



1944

Consolation

Magazine

Contents

| | |
|--------------------------------------------------------------------------|----|
| The Fruit of Hitler's Concordat | |
| Consequences of Ten Years' Operation | 3 |
| The Smoke-Screen of Press Collaboration | 5 |
| And from Germany, via Spain, Would Belch the Propaganda of Domination! | 11 |
| "Thy Word Is Truth" | |
| Ordination—True and False | 17 |
| "Laying On of Hands" | 18 |
| The Truth Hurts—After Ten Years | 20 |
| Back to Religion in Chicago | 20 |
| The Passing of the Devil | 21 |
| Defeat of Persecution in West Africa | 22 |
| Jehovah's witnesses in Mexico | 25 |
| Irenæus of Lyon | 26 |
| The Millennial Kingdom ("Chiliasm") | 27 |
| Presenting "This Gospel of the Kingdom" | |
| Why Arguments Arise | 29 |
| Distributors of the Watchtower and Consolation Magazines at Lisbon, Ohio | 31 |

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

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Notandum

The Pope Is Pro-Fascist

◆ The Roman Catholic Hierarchy is always for the aristocracy, always for the high and mighty, and always against the common people. It desires the restoration of Catholic monarchies, wherever such is possible, and the destruction of every republic.

It is interesting that just at this time the efforts of the controlled American press to put a halo on the Papacy are being upset. And the ones that are doing the upsetting are the ones that are pushing Hitler out of Russia, and so upsetting the plans exposed in the leading article in this issue of this magazine.

On February 1, the Russian government's newspaper *Izvestia* asserted that the pope's foreign policy had "earned the hatred and contempt of the Italian masses for supporting Fascism"; that "the disgraceful role the Vatican played in Hitler's and Mussolini's Spanish adventure is widely known"; that it was also known that Franco's Spain was the "image of the clerical states of post-war Europe" which the Vatican would like to see emerge from the present world war. It mentioned also that the Vatican was silent when Italy launched its "stab in the back" attack on France in June, 1940, and remarked on the fact that the Vatican was one of the first to recognize the Petain humbug regime at Vichy. It wound up by drawing attention to the hypocrisy of the present pope in his Christmas declaration of "impartial love of all peoples", which impartial love supported the Fascist states and sanctioned the destruction of other states.

This blast caught the *New York Times*. It had a column and a half trying to pin down the pope's skirts, but all to no avail. It quoted Sheen, O'Hara and Curley that the "Holy Father" was down on Nazism and Fascism, but they could not quote one word he had ever said against either; nor can anybody else.

CONSOLATION

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

Volume XXV

Brooklyn, N. Y., Wednesday, March 1, 1944

Number 638

The Fruit of Hitler's Concordat

Consequences of Ten Years' Operation, 1933-1943

(Concluded from last issue)

HITLER and the pope were on the march!

An emboldened Hitler next took Austria. By 1933 the Roman Clericals (the Austrian party devoted to discord and operated by a contingent of the pope's spy army and confessional priests) had delivered up the country to their liege lord at Vatican City, according to the Catholic authority C. F. Melville: "Above all, the Austrian Corporative State will be integrally and essentially a 'Catholic State'."

After Schuschnigg, who had followed Dollfuss, was reviled by Hitler, who had invited him to Berchtesgaden through the offices of Catholic von Papen, Hitler's army moved into Austria. "Hitler's troops entered Vienna to the pealing of the church bells." An interesting little item of this occupation was that Hitler placed much confidence in the Austrian Quisling-Catholic, Dr. Seyss-Inquart, the traitor who took charge of vanquished Holland, at its surrender to his confrere-religionist, Hitler (1940).

The Austrian Anschluss ("adherence", i.e., to Germany) was complete. That he was counting heavily upon the concordat at the time seems well borne out by the statement on good authority that when the German army moved into Austria they had a gasoline supply sufficient for a campaign of but ten days! Yet the trick was turned with Papal aid, and a stronger Germany emerged. The bluff was repeated at Munich, where England's Chamberlain played the appease-

ment role. Next in line was Czechoslovakia, whose western end, the Sudeten, was ceded to Hitler by the Four Power Accord (the Munich Pact) in September, 1938.

The Nazi technique had been achieved and perfected by internal dissension provoked by priests. Czechoslovakia, which runs like a finger between Poland and Austria-Hungary and pokes into east Germany, the creation of the Versailles architects, contained a small portion of old Germany, Sudeten, a semicircle around the ancient provinces of Moravia and Bohemia, in the center, and the backward and Catholic province of Slovakia on the east. The center provinces, especially Bohemia, were largely non-religious or Protestant, and had been the home of the martyred John Huss. Rome, therefore, wanted to destroy the country, and Germany wished to clear the road to the Ukraine, and approach closer to the Rumanian oil fields. The Vatican, therefore, ordered the Slovaks to howl for separation from the Czechs, just as the Sudeten Germans had cried for Hitler's intervention. "Separatist movements among the Slovaks and Ruthenians were openly encouraged." "During February 1939, Nazi-inspired separatist agitation in autonomous Slovakia and the Carpatho-Ukraine reached alarming proportions under the leadership respectively of Dr. Josef Tiso [a corrupt libertine] and Father Revay, both Catholic clergymen admittedly pro-Nazi." Because of his

sedition activities President Hacha dissolved the Slovakian cabinet, Tiso fled to Germany, and, just as the Austrian traitor Seyss-Inquart had done, invited Hitler to take over. The Nazi chief reciprocated by making Tiso (now dead) the premier, and later dictator. "Tiso, it will be recalled, is a Roman Catholic priest in good standing, who, after his pro-Hitler activities proved successful, was honored by the Vatican by being made a papal chamberlain." (*The Converted Catholic Magazine*, February, 1943) Some may find it a strange coincidence that this very same month, March, Cardinal Pacelli became Pope Pius XII.

At this time Pacelli and Hitler began to pat each other on the back and congratulate themselves at the easy manner in which they had duped the democracies, and bluffed their way to victory over about 28,000,000 people. They were now in position to put the squeeze on Hungary, Rumania, and especially Poland. East Prussia, Slovakia and Germany made a semicircle around Poland, with Russia on the eastern end. Poland, whose national reputation had many blemishes anyway, was made the victim of the Nazi-Jesuit technique by stories of "oppression" of German nationals within her borders. Then followed the punishment, and Germany, after cleverly spiking Soviet guns by giving Russia spoils which she intended to retake, smashed Poland. At dawn of September 1, 1939, the German armies crossed the Polish border, and, with the help of Pacelli's priesthood, rapidly subdued Poland.

Henceforth the dictator and the pope found it easier to spill blood than to bluff. England and France declared war in September. Albania had a few months earlier (April, 1939) been attacked by Italy; in November, 1939, the Russo-Finnish war began; and while the Anglo-French were watching their enemies across the Maginot-Siegfried (West Wall) line, on the dawn of April 9, the

German forces closed in upon Norway and Denmark, and another Catholic and puppet, Vidkun Quisling, native traitor, was harnessed with that monster of cruelty, Reichskommissar Josef Terboven, bringing untold terrors to the land of the Vikings. Among the acts of Catholic Terboven has been the refusal of paper to the Norwegian Bible Society.

The world is generally familiar with the destruction of the Netherlands, Belgium, and France, which were victims of the Nazi blitzkrieg of May and June, 1940. The campaign lasted only six weeks, during which the British were forced to evacuate a trapped French-British army of 335,000 men at Dunkirk; and Italy had been called in for the "easy kill".

Long before this humiliating defeat France had been betrayed to Papal greed for world domination. Catholicism had caused a rift, an open wound in the side of the republic since the days of Dreyfus, the Jewish officer who was sacrificed to Catholic intrigue, and finally acquitted of the treason actually committed by Catholic Esterhazy. Said the *New York Times* of French conditions then and now: "The clerical party was also the Royalist party, and for the most part those who supported the claim of the Church were also advocating the overthrow of the government." Three men, all Catholics, maneuvered the peace with Germany in June, 1940: Marshal Petain, whom the pope, rejoicing over France's overthrow, promptly dubbed "good Marshal Petain", Weygand, and none other than archtraitor and pious Catholic Pierre Laval. France could have fought on from Africa, and with her desert army and excellent navy intact might now have regained French soil. But the Catholics had determined upon a sellout. Pacelli had ordered capitulation, even as he had commanded it of Catholic Leopold, Belgian king, who surrendered without consulting his French and English allies. The incalculable advantages of the concordat to the

Nazis can be seen at every turn in European politics thenceforth.

Throughout the destruction of France, Pierre Laval, to this day in authority, was one of the chief tools of the Nazi-Papal conspirators. Says McCabe: "Laval is, after the Nazi leaders, the most loathed and loathsome man in Europe." According to the same authority, which is also admitted by *Collier's*, he is a Catholic, and, in 1935, was the first French cabinet officer in 70 years to visit the pope and kneel for his blessing. He received the honorary Papal insignia of Order of Pius IX (received also by Japanese Matsuoka); while his daughter, like Mussolini's, received the special Papal gift to ladies, a gold and coral rosary.

Led by Laval, a fifth column of Catholic structure, so easily formed by an organization with an army of unsuspected spies in the robes of religionists, had disintegrated France. Certain German paratroops were said to wear the garb of priests and nuns. Fifth columnists found the clerical garb their favorite costume; while clerics found the fifth column their favorite practice. They caused much devastation in Holland, holding open key bridges and capturing airports. Many of the French armed forces, falling back in retreat, expected to occupy pill-box defenses, only to find such locked and the keys thrown away. The French people know they were betrayed, and this adds unfathomed bitterness to the mourning for their millions of dead. When the Catholic Church has to reckon with the legions of her victims it will be a time dark with vengeance and flowing with gore!

The year 1940 was really the high-water mark for the Papal military

machine. Many will remember that Catholic priest O'Brien said that the Catholics "were ready prepared for 1940", with the view of taking over America. "Catholic-Fascists in Canada, led by Adrien Arcand and directed from the Vatican, intended to seize the Canadian government in 1940." (*Conspiracy Against Democracy*, pages 16-19)

The Catholic priest Curran, editor of

The Tablet (Catholic), published at Brooklyn, N. Y., is an ardent supporter of the so-called "Christian Front". In his support of lawbreakers he recently said: "It is about time we took over the newspapers of this country." Many of the big newspapers today fear to publish the

truth about Catholic Action because of the boycott methods constantly practiced by the Hierarchy. The effort of the Hierarchy did not quite succeed in 1940, but graves and burial trenches in many lands testified to the savagery of the attempt. Nor has she ceased to try. She possessed other weapons now discussed under

The Smoke-Screen of Press Collaboration

In another way she lent her aid to the Nazi partner, a field in which misinterpreting the Bible and a course of deception required to cover up her crimes had made her adept. The field of endeavor of which she was past master was the field of propaganda. Her armies could not easily get to America, so her fifth-column priesthood and controlled presses must flood those countries with deadly propaganda. How the American presses have been hoodwinked, bludgeoned and silenced by the Roman Catholic Church in a country which has nothing to fear from Papal disapproval is one of the outstanding disgraces of this decade. It is also proof that the power of Rome is



not based upon the little fortress of Vatican City, but on the superstitious fear thrust into the minds of subjects throughout the world. America is seen to be in the clutches of the Vatican autocracy, even as revealed by ex-Jesuit E. Boyd Barrett's book *Rome Stoops to Conquer*.

Because of that censorship it is likely that few readers have ever seen any of the information quoted herein, usually obscured even if published by a newspaper. Censorship is responsible for belief in such myths as the theme embroidered by Archbishop Spellman, and published in *Collier's*, that Franco is a "very sincere, serious and intelligent man"; and such lies as "explanation" that the Spanish Rebellion was fought by Communists (Loyalists) against pious Catholics; that the pope is concerned with nothing but peace; that the Roman Catholic Church is fighting bitterly against Hitler (suggested by both Spellman and the N.C.W.C., and generally believed); that the Catholic Church is backing up the United Nations war effort; that the Roman Church does not meddle in temporal affairs (a thing which it does nothing else but); that although it may make mistakes it is generally on the side of right (while, on the contrary, it is vicious to the core, and what may appear as redeeming features are mere snares for the unwary); that it has the sole right to represent God and interpret the Bible (which claim is a blasphemous falsehood); and any other statements made in its favor. In the adulation campaign for Rome, the American press generally has been the foremost hireling.

The Catholic Church and all its pronouncements are considered inviolable, the "sacred cow" of journalism. No effort is ever made to point out inconsistencies, or sift the true from the false for the reader's benefit. This duty of interpreting naturally devolves upon editors and editorial staff writers; for reporters have neither the commission nor the time for calm meditation and study

required. It is therefore upon most American editors, with some notable exceptions such as the editor of the *Baltimore Sun*, that the gravest indictment falls.

Assuming that no information useful to the enemy has slipped through proper censorship, there is no AMERICAN reason why editors should hide any facts. As an example of what might be disclosed by alert editorship the following (in a syndicated column published July 30, 1943, in a number of newspapers) is cited:

Archbishop Spellman was secretary to the pope when, as Cardinal Pacelli, the pope was Vatican secretary of state, and he remains one of Pope Pius XII's most trusted confidants. All during the war, and until the New York archbishop left the United States, the two conferred regularly by transatlantic telephone at 1 p. m. on Wednesdays. These phone calls, never before publicized, are one of the anomalies of the war. Although this meant a telephonic hookup of two enemy countries, connections were made promptly and the conversations never censored or garbled—at least from our side.

The reader may now draw his own conclusions from a dispatch of sixteen months earlier:

March 8. Archbishop Francis J. Spellman celebrated Mass in St. Patrick's Cathedral in New York city. Roman Catholic reports say 2,600 men employed in the *telephone* and *communications* systems received the Roman communion at the Mass. [*The Monitor*, April 18, 1942]

A few editors have now waked up to what was done by the American press, particularly from 1936-1939, and this at the instance of the Hierarchy, to distort and falsify the real issues causing the Spanish Rebellion. That the Hierarchy has not given up the effort to glorify that unspeakable butcher, Franco, observe Spellman's praise during his recent visit. Spain is now a country in national mourning. The flower of its citizenry are tortured in Fascist jails,

or the more fortunate have found surcease in death. Spellman's recommendation for Franco can do the people little more harm, because the fiery lies of five or six years ago already have sealed the country's doom.

But it is a little more than a red-blooded American can stand to be told that when he listened to the Hierarchy's lies, sponsored by the press, and withheld all aid to the republic, callously watching the massacre of a free people, he served a good cause! That is just the tenor of the letters of the archbishop, and what our ambassador Hayes reiterates. "Franco is a very sincere, serious and intelligent man. He smiled . . ." (at Spellman) from behind a picture of Hitler. To this article Alexander H. Uhl, eyewitness during the siege of Madrid, wrote for *PM* a calm but indignant reply, in which he stated:

The Franco revolution was the revolution of Spain's landed proprietors, of Spain's reactionary clergy, of Spain's monarchial aristocracy and industrialists against the rising tide of democracy that had been rolling up each day stronger and stronger since World War I. [*PM*, October 11 and 14, 1943]

To this even the Catholic writers Lawrence Fernsworth and Bernano, reporting from the Spanish battlefields, agree. Englishman Gedye and Dutchman Van Paassen (*Days of Our Years*) also corroborate. Proving that the Hierarchy still is backing Franco, Priest Curran, editor of the *Brooklyn Tablet*, denounced *PM*'s mild article by Uhl as a "vicious attack upon Archbishop Spellman". There is no other fanatic so fanatical as the religious fanatic.

A few other weapons of propaganda employed by the Hierarchy, and published by the press without demanding advertisement rates, are the Papal bugle cry against Communism, now slightly fainter, the interminable "church pageants", festivals, functions, and eucharistic congresses, the pope's enormous

interest in and constant prayers for peace, and similar propaganda.

At this point it seems appropriate to consider the really high-voltage falsehood pandered without apology by a large section of the press: the asserted rift between the two leaders, whose actions have been followed herein, namely, Hitler and Pope Pius XII. Some editors accept such supposed struggle as an established fact, as the editorial writer of the *Pittsburgh Press* (September 24, 1942) who writes: "Because Hitler is the enemy of the Church on the one hand, and of political democracy on the other, it is to the mutual advantage of the pope and the president [Roosevelt] to work together now." Drew Pearson states: "Archbishop Spellman told friends that [the pope] manifested his contempt for Hitler and Mussolini in subtle ways." Others laud Pacelli as the qualified peace mentor, who is as fitted for the work as "the key to the lock".

It has been left to the National Catholic Welfare Conference to lay the important smoke-screen around the Nazi-Papal conspiracy, through its publication *The Nazi War Against the Catholic Church*. Page 17 of this 144-page booklet was quoted previously to prove, by their own admission, that a concordat was signed between Hitler and the pope. The publication has no pictures but the organization enlisted the service of *Look* magazine to embellish the theme with a good many photographs. (Issues of December 29, 1942, and January 12, 1943) Both articles in *Look* are admittedly based upon the N.C.W.C. publication. "Reports of Nazi persecution of the Roman Catholic Church" is a common subject in American publications and much purported "proof" is adduced. It is nonetheless propaganda and on a par with branding the Spanish Loyalists as all Communists.

One point, however, does require some clarification: the distinction between persecution of Catholics because of their

religion and *prosecution* of Catholics for espionage and other crimes. In many countries throughout the world priests and other Catholics have been rightfully prosecuted under the law because of felonious activities. *Consolation* has in the past remarked many instances where priests have been apprehended for spy activities in the Philippines, in the United States, in Canada, in England, Brazil, Cuba, and elsewhere.

Another case in point is the execution of Polish priests in Russia, when caught attempting to overthrow the government. Some priests were killed in Spain during the rebellion for similar reasons.

An instance of this sort also was the sensational trials (1936) of some two hundred Franciscan monks (276 were arrested) from Westphalia, particularly from the large monastery of Waldbreitbach, on charges of sodomy and seduction of feeble-minded girls. Waldbreitbach "was judicially proved to be a worse nest of corruption than is described in any medieval document".

Catholic papers fully endorsed the trials and the verdicts, and Germans in England, who had relatives and friends in the Catholic region and went to see them, told me that none of them questioned the guilt of the monks. In fine, the pope suppressed the Westphalian province of the friars, one of the largest branches of the Franciscan Order, for irregularities after about ten trials had been published. The details were appalling. Priests had systematically corrupted penitents in the confessional or used high positions in the church to corrupt boys. Friars had pleaded in excuse that on the leading feast days of the Church they had such orgies of drink . . . It is enough that all Germany read these infamies in the dailies and weeklies—a priest in Munich was arrested, at the complaint of Catholic parents, for discussing them in the confessional with girls of twelve and thirteen—and secessions from the [Catholic] Church multiplied. [*The Papacy in Politics Today*]

The same author relates that as a result the Catholic school attendance in

Munich alone fell from 36,404 to 19,266 in 1936. Also at this time the Nazis took over some of these charity institutions and even Catholics agreed that such corrupt guardians must be removed. However, it is reliably reported in other sources that Hitler himself stopped the trials against the monks.

In democratic lands such action on the part of the German government, and this without explaining the provocation, are brought to attention to bolster the claim of "Catholic Church persecution by the Nazis". No doubt the pope does consider the prosecution of the monks an act of persecution, because the Roman Church demands the sole right to deal with its prelates. (See Canon Law.) But the classification of punishment for such legal offenses as "religious persecution" in reality reveals the Hierarchy's tacit approval of crime.

Obviously the conviction of a pervert or the execution of a spy or murderer is not "religious persecution" unless the right to commit perversion, treachery and murder are among the approved tenets of the criminal's religion. If the Hierarchy persists in classing such statutory prosecution of the Catholic guilty as "religious persecution", then the crimes committed must be conceded as accepted practice of the Roman Catholic religion. In other words, if governmental prosecution of heinous offenders who happen to be members of the Roman Catholic Church is regarded as "persecution", then by the same reasoning it appears at once that the Hierarchy approves such deeds. Their practice in such cases is instanced by the harboring of John Surratt among the Papal Zouaves, whose mother Mary was executed for conspiracy in the assassination of Abraham Lincoln, and, after implicated, John, through the aid of priests in Canada, had fled to the Vatican. It thus appears that the news propaganda of the Hierarchy, instead of proving persecution-for-religion's-sake to the people of logical reasoning, simply testi-

fies further to their guilt. All the evidence in *Look* magazine and elsewhere, whether distorted as explained above or manufactured, can be brushed aside as smoke-screen propaganda to save the face of the Vatican that is so heavily involved with Hitler. Further proving this point, note the declaration of German bishops after Hitler's triumphs above described: "Berlin, June 6, 1940. Special meetings of the Roman Catholic bishops throughout Germany have resulted in a decision to hold thanksgiving masses for the German victory in Belgium and Flanders, it was reported today." (*Conspiracy Against Democracy*, page 19)

Three other items must be included in this discussion of Hierarchy-press collaboration in the Americas: (1) the decoration of American bishops and cardinals by dictators Mussolini and Franco in reward for their fulsome praise of such gangsters; (2) the Central American and South American propaganda, manufactured in Berlin, urging the return of those countries to Spanish rule, a role prearranged for Spain; and (3) the unanimous pro-Nazi thunderings, given press publicity, of American ambassadors and statesmen of the Catholic faith.

The award of medals to bishops and priests (1) by the dictators, it should be observed, was not limited to those of the United States, but is noted first, as highly significant of the great power of the Roman Church for Fascism in America. A very moving book, *What to Do with Italy*, written by two anti-Fascist Italian scholars, Professor Gaetano Salvemini, exile for freedom's sake, and George La Piana, professor of church history at Harvard, is highly recommended reading on the part the Roman Church played in saddling the Italian people with Fascism. Under the subhead "The Voice of America", page 61 on, they recount the terrible effectiveness of the campaign launched in the United States by financiers, such as Otto

Kahn, and cardinals and archbishops of the Roman Catholic Church.

The eminent Salvemini, in a previous publication, had listed seven cardinal archbishops, 23 archbishops, 44 bishops of the Italian hierarchy, in addition to the pope, who supported Fascism and the Ethiopian War. (*No Friend of Democracy*, p. 16) Such propaganda, he shows, was taken up by the American hierarchy. Said Cardinal O'Connell, of Boston: "Italy was in process of undergoing a marvelous transformation since Benito Mussolini had seized the reins of government. . . . I see perfect order, cleanliness, work, industrial development." (*What to Do with Italy*, p. 68) He received a high Fascist decoration.

Cardinal Dougherty, of Philadelphia, spoke "exalting religion and Fascist Italy", and applauded a priest who referred to "the admirable work of the Duce and the Fascist government". "Cardinal Hayes of New York [deceased] was the special object of Mussolini's affection, since the Duce four times presented his eminence with decorations, each higher than the one preceding, all of which the cardinal accepted with high praise for the Duce." (P. 69)

He sums up the work of Rome's American representatives as follows:

We need not descend to mere archbishops and bishops, many of whom received, at one time or another, decorations from the Fascist government as a sign of appreciation for their co-operation in creating a halo of greatness and almost of holiness around the head of the Duce and for their fostering among American Catholics and non-Catholics the cause of Italian Fascism. [P. 69]

Other Americans of Catholic leanings joined the adulators of Mussolini, who are castigated by the rapier thrust:

When, as here, ignorance, stupidity, and insincerity reach the sublime, they should, and do, command our admiration. [P. 75]

Decorations from "Father" Franco were also generously sprinkled about in America. The reasons for this have been

discussed previously. That the "Church" still reveres Franco is apparent from the letters of Archbishop Spellman, published in *Collier's*. As to Hitler, the Hierarchy, except Coughlin and Curran, who have boldly championed him, and this at Rome's secret direction, has been more cautious. But praise for Hitler's allies Franco, Mussolini, and Salazar, Catholic dictator of Portugal, reveals their real position.

Turning now to South American and Central American co-ordination (2), it is not amiss to open with a newscast (Overseas News Agency, January 4, 1943):

Prelates of the Catholic church in Argentina have just been honored by an order in Spain, emphasizing the role of the clergy in Spain's efforts to recover its influence in Latin America under the sign of the *Hispanidad*. Cardinal Copello, archbishop of Buenos Aires, who is head of the Argentine hierarchy, was made a 'Preferred Dignitary' by the Brotherhood of the Sagrado Femur of Santiago de Compostela of Spain [Brotherhood of the Holy Thigh of James of Compostella], while all other Argentine archbishops and bishops were made "Honorary Dignitaries". In the German-speaking regions of Argentina, the priesthood has in many cases used the pulpit to preach Nazism.

Mark now the facts that none other than Eugenio Pacelli made a trip to Latin America in 1934, and to North America and South America in 1936. *Time* magazine reported the latter trip, which included a visit to Hyde Park, N. Y. Those who have read the article will not find it strange that Buenos Aires was selected as South American headquarters for the German Gestapo, and that Mexican priests fought an open war for Nazism.

It has been publicly and officially stated many times that a large portion of the Mexican [Catholic] clergy is anti-democratic and pro-totalitarian, and that some members of it have even acted as Axis agents to aid Hitler and Franco in their "spiritual recon-

quest of Latin America". [Betty Kirk, *Covering the Mexican Front*, p. 126]

Condemning press censorship, Miss Kirk adds, "The subject is inflammable because the whole truth is seldom told about it." [P. 128]

It is not necessary to go into the Roman Catholic Church's activities in Central America and South America, which indeed form a black chapter in a history of blackness. The general rule there has been that "the power of the Church is in inverse ratio to the spread of education". Let it be noted here merely that it was because of this great power in the South American countries that the visionary connections with the Spanish monarchists could be exploited by Hitler and Pacelli.

Spain was therefore regarded as a key position both for geography and for propaganda. From Spain could go ships to Africa visible across Gibraltar. From Spain could go planes to Dakar or some other base, to the bulge of South America, where a southern fortress could be built against Panama and the hated United States. In the "Spanish" islands, and in the "Spanish Americas", bases for submarines could be built and observers stationed. *Falange*, quoted below, reveals a startling plot:

The Caribbean is one of the graveyards of the United Nations shipping in the Atlantic. Between Miami and Venezuela, the Axis, through the Falanges of Cuba, Santo Domingo, Puerto Rico, and the Vichysois of Martinique, maintains an almost unbroken chain of observation posts and secret radio stations in constant contact with Nazi submarine and surface raiders. The northern coast of Venezuela is infested with hundreds of Falangist agents, many of whom have casually and without ecclesiastical authority [the writer means the Hierarchy has denied giving this authority] donned the robes of priests, whose radio instructions lead Nazi submarines across the paths of United Nations oil tankers. . . . At Tenerife the fuel carried by these neutral Spanish ships is transferred to the storage

tanks of the great submarine base the German navy started to construct in 1937. This Canary Islands depot not only fuels Nazi submarines but also transfers vast quantities of oil to Italian and German tankers which visit the port regularly. . . . A newer German submarine base is serviced by the Spanish tankers which call at Vigo, in Galicia, an important port near the Portuguese border. Vigo is more than a German submarine base, however. It is also the city which harbors the chief southern European headquarters of German Intelligence. The Nazis maintain naval fueling stations at Ceuta, Melilla, Cadiz, and Tangiers, as well as emergency air bases for all Axis aircraft. These bases, too, are serviced by the tankers which ply blithely between the Caribbean and Spain. [Pages 207, 248]

And from Germany, via Spain, Would Belch the Propaganda of Domination?

Religious hatred was fanned. No doubt remains that the opposition to Protestant missionaries was considered an adjunct to cutting all ties with the United States. South America was to be divided in opposition to the Monroe Doctrine, both by religious prejudice and by military invasion, from the kindred republic of the north. The mailed fist of Nazism, which is Catholicism, which is Romanism, was for strategic reasons draped in Spanish colors, and taught to gesture in the Spanish language. These trappings were much like the orange juice poured, before taking, upon the heavily sinuous castor oil.

The steps involved are intriguingly detailed in Allan Chase's *Falange, The Axis Secret Army in the Americas*. Proof that over a million trained enemies, not including priests, of the United States are now actively engaged in undercover warfare in both North America and South America is offered in this sensational book. It contains material from over 2,000 documents from secret Axis strong boxes in the Americas. The book proves that the Falange was the creation of the cabal backing Hitler, among them the I. G. Farben Chemical

Trust Company, Fritz Thyssen, Franz von Papen, the banker Baron von Schroeder, and bitter genius of both military and espionage campaigns, General Wilhelm von Faupel. To him was entrusted Der Auslands Falange.

Von Faupel said in Spanish:

Our movement incarnates a Catholic sense of life—the glorious and predominant tradition of Spain—and shall incorporate it to national reconstruction. The clergy and the state shall work together.

This was made the 25th article of the Falangist program, a set of principles similar to those of the Nazi. Then, according to article 3, Spain was promoted throughout the world as "the spiritual axle of the Spanish world".

According to Chase, and this is substantially corroborated by the heavy Papal-Nazi aid to Franco, von Faupel, having planned it in advance that Spain should be an enemy flank to France, and a stepping stone to America, threw the rebellion machinery in motion in the summer of 1936. "Spain," Goering declared, "is the key to two continents." Again referring to that massacre witnessed by an indifferent world, note Chase's description:

In vain, day after day, the bleeding Republic appealed to the statesmen of the world for simple, elementary justice—for the mere right to purchase, for gold, arms with which to defend itself. The Republic chose as its earliest battle cry: "Make Madrid the Tomb of Fascism!" But the statesmen of Europe, at that time, were individuals named Chamberlain, Daladier, Blum, Hoare, Laval, Halifax. [P. 23]

It is thus observed that Germany not only designed the Falange, but wrought Fascist Spain with the German army (Condor Legion). Just how this Falangist propaganda was disseminated is graphically described in connection with its betrayal of the Philippines:

These radio programs were amazing. At the time del Castano arrived in Manila, for example, the Ateneo de Manila, one of the

exclusive Spanish private schools, was doing a series on the ideal corporate state of Portugal's Salazar. This was the familiar clerico-Fascist line of all good Axis propagandists in Catholic countries. Within time, del Castano was to hear programs contrasting the American pioneers and the Spanish conquistadores so cleverly that the listeners gained the impression that the pioneers who explored with Boone were drunken desperadoes while the soldiers who pillaged with Pizarro were hymn-singing abstainers. [*Falange*, p. 42]

The tie between Germany and Japan is made certain by a number of facts such as the accusation by Gonzalez, governor of Jalisco, Mexico:

"Some of the clergy are making an absurd and ridiculous campaign from the pulpit against the organization of our national defense. We must erase from the conscience of many people their belief in the false doctrines that are being preached to them that Mexico should be allied with Germany and Japan, 'because they are the defenders of religion in the world'." [*Covering the Mexican Front*, p. 126]

Both Allan Chase and Miss Kirk disclose that the Mexican Sinarquist movement is of German-Papal origin.

The above gives an inkling to abundant proof that Japan is also in Papal employ. Previous issues of *Consolation* reveal priests arrested for espionage in the Philippines. A few other facts briefly sketched:

Japanese make good Catholics. [*Catholic Missions*, November 1939]

The Catholic bishop of Manila and the Papal representative in the Philippines had joined in co-operation with the Japanese for creation of the "New Order" in Asia, and had urged island Catholics to do likewise. [*New York Times*, February 4, 1942]

For the first time since diplomatic relations were established between Japan and the Vatican [which occurred after Pearl Harbor], the correspondent of the Tokyo newspaper *Nichi Nichi* was received in audience by Pope Pius XII, it was announced today. [*Oregon Journal*, August 3, 1942]

"Japan Strikes at Freemasonry," [item from *Masonic Journal*, November 2, 1943, divulging Jesuit pattern]; "Vatican City-Tokyo Radio Link Revealed" [AP Dispatch of August 23, 1943]; "The Japanese . . . were very solicitous about the Roman Catholic Church. On the first Sunday after landing in Manila, Japanese soldiers marched to Mass, filling all the churches and chapels." [*The Reader's Digest* résumé of *The Nation* article, "The Philippines Under the Japanese Boot Heel," September 1943]

In view of this preponderance of evidence our readers will be able to detect the Jesuit effrontery of [Catholic] "Bishop Quinn, Eyewitness, Reveals Jap Atrocities Hit New Low After Raid". (Los Angeles *Examiner*, October 24, 1943) The dirt is harder to locate when the dust is stirred!

Most recent newscast bombshell, whose explosion was muffled by an obsequious press who subdued it in an inconspicuous corner of their papers, if published at all, exposing the clandestine love between the pious pope and his political paramour, sneak-attacking Japan, came over the wires of the Associated Press January 10, 1944. It should convince the most obstinate hold-out of the Vatican's complicity with the Axis. The Florida *Times-Union*, January 11, 1944, carried the scanty dispatch, as follows:

A Berlin domestic broadcast recorded tonight by CBS quoted a Manila dispatch as saying the Japanese-sponsored government of the Philippines "has now been recognized by the Vatican". It did not elaborate.

Thus Japanese-aggression conquests receive the Papal stamp of approval, and the excluded United States gets a slap in the face.

Parenthetically it is here observed that also among the category of Hitler sympathizers can be listed those Catholic saboteurs of United Nations war effort, Ireland (Southern) and the Canadian province of Quebec. A British officer reported to the writer that RAF fliers had been stoned in Quebec, "because they

bombed Rome." As to Ireland, Cardinal MacRory, Roman Catholic archbishop of Armagh, protested violently because the country was "overrun by British and United States soldiers against the will of the nation". The year following he visualized great danger to the pope during the British-American invasion. 'Only heaven knows what dangers of possible disaster await Pope Pius XII,' said MacRory, 'whose country is now overrun by strangers.' (*Buffalo Courier Journal*, October 13, 1943) From this and the armed protection given him by the Nazis it does not appear that the pope welcomes any liberation from Nazi-Fascism.

Countries throughout the globe thus suffer the effects of the Nazi virus. Conceived in Rome, cultured in the laboratories of Germany, it is spread by the combined organizations of Hitler and Pope Pius XII, agreeable to the binding concordat of 1933. An article of limited length can barely plow the surface of the vast field of evidence. Many of the books opening up this international intrigue have, although fully documented, the fascination of mystery novels. The authorities listed here will be of great interest to those wishing further details. Consideration is now given to point (3), the parallel activities of Catholic ambassadors and diplomats.

It will, no doubt, come as a surprise for many to learn that the following American ambassadors to foreign countries are Catholics: William Donovan, "roving ambassador" in southeastern Europe (later made head of Office of Strategic Service); Admiral Leahy, ambassador to Vichy, France; Carleton J. Hayes, ambassador to Franco-Spain; Patrick J. Hurley, diplomatic representative to New Zealand and the whole Southwest Pacific area; Robert Murphy, minister to North Africa; Jefferson Caffrey, ambassador to Brazil, described by the Catholic Press as "a classical type of American Catholic".

The work of some of these men is an

open scandal, and that of the others may be guessed. Ambassador Hayes in Spain is supplying what little is necessary to be added in friendly words to the United States' \$100,000,000 loan to appease Franco. Franco has accepted this donation with a smile and continues to do a whopping business with Germany. Caffrey is pictured in close conversation with Archbishop Antonio Cabral, who is telling him, according to the caption, "Protestant propaganda arouses antipathy and resentment against the United States of America." (*The Converted Catholic Magazine*, March, 1943)

Since his appointment as minister to North Africa, Jesuit-trained Robert Murphy, educated at Marquette and Georgetown's Foreign Service School, has been a close collaborator with French Fascists, Marcel Peyrouton, Lemaigre-Dubreuil, and the Fascist generals, such as Giraud. Supposedly democratic, Giraud has disfranchised Jews, declared Nazism good, is Catholic, was entertained by Georgetown University. In view of these facts, "Giraud's brilliant escape from a Nazi prison" was probably maneuvered by the Hierarchy, with German connivance. The deplorable conditions thus brought about by the Hierarchy in North Africa by the ministrations of Murphy are protested by radio commentator Johannes Steel:

Hundreds of Vichy sympathizers, appointees of the Berlin-controlled Vichy government, remain in charge of civil administration in the French colonial empire. Hundreds of Nazi agents, arrested in the first days of the American landing, have since been turned over to these Fascist Frenchmen for civil investigation and prosecution. Instead of prosecuting these Nazi agents, the French are only keeping them under observation. . . . Thousands of political refugees, sworn and tested enemies of the Nazis, are still in prisons and concentration camps, more than two months after the landing of the Allied army of "liberation".

Some authorities suspect a similar

sell-out in Italy, with "ace compromiser Adolph A. Berle", Catholic-minded, maneuvering relations. The "National Whirligig" syndicated article discusses this possibility under the subhead "Bribe", in which is revealed that the state department in August, refusing to "co-operate with such recognized liberals as Count Carlo Sforza, former *Rome* foreign minister", has been dickering with the discredited King Victor Emmanuel, Count Ciano (Mussolini's son-in-law, recently executed), and Emmanuel's new foreign minister, Baron Raffaele Guariglia, former crony of traitor Pierre Laval.

It would seem that America would no longer resort to Catholic diplomats since Joseph P. Kennedy, former ambassador to England, was virtually invited to depart because of his pro-Nazi sentiments, and who stated while still in London: "I can't make head or tail of what this war's all about. If you can find out why the British are standing up against the Nazis, you are a better man than I am." (*PM*) Then there was ambassador John Cudahy, who went to Berlin, thence to Vatican City, after the Belgian king's surrender, and who paid a later visit to Hitler, and was described by *PM* as "boosting Nazi propaganda".

Another Papal favorite was William C. Bullitt, ambassador to France until her fateful demise, another character at the scene of the crime. Ardent Romanist, he is reported as appealing for funds to assist a Catholic Church in the Soviet, the only one "to which a foreigner may go freely to mass".

J. A. Kensit, in an open letter to Archbishop Hinsley, (now deceased) Roman Catholic primate of England, baldly accuses all of these Catholic ambassadors of complicity in the successful Nazi aggressions on the continent.

It was doubtless a knowledge of some of the great bulk of evidence on the subject that led the unnamed New Dealers, as reported by Washington

Times-Herald, to have "frankly said that Catholics are not to be trusted because of their pre-Pearl Harbor position".

The unanimous voice of Catholic prelates and diplomats is thus raised, with much newspaper amplification, in behalf of Nazism.

Before considering the only way of escape from the religious shedders of blood, it is noteworthy that the desolation of the conquered does not end with surrender. Against France Papal hatred has burned fiercely since the Revolution of 1789, which struck down much of the aristocratic priesthood. The resultant spread of freedom was hated like a plague. This may account for the war of extermination which is continued by the Hierarchy in that wretched land. According to many authorities the Germans are purposefully and fiendishly annihilating the strength of France. Malnutrition, deportation, especially of males, and executions have brought a total decrease in French population of over three million in the last four years. ("*PIC*," December 7, 1943) A broadcast of December 8, 1943, stated that in order to block French aid to United Nations invasion forces, Frenchmen of military age have been catalogued for deportation or execution. The Nazis and their pope do not intend that France shall again stand in the way of their advance to world domination.

Another atrocious practice adopted from the Jesuits is the continued looting and killing of Jews. Judaism must also be destroyed. That the wholesale butchery is unabated, declares an eyewitness report of the massacre of 80,000 Jews of Kiev when the Nazis occupied that portion of the Soviet. The Jews were called to report with their valuables supposedly for deportation, then robbed and "placed on platforms in relays, machine-gunned by Nazis". The dispatch relates the further horror of burning the bodies:

The Germans brought iron fences from a Jewish cemetery near by and we succeeded in

building a furnace which would burn furiously. Seven hundred bodies were piled on one layer and then a new layer would be started. This continued until there were approximately 3,800 bodies in one furnace. Then gasoline was poured over the entire mass of wood and bodies, and the pile was set afire. The second furnace we made contained some 1,500 bodies. The bodies were those of men, women and children. [Los Angeles Examiner, November 29, 1943]

These facts, among many recorded in the dailies, are adduced to show the horrible concordat is still bearing fruit.

In many circles where the complicity between Nazi chief and Papal leader is known it is nevertheless considered expedient to soft-pedal or hide the known facts. In most instances this is due to Catholic pressure. But in rare cases such course of timidity seems dictated by the commendable, if short-sighted motive of preventing a rift in democratic forces. The thought is: "Play down the Papal alliance with Nazism in order to retain the loyalty to democracy of Catholics among the United Nations." The foolishness of this position is that the Roman Catholic Hierarchy, with its legions of confessional priests, is in far better position to inform its population than is the public press. Their counsel or command can go forth without interruption at any time. It appears, however, that the Hierarchy prefers to cast its people of all lands into the maelstrom of war, uninstructed, and then seek a position of dominance when all are exhausted. Her aims, supported by the Scriptural evidence, are fully disclosed in the lecture "Peace—Can It Last?" available now in printed form. This document proves that the pope will be the chief delegate at the coming peace table. Failing the conspiracy with Nazism the harlot of religion will nevertheless govern all nations briefly.—Revelation 17.

These facts will cause some to reason: "If the Hierarchy cannot be stopped by human efforts, why resist them? Why attempt to expose them? If, by all accounts,

they are scheduled to win, would it not be more expedient to take their side and thus avoid punishment?" This reasoning is fallacy chiefly because it does not take into consideration the Lord's announced vengeance against religion, foremost of which is Rome's. God warns to come out of that institution in order to avoid the evil He will inflict upon hypocritical religion in the coming squaring of accounts at Armageddon.—Revelation 18:4.

On the other hand, lining up with Rome is no assurance of safety. Millions of Catholics are dying yearly in the battle for world domination. Nor is it any defense to a nation to protect a spy within its bosom. Therefore it is particularly in behalf of the Catholic people that this exposé is written. It is not a criticism of Catholic population, the chief sufferers. Their Catholicism was learned at their mother's knee, who in turn had learned it from their forefathers, down through many generations.

In friendly warning the facts are given to those who have supported an organization which has been to their hurt. Let the evidence be regarded not as an offensive attack upon Catholics, but as an indictment of religion's autocrats and dictators. With such men Jehovah has a controversy! It therefore behooves the people to give them a wide berth of avoidance. They have sown for the people nothing but the fruit of destruction, the chief fruit of the concordat, and have no just claim upon the population they have mercilessly given to the slaughter. Harsh words? Note how the Scriptures foretold their heartless cruelty: "If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death." (Job 27:14,15) (*The New World*, page 263) This now befalls, and will continue to befall, the Hierarchy's children. The question then becomes: Why provoke the Lord's displeasure by supporting His doomed enemy? Why

stay on the sinking ship, which can offer no safety, which deserves no aid? Examine the imagined duty inherited from superstitious parents, and careful analysis will disclose the ugly form of fear. This fear is not of God: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. God is love." (1 John 4:18, 8) Let all who now observe the savage treachery of religion turn to Jehovah for protection, even as Jesus exhorted.—Matthew 24.

Conclusion

Reviewing all the evidence, convincing proof appears of the politico-religious ring, seeking world domination, whose purpose was confirmed and sealed by the 1933 concordat between Hitler and the pope. Advancing when the democracies suffered from crises which largely pre-occupied them with domestic difficulties, Nazism found world conditions ripe for growth. Timing, unexpectedness, and the green-go light of Papal blessing contributed tremendous power to Hitler's legions. Fully trusting in religious support Hitler marched. His panzers were performance tools of the concordat. Looking for the approval of their chiefs, the Nazi-Catholic armies thrust in the sickle of destruction, reaping abundant and bloody fruit of Hitler's concordat.

The religious dictator of Vatican City, Eugenio Pacelli, fulfilled his part with zeal. Since Papal hopes and ambitions for world domination now rested upon Hitler, the "White Knight", the "Sword of the Church", all the facilities of Rome's vast organization, its clerical masters of propaganda, espionage and deception, were placed at Nazi disposal.

Nazism, Fascism, the Falange, the Synarchismo, the Shinto, names of slavery, became the bugle cry of Rome's representatives. Those who clamor for it do well to consider the conditions in these countries, such as Spain, Germany,

and Japan, which have adopted the above symbols of the pope's "New Order" as approved founder-members. Not even Spellman could conceal the wretchedness of Spain, after five years of Fascist rule. The promoters, however, have been shrewd at the selection of slogans, cunningly able to produce confusing propaganda, skillful at change of name and dress, while *constant* in the destruction of men's rights. The prelate, the Japanese, the press, the diplomat, and the clerical spy received simultaneous orders from their religious head to wage a "holy war" for Nazism. The fifth column and the other four went to work instant!

Hitler would have been powerless without this aid. The pope, on the other hand, required a Catholic for his tool because "the sword" must install Roman Catholic Church power, waning especially where democracy had made inroads, in every nation conquered. Hitler has done that! Hitler is Catholic, has consecrated the German army to Catholic aggressive aims of long standing, and fulfilled the concordat in every major respect. Asserted rifts between religionist and dictator are not supported by any proof worthy of mention.

However serious the charge, it is not intended as a criticism of Catholics. Any indictment that comes to the minds of those who have considered the facts should be directed at the organization which has abused more Catholics than any others. If received as meant, the information is a friendly warning to Catholics and other men of the death-dealing traps of religion.

Almighty Jehovah is the Settler of all accounts. His day of reckoning against religion is the imminent battle of Armageddon. Neither support nor comfort for religious Rome is worth the price of being thus found consorting with His enemy when the Lord strikes! Flee the bloody house of Rome before the fatal day! Flee, as Jesus urged, while there is yet time!



Ordination—True and False

THE noblest, highest and most worthy of all occupations is that of serving the Almighty God as His minister. On the other hand, the most contemptible and despicable of all occupations in the sight of God and honest men is that of *falsely* claiming to preach and teach God's Word. It is the duty of this journal to champion the former and condemn and expose the latter. In this effort, the profound words of Thomas Jefferson, often spoken of as the "father of American democracy", as contained in the Virginia Statute for Religious Freedom (Virginia Code, Section 34), offer the good assurance, to wit, that:

... truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

Among all Scriptural subjects, the mind of the people is more muddled, uncertain and confused on the subject of ministerial ordination than on any other. It is therefore timely that a short inquiry be made into the history of the subject.

The only source of authority on this subject is the Word of God himself, that is, the Bible. When Jehovah was directing the affairs of His covenant people, the nation of Israel, how were the prophets ordained?

Upon examination of the Scriptural record it will be found that in no instance was their ordination accompanied by any

sort of religious ceremony or "hocus-pocus". These faithful men were chosen and ordained as prophets in Israel by Jehovah God, and man had no part therein. Moses received his appointment or ordination from Jehovah God at the foot of Mount Horeb when Jehovah spoke to him from the burning bush. (Exodus, chapter 3) David was chosen by Jehovah to "feed . . . his people" while David was a mere shepherd lad. (Psalm 78:70,71) Jeremiah plainly states that he was ordained to preach by Jehovah God. (Jeremiah, chapter 1) Likewise, the prophet Elisha received his ordination from Jehovah though he was but a humble farmer.—1 Kings 19:16, 19-21; 2 Kings 2:9-15.

It will be noted that none of these faithful men had attended any theological seminary or other institution where professional preachers were educated and turned out. In each instance God chose them because of their humble and honest heart. Their ordination and service as ministers of Jehovah foreshadowed the Great Minister who was yet to come.

The Son of Jehovah God was born in a rude stable and was raised as a carpenter's son. Never did He attend any parochial or ecclesiastical school. He had been taught and educated for the ministry by His earthly parents at home. He had been brought up "in the nurture and admonition of the Lord". (Ephesians 6:4; Deuteronomy 6:4-7; Mark 6:2; Luke 2:39-52; 4:22) He was ordained by Almighty God, who accepted His unbreakable agreement to serve Him and bear witness to the truth. (John 8:25-32; 18:37; Hebrews 10:5-10) This agreement was symbolized by water baptism, and thereupon He became ordained to preach "this gospel of the kingdom". (John 1:29-34; Matthew 3:13-17; 24:14; Acts 10:37, 38) After symbolizing His consecration to God by baptism in the river Jordan, at which time He was ordained, Jesus publicly stated the authority of His ordination by reading

from Isaiah 61:1, 2: 'The spirit of the Lord [Jehovah] is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'—Luke 4:17-19.

Jesus did not call upon the well-educated clergy, scribes and Pharisees of that day who had been trained in ecclesiastical seminaries, but chiefly He called upon the "unlearned and ignorant men" (Acts 4:13; 1 Corinthians 1:26-29; James 2:5) to be His ordained ministers. His apostles were merely authorized or 'anointed', which is synonymous with the word *ordained*. This latter word, according to the best dictionaries, means simply "to establish by appointment", "to appoint or establish." Concerning this the *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, McClintock & Strong, Volume VII, page 411, says:

Ordination . . . is the ceremony by which an individual is set apart to an order or office of the Christian ministry. . . . In a broader, and in fact its only important sense, . . . the appointment or designation of a person to a ministerial office, whether with or without attendant ceremonies. The term ordination is derived directly from the Latin *ordinatio*, signifying, with reference to things or affairs, a setting in order, an establishment, an edict, and with reference to men, an appointment to office. . . . A scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that *neither the Lord Jesus Christ nor any of his disciples gave specific commands or declaration in reference to ordination.*

Perhaps one of the most notable ordinations in the Bible is that of the apostle Paul. Here again the appointment or *ordination* came directly from the true "Higher Powers", Jehovah God and Christ Jesus, without the interposition

of any human authority. He was directed specifically to preach the gospel of the Kingdom to all the Gentiles as well as the Jews, such divine appointment being given as he journeyed on the way to Damascus. (Acts 9:1-9) Thereafter Paul regarded himself as an ordained minister, saying: "Paul, an apostle, (*not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead*)." (Galatians 1:1) Also in his epistle to the Romans (Romans 1:1) he introduced himself as "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God".

When Christ Jesus ordained His twelve apostles as ministers, there is no account of any ordination ceremony being performed. The account simply says: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3:14) This same text in the *Diaglott* translation from the original Greek is rendered, "he *appointed* twelve"; which further indicates the lack of ceremony.

"Laying On of Hands"

After the death of Jesus, the apostles were commissioned by the holy spirit to carry forward and expand the work started by their Master, Christ Jesus. The apostles constituted the central earthly body from which all of the ministerial work was directed. (Acts 15:2-30) These faithful men were given extraordinary powers to accomplish this work, among which was the authority to baptize and to appoint ministers. When one was consecrated to the Lord and devoted to His service, his appointment to special positions of service was often indicated by the apostles' putting their hands upon him. (Acts 6:1-6; Acts 19:5-7) When Barnabas and Saul were appointed or ordained as ministers the "Higher Powers", Jehovah God and Christ Jesus, first actually bestowed the spiritual ordination upon these faithful men and then directed the organization to "sepa-

rate me Barnabas and Saul for the work whereunto I have called them". (Acts 13:1-3) Commenting on this arrangement, McClintock & Strong's *Cyclopedia*, Volume VII, pages 413, 414, says:

It [the church] grew rapidly by the addition of regenerated believers, many of whom, in proportion to the demands of its widening work, were called of God . . . to preach to others the same gospel that had become to them the power of God unto salvation. The function of the church, therefore, as to ordination was not to create or bestow the gift of the ministry, but simply to recognize and authenticate it when bestowed by the Head of the church. Hence ensued prayer that the Lord would show the men whom he had chosen for that work, and the laying on of hands, to express the co-operative action and benediction of the church. . . .

And what was the virtue of the ordination here described? Did it furnish Paul and Barnabas with a title to the ministry? Not at all. God himself had already called them to the work, and they could receive no higher authorization. Did it necessarily add anything to the eloquence, or the prudence, or the knowledge, or the piety of the missionaries? No results of the kind could be produced by any such ceremony. What, then, was its meaning? The evangelist himself furnishes an answer. The [holy spirit] required that Barnabas and Saul should be *separated* to the work to which the Lord had called them, and the laying on of hands was the *mode* or *form* in which they were set apart or designated to the office. This rite, to an Israelite, suggested grave and hallowed associations. When a Jewish father invoked a benediction on any of his family, he laid his hand upon the head of the child; when a Jewish priest devoted an animal in sacrifice, he laid his hand upon the head of the victim; and when a Jewish ruler invested another with office, he laid his hand upon the head of the new functionary. The ordination of these brethren possessed all this significance. By the laying on of hands the ministers of Antioch implored a blessing upon Barnabas and Saul, and announced their separation or dedication to the work of the gospel.

Paul gave specific instruction to Timothy and Titus, his chosen representatives, as to the continuation and conduct of their Christian ministry, among other things giving them the authority to assign and appoint their faithful consecrated brethren to positions of service. Said Paul to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy 4:14) Titus' instructions were equally clear: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Titus 1:5) Such brethren as gave Scriptural proof of being elders by Christian growth were the only ones appointed to responsible services in the church.

As time went on, religious persons despising the methods fixed by the "Higher Powers", the Almighty God and Christ Jesus, broke away from the faith and formed religious sects, following the traditions of men instead of the commandments of God. (Colossians 2:8) By the sixth century the system of ordination as practiced by the Roman Catholic sect had become a ritualized, mysterious 'sacrament' entirely beyond the comprehension of the people. This theory of ordination had universal prevalence throughout "Christendom" from the sixth to the sixteenth century.

A prominent factor of the Reformation was a violent reaction against the dogmas and abuses of the Roman Catholic *system* of ordination. Without exception, Protestants rejected the so-called "five sacraments" of the Roman Catholic sect as fictitious. The Church of England, however, retained a portion of the Roman ritual, but almost all Protestant systems forsook those ordination ceremonies during the Reformation and leaned to the Scriptural precedent as their sole guide for modes of appointing and ordaining ministers. However, they have not adopted wholly the Bible pre-

edent, but have formulated their own peculiar religious ceremonies of denominational ordination of ministers of their

respective sects. Contrariwise, Jehovah's witnesses alone today are found to abide by the Scriptural ordination.

The Truth Hurts—After Ten Years

THE LUTHERAN COMPANION, Rock Island, Ill., November 3, 1943, lay on the desk with this gruesome story face up:

JEHOVAH'S WITNESSES AND THEIR DISHONESTY

When the Supreme Court upheld a lower court decision legalizing a local law which made it necessary to secure a license before peddling religious literature, we deplored that action despite the fact that the law was aimed at the obnoxious practices of probably the most fanatical group in America, the so-called Jehovah's witnesses. And when the Supreme Court reversed itself in the case, we expressed our satisfaction. The question of religious liberty was definitely involved, and if even such a group as Jehovah's witnesses be restrained from making themselves a nuisance to other people, one of America's most highly cherished liberties is gone.

It is singularly unfortunate, however, that any religious group should abuse the freedom that is theirs in America to the extent of circulating falsehoods. In a recent issue of *Consolation*, a publication of the Jehovah's witnesses sect, the statement is made that through a questionnaire circulated among the Protestant ministers of Chicago some years ago it was discovered that 24 percent of the Baptist, 45 percent of the Episcopalian, 59 percent of the Presbyterian, 70 percent of the Methodist, and 100 percent of the Lutheran clergymen declared that they did not believe in a Devil. It then goes on to say:

"Probably, by this time, there isn't a minister in the city that would admit that he believes in a Devil. And many of them, if they were cornered, would be forced to admit that they do not believe in one word of the Bible, nor in the God of the Bible, and that they are in the religious business because it is a soft way to get a living and stand well in the community without doing any work."

It is difficult to understand how any group

professing to believe in God, and particularly one that presumes to be his witnesses, can indulge in such misrepresentations of the truth. The falsehood contained in the quoted paragraph is so palpable that it must be instantly apparent even to one who has only a casual acquaintance with the Protestant ministry of Chicago. While hirelings are found in every walk of life, our contacts with pastors in that city lead us to say that it would be difficult to find anywhere in the world a class of men more devoted to their calling and more faithful in their teaching and preaching of the truths of the Word of God than is found there.

Since Christian charity does not seem to constrain these religionists to deal justly with other believers, we would solemnly remind Jehovah's witnesses of that commandment of Jehovah which reads: "Thou shalt not bear false witness against thy neighbor."

It took but a few moments, here in the office, to locate the offending story, which was published in the "Notandum" column of *Consolation* No. 624, August 18, 1943, and here it is:

BACK TO RELIGION IN CHICAGO

The London *Catholic Times* has an imposing story with a triple headline reading, "Protestants Launch Back-to-Religion Movement in U. S. A." That ought to be good in the city of Al Capone and Robert McCormick. It is now a little more than eight years since Chicago made its last grand Protestant rush toward religion. That was good, in the time of it.

The Bible plainly teaches the existence of a personal Devil. If you desire you may look up some of the evidence. See Job 1:6-12; 2:1-6; Isaiah 14:12-14; Ezekiel 28:11-19; Matthew 12:24-27; Luke 8:4-15; John 8:44; 14:30; 12:31; 16:11; 2 Corinthians 4:4; Ephesians 2:2; 1 John 3:8. There are many

others, which you can find with the help of a concordance.

Of course, neither these scriptures nor any other have any weight with clergymen, and so, when they had this last previous religious spasm in Chicago and a questionnaire was sent out to all the Protestant ministers of the city, 24 percent of all the Baptist clergymen replied that they did not believe in a Devil; so, also, 45 percent of the Episcopalians, 44 percent of all the Congregationalists, 59 percent of the Presbyterians, 70 percent of the Methodists, and 100 percent of the Lutherans. If these dominies were strong for religion (religion is the teaching of anything that contradicts the Bible), then they ought to be miles ahead of their 1934 stand by now.

Probably, by this time, there isn't a minister in the city that would admit that he believes in a Devil. And many of them, if they were cornered, would be forced to admit that they do not believe in one word of the Bible, nor in the God of the Bible, and that they are in the religious business because it is a soft way to get a living and stand well in the community without doing any work.

It took but another moment to locate the clipping on which the foregoing "Notandum" column was based. It was from the *Leader-Republican*, Gloversville and Johnstown, New York, and was the leading editorial in their issue of February 21, 1934. Some good soul had pasted it in a scrapbook, kept it there for eight years, and then, reflecting that it was accomplishing nothing in such a place, cut it out and sent it in to this office, where it arrived in May of the year 1942. Here it is, just as the *Leader-Republican* published it. Moreover, every religionist in Illinois knows that the alleged questionnaire actually was sent out, and that it attracted a very considerable amount of interest and comment at the time.

THE PASSING OF THE DEVIL

More than ordinary interest will be taken, particularly by church folk, in the report on a questionnaire sent out to the Protestant clergy of Chicago the other day and which

brought some astounding results. One question was as to the existence of the devil.

Of the ministers who replied that they did not believe in the devil there were 70 percent of the Methodists, 59 percent of the Presbyterians, 45 percent of the Episcopalians, 44 percent of the Congregationalists, and 24 percent of the Baptists. However, 100 percent of the Lutheran clergy replied that they did not believe in the devil.

A similar situation revealed itself on the question as to whether or not the ministers believed in a burning hell. The Congregationalists were virtually unanimous on the negative side. Ninety-six percent of the Episcopalians were also in opposition, as were 92 percent of the Methodists and 85 percent of the Presbyterians. The Baptists were almost equally divided. The Lutherans were for the burning hell more than two to one.

Some interesting results were obtained from the question: "Are people who belong to our church better than people who belong to another?" Ninety-nine percent of the Baptists, 99 percent of the Congregationalists, 98 percent of the Methodists, 96 percent of the Presbyterians and 94 percent of the Lutherans said they were not.

Clearly considerable water has gone over the dam, religiously speaking, in the last few years. Can anyone conceive of a questionnaire being sent out to a group of Methodist ministers 20 years ago and having 70 percent of them say they did not believe in the devil and 92 percent that they did not believe in a burning hell? Anyone who can remember the old-time revival meetings knows the answer.

Whatever one may think of hell and the devil, there will be general rejoicing in the disappearance of denominational bias. If the time has come when ministers representing all the Protestant denominations agree that equally good people belong to other churches, then there is no longer a serious obstacle to eventual union.

How plain it all is, from the *Leader-Republican's* own story, that the ministers believe in nothing, and stand for nothing, and that they will neither go into the Kingdom themselves nor permit others to do so.

Defeat of Persecution in West Africa

THE registered air mail from Nigeria arrived in Brooklyn, N. Y., January 12, enclosing cuttings from the *West African Pilot*, of December 20 and 23, 1943. The *Pilot* has the largest audited net sale of any publication in West Africa. On its front page, December 20, above the name of the paper itself, is the screaming headline, six columns wide, "New Governor of Nigeria Takes Oath of Office; and Makes Maiden Speech in Legco Chamber";

and below the name of the paper, also on the front page, is the equally screaming headline, also six columns wide, "Jehovah's witnesses Allege They Are Being Tortured and Persecuted by Authorities at Kabba."

It would be impossible for anybody to purchase the paper without observing these two prominent headlines. The story which follows, taken from the same issue, shows that the new governor has his work cut out for him; and if he cannot do something to restrict the cruelties performed by the native bosses in the name of the British Empire, he should take the first boat back to Britain.

JEHOVAH'S WITNESSES ALLEGE AUTHORITIES INTERFERE WITH THEIR RELIGIOUS WORSHIP

LOKOJA, Dec. 19.—Jehovah's witnesses who reside in Kabba Province are laboring under the impression that they are experiencing alleged religious persecution for their faith.

They point to certain instances of native authorities interfering with their persons and their religious professions, supported by administrative officers.

They submit that in view of the relaxation of the ban on their publications of Jehovah's witnesses in the United States, Canada, Australia, and other parts of the British Empire, not only should the government of Nigeria follow suit, but the liberty of conscience and religious toleration should be exercised, so far as they are concerned.

Acting upon instruction, they delegated four of their members to go and put the

matter before the district officer at Kabba, Captain Joel, for redress.

On the delegates' reaching him, learning that they were Jehovah's witnesses, he refused to listen to them and drove them away from his office.

Some days after, the Olu of Gbede called for them, telling them that they were required to appear before the district officer at Kabba.

On their appearing before the district officer at Kabba, he said that they, Jehovah's witnesses, are not rendering any help whatever to the government, that they have no backbone. Taking up a piece of rag from the table, he blew it off with his mouth, and said they are just something like that to be blown off; and kicking off a bench on the ground, he said they are like that, having no root, and can easily be kicked off in like manner.

They thereafter enquired for the reason they were required before him, and he said they must wait until the next day because it is the chief, the Olu of Gbede, that has a matter against them.

They waited, and on the next day when the chief, Olu of Gbede, arrived before the district officer, the following dialogues took place:

District officer to Jehovah's witnesses: Why were you brought here by your chief?

Answer: We do not know for what offence.

D. o. to chief: Why have you brought these people before me?

Answer: They are not obeying me.

D. o. to J.w's: Why are you not obeying your chief?

Answer: We are obeying him—paying our tax, bringing him rubber, bringing him palm kernels, cultivating farm for him, and repairing his house for him when need be.

D. o. to J.w's: You are being paid for these services; why cannot you take a shilling at least from such payments to support the school?

Answer: What we receive hardly maintains us in our living, and that is why we are unable to send our own children to school for education; you can see thereby that we have

no balance left with which to support the school where we have no children.

D. o. to J.w's: It is because you are all lazy. A shilling is not a thing so hard that you could not take it out from your living to help others who are poor and cannot pay the school fees of their children; moreover it appears you are not willing to help others.

D. o. to chief: Now, Chief, who of these Jehovah's witnesses you sent for and would not come to you?

Answer: It is Michael Aledare. (He is called out)

D. o. to Aledare: Why did you not answer the chief's call?

Answer: Those whom he sent to collect the school fees and war charities have beaten me so badly that I was unable to walk up to his place. (Marks of violence on him exhibited to the d. o. which he seems not to notice but saw them with the torn clothes of Aledare)

D. o. to Aledare and all others: This has passed; but as warning against the future, take note that the penalty for refusing or failing to answer a chief's call is £25 fine or six months' imprisonment.

You Jehovah's witnesses, remember that Christ Jesus whom you are following said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

In this case, the chief, Olu of Gbede, is your Caesar.

(At this juncture, one of Jehovah's witnesses wanted to speak, but the district officer did not allow him, but continued his speech.)

Chief to J.w's: All right; those of you whom I have not called can go to your homes meanwhile; and you (the called-out ones), go and wait for me in the town.

On arrival in the town, the chief sent for two more of us, Jeremiah Taiwo and Jacob Bankole by name, thus making 13 of us whom he put in custody that day.

In the Native Court at Kabba, over which he presides as the president of Gbede, he sentenced two of us, Michael Aledare and Daniel Orisanaiye, to six months' imprisonment each, and the remaining 11 he sentenced to four months each.

On his return from Kabba to Aiyetoro, Gbede, he became terribly hot against us.

He would send for those of us that could be found, only to ask such ones to salute him by prostrating and hailing him "kabiyesi" as king; and those who would not violate their covenant with Almighty God by such act would be beaten mercilessly even to bleeding.

Some of the treatment meted out to women is the tying up of their hands with ropes and hanging them up by it for some hours.

He has caused to be demolished our study meeting hall which we built, and he has seized and damaged some of our property by which we preach the good news of Jehovah's kingdom.

He told the people that he has received authority from the Resident to do with us whatever he liked.

As we could no longer stand the persecution, a lot of us have fled away from the town, even from the districts under his control.

EDITOR'S NOTE: The above report is unbelievable but for the fact that the bona fide of the writers has been vouched for by the head of the Jehovah's witnesses in Lagos (Mr. W. R. Brown).

We cannot vouch for the accuracy of the news regarding the alleged statements and acts of those concerned; however, we publish the news to call attention of government to make investigations accordingly.

In its issue of December 23, the *Pilot* carries the full text of the phonograph record on "Armageddon", and as this now has a news value on account of the outrages above described, it also is published in full, to show that the truth still goes out in Nigeria in spite of all efforts of the Devil to estop it. The men witnesses in prison for six months each for not falling on their faces before the native chief, and the women witnesses who have been hung up by their hands for hours, and those of both sexes who have been beaten until they could not walk, will hear about the "Armageddon" lecture or advertisement, whichever one chooses to call it, and the message will spread much farther and much faster than it would have done if there had

been no persecution. And so the defeat of persecution goes on until Jehovah God turns the tables once and for all at Armageddon itself.

HAS THE BATTLE OF ARMAGEDDON BEGUN?

Scripturally the answer is, No! According to the meaning of "Armageddon" the battle bearing that name has not begun. The part of the name "Mageddon" (for Megiddo) means the place for the assembly of troops. The prefix "Ar" (*Har* in the Hebrew) means mountain or hill. The highest part of a mountain the Scriptures designate as a hill.

A mountain symbolically represents Jehovah's organization. Hence the word "Armageddon" means the high mountain or organization where the troops of Jehovah are assembled or gathered together. These troops assembled at Armageddon are Jehovah's troops, including the remnant of faithful Christians on earth but who are not of this world. In Revelation 14:1 the Lord shows His troops to be made up of the 144,000 faithful Christians together with their Head and King Christ Jesus. They are assembled on Mount Zion, that is to say, they are gathered together in Jehovah's capital organization.—See Psalms 2:6 and 132:13, 14.

The enemy of God and His government, Satan, knows that soon the final battle must be fought and the issue determined, and he proceeds to gather together his forces to bring them against Jehovah's organization. Concerning the mustering together of Satan's forces it is written: "For they are spirits of demons, working signs; which go forth unto the kings [rulers] of the whole world, to gather them together unto the war of the great day of God, the Almighty. And they gathered them together into the place which is called in Hebrew *Har-Magedon*."—Revelation 16:14, 16, A. R. V.

A battle is often called by the name of the place where it is fought. Hence the battle is said to be that of Armageddon. But it must be noted that Revelation 16:14 says, "the battle of that great day of God Almighty"; which clearly means that at that time is when Jehovah God, the Almighty, takes a hand in the great tribulation that comes upon the whole world, and that He does so in the execu-

tion of His judgment against Satan's old world.

Christ Jesus is the head and commander over Jehovah's capital organization and leads the fight against the enemy. According to Ezekiel, chapters thirty-eight and thirty-nine, over against Christ Jesus is Gog, the chief field marshal of Satan the Devil, and which spirit prince leads the enemy forces at the great battle of Armageddon. The vision given in Revelation 14:1-3 discloses Jehovah's capital organization under the leadership of Christ the Lamb of God. All the members of that glorious organization are seen rejoicing. They are singing together and now sing to the praise of Jehovah, because the time has come to settle the great issue of supremacy, and they know that it will be settled in favor of Jehovah and to the honor and complete vindication of His name. The remnant of Jehovah's witnesses yet on earth are of that company assembled unto and rejoicing at Mount Zion, God's organization.

Over against the army of the Lord are to be seen the wicked forces of Satan under the leadership of Gog. The wicked invisible demons and their visible dupes on earth join in a conspiracy to destroy Jehovah's covenant people that they may not be part of God's "holy nation" and serve to the praise of Jehovah's name. (Psalm 83:2-5; 1 Peter 2:9, 10) Satan sends forth his forces, demon and religious-totalitarian, under Gog and against the assembled troops of Jehovah at "Armageddon". Up to this point Jehovah God by His Field Marshal Christ Jesus has taken no militant hand in the tribulation on the earth. The great battle that is about to be fought is called "the battle of God Almighty", because then is when He will take a hand. In the nineteenth chapter of Revelation, verses 11-16, is given a vision of Christ Jesus ready for the battle of the great day of God Almighty and supported by his hosts of holy angels. He is symbolized as riding a white horse, thus saying that his cause is a righteous one and "in righteousness he doth judge and make war". He is "The Faithful and True", the Executive Officer of Jehovah, and the "King of kings, and Lord of lords". Only the members of Jehovah's organization

will follow the great Leader in that war, and the part to be performed by the remnant and their companions on earth is to sing the praises of Jehovah and His kingdom. (Note 2 Chronicles 20:20-23.) The great battle of the day of God Almighty has not yet begun, but is near at hand, as all the evidence shows.

Satan's organization has not only oppressed the poor people of the earth, but made murderous assaults upon Jehovah's witnesses in an attempt to destroy them. Everyone of the anointed remnant and their faithful companions would have been destroyed ere now except for the protection furnished by Jehovah God through Christ Jesus. The Scriptures show that Satan's chief objective is to destroy the remnant of the Kingdom class because these maintain their integrity towards Jehovah and prove Satan to be a liar in claiming no one can remain a true Christian like Christ Jesus. In due time Jehovah God will fight for His name, His kingdom, and His own people, and that will be a righteous warfare. As foretold, at Zechariah 14:3: "Then shall the LORD

go forth, and fight against those nations, as when he fought in the day of battle."

To charge Jehovah God with the responsibility for the ills that now afflict the world is a gross defamation of His holy name by the religious clergymen. Jehovah is right and righteous at all times, and all His works are done in righteousness. The great battle of the day of God Almighty, which will suddenly begin when the worldly rulers fix up conditions and cry "Peace and safety!" will be the worst tribulation that will ever have afflicted the world, and it will be the result of the execution of God's righteous judgment against the nations that have forgotten Jehovah God and afflicted His faithful witnesses. (See 1 Thessalonians 5:3 and Psalm 9:17.) The prophet's description at Jeremiah 25:33-36, shows not many persons will be left alive on the earth. Only Jehovah's faithful servants, as foreshadowed by Noah and his family in the ark, will survive Armageddon. —Isaiah 24:6; Zephaniah 1:14-18; Genesis 7:1, 23; Matthew 24:37.

Jehovah's witnesses in Mexico

FOLLOWING the "Call to Action" Assembly the street-corner witnessing was inaugurated in Mexico, using the same style as in the United States. Heretofore the publishers would walk up and down the street offering the magazines to the passers-by, and, while a good number of magazines were placed, the witness was not as effective as it is in the United States; that is, it was not a means of identifying the witnesses. Since the reorganization, and particularly since the Assembly, the street-corner work began in earnest. The publishers in the Mexico city company were the first to put it in practice with street corners assigned them. Soon the joy of this service began to extend to the rest of the publishers, and now it is fast becoming a feature of the Theocratic service. In Mexico city, which is one of the best vacation spots in the world, due to its wonderful, all-year-round spring

climate, the tourists are very numerous. The remarks made by these tourists when they see the magazine publishers on the street corners are enough to cause the publishers to burst with pride at being one of Jehovah's witnesses. Often these remarks are heard in English: "My God, those Jehovah's witnesses are here *too!*" or, "Say Willie, did you hear that? . . . *The Watchtower!*" or, "You just can't get away from those people." Many are the ones who take the magazines, stating that they didn't realize the magnitude of this work until they saw the same work being done here in Mexico as in the United States. One lady had quite a talk with a witness and explained how she had a study in her home (in Los Angeles) and how she had never before been so impressed with the importance of the witness work. She took a magazine in Spanish to show her "instructor" how she had been "talking

the truth with Jehovah's witnesses way down in Mexico". It is a real thrill to walk downtown on Saturday afternoons and see the witnesses with *La Atalaya*

on every busy street corner. Jehovah has certainly blessed His organization with peace, prosperity and unity.—1944 Year-book of Jehovah's witnesses.

Irenæus of Lyon

THE kingdom of God, and the vindication of Jehovah's name, is the central theme of the Holy Scriptures. John the Baptist came proclaiming it, Jesus commenced His ministry with it, and the apostles were sent forth to proclaim it. There was to be a "little flock" to whom it would be the Father's good pleasure to give the Kingdom. There would come a time when on this earth every knee would bow, and that condition would last forever. No one ever had any right to preach a different gospel.

After the apostles fell asleep their work was carried forward by other honest and faithful men. They do not have a conspicuous place in human history, and did not seek it. They merely sought to do God's will, to honor His name, to be faithful to that which was committed to them. Among these seems to have been Irenæus, of Lyon, France, one of the early martyrs.

While there is considerable diversity of opinion as to just when Irenæus was born and just when he died, there is no doubt that he "was born ere the apostle John had departed this life". Born in Asia Minor, toward the beginning of the second century, he became a learned Greek scholar, and in his youth an ardent disciple of the apostle John. "He frequently mentions having met certain Christian presbyters (elders) who had actually seen John, the disciple of our Lord." He is said to have been sent by Polycarp to Gaul (France), where he became an overseer in the congregation at Lyon.

Some of Irenæus' writings were published by Erasmus in 1526. He never claimed to be inspired. He knew nothing about the so-called doctrine of "apostolic

succession", but the following innocent statement of fact has been seized upon by the clergy to support that false belief. He said, "We are in a position to reckon up those who were by the apostles instituted bishops (elders entrusted with oversight), and the successors of these bishops in our own times." Indeed, Irenæus himself is generally referred to in ecclesiastical literature as the "Bishop of Lyon", where it is claimed that practically the whole city was converted to Christ during his ministry. He was gentle, lovable, and persuasive rather than dictatorial.

For the benefit of some unfamiliar with the subject, attention may be drawn to the fact that when the apostle Paul gave his farewell exhortation to the elders (*presbuteros*, presbyters, mature ones) of Ephesus, he said to them, all of them; every individual in the group,

Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you overseers [*episcopus*, "bishops," elders entrusted with oversight], to feed the church of God, which he hath purchased with his own [Son's] blood.—Acts 20:28.

Irenæus was a believer in the Holy Scriptures. Of the four Gospels, Matthew, Mark, Luke, and John, he said: "We have not received the knowledge of the way of our salvation by any other means than those by whom the Gospel has been brought to us; which Gospel they first preached, and afterward by the will of God committed to writing, that it might be for time to come the foundation and pillar of the faith."

His literary works are lost except his *Libri V. adversus Haereses* ("Five Books against Heresies"), of which fragments

in the original Greek remain, and a Latin version. In his works Irenæus quotes 767 passages of Scripture. These Scripture quotations, being from manuscripts that circulated in the second century, agree more with the three most ancient and authoritative Greek manuscripts (on vellum) extant today, namely, the Vatican MS. No. 1209, the Sinaitic MS., and the Alexandrine MS. Or, rather it should be said, these MSS. agree with the quotations of Irenæus, this being particularly the case with the Sinaitic MS.

Some of these readings of Irenæus are very interesting. For example, his quotation of Matthew 3: 17 makes the voice from heaven say: "Thou art my beloved Son, in whom I am well pleased." His quotation of John 1: 18 shows it to read: "The only-begotten God who is in the bosom of the Father, he hath declared him." Also his quotation of what appears at 1 John 5: 7, 8 in our King James Version or Douay Version Bible does not support the trinitarian teaching. Of the works of the apostle John, Irenæus makes quotations from John's Gospel, 1 John and 2 John and The Revelation, or Apocalypse. The quotations by Irenæus add to the quotations made by other early Christian writers which cover the so-called "New Testament" so completely that, if all the Greek "New Testament" manuscripts were destroyed, it would be possible to reconstruct the entire "New Testament" from this great fund of direct quotations. Thus such quotations help to verify as well as to preserve the text of the sacred Scriptures.

It is said that in his writings "many passages of Scripture are quoted and commented on" and that "the Pauline epistles are adopted almost bodily by Irenæus, according to the ideas contained in them; his expositions often present the appearance of a patchwork of St. Paul's ideas".

Manifestly Irenæus hoped for the coming vindication of God's name. He

wrote a work "to prove that God is not the author of evil", and, in a time when all was confusion regarding the status of the Logos, he said that "Christ must be a man, like us, if he would redeem us from corruption and make us perfect. As sin and death came into the world by a man, so they could be blotted out legitimately and to our advantage only by man". Of the heavenly Father himself he said

that God made the world, including matter, not, of course, out of any material, but out of nothing, or, to express it positively, out of his free, almighty will by his word. This free will of God, a will of love, is the supreme, absolutely unconditioned, and all-conditioning cause and final reason of all existence, precluding every idea of physical force or of emanation.

The theological writers, while trying in vain to make a trinitarian out of him, have to shamefacedly admit that "he uses the terms Logos and Son of God interchangeably" and that when he quoted the text, "My Father is greater than I," he applied it to Christ's prehuman existence. He is also accredited with saying "that he would not have believed the Lord himself if he had announced any other God than the Creator".

It is pathetic that the theologians also, and in vain, try to make Irenæus responsible for the doctrine of infant baptism, because he made this statement, which teaches nothing of the sort:

Christ came to save all who are recognized by him, infants and little children, and boys, and youths, and elders.

The Millennial Kingdom ("Chiliasm")

Irenæus believed that the object of Christ's coming to earth was and is "the purging away of sin, and the final annihilation of all evil", and it is admitted that he "always says that Christians must consecrate all to God in Christ's name". Also, "With Papias and most of his contemporaries, he maintained the Millenarian views which were

subsequently abandoned by the Catholic Church." In other words, Irenæus believed the following scripture, that at his second coming Christ would reign a thousand years:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Revelation 20: 4, 6.

The same theological work that states, truthfully, "On the whole, Irenæus is distinguished for the soundness and clearness of his understanding; he is

rather averse to speculation, being of a practical turn," is yet so opposed to the fact that he taught the gospel of the Kingdom that it took the two following pokes at him, to show the light esteem in which it holds a very important teaching of God's Word:

Though some of his views, especially on the millennium, may not have our approval, we must none the less commend the whole work for the fervent piety which constantly impresses us in the perusal of it.

The peculiar millennial views of Irenæus, which stamp him, by his close adherence to Papias, as a Chiliast [Millennialist], we hardly care to touch; they are certainly the weak spot in our author, and deserve to be passed not only without comment, but even unnoticed. They are brought out specially near the end of his great work (v, 32-36), declaring a future reign of the saints on earth; arguing that such promises of Scripture as those in Gen. 13: 14, Matt. 26: 27-29, etc., can have no other interpretation.

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Why Arguments Arise

THE apostle Paul wrote the following counsel to Timothy: "Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive." (2 Timothy 2: 23, 24) Was Paul here advising Timothy not to argue the things concerning the Kingdom, that most controversial subject? No; for it is written of Paul himself that while he was in Athens "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market [places] daily with them that met with him". (Acts 17: 16, 17) Paul was an imitator of Christ Jesus, and Christ was the greatest exponent of argumentation ever on this earth. So effective were His arguments and refutations that His enemies, the scribes and Pharisees, feared to dispute with Him on the Scriptures. Throughout the Bible are found the finest examples of argumentation, voiced by the servants of Almighty God. They were God's mouth-pieces, moved to speak by the spirit of Jehovah. Hence it may be said that Jehovah God was the Author of such flawless argument.

Certainly, then, Paul was not advising the young minister, Timothy, to evade controversial issues arising between Christianity and religion and permit blasphemous lies to stand unchallenged in order to preserve the peace and good-neighborliness of a religious community. What Paul did mean in his counsel to Timothy was that quarrelings and contentions and profane and vain babblings, by which nothing is ever settled but rather increases unto more ungodliness, should be shunned. When faced by those of goatlike disposition, give heed to Jesus' counsel: "Let them alone." (Matthew 15: 14) This does not argue that the minister presenting the gospel will "let alone" all those whom he meets who

hold opinions differing from his own; nor does it follow that strife will result between the contending ones. Strife cannot spoil the propriety of a controversial discussion when all parties involved adhere closely to the divine formula for argument: "Come now, and let us reason together, saith the Lord: . . . if ye be willing and obedient. . . . Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." (Isaiah 1: 18, 19; 43: 9) Standing solidly upon this principle, the contending ones will not permit the argument to deteriorate into wranglings, name-calls, arbitrary contentions or strifes. Jesus' words recorded at Matthew 7: 6 may be construed as admonition against the latter course: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

In view of the foregoing facts, then, and realizing the obligation resting upon each one of Jehovah's witnesses to obey the injunction of his Leader, Christ Jesus, that this gospel of the Kingdom, though it be controversial, must be preached, it is apparent that a knowledge of the principles of argumentation will be valuable to those who argue in favor of The Theocracy. By skillful use of "the sword of the spirit" God's ministers will prove Jehovah true and every man contending against The Theocracy a liar. "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." (Romans 3: 3, 4) The refuge of religious lies shall be swept aside by the Bible truths. They must be presented wisely, tactfully and kindly.

To keep the discussion on the high plane of reason and logical argument it is valuable to know the causes for clashes in opinion. There are three reasons: The contending persons have had different

experiences; they have had the same experiences but have drawn different inferences from them; they look to a different authority or source for the information forming their opinions. It may be that all three of these causes of disagreement are involved in a single difference of opinion.

Take, by way of illustration, the controversy that raged over Jesus when He was on the earth as to whether He was the Messiah. The common people heard Him gladly; the scribes and Pharisees bitterly opposed Him. Why was this so? The sharp difference of opinion between the clergy and the common people on this vital issue of identifying the Messiah involved all three of the above-cited causes.

First, the two classes had had different experiences with Jesus. Note the following: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: . . . Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ye serpents, ye generation of vipers, how can ye

escape the damnation of hell?"—Matthew 9:35-38; 23:13-15, 25, 33; John 8:41-45.

Jesus was not being a respecter of classes of society, but gauged His words according to the merits of the case. The multitudes heard Him willingly, meekly; and He pitied them because they were as scattered sheep without a shepherd. He healed their sick, cured their diseases, and had compassion on them. He preached the good news of the Kingdom to them, and sent others to likewise minister unto them. Their experiences with Him were pleasant, and they recognized Him as Jehovah's Good Shepherd. The Pharisees, on the other hand, were not so dealt with, because they were evil-doers, meriting condemnation according to God's Word. They wished to be praised and glorified, and to see their nation, with them in prominent positions, exalted. Instead they experienced scathing denunciations from the tongue of Jesus. Moved by selfishness and stung by Jesus' plain-spokenness, they allowed such trying experiences to turn them against the Messiah rather than being edified unto repentance.

Second, the two classes drew different inferences from the same experiences. For an instance of this consider the account at Matthew 9:32-34: "As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils." This miraculous demonstration of God's power manifested through His Son was witnessed by both Pharisees and people. But what different inferences they drew! the "multitudes marvelled" and praised God, whereas the envious, religious Pharisees exclaimed, "He casteth out devils through the prince of the devils."

The third cause of disagreement, the looking to a different authority or source for the forming of opinion, is also

involved in this question of Jesus' being the Messiah. Matthew 7:28, 29 reads: "It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Jesus' doctrine was not His own, but was from God. He quoted God's Word. (John 7:16; Luke 4:17-21) For this reason the common people, who accepted God's Word as the source of truth, believed Jesus and looked upon Him as "one having authority, and not as the scribes". Why "not as the scribes"? Because they vainly babbled over the sophistries of men and relied upon the traditions of men as their "authority". They were willing to make void God's Word that their tradition might stand as true. Jesus told them as much, and showed the difference of authorities adhered to by His disciples and the scribes and Pharisees. "Then came to Jesus scribes and Pharisees, which were

of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matthew 15:1-3) The two authorities are incompatible.

To argue reasonably and profitably, therefore, it would be advisable to ascertain the basic causes for the entertaining of different opinions. So doing at the outset, the minister of the gospel can strike at the very root of the controversy. Basic stumbling-stones can then be gathered out and the highway leading to further truth on the matter can be opened up. Adhering to principles of argumentation will keep the discussion in the field of proper reasoning; abandoning such principles of logic throws the field wide open to emotional outbursts and calls into play personal prejudices. Strife follows. This the Christian will shun.



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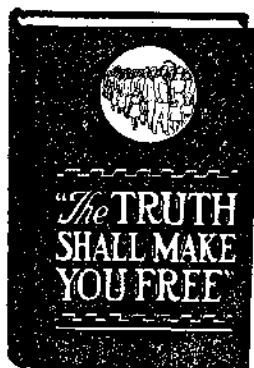
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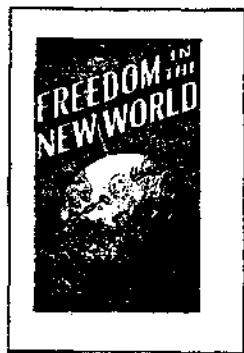
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