

1945

**Consolation**

*Magazine*



# Contents

Sodom, Gomorrah, and Catholic Quebec	3
The Case Against Lachine	3
Chateauguay Surpasses Wicked Lachine	5
Chateauguay's Second Plunge	6
Many Righteously Disposed in Quebec	8
Why More Tolerable for Sodom	11
"By Their Fruits Ye Shall Know Them"	12
Evil Fruits Unjustified	12
Lachine and Chateauguay, Whom Do You Serve?	13
Canada Waives Compulsory Flag Salute	13
Suspended for Conscientiousness	14
The Crux of the Matter	16
Where Are the \$26,000,000,000?	16
"Thy Word Is Truth"	16
Why Any "All Souls' Day"?	17
Where Should Children Be Taught Faith in God?	19
How About Joining a Church?	20
Forcing the Union of Church and State	21
The Schooner	24
Strangle Hold on Hollywood	25
The Mechanic Interested in His Work	26
"Smoke over America"	26
Philipp Melancthon	29
The Sun Gun and the Atomic Bomb	30
The Two-horned Lamb and His Atomic Bomb	31

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## In Brief

### Ripley's Heaven

◆ Ripley, of "Believe It or Not" fame, has tried to figure out the capacity of heaven and the number of people who will eventually go there. He has concluded there would be so many that they would stand on each other's heads 113,236 miles high. Ripley has a nimble pencil. He takes 25 years as a generation. Then he concludes that every person has had two parents, four grandparents, eight great-grandparents, and doubling them all the way back. He assumes that every person has had this number of parents, grandparents, etc., and that no person has ever had the same parents or grandparents or other ancestors that any other person had; a manifest absurdity. He concludes that every person has had 302,231,454,903,657,293,676,543 different relatives since the beginning of the Christian era. Pretty good, eh? especially when we know that the population of the earth at that time was far less than it is today.

However, the heavenly city pictured in Revelation is represented as coming down to the earth, so that the "nations" might walk in the light of it, not necessarily living in it permanently. There is plenty of room on earth for all that have ever lived, and many millions more.

Of course, Ripley wrote with his tongue in his cheek, and he is only presenting the picture of religion's heaven; for the generality of religionists believe that ultimately everybody "saved" must go to heaven, and that the "city" of Revelation is that heaven. Also inclined to take the measurements literally, religion's heaven or Ripley's heaven would be quite crowded, though not as badly as Ripley imagines, even though the majority of the human race had gone where religion thinks it is going anyway. There is as great a difference between the Bible and religion as there is between Ripley's figures in this instance and the facts.

# CONSOLATION

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

Volume XXVII

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Number 682

## Sodom, Gomorrah, and Catholic Quebec

**A**POLOGIES might be due because of the above title. But if so, they are not due Catholic Quebec, but Sodom and Gomorrah. There is no gainsaying the wickedness and utter depravity of the two godless cities once sprawled on the plains at the northern tip of what is now called the Dead sea. Their infamy is proverbial. Did not Jehovah God himself say, "The men of Sodom were wicked and sinners before the Lord exceedingly"? The city specialized in rendering evil for good. Outstanding was the time when Abraham, in rescuing his nephew Lot from conquering armies, returned to the king of Sodom not only his subjects but his possessions; yet thereafter a howling mob of Sodomites besieged Lot and his household and two special messengers of Jehovah God to ill-use them according to the basest of passions. Any attempt to witness concerning Jehovah God and His supremacy was received as mockery. There were not even ten righteously disposed ones living in Sodom. Abreast of it in wickedness was its sister city, Gomorrah. In the end Jehovah buried them both in a destructive downpour of fire and brimstone from heaven.—Genesis 13:13; 14:11-24; 18:23, 32; 19:1-25.

But that cities would arise long after Sodom and Gomorrah's fall that would be even more steeped in wickedness is shown by Jesus' words concerning cities refusing to hear His faithful witnesses: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It

shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matthew 10:14, 15; Mark 6:11) According to these inspired words of Christ Jesus, it will be more tolerable for Sodom and Gomorrah than cities in the Catholic province of Quebec; say, for example, the cities of Chateaugay and Lachine, both near Montreal. These two cities are not the first ones in this 86-percent Catholic province to outstrip Sodom and Gomorrah in evil-doing: they have had many previous bad examples to follow; they just happen to be the two latest. Know them by their fruits.—Matthew 7:18-20.

### *The Case Against Lachine*

In this city mob action blazed fiercely on Saturday, September 15, 1945. Why? To halt the Christian work of Jehovah's witnesses. Though Christians are never in mobs as participants in their demoniacal rampages, they are often the targets of such devilish and cowardly uprisings. So it was in Lachine. A Bible lecture was scheduled for Sunday, September 16. Jehovah's witnesses were advertising it Saturday afternoon. Religiously inflamed Catholic mobsters massed their forces to combat free speech and worship and the circulation of Bible truth, which latter thing has been specially hated and feared by the Roman Catholic Church since its beginning in the fourth century after Christ. Disregarding all the fair means democracy offers to those desiring to answer their opponents, the venomous religionists laid hold upon their usual foul meth-

ods of mobocracy. At the climax of their evil work during the evening hours their freedom-hating, truth-hating ranks had swelled from 500 to 2,000 mobocrats. For some of the details of their work we quote from the *Montreal Daily Star*, September 17, 1945:

The trouble started in Lachine early Saturday afternoon when members of the sect, who were selling literature on street corners, were molested by Lachine youths. The disturbance gradually became worse and some started to tear Witness placards and magazines into shreds.

About five o'clock a group of persons on Notre Dame street saw a taxicab drive up to the shop and home of Joseph Letellier, who operates the Dominion Keys and Locks Repairing, at 96 Seventh avenue, near Notre Dame street. His store also consists of a clockmaker's repair shop.

Albert Hubbard, his daughter Joyce and her husband, all members of the sect, stepped out of the cab and carried a bundle of Witness literature into the shop. About half a dozen persons ran into the shop and picked up some of the magazines, which they waved in view of the crowds.

Immediately the crowd started pelting the front of the store with stones and tomatoes, which seemed to have been brought along for the purpose. The plate glass of the display window was smashed. Mr. Letellier rushed to the telephone to call the police, but as he did someone smashed his fist into the elderly man's face, inflicting a long cut and knocking his glasses to the floor. Then he smashed the telephone.

Mr. Hubbard and his son-in-law locked the door of the shop and closed the wooden shutters on the front left window of the one-story building before retiring to the rear where they also closed shutters over the windows. Stones were continually pouring into the shop from the street. One of them struck Joyce full on the chest.

The crowd was not pushed back off the street until almost two hours later, when Lachine police, reinforced by a number of provincial police constables, placed barricades

at Notre Dame street and also about 100 feet south of the store. No one was allowed to pass the barricades.

People started to climb house rooftops opposite the store after dark and continued to throw stones until midnight. As a result, the entire front of the building was completely wrecked and valuable clocks inside were destroyed.

The five occupants of the dwelling meanwhile cowered for five hours in the rear of the house. They were not released from this virtual imprisonment until 10.10 p.m. when they were spirited away with the help of one of their number through the back yard.

In order to make their escape, the five persons were forced to squeeze through a passage, 25 feet long and one and a half feet wide, between two garages. They boarded an automobile which their friends had provided and were whisked away.

For a continuation of the story we quote from the detailed write-up appearing in the *Montreal Gazette*, September 17, 1945:

At nine o'clock, 35 Lachine and Provincial Policemen were on the scene and Chief Pitre ordered them to push back the crowd. With the scene lighted by floodlights placed on the roof of adjoining houses, the police slowly succeeded in pushing part of the crowd back to Notre Dame street and arrested three juveniles on charges of throwing stones.

In the meantime, with the mob occupied at watching the police, several Witnesses entered the shop by the back door and took out Mr. and Mrs. Letellier and the Albert family and whisked them away in a car just as some of the crowd noticed what was going on, and called for the rest of the crowd to stop the car which got away.

On the circulars that had been distributed Saturday it was announced that a meeting would be held Sunday afternoon at three o'clock in the hall over the Banque Canadienne Nationale at the corner of Notre Dame street and Tenth avenue. With the west end unit of the Witnesses notifying Lachine authorities that they intended to hold their meeting despite Saturday's disturbance, Po-

lice Chief Pitre ordered all his 20-man force to be on duty, as well as all off-duty firemen, and also asked for a six-man squad from the Provincial Police.

By one o'clock Sunday afternoon, a score or more of the officers were patrolling, two by two, the approaches to the Banque Canadienne Nationale hall and allowed no one to stop on the sidewalk, but about half an hour before the meeting, Notre Dame street and Tenth avenue were crowded with people who just kept marching back and forth. When the organizers of the meeting arrived, they found the door of the hall locked.

One of them called the bank manager, J. O. Daoust, who said that, due to the circumstances he could not risk his hall being damaged. He added that the Witnesses would be refunded the money they had paid. The Witnesses then decided to hold their Bible lecture at the house of Mrs. M. Blickstead, 111 Fifty-sixth avenue, in Dixie, on the outskirts of Lachine.

Using about nine or ten taxis the Witnesses went to Mrs. Blickstead's home, where several policemen had been sent as soon as it had been decided to hold the meeting there. By 3.30, the meeting started with a score of Lachine and Provincial policemen keeping a close watch on the house. Several groups of youngsters came around by streetcar but were soon chased away by the police.

### ***Chateaugay Surpasses Wicked Lachine***

In this mobocratic city persecution and prosecution united to accomplish what religious mobs alone failed to effect in Lachine. The same issues were involved. Jehovah's witnesses were advertising Bible lectures and inviting the public to attend. More than a thousand did, but not to listen. They came in a religious Hierarchy-like crusade to break up Bible study. Prior to that, however, officials gave the "persecution ball" a lusty kick and started it rolling by arresting fifteen of Jehovah's witnesses for distributing the invitation slips. These arrests were in violation of fundamental freedoms Canada boasts. This

illegal prosecution was the "Go ahead" signal for lawless persecution by mobsters. The Christian witnesses broke no properly applied laws; they were arrested. The Roman Catholic mobsters shattered the law; not one of them even came near being arrested. Furthermore, this religious but far-from-Christian city enjoyed its devilish fling so thoroughly the first time that it staged a repeat performance one week later, both persecution and prosecution again collaborating. Chateaugay got a week's head start over Lachine, launching its anarchistic career on September 9, 1945. The *Montreal Gazette*, September 10, 1945, reported the town's disgrace as follows:

A crowd estimated at more than 1,000 men, women and children, many armed with canes and sticks, broke up an outdoor Bible lecture of the Witnesses of Jehovah here today by showering them with tomatoes, potatoes and rocks and overpowering the speaker's voice with two powerful sirens. Twelve witnesses were arrested on charges of distributing circulars and they were released on \$10 bail pending their arraignment in Valleyfield.

About 90 Witnesses from the Montreal East Unit arrived in Chateaugay at 10 o'clock this morning to join about 25 local members to organize the first of a series of three public outdoor meetings to be held in Chateaugay basin. About 50 of the delegates arrived in a chartered bus, while the rest travelled in private cars and by train. They had been promised, Paul H. Couture, district organizer claimed, the use of the City Hall Park for their meetings.

Shortly after their arrival, the Witnesses spread out throughout Chateaugay Basin on a door-to-door tour, giving a short Bible sermon in each house and distributing "invitations" for their large outdoor rally scheduled for the afternoon. Trouble started, Witnesses claim, when a group of local men, travelling in hired taxis, and acting under instructions of Rene Lussier, town secretary, and Police Chief McClintock, started to round-up all the canvassers, on the charge of distributing circulars without a license. Mr. Couture, one of

the twelve adults and three youngsters arrested before the Witnesses halted their tour, claimed that he was forced into a taxi by a group of strong-arm men who were not policemen and who did not identify themselves.

The 15 persons arrested were brought to the City Hall at about 11 o'clock in the morning and were kept in a small room until one o'clock, when they appeared before Mayor Reid and Secretary Lussier. The three youngsters were freed and the 12 others were each allowed \$10 bail until their arraignment in Valleyfield. They were also told they could not use the City Hall Park for their afternoon meeting.

In the meantime, those who had not been arrested retired to the house of R. W. Weaner, where they were joined by those released from the City Hall. Since they could not use the park, they decided to hold the Bible lecture in Mr. Weaner's yard, where they installed their loudspeakers.

Long before the scheduled start of the meeting, at two o'clock, hundreds of men, women and children had gathered around the yard. By two o'clock, the mob was estimated at about 1,200 persons. However, only 200 of them actively took part in the mobbing.

As J. R. Dufour, 5863 8th avenue, Rosemount, began his lecture on "Will Man Succeed as a World Rebuilder", several taxis loaded with men arrived in front of the house, followed by a panel truck filled with tomatoes and potatoes. During the first 10 minutes, the crowd surged forward slowly, showering the 125 persons attending the meeting with tomatoes and some large potatoes.

Then someone threw the first rock, which injured a Witness. The latter ran after his attacker and tried to hold him for the police. He was jumped upon by about 10 men who allegedly kicked him and beat him. Finally, two big fire sirens were placed about 25 feet away from the speaker, forcing him to give up after a hectic 35 minutes. The Witnesses asked vainly for the protection of Provincial Police who had arrived following an emergency call to Montreal.

The mobbing continued as the Witnesses tried to get into their chartered bus and their automobiles. During the meeting, some of the

crowd nailed "No Parking" signs along the street where the Witnesses' cars were parked. As their owners tried to obey the new signs, they found their way blocked by several taxis. Finally the bus and the cars succeeded in breaking through the blockade and returning to Montreal.

Damage to the Weaner home was reported considerable, with windows broken, and walls spattered with tomatoes and potatoes.

### ***Chateauguay's Second Plunge into Demonocracy***

Satan the Devil is incorrigibly wicked; he will never change. The trail of the Roman Catholic Hierarchy stretches back black and bloody for fifteen centuries. Though she has tried desperately, she has been unable to cover her tracks of Inquisition and crusades and massacres by mobs. The history of this hypocritical religious blood-spiller is a stench in the nostrils of all freedom-lovers and God-fearers. But repent? *Never!* She even boasts that she will never change. (Jeremiah 13:22, 23; 2:34) Like the Devil, the "god of this world", the Hierarchy could hardly change for the worse, and will not make a change for the better. Her dupes, many of them ignorant and blinded by rabble-rousing priests, are prone to follow her on her journey to the ditch of destruction. They did in Chateauguay. The religious dupes there felt so pleased with their un-Christlike mob action of September 9 that they retraced their steps one week later. Will they, like the Devil and the Hierarchy, never repent? Only the long-suffering Lord knows. But read now of their second transgression. The following quotation is from the *Montreal Gazette*, September 17, 1945:

In Chateauguay, 17 Witnesses were arrested yesterday on charges of distributing circulars without a permit, while many others received minor injuries. The Witnesses did not even have a chance to open the second of a series of three Bible lectures as the crowd, numbering about 1,500, showered them with

vegetables of all kinds and attacked several members of the sect. Last week, 12 Witnesses were arrested before the meeting was broken up by the mob.

The 17 persons arrested, most of them women and youths, were picked up around noon by four special constables acting under orders of Mayor Reid and Police Chief McClintoch. The Witnesses were making a door-to-door canvass, distributing printed sermons as well as invitations to attend the afternoon meeting at the home of Mrs. R. W. Weaner, 11 Crepin street, where they had attempted to hold their first meeting, last Sunday.

An hour before the scheduled start of the meeting, at two o'clock, there were already more than 500 spectators surrounding the house and booing the 125 Witnesses who had come from Montreal and the Chateauguay district. When the meeting started with the introduction of the speaker, Paul Couture, whose subject was "Escape the Coming Destruction", the mob had grown to about 1,500 and they began to shower the Witnesses with potatoes, cucumbers, rotten eggs and a few rocks. It was impossible for the three men of the Chateauguay police, directed by Chief McClintoch, and for a special detachment of five provincial policemen headed by Lieutenant Sigouin, to control the attackers and they asked the Witnesses to close their loudspeakers to calm the crowd.

This did no good, and the pelting of the members of the sect continued until they called off the meeting and retired in the Weaner home, shortly after two o'clock. The siege began with the abusing of Frank Roncarelli and his two children who decided to return by themselves to Montreal, since the meeting was not being held.

"When I saw that the meeting was broken up, I went to the police and asked them to stop the throwing of the projectiles," Mr. Roncarelli said last night. "They replied that it was impossible and ordered us to silence the loudspeakers if we did not want Mrs. Weaner to be arrested for disturbing the peace. Since there was no alternative we obeyed their order."

He then came out of the yard with his two sons and started to walk towards his car,

parked near the river front. He was showered with potatoes, one of which struck his youngest son. Finally he was overtaken by ten or twelve youths who jumped on him and beat him until he was rescued by the Provincial police. Mr. Roncarelli was then showered again by various projectiles and, while his oldest son was starting their car, he had to jump on the running board of another car to escape the crowd.

Meanwhile a company inspector had ordered back to Montreal two of the three special buses which had taken the Witnesses to Chateauguay "because I cannot risk them in such a mob", he told officials. As for the third bus, the crowd deflated its tires. This complicated the situation, since there were no means of evacuating the 125 Witnesses from the Weaner home.

Finally, about 60 of them went out by the back yard in small groups and were taken in Witnesses' cars to various places on the main highway where they could board regular buses. A crowd of more than 300 persons had gathered at the bridge at the entrance to Chateauguay Basin to stop any cars or buses carrying sect members.

The last group, numbering about 40 Witnesses, was first taken to the pavilion at the public beach to wait until some means of taking them back to Montreal had been found. However, the mob soon discovered their hide-out and began to move toward the beach. The police, however, got there first and it was decided that the group should march to Woodlands, about two miles away to take trains and buses there.

The Witnesses had covered about half the distance escorted by the five provincial and three Chateauguay policemen when they were all overtaken by cars carrying youngsters. The worst fight of the day occurred with the Witnesses suffering several minor casualties. The hoodlums seized all the literature carried by the Witnesses and burned it in a field. [Just what this literature was is shown by the account in the *Montreal Daily Star*, September 17, when it stated: "Pamphlets and Bibles were torn to shreds and littered the lawns of the summer homes facing Lake St. Louis."]

## **Many Righteously Disposed in Quebec**

The mobsters are not highly regarded by many of their fellow citizens in the province of Quebec. After the first splurge in mobocracy by Chateauguayans the *Toronto Evening Telegram*, September 12, 1945, said editorially:

### **"TOLERANT" QUEBECKERS STONE RELIGIOUS MEETING**

At Chateauguay Basin, in the Quebec constituency of Beauharnois-Laprairie, a meeting of Jehovah Witnesses has been broken up by violence. A Montreal dispatch reports that about 1,000 men, women and children pelted with vegetables and stones the 125 persons attending. The meeting was being held at a private home, use of the local park having been refused. Earlier, 12 members of the sect had been arrested on charges of distributing circulars without a license and admitted to nominal bail pending arraignment.

There is some sort of law in Quebec requiring police sanction for distribution of literature printed outside the province. By defense counsel for a girl accused of distributing literature of the International Bible Students' Association, some time ago, it was pointed out that the law permits free distribution of religious literature, but the learned judge held that the association was not a religious organization.

If the law respecting literature has been violated in the present instance, no doubt appropriate penalties will be imposed. But no mention is made of action against persons committing unprovoked assault upon a religious group holding a lawful assembly. Possibly that has police sanction.

As the *United Church Observer* said in comment upon the Bible Students' case, it is a dangerous precedent for any judge to impose a penalty for distribution of the literature of any religious sect. "If the distribution of literature is a crime for one group in the community," it suggested, "what is to prevent some other judge from condemning as criminal the distribution of literature from another group?"

As a matter of fact, Quebec persecution has not been confined to what may be termed

minor sects, but is apt to be visited upon any *other than the Roman communion* which ventures to propagate its doctrines. The Baptists could give testimony in that respect. Recurrence of incidents such as that at Chateauguay Basin makes it impossible to take seriously the assurance so insistently pressed upon Ontario people that Quebec is a repository of vast tolerance and a model of fairness to minorities. [Italics added.]

Following the double-barreled mob action in Chateauguay and Lachine one week later, many other Canadians expressed their disapproval of this well-known brand of Fascist Catholic Action. The above editorial from the *Toronto Evening Telegram* refers to a protest made by the *United Church Observer*. Apparently after the second assault a week later United Church ministers felt spurred to even more positive action in behalf of religious liberty. An article appearing in the final edition of the *Montreal Standard*, September 22, discloses their vigorous action in the interest of freedom:

### **UNITED CHURCHMEN RAP ATTACKS ON "WITNESSES"**

Protesting against "the infringement of religious liberty" as demonstrated by recent attacks made at Lachine and Chateauguay on the Jehovah witnesses, the Alumni Association of the United Theological College, consisting of United Church ministers who are graduates of the present college and of the three uniting colleges before 1925, have sent a letter to Premier Maurice Duplessis, in his capacity as attorney general of the province urging him to "take whatever steps may be necessary" to assure freedom of worship.

The text of the letter, drawn up at the Association's annual conference, follows:

"The Alumni Association of the United Theological College, Montreal, meeting in annual conference, having learned through the press of the recent attack made upon groups of Jehovah's witnesses while endeavoring to hold meetings at Chateauguay and Lachine, desires to place on record an em-



phatic and earnest protest against this infringement of religious liberty.

"While not endorsing either the teachings or the methods of work of Jehovah's witnesses, this alumni views with grave concern the actions of those who sought to prevent the meetings of the members of this organization, and considers this action as being in direct opposition to the principles of freedom and a vital part of our religious liberty for which so many of our citizens gave their lives in the war just ended.

"We therefore would earnestly urge the government of this province to take whatever steps may be necessary to prevent a recurrence of this lawlessness and to assure for all our people freedom of worship and of lawful assembly."

The following appeared in the September 19 issue of the *Montreal Gazette*:

Denouncing the attack on 66 Witnesses of Jehovah at Lachine over the week-end, R. J. Lamoureux, district director of the United Steelworkers of Canada, Monday night appealed to "all workers and citizens of the Province of Quebec to uphold the right of freedom to worship whatever creed individual people may choose."

Mr. Lamoureux commented on the disturbances at Lachine and expressed his regret that people after fighting for liberty and freedom of speech should be deprived of such democratic principles because of the action of others who, he said, "act like fascists and will not tolerate the belief of others."

"We, the workers of this country, who have fought dearly for victory over these forces of evil, which in their selfish and dictatorial reign will not tolerate any other group, want to protest against the mobbing at Lachine and Chateauguay, which brought disgrace upon this Province and which certainly was most undemocratic and unchristian," Mr. Lamoureux said.

"Although I hold no brief for the Jehovah's Witnesses, we, the citizens of this country, cannot tolerate the mobbing of fellow citizens because of their religious conviction," the labor leader concluded.

This liberty-championing editorial

graced the pages of the *Montreal Daily Star* on September 21:

#### A SHOCKING EXAMPLE

The numerous letters which this paper has received from people of various religious beliefs condemning the lawless behaviour of some people of Chateauguay and Lachine towards adherents of a certain religious group indicate quite clearly that public opinion is keenly aroused over the matter. There can be no justification for such brutal treatment as was meted out to a group of Jehovah's Witnesses who thought fit to hold meetings at Chateauguay and Lachine. They were committing no offence against the law, and whatever opinions people may have as to their beliefs, they have just as much right to assemble or to hold demonstrations of their faith within the law as any other religious group in the Dominion.

To persecute them, as has been repeatedly done at Chateauguay, is intolerable, the direct negation of that freedom of religion which is one of the ideals for which the world of free men has been fighting for five long and bitter years. Those who profess to be Christians should behave like Christians, not take the law into their own hands and express their disapproval of any religious groups' particular tenets by the employment of physical violence against them. The law exists for the protection of all Canadian citizens, but in this particular instance the guardians of law appear to have failed badly in the execution of their duty. Those guilty of attacks on the group of Jehovah's Witnesses at Chateauguay and Lachine set a shocking example of intolerance which cannot but reflect on the people of Quebec.

This editorial attests the fact that the paper had received numerous letters from those of various religious beliefs; and doubtless some of these letters were from honest Catholics. All were unanimous in condemning the lawless mobsters of Chateauguay and Lachine. At least, the offenders were not cast in the light of public heroes, as similar offenders have been painted in the public press of the United States at times. But

newspapers other than the *Daily Star* received letters denouncing the robbers of freedom. One that was virtually packed with power was published by the *Montreal Gazette*, September 22. It follows in its entirety:

#### 1 PERSECUTION OF WITNESSES OF JEHOVAH

2 Sir,—I wonder how many thoughtful citizens, who last week read in our daily newspapers about the mob of rowdy citizens who stoned and, through other organized methods, broke up an open-air religious service recently at Chateauguay, realize that this is just one more phase of a very persistent religious persecution against the Witnesses of Jehovah which has been going on in this province of ours for some years.

If the newspapers' reports are accurate, no member of the unruly mob which injured people, damaged property and, in an organized manner, interfered with and finally broke up an open-air religious service on Sunday was arrested, yet 12 members of the group holding the religious service were arrested on a petty legal technicality.

If news items report accurately, the law was broken by authorities of the town in permitting "No Parking" signs to be placed in position after the cars of this religious group had been parked where ordinarily parking is permitted. Also, the law was broken by others who arranged for high-powered motor sirens to be brought up and blown to disturb the meeting. Those who did this must be known to local police. Why was no action taken against those lawbreakers by police whose duty it is to maintain law and order?

I wonder if thoughtful citizens of Montreal are aware:

That some time ago firearms were actually used against members of this same religious group to prevent them landing from a passenger steamer on the St. Lawrence to carry on their work at certain places on the river between Montreal and Quebec, and that as far as one knows no attempt was made to arrest those who carried out these murderous and illegal acts;

That during the war uniformed police raided a communion service being carried on in

a church hall in Montreal used by members of this same group. While members were attending this communion service quietly inside the church hall, the police entered, stopped the solemn service and called upon those present to produce their national registration certificates, and several who did not have the certificates with them were arrested and taken away by the police. Was that ever done in this province in any other church?

That innocent, refined, young girls, in their teens or early twenties, and other members of a legal religious body have been arrested in and around Montreal solely because they were endeavoring to preach the Word of God in the manner in which they think it should be preached, and that in some cases they have been kept in Montreal's most undesirable jails because they were unable or, because of their principles, unwilling to put up the bail demanded;

That an unreasonably high bail is at times demanded from these people, demanded by a police officer before trial as his method of arranging punishment;

That there are many of such cases now pending in the court of one of the largest cities in the Province of Quebec and that long delays occur sometimes in carrying on the hearings, and that unless bail, sometimes unreasonably high in amount, is put up by the individuals themselves or by some friend, the person charged is kept in jail. I have been informed that individuals found in the streets of that municipality carrying Bibles have been accosted by the police and arrested on sight if they admitted being members of that particular religious order. Some of these have been placed behind the bars before trial.

A municipal by-law specially enforced only to carry on this religious persecution is, in my opinion, illegally enforced; first, because it should not in any case be applied against a religious group and, secondly, because the municipal authorities concerned would not dare to enforce the by-law consistently and apply it with equal force against a priest or a nun of the Roman Catholic Church, a member of the Salvation Army, the Boy Scouts or the Girl Guides, who repeatedly in the same way could be charged with breaking the same by-

law whenever they call at any house to speak of their work or distribute tickets, literature, etc., without first taking out and paying for a permit. Laws are not made to be enforced only against those who hold different religious beliefs to others. We have been fighting for six years to do away with that kind of law enforcement, but it is going on right now in this province and has been for some years.

I hold no brief for the Witnesses of Jehovah nor am I discussing their form of religious belief or practices and, prior to a few days ago, did not know personally any member of the order. A few days ago, however, on reading in the Montreal papers that a young lady from Westmount had been placed behind the bars after her arrest because she had called at some homes and expressed the wish to discuss with the lady who answered each door her form of religious belief, I did personally put up an unreasonably high amount of bail in order to prevent that young lady from going to the Fullum street jail and perhaps staying there for weeks or months until her case was finally dealt with by the Recorder's Court of one of the largest municipalities in the Province of Quebec.

Christ and his apostles were mobbed, interfered with, stoned and beaten and cast into prison and some of them put to death by unruly, ignorant people who thought they had a right to interfere with the practice by others of a religion different from their own. Apparently it takes some people more than two thousand years to learn that this is an un-Christian act.

IRVING P. REXFORD.

Westmount, September 18.

Jehovah's witnesses themselves report that now in the territories surrounding Chateauguay and Lachine many people speak kindly to them as they exhibit on public streets magazines expounding Bible truths. Honest, fair, freedom-loving persons want them to know that not all are in favor of mob action. Religion's mobster tactics have failed again. The work is not stopped; it is advertised. Persecution leveled at Jehovah's witnesses merely identifies them as Chris-

tians. Did not Christ say His followers would be persecuted? Did He not also say that the persecutors would be religionists who claimed to served God? and that they would be so blinded by their religious leaders that in doing this persecution they would think they were doing God service? "The time cometh, that whosoever killeth you will think that he doeth God service," Jesus said.—John 16:2.

### *Why More Tolerable for Sodom*

But even persons strongly opposed to such cowardly mobbings may question the position taken that these cities are worse than Sodom. These cities do outnumber Sodom in the count of righteously disposed ones. Moral conditions may not be any worse; doubtless the vile sin of sodomy is not so prevalent. But Christ Jesus clearly showed, in the text quoted in the second paragraph of this article, why it will be more tolerable for depraved Sodom. An organized witness work concerning Jehovah and His kingdom had not been conducted in Sodom. The Sodomites were indecent and repulsive in their moral degeneracy, it is true. It is also true that they assaulted in a mob action Godly people and His messengers. But the Sodomites made no claims of serving God, had received no witness concerning Him, and had never possessed His Word nor studied His purposes. They did not sin against the light that comes with some knowledge of Jehovah. Therein lies the difference.

The Sodomites did not mob Lot's household group because that group were servants of God declaring God's message, but did it in pursuit of their depraved lust. The Catholic Quebecers, on the other hand, launched their gang attacks with the explicit motive of halting the work of witnessing to God's kingdom. They attacked because they opposed the carrying out of Jesus' command that the gospel be preached. When Jesus sent out His gospel-preachers He said they would be so assaulted in some

cities, and He declared that because of such assaults against His followers and against the Bible-preaching work the offending cities would be counted more intolerable than ancient Sodom and Gomorrah.

### ***“By Their Fruits Ye Shall Know Them”***

Determination as to who was right and who was wrong, who was serving God and who was serving Satan, in this controversy is not difficult. It is simple, apparent on the very surface. Personal or religious prejudice or opinion plays no part in the determination. Weigh the undisputed facts in the light of the simple, down-to-earth principle expounded by Christ Jesus: “Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”—Matthew 7: 16-18, 20, 21.

Unquestionably the Catholic mobsters of Chateauguay and Lachine say “Lord, Lord” repeatedly; Jesus brushed such lip-service aside as immaterial. He focused attention on the all-important things, the *doing* of God’s will, the *fruits* brought forth. Reflect on the fruits or works of the religious mobocrats: In Lachine they besieged the witnesses in a private store, stoned them, beat an elderly man, injured women, wantonly destroyed property, and blocked the freedoms of assembly and worship and speech. Have you ever read of Christ or the apostles or other early Christians as bringing forth those fruits? But you have read in the Scriptures of rabid religionists bringing forth such corrupt and evil fruits against the early Christians, haven’t you?

Chateauguay’s fruits of identification

came in a bumper crop. The Witnesses were arrested for inviting people to a Bible lecture. The officials and people did not want the invitations passed out; yet they came to the meeting. The mobsters came armed with clubs and brought in a truckload of fruit to throw, to which they added stones. Sirens were operated to drown out the speaker’s voice. “No parking” signs were illegally put up where the Witnesses had legally parked their cars. When the Witnesses then tried to move their cars they were set upon by overwhelming numbers and cruelly beaten. They were trailed across the countryside by the howling mobsters running in wolf-pack style. Bibles were torn to bits and burned. A Christian act? Not even a fool would so argue. But it is a centuries-old practice of the Bible-hating Hierarchy. Any mobsters arrested? Were any of those who mobbed Jesus or the apostles or other early followers ever arrested? No; Christ and His followers were always the ones arrested and haled into court. Chateauguay’s police followed that evil precedent. They arrested no mobsters, but ensnared first fifteen and later seventeen of Jehovah’s witnesses in their police net. Evil and corrupt fruits, indeed!

### ***Evil Fruits Unjustified***

The chorus will swell from the throats of the Catholic anti-Christians, now, that Jehovah’s witnesses brought it on themselves, that they ‘asked for it’, and ‘got what they deserved’. Such arguments are childish. Granted that the truth of the Bible is offensive to blind religionists and stirs their wrath mightily. Did not the straightforward message of Christ Jesus inflame the hatred of religionists, and even result in His murder? Did not He brand the religionists as show-offs, hypocrites, preventers of others entering the Kingdom, coveters of such unscriptural titles as “Father”, blind guides, blind fools, whited sepulchers full of dead men’s bones, serpents, a generation of vipers, liars, sons of the Devil,



and so on? His conclusion was that the religious hypocrites could not escape the damnation of destruction. (Matthew, chapter 23; John 8:43-45) Jehovah's witnesses have never matched the scathing denunciations Christ Jesus leveled against religion, but the telling truths they utter cut deep. The religious response is always violence and mob action and persecution, often aided by a puppet police force; never is it in the form of logical and reasoning rebuttal of the statements made. How can they rebut the truth of God's Word? They seize today the only weapon their prototypes could seize in Jesus' day—*violence!*

There is lawful recourse in the event of libel or slander; but the Hierarchy knows the truths declared by Jehovah's witnesses cannot be proved libel and slander. But for sake of argument, suppose the Witnesses were spreading false reports concerning religion. Would not the religionists, if they were Christians, be "harmless as doves", accept it as part of the persecution Christ Jesus foretold for His followers, and be content to let vengeance rest with God? They can never justify their evil fruits of mobocracy by the standards of Christianity. Vile abuse and slander and libel have been heaped upon Jehovah's witnesses by the Hierarchy and her agents. It is of small consequence. What is done unto God's witnesses is as though it were done to Jehovah and His King Christ Jesus. These supreme "higher powers" can and will settle the account in Their due time.

The Witnesses neither will nor desire to dip into such devilish tactics as mobbings and stonings to combat persecution. The Witnesses rest faithfully and confidently in the Lord and His power; the Hierarchy has only ritual and form of godliness, but has no faith and denies the power of the Almighty.—2 Timothy 3:5.

### *Lachine and Chateaugay,*

#### *Whom Do You Serve?*

You are religious towns. You are located in an avowedly democratic land. You claim to serve God; you claim to be for freedom. Yet if freedom is exercised by those who disagree with you, you don't use the freedom you claim to love to combat their utterances. Your remedy is storm-trooper methods of violence and suppression; your remedy is to stop the other fellow's freedom. Though your words are, your actions are not in harmony with that for which democracies have just finished fighting a long and bloody global war. Your claims of serving God are hollow, empty; as much so as are your claims for freedom. You lip-serve God and freedom; actually you lend yourselves as servants of just the opposite of them. The apostle Paul laid down the rule, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) It is the fruits brought forth that count. How long will yours be evil?

### **Canada Waives Compulsory Flag Salute**

**M**AN without God is a futile creature. He is lost and emptied and casts about him for some substitute, something that will enable him to express, without the cost of true worship, the hunger of his heart for an object of devotion. Detached from the true author of his existence, God, he has worshiped every conceivable thing and creature

within the range of his vision and imagination, and done so since the dawn of history.

Certain demagogues, conscious of the power of man's devotion, have sought to control and direct it to their own advantage. "The cross and the flag" have elicited their panegyrics, not so much for the significance of these emblems as

for the power of their appeal to the people. The propagandists have overlooked in this strategy the star of David and the crescent of Islam, not to mention other religious symbols which to their respective devotees are just as sacred as the religious cross is to a supposed majority.

It is remarkable that millions who would not bow down or render other obeisance to the cross readily enough give ceremonial recognition to the national emblem. Nor does that fact reflect any outright opposition to Christ Jesus who died upon the tree. It is simply a failure to realize that ceremonial gestures to symbols and images of all kinds are in the nature of idolatry, whether that gesture be a bow, a salute, or other gesture addressed to an inanimate object. Some, however, do believe that such expressions of veneration or devotion conflict with the undivided worship to be directed to God alone. They insist on their right to refrain from such gestures. Among these are Jehovah's witnesses. Their attitude is considered "peculiar", not because it is contrary to reason or Scripture but because it is a departure from custom. But the flag salute issue cannot be lightly dismissed. It has been fought out in the courts of the United States to the point of victory for freedom in the highest court, the Supreme Court at Washington. (See *Consolation* No. 622.)

Other lands, too, have had their "flag salute cases", Canada among them. There, too, the absolute right of the individual to render obeisance to God alone, and to refuse giving recognition to symbols, had to be acknowledged, however reluctantly. The case in point was that of the two sons of one of Jehovah's witnesses, Robert and Graham Donald. They had come to the conviction that the flag salute ceremony was a species of image worship, and declined to continue it, even though the school regulations made it a daily practice, and their stand brought them undesired publicity. The

continual ceremonial singing of the national anthem likewise became objectionable to them. They discontinued that also, standing at respectful attention while the class as a whole engaged in these devotions. They caused no disturbance, created no scene.

### ***Suspended for Conscientiousness***

It did not take long for the teachers and the principal to take note of the course of these boys, and to take action in the matter. The boys were suspended because they did not choose to take part in a ceremonial that involved adulation of men and obeisance to inanimate symbols, such as the flag. Other children of Jehovah's witnesses were similarly affected at different times, so that in the course of time there were as many as forty suspended from the schools in Hamilton and in other cities of Canada. A Kingdom school was provided by the parents, so that the children might receive private instruction while unable to attend the public schools. The accompanying photograph shows 26 pupils and the teacher of the Kingdom school.

The question had to be settled as to whether children, well-behaved and intelligent, should be deprived of their rights to an unhindered education in the public schools simply because of conscientious scruples against participating in a ceremony. The case was taken to court, action being brought by the father of Robert and Graham Donald. A decision against them was handed down. They had to salute and sing or else no education, although the parents paid taxes and all were law-abiding citizens in every respect.

But the matter did not end there. The case was taken to a court of appeals, which thought more impartially and judged differently. While the court professed that it could not understand why anyone should not want to salute the beautiful Canadian flag, it did admit the right of the defendants to refrain from so doing, if they conscientiously believed



Pupils of the Hamilton, Ontario, Kingdom school and their teacher. They were expelled from the public school because they declined to do obeisance to the flag on conscientious and Scriptural grounds.

it to be wrong. And as for the national anthem, why should anybody object to singing it every day? True, it was in the nature of a poetic prayer, and some people, somehow, do not care to have anybody dictate what they shall pray for or put words into their mouths, but that was not the point. The conscience of the individual must not be overridden.

The court unanimously agreed and ruled that the appellants had certain liberties of conscience and of worship which must be respected. They might have the "peculiar" idea that gestures of obeisance and expressions of worship were to be given to God only, but if that was their conviction they had a right to it. It was pointed out, too, that the statute provided that

No pupil in a public school shall be required to read or study in or from any re-

ligious book, or to join in any exercise of devotion or religion, objected to by his parent or guardian.

If the ceremonials of saluting the flag and singing the national anthem were not religious (though they were such to the appellants) there could be no doubt that they were an exercise of devotion.

The Court of Appeals accordingly ruled that Robert and Graham are entitled to attend the public school of Hamilton and to refrain, on conscientious grounds, from joining in the school exercises of saluting the flag and singing the national anthem.

The court further allowed the father a refund of \$378 to cover expenses incurred in educating his sons privately during the time the school authorities were depriving them of public education on the mistaken notion that they must

wave their hands at a flag and sing a prayer-song each day in order to enjoy that for which their father was being taxed.

### ***The Crux of the Matter***

The Court of Appeals very effectively put its finger on the crux of the matter. It is the individual's conscience, not the courts, that must determine his actions. The judgment stated:

There are many acts which are not acts of worship and which for most men have no religious significance and are entirely unrelated to the practice of any religious principle or tenet but which may involve a violation of an obligation which other men may think is imposed upon them by divine command or religious authority. To use a homely illustration, partaking of food is ordinarily in no sense "any approach to a religious observance". It is purely mundane, with no religious significance, and yet ordinances establishing fast days or prohibiting the use of certain kinds of food are part of the religion of many people.

That certain acts, exercises and symbols at certain times, or to certain people, connote a significance or meaning which, at other

times or to other people, is completely absent is a fact so obvious from history, and from observation, that it needs no elaboration.

The fact that the appellants conscientiously believe the views which they assert is not here in question.

Or, otherwise expressed, one man's conscience cannot be governed by another man's judgment. As one of the young defendants succinctly stated the matter, "It is *my* conscience!" He had to do what he believed was acceptable to God, and to refrain from doing what he believed to be wrong.

But the school board, apparently so eager to comply with the law as to deprive children of an education, were less eager when the law was shown to mean that they must admit the children and respect their conscientious objections to ceremonial acts of devotion, including the flag salute. The board carried the case to the Canadian Supreme Court. This court, however, waived the flag salute aside, dismissing with costs the application of the Hamilton board for a hearing, and allowing the judgment of the Court of Appeals to stand.

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## **Where Are the \$26,000,000,000?**

IT IS calculated that when the Nazi gangsters were overrunning Europe they extorted in occupation costs and unpaid-for goods not less than \$26,000,000,000. Things like locomotives and machine tools can be readily identified, but when it gets to cash it is not too easy.

Switzerland has been for generations a place where stolen money can be hidden. In a copyrighted article Barron's, of 40 New street, New York city, tells how it is done. A man walks into a Swiss bank and opens an account with a number and a key word, gets a receipt for his money, and ten years later he or one of his friends or children can get the money by returning the original receipt and giving the password.

Barron's estimate that the German assets in Swiss banks may be as much as \$350,000,000, exclusive of the contents of safe deposit boxes. They think similar funds invested in Argentina may run to as much as \$500,000,000; those in Sweden less than \$150,000,000, and Spain \$30,000,000. The bulk of the \$26,000,000,000 are in Germany. Barron's explains:

Since 1935 the Nazi Party has used the system of political blackmail with virtuosity. All over Germany every town and village had its local "fuehrer" who levied taxes not only on big and small business and corporations, but also on farmers, employees, and even school children. Money thus collected went directly into the accounts of the party. No one dared refuse to support the party.





## Why Any "All Souls' Day"?

**I**N THE fifth century before Christ the pagan Grecian philosopher Socrates taught the pagans that the human soul is immortal and imperishable. In the first century after Christ the Christian apostle Paul wrote to his fellow Christian Timothy these words: "But is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel." (2 Timothy 1:10, Catholic *Douay Version*) "The Blessed and only Mighty, the King of kings, and Lord of lords; who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting."—1 Timothy 6:15,16, *Douay Version*.

The apostle Paul therefore contradicts the pagan Socrates and his disciple Plato. Either Socrates and Plato were right in teaching their pre-Christian doctrine that the human soul cannot and does not die or else the Christian apostle is right that the human soul dies and never had immortality, but that Christ Jesus is the first one to open up the way whereby creatures may gain the reward of incorruption and immortality with Him in heaven. All the rest of the Holy Bible supports the apostle Paul as being right and the pagan teacher Socrates as being absolutely wrong. It is on Socrates' un-Christian religious teaching of the immortality of the human soul that the so-called "All Souls' Day" was observed on November 2 by offering prayers for the souls of the dead, as if such human souls were yet alive in some invisible, spiritual place.

The false religious doctrine that has grown out of so-called "inherent human immortality" is that of the torment of the human soul after death in a fiery "purgatory" or "hell". For such torment to be either temporary or perpetual, the life of the soul must be continuous after man dies; hence the two doctrines of the soul and of soul torment after death must stand or fall together. Such doctrines being both un-Biblical, un-Scriptural, un-apostolic, and hence un-Christian and false, they must fall. The Word of God in The Holy Bible is truth, and in due time must prevail.

God's inspired prophet wrote concerning man: "Thou hast made him a little lower than the angels." (Psalm 8:5) This being true, it disproves the doctrine of so-called "evolution" and the doctrine of "inherent human immortality". If man were inherently immortal, and since the angels are higher than man, then it would follow that angels are immortal. The Holy Scriptures show that the angels are not immortal. Many of the angels followed the cherub Lucifer in his rebellion against Jehovah God and became demons, very wicked. God imprisoned such fallen angels until judgment day for execution. (Genesis 6:2; Jude 6; 2 Peter 2:4) God has declared that in His own due time "all the wicked will he destroy". (Psalm 145:20) The chief among these wicked ones is the Devil, that one-time angel of great light and power. The fact that these wicked angels will be wiped out is conclusive proof that they are not immortal. The Devil, the chief among them, will be destroyed by God, according to Hebrews 2:14 and Ezekiel 28:19. Hence the fact that man is lower than such lofty angels is another proof that man is not immortal.

If man were a creature of evolution, then the loftier angels must also be creatures of evolution, because the Scriptures compare the creation of angels and man and state that man is on the lower plane of life. Besides, the Holy Scrip-

tures say that God made the angels and also man, so that the fact that God made them both is proof that neither the angels nor men were evolved.

Human observation shows us that man walks about, breathes, and performs his usual functions. If an accident befalls him his breath is taken away completely, the body no longer functions, and the man is dead. This experience, well known to be common to all men, is exactly in harmony with the Word of God: At Genesis 2:7 the Scriptures declare that God formed man of the dust of the ground and breathed into his nostrils the breath of life, and a living human soul resulted. Take away the breath of life and the blood ceases to circulate, the action of the heart stops, and the man is dead. It was God's holy power that made man and gave him the breath of life. The power of God exercised takes away the breath of life and therefore death ensues. Upon this point note the words of men of God; namely: "The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4) "Thou takest away their breath, they die, and return to their dust."—Psalm 104:29.

That no part of man remains alive after breath goes out of the body is positively stated by the Scriptures, at Psalm 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The breath is invisible and powerful, even as the wind is invisible and powerful. It is the breath of life which God gave to man that moves his blood into action. With no circulation of the blood there would be no life. This is true because, as the Bible says, the life is in the blood. (Leviticus 17:14) Take away the blood of man and death results. That of itself proves that man or the human soul is not immortal.

Man is a soul, and the living existence which man has is also called "soul" in the Bible. Genesis 2:7 shows that the living person and soul mean the same thing: "man became a living soul." If immortal, then, of course, the human soul

could not die, because immortality means that which is not subject to death. On this point there is no room for doubt, because in plain phrase the Scriptures say: "The soul that sinneth, it shall die." (Ezekiel 18:4, 20) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Psalm 89:48.

According to 1 Timothy 6:15, 16 quoted above in the first paragraph, immortality resides alone in Jehovah. He is everlasting and is from everlasting. To whomsoever he wills Jehovah could give the quality of immortality. His Word proves that it is His will to give immortality only to those who follow Christ's footsteps and undergo the severe trial and prove their loyalty and faithfulness to Jehovah God even unto death as Jesus did, thus sharing in Christ's death. When Jesus was on earth He said: "For as the Father hath life in himself [inherent immortality]; so hath he given to the Son to have life in himself." (John 5:26) This proves that at the time that Jesus said such words, shortly before His crucifixion, He did not possess immortality. Life within himself, or inherent life, means immortality; and Jesus declared that it was God's purpose to give Him inherent life or life within himself. Because of Jesus' faithfulness under the most severe test, even to an ignominious death, God raised the dead Jesus to life and rewarded Him by granting to Him the great prize of immortality. Over Jesus death can never again prevail, and He can never die again as a ransom price for humankind.—Philippians 2:9-11; 1 Corinthians 15:53; Revelation 1:18.

Such scriptures prove that Jesus did not possess immortality prior to His resurrection out of death to spirit life in heaven. Jesus, the only begotten and firstborn Son of God, was the beginning of God's creative works. No creature was higher than this firstborn Son. (Revelation 3:14) If God did not give His first creature, His great Son, immortality in

the first instance, it would be unreasonable that He would make man an immortal creature or an immortal soul. Why, then, any religiously manufactured "All Souls' Day" of praying presumably for

the souls of the dead, when the human dead are dead and there is no prospect of life for them except by the resurrection of the dead under God's established kingdom?

## Where Should Children Be Taught Faith in God?

**A**LL that anybody takes out of this life is his knowledge of God. "And this is life eternal, that they might know thee the only true God." (John 17:3) If one goes out of this life without any knowledge or appreciation of God, his life has been wasted.

A brilliant man (his father was a minister), Robert G. Ingersoll, calling himself an agnostic, once said:

I see a world where thrones have crumbled and where kings are dust. I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth, a world in which no exile sighs, no prisoner mourns. I see a world without the beggar's outstretched palm, the miser's heartless stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain, shapely and fair, married harmony of form and function, and as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome shines the eternal star of human hope.

That's pretty fine, coming from an agnostic, don't you think? And don't you half suspect that somewhere, back in that active brain, was at least the suspicion that there is a real, true, faithful God that will sometime straighten things out for poor humanity? When and if Ingersoll awakens he will find that the god in whom he disbelieved is the Devil, who alone is the author of the doctrines of "purgatory" and "endless torture" which so repelled this outstanding lawyer.

### Where Can the Children Turn?

Where can the children, in safety to themselves, turn for their knowledge of

God? Having a minister for a father was really a disadvantage to Ingersoll. How about consulting the so-called "great" poets and authors? Won't they help? Not so that you could notice it. James Watson, of Hawaii, went to some trouble to ascertain what thirteen famous authors had to say about death. Every one of them contradicted the Bible and made God out to be a liar. But here is the list and what they had to say that death is: Babcock, "Death is the preacher of deathlessness"; Bacon, "Death is a friend of ours"; Coleridge, "Death is the lamp of life"; Fichte, "Death is birth"; Frederick, "Death is the finest day of life"; Miller, "Death is delightful"; Milton, "Death is the golden key to the pearly gates"; Mountford, "Death is the sublimity of life"; Ouida, "Death is beautiful"; Parnell, "Death is the path to God"; Scott, "Death is the final awakening"; Seneca, "Death is the birthday of eternity"; Young, "Death is the crown of life and the prince of peace."

The thirteen men who wrote that stuff were all mixed up, and, logically, if they got caught in a severe storm, and were invited to come inside, they would want to stay outside, exposed to the elements, so that they could die quicker and get all those wonderful things, besides worms, that they foolishly supposed that death would bring to them.

### Newspapers and Periodicals

Will the ordinary newspaper help the children to obtain faith in God? One of the best of them in America is the *New York Times*, and in an effort to show that nobody ever dies, and that Socrates, Maimonides and Abraham Lincoln

are not dead, some feeble-minded pen-pusher or typewriter operator in the office of the *Times* who thinks he is an editor wrote this whopper: "It is the Christian faith that its Lord did not die."

Not only is the Christian faith nothing of that kind, but the apostle Paul goes to a good deal of trouble to explain that it is the exact opposite of that heathen idea. Read the following carefully, and notice the particularity with which the truth is set out:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that *Christ died* for our sins according to the scriptures.—1 Corinthians 15:1-3.

When Christ died He was dead; "I am he that liveth, and was dead." (Revelation 1:18) But God remembered Him and on the third day raised Him from the dead, to die no more. As for Socrates, and the others named, they are all just where Jesus said they were, in their graves (John 5:28, 29), but in due time they also may be remembered and awakened from their sleep, and return from "the land of the enemy".

To say that 'when people die they keep right on living' makes the Devil out to be the handsome and refined gentleman that cooked up that story for mother Eve, telling her that it was all right for her to disobey God; she could go right ahead and eat the forbidden fruit, because she had something inside of her that could not die, and there really isn't any such thing as death, anyway, according to the Devil.

### ***How About Joining a Church?***

Well, how about encouraging the children to join some church? Many people would favor such an idea; but in an address to 100 Methodist ministers from 24 states, gathered in Washington, D.C.,

Dr. Howard Stone Anderson, pastor of the First Congregational Church of that city, accused Protestantism of playing the Magdalene to capitalism, and of having congregations made up of pleasure-mad fools. He declared that most of the slum-owners are church members without any consciences, and, after saying that Protestantism is responsible for the horrible conditions in the world, he himself posed this one:

What voice do we have with our leaders? They profess to hear us, but they do not. And why should they listen to our confused babels?

Paul Muldrow was a preacher in a small town. The magazine entitled *Frauds and Answers* published his story. He found the church, in a small country town, "made up of those who exploit, those who assist in this exploitation and get their petty cut, the masses who are exploited, and the beggars who refuse to be classed among any of these three castes." He told of the banker of the congregation who called him into his office, to bawl him out and tell him to change the tenor of his discourses, and of the wealthy female who bawled his wife out because she paid a little above the 30c an hour for washing, which the grand lady thought was enough for a washerwoman. He found his fellow preachers bragging about getting hold of rich new members, because it would mean more money for themselves; and he wound up with this one:

The Church as a whole has no concrete, vital message for its time. Its international insignia ought to be a weathervane. On the whole, the clergy is interested in comfort, statistics and a raise in pay. Often I have wondered during the past six years whether Jesus Christ could stomach being a popular preacher in any of the leading denominations today, and my resignation indicates my conclusion on this matter.

### ***How About Shoving It onto the Schools?***

How about robbing the children of seven or eight full days of their 190-day



school year, and making it intolerable for them if they don't embrace what the preachers cannot give them in the churches? Will they get it any better in school? The answer is that they can't, they don't, and they won't, and the reasons are many and sound.

It is now three years since there was held at Columbia University in New York city a five-day conference of one hundred professors who teach science, philosophy and religion, and who sought to make some recommendations on behalf of democratic idealism and practice. At the end of the conference the one hundred leaders were honest enough to admit that they were confused, that they had to develop among themselves a technique of mutual instruction, and that they needed the help of "men of affairs" (the big boys with the wallets) before they could recommend anything at all. These are the men whose business it is to teach the preachers that dare not tell the truth in their churches but are supposed to make the youngsters take it and like it during their school days. What a farce!

The teaching of faith in God has been tried in the schools, and it is an absolute failure, working out discontent and division, just as might have been expected. In some cities the Jews are getting off by themselves, with the other children looking down on them.

At Champaign, Illinois, a mother brought suit to prevent teaching of religion in the building, or with the equipment, or in the time when her boy of ten years of age is supposed to be learning things he must know to make him a useful American citizen. She said her boy was ostracized and ridiculed because his parents did not endorse the stuff the sectarian religionists were trying to teach others.

### ***Forcing the Union of Church and State***

At the moment that this is written the Roman Catholic Hierarchy is doing everything humanly or inhumanly pos-

sible to get funds from the United States government for running its sectarian schools. The reason it wants to run the schools is so that the common people will not know how to read the Bible. Witness the condition of the people of Spain, Italy, Mexico, or any other country where illiteracy is high. If the Hierarchy can get the people so that they cannot read, then it thinks it can continue to operate its racket indefinitely.

The American people believe in education, and it is their free, unsectarian schools that have made the country great. President Ulysses S. Grant was a believer in America's free public schools as the keystone of American liberty. In an address at Des Moines, in 1875, he said:

Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that either the state or the nation, or both combined, shall support institutions of learning sufficient to afford every child growing up in the land the opportunity of a good, common school education, unmixed with sectarian, pagan or atheistical dogmas. Leave the matter of religion to the family circle, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate.

Under the title "Public Schools and Religion" the *St. Louis Post-Dispatch*, in its issue of June 11, 1945, had this convincing editorial:

"The whole policy of excusing pupils to attend regular religious instruction should be re-examined," we said last week in commenting on the report that showed St. Louis school children to be from a year to two years behind the national average in educational progress.

The suggestion is reinforced by the disclosure that so many church groups are making bids to conduct religious instruction classes that school authorities have stopped cataloguing them by name, and will hence-

forth list no denomination on the request blanks sent to parents.

Discussion of the subject does not bear on the value of teaching religious principles to children. It comes up only because the survey report shows that religious classes are prominent among the outside activities that take time from regular studies; that they consume seven or eight full days of the school year's 190 days. This affects not only the children who participate; others are not permitted to engage in regular course of study work while the religious classes are on, lest the absentees be handicapped.

A sound American principle is the separation of church and state. This impairs neither, but strengthens both. Schools are a state activity, and elimination of the time-out for religious classes is logical, particularly if it is established that these impair public-school efficiency, as now seems evident.

There is also the question of whether it is desirable for children to be grouped in any way on the basis of religious affiliation, as they are when excused in groups for these classes. This calls attention to the differences in sects, whereas a purpose of public education should be to minimize those differences; to impress, in the formative years, the need for interfaith co-operation.

Excellent as the purpose of religious classes is, examination will probably show that it can be best left entirely to the churches and parents, in the after-school and week-end hours when there can be no interference with public schooling. This should help St. Louis children in catching up with the national standard.

### ***But the Children Must Know***

But it is absolutely essential for the children that they must have faith in God, and in His Word. Here is the way that Robert Quillen, the columnist, puts it about a knowledge of the Kingdom, and what the operation of the Kingdom would mean. He has manifestly been in touch with the Kingdom literature. And why not?

Suppose that all men, made brave by desperation, should acknowledge its perfection

and adopt it tomorrow. What would happen? At first you would notice little change. Everybody would continue at his usual occupation. But soon you would begin to notice an absence of fear and anxiety and strife and bad manners. Everybody would do his best. There would be no competition, except that each would try to be more kind and unselfish than his neighbor. There would be great abundance for all, for none would desire more than he needed. Each would share his plenty with the unfortunate, but none would accept more than his need required, for all would do to others as they would have others do to them. There would be no more war, crime, envy, hate, jealousy, nor would there be need of courts or prisons. All new orders have tried to establish security, prosperity and more abundant life, but always without meeting the conditions that are essential to success. They have ignored the rule, "Seek ye first the Kingdom of God, and all of these things will be added unto you." No other plan can work; but this one cannot fail, for it was given to us by the same intelligence that planned the natural laws that control the universe.

Yes, the children must know, and they must become footstep followers of that humble child of a carpenter, who lived in the despised village of Nazareth; they must follow this man who never wrote a book, never went to college, never held office, never owned a home, never traveled two hundred miles from the place of His birth, died as a criminal, and was buried in a borrowed grave. But He is the only one that can lead and is leading in the way that leads to eternal life and to infinite happiness right here on this earth.

### ***The Way Is Perfectly Plain***

The best inheritance that any child can have is "that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus". (2 Timothy 3:15) The Lord and the apostles were explainers of the things that "written aforetime were written for

our learning, that we through patience and comfort of the scriptures might have hope".—Romans 15:4.

It is only reasonable that parents should wish their children to receive an abundance of the blessings of life, that they should want them to have good health, good education, good opportunities, good companionship, and, most of all, godlikeness. Homes are not mere apartments. They are centers of human life and human interest, and, because of that, they should be provided with the best locations, the best appointments, the best daily programs and the best general atmosphere that the parents can provide.

Little folks come to homes from time to time, to make their abode there, and it is right that their parents should wish them to grow in wisdom and in stature and in favor with God and man. The little folks should be early made acquainted with the Holy Scriptures, which are able to make them wise unto salvation. The first churches met in Christian homes, and it is noteworthy that neither Jesus nor any of the apostles ever asked anybody to build any other kind of churches.

There is no place where the Bible should be so much loved and revered as in the home. If the parents love it, and try to walk by it, the little folks will imitate them, and be blessed thereby. If the parents are enthusiastic about it, then the children are more than likely to have the same spirit.

It takes time and it takes work to read and to understand the Bible, but there is no other time so well spent; and when the whole family gets the idea that the learning and the doing of God's will is the most important thing in life, not only is it on the high road to eternal life, but the present results are immediately manifest.

There should be nothing about the home Bible study that is forced. Nobody likes to be forced. It should be a

topic of table talks and fireside chats that everybody in the home will enjoy.

### *Companions and Helpers*

The Scriptures say very clearly that "faith cometh by hearing, and hearing by the word of God" (Romans 10:17), and they also say that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". (Hebrews 11:6) It is thus apparent that all need help; and the Lord knows that, and makes due provision. He has provided the necessary books, and the necessary teachers, so that in this evil day all may be fed who will, and may be so fed and taught that they will be able to feed and teach others.

The first requisite to a study of God's revealed truth is a guileless heart, a simple heart, a heart that realizes that the information which it seeks can come from God alone, that it is Theocratic, and is available only to those that approach God as a little child. "The meek will he guide in judgment: and the meek will he teach his way." (Psalm 25:9) "God resisteth the proud, but giveth grace unto the humble" (James 4:6), and has so arranged matters that those not humble of heart can not understand, even if they would. See Daniel 12:10: "None of the wicked shall understand." It is just as true now as it was the day it was written.

Today the Lord is using just one organization to feed and comfort and bless the truth-hungry, and to qualify them to extend those blessings to others, and the service is rendered without money and without price, without bells and without steeples, without vestments and without titles, and without fear and without favor. If you want to know with what organization you should get in touch, write the WATCHTOWER, and somebody will call as soon as conditions make it possible.

## The Schooner

“OH, HOW she scoons!” That’s what a bystander cried when he saw the first schooner skimming and skipping over the surface of the water in the year 1713. A boat with a new type of rigging had been launched by Captain Andrew Robinson, of Gloucester, Mass. And as Robinson watched the performance of his sailing craft, with admiration, he too took a fancy to the expression used to describe it. So he replied, “A scooner let her be.”

From that day till this schooners have been built with very little change in their basic design. Notwithstanding the fact that three-, four-, and even seven-mast schooners were introduced after 1840, typical schooners today, like the originals, have only two masts. The characteristic feature of the schooner is its fore-and-aft sails which allow it to sail close to the wind. Rigged with a foresail and mainsail, together with jib sails and topsails, it has not only utility, but also a beauty and charm all of its own. This latter quality, no doubt, explains why schooners figure so often in stories of the romance and adventures of the sea.

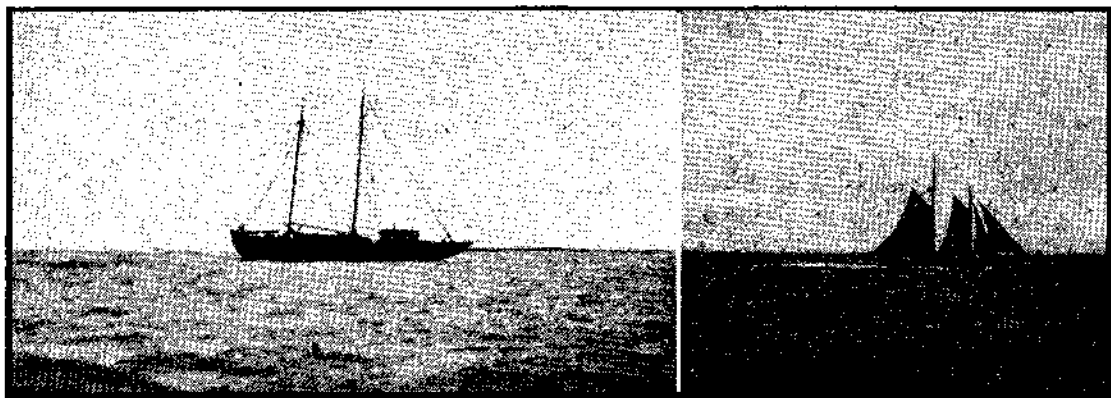
In one of Newfoundland’s harbors one morning in May there was a little more than ordinary activity aboard just such a schooner. The thick fog was rolling in from the open ocean, and big waves were dashing themselves to pieces upon the rugged coast off St. John’s harbor, when two servants of the Lord made their way across the quay to where, tossing and straining on her lines, a schooner lay tied to the wharf. In the early dusk of dawn the skipper stopped shouting orders to the crew long enough to give these two passengers a hearty welcome. His buoyant laughter and cheerful manner gladdened their hearts as he helped them get their many things aboard. It was a precious cargo, too, for these two Theocratic servants were shipping off to an isolated company of Jehovah’s witnesses. They were taking spiritual food

to brethren who were cut off from the rest of the world from early fall to late spring, to where even the mail seldom reached through the long, cold winter. In the many packages, therefore, were stores of the new booklets, “*The Kingdom of God Is Nigh*”, *One World, One Government*, and “*The Meek Inherit the Earth*”; also the new songbook as well as the new book *Theocratic Aid to Kingdom Publishers*. Few schooners have ever sailed with as valuable a cargo as that in their holds.

While these two passengers slipped into their rubber clothes the crew was busy starting the auxiliary engine, hoisting sails, and weighing anchors. Soon they were off and sleepy St. John’s was quickly left behind. Cutting through the choppy waves of the narrows they put out to the open sea, a course which but a few weeks before was treacherously strewn with deadly mines laid by the Germans. Even that very morning, as they were bobbing along over the briny deep, a great German submarine, one of those sea wolves of the Devil, lay at anchor in a near-by harbor, having surrendered only a short time before.

Meanwhile, the wind was slowly moving around the compass. This meant that the fog which had rolled in from where the Arctic currents meet the warm Gulf Stream would lift. The skipper knew this and smilingly promised them all a fair-weather trip. He was as good as a barometer. Shortly the fog cleared and the sun shone brilliantly as it too sailed majestically across the celestial blue.

Late the following day they reached their destination, a small fishing village on the east coast, Lumsden by name, where a three-day Assembly was to be held. That night the Assembly got off with a thrilling start. One can imagine the electrifying effect when it was announced that the ban on Jehovah’s witnesses in Newfoundland had been lifted.



When riding at anchor a schooner looks relaxed, but when under way with her sails bellied out she gracefully skims over the sea.

Then during the next three days the "cargo" which the good schooner had safely brought was opened and examined, piece by piece, until these faithful Christians at Lumsden were more than satisfied. Truly it was a "feast of fat things" and "their cups were running over". It was a history-making event in that little fishing cove hidden away as it was on the bleak coast of Newfoundland. Yet, the great name of Jehovah had been

honored and magnified even there and in return His blessings were poured out in abundance.

The time came for these two peace messengers to say good-bye. Their work was finished; the schooner was waiting. Then, with all mates aboard, the schooner's sails bellied out as she gracefully slipped through the salty sea amid great drifting icebergs and finally disappeared in the distant haze.

## Strangle Hold on Hollywood

**C**ONSOLATION has for years called attention to the use the Roman Catholic Hierarchy is making of moving pictures. The following shows that there are others now who note the same thing:

### PROTESTANTS AND HOLLYWOOD

For years it has seemed impossible to see a motion picture without having to see some priest or nun strutting across the screen in some theatrical trick, making them heroes and heroines above all the rest of the human race. A three-year contract has just been signed between Joseph L. Breen and the Motion Picture Producers and Distributors of America. Mr. Breen is the representative of the Roman Catholic Church in Hollywood. His first arrival there was the outcome of the League of Decency campaign, and he acts

there for the apostolic delegate in the United States of America and, through him, for the pope. Mr. Breen has also been named a vice president of the association and a director of the production code administration. He is said to exercise more power over the screen than Will Hays, who is popularly called the czar of the motion picture industry. Readers will recall such pro-Catholic pictures as "Going My Way", "The Keys of the Kingdom," and "The Song of Bernadette". Now comes a picture, "The Risen Soldier," in which Irene Dunne is to have the leading feminine role, a selection approved by Archbishop Francis J. Spellman of New York. Also, before production, the plan of the picture must be approved by him, acting in his capacity as archbishop.

The strangle hold which the Roman Catholic Hierarchy had and still has over Hollywood and the motion picture industry is once more proved by the list of Catholic pictures scheduled for production. In fact, so brazen has been the dictation of Rome that the American public is now rising in revolt.

Protestants and non-Catholics who are not Protestants are at last awakening to the seriousness of this Roman Catholic domination of the screen, press and radio. There has recently been formed in New York city a Motion Picture Council of Protestant Women. *The Christian Herald*, an interdenominational monthly, is behind the movement. In its February issue it states that, with 80,000,000 paid admissions per week, the movies have taken their place alongside the church and school as a powerful educational medium.

The national chairman of the council is Mrs. Daniel A. Poling, whose husband is editor-in-chief of *The Christian Herald*. The editorial chairman is Mrs. Jesse M. Bader, wife of the secretary of the Department of Evangelism of the Federal Council of Churches. Wives of twenty-five other Protestant leaders are also members. In the postwar era *The*

*Christian Herald* will review motion pictures and send its bulletins on the subject to ministers and church groups from coast to coast.

Hedda Hooper, Los Angeles columnist, recently posed this question in her column: "Why can't Hollywood put any other religion on the screen except (Roman) Catholic?" She added that the Metro-Goldwyn-Mayer studio is still offering \$125,000 for a religious story about a Protestant Church. The history of Protestantism is replete with heroes and heroines and, if M-G-M were really interested in bringing out a screen story exalting the role of Protestantism, there is talent on its own staff to write such a film; and if not, that studio or any studio certainly knows where to go and to whom to go to obtain such a script suitable for a supercolossal technicolor picture, produced to please Protestants, and non-Catholics who are not Protestants, just as now the idea seems to be to seek to please only our Catholic fellow citizens who are but one-eighth of the adult population of the United States of America. And, in the process, the cinema industry nauseates the sensibilities of a Protestant free world. —S. W., in *The New Mexico Freemason*.

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## The Mechanic Interested in His Work

THE mechanic at the North African airfield was interested in his work. The tail of the big machine was not operating satisfactorily and he was up on top of it, making adjustments. He was so interested in what he was doing that he never noticed it when the plane left the ground. The pilot noticed that the plane was out of balance. Looking in the mirror he saw the mechanic and brought

the machine back to earth. As it softly landed, the mechanic thought something was wrong, came forward and asked the aviator if he was all right. The aviator said he was. That afternoon, about six hours later, the mechanic had his job finished, got to thinking about his narrow escape, and fainted. Good mechanics are like that. They don't faint until they have finished the thing they started.

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## "Smoke over America"

THAT'S the title of a 573-page book by Dr. Jesse Mercer Gehman, Beoma Publishing House, Paterson, N. J., in which he discusses tobacco. He does not indicate the price of the book; but he knows something about the subject, for

he says that his paternal great-grandfather, grandfather and father were all tobacco planters, but had sense enough not to use the weed.

A glance at the table of contents (26 chapters) shows that Dr. Gehman has



ideas on American Advertising's Lowest Ebb; Tobacco, a Costly Crop, Benefitting the Few; Science Says Tobacco Is a Heart Poison; Effect of Smoking on Stomach, Liver, Pancreas, Lungs, Intestinal Tracts and Eyes; Tobacco, Sex Fertility, Impotency, Sterility, Beauty and Longevity; Smoking and Cancer; Effects of Smoking on the Unborn, Nursing Infants and Children; Effects of Tobacco on the Brain and Mind; Tobacco and Juvenile Delinquency. The other 17 chapters have interesting subject matter, also.

In a hospital in Philadelphia Dr. Gehman found 75 percent of the young girls in training were smokers; most of them did not know tobacco is harmful, or that it is a narcotic. He says that the toxic agent which caused the 72 sulfanilamide deaths a few years ago is the same agent used by a well-known brand of cigarettes as an absorber and retainer of moisture.

It is interesting to learn that in 1590 tobacco was prohibited by penal law in Persia, and that in 1625 it brought the death penalty in Turkey. In Russia anyone found snuffing was condemned to have his nostrils split. Yet, in the United States, in 1935, an area as large as the state of Delaware was devoted to raising this weed.

Those who desire heart disease will be interested in a quotation from Dr. James J. Short wherein he explains to his fellow physicians what happens when a tobacco user gets what the doctors call *thromboangiitis obliterans*, but is just plain inflammation of blood vessels:

The condition is characterized early by impaired circulation in the foot, and leg-coldness, tingling and pain when walking and later redness and blueness of the skin, with pain even while resting. Finally gangrene ensues.

### **Other People Have Rights**

Dr. Gehman thinks that other people have rights besides the smokers, but if he travels via the railroads he will soon

find that all that the non-smokers can do is to quietly accept the ill-treatment that is handed to them. But he says:

There is little doubt that smoking leads to consumption or tuberculosis. Is it not strange how disturbed we become on the appearance of any smoke, harmless or otherwise, except that from tobacco? Yet no smoke could be more deadly or more destructive of health. But we accept it freely without much ado, even the non-smokers, on busses, trains, in restaurants, public buildings and in our own homes when we would strenuously object were we obliged to accept smoke of burning paper, rags or a cubeb, the fumes from a sluggish drain, or were anyone to inflict even the fumes of the lowly onion or garlic on our presence. Yet none of these can harm us as tobacco smoke which we are compelled to inhale at every turn.

Tobacco blindness is common, and the eyes of non-smokers may be injured by the smoke blown into them by the smokers. Do you value your sight? Smokers who were hard of hearing have often recovered full use of their auditory faculties when they gave up the weed. Smoking by women has been going on longer in Paris than in most other places; and the girls show for it, one outstanding evidence being the appearance of the female mustache, now becoming more prevalent among Parisian women. Why be transposed into stupid sexlessness?

Dr. Gehman gives the evidence, and his authorities, for the fact that tobacco-smokers lose their procreative powers, expose their wives to repeated miscarriages, and beget children that are deformed and stunted, plain-looking and delicate in constitution. Who would wish to see the earth filled with that kind of people?

### **Who Wants to Be Beautiful?**

Everybody ought to wish to be beautiful. Who wants flaccid tissues, sallow color, lusterless hair, lack of energy, or general irritability? But that is what the smoker gets, says Dr. Gehman.

Who wants to die? The life table of heavy smokers up to 60 years of age is worse than that for heavy drinkers in the same age bracket.

Dr. Gehman gives much evidence to support his belief that the great increase in cancer of the mouth is largely due to the increased use of tobacco, but the evidence is too lengthy to discuss here. And the use of aluminum cooking utensils enters into the problem.

The breast-fed children of mothers who work in tobacco factories show an extraordinarily high death rate, because of the presence of nicotine in the milk of the mothers. A breast-fed infant six weeks old whose mother smoked twenty cigarettes a day suffered from restlessness, insomnia, spastic vomiting, diarrhea, rapid pulse, and circulatory disturbances, but recovered when fed with a bottle.

Who wants to be a criminal? A New York magistrate made the statement, says Dr. Gehman, that

Ninety-nine out of every hundred boys between the ages of ten and seventeen who come before me charged with crime have their fingers disfigured by yellow cigarette stains.

The Indians used to poison their arrows by dipping them in nicotine, thereby causing convulsions and death. Do you wish to go by that route?

One chapter in the book is devoted to information "For Those Who Want to Stop Smoking". It all adds up to this: To really stop, you must want to stop more than you want to smoke. Then, if the desire to smoke comes, take a drink, with a little lemon in it or without. That is all, except that you must keep busy. Idleness turns the mind back to the old habit. One who really *wants* to stop will stop.

As Dr. Gehman's book was originally prepared it was to go into 340 pages, but so much interesting information on the subject accumulated that his Addenda covers 232 pages more, which is almost a book in itself.

## SEND EARLY FOR 1946 SERVICE CALENDAR

"BE GLAD, YE NATIONS, WITH HIS PEOPLE." (Romans 15:10, *Roth*.) This yeartext for 1946 banners across the top of the descriptive 7½" x 9½" full-color picture appearing on the 1946 Service Calendar. A truly inspiring joyful theme is reflected from this comfort-assuring text and the accompanying pictorial illustration. Completing the Calendar is the Calendar pad, which sets forth a special service theme based on a Bible scripture, for each month of the year. The displaying of this Calendar in your home will serve as a continual reminder of Jehovah's goodness and His invitation to serve Him.

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## Philipp Melanchthon

**P**HILIPP MELANCHTHON (fil'ip me-längk'thun) was born February 16, 1497, and died at Wittenberg, the scene of his life-long labors, April 19, 1560, fourteen years after Luther had passed from the scene. He was fourteen years younger than Luther, but they were perfectly adapted to work together and were life-long friends, just suited to the job they did of bringing liberty to the German people.

Melanchthon's father was a skillful, earnest, competent artisan; his mother, frugal, industrious, affectionate and energetic, and the supposed authoress of several household rhymes still popular in Germany. Philipp received his first instruction at home under an excellent private tutor. From the very start he showed prodigious ability and when not yet 13 he entered the University of Heidelberg. There he was such an accomplished linguist that his fellow students designated him as "The Grecian". At 14 he became the author of the Greek grammar. He had such a phenomenal memory that he could repeat by heart most of the writings of any author with which he was familiar.

Melanchthon made application for his master's degree before he was 15. The only ground for refusal to grant it was because of his youth. At 17 he was an instructor in the university of Tübingen, and an accomplished proofreader. At 21 he was made professor of Greek at Wittenberg, at which place Luther was, at that time, professor of philosophy.

Probably no single event in educational history ever created such a sensation as Melanchthon's opening address at Wittenberg. The first impression that was made by this simple, bashful, frail-looking youth was not favorable, but when (August 29, 1518) he delivered his inaugural, entitled "Reforming the Studies of Youth", he took Wittenberg, and with it Martin Luther, by storm. From that moment he became the schoolmaster

of Germany and the ally and righthand-man of Luther.

### *They Tackled the Scriptures*

Luther and Melanchthon tackled the Scriptures together. Wittenberg became the school of the nation. Former scholastic methods were cast aside. On Luther's advice, Melanchthon, after his first year at Wittenberg, studied theology, and though his lectures were confined entirely to his classes, yet he often had 500 to 600 students, and sometimes as many as 2,000. He refused to accept glittering offers from other educational institutions, and refused to accept the title of doctor of divinity. He wanted to do something, not get something.

From 1522 to 1524 he was busy helping to collate the Greek versions and revising Luther's translation. Luther received a fresh impulse toward the study of Greek, and his translation of the Scriptures, begun as early as 1517, now made rapid progress. He is described as "Luther's complement—in some respects a lesser spirit of the Reformation, but the scientific talent which supported on the intellectual side the genius and the faith of Luther." His ready pen, clear thought and elegant style, made Melanchthon the scribe of the Reformation; most public documents on that side were drawn up by him.

The *Catholic Encyclopedia* treats his memory with great respect. It says of him:

He promoted the study of the Scriptures not only by his own active work thereon from first to last, but also by his teachings, and by his exhortations to the clergy. . . . He assisted Luther constantly in his German translation of the Bible, and also, it is said, in the production of the Latin translation which appeared at Wittenberg, in 1529.

### *A Much-appreciated Man*

Students came to Melanchthon from all parts of Germany, and from Eng-

land, France, Poland, Hungary, Denmark, Italy, and Greece. Luther designated him as "a wonderful man, in whom everything is almost supernatural, yet my most cherished and intimate friend".

Melanchthon had a Christian home and kept open house for boys that were willing to take his Scriptural ministry courses seriously. The Latin grammar which he prepared for these home students was almost universally adopted throughout Europe and so continued for two hundred years. Hallam described him as "far above all others, the founder of general learning throughout Europe", and the brilliant Erasmus said of him:

"What promising hopes does Philip Melanchthon give us, who, yet a youth, yes, almost a boy, deserves equal esteem for his knowledge of both languages [Greek and Latin]! What sagacity in argument, what purity of expression, what a rare and comprehensive knowledge, what extensive reading, what delicacy and elegance of mind does he not display! . . . Christ designs this youth to excel us all: he will totally eclipse Erasmus."

From the *Catholic Encyclopedia* is drawn the information that Melanchthon

was the embodiment of the entire intellectual culture of his time. His learning covered all the branches of knowledge as it then existed, and, what is more remarkable, he possessed the gift of imparting his knowledge always in the simplest, clearest and most practical form.

Summarizing information obtained from the same source it appears that there is no doubt that his ideas became for centuries the educational ideal of Germany as a whole; that numerous universities owed to him their establishment or reorganization; that he was constantly invited to recommend instructors, settle controversies, and give his opinion on the advantages of courses of study.

Throughout his life he was of a retiring and timid disposition, temperate, prudent and peace-loving, yet he always qualified as blasphemy the lending of a hand, even in the cause of peace, to any suppression of the truth. He welcomed death, because, he said, it would free him from the theological wrangles which tortured him constantly after Luther's death. He died praying. And that is a good way to die.

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## The Sun Gun and the Atomic Bomb

FOR fifty years German scientists have envisaged space platforms five thousand miles above the earth, where gravity would be neutralized. These platforms would be reached by rockets. On these platforms would be huge reflectors, two miles square. From these reflectors the sun's rays would be used to obtain electrical energy by focusing them on receiving stations on the earth. These rays could be used to scorch cities and nations out of existence.

The most astonishing thing about this is that the United States government took the matter seriously enough to move some of these captured scientists to America for interrogation, and that

the interrogating American officers were impressed with the practical minds of these scientists and their dislike of the fantastic.

Equally astonishing is the backward view of the radio, the X ray, the telephone, the electric light, the automobile.

When the European war ended the Germans were working on a long-range rocket, with a horizontal range of 3,000 miles, which they hoped to complete in a few months; and plans for a 15,000-mile rocket were on paper.

Most people know that it was the atomic bomb that settled or speeded up the settling of the war with Japan. It

is estimated by those who know something about it that Uncle Sam beat Germany to the draw on the atomic bomb by only about six months.

Suppose Hitler had preceded the United States six months in finding how to use the atomic bomb! Where would Britain and America be by now?

## The Two-horned Lamb and His Atomic Bomb

**W**HEN Job needed a little correction Jehovah took him in hand and asked him a few questions that would remind Job that "his breath was only in his nostrils".

Among those questions were the following:

Canst thou bind the sweet influences of Cimah [or, the cluster of stars], or loose the bands of Cesil? Canst thou bring forth Mazzaroth in his season? or canst thou guide Ash with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Behold us? —Job 38: 31-35, *margin; Roth.*

Judging from the many extravagant claims being made by very many people called "scientists", who sail under the flags of the 'seventh head' of The Revelation, if the questions were put to them instead of to Job, they would with fulsome and mock humility say Yes!

They have yet to learn that there is no new thing under the sun and that the powers that run the universe are still under the control of Jehovah the Almighty God, whose message of warning they have rejected and whose messengers they have dishonored and shamefully mistreated.

The nations making and exploiting the atomic bomb are described in Holy Writ as "the beast with two horns like a lamb".

This harmless little "baa-baa" that bleats at the indiscriminate bombing of some of its cities, bad though it is, has apparently had no compunction on using what it calls "the power that governs the

universe" to destroy whole cities and their inhabitants, men, women and children, in Japan, ostensibly to shorten the war and save the lives of some of the soldiers of this "lamblike combination".

As in most things, there must be degrees in frightfulness, and it would seem that this production by the scientists of Britain and America is the limit in attainment in this direction to date. How far this branch of Devilish achievement will be permitted before a halt is called is a matter of very great interest to those who are looking for the climax as seen in the vision described by the prophet Habakkuk:

He [Jehovah] stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

The sun and moon stood still in their habitation: thine arrows walked in the light, at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the [nations] in anger.—Habakkuk 3: 6, 11, 12, *margin; Am. Stan. Ver.*

Where will those men who are dabbling with the forces of nature be then? The same book of wisdom tells us:

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Revelation 6: 15-17.

—From Britain.

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