



1945

Consolation

Magazine

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In Brief

Milking Uncle Sam's Public Cow

◆ It is wonderful how enthusiastic the Roman Hierarchy is about lightening the load of Uncle Sam's cow. A single dispatch from Washington told of the bishop of Chicago being made an assistant to the secretary of the treasury, and the superior of a monastery was appointed a squadron commander of the Civil Air Patrol of Olean and vicinity. Of course, no one else would do, and, of course, it must be widely advertised that these men do these things because they are Roman Catholics and not because they are Americans.

Another illustration of the same thing comes through the Roman Catholic *Register* which explains that the "Reverend" Richard J. Roche, O.M.I., has been given a job as examiner in the President's Fair Employment Practices committee at Washington, where he is a student at the Catholic University. The big idea is that he gets on the pay roll, because he is a Catholic and needs the money.

A still worse one is more than three-fourths of a page in the *Houston Chronicle* entitled "Flying Nun Gives Course in Aeronautics for Instructors". You glance at it with suspicion because you notice that in the six big pictures on the page this flying lady is in all six; then you notice that in one of the pictures there are four other nuns, and in another one there are nine other nuns. You read the scant printed matter and there you learn that this woman who knows so much about flying has never yet piloted an airplane one foot as a solo flyer.

You also learn that, during vacation time, she left her job at a Catholic school in Ironwood, Mich., to come to the Catholic University at Washington to give the course, and unless you are a hopeless idiot you suspect in your heart that this was all a frame-up to get a vacation at Uncle Sam's expense, and to fill the milk pail besides.

CONSOLATION

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

Volume XXVII

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The Re-Education of Japan

IN THE year 1935 this magazine had 31,000 subscribers in Japan, and the right education of the Japanese people was getting under way. This was very objectionable to "the god of this world", the Devil; the magazine was suppressed; and the next year a half million Japanese people spent six hours worshipping a literal sword. Their so-called "sacred sword" was, in 1936, transferred in the dark from an old temple to a new one. Screens were carried to conceal it from all eyes, and "in dead silence troops presented arms and the multitude bowed to the ground". Familiarity with God's Word would have enabled the Japanese people to see that King Hezekiah had the right slant on such matters when he called a certain metal object of idolatry "Nehushtan" (2 Kings 18:4), i.e., nothing but plain junk.

Those who can conveniently do so will find pleasure and profit in rereading the four articles on Japan Inspired, Deceived, Oppressed and Ruined by the Devil, which appeared in Nos. 585-588, beginning February 18, 1942. There the evidence was presented that millions of otherwise intelligent Japanese have been taught by the Devil, and really believe the nonsense, that they are literally descended from the gods, and that, in the person of the emperor, they have a veritable Son of Heaven in the flesh. The Japanese recognize 8,000,000 deities.

On July 25, 1927, Baron Giichi Tanaka and General Hideki Tojo presented to the mikado a plan for conquering Manchuria, then China, then India, then all

Asia, then war with the United States, then the conquest of the Pacific, and ultimately of the whole world. One of the public school readers of Japanese pupils contains the blunt statement:

By attacking or by punitive treatment, the powers of the world must be broken down in order to fulfill the divine mission of Japan.

Professor Tanaka, whose memorial to the mikado is above mentioned, in a lecture in Tokyo university, in April, 1931, after making the silly claim that "Japan is a country of gods, ruled by a divine emperor" went on to make himself ridiculous by the assertion that "Japan is all-powerful and one day will rule the world".

Mikado and the Vatican

The mikado is not the only religionist that has had the idea that he is superhuman and scheduled to rule the entire world. Mohammed had that wild idea, and there is a gentleman in Italy, who wears a three-story crown, and will soberly tell you, suppressing a snicker while he does it, that he is king of heaven, earth and hell.

There is a certain amount of what is sometimes called honor among thieves between these two sons of heaven. Years ago it was published that in his youth Hirohito, the present mikado, visited the Vatican and was there baptized as a Catholic. It doesn't make the least bit of difference whether he had such a baptism or not, for no Vatican baptism would be recognized in any way by the great and true and almighty God who has formally announced that only His Son, Christ

Jesus, the Faithful and True Witness, is slated to be earth's Ruler.

But in support of the published report that Emperor Hirohito was sprinkled at the Vatican, there is the known fact that when the ultra-Catholic King Leopold was christened, Emperor Hirohito went out of his way to send him his felicitations. The reporters on the job, who never, under any circumstances, suspect the Vatican of doing what it is always doing, conspiring against the liberties of the common people, could not figure that one out.

Gods that dress in pants or skirts like to have men die for them. It makes them feel important. In April, 1944, the Tokyo radio was heard telling Japanese soldiers, "Let us all die side by side for our sovereign, without the slightest regret." After getting that morning dispatch off his chest the mikado could then, as is his custom, sit down to his regular breakfast of fruit, oatmeal, ham and eggs, toast and coffee, and feel that his racket is in good shape.

What to Do with the Mikado

Many different ideas have been advanced as to what to do with the mikado. When the American airmen began pounding Tokyo, in the fall of 1944, they were admonished to avoid the imperial palace. The reason given at the time was that if the emperor should be killed by a bomb it would unite Japan with a hatred otherwise unobtainable. Maybe yes, maybe no.

In Chungking, China, the view was held that all Japanese shrines should be destroyed. The way the Chungking reporter put it was:

No matter how complete Japan's defeat may be, as long as there is a mikado their god remains with them. That means that they will still have the ambition and the intention to conquer the world sooner or later.

The New York *Herald Tribune* echoes the same view as that last expressed and

makes such a good job of it that it is worth reproducing:

Despite all the bombings of Tokyo, the palace of Emperor Hirohito still stands. This is a tribute to the accuracy of American bombardiers and to the excellence of their bomb sights. It is no tribute to American intelligence. What reason can there be for hesitating to wipe out the commander of the Japanese military forces and the veritable symbol of everything that is most evil in our enemies? Why not destroy this myopic little biped? Are we to forget that in his name millions of men have been killed, innumerable honest and decent people have been tortured and half the world has been thrown into the maw of war?

Who is Hirohito that he is sacrosanct? According to the Japanese themselves he is a descendant of the sun goddess, chief figure in a mythology which is obscene, is vicious, is without moral or ethical code and is a justification for such treachery as the attack on Pearl Harbor. According to those who now wish to save Hirohito's skin this evil religion, curiously entwined with a despicable political system, might be useful to us, along with its high priest, the emperor, to control the Japanese after the war. But how could we put to good use anything so wicked and so depraved? How could we make any real gain out of a theocratic government which has been used for century after century by the overlords of Japan to keep in subjugation the peasants who make up the bulk of the Japanese population?

In modern times the militarists of Japan, as rapacious and pernicious a gang as ever lived, have contrived to use the emperor as their leading puppet in their scheme of world conquest. They have convinced the Japanese people that the emperor not only is divine but that he is destined by heaven to rule over a world of inferior peoples which will be conquered for him by the Japanese master race. They have sold the Japanese on the notion that the present war is a holy war, and that it is worth any price which must be paid to give Hirohito, their god, sway over the entire earth.

If we continue to protect Hirohito, as our State Department seems intent upon doing, we will encourage all the evil forces in Japan which have used him, and will especially encourage all reactionaries. If we bomb to bits this preposterous divinity we strike a blow at the whole absurd Japanese mythology and medieval political and social system. This would encourage and give heart to any democratic and liberal elements which still exist on the Japanese islands. Why should our bombardiers be instructed to guard carefully the skin of Hirohito? It would seem far more sensible to offer promotion and a medal to the first American flyer who lays a stick of bombs squarely across the home of this false god in whose name so many horrors have been brought upon the world.

Claims Direct Descent from the Devil

According to Japanese mythology, the first mikado, a gentleman by the name of Susanoo-no-mikoto, in due time actually became the Devil himself. The Devil married his own sister, a lady by the name of Amaterasu-O-Mikami, and the present mikado is one of their descendants; so is every Japanese; so is the very soil of Japan. This is Shinto. In effect the Roman Catholic Hierarchy has stated that Shinto is all O.K., for political purposes. Japanese school children are expected and required to believe this rot, but there are some sensible people who think that until the emperor idea is cut out by the roots Japan cannot be trusted at all. Here is the way the New York Times puts it:

In point of fact the Japanese emperor is the keystone of the whole Japanese religious, social, political and economic structure, the godhead of the nation, the absolute ruler of the empire, the titular owner of the whole country, and the symbol of Japanese expansion which precipitated this war. By word and deed and every act of his he has publicly supported the worst that Japan has done, and has cloaked its savagery with religious sanctions. The Tokyo Radio itself proclaims

him to be the "political and military commander in chief" of the nation.

Review some of the many opinions as to what is best to do with the mikado: General MacArthur says that making use of him has saved the lives of innumerable American boys; Harley F. McNair, professor of Far Eastern history and institutions at Chicago University, thinks that acceptance of the mikado amounts to a loss of the war; Leeds Gulick, professor of Japanese at the same institution, who spent 26 years in Japan as an educator and social worker, thinks that the emperor and every one related to him by blood should be removed from the country and sequestered for ten to fifteen years so that the Japanese people may be re-educated; others think Hirohito should be tried as a war criminal, but his place filled by a regency.

The World's Best Gardeners

The Japanese are admittedly the world's best gardeners, because they are willing to get right down in the earth and take care of the individual plants; but they are going to have a pretty hard time of it getting along on their four little islands of Hokkaido, Honshu, Shikoku and Kyushu. The total area of these four islands equals only that of Illinois, Iowa and Indiana, and instead of being rich farm lands, only one-seventh of the total area of Japan is arable. Terrible conditions are ahead for the 70,000,000 Japanese that must now live somehow on their home soil, all told no larger than California.

Early in July, 1945, before the atomic bombings, the Japanese government canceled property rights in devastated cities, so that food could be planted in the bombed-out areas. The gardens planted in the rubble areas were expected to be principally sweet potatoes, which produce three crops yearly. The difficulty of living became greatly increased by the typhoon which immedi-

ately preceded the American occupation and which blew away many of the gardens last planted in the devastated districts.

Poor as the majority of Japanese people already are, the 3,000,000 Eta, or "despised ones", are poorer still. These are peddlers, butchers, leather workers, menders of pots and pans, street sweepers, and cleaners of the privies which are still found in the heart of Tokyo itself. These are sharecropper tenants on the one- and two-acre farms; they live on the lowest subsistence levels, and are charged 36 percent interest on the loans advanced by the landowners. In the schools the poor Eta children must sit on benches by themselves; in class they must stand up while the others sit, and the books which they use are all marked "unclean".

Ethnologists claim that Ainus, whites, ruled Japan two thousand years ago. Some of their descendants still live on Hokkaido, whither they fled when the Japanese came in from Korea. An odd fact is that the Japanese call the white Ainus "monkey men", and many whites who should know better, and should do better, call the Japanese by the same unfair title. Says Albert H. Jenkins, in *Labor*:

Maybe everybody ought to stop this monkey business and recognize all men as humans, regardless of the color of their skins or the amount of hair on their chests.

Christianity Makes Slow Progress

Not knowing their Bibles, the first missionaries into Japan tried to tell those who would listen to them that their ancestors were all in a burning, fiery hell, for all eternity, on account of something that somebody else did 6,000 years ago. The poor creatures that listened wanted to know if there was not some way in which they could be sent there instead, so that their ancestors could have it more comfortable. The Devil has taught them that a lamb is "a dirty,

stupid and cringing animal". Those who would know say that in Japanese the word "lamb" is "an epithet of contempt and derision, perhaps the vilest word in the language". Those familiar with the Bible will see at once the difficulties in the way of explaining the Scriptures which speak of the Lamb of God; and there are many such.

Satan's lie that "ye shall not surely die" but that death is merely the doorway into a larger life is so thoroughly impregnated into the minds of the Japanese people that they think nothing of suicide. As American troops came into Saipan hundreds of Japanese men, women and children jumped off cliffs into the sea or leisurely waded out into the ocean to drown. Fathers threw in their children and then jumped in after them. Says the newspaperman Robert Sherrod:

In one instance marines watched in astonishment as three women sat on the rocks leisurely, deliberately combing their long, black hair. Finally they joined hands and walked slowly out to sea.

In September, 1944, the Japanese government dissolved all then existing federated church organizations and created a government-controlled, government-financed religious society representing thirteen Shinto, twenty-eight Buddhist and two so-called "Christian" sects, one of which was, of course, the Roman Catholic Church.

One reason why Japanese shrines were avoided by bombers was because of the quite open threats of vicious retaliations upon prisoners. War is the Devil's own business and the Japanese conducted it in his way. Hospital ships carried machine guns and ammunition; lepers and insane patients were released in Okinawa, to impede American troops.

One of the sensible things the Japanese military officials did was to fence off the headhunters of Formosa by a continuously policed 360-mile fence. After the atomic bombs were exploded the *Nippon Times* said (and there was a lot

more common sense in their statement than they realized):

For Japan's own good, there must be speedy realization that the old order is finished and that the work of building a new world must be started immediately.

It is the Lord Jesus Christ, and not the politicians and militarists, that is going to create the New World; and *His* plans will succeed.

Old Susano-no-mikoto on the Job

That seems a clumsy name to call the Devil, but since Hirohito and others like to call their ancestor by that name, so be it, and he seems to be doing his best to live up to his name. It isn't pleasant to read of a Japanese commander forcing his men to make a march of 56 miles, and then, at the end of the march, to make them run around their barracks twice. But the Devil has just that kind of disposition.

It isn't pleasant to read that for seven days after the fall of Bataan prisoners were marched without food or water, and that on the march a Japanese tank deliberately swerved off the road so as to run over an American officer; or that physicians and patients were bayoneted at the hospital in Hong Kong; or that the natives of Guam had to bow to every Japanese soldier they passed or else be struck five or six times in the face.

No American likes to read how on July 2, 1944, a Japanese submarine submerged with 100 men on the deck outside (they bound the hands of 77 who showed signs of life, and left unbound only those whom they had beaten so severely that they thought, mistakenly, that they were dead); nor does one like to read of compelling unarmed men to run the gauntlet of Japanese (eight of them) armed with heavy steel stanchions, and to be hit so hard that the skulls of some of them were broken.

One doesn't like to read of prisoners jammed together for five days and nights in metal cattle trucks, and so

tightly that they could not lie down; or of men being made to work that were so sick that they had to be carried to their work on stretchers; or of their being compelled to work fourteen or fifteen hours a day at road-making, and in some instances without any clothing.

Even the miserable Franco did not like to hear of the 172 Spanish men, women and children that were bayoneted to death by Japanese troops while American divisions were seizing Manila. Nobody likes to hear of the cannibalism that Japanese soldiers practiced in New Guinea, or of the sick slave laborers that were burned to death at Borneo, or of the horrible baseball-bat treatment given to Major Boyington at Una, Japan.

How could anybody place a burning ball of grass on a wound, and so cause terrible disfigurement? How could men bring themselves to gag their fellow men with metal bits, or women bring themselves to hit men in the groin? (The last-named crime is punishable, Scripturally so, by the woman's having her hand cut off.—Deuteronomy 25:11, 12) And what can be said in behalf of men who tied the hands of other men behind them, used the victims for bayonet practice, and, while they were still alive, sliced off human flesh for food? All these things were done by Japanese, and are well authenticated, and it is all to their lasting shame, for when they had their terrible earthquake in 1923 Uncle Sam was glad to come to the help of the stricken Japanese people to the extent of ten million dollars.

"Japan Will Never Forget"

"Japan will never forget." That was the message that came back from Japan, when the ships came from America, loaded to the water line with food, clothing, medical supplies and volunteer workers. Yet within less than nine years (early in 1932) it was three times proclaimed by Eugene Chen, China's foreign minister, that Japan was even then preparing systematically for war with the

United States. The Tanaka Memorial, recommending to the emperor that Japan should at once start out to seize the whole world, was handed to that "Son of Heaven". July 25, 1927, only four years after the terrible earthquake and after Uncle Sam's manifestation of real sympathy and real help for the suffering Japanese people.

The Big Business crowd did all they could to help Japan get ready for the war they knew was in prospect. They supplied from the U.S.A. 92 percent of all the scrap iron and steel that was needed, and 92 percent of the copper; also they sent over 97 percent of the ferro alloys. Canada also helped. The fool militarists of Japan (the Big Business crowd) paid a terrible price, and made the Japanese people pay it also.

The bombs destroyed 44 of Japan's 206 cities and left 9,200,000 homeless. They actually killed some 260,000 people and terribly injured a half million more. The population of Tokyo was reduced from 7,500,000 to 2,500,000 and 80 percent of the city was destroyed.

Don't get the idea that the Japanese people are inferior to others. They are not. They have just been miseducated by the Devil. Others have been so miseducated, millions of them. For instance, President Roosevelt had to condemn the practice of making souvenirs out of Japanese corpses; and the State Department apologized for the sinking of the Awa Maru, the hospital ship which, returning from a tour of the South Sea islands where she had distributed Red Cross supplies for American internees and prisoners, was sunk by an American submarine, with only one survivor.

The American Legion post at Hood River, Oregon, was terribly miseducated when it forced the removal from the county war memorial of the names of 16 Hood River Japanese-Americans then actually serving in the American army. Don't Hood River Americans ever read the papers? If they do, they must have read about the way the Japanese-Amer-

ican troops in Italy distinguished themselves, and why they were given the place of highest honor in the victory parade at Leghorn following their heroic rescue of the lost battalion of Texans. Meyer Berger, in a wireless to the *New York Times*, tells about that:

QUIT HOSPITALS TO FIGHT. American soldiers now in this district who fought beside the Japanese-American units from lower Italy to the Alps are urging of their own volition that the Nisei troops be sent home on top priority because their readjustment problems will probably be the most difficult of any of the returning GI groups. The Japanese boys here now are merely guarding prisoners. It was learned today that before the Japanese surrendered in the Pacific 172 Japanese-American boys in the Nisei regiment had asked for combat duty against Japan. It also came out that their casualties totaled 9,230, or three times their original battle strength, and that the only AWOL's against their record were six. These six were men who escaped from hospitals without leave to return to combat.

Maybe the Hood River men that did the dirty work never heard about their more courageous companions above mentioned, or about that single Japanese Christian who kicked ajar the closed hatch cover beneath which American prisoners of war were jammed so tightly that they could not even lie down, nor how, a little later, he died under bullets from his commanding officer because, as the hull of the transport was ripped, he released them so that they could have a chance to live.

All Japan needs is re-education, and Jehovah's witnesses alone have the "bread of life" to feed to them. Steer these people away from demonism and all the "hell fire" and "purgatory" rackets and give them the truth, and all experience shows that they will make the finest type of A-1 Christians. Feeding them lies and threats will not get anybody anywhere in dealing with them, nor with anybody else.

"Go to the Ant, Thou Sluggard" (Proverbs 6: 6)

IF YOU were ever stung by a bee, a wasp, or a hornet, or were bitten by an ant, you know something about the hymenoptera, of which about 60,000 species are already known, with many thousands yet waiting to be discovered. These all have acute vision. In the higher type of bees the organ used for lapping or sucking nectar is a tongue which exceeds in length that of the entire insect. The ovipositor is used in sawflies for sawing niches in plants into which the eggs are lodged: in ichneumon flies it is employed in stabbing insect hosts, preparatory to laying eggs within the bodies of the latter: in bees, wasps and some ants it is used in stinging. This is a habit found in no other insects. Fig insects are very numerous and certain of these had to be introduced in California before figs could be raised in a climate which later experience has shown is perfectly adapted to fig culture.

Little by little humanity is learning something of the Creator's purposes in the design of the upward of 10,000,000 species of insects that enjoy life at His hands. It is an aid to grasping the subject when it is remembered that the principal orders are the coleoptera, made up of beetles and weevils; the lepidoptera, which are butterflies and moths; the diptera, which are the flies and mosquitoes; the hemiptera, which include plant lice; the orthoptera, which are the cockroaches, grasshoppers, crickets and mantids; the neuroptera, which are the net-veined insects; and the hymenoptera, which are the subject of this article, and more widely known as ants, bees and wasps.

Many men and women are making life studies of various orders of insects, and with great benefit to their fellow men. One method of obtaining specimens of insects so small that they can hardly be seen by the unaided eye is to shoot them with bow and arrow. The feathers of an

arrow are smeared with liquid glue. The arrow is then fired into a swarm of insects as the latter fly over treetops or other places difficult to reach. The insects are trapped on the glue and fall to the ground with the arrow. And then the magnifying glass gets in its work.

Red Clover Seed and Bumblebees

The sheep-growers of New Zealand imported red clover seed to improve their pastures. The red clover grew, but there was no seed for the next year's crop because New Zealand did not have the proper insects to pollinate red clover. Bumblebees were introduced from England. They did not need to take lectures on what to do. They did it. They flitted from one clover blossom to another, pollinating one plant after another; so now New Zealand has both clover seed and bumblebees; and it could not have one without the other. What is wrong about that? Nothing! Didn't the Creator have a right to make red clover, and then make bumblebees that would get a lot of enjoyment out of sipping honey from its blossoms and dusting pollen over them? The same principle applies to fruit trees and berry bushes, which have blossoms that are attractive to hundreds of forms of insect life which fly directly from flower to flower and carry pollen on their bodies, just as the Creator purposed. So bumblebees in New Zealand mean more and better wool and more and better mutton, and other insects elsewhere mean more and better cattle, more and better milk, more and better butter, more and better cheese, and so on. Insects fly from cotton flower to cotton flower, or there would be no cotton; and from flax flower to flax flower, or there would be no linen. And so on to the end of the chapter.

A few more words about the bumblebees. There are 200 known kinds. They flap their wings 240 times a second.

That's going some. Among the most select bumblebee circles the older daughters remain unmarried and devote their time to feeding their younger brothers and sisters, and probably get the usual thanks. 'Rah for the unselfish and hard-working elderly maiden ladies that dodge the nuptial noose!

Occasionally there is a bumblebee lady whose morals go haywire. She comes on a visit, stings her hostess to death, and then rules over the whole establishment. Shameless thing! But still such things have been done among humans.

Other Current Insect News

An insect small enough to crawl through the eye of a cambric needle has a heart, a stomach, and other necessary and useful parts. He has no lungs, but air gets to every part of his body through tubes and his blood never gets impure. He cannot smile, because his muscles are inside his skeleton. His favorite color is green, as is proved by the fact that more are caught when insect traps are painted that color than if painted any other. He cannot stand high radio frequency. When subjected to it, in the cleaning of grain, he dies; but the germ of the grain itself is only benefited. Plant life in the vicinity of radio transmitting stations is unusually robust.

Insects thrive on mild winters and dry springs, and that seems to go for the two-legged "big bugs" as well as their six-legged little friends and tormentors. Man does not make much use of bugs, barring wood ants for making vinegar, and cochineal bugs for making coloring matter. He finds or identifies about 15,000 new kinds each year. Just recently he learned that one little fellow spends his entire life from birth to death in pepper. Before the war the Japanese had a market for silk made by silkworms, but that is mostly done for.

Insects can do some strange things. When a certain species of cricket is cut in two, the upper part of the body con-

tinues to live four days, and the lower part even longer; and when a wasp is deprived of his head, he tries to pick it up, as if to put it back in place.

There are plenty of insects. It has been calculated that if the total weight of the insects in Africa could be balanced against the total weight of the animals, the weight of the insects would be the greater.

Speed of movement differs greatly. Houseflies flap their wings 330 times a second; wasps, 110; dragonflies, 28; and butterflies, 9. The latter are adepts at using to their own advantage the slightest of air motions. They are, it might almost be said, gliders rather than fliers.

"Consider Her Ways"

The Creator himself admonishes man to consider the ways of the ant when He says, "Go to the ant, thou sluggard; consider her ways, and be wise" (Proverbs 6:6); so there ought to be something learned from a study of these busy little things whose activities extend from the arctics to the tropics, from the timberlines on the mountains to the sand dunes on the seashore, and from the driest deserts to the dampest forests. There is ample variety. More than 2,000 species have been classified, 200 of which are found in the United States, with the red and black the most common. Anthills having 100,000 energetic occupants have been found even in England, and it is known that the hunting preserve of one red ant colony may cover seventeen acres.

The average age of the ant is ten years. Aren't you surprised at that? Their homes in some places are portentous affairs. In certain places in the tropics they carry earth up the trunks of trees, particle by particle, and there build spherical masses of earth which not only form their own nests, but soil wherein grow various forms of vegetables upon which they feed. More about their food habits later.

Flying ants may make things interest-

ing for other creatures. Even London has had plagues of these; in one instance in recent years the sky was darkened, a tennis tournament was held up and piles of the little unwanted aviators were brushed from the doorsteps.

Marriage means a lot to ants. Immediately after her nuptial flight, and just as soon as she strikes the ground, the queen ant tears off her wings or bridal costume and thereafter resigns herself to her one great aim in life, reproduction. And talk about cackling over additions to the family! an ant queen lays eggs at the rate of sixty per minute for days and weeks on end. You couldn't get a hen to do that, no matter what kind of argument you put up.

The Ants' Family Life

Men and women with microscopes have been snooping into the private lives of ants and have found the hours thus spent extremely interesting and instructive. Studying the ant herself they discovered that she has five noses, one for recognizing friends, one for recognizing enemies, one to know which way to travel, and two others for other and as yet unknown purposes. The males, the angelic creatures, are usually winged but they are short-lived. Living in a home where there are sixty new children born every minute must get on their nerves. And then (it seems a shame to have to admit it) there are oversexed males that have no room for stomachs and have to be carried around by their mates, and are entirely dependent on them for sustenance. Among certain kinds of ants the brothers marry their own sisters, and the newly-weds leave the parental nest, and, as is right and meet, find new nests at a distance from the maternal colony. There are other curious conditions, as creatures that are half queen and half male, or half male and half worker. The ladies do not always lead an unblemished life (it seems a shame to have to admit it); for it has been observed that a parasitic young queen may persuade the

workers of her hostess to assassinate their own queen so that she, the new lady with the latest in hair-do or what have you, may have her place in the castle. In Australia, in times of food shortage, a queen may eat a certain proportion of her own eggs, pupae and larvae; and who would have a better right?

It is the undeveloped females of the ant world that serve as the builders of the nest, soldiers to protect the home, household helpers and nurses that attend the queen and care for the eggs and young. And are they the busy creatures! When a nest is disturbed, these will be seen rushing to pick up certain small white objects, which are the legless grubs or larvae that in due time will be their young nieces or nephews, or brothers or sisters.

Exceptionally Clean and Polite

As a rule, ants are exceptionally clean and polite. Each ant acts as lady's maid for another, but not for herself. First she washes the face of her comrade and then her whole body. Meantime, the one who is being washed shows the utmost satisfaction, lying down with all her limbs stretched loosely out, rolling over on her side and then on her back, a perfect picture of ease and contentment.

On awakening from sleep ants yawn and stretch their legs like humans. So it isn't impolite to yawn. Or is it? In certain communities some have overfed and have lost their eyes and wings, but yet they are cared for. That seems about top-notch for animal politeness, doesn't it? When two ants meet, they stop and talk things over. They cross antennae (humans sometimes call these horns or feelers) and stroke each other in a manner somewhat similar to man's habit of shaking hands. In many instances the creature's ears are on his antennae, in which cases the two creatures when they cross their antennae have their ears together instead of their hands.

But now, don't think that ants cannot be both polite and cruel. The so-called

driver ants do not have any nests of their own, but are predatory, like some birds and some humans, and wander from place to place; they are just tramps; that's what they are, polite tramps. And there are certain ants that raid the nests of other varieties, and carry off to their own nests pupae from which workers are subsequently developed and which become the slaves of their captors. Some of the greatest fortunes in New England had their foundation in the slave trade; so don't insinuate that slavery and politeness are incompatible.

Certain ants are used by their comrades or captors for the storage of honey; their bodies become so filled that they are unable to walk and hence they are really animated casks or carboys. When the "friends" or relatives of these ants get hungry for honey, they stroke these repletes (as such six-legged walking honey-tanks are called) and receive from them the droplets of regurgitated honey which they need or desire. Haven't you often noticed how fond city folks are of their country relatives when food is plentiful in the country? That's the same idea, among humans. The fondness once saved ration points and still saves cookery.

But There Is a Limit

But there is a limit to what can be said about an ant's politeness. Not only are there ants that use their unhatched young for glue to repair their damaged nests, but there are red ants who raid the nests of black ants and carry them into slavery to perform all the work, and there are lots of ants that keep aphids, i.e., plant lice, lead them out to pasture every day, and at the close of the day stroke their bodies to squeeze out drops of sweet liquid. Not only that, but when the fall of the year comes on, and the aphids would die from the cold, these ants take them away down in their nests underground for the winter, and bring them up in the spring when milking time

comes around once more. Ants die if they have no queen; they see no object in existence if there is no excitement.

One of the unpleasant members of the ant family is the famous "bull dog" ant of Australia. He is sometimes over an inch in length, singularly alert, wasp-like, large-eyed, long-jawed and can sting like nobody's business. At this point it seems desirable to introduce two ant stories from that excellent periodical *Our Dumb Animals*:

HOW ANTS CROSS A STREAM. The insect known as the driver ant is a most ferocious creature and perhaps more to be feared than even the wild animals and cannibals of Africa. They travel like soldiers, in columns, and the order of march is perfect. Their numbers are so large as to be considered only in astronomical figures.

Nothing is left in their path. Even if they encounter an elephant there will be nothing left of it after they pass except a mass of whitened bones. Natives, noting the approach of the driver ant army, leave their villages and flee in terror. When they return all livestock of every description has completely vanished.

When the marching column comes to a stream the ants unite and form themselves into balls, some as large as a hornets' nest, and roll out upon the water. A given point on the other shore is attained with uncanny accuracy, scouts having been first sent out to locate the best point of embarkation. Subsequent balls cross in like manner until the entire colony is on the opposite side.

The driver ant cannot stand direct sunlight; therefore it works at night. The soldiers of the colony, however, can stand more sunlight than the workers, so the former unite to form tubes about one inch in diameter, through which the workers pass without being subjected to the fearful rays of the African sun. This occurs in cases where they must make a daylight pilgrimage.—Marvin L. Whitaker.

ANTS ARE INTELLIGENT. No wonder King Solomon wrote, "Go to the ant, thou slug-gard," for these busy little creatures show a remarkable intelligence. We humans have

learned many lessons from them, and can still learn more.

Some kinds of ants are farmers. They plant fungus gardens and harvest the crop. Other ants are called Harvester ants, and they collect vast quantities of seeds and grain, which they store in underground granaries. They even spread the grain out to dry before storing it, so it will not become moldy.

Most remarkable of all, they show almost human sagacity by biting off one end of each seed, thus preventing it from sprouting underground.

Another species of harvester ant, a larger kind, are the grain crushers for the colony. These have large jaws, with which they crush the grain or seeds, so the smaller ants can get at the food inside. It is said that at least eighteen kinds of seeds have been found in these ant granaries.

Another species of ant, called leaf cutters, raise their own crop. The workers carry bits of vegetation into the nest and arrange it in a seedbed, and on this the queen plants a tiny speck of fungus. The workers then busily fertilize this "crop", by spreading dung of certain caterpillars over the "bed". Sometimes the queen breaks open her first eggs, to provide extra nourishment for the "garden".

In some very mysterious way, the workers then "treat" the garden so tiny white swellings, like minute cabbage heads, grow on the fungus. These "cabbages" the ants eat for food. Scientists have grown exactly the same fungus in their laboratories but have never mastered the problem of producing the "cabbages". This is still the secret of the intelligent ants.—Ila Marie Baird.

More About Ants

More facts about ants, collected from a great variety of sources, are that the transportation of the grain is by ant soldiers, who do the coarse chewing as they make deliveries. Then the other workers chew it very fine and make a paste of it. Blobs of the paste are then placed in the sun to dry into cakes and the cakes are stored in the nest for future use.

In ant nests there have been identified some 2,000 different species of mites,

spiders and other little creatures that devour the dead or diseased ants or prey upon the living in a great variety of ways, or, peradventure, live in peace with them, as some men do with other men and as some women do with other women. In some ant communities there are funeral processions and the dead are buried in orderly fashion. Two ants carry the body of the deceased to the burial ground, and all the mourners take a hand in digging the grave and covering the body.

Parasol ants, found in the island of Trinidad, carry small leaves and flowers in their jaws, umbrella-fashion. The curator of the Bronx zoo, in New York city, went all the way to Trinidad to get a colony of these ants for his zoological garden. In Texas are found ants that clear the ground around their hills of all plants except those that produce such seeds as they wish to eat.

Waste products are cleaned out of ant streets, and especially out of the nurseries, and are packed down in the dirt and covered with clean sand. Ants excavate streets and tunnels, storerooms, sanitary tanks, royal chambers for the queen, and nurseries for the children. They enjoy eating dead beetles, earthworms, flies, scraps of meat, and cereals. They are mad for sweets, but too many sweets make them ill.

Watching an ant colony a close observer noticed one ant attacking his fellows and otherwise acting queerly: the observer killed it and sent it to a surgeon, who dissected it under a microscope and found that it had a tumor on the right side of its brain. Students of ants agree that the worst enemies of ants are ants. There have been instances where ants have attacked humans that were invalids.

To see what would happen, a little girl in Yakima, Wash., put two ants into a jar wherein was confined one of the deadly black widow spiders. In a few minutes the ants had bitten the spider's legs off and killed her.

How to Get Rid of Ants

Two suggestions are at hand as to how to destroy ants: (a) press a sharp stick into the nest to a depth of eight inches, and then pour directly into the hole, and from the can itself, about as many deadly calcium cyanide granules as would serve to cover a dime. The granules may be had at most garden supply houses. Coming in contact with the moist sub-surface soil, they release deadly fumes that destroy the whole colony. (b) The second recommendation is to dig a hole three or four inches from the entrance of the ant-bed; then place a common drinking glass in the hole and

fill around the glass with dirt, making the earth level with the top, and making sure that the inside of the glass is clean and dry. The information is that the ants will fall in and will not be able to get out. When the glass is half full of ants pour a few spoonfuls of coal oil in the glass and it kills them immediately; then they can be removed, the glass cleaned with a dry cloth, and the funeral arrangements for another lot of ants can be made.

Some interesting things about termites, bees and hornets and wasps, all of which are hymenoptera, will have to wait until another time.

"As Bad as Rutherford"

I HAD an interesting experience yesterday in the Kentucky mountains, not so far from Sand Cave. It was at the extreme upper end of a "holler" out of Hemphill mining camp, as far as the car could be coaxed to go. Indeed, the bridge I contemplated crossing, but didn't quite dare, and turned around "at" was torn down during the day while I was up the creek farther. The bridge must have made good kindling wood.

It was "up in there" I met Adam and his wife. They let me in to warm (my first call at nine o'clock of a frosty morning). Several of the boys and girls were home, not sick enough to feel bad, but too sick to go to school. Mrs. Adam offered the remark that if it was Bible, they wouldn't mind listening, but if it was man's work, they had a Bible.

Adam himself said if it was Judge Rutherford's stuff he didn't want it. "I know he's dead, but that man Jehovah they have put in his place down there I don't like, and he's as bad as Rutherford." When he found out that Jehovah is the name of the Almighty God, and that His name appears more than 6,000 times in the Bible, he contributed \$1.25 for the Bible library of four bound

books, four question booklets, four booklets, the two last *Kingdom News* and *Religion Reaps the Whirlwind*.

A week or so ago it would not have been safe to go over parts of that camp a second time, as I was literally kicked off one porch, "ganged up on" by all pupils and two teachers, one of whom yelled to me in the presence of pupils that if I didn't get off a certain porch she would as soon kill me as to eat her next meal. Several good-wills took sides with me in the neighborhood talk which followed my first visit; so now, by God's grace, I believe I will be able to visit all again without physical violence.—A pioneer in Kentucky.

The Pandas in New York

◆ New York boys and girls were delighted with those two interesting creatures, called pandas, sent to their zoo by Mme. Chiang Kai-shek. The boy panda was shipped at 101 pounds, and in his first year came to weigh 193, while the lady panda was shipped at 116 and in her first year came to weigh 203. But, sorry to say, the lady panda died in October, 1945, from an intestinal obstruction and peritonitis.

Witnessing in Plymouth, England

PLYMOUTH is a small city of about 225,000 population, a large proportion of whom are connected with the dockyard and thus, unlike the people of the rest of this peninsula forming the countries of Devonshire and Cornwall, their minds are less bound by the Methodist (Non-conformist) religion, owing to the influence of travel. By far the larger proportion of our time as pioneers is occupied in conducting studies in the homes of the people. At the moment I have about twenty studies scheduled for the week, with a peak of six in one day. The prospects are that this number will be reached each day; so the situation increasingly presses for the combination of such studies.

Religionists continue to fight a losing battle against the Kingdom proclamation. The following incident demonstrates this fact.

SCENE. Working-class flats adjacent to the dockyard. Two publishers (pioneer witness taking newly interested lad) with phonograph are waiting at flat door for an answer. Parson (with handful of parish magazines) arrives at the same door.

Witness. We are calling upon the people in connection with a Christian work, helping them to understand the Bible.

Parson. Whom do you represent? (Smiles and beams)

Witness. We are Jehovah's witnesses.

Parson. (Turning on his heels to bound up the stairs to the next door) Oh, THAT crowd? (Smiles vanish. Outlook stormy)

Witness. One moment! Do you think we need correction?

Parson. (Now six steps up, turning round agitatedly) Yes!

Witness. Well, why don't you give it me then?

Parson. Th-this is hardly the time and place.

Witness. Where did Jesus preach?

Parson. (Pause) Everywhere.

Witness. Why then cannot you correct me here?

Parson. You wouldn't stop.

Witness. You are running away.

Parson. Well, you people will not fight for your country.

Witness. Oh, you question my allegiance to Caesar? That is what the Pharisees did to Christ 1900 years ago.

Parson. This is a war to put the world right.

Witness. This is the Devil's world.

Parson. This is God's world.

Witness. Peter describes a world that perished.

Parson. (Interrupting) Never mind what Peter said. I take what Christ says.

Witness. Are you not a Church of England minister?

Parson. Yes.

Witness. Then your Thirty-nine Articles establish the inspiration of Peter's epistle.

Parson. (Down for the count)

Witness. Now, have you a Bible?

Parson. Well, er-er I may have.

Witness. You cannot find anywhere in it a support for the central doctrine of your religion: the idea that man possesses an immortal soul.

Parson. (Now trembling with agitation) Yes. (Quotes) 'God breathed into man the breath of life, and man became a living soul.'

Witness. But that does not say that man was *given* an immortal soul.

Parson. Ah, you do not know your Greek; *psuche* is soul.

Witness. This was not originally written in Greek, but in Hebrew. Now I'll tell you where the idea came from in the first place. God said to man, 'In the day that you eat of the tree you shall die.' The Devil said that you won't; and he has used the clergy to repeat that lie ever since.

Parson. (Vanished)



"THY WORD IS TRUTH"

—John 17:17

Why Were We Born Thus?

THOSE who gave birth to the human race were the original human pair. Men who feel the disadvantages of the birth in this and that condition often express the thought that Adam and Eve were comparatively innocent of any serious transgression due to their ignorance and lack of experience in Eden. Thus reasoning men have concluded that Adam and Eve's expulsion from Eden and the sentence to death were harsh and severe. But facts do not warrant that conclusion. Let men bear in mind that the majesty of God's law had been trampled upon, yes, by perfect creatures after having been fully advised of the consequences. God's entire government was now involved, and for Him to treat lightly their deliberately wrongful act would be to deny the majesty of His announced rule of action. Lack of experience constituted no softening circumstances. Man was possessed of all the faculties of a perfect creature; he had received the direct command from his Creator what he must and what he must not do. The punishment upon him must be in harmony with the law of God announced, and was neither harsh nor too severe.

Sentimentalists think that Adam and Eve had great love for each other and that their suffering outside of Eden was somewhat lightened by reason of mutual love for each other and that they mutually bore each other's burdens. But where is the Scriptural support for this idea? The woman could have had but little respect for her husband after he contemptuously referred to her as "the woman whom thou gavest me". Placing the blame upon his wife for his own de-

liberate and wrongful act would not inspire her with much confidence and trust in him. Nor would the presumptuous act of Eve in deciding a vital point, and acting thereupon without first consulting her husband, have caused him to have perfect respect for her or love. When they left Eden, they went forth with ill feeling in their hearts. Outside of Eden, and suffering the continued hardships, unknown before but which they were now compelled to endure, there must often have been strife of words between them, and mutual accusations exchanged, if they did not also come to exchanging blows. Few men and women have ever understood the proper relationship between husband and wife, and this is one of the chief reasons in this twentieth century for so much unhappiness in the marriage relationship in all nations.

Here is where we come in. It was under those adverse conditions that Adam and Eve begot and brought forth their children. The power and instinct to multiply was given to the perfect pair but was not exercised until they became imperfect and were outside of Eden. The judgment entered against them had deprived them of the right to life. Consequently we their children would be born without the right to life. Add to this the prenatal influence of their sinfulness upon their offspring, which would be specially adverse shortly after leaving Eden. This may have had something to do with the wicked disposition manifested by Cain, their first son. It is well known that the mental condition of the parent at the time of conception and during the period of gestation is reflected in the child. This being true, Cain was doubtless conceived and born while bitterness was in the hearts of his parents. Probably they were more reconciled to their condition by the time Abel was born. It is reasonable that there would be intervals of time when they would be more kindly disposed to each other.

Necessarily, however, all the children of Adam and Eve would be born imper-

fect because the imperfect parents could not bring perfect children into the world. No sane person will deny that we were all born thus. Being imperfect, we are naturally disapproved by the Lord. That which is unapproved stands condemned before Jehovah God the Creator. For this reason all the children of Adam and Eve were born under condemnation; hence we were all born sinners. Upon this point it is written by a man who longed for righteousness: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12) Even a man of God writes: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psalm 51:5.

Of course, as children of Adam and Eve, we were not on trial in Eden nor directly embraced in the judgment God entered against Adam and Eve, because we were not born at the time the judgment was entered. The judgment of God, however, took away from Adam the right to the dominion of the earth and the right to life. It was therefore impossible for him to transmit to his children the right to life or the right to earthly dominion. Hence condemnation resulted to us by reason of being born imperfect. The religious clergy have taught that Adam's children were involved in his transgression, trial and condemnation, and that Adam's sin was imputed to them and that therefore God condemned these children before their birth. That contention is not supported, however, by the inspired record at Romans 5:14: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude [or likeness] of Adam's transgression." This definitely settles the matter that the children of Adam and Eve were not condemned in the judgment because of sin like unto Adam's, but their condem-

nation was the result of being born of imperfect parents who were then under the sentence of death and undergoing the sentence. We all are sinners by inheritance.

Adam was created in God's image and likeness and was created perfect. After his sin and expulsion from Eden he begot children. These were begotten in his likeness, imperfect. They were not begotten in the likeness of God. The seed of evil was in them. That condition has existed at all times, including our day, and all children have been born evil. Aside from Jesus of Bethlehem, there has never been a child born that has been free from bodily weakness or the taint of evil.

Although there is nothing to indicate that Adam had a hope of being permitted to return to Eden, the Bible record indicates that he would have done so had he not been prevented. So God placed at the east of Eden, which was evidently the only entrance, some cherubim and a flaming sword which turned every way to prevent Adam from returning and partaking of the tree of life. Among the reasons for which Adam could not legally go back to Eden were: (1) the divine judgment entered against him, which was final, and from which there was no appeal and which was enforced by his expulsion; (2) the ingratitude of his heart, and the lack of regret for his wrongful act; and (3) his desire for things sinful, in violation of God's law, which was greater than his desire for things that were right. Hence the Scriptures show no opportunity for him and his mate to return to life-giving relationship with God by Christ Jesus. But because we have been born as we were, God's gracious provision for redemption and deliverance unto life eternal has been extended to us through His only begotten Son.

I will bless Jehovah at all times: his praise shall continually be in my mouth. My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad. Oh magnify Jehovah with me, and let us exalt his name together. Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in him.—Psalm 34:1-3, 8, Am. Stan. Ver.

A Cigarette Talks

I'm just a friendly cigarette;
Don't be afraid of me!
Why, all the advertisers say
I'm harmless as can be!
They tell you that I'm your "best friend"
(I like that cunning lie!)
And say you'll walk a mile for me,
Because I "satisfy".

So, come on, girlie, be a sport!
Why longer hesitate?
With me between your pretty lips,
You'll be quite up to date!
You may not like me right at first,
But very soon, I'll bet,
You'll find you just can't get along
Without your cigarette!

You've smoked one package, so I know
I've nothing now to fear;
When once I get a grip on girls,
They're mine for life, my dear!
Your freedom you began to lose
The very day we met,
When I convinced you it was smart
To smoke a cigarette!

The color's fading from your cheeks;
Your fingertips are stained;
And now you'd like to give me up,
But, sister, you are chained!
You even took a drink last night;
I thought you would ere long,
For those whom I enslave soon lose
Their sense of right and wrong.

Year after year I've fettered you,
And led you blindly on,
Till now you're just a bunch of nerves,
With looks and health both gone.
You're pale and thin, and have a cough;
The doctor says "T B";
He says you can't expect to live
Much longer, thanks to me!

But it's too late to worry now;
When you became my slave,
You should have known the chances were
You'd fill an early grave.
And now that I have done my best
To "send your soul to hell",
I'll leave you with my partner, Death;
He's come for you! Farewell!

—Anonymous

Some of the Best-loved Publishers

"THE hoary [gray] head is a crown of glory, if it be found in the way of righteousness." (Proverbs 16:31) Those who have been long in the service of the King do not look for glory here and now, but they are entitled to the love and respect of the rest. So it is with considerable pleasure that *Consolation* gives a few pictures of those who continue to serve the King and to advertise His kingdom in spite of the handicaps of advanced years. (1) W. A. Russell, in his eighties, is on the way to his corner in Houston, Texas, where he has been holding forth "the word of life" for several years, regularly. (2) C. M. Davis, of Beaumont, same state, is only 61 years old, and doesn't look even that. (3) This publisher, of Muskegon, Mich., is 82.

Sorry we didn't get the name. (4) Ernest E. Pense, of Portland, Oreg., is 79, and has been a publisher of the Kingdom for fifty years. Not bad! (5) Here is a 74-year-old publisher, of Newberg, Oreg. No name given. (6) Mary E. Graham, 74, uses buggy to transport phonograph with which she presents the message, supplemented by her verbal testimony. (7) This enthusiastic witness was caught giving a demonstration, with the aid of his phonograph, on the streets of San Francisco. Won't he be surprised when he sees his picture here? (8) Publisher Kunst, 76, of Baltimore, gets around, even if he has to use a crutch and a cane. He is on his corner regularly (but appears to have gotten a few feet away from it in this picture).



Some of the best-loved publishers

Working and Eating

THERE was a definite connection in the apostle's mind between working and eating when he said "that if any would not work, neither should he eat" (2 Thessalonians 3:10), and the connection still persists despite the fact that some people work hard and never get enough to eat and some live like princes and never do an honest day's work from one year's end to the next. And some wish to work and can't.

The advent of labor-saving machinery is a tremendous blessing to mankind, for it does the work that, otherwise, men and women would do; but it doesn't eat anything, and it keeps humans from having anything to do and hence from having anything to eat. For the present, and for some time in the future, it has thrown everything out of balance. The man that owns the machine does the eating, and the man that does not have any machine, or does not have anything to do because of the machine, cannot eat. So everybody is interested in labor-saving machinery.

The mechanical cotton-picker is a success, for the owner of the picker. When there are enough of them to do the work, five-sixths of all the people that in the past have picked cotton so that they could eat will not need to pick any more cotton. Then what? The correct answer is that only Almighty God can make the necessary adjustments to correct that situation, and it is perfectly certain that He will do so.

In the meantime, well-meaning men have scores of different plans to accomplish for the prospectively hungry cotton-pickers what they can plainly see ought to be done. A little booklet is at hand published by one of these groups. It is called "Technocracy in Plain Terms", and is copyrighted. It mentions papermaking machines hundreds of feet long, that make a strip of paper 21 feet wide and almost 300 miles long in a sin-

gle day; machines that wash, dry and milk 60 cows every 12 minutes; modern threshing combines that cut, thresh and sack 40 acres of wheat a day; brick-making units that make 10,000 bricks an hour, with no limit to the number of units that may be employed; machines that dip a million matches at one revolution of a wheel, whereas formerly each match was dipped separately by hand, and shoemaking machines that with each revolution of a wheel completely sole 200 pairs of shoes. The booklet couples the foregoing information with the declaration:

All the goods that the people of this continent can use can be turned out in a steady flow by the present productive equipment, with each operative working 4 hours a day, 4 days a week for about 165 days a year between the ages of 25 and 45, with complete leisure time after his 45th birthday.

Then, in the same connection, it also makes the assertion that every man, woman and child in America could have for his natural lifetime a supply of goods and services equivalent to \$20,000 per year, based on prices in 1929, or 10 to 20 times what the average man then enjoyed.

The War a Great Eye-Opener

The war was a great eye-opener to the whole world as to what America, or any other country, for that matter, can do when it harnesses the most up-to-date machinery in the world, and plenty of it, for the doing of a great task in a big hurry. The National Association of Broadcasters Code, as followed by most radio stations and all networks, prohibits the sale of time to labor unions, and so not many of labor's ideas get to the public by radio, but occasionally something gets through that shows labor's side of this great question of hooking up working and eating.

Maynard C. Krueger, of Chicago, Socialist national chairman, and the party's

vice-presidential candidate in 1940, in an address in Reading, Pa., in June, 1944, commenting on the way that the United States government marshaled industry for war production, said very reasonably and with absolute truth:

It is not a visionary dream that the nation's natural resources, its factories and facilities and its labor power can be combined to produce a greatly increased national income and industrial output.

The productiveness of American labor when backed by stored-up labor in up-to-date machinery is almost beyond belief. On this subject the *Saturday Evening Post*, January 10, 1942, said editorially:

A man-hour of American labor is not the same as a man-hour of German or Japanese labor. In this country for many years the amount of time devoted to labor had been diminishing. From 2,600 hours a year per average worker in 1914, it had diminished to fewer than 2,000 hours a year in 1940. Nevertheless, owing to the amount of machine power behind him, the American worker produced more in a short day than the German worker could produce in a long one. If you take the available labor force of Germany to be thirty-two millions and that of Japan to be twenty-eight millions, you have already sixty millions against an American labor force of, say, fifty millions. But if you suppose the American worker to be one and one-half times as productive as either the German or Japanese worker, or both together, working the same number of hours, then you have the equivalent of seventy-five millions against sixty millions, and that would be approximately true.

What's to Be Done?

What's to be done with a group of intelligent, reading, thinking men when they discover that, with the use of the best machinery, they can make (as alleged) \$20,000 a year and live ten times as well as they have been in the habit of living? It is a knotty problem. Most of the people that own the machinery not merely think that the worker should be satisfied to live on the same level as he lived before the war, but think, or seem

to, that he should be willing, if necessary, to lose his job, and live off his savings as long as they exist. In any event, many of them seem to think that if he does retain his job after the war he should be willing to work the same number of hours and for the same rate of pay as while the war was on.

Are the workers anxious to retain their work? You had better believe that they are. At the Brewster Aeronautical Corporation, in Long Island City, 5,500 workers stayed in the factories a whole night and all the following day, in protest against the loss of their jobs. Some of them said that they were willing to work for nothing, pending the receipt of new contracts. They wanted only to live. Can they be blamed for that?

The anxiety of workers to retain their jobs is shown in a most regrettable manner in seventy cases on the Pacific Coast in the first five months of 1945. On those occasions men who thought themselves Americans participated in acts of terrorism against fellow Americans of Japanese ancestry who had been released from War Relocation Authority Centers, and who wished to return to their own properties or businesses. In nineteen of these cases, shootings were involved, and, sad to say, the offenders were all of the class that thought themselves to be Americans. And not one of these was called to account for his offenses.

Ten Million More Workers

There are today, in the United States, over ten million more workers than there were in 1940, and now, with the end of the war orders, and some 12,000,000 workers laid off from the war plants, won't some smart person rise and explain how and when and where some 10,000,000 discharged soldiers are going to find means to support themselves and their families?

It may seem like a little thing, but many old-line grocers and butchers are bound to be looking for work soon, as a result of improvements in the freezing

and handling of foods. Thousands of locker operators are entering the retail trade, and it won't be long now before foods of any kind can be delivered right at the door, and in such form that they will keep indefinitely. Incidentally, this is going to cause many chefs to look for work also, because almost anybody can warm up something that comes to hand already cooked and only needs thawing out to make a savory meal.

Statesmen regard lack of employment as a danger to the nation as a whole. The way they reason is that it was a bad thing that more than 4,000,000 who grew up during the great depression were unfit for military service, because of poor eyes, poor teeth, heart disease or mental and nervous disorders brought on because, as children, they did not have enough to eat. Good animals need plenty of good food, and that applies to the human animal as well as the others.

Some are anxious about the Negroes. And they have reason to be. They have to live, the same as the whites. The United States Supreme Court ruled that the Brotherhood of Locomotive Firemen and Enginemen had no right to agree, with the Louisville and Nashville Railroad, and the Norfolk Southern Railroad, and other southern roads, that firemen may be discharged merely because they are Negroes, and that, in any event, "promotable men" must not be Negroes. That is about as mean and small a bargain as was ever struck. The natural result is that tomorrow the same kind of deal may be given to Catholics, or Protestants, or Jews, or cross-eyed men, or men with bald heads. If our honorable ancestors, engaged in the "East Indian Trade", did not wish that American Negroes should eat, why did they bring them here?

Senator Murray, of Montana, is one of the statesmen who think that as much attention should be given to men as to mules. He said:

We use a lot of mules in the mines out in my state. Whenever economic conditions force a shutdown in the mines, the operators always

send the mules out to the country, where they are well fed and cared for. When the mines reopen, the mules are brought back sleek and fit for work. The men who depend on employment in the mines for a livelihood for themselves and their families are, of course, simply lopped off the payroll, deprived of purchasing power, converted overnight from producers to drags on the social economy, and left to meet the hazards of an industrial society as best they can with their bare hands.

The Financial Viewpoint

In considering so great a subject as this of employment, and the incidental eating, inevitably associated with it, it is well to hear all sides. The following is the summary of the subject published by the National City Bank of New York. Read it thoughtfully:

"FULL EMPLOYMENT OR ELSE—"

In the current discussion of postwar prospects and policies, the most persistently recurring theme is the statement that some fixed number of workers must be employed if the country is to prosper, and that unless "business" provides the stated volume of employment the government will have to do so; which means the substitution of a government planned, controlled and subsidized economy in place of the system of private enterprise. Testifying before a Senate committee last spring, Mr. Philip Murray, president of the Congress of Industrial Organizations, said that industry, while entitled to reasonable profits for serving the needs of the people, "has an obligation to provide them with full employment." He said:

"We propose that the responsibility shall be placed where it belongs. If industry fails, the American people will give expression to their protest. Let industrialists either deliver the goods with America's gigantic war-born productive capacity or be prepared to give others a chance to use it."

Some business men show by their public statements that they also view "jobs for all" as a challenge which they must meet "or else—." The following is from the New York *Herald Tribune*, November 10, 1944:

"Business has a period of between three and five years in which it must demonstrate that it can provide high-level employment, failing which 'there is not a man in this room who believes our present form of government will continue,' A. D. Whiteside, president of Dun & Bradstreet, Inc., told the twenty-fifth annual meeting of the American Trade Association Executives yesterday in the Pennsylvania. He placed the total of jobs required after the war at 57,000,000, 'or 12,000,000 more than we had in 1939.'"

The view reflected in these quotations is shared by many others. The "challenge" is heard so often that it impresses by force, of repetition, not many people stopping to ask whether it is a fair and valid challenge, and whether business can in fact assume all the responsibility thus placed upon it. The verbal picture of anywhere from 55 to 60 million persons gainfully employed and enjoying a national income of \$140 billions or more is so inspiring that people are swept along. Every person in the country wants the goal to be realized, if there are in fact that many who will want gainful work; and there are sound reasons for setting goals, which stimulate effort and evoke courage in business planning. No one dissents from the view that the economic system is not operating at full efficiency and capacity unless there are jobs or opportunities for people who want them and are qualified for them.

Aspirations and feelings, however, should not prevent consideration of the question from all sides. It is too much to expect that "full" or "high" employment can be reached merely by reiterating the need; and no sound purpose is served by describing it as a challenge to any body or group, unless that body or group has power to achieve the goal.

DISTRIBUTION OF EMPLOYMENT

Mr. Murray in the testimony from which we quote referred frequently to employment as a responsibility of "industry". In 1940, when the census showed aggregate employment of 45,166,000 persons, only 10,573,000, or 23 percent, were engaged in manufacturing. Adding construction and mining raises the figure to 13,542,000, or 30 percent, and if

retail and wholesale trade, transportation and other public utilities, finance, insurance and real estate are further added, the total rises to 25,662,000, or 57 percent. The remainder, nearly 20,000,000, were engaged in services of many kinds, in agriculture, forestry and fishing, and in government activities. Thus "industry", in the usual sense of the term, accounted for less than a third of the total gainful employment, and all "business" for only something more than half. This should be borne in mind by those who ascribe responsibility to business.

In 1940, 2,327,000 persons were employed in domestic service, and this kind of employment affords a simple illustration of some of the problems. Who will be "responsible" for giving employment in domestic service after the war? What factors can possibly control the amount of this employment other than the willingness of people to engage in it at rates which other people, who also have a free choice in the matter, are able and willing to pay; and under working conditions which are acceptable to the employer as well as the employee? This does not imply that the conditions of domestic service, as of other work, should not be improved progressively; but the problem here considered is the problem of *employment*, and the point is that the terms of the employment cannot possibly be ignored. This is a truth which applies in much broader areas.

WHAT IS "BUSINESS"?

Many people use the term "business" as if they were referring to an organization like the army or the navy, with a hierarchy of authority rising to the top and in which financial and all other considerations are subordinated to the accomplishment of one purpose. A moment's consideration, however, should show that this picture is erroneous. There is no overhead authority in business. The census of 1940 showed 9,758,000 "employers and own-account workers" (4,600,000 exclusive of farmers), and each is as free and equal as every other. Hence the first observation is that business as a body cannot accept the challenge to provide full employment because there is no such thing as business as a body. The decisions which govern business are not

the decisions of a single commander, but of millions of individuals, animated by an infinite number and variety of influences.

These individuals can have work themselves, or give employment, to the extent that they can provide goods or services which people want, at prices which people will pay. At every moment of their lives they are at the mercy of their customers. They cannot guarantee jobs irrespective of wage rates and hours and conditions of work, any more than an individual can guarantee to employ a domestic irrespective of these things. They cannot guarantee jobs irrespective of the costs of what they buy and the prices they must ask for their product; irrespective of consumer preferences; or irrespective of government policies which may affect their costs and profits and stimulate or depress the spirit of expansion and enterprise. They cannot afford to put people to work simply to provide a market for the products of other producers; they can only produce what they can sell, and in the long run sell at a profit. Otherwise there will soon be no business.

It follows that employers of labor cannot possibly bear the whole responsibility of providing full employment. The effort to put responsibility upon them, even if they are willing to accept it, will be unavailing unless equivalent responsibility is put upon labor and the government also, all in a harmonious whole. Mr. Murray, who is demanding that industry provide all the jobs that people want, is likewise active in determining what wage rates and other conditions shall prevail on the jobs provided. Thus he also bears a responsibility, namely, to see that the terms are practicable.

The fundamental condition of full employment and capacity operation of the economic system is a state of balance, in which various prices, wages and other costs, profits, incomes and other elements are in such equitable relationship that all occupations and population groups can exchange their products on terms that will clear the markets. Each group in effect employs the others. Relationships change, and adjustments are required to maintain the balance. Such adjustments require co-operation, which is not always readily given.

But they are the responsibility of all groups, not of employers alone.

THE FUNCTION OF AN ECONOMIC SYSTEM

Many people will accept the truth of the foregoing, but argue that it does not go far enough. They will rephrase the challenge and say that if the private enterprise system cannot maintain balanced relations, and therefore high employment, some other system dedicated to the maintenance of employment under all conditions will have to supplant it. This is equivalent to proposing to change the function and purpose of economic activity. The primary function of an economic system—under which the welfare of the individual has been bettered throughout history—is not merely to provide jobs, irrespective of the cost and usefulness of the work performed, but to produce an ever more abundant supply of the goods and services which people want, at ever increasing efficiency and declining relative cost. Only a system which accomplishes this will raise living standards and promote the welfare of its members.

If some other system is to be set up which makes employment its primary purpose, the usefulness of the work done will be the subordinate consideration, and it must be expected that work will be wasted, or carried on at a loss out of the public purse. This is the "make work" system, which had no standing in this country before the great depression. It is equivalent, in its economic consequences, to the system that is operative in every country during war. There is no valid evidence that it could operate under peacetime conditions except with the same enormous waste, gigantic cost and inflationary danger associated with war,—to say nothing of the repression of individual liberty, including the liberty of labor.

THE SIZE OF THE GOAL

The danger in drawing the picture of post-war "jobs for all" in terms of a stated figure such as 55 to 60 million people, and in the "or else—" argument, is twofold. One is that the economic system will be judged by the statistics of employment rather than by the standard of living it provides, by its ability to care for people who are not qualified for gain-

CONSOLATION

ful work and those who are seeking education or have earned retirement, and by other measures of welfare. The second danger is that the goal itself will be so high as to foredoom the effort to failure.

Figures of the number of jobs said to be necessary are derived from estimates of the total labor force, i.e., the number of people who will normally want gainful employment, in some post-reconversion year. From this total is deducted the number expected to be in the armed forces and the number normally expected to be unemployed at any given time, seasonally, temporarily, or while changing jobs. Estimates of the labor force in 1947, for example, range generally from 58 to 60 million. If 2 to 2½ million should be in the armed forces and the "frictional" unemployment should be 2½ to 3 million, the goal of civilian employment would be 53 to 55 million. The middle of that range, 54 million, is the figure selected by the Brookings Institution, an independent research organization of the highest standing.

This is substantially less than the 57 million referred to in the quotation earlier in this article. The 60 million goal, which is the highest figure ever mentioned, could be supported only by assuming that the total labor force would be 64 or 65 million, which is far above any informed estimate. It is as high as the peak labor force (including the armed services) during the war, when boys have come out of school, older people out of retirement, and women out of the homes to support the war effort.

FACTORS IN THE ESTIMATES

All estimates of the postwar labor force, even those based upon the most careful studies of the age groups of the population, must rest upon assumptions. Will the ages at which people enter the working force and retire from it be the same as in the past? Will the same proportion want and need gainful employment? Will they all be employable? How many of the 7 million women who have entered the labor force during the war will want to stay in it? How many returned veterans will take advantage of the educational opportunity provided by the "G. I. Bill of Rights," and return to school?

In answering these questions it is to be considered that an economic system which progressively increases the standard of living will not only produce more goods but yield other benefits. Throughout industrial history these benefits have been realized in the form of a shorter work life, through longer schooling and earlier retirement, of a shorter work week, and of the accumulation of resources for the support of those who are unqualified for gainful work. In the year 1900 nearly half of the young people between the ages of 14 and 20 were gainfully employed, but in 1940 the percentage in the labor force of those between 14 and 19 was only a little over one-quarter, according to the census. Similarly, of people 55 and over, nearly half were employed in 1900, but only one-third were counted in the labor force in 1940. How much weight should be given to these trends in the future, how much to the desire and ability of people to take the benefits of industrial progress in more leisure rather than more goods, and of women to remain in the home rather than seek employment? What will be the effect of the huge savings people have accumulated during the war on their choice between work or leisure?

An economic system which gives many people this choice is not to be judged solely by the number of jobs recorded; and with these considerations in mind it may well be asked whether the employment of even 54 million people in the postwar period is desirable from every point of view. The burden of proof is on those who produce these figures to show that the country would not be sound and prosperous with a smaller number at work.

Irrespective of exactly how many more people will want work after the war than in 1940, it will be clear, from the distribution of employment in 1940 as described earlier, that they cannot find it in the industries alone. Services must be substantially expanded. This also is a natural effect of rising standards of living, in which services steadily become more prominent. In the early history of this country 75 percent of the people were engaged in agriculture and those in the services were few. But in 1940, according to the census, the number engaged in education, in medicine and

health and other professional work, in providing facilities for travel, recreation and amusement, in maintaining household equipment, and in various other services exceeded those engaged in agriculture, forestry and fisheries combined.

Positive harm may be done by setting employment goals at higher figures than are sound and reasonable. Both business and the public may be misled. The result may be disappointment and loss. If responsibility for reaching the goal has been fixed in the public mind upon business or private enterprise, the disappointment and loss will play into the hands of enemies of private enterprise. As opposed to this approach, if the responsibility for employment is placed correctly, that is

to say, on *everyone*; if the importance of the terms of employment, of the necessity for investment and of the psychological factors is recognized; and if the policies of all parties are made accordingly, there will be hope not merely of jobs for all, but of useful and self-supporting jobs.

Labor Is Confused

Labor is admittedly confused over the whole situation, and has reason to be, but Labor has its spokesmen too. It sees that something is radically wrong. What it really needs, but it doesn't know it yet, is The Theocracy, the reign of Almighty God in the earth, through Christ Jesus, the Savior and Redeemer of man.

Jehovah's witnesses' Mothers Retain Rights to Their Children

MAY a drunken sot, who leaves his wife and children to go and live with another woman, have possession of his children because he is a Roman Catholic and she is one of Jehovah's witnesses? The answer is *No*! The lower court decided that he might have them [in Sacramento county, California], but when it got to the Appellate Court the decision was reversed. Other things, besides flag-waving, are at stake in bringing up children. Some of the findings of the higher court follow:

Jehovah's witnesses are not the only religious group that, adhering with what we might believe to be too strict adherence to the teachings of Christ, refuse, to a greater or less extent, to participate in waging war. . . . One need not go far back into the history of this country to find men conceded to be great Americans who were taught such principles as a part of the religious faith of their fathers and mothers and the religious organizations of which they were members. A striking example of this should occur to the mind of anyone familiar with the religious background of a living American whom history will doubtless record as one of the greatest military leaders of all time. [General Eisenhower's mother is one of Jehovah's faithful witnesses.]

As for the conclusion that appellant's teachings will prevent these children from joining "our leading character building organizations"—whatever they may be—adherence to the teachings of any one religious group may have the effect of excluding its adherence from membership in organizations built upon the creeds of other dissenting religious groups, but such fact should have no bearing upon the rights of parents to bring their children up in their own faith, nor justify courts in arrogating to themselves the right to determine that the religious teachings of such parents will not be for the best interests of their children.

Aside from the fact that she is a Jehovah's witness there is no contention that appellant is not a fit and proper person to have the custody of her infant children. The court stated, as above set forth, that she is a moral person, and her teachings of the Scriptures to her children may, in themselves, be quite as "character building" as would membership in the groups and organizations of whose benefits the trial court fears these children may be deprived if left in their mother's custody.

The conclusion seems inescapable that appellant has been deprived of the custody of said children solely because she is a Jehovah's witness, and, in the opinion of the trial court,

the beliefs of the followers of that faith are inimical to the welfare of their children because they do not salute the flag and are unwilling to fight for their country. If it is right to take these children from their mother's custody for the reasons stated, then by the same course of reasoning we must conclude that it would be right and proper to deprive all Jehovah's witnesses of custody of their offspring lest they become disloyal citizens.

Some decisions of the Supreme Court of the United States, and of some other courts, were cited in which occur these statements:

Struggles to coerce uniformity of sentiment in support of some end thought essential to their time and country have been waged by many good as well as by evil men. Nationalism is a relatively recent phenomenon but at other times and places the ends have been racial or territorial security, support of a dynasty or regime, and particular plans for saving souls. As first and moderate methods to attain unity have failed, those bent on its accomplishment must resort to an ever increasing severity. As governmental pressure towards unity becomes greater, so strife becomes more bitter as to whose unity it shall be. Probably no deeper division of our people could proceed from any provocation than from finding it necessary to choose what doctrine and whose program public educational officials shall compel youth to unite in embracing. Ultimate futility of such attempts to compel coherence is the lesson of every such effort from the Roman drive to stamp out Christianity as a disturber of its pagan unity, the Inquisition, as a means to religious and dynastic unity, the Siberian exiles as a means to Russian unity, down to the fast failing efforts of our present totalitarian enemies. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard.

To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the

appeal of our institutions to free minds. We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the State as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order.

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. . . .

To many it is deeply distasteful to join in a public chorus of affirmation of private belief. By some, including the members of this sect, it is apparently regarded as incompatible with a primary religious obligation and therefore a restriction on religious freedom. Official compulsion to affirm what is contrary to one's religious beliefs is the antithesis of freedom of worship which, it is well to recall, was achieved in this country only after what Jefferson characterized as the "severest contests in which I have ever been engaged".

Jehovah's witnesses do not teach any violation of the laws of the state which are in harmony with God's laws, but if the law of the state is in direct violation of God's law, they will obey God's law first and all the time. . . .

The divergence in creeds, the evils growing from a union of church and state, and the conflicts for supremacy waged between the two were studied and considered by the colonial pioneers who established the independence of these United States. They profited by peoples whose experiences in government had failed, as well as by the achievements of those whose governments had been more successful, and to avoid the griefs and disasters arising from the bigotry and religious intolerance of the preceding ages, they provided in our fundamental laws, Amendment 1 of the Constitution of the United States, that the

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof". . . .

The flag is emblematic of the justice, greatness and power of the United States—these, together, guarantee the political liberty of the citizen, but the flag is no less symbolic of the justice, greatness, and power of our country when they guarantee to the citizen freedom of conscience in religion—the right to worship his God according to the dictates of his conscience.

Coming back to this Mr. Melvin H. Cory, who strove in vain to get the custody of his children away from his faithful wife Kathleen, the upper court, reviewing the findings of the lower court, said:

While it is apparent in this case that the court considered the fitness of the mother to have the custody of her children, and found that the teachings of the father will be for the best interests and welfare of these children, the record is singularly barren of any

evidence to show the fitness of the father to have such custody. It seems to have been assumed that if the children are given into his care it will naturally follow that they will be reared to be good and loyal American citizens, without any predilections which would disqualify them from joining any of the character building groups or fraternal organizations referred to by the trial court. But there is no evidence as to what the father purposes to teach these children or what he wants them to be taught. The court refused to admit proffered evidence to show the grounds upon which the divorce was granted to plaintiff, and that respondent left appellant on account of another woman with whom he was living. Cory admitted that he had written a letter to Mrs. Cory in which he told her that he had been drunk for a week, though he denied that such statement was true. He said that he did not himself go to church when living with Mrs. Cory, but that when he did go to church he attended the Catholic church.

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Theodore Beza and His Codex

THEODORE DE BESZE (de bez), or Theodore Beza (be'za), as he is more generally known, was an educated Frenchman who tried to do for France what Luther did for Germany, Zwingli for Switzerland, and Knox for Scotland. He was born June 24, 1519, is considered one of the most eminent of the reformers, and a man of tact and resourcefulness. He died October 13, 1605, leaving a lasting influence on the Geneva Bible and also the Authorized Version.

He got off to a bad start, in one way of looking at it, for his parents were well-to-do and he inherited considerable property and income from other sources; but he had advantages too, because one of his early teachers, Melchoir Wolmar, was not only an excellent Greek scholar, but additionally a man of faith in God and in His Word. Beza studied under Wolmar for seven years, and the lessons stuck.

Starting off in life as a brilliant young lawyer, a wit, a scholar and a poet, Beza lived in Paris for ten years, and yielded to the worldly influences about him, but, in the providences of God, he became very ill when about 29 years of age and decided to abandon the French capital for Switzerland. There he became professor of Greek at Lausanne University, and remained for ten years, much of the time a close associate of John Calvin.

Under Calvin's influence he gave diligent attention to the study of the Bible, translated 100 of the Psalms into French, thus completing the work of another translator, and at length produced the Latin translation of the New Testament from what is called the Beza Codex, and this has given him his permanent place in history.

There is some divergence of opinion as to where, when and how Beza came into possession of the interesting Greek manuscript which he used in making his translation. McClintock and Strong's

Cyclopædia states that the translation was made in 1556 and was printed in Paris in 1557, and it even gives the name of the printer, R. Stephens. But the *Catholic Encyclopedia* takes the position that the manuscript was stolen from one of their monasteries, but not until six years after Beza had made his translation and not until five years after Stephens had printed it. Following are some excerpts from the *Catholic Encyclopedia* on the subject:

CODÆX BEZÆ (**CODÆX CANTABRIGIENSIS**), one of the five most important Greek New Testament MSS., and the most interesting of all on account of its peculiar readings; scholars designate it by the letter D. It receives its name from Theodore Beza, the friend and successor of Calvin, and from the University of Cambridge, which obtained it as a gift from Beza in 1581 and still possesses it. The text is bilingual, Greek and Latin. The manuscript, written in uncial characters, forms a quarto volume, of excellent vellum, 10 x 8 inches, with one column to a page, the Greek being on the left page (considered the place of honour), the parallel Latin facing it on the right page.

Beza wrote in the letter accompanying his gift that the MS. was obtained from the monastery of St. Irenæus in Lyons, during the war in 1562. Lyons was sacked by the Huguenots in that year and this MS. was probably part of the loot. The reformer said it had lain in the monastery for long ages, neglected and covered with dust; but this statement is rejected by most modern scholars.

The type of text found in D [Codex Beza] is very ancient, yet it has survived in this one Greek MS. alone, though it is found also in the Old Latin, the Old Syriac, and the Old Armenian versions.

The text, which was in so great honour in the Early Church, possesses a fascination for certain scholars, who occasionally prefer its readings; but none professes to have really solved the mystery of its origin.

He Had Tact and Firmness

Beza had tact and firmness. He returned to Paris and preached well and wisely on behalf of the Huguenots; meantime he was every moment in danger of assassination. McClintock and Strong's *Cyclopædia* says of this part of his life:

Beza was the chief speaker on behalf of the French churches. He managed his cause with temper and ability, and made a favorable impression on both Catherine of Medici and Cardinal Lorraine, who said, "I could well have wished either that this man had been dumb or that we had been deaf." Catherine requested him to remain in France on the plea that his presence would tend to maintain tranquillity, and that his native country had the best title to his services. He consented, and after the promulgation of the edict of January, 1562, often preached publicly in the suburbs of Paris.

Condensing the *Cyclopædia* account of his achievements in Paris, no one has ever been able to answer the question he posed to a joint assembly of Catholic and Protestant clergymen, brought together

to try to come to some agreement regarding the use of images, as to why one image is more holy or more potent than another, if the honor is not directed to the image but to that which the image represents. Nor could any answer his question as to why the image of the virgin Mary should be addressed in terms "omnibus es omnia", which are properly applied only to Almighty God. Nor could they explain why Mary, who was always so humble in her attitude toward Jesus while both were in the flesh, could now be rightly supposed to have so much maternal authority over Him. He also denied the miracles alleged to have been performed by images, and declared that most of them had been indisputably proved to be impostures.

He lived to be eighty-six, active and vigorous to the end. He defended the rights of the Huguenots to protect themselves from attacks. He advised the rulers of France to *suffer* blows, not to *strike* them. He was confused as to who are the Higher Powers.

Was There Ever a Popess?

THIS magazine, having been invited to publish an article regarding Pope Joan, presents what evidence is available on the subject. Four standard works of reference, *Americana*, *Britannica*, McClintock & Strong, and Catholic Encyclopedia, designate it as "undoubtedly pure fable", "mythical," "fictitious," and "the fable about a female pope"; so don't attach too much importance to what follows: it may be true or it may be false; it all rests on strictly Catholic testimony.

The legend runs that Joan was of English descent but born at Ingelheim or Mainz, and that she loved a Benedictine monk with whom she fled to Athens disguised as a man. She attained great learning and after the death of her lover went to Rome, still in male attire, rose to be cardinal and finally was elected

Pope. She died in childbirth during a papal procession, one legend having it that in a vision she was given choice between temporal disgrace and eternal punishment.—*Encyclopedia Americana*.

Joan, a mythical female pope (fl. 855), between Leo IV (847-855) and Benedict III (855-858). A French Dominican, Steven of Bourbon (d.c. 1261), gives the legend in his *Seven Gifts of the Holy Spirit*, and was followed by many later writers.—*Encyclopedia Britannica*.

This personage is first said to have been spoken of as a Roman pontiff by Marianus Scotus, a monk of the abbey of Fulda, who died at Mentz in 1086, and who says in his chronicle (which many authorities declare to be spurious), under the year 853, the thirteenth year of the reign of the emperor Lotharius, that Leo IV died on the 1st of

August, and that to him succeeded Joan, a woman, whose pontificate lasted two years, five months, and four days, after which Benedict III was made pope. . . . It is true that some MS. copies of Anastasius, among others, one in the king's library at Paris, contain the story of Joan; but this has been ascertained to be an interpolation of later copyists, who have inserted the tale in the very words of Martinus Polonus, a Cistercian monk and confessor to Gregory X (latter part of the 12th century), who wrote *The Lives of the Popes*, in which, after Leo IV, he places "John, an Englishman", and then adds, "Hic, ut asseritur, fœmina fuit." Other authorities for this story are Sigbert of Gemblours (†1113) and Stephen de Bourbon, who wrote about 1225. According to these accounts, she was the daughter of an English missionary, was born at Mayence or Ingelheim, and was a woman of very loose morals. She is said to have removed to Fulda, and having there established an improper intimacy with a monk of the convent, assumed male attire, entered the convent, and afterwards eloped with her paramour, who was a very learned man, to Athens, where she applied herself to the study of Greek and the sciences under her lover's able directions. After the death of her companion she went to Rome, where she became equally proficient in sacred learning, for which her reputation became so great, under the assumed name of Johannes Anglicanus, that she easily obtained holy orders, and with such ability and adroitness eluded the deception that at the death of Leo she was unanimously elected as his successor, under the general belief of her male sex. Continuing to indulge in sexual intercourse, the fraud was finally discovered, to the infinite mortification of the Roman Church, by her sudden delivery of an infant in the public streets, near the Colosseum, while heading a religious procession to the Lateran Basilica. The mother and child died soon after, and were buried in 856. This event is said to have caused the adoption of the *Sella stercoraria*, which was in use from the middle of the 11th century to the times of Leo X, for the purpose of proving the sex of the popes elect. The story was generally

credited from the latter part of the 11th until the opening of the 16th century. All church historians after Martinus generally copied it from him, and presented it as an authentic narrative.—McClintock & Strong *Cyclopædia*.

A different version appears in the third recension of the chronicle of Martin of Tropau (Martinus Polonus) possibly inserted by the author himself and not by a subsequent transcriber. Through this very popular work the tale became best known in the following form: After Leo IV (847-55) the Englishman John of Mainz (Johannes Anglicus, natione Moguntinus) occupied the papal chair two years, seven months and four days. He was, it is alleged, a woman. When a girl, she was taken to Athens in male clothes by her lover, and there made such progress in learning that no one was her equal. She came to Rome, where she taught science, and thereby attracted the attention of learned men. She enjoyed the greatest respect on account of her conduct and erudition, and was finally chosen as pope, but, becoming pregnant by one of her trusted attendants, she gave birth to a child during a procession from St. Peter's to the Lateran, somewhere between the Colosseum and St. Clement's. There she died almost immediately, and it is said she was buried at the same place. In their processions the popes always avoid this road; many believe that they do this out of abhorrence of that calamity. . . . In the fourteenth and fifteenth centuries this popess was already counted as an historical personage, whose existence no one doubted. She had her place among the carved busts which stood in Siena cathedral. Under Clement VIII, and at his request, she was transformed into Pope Zacharias. The heretic Hus, in the defence of his false doctrine before the Council of Constance, referred to the popess, and no one offered to question the fact of her existence.—*Catholic Encyclopedia*.

Consolation sees no responsibility resting upon itself to decide which Catholic historian told the truth about this matter and which ones lied about it. The *Catholic Encyclopedia* says that some of the chroniclers gave the girl's name as Agnes, and some Gilberta.

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