetotally murdered can be laid at the feet of Quarlimont. His brother is a director in a number of firms, but, above all, in the Metallgesellschaft A G, a subsidiary of I. G. Farben, which holds extensive interests in Spain. Had not General Quarlimont done a bang-up job of silencing a pestiferous Spanish citizenry who wanted to enforce constitutional laws against foreign cartels that were sucking Spain's lifeblood out of her, Quarlimont's brother, along with certain gentlemen from Britain, would have lost much business in Spain.

Otto Stuelpnagel, commander of Paris, has a brother Joe who draws dividends from the enormous German Cellulose Trust, and personally owns one of Germany's wealthiest and most influential newspapers. Besides all this, Joe Stuelpnagel controls (or did once) the Kexhold Works of the Waldhof Combine on Lake Ladoga as well as the Procope firm of Viborg. As a result of the Soviet-Finnish peace treaty of 1940, both these concerns came under Soviet management. But as one system of totalitarianism has proved to be about as efficient as another when it comes to operating war factories, Stuelpnagel should not worry about the welfare of any business of his that Stalin takes over.

A Nazi Once Told the Truth!

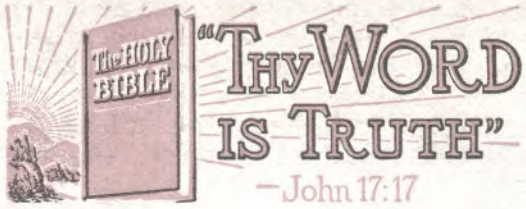
General Ritter von Leeb draws big dividends as a director in the Goering Trust, which is within itself a "green

bay tree" spreading branches in every industrial section of Europe and, no doubt, beyond. Air Marshal Goering's is the most magnificent industrial empire in existence. Founded in 1937 with a capital of 5,000,000 marks for the exploitation of low-grade ores in Germany, the Hermann Goering Works increased their scope so rapidly that in one year they multiplied their capital to 400,000,000 marks. Goering boasted to Balbo of Italy that the Works were destined to become "the greatest industrial enterprise in the world". Though it sounded like a whopper, for once a Nazi must have told the truth. The Goering combine controls the chief ore, iron, steel and oil industries in Austria; the Skoda works and the Brno armaments works plus iron, steel and manufacturing plants in Czechoslovakia; the French Schneider-Creuzot works; the Sudeten-German mines; as well as 80 percent of the steel production and 50 percent of the locomotive production of Rumania; not to mention Belgium's Koenigs and Laurahuette mines; nor the De Wendel ore resources in Lorraine and Luxemburg. Nor is this all. Hermann Goering personally is the largest private owner of forest lands in the world.

How easy would it be, or how desirable to this world in general, to dissolve the 250 financial organizations which Senator O'Mahoney's *TNEC Report* exposes as owning and controlling the United States? Much harder would it be to dissolve their counterparts, the financial trusts in Europe, which are even stronger and more powerfully entrenched in the political and military elements of this world than Rockefeller's Standard Oil, ALCOA, or Ford. These elements under Nazism have transformed in an appalling manner the face of Europe, as Communism transformed the face of Asia. And as long as European economics remain in the hands of totalitarian warlords and trusts, they will continue to produce a military machine that holds the earth in terror. But let the Nazi economic setup be suddenly disorganized with Hitler's military defeat, for example, and all Europe will be plunged into a nightmare of famine, disorder, and the maddest confusion that ever a continent experienced. Not that the peoples of Europe should or could endure much longer the oppression of this frightful system; yet so diabolical is the scheme which scientific thuggery has put across that no matter if Hitler personally is liquidated, the men behind him fear no earthly powers that might soon dislodge them from their entrenched position.—M. C., Tennessee.

Nicotine Wanted

ONCE upon a time nicotine was literally a drug on the market. Now there is an estimated shortage of 300,000 pounds. The reason is an unprecedented demand for nicotinic acid, a "B" vitamin needed to fortify white flour. M. J. Copley, R. K. Eskew, and J. J. Willaman of the United States Eastern Regional Research Laboratory, Philadelphia, have undertaken research to find more extended industrial uses for tobacco. Until recently the million pounds of nicotine recovered annually in this country were used in insecticides. Now new and more efficient nicotine insecticides are sought to replace derris and pyrethrum. A jump from 10,000 pounds of nicotinic acid produced in 1940 for the treatment of pellagra to an estimated 300,000 pounds for flour fortification this year has used up supplies of nicotine, the best known material for making nicotinic acid.—New York *Times*.



The Mysterious Deliverer

MOVED by the holy spirit of God operating upon their minds, the holy prophets of Jehovah God testified of the coming of the great Deliverer, foretold by Jehovah God himself in the garden of Eden before fallen man's expulsion therefrom. The prophets prophesied both of the Deliverer's sufferings and of His glory that would follow; but they did not understand the meaning of their own prophecies. (See 1 Peter 1:11, 12.) Hence the matter was a mystery or divinely-kept secret to them. Even the angels of heaven desired to look into these things, but were not permitted to understand. God's purpose was to keep the matter hidden in secrecy until His own due time to reveal the great truth.

Then came Jesus, whose coming was announced shortly beforehand by John the Baptist; and He was pointed out as the one who would take away the sin of the world. Jesus chose His disciples and they walked with Him. And He taught them for three and a half years; but they did not understand the great mystery. They expected Jesus to be made an earthly king and hoped that they might be with Him in the kingdom, probably in His official cabinet, because the mother of James and John asked if one son might sit on His left and the other on His right hand in the kingdom. When He was put to death they were greatly disappointed, mystified, and in great distress.

Even after His resurrection the faithful apostles did not understand His mission, and this is shown by their words to Him on the day that He ascended to heaven. Acts 1:6-9 reads: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the holy [spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

In obedience to Jesus' command, these faithful disciples went to Jerusalem to the place known as the "upper room", and there waited. Ten days passed, and then it was that the holy spirit, the invisible force from God, was visited upon them; and, true to Jesus' promise, the disciples began to understand that He must be King at God's right hand.

Jesus had now ascended on high and presented the merit of His sacrifice before Jehovah. The acceptance of this was manifested by the pouring out of the holy spirit upon His disciples who had been His consecrated followers for three and a half years. Doubtless the angels of heaven now began to know something about the great mystery. What joy must have been in heaven when Jesus Christ appeared before the Father and presented the merit of His sacrifice and was received by Jehovah! Surely the heavenly host must have sung His praises. They had beheld Him triumphing over death and the grave and being now exalted to a position in heaven next to the Father. It must have been a great joy to the heavenly host, even as to Jesus himself the contemplation of it had been a great joy: "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2) What joy must have filled the hearts of His disciples when they began to understand the mys-

tery of God and to see how wonderfully He had led them and their fathers before them, preparing them now for the revelation of this great truth!

In due time Saul of Tarsus, who became Paul the apostle, was illuminated and understood. Then he wrote: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which [mystery] is Christ in you, the hope of glory." Here, at Colossians 1: 24-27, the apostle emphasizes the fact that this mystery of God is now made known only to the saints. The term "saints" means "purified ones", which purification comes through receiving the merit of Christ's sacrifice and devoting themselves wholly to the interests of God's kingdom.

The word "Christ" signifies "anointed one". *Anointing* means designation to official position in God's royal organization, and such anointing is, not with literal oil as in the case of Israel's priests and kings of old, but with the holy spirit of God. Christ Jesus is the instrument or channel of God for the blessing of believing humankind; and the first ones to receive the blessings through Him are the members of His body or church. (Acts 3: 25, 26; Galatians 3: 8, 9) All thereof being Anointed, The Christ is composed of Jesus, the great and mighty Head, and the 144,000 members of His body. (Revelation 7: 4-8; 14: 1, 3) Christ Jesus is the head, and the church is His body. It is not unusual to speak of a body of men with a general at their head. Just so, the apostle says of The Christ: "And he [Christ Jesus] is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell."—Colossians 1: 17-19.

The apostle Paul thus uses a human body to illustrate The Christ, the great mystery class; the Head representing Jesus, and the other members of that organized body representing those who are of His church. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular."—1 Corinthians 12: 12, 27.

Christ Jesus is designated in the Scriptures as "the seed of Abraham" according to God's promise. "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) Then showing how the members of the church are adopted by Jehovah God as sons and given to Christ Jesus and thus made a part of the "seed of Abraham", the apostle addresses himself to the church of God, the followers of Christ Jesus, and says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3: 26, 27, 29) Thus Christ Jesus is primarily "the seed of Abraham", and the members of his church are associates with him and are adopted as part of the seed. *Church* means those called out to an assembly unto God; and so the period from Jesus' first coming down till His second coming and destruction of the Devil's cursed organization is the period employed by Jehovah God for the selection of the members of the church who are associated with Christ Jesus in the Kingdom.

A MAJOR difference between the present war and the previous World War is to be found in the diametrically opposite sets of ideas that motivate the two warring camps today, a condition which did not exist in the previous war. In the beginning of the First World War, the same social economic system known as capitalism existed in all the belligerent countries. None of them had in the beginning of the war a consciousness of any need to change the social or political system. True, later, Wilson's Fourteen Points introduced a new idealism into the camp of the Allies, especially because of the hope which they held out for the liberation of subdued nationalities, in advocating the principle of self-determination. Still, both sides were fighting essentially for possessions and influence, and not for a new social world order.

In the present war, however, we have three different groups of countries, two of which are lined up in self-defense against the third, the aggressor. Communist Russia, ruled by a dictatorship, is allied with the democracies, fighting together against Fascism and the Fascist way of life as represented by the Axis partners, Germany, Italy and Japan. The present war has been characterized by President Roosevelt as "a war for survival" because Fascism, to use the all-inclusive term for both Fascism and Nazism, is a social revolution of crude force and coercion intent on stamping out any way of life which denies the absolutism of the State, and concedes the principles of human equality and freedom, even in theory. It is a revolution that knows no limitations of geography or moral restraint.

True, democracy, as we know it, and communist dictatorship, signify different economic and political systems, but they at least share certain basic values and outlooks in common. Indeed, many freedoms have been denied or curtailed in the Soviet Union, but the fact remains that Communist Russia has been striving in its own way to raise the level of education and security of all the people dwelling within its borders. For Communism, at least in theory, accepts human equality as a basic principle of conduct. The Soviet Union is the one country in the world where anti-Semitism and all racial discrimination have been officially outlawed. Moreover, the Communists, unlike the Nazis, do not accept dictatorship as the ideal form of government; they consider it as a transitional stage on the road to Socialism. For these reasons, it is sincerely hoped, by many, that the present comradeship-in-arms between Russia and the other members of the United Nations will lead to genuine co-operation between the democracies and the U.S.S.R. along lines specified in the Four Freedoms.

The Fascist Axis—A New Kind of Adversary

Fascism, on the other hand, is a complete repudiation of the democratic way of life based on freedom, and of the very assumptions of any equality of rights by individuals or groups, whether racial, national, religious or cultural. Fascism repudiates the ideals of human freedom, equality and brotherhood as undesirable. Instead, it preaches the doctrine of racial superiority, Germany and Japan each claiming to be the "master race" destined to conquer and subjugate the rest of the world. (Their seeming alliance in this war is merely a temporary marriage of convenience.) Fascism glorifies war as an end in itself and declares brutality and ruthlessness to be the distinguishing mark of the *Herrenvolk* or "master race", in its dealing with the other so-called "inferior races".

Moreover, a "master race" need have no conscience. Lying propaganda, Hitler wrote in his book, *Mein Kampf,* is a legitimate device, provided it serves Nazi ends. Nothing under Nazism is

right or wrong, save as it serves the Nazi drive for power. At first Hitler claimed that he only wanted to avenge the wrongs of the Versailles Treaty, and to have all territory populated by Germans made part of Germany. In addition, he was going to save the world from the "communist menace" and from "Jewish domination", the twin bogies in his arsenal of propaganda. He made one treaty after another and gave one promise after another, only to break each and every one of them with contemptuous scorn when it suited his purpose. He not only violated his non-aggression pacts with neighboring countries, but after each act of aggression and aggrandizement he brazenly lied to the world, declaring that his newly-annexed stretch of land was his "last territorial demand" in Europe. The democracies, unfortunately, acquiesced in Hitler's repeated aggressions, even as they had failed to take action against his barbarous treatment of the Jews. As a result, Hitler's strength and appetite increased with each easy victory until armed self-defense against his continued acts of aggression became inevitable.

For instead of being satisfied with restoring Germany's "lost provinces", Hitler continued to demand *Lebensraum,* or "living space", at the expense of others and for the exclusive use of the German "master race". In fact, he claimed the right to the entire planet for the so-called "racially superior Aryan" Germans to dominate and exploit.

When he finally succeeded in embroiling most of the nations of the world in what became for them a war of self-defense and survival, Hitler, of course, blamed the Jews for the war, even as he had blamed them for everything else in the past. Following the Nazi-Soviet Pact, Hitler discontinued attacking Communist Russia and Communism, and concentrated instead on denouncing what he termed the Anglo-Saxon democratic "plutocracies". But when, in June, 1941, in violation of his non-aggression pact with the Soviet Union, he invaded that country, he announced to the world that he was taking steps against the "plot devised by the Jewish Anglo-Saxon warmongers and the Jewish rulers of the Bolshevist center in Moscow".

It should be noted that the present war, which Hitler initiated, is equally the result of the mentality, preparation and will for conquest, of a majority of the Nazi-indoctrinated German people. In this respect the present war is different from the First World War, which was largely precipitated by the Austro-Hungarian and German kaisers and their camarillas of war lords. An index of the new German mentality can be seen in the cruel and ruthless behavior of the invading Nazi hordes as compared with the relatively civilized conduct of the German armies in the previous war. The German soldiers of today are conscious followers of, and zealous warriors for, Hitler's concept of German world domination. They display the same blind fanaticism and crusading spirit as do the Japanese in the service of their own idolized emperor and his war lords.

A Global and Total War—A New Kind of War

And so today we are engaged in a global and total war testing whether the fascist or anti-fascist and democratic way of life shall prevail. It is a "global war" because, unlike the First World War, it is being fought on every continent and every ocean. And it is a "total war" in that, more than ever before, the battles are fought not merely by uniformed armies but also by civilians behind the lines and by the competing propaganda of words and ideas, including the hate-inciting propaganda of dissension spread by treacherous fifth columnists. It is a total war also in that the fate of the whole world is at stake. No longer are national boundaries and foreign markets the decisive issues. The crucial issue of this most terrible of all wars is whether the people of the world

shall have the opportunity to live a life of their own choosing in freedom, or whether they shall be denied that elementary right and be governed by the dictates of self-styled "master races".

The Jewish Stake in This War

To Jews, however, the war is even of graver import than as a struggle between slavery and freedom. For were the United Nations to lose the war, it would mean the destruction of Jews everywhere, since they would not be allowed by the Nazi victors to live even as slaves. The suggestion of Alfred Rosenberg, the Nazi philosopher, that a "Jewish reservation" be established by the Nazis at Madagascar (or some other inhospitable and outlandish place), should be considered in the light of past Nazi profession and performance, as another piece of deception calculated to impress the simple and naive with an example of Nazi "humaneness" and thereby mislead them in regard to real Nazi intentions. The fact is that, should the Nazis win the war, other peoples would be allowed to live, albeit as slaves, but Jews would be exterminated. This has been the fiendish boast and promise of the Nazis from the very beginning of their career, and to date this policy has been pursued methodically. Wherever Nazism has penetrated through military conquest or otherwise, Jews have been cruelly murdered en masse.

Anti-Semitism in the First World War

The situation is markedly different from that which prevailed during the First World War when anti-Jewish prejudice existed, to a greater or lesser degree, in virtually all the countries engaged in the conflict. Anti-Semitism or anti-Jewish prejudice in action did not exist in the U.S.A., Britain, France, Italy, Belgium, Holland and the Scandinavian countries. In Germany and Austria-Hungary, anti-Jewish prejudice was still being exploited as an instrument of reactionary political propaganda. Though it was potentially a great force, it was far from becoming official government policy with a mass base among the people, as has been the case with Nazism. Except for the legal proscriptions which had already existed against the Jews in Czarist Russia and Rumania before the war, there were no special laws of discrimination directed against the Jews anywhere else in Europe. Before and during the First World War, anti-Jewish prejudice and its active form anti-Semitism were held in disrepute in the New World and in the whole of Europe outside of Russia and Rumania. The brutal persecution of the Jews by the Czarist government was the cause of a great deal of embarrassment to the Allies; it prevented many liberals in their countries from giving wholehearted support to the war. In fact, the March 1917 revolution, which abolished Czarism in Russia, granting as it did equality to all, was a tremendous moral asset to the Allied Powers, who were then able to unite on liberal war aims, especially on those epitomized in Wilson's slogan that the war was being fought to "make the world safe for democracy".

Democracy's Failure to Gauge the Nazi Threat

During the past decade, however, the world has been treated to the unseemly spectacle of a powerful government deliberately singling out a defenseless minority, the Jews, as the alleged archenemy of the German Reich and of mankind in general, deserving extinction. The democratic governments took but few and ineffective steps against the instigators and perpetrators of this barbarous policy, or against the spread of anti-Semitic and Fascist propaganda in their own countries. They looked upon Nazi persecution of Jews in Germany as a purely internal affair of the German nation. They did not see clearly that anti-Semitism was being deliberately forged by the Nazis, not merely into an instrument for power on their own home

grounds, but also as a weapon for political penetration and disruption abroad. Neither did they fully understand that anti-Semitism would bring about the destruction not only of its Jewish victims, but that if unchecked it would lead to the destruction of democracy itself.

Nor did the abandonment of the German Jews to their own fate by the democratic governments and the Soviet Union serve as a sop to Hitler, or dull his appetite for power. In fact, by their failure to protest against the cruel policy of Hitler, they helped create a popular illusion that he was all-powerful and that he had to be appeased at any cost, thus contributing to the weakening of the stamina and power of resistance of his potential enemies and victims.

Anti-Semitism—Good Business for Germany—A Recapitulation

Hitler, of course, had his reasons for making anti-Semitism the spearhead of his political structure and ambition, for it served him both as a means and a goal. As a means, it was useful in causing division and dissension among the people in Germany as well as abroad. Through the preaching of anti-Semitism he was able to win over, first the dregs of German society, and later the impoverished lower middle classes and nationalist-minded elements, thus finding the mass base around whom to consolidate his power. Anti-Semitism was also useful in supplying a nation, smarting under the defeat of the last war, with a convenient scapegoat upon whom to vent its wrath as compensation for a wounded pride. Anti-Semitism as employed by the Nazis, in labeling every thing, person or group they marked for destruction as "Jewish", "Jewish-influenced," or "Jewish-dominated", helped to unite the broad popular masses on the doctrine of German racial superiority over all other races and nations, a doctrine vitally necessary as a psychological sop to the masses so that they might be armed with a crusading faith, and fortified spiritually for an extensive war of aggression. For although anti-Semitism superficially seems to be aimed only at Jews, it is in reality directed also against the freedom of non-Jews. Furthermore, through the persecution, insulting treatment and torture of a helpless minority, the German people were given evidence of their "racial superiority". This, in turn, served to brutalize and train them for the ruthless treatment of all other races and peoples.

Anti-Semitism, moreover, constituted a convenient and potent instrument for satisfying the greed of Nazi Party adherents and fighters, through robbing the Jews of their property and livelihood. By insisting that foreign firms doing business with Germany be *Judenrein* (free of Jews), the Nazis increased their economic stranglehold, especially upon neighboring countries which depended so much on Germany's trade. Such economic penetration then served as an entering wedge for Fascist and anti-Semitic propaganda abroad, and the Nazi Party, which controlled the foreign trade, was thus able to convert it into an effective instrument of German foreign policy. Furthermore, by thus indicating to native quislings how the economic expropriation of Jews could be made a lucrative source of wealth and power, the Nazis helped create fifth-column movements everywhere, with anti-Semitism as their chief stock in trade. Anti-Semitism was fomented by the Nazis not merely as a means for their diabolical ends of capturing power in one country after another, but also as an end in itself. Hitler has time and again sworn to exterminate the Jews.—Research Institute on Peace and Post-War Problems of The American Jewish Committee, New York.

Three Times as Many Clothes

◆ The average weight of a woman's clothing is 1.8 pounds in the summer and 2.6 pounds in the winter, while a man's is three times as heavy.

How Catholic Is Italy?

NOW that the newspapers are carrying a lot of folderol about Rome "the eternal city", it will be helpful to a common-sense and sanely-balanced viewpoint to take note of the religious situation in "holy" Italy itself. There Rome has exercised the plenitude of its power for many centuries, and the results should be illuminating. Hence the following from an article by Gaetano Salvemini in *The Protestant* of August-September (1943) is timely.

No greater mistake could be made in approaching the problem of the relations between the Vatican and tomorrow's Italy than to assume that the whole population of Italy is consistently Catholic, and that therefore no stone ought to be turned in Italy without the blessing of the pope and of the clergy. . . .

From the religious point of view, the Italians may be grouped in four classes: (1) Non-Catholics; (2) Indifferents; (3) Idolaters; (4) Catholics proper.

To the first class belong not only the 48,000 Jews and the 83,000 Protestants of the 1931 statistics, but all those who, although baptized in the Catholic church, would now make profession of having no religion if they were permitted to do so. An Italian census in which people were asked to state their religion was taken in 1911. In that census 871,000 persons declared that they had "no religion"; 653,000 did not give any answer, but this silence, in all fairness, may be interpreted as an equivalent to the answer "no religion". . . .

The group of the "Indifferents" is formed by people who were baptized in the Catholic church and perform certain external acts of religion, such as contracting marriage according to the religious rite, christening their children, and asking for a religious funeral so as to obtain a regular ticket to heaven. But most of them never go to church, nor do they confess even once a year. In a pastoral letter of February, 1940, Cardinal Lavitrano, archbishop of Palermo, stated that "66 percent of the Italians do not hear mass on religious holidays, and only 12 percent of the Italian men receive communion on Easter". (New York *Times*, February 7, 1940) . . .

Most urban workers, when they are not outspokenly irreligious, have this indifferent attitude. It will never be possible for an Italian of this type to understand why a man of sense should lose his temper over the affairs of the pope, while he can go out to breathe the fresh air and play a game of cards during his hours of leisure. Italian folklore is full of stories in which priests, monks and nuns are the objects of derision. The common people of Rome are the most characteristic representatives of this indifference and raillery. . . .

The "Idolaters" comprise the mass of the lower classes of Southern Italy, and Papal States, and a good part of Tuscany. The people of Naples who abuse the image of their patron, San Gennaro, calling him "Yellow Face" when he is slow in performing the miracle of making his blood boil; the peasants of the Abruzzi painted by Michetti and described by D'Annunzio who lick the floor of the sanctuary with their tongues while crawling on all fours toward the miraculous idol; the public woman [harlot] who keeps a lamp ever burning before a holy image in her "workroom"—should these Idolaters be counted as Catholic? . . .

Now we come to the Catholics proper, those who consistently accept the doctrines of the Church and try to conform their conduct to them.

These consistent Catholics are not so "consistent" as the Irish, the Poles, or the French Canadians. Dante severely condemned the attempt made against Boniface VIII by Nogaret and Sciarra Colonna, inasmuch as Boniface was the Vicar of Christ; but he reserved a place in Hell for this same Vicar of Christ, inasmuch as he considered him a simoniacal pope . . . not more than one-fifth of the Italian population may be regarded as "Catholic proper". . . .

Today, even more than eighty years ago, the temper of the Italian people is not such as to countenance any active participation of the Vatican or the Italian Catholic hierarchy

in the Italian government. Any post-Fascist government in Italy which put itself under the wings of the Vatican would be of short duration. Whoever, ignorant of the actual Italian conditions, thought that he could build a political regime in Italy with the help of the pope would build on sand. The pope himself would be the most lamentable victim of such a mistake. The only wise thing for Pope Pius XII to do in the present emergency is to abstain from political maneuvering and to hope and pray that the Italians forgive him and his predecessor for their responsibility in aiding and abetting Mussolini and in the consequent sufferings of their unhappy country.

More About the Talmud

RECENTLY these columns carried an article entitled "The Talmud Muddle and the Way Out". Some Jewish readers took offense at the article, which was published for their benefit. They contended that instead of being a disreputable muddle, the Talmud was a marvelous collection of Hebrew literature. Just recently Edersheim's comment on the subject has come to attention, and it is given here in part for the further comfort and assistance of honest Jewish readers. This Jewish scholar says:

Who that has read half-a-dozen pages successively of any part of the Talmud, can feel otherwise than by turns shocked, pained, amused, or astounded? There is here wit and logic, quickness and readiness, earnestness and zeal, but by the side of it terrible profanity, uncleanness, superstition, and folly. Taken as a whole, it is not only utterly unspiritual, but anti-spiritual. Not that the Talmud is worse than might be expected of such writings in such times and circumstances, perhaps in many respects much better—always bearing in mind the particular standpoint of narrow nationalism, without which Talmudism itself could not have existed, and which therefore is not an accretion, but an essential part of it. But, taken not in abrupt sentences and quotations, but as a whole, it is so utterly and immeasurably unlike the New Testament, that it is not easy to determine which, as the case may be, is greater, the ignorance or the presumption of those who put them side by side. . . .

And to the reader of such disjointed Rabbinic quotations there is this further source of misunderstanding, that the form and sound of words is so often the same as that of the sayings of Jesus, however different their spirit. For, necessarily, the wine—be it new or old—made in Judea, comes to us in Palestinian vessels. . . . These two, starting from principles alien and hostile, follow opposite directions, and lead to other goals. He who has thirsted and quenched his thirst at the living fount of Christ's teaching, can never again stoop to seek drink at the broken cisterns of Rabbinism.

Horse Blood for Transfusions

◆ At the California Institute of Technology "scientists" have used horse blood in transfusion into humans and for serums for immunization against disease. Dr. Dan H. Campbell, of the institute, reports:

We now can use cow or horse blood in transfusions to human [creatures], but the first transfusion sets up a hypersensitivity or allergy in the patient so that a second transfusion is dangerous and may prove fatal. We hope to overcome this in future experiments. Under present methods of immunization, for instance, meningitis germs are injected into a horse. It is these anti-bodies in serums made from the animal's blood which immunize persons against meningitis. Other serums are obtained similarly.

The divine prohibition as to eating or partaking of blood does not appear to trouble the "scientists".

The Province of Quebec Consecrated to the Holy Virgin

ON THE thirty-first of May the Province of Quebec was officially consecrated to the Holy Virgin. So we read in a French-Canadian Roman Catholic paper published in Winnipeg, Manitoba. The consecration was made by Hon. Mr. Adélard Godbout, prime minister of Quebec, over a radio hookup—no doubt on free time as a donation from the C. B. C., which collects a fee for radio licenses from all Canadians, Protestant and Catholic alike. For the edification and instruction of our readers we translate the prime minister's prayer in full:

THE ACT OF CONSECRATION

Translated from *La Liberte* of Winnipeg, Manitoba

From Quebec the prime minister, Mr. Godbout, then consecrated the Province to the Virgin Mary in the following words:

"O Our Lady, we thy children are happy solemnly to recognize thee to-day as the true and first founder of Montreal.

"And because thou hast deigned still to make thyself the guardian of all our Province, we desire by an official act (*dans un acte bien officiel*) to consecrate it entirely to thee.

"In imitation of the gesture of Champlain, who at his death, made thee the inheritor of all his goods, we choose thee for our sole and perpetual sovereign.

"O Mary, wilt thou thyself govern our country which abandons to thee all its natural and spiritual riches, that thou mayest dispose of them to the sole glory of God.

"Reign over all our parishes and in each home, making thyself the gentle ruler of them, O thou whom we wish to see preside over all our family joys.

"Above all anchor us in the holy traditions that thou hast inspired, thus aiding us better to fulfil the mission that thy Son has given us.

"O Mary, look upon these one hundred and fifty churches or chapels that we have dedicated to thee and by which we mean to repeat perpetually the rosary of thy glory.

"These one hundred and fifty churches will above all things say to thee, O Mary, that thou art at home among us and that our country is thy domain and that we are thy people, a people of righteousness in a kingdom of grace and purity.

"O Our Lady, accept this consecration that thy people make to thee, not with our lips only but from the depths of our heart as we bear witness, before the choirs of angels which serve thee, that it is our irrevocable will to belong from henceforth to none but thee."

In a free country there is no law against private individuals, whether laymen or priests, consecrating their country to their god or their saints. It would, however, be exceedingly bad taste for a government official to perform such an act in public, even though it was made clear that the act was the official's personal desire and not that of his government. But Mr. Godbout has gone far beyond bad taste; he has committed a public crime against every Protestant in the province of which he is prime minister. Mr. Godbout's prayer emphasizes that his consecration of Quebec to the Virgin Mary is *an official act* (*dans un acte bien officiel*). According to Mr. Godbout's act of consecration, all property held by Protestants belongs to the Roman Catholic Church, as do their persons. It was in this fashion that Inquisition fires were lit in Medieval days, and Rome has never relinquished its self-asserted claim to burn heretics. We protest in the name of fair-play and religious liberty against Mr. Godbout's *official act* of the consecration of the Province of Quebec.

The theological implications of this French Roman Catholic prime minister's prayer are revolting and disgusting to the Protestant mind. Mary is "the sole and perpetual sovereign". Jesus Christ the Son of God is superseded by the Virgin. Or again, read Mr. Godbout's prayer:

"We bear witness, before the choirs of angels which serve thee, that it is our irrev-

ocable will to belong from henceforth to none but thee."

According to this theology Mary is on the throne—Christ is forgotten. Has Mr. Godbout not read what the Son of God, the One Mediator between God and man, said in the days of His flesh to Mary, His mother after the flesh: "Woman, what have I to do with thee?"

But we do not expect theology from a prime minister even in his prayers, which in any case were doubtless written for him by the hand of a priest. In political circles it is an accepted principle that "elections are not won by prayer". But in Quebec the proverb does not hold. There elections are won, if not by prayer, at least by prayers: Roman Catholic prayers recited before men, broadcast by radio with a blare of publicity. Thus did Mr. Lapointe recite his prayer in Notre Dame. Public prayer in Quebec has become a political instrument to win elections by giving irrefutable proof of supine servility to priestcraft.—*The Gospel Witness.*

The Sacrificed Freedoms

AMERICAN citizens of British birth, and American citizens of American birth as well, hate to give up any of the four freedoms proposed in the Atlantic Charter: so it is with no surprise that *Consolation* received copies of letters written to His Majesty George VI, king of the British Commonwealth, sent to him from Modesto, Calif., Anaconda, Mont., New Orleans, La., Jackson, Miss., and Atlanta, Ga. And perhaps more are on the way. They cover about the same ground, but as one of the writers, G. N. Hilburn, architect, Modesto, Calif., states the facts with commendable point and brevity, a few paragraphs from his letter will be of general interest:

Some of the periodicals of the United States of America have stated that freedom of worship and of the press have been banned in the British Commonwealth. These freedoms have been attained by the sacrifice of countless lives throughout the centuries in all nations. The attaining and maintaining of these freedoms is of more importance to the world and will perhaps have more dire consequences, if lost, than the outcome of the present world conflict.

Thus it is with amazement that I note the banning of publications and of distribution of literature and curtailing of free speech as well as of worshiping the Almighty God with perfect freedom of a minority group known as Jehovah's witnesses. Regardless of the group, the conviction of any political or religious element curtailing any freedom guaranteed by law smacks of totalitarianism, which is an abomination to the Almighty God and destroys good government.

In November, 1942, the publications of the Watchtower Bible and Tract Society were banned in your country. This restriction deprives thousands of your subjects of the results of research of the old Scriptural manuscripts. These results have been compiled with painstaking care and study by the leaders of Christianity.

Most of the writers sent similar letters to Winston Churchill and all of them asked for the relief which it is in the power of these men to give, if they have the courage to do so. It takes real courage, in these days, to stand up like men against the open and covert demands of the Vatican. The New Orleans writer had this paragraph:

Does Britain wish to stand responsible before the throne of Almighty God with those described at Psalm 94:20 "which frameth mischief by a law" against the proclamation of His Word? I trust not.

The Cycle

◆ Rags make paper, paper makes money, money makes banks, banks make loans, loans make debts, debts make poverty, poverty makes rags.—Emerman, in *The American Guardian.*

"Consolation" Barbershop

AS YOU pass this barbershop, somewhere in Missouri, you are struck by the unusual name, and if not *from*

Missouri, yet being in Missouri, you want to be shown. Seeing that it appears to be a well-run establishment, you conclude you might as well get your hair cut in a place that is somehow different from the ordinary barbershop. Besides, deep down in your heart you admit you could stand some consolation. You enter. The proprietor welcomes you and you are soon seated and tucked in. Before you have time to ask about the consolation angle, he remarks that while you are having your hair cut you might as well listen to something good. Is this going to be one of those talkative barbers? you wonder. But no, he directs your attention to a phonograph conveniently placed and starts a record. You cannot help but listen and, as this is no mere chatter, your interest is aroused. Besides, your curiosity concerning the name of the barbershop is answered. It was consolation to listen to something so helpful and Scriptural. You always did have respect for the Bible. But there is more. The barber introduces you to some WATCHTOWER literature, and inasmuch as this literature contains more information along the lines of the talk you have just heard by phonograph, you conclude you want some. How much is it? It is not sold, the barber informs you. You may have this book on a contribution of 25c. (You thought it would cost you at least two dollars.) Also, you decide to take with you a copy of *Consolation* and of *The Watchtower,* at 5c each. You leave the barbershop minus your worries and your superfluous hair. You know you are going to enjoy reading the book and the magazines. The day looks brighter as you step out of the door.

The Quartermasters of Bataan

◆ The quartermasters of Bataan kept the food trucks going as long as there was any food. They threshed the rice crop of Bataan and milled it. They slaughtered every head of cattle, every cavalry horse, and every pack mule. They set fish traps. They boiled and reboiled coffee grounds. They obtained salt by distilling sea water. They buried the dead, kept the death records, and cared for the refugees. Many were killed, and all the rest are prisoners of war. But they are men.

Echota Cotton Mill Management Despises Constitution

WE LIVED in the Echota mill village at Calhoun, Ga., for nearly three years. Our little girl, Wynelle Everett, having reached school age April 8, 1942, entered the Echota school the opening of the following term. Her mother brought her the first day and filled out the entry blank, etc. The next day, during the morning program that is carried on at the school, Wynelle did not salute the flag. The teacher noticed it, and, as their way of salute was to place the right hand on the left side and say the pledge of allegiance to the flag, she said, "Put your little hand up here, hon." Wynelle said, "We don't believe in that." The teacher said she would not make her, then. The following morning I brought her to school and the teacher, Miss Logan, told me about it. She said Wynelle made it so plain to her that she knew we had taught her. I told her why we don't salute flags and that in some places they expel children from school because of not doing so. I didn't know whether that would be the case here or not. She said the board would meet that night and she'd find out if she could let Wynelle come on to school. Then I gave her five *God and the State* booklets, one for each of the teachers there, and one for the superintendent. I showed her our pledge, on page 28 of the booklet.

Her father was discharged from his job because she loved God and did what she believed was right about saluting a flag.

The next morning Wynelle's mother and I both went with her. The teacher was very kind and said the superintendent had said it would be bad to deny her an education, so let her come on to school, and if that was our belief, to just let Wynelle remain silent. I told Miss Logan, the teacher, that I was glad that they still saw freedom of speech and of worship.

But someone carried the matter to H. F. Jones, the president of the mill where I work. On Tuesday of the following week I was fired. Nelson, the superintendent of the mill, came to me and mentioned about my child's not obeying one of the ordinances of the school. I told him why we did not salute flags. So he let me go at 5:30. I told him I was sorry he didn't still see freedom of speech and of worship of God according to the dictates of conscience. I witnessed to a number of people I had never witnessed to before. I got my notice of separation. It stated, "Discharged because he would not permit his daughter to salute the American flag at the schoolhouse." This I tried to get them to change, because I merely wanted the truth. But they would not change it. They told me they didn't have a thing against my work.

By the Lord's help we are not suffering in the least from what they did to us there; we rejoice that we were counted worthy to suffer shame for His name. —Jewell E. Everett.

Progress in Louisiana

READERS of this magazine know that in No. 480, issue of February 9, 1938, under the title "Tampering with the Ten Commandments", there was given complete evidence that the Roman Catholic Hierarchy has omitted, ignored and covered up the second commandment of Almighty God and then split the tenth one into two parts to conceal the crime against God and man. Once in a while somebody finds out about this, as is disclosed in the following, which appeared in the Baton Rouge *State-Times* of January 15, 1942:

10 COMMANDMENTS PLAQUE REPLACED WITH CORRECTIONS

Shreveport, La., Jan. 15 (AP)—Last summer, with formal ceremonies and with a number of ministers [priests, OF COURSE,—*Ed.*] in attendance, the Caddo parish police jury unveiled a bronze plaque purporting to be the Ten Commandments in the corridor of the parish court house.

Today the plaque was removed by order of the police jury house committee after it was discovered that the plaque was erroneous.

The second commandment had been omitted and the tenth commandment had been divided into two and all but the first bore the wrong numbers. A new plaque will be installed.

Spiritual Food in Chicago

◆ "St. Christina Church, 11005 S. Homan Ave., November 12, 1940. Dear Friend: Turkeys—Turkeys—Turkeys. Twenty-five large turkeys. The best money can buy. Will be raffled in St. Christina Hall, 11031 S. Homan Avenue, Tuesday night, November 19, at the unbelievable low price of two cents a Bingo card. Less than a week away. No one in Chicago will give you such a bargain. Just spread this choice bit of news around town. Start a parade of your friends to the biggest turkey raffle in town. Two cents a Bingo card. No one else will offer such a bargain. Sincerely yours, Father Rebedeau."

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Manuscripts and Versions of the Hebrew Scriptures

(*In Three Parts*—Part 2)

THE men who copied the Hebrew Scriptures were called *scribes,* or *Sopherim.* Mention has already been made in Part 1 of this article of the 15 extraordinary points of the *sopherim,* namely, fifteen words or phrases in the Hebrew text marked by dots above and below. What is the meaning of such is stated in the Masorah in the margin. Some of these extraordinary points do not affect the English translation or the interpretation; but others do so and are of importance. For example, Genesis 16:5, in the Masoretic text, reads: "And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee." The word "thee" has the extraordinary points, and the Masorah in the margin says that the text should read: "The Lord judge between me and *her.*" Rotherham's Emphasised Bible translation also reads this way, and in a marginal footnote he adds: "So it should be"; and cites Dr. Ginsburg as authority. Genesis 18:9 reads: "Where is Sarah thy wife?" but according to the Masorah it should read: "*As to* Sarah thy wife . . . " Rotherham's translation also so reads, and his footnote reads: "So it should be"; citing Ginsburg. The Masorah on Genesis 33:4 omits Jacob's kissing Esau; and Rotherham's translation agrees, and his footnote says "and kissed him" should be omitted. Deuteronomy 29:29, according to the Masorah and as given in Rotherham's, should read: "The secret things and the things that are revealed belong to us and to our children unto times age-abiding, that we may do all the words of this law." The words "belong unto Jehovah our God" have the extraordinary points, denoting their spuriousness; and Rotherham puts those words in brackets, and his extended footnote adds: "When these words are cancelled," says Dr. Ginsburg, "we obtain the sense —'The secret things and the revealed things belong to us and to our children for ever if we do all the words of this Law.' That is, the secret things, or the doctrines which have not as yet been revealed . . . belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. . . . "

Also, Psalm 27:13 should read: "I believe that I shall see the goodness of Jehovah in the land of the living." Rotherham's footnote thereon reads: "The conditional word ["unless"] with which, in the Masoretic text, this verse opens, is dotted above and below as spurious, and should accordingly be omitted. It is not found in some manuscripts, nor in the Septuagint, Syriac, Vulgate [versions]. 'The italic words *I had fainted,* both in the Authorized Version and in the Revised Version, are an exegetical gloss'.—Ginsburg's notes." The other cases of these extraordinary points of the *sopherim* are: Genesis 19:33, 35; 37:12; Numbers 3:39; 9:10; 21:30; 29:15; 2 Samuel 19:29; Isaiah 44:9; and Ezekiel 41:20; 46:22.

It is well known with what superstitious fear the religious Jews regarded the pronouncing of the name *Jehovah,* lest they should be guilty of violating the commandment to take it not in vain. This doubtless accounts for it that in the pre-Masoretic Hebrew texts the *sopherim* altered "Jehovah" to "Adonai" (meaning "Lord") at 134 places in the body of the text; besides some 17 or more places where they changed "Jehovah" to "Elohim" (meaning "God") in the printed text. The Masorah gives the official list of these. Some instances of these are here considered. In Genesis 18:3, where Abraham is addressing the three angels

of Jehovah God visiting him, it should read "Jehovah", and not "My Lord", as in the King James English version Bible. Likewise, at verses 27, 30, 32 it should read "Jehovah" instead of "the Lord". By the changes the *sopherim* evidently meant to avoid having Abraham address Jehovah's representatives by God's own holy name. Likewise, at Exodus 4:10, 13 and 34:9, where Moses is addressing Jehovah's representative it should read "Jehovah", instead of "my Lord". The same is true at Judges 6:15 and 13:8, and at Genesis 19:18; and at Genesis 20:4 the Rotherham translation footnote comments on the expression "O my Lord" and says: "Some codices: 'O Jehovah.'—Ginsburg notes."

On Isaiah 30:20, which reads: "Though *My Lord* should give you bread in short measure and water in scant allowance, yet will thy Teacher not hide himself any more, but thine eyes shall ever be looking on thy Teacher," the Rotherham footnote says: "Some codices (with three earlier printed editions): 'Jehovah' (instead of 'Adonay')." On Psalm 2:4, reading: "He that sitteth in the heavens will laugh, *My Lord* will mock at them," the Rotherham footnote reads: "Some codices (with two earlier printed editions [one of them, the first edition 1477]) have 'Jehovah'." On Psalm 110:5, which says: "*My Lord,* on thy right hand, hath shattered in the day of his anger kings," the Rotherham footnote reads: "Hebrew: *Adonay.* Some codices: 'Jehovah.'"

Passages where "Jehovah" in the Hebrew text was changed to "Elohim" (meaning "God") are: 1 Chronicles 13:12; 14:10, 11, 14, 16; and Psalms 14:1, 2, 5; 53:1, 2, 4, 5. According to this Psalms 14:1 and 53:1 originally read: "The fool hath said in his heart, There is no Jehovah." On Psalm 53:6, reading: "When God bringeth back the captives of his people Jacob shall exult, Israel shall be glad," the Rotherham footnote says: "Some codices (with Aramaic, Septuagint and Syriac): 'When Jehovah.' Compare Psalm 14:7."

The *sopherim*, or scribes, are also charged with making at least 18 *emendations,* according to a note in the Masorah at several passages in the Hebrew Bible manuscripts. These, however, are typical of possibly more, because the emendations are not the same ones in all codices. The Siphri, on Leviticus, brings to light 7 passages; the Yalkut, on the whole Hebrew Scriptures, 10; the Mechilta, on Exodus, 11; the Tanchuma, on the Pentateuch, 17; while the St. Petersburg Codex gives 2 not in any of the above, namely, at Malachi 1:12 and 3:9; where the Rotherham translation is rendered accordingly and has explanatory footnotes.

The Rotherham translation of Genesis 18:22 reads: "But Jehovah was yet standing before Abraham"; concerning which the footnote reads: "So it should be. 'It was deemed derogatory to the Deity to say that the Lord stood before Abraham. Hence in accordance with the above rule to remove all indelicate expressions the phrase was altered by the Sopherim.'—Ginsburg's Introduction." Rotherham also has interesting footnotes on 2 Samuel 20:1; 1 Kings 12:16; 2 Chronicles 10:16.

Such emendations were made long before Christ, and were made because the original readings affect or touch upon the divine Person, Jehovah, indelicately, it was thought. Rotherham gives his translation according to the original, unemended text at Job 7:20; 32:3; Ecclesiastes 3:21; Ezekiel 8:17; Hosea 4:7; Habakkuk 1:12, and Zechariah 2:8, on all of which texts he has footnotes; besides footnotes on Numbers 11:15; 12:12, and Job 1:5, 11; 2:5, 9.

The book *The New World,* page 274, paragraph 1, gives us an instance of this. It says concerning Job 32:3:

> Elihu had particular wrath against those three religionists who had tried to break Job's integrity and had not answered him with truth so as to vindicate Jehovah God on the issue;

"because that they found not a response, and condemned God." ([Job] 32:3) So reads the *Rotherham* version, and with this the comment of the Catholic Bible also agrees, saying: "Almost all the Rabbins assert that the original copies read *Jehova*, 'the Lord;' (H.) and that the Masorets changed it, to avoid the apparent blasphemy; as if the three friends had rendered themselves guilty by not answering Job." The marginal comment of Rotherham's version agrees with the Catholic and says: "The context shows that the original reading is preferable."

The Masorah also gives us a list of 32 passages which have different readings according to an important codex and which are called "Severin". This codex contained the Pentateuch (or the five books of Moses) and is understood to be one of the manuscripts that the Roman general Titus brought away with him from Jerusalem's temple as spoils and which were deposited in the royal palace at Rome, about A.D. 70. This codex was handed over to the Jewish community at Rome, about A.D. 220, by Emperor Severus, who built a synagogue for the Jews there and which synagogue was called after his name. Each of the above 32 passages is called a *Sevir*. Some of these "Severin" affect only the spelling of words and have no real instruction in them. Some passages of them agree with the Greek Septuagint version and the Targum of Onkelos and Jerome's Latin Vulgate. There are 14 such *Severin* in Genesis, 3 in Exodus, 3 in Leviticus, 5 in Numbers, and 7 in Deuteronomy. The *Severin* reading at Genesis 3:21 omits the words "of skins" from the statement concerning coats God made for Adam and Eve; Genesis 18:21 reads "their outcry", which a Rotherham footnote says is "manifestly the primitive and better reading"; Genesis 25:33 reads "ware" instead of "birthright" in connection with Esau's sale to Jacob; and Leviticus 15:8 speaks of "running" water. It is thus seen that such *Severin* passages affect the sense of the Scripture verses involved.

(*To be continued*)

Sebring Denies Freedom of Worship

ALL Americans should be interested to know that in the city of Sebring, Fla., not only is freedom of worship denied, but even the right to work for a living, and in the employment of the United States Government itself. The *Highland County News* sets forth the astonishing facts:

Everyone in Sebring who has heard of the case knows the man was discharged because of his religious belief and the reason given [that he was suspended for distributing literature] is only to sidestep the issue. The man in question is a good citizen from a good family, was always courteous and efficient as far as patrons of the office were concerned and has an excellent moral reputation.

In the past we have had postal clerks here who did not have such moral reputations and postal employees who engaged in other pursuits while drawing pay as postal employees, but who were not discharged.

Without regard for the man or his religion, an organization as big as the postal service should not stoop to religious persecution. If a person in this community who happens to have a religious belief which is agreed with by only a very small minority can be fired, the same can happen to a Methodist, Baptist, Catholic or Jew in another community.

We must admit that the person who has the moral courage to stand up for his religious beliefs in the face of such overwhelming odds is the type that has made this country a great country. They breed brave men and women. Belief in God and what we commonly refer to as our religious beliefs is what keeps man from being a beast. No man should be deprived of his livelihood in public or private employment because of his religion.

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