



1945

Consolation

Magazine

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In Brief

The Pope and Peace

◆ Inside of three months after Hitler invaded Poland, President Roosevelt appointed Myron C. Taylor as his personal representative at the Vatican, so that "the establishment of world peace" would bring forth "a closer association between those in every part of the world, those in religion and those in government, who have a common purpose". His stated purpose was that the peace should be "firmly set in the foundations of religious teachings". Manifestly, the president expected Mr. Pacelli to be in on the peace negotiations. But the American people do not want it. In their eyes there is no more reason to let the pope mix in with this than to invite the archbishop of Canterbury to do it. Having blessed Mussolini in his various outrages in Ethiopia and Spain and elsewhere, and realizing that he backed the wrong horse, the pope, December 24, 1943, expressed a wish "to give back to the world a peace based on justice", which is something it has never had at all, and never can have for any length of time as long as the Roman Catholic Hierarchy, the world's greatest divisive force, continues to exist.

Archbishop Schrembs, of Cleveland, is extremely blasphemous about the matter. The way he put it was:

Christ should be represented at the peace table through his Vicar on earth, the pope. He was left out the last time. And what did we get? Another war. They don't want God at the peace table!

Nothing that has a Vatican City date line can be believed, and there is no way of ascertaining the truth of the stories sent out in June, 1944, that the Vatican had made a bid for a place at the peace table; that several of the Allied governments had been sounded out regarding it and that France and Britain had made objection to it.

CONSOLATION

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

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The Betrayal of the Spanish Republic

THE second world war was started at the Croydon airport, London, England, July 11, 1936, by Major Hugh B. C. Pollard, a British Roman Catholic. Bribed by a fellow Catholic, a magazine editor, on that date he flew a chartered plane to the Canary islands, where, by a password known only to Catholics, he met the gentleman Francisco Paulino Hermengilde Teadulo Franco y Bahamonde, otherwise known as General Francisco Franco. Franco was put on the plane. On the way to Ceuta, Spanish Morocco, he changed into a general's uniform. As soon as he announced his purpose to the Moors, the Spanish revolution had begun. It was financed by Juan March, the Roman Catholic Spanish tobacco king, who placed upward of \$50,000,000 at Franco's disposal. Germany, Italy and Portugal had been plotting the insurrection for several months before that date, in obedience to the wishes of the Roman Catholic Hierarchy. Thus it was in a sermon in April, 1931, that the then Cardinal Segura, archbishop of Toledo, primate of all Spain, had declared, "May the republic be cursed."

The Associated Press feature service writer, Alexander H. Uhl, is correct when he says that the Spanish war had its inception in 1931, though the war did not break out till five years afterwards, and Anthony Eden is correct also when he says that the second world war really began in 1936, which was the year the Moors landed on the Iberian penin-

sula to fight Franco's battle against the Spanish Republic. The Roman Catholic Hierarchy was at the bottom of it all.

The Army a Factor

The army was a factor in the revolt against the republic. Half of the officers had been retired, on full pay, because there was nothing for them to do. They were offended. When troops were sent against strikers or against peasants who were attempting to occupy the large estates, they were led by Fascist officers, thus undermining the faith of the people in the government they had elected at the polls. When such Fascist officers were replaced by those with more sympathies for the common people, there were more heart-burnings. When the rebellion reached the ships, most of the seamen mutinied and arrested their traitor officers, the sons of Spain's big landowners and capitalists.

Spain faces peculiar difficulties. The railways are undeveloped. The people generally live and die in the provinces in which they were born. The intense heat of the Spanish summer, and the insufficient rainfall, result in poor crops. The best lands are in the hands of the aristocracy and the "Church". The wealth obtained by Cortez, Pizarro, and other robbers, went to those already wealthy. The population fell off by the millions. Repeatedly the Jesuits were expelled, but they always came back. In the year 1933, there were 45.46 percent of the population over six years of age that could neither read nor write. The explanation is that education had been

entirely in the hands of the "Church", and so was practically nil.

Only half of the land that is suitable for irrigation is actually irrigated. The huge landed estates are cut up into chief tenancies, subtenancies, etc., until the man who works the land is cut off from the man who owns it by a whole chain of middlemen. Any improvements he makes go to the owner. Very few peasants can afford to provide themselves with agricultural implements. Their lifeblood is squeezed out of them by the rents demanded. The Catholic Church, which is the biggest landowner, works together with the other big landowners, and with the banks and business enterprises, which it also owns, to keep the noses of the common people forever on the grindstone. But drunken gamblers and loafers of aristocracy are provided with government jobs, so that they can continue to live on Easy Street. Officers in the army were multiplied until there was one for every 6 soldiers as against one for every 19 soldiers in the French army. The tremendous wealth of the "Church" enabled it to gather into its employ many of the brightest, best educated men. The natural result followed that in many Spanish cities almost half of the children died before reaching 5 years of age. When lands were distributed to the peasants they were required to pay such large sums, to reimburse their former owners, that their conditions were made as hard as or harder than they were before the division of the estate took place.

Do you wonder that under conditions like these the Spanish people wanted to get rid of their king Alphonso and to have a republic in the place of a monarchy?

More Underlying Facts

In many Spanish communities no peasant owned any land. They lived in mud huts with earthen floors. They had no tables. Their only food was lentils, black coffee and bread. Whole villages

and farming communities have not a horse, a cow, a sheep, or a pig. In several Spanish provinces are laws which forbid the use of machinery.

In an election campaign the bishop of Barcelona declared, "It is sinful to vote for the Popular Front." The archbishop of Toledo at the same election said, "Vote for the Catholic candidates, for you will thereby please the Holy Father."

When the peasants assembled to divide the huge estates, they solemnly drew lots as to which family was to have this holding and which one that holding; there was no violence; there was no use of troops, nor need for them; the rent was paid to the owner, as a matter of course. The division was merely to enable the peasant to live and have some modest comforts.

The only forces opposed to giving the peasants a chance to live were the army, the landlords, the big industrialists, and the "Church". These all looked to German and Italian Fascism to help them retain their strangle-hold on the common people. The timid and lazy landlord class suffered their lands to deteriorate in the hands of political rather than agricultural overseers. The army with its 21,000 officers and 130,000 men consumed 30 percent of the national budget. There was one general for every 150 soldiers. The army, from general to corporal, was corrupt and inefficient.

From the very beginning the "Church" was the backer of the army's insurrection. While there were some honest priests, yet every priest was on the state's pay roll. The country was top-heavy with priests. It was not uncommon for sixteen or twenty to be at one modest funeral, each one collecting a fee. Not only was the "Church" the largest landowner; it also operated hotels, factories, department stores, power plants, newspapers, etc. It turned over its churches to Franco for use as fortresses and arsenals.

The Non-Intervention Committee

The worst foe of the Spanish Republic was the so-called "Non-Intervention Committee", which held its sessions in London. Viewed in retrospect, it was a scheme to use Nazism and Fascism to make sure that there would be no four freedoms nor any other freedoms in Spain. It collaborated magnificently to see that Hitler and Mussolini should supply Franco with arms, and fight his battles, and that the Spanish Republic should be prevented from having any access to the arms without which it could not exist. The proper title for this aggregation of hypocrites would have been, "The Committee to see that the Spanish Republic shall be destroyed."

Franco could not win the war with his disloyal officers, his Foreign Legion and his Moors. The Spanish people stood him off. He appealed to Germany and Italy for troops, and obtained them, and the Non-Intervention Committee knew it and smiled benevolently. German and Italian planes carried Moorish soldiers to Franco, and they sent whole divisions of their own troops. To make sure that these troops would get through, the Non-Intervention Committee assigned portions of the Spanish coast to be patrolled by German and Italian warships, and they were delighted when the Spanish people had to face with their bare hands the German and Italian troops that had been armed with every war-making device that the International Murderers of Britain and America could devise.

Modestly, the Non-Intervention Committee has not thus far claimed the honor of the machine-gunning of 2,000 Spanish Republicans in the bull ring of Badajoz, nor the shooting of all the doctors, nurses and patients in the hospital at Toledo: it has not even claimed the honor of the wiping out of the city of Guernica. But it is entitled to all these, for without the work of the committee the Spanish Republic

would today be fighting side by side with Britain and America and Russia against the pope's ally, Adolf Hitler, and the windy Mussolini. Certainly, the common people of Spain, none of them, wanted to have Franco in his present job.

The Military Clique

The military clique, feeding at the public trough, has been the featherbed of the Spanish aristocracy for generations. It is so easy, and so respectable, to eat well if you have an engaging smile, like Franco, and, besides the smile, pack a good machine gun, to back up your desire to eat. For 450 years the Spanish people were ruled by mad or half-mad Hapsburgs and Bourbons; and the more you know about Hapsburg or Bourbon rulership, the less of it you desire, unless you are a brainless aristocrat.

The military clique is educated, and well educated, too, by the most unprincipled people in the world, the Jesuits. Conspiracy against the laws of God and man have brought about the expulsion of the Jesuits from almost every country, as has frequently been brought out in these columns.

International Murderers, Inc., and others of the Big Business crowd, had large interest in seeing that Franco should win. The map of Spain is a checkerboard of mines, power plants and factories owned by the Rothschilds, Morgans, Schneiders and others whose motto is "Business First".

Alfonso the Useless wanted his job back, though he never did anything useful in his life. His old aunt, the Princess Eulalie, said in London that he advanced £2,000,000 to Franco to foment a revolution in Spain two years before it broke out. As a son of the female mentioned in the Scriptures, this was a natural thing for Alfonso XIII to do. (Revelation 17:1-5) Juan March, the fabulously wealthy escaped convict, backed Franco with an additional £300,000,000 after the war was well under

way. He knew he could get it back by fresh robberies of the Spanish people wholesale. From the first, Franco said it was his intention to rule by means of the army. In other words, his only idea of government is that of applied force.

As late as November, 1943, the Papal envoy at Madrid reported to the Vatican that the Spanish Catholics (the scum at the top, not the common people beneath) and aristocrats were 100 percent for the restoration of the monarchy.

J. R. Toca, North Jay, Maine, writing in the Lewiston, Maine, *Sun*, tells of his experiences in the small town in Spain where he was born. The 500 families had to support 7 priests and 42 nuns. The children were graduated from school at the age of 12. No one was sure of a job unless he went to mass. Once a year every man, woman, and child over 12 must buy, at 20c to \$2, a bulletin telling him when he could eat meat and fish. An uncle could marry his niece for \$200 up, and there were prices for marriage to second and third cousins. Do you blame the common people of Spain for wanting a taste of some of the four freedoms?

Franco Always Pro-Nazi

The original pro-Nazi set up was Germany, Italy, Spain and Japan, but it ran under cover as long as conditions permitted. Thus, when Germany, on August 8, 1936, gave it out that no war materials had been sent, or would be sent, to the Spanish rebels, they lied both ways, and it is since known that big shipments were made by ship and by plane on July 31 and August 6, 9 and 20. The same is true of Italy. It made a similar statement August 31, 1936, and followed it up with big shipments to the Franco rebels September 12 and 20. Five months after the statement the German and Italian navies, entrusted by the rotten Non-Intervention Committee to guard portions of the Spanish coast, were doing everything possible to aid Franco and his crowd to crush the Spanish Republic.

Two months later, March, 1937, Franco's crowd were denying that there were any Italian units of the Italian army in Spain, but there were four complete regular Italian army motorized divisions, estimated to run as high as 100,000 men. And they were getting an awful licking too, at Guadalajara, from the unarmed Spanish Republicans. As the facts began to leak out, the Catholic "statesman" von Ribbentrop urged that thereafter all news regarding intervention or non-intervention in Spain be given out by the impossible Non-Intervention Committee. His idea was to make it the grand clearing house of lies and hypocrisy, it served that purpose so admirably.

The Germans lied just as badly as the Italians. While Germany was, on its honor, not sending any troops to Spain, a German father received from his son in Spain a card saying, "I am well." The writing on the card was strange. Inquiry disclosed that the boy was dead; the father was told that he must not disclose the fact; he could not be told that his son had been killed in a war; and the family must not go into mourning. It would attract too much attention. In March, 1937, seven months after its solemn promise, the contents of eighty-two freight cars full of bombs were flown over Switzerland and France from Freiburg in Breisgau, Germany, into Spain. Three months later the Italian papers were squawking because the Spanish Republican forces had dropped bombs on the German "control ship", the cruiser *Deutschland*, while engaged in its peaceful mission of destroying the country of which it was a "protector". The dispatch from Rome conveying this information (published in the New York *Herald Tribune*, of June 3, 1937) said:

The Vatican is naturally hopeful that the Fascists will win for Franco in Spain, and consequently it denied tonight that there was any rift with the German government.

After It Was All Over

After it was all over, the Moors, Germans, Italians and a few Spanish aristocracy soldiers had crushed an unarmed Spanish Republic, with the aid of weapons furnished by the International Murderers of Britain and the United States. The Germans came out frankly and welcomed home 7,000 of their Condor Legion that had been fighting in Spain, and admitted for the first time that they had been lying hypocrites in acting as members of the Non-Intervention Committee, and helping to guard the Spanish coasts against just such acts. Some 13,000 soldiers and sailors had returned earlier. Omitting to mention that these soldiers had been sent to Spain to please his boss, the pope, Hitler remarked to the returned troops: "Your war in Spain was a lesson to our enemies and therewith also a war for Germany." That was June 6, 1939, and the World War II was already under way. Poland was invaded September 1, 1939.

Franco never denied that he is pro-Fascist, or that he ever intended to form anything but a Fascist government. His statement, made to the United Press, is that his new Spain "will follow the structure of the totalitarian regimes, like Italy and Germany. It will adopt corporative forms and it will destroy the liberal institutions which poisoned the people". What a perfect picture of the Devil and of the Devil's mouthpiece in the world, the Roman Catholic Hierarchy! This fellow Franco distinguished himself by his Law of Political Responsibilities, February 9, 1939, wherein he classified as an actual crime the mere fact that one had been a Mason or a Republican. He is a true child of his devilish "Church".

It should be added that the Hierarchy, in lying about Spain, and accusing the Republican Government of being "Red", seldom or never explains to its dupes that the Spanish laws provided that when the big estates were divided up so

that the poor might have a way of life it was provided that the owners were to be paid full value for their lands. Compare that with the deal that Pizarro and the "Most Reverend" Valverde gave to the Incas of Peru and their subjects. They stole all they had.

The Steady Flow of Oil

It has been a source of great gratification to Franco, Hitler and the pope that up until recently, by means of hiring American tankers from the Cities Service Oil Co., the Socony Vacuum Oil Co., the Sun Oil Co., and the Texas Co., and by putting false bottoms in the boats, France was able, even in wartimes, to get all the oil the ships could handle. This was a big help to Hitler and Mussolini, and to the tombstone trade in Russia, Britain and America. The first newspaper explosion on the subject was in July, 1940, but the oil went right along. There was another explosion in February, 1943, when the Vatican's ambassador from the United States to Spain, Carlton J. H. Hayes, on Uncle Sam's pay roll, cheered Franco with the good news that Spain was getting more oil per capita than the people of the Atlantic seaboard of the United States itself. In a speech in Barcelona this "good Catholic" gurgled:

I am happy to say that during the last four months of 1942 and to date in 1943 the flow of gasoline and other petroleum products from America to Spain has equaled the full capacity of the Spanish tanker fleet. Already by January 1, this year, stocks had sufficiently accumulated here to enable Spanish authorities to increase gasoline rations, put more trucks on highways and recently to start street buses running again in Madrid. At the present time the amount of petroleum products available to Spain is appreciably higher than the quantity available for military use to any other European country, and is considerably larger than the present per capita distribution to people along the Atlantic seaboard of the United States itself.

The Hayes' statement was taken to

indicate that Spain was getting 400,000 barrels of oil daily. Some oil!

The next newspaper burst was in *In Fact*, November 1, 1943, wherein was contained the information that "on September 1 three Spanish ships were detained in Pernambuco, Brazil, because they were found to have false bottoms filled with Diesel oil and other supplies for German submarines". The courageous editor of *In Fact*, George Seldes, goes on to say, "American ships have been sunk and American lives have been lost in the Atlantic through action of Nazi submarines secretly fueled at sea."

Franco Expects to Pay

Franco, of course, expects to pay the bill to those that put him up to the job of destroying the Spanish Republic. But for Juan March, Alfonso, International Murderers, Inc., of the United States, France and Britain, the low-grade murderers Hitler and Mussolini, and the boss of the whole gang, the pope, he would never have been able to seize the country. These must all be paid. Mussolini's bill for 763 planes, 1,414 motors, 1,672 tons of bombs, 1,930 cannon, 10,135 automatic guns, 17,000,000 rounds of ammunition, and an unstated number of Italian youths, came to 5,500,000,000 lire, or about \$277,750,000. It is to be paid in 24 installments. Franco felicitated Mussolini on his recently formed rump government.

Hitler must be paid, and he is a hard creditor. On the sixth anniversary of the betrayal of his country Franco the Butcher made a payment on account by

ridiculing liberal and democratic governments, lauding the totalitarian system, and stating that Spain could mobilize 3,000,000 men for a war on Communism. He knows that is a lie, but, Goebbels style, it has a big sound to it.

A month later he told 40,000 workers at Vigo that the Spanish people must prepare themselves to fight a new war "of a moral, religious, military and industrial character". On Hitler's fiftieth birthday Franco telegraphed him, "May your arms triumph in the glorious undertaking of freeing Europe from the Bolshevik terror." The poor sucker believes everything the priests tell him, but on December 4, 1942, when he made this break, he should have noticed that Spellman and everybody else was soft-pedaling this Communism stuff which, for many years, was the Hierarchy's stock argument as to why they continued to breathe. Four days later he reiterated his belief that the world must make a choice between Communism and Fascism, and that his choice is Fascism. No doubt he was put up to that by the "Church".

The "Church" has already been paid and paid and paid, but that is too long a story to be undertaken at this point. It will come later. Payments on account were the bloodstained decorations sent to Cardinal Dougherty of Philadelphia, Archbishop Curley of Baltimore, and Archbishop Molloy of Brooklyn, collaborator with the notorious but now inconspicuous "Father" Coughlin of Christian Front fame.

Story of the Moors

TWELVE hundred years ago Tarik the Moor added the land of the Visigoths to the long catalogue of kingdoms subdued by the Moslems. For nearly eight centuries under her Mohammedan rulers, Spain set to all Europe a shining example of a civilized and enlightened state. Her fertile provinces, ren-

dered doubly prolific by the industry and engineering skill of her conquerors, bore fruit a hundredfold. Cities innumerable sprang up in the rich valleys of the Guadalquivir and the Guadiana, whose names, and names only, still commemorate the vanished glories of the past. Art, literature, and science prospered

as they then prospered nowhere else in Europe.

Students flocked from France and Germany and England to drink from the fountain of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science; women were encouraged to devote themselves to serious study, and the lady doctor was not unknown among the people of Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence were to be mastered in Spain and in Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the mason's trowel, were brought to perfection by the Spanish Moors. In the practice of war no less than in the arts of peace, they long stood supreme. Their fleets disputed the command of the Mediterranean with the Fatimites, while their armies carried fire and sword through Christian marches. The Cid himself, the national hero, long fought on the Moorish side, and in all save education was more than half a Moor. Whatsoever makes a kingdom great and prosperous, whatsoever tends to refinement and civilization was found in Moslem Spain.

In 1492 the last bulwark of the Moors gave way before crusade of Ferdinand and Isabella, and with Granada fell Spain's greatness. For a brief while, indeed, the reflection of the Moorish splendor cast a borrowed light upon the history of the land which it had once warmed with its sunny radiance. The great epoch of Isabella, Charles V and Philip II, of Columbus, Cortez and

Pizarro, shed a last halo about the dying moments of a mighty state. Then followed the abomination of desolation, the rule of the Inquisition, and the blackness of darkness in which Spain has been plunged ever since. In the land where science was supreme the Spanish doctors became noted for nothing but their ignorance and incapacity, and the discoveries of Newton and Harvey were condemned as pernicious to the faith.

Where once seventy public libraries had fed the minds of scholars, and half a million books had been gathered together at Cordova for the benefit of the world, such indifference to learning afterwards prevailed that the new capital, Madrid, possessed no library in the eighteenth century, and even the manuscripts of the Escorial were denied in our own day to the first scholarly historian of the Moors, though himself a Spaniard. The sixteen thousand looms of Seville soon dwindled to a fifth of their ancient number; the arts and industries of Toledo and Almeria faded into insignificance; the very baths, public buildings of equal ornament and use, were destroyed because cleanliness savored too strongly of rank infidelity. The land, deprived of the skillful irrigation of the Moors, grew impoverished and neglected; the richest and most fertile valleys languished and were deserted; most of the populated cities which had filled every district of Andalusia fell into ruinous decay; and beggars, friars and bandits took the place of scholars, merchants and knights. So low fell Spain when she had driven away the Moors. Such is the melancholy contrast offered by her history.—Preface, *The Story of the Nations*, by G. P. Putnam's Sons, 1886.

Why Spain Is So Unhappy

WHEN a man is on the wrong side of any subject, and keeps talking and writing, he is bound occasionally to

make a slip; and that is what Archbishop Spellman did when he quoted a man "familiar with Spain" as making the

remark, "Twenty-four hours of disorder in Spain could mean the assassination of every bishop, priest and nun that could be found." The question naturally arises, inasmuch as the Roman Catholic Church has had exclusive control of the education of the Spanish people for more than four hundred years, why is it that the common people of Spain have such bitter hatred of these hypocrites?

But first it seems in order to show that the archbishop in this instance told the truth. Confirming his quotation, Dr. Ossorio y Gallardo, former ambassador of the Spanish republic to Argentina, and himself a devout Roman Catholic, is on record as saying in writing to a correspondent of *The Christian Century*:

The immense majority of the Spanish people, particularly the humble classes, are totally indifferent and do not wish to have anything to do with God or his church. This may seem a harsh statement, but please remember that learned prelates and priests have spoken of the falling away of the masses from religion. The so-called Catholics are responsible for the war in Spain. They called themselves patriots and welcomed the invasion of their country by foreign troops. They called themselves believers in the law of God and yet coldly executed their brothers during the five years after victory, and imprisoned many hundreds. They are the self-styled custodians of Spanish history, and yet everything they do contradicts the honored traditions of Spain.

If a Protestant had disclosed the facts mentioned by Archbishop Spellman and Dr. Gallardo, he would immediately be denounced by Roman Catholic papers as a bigot, that being the term always used by earth's most hopeless bigots to describe those that expose their insufferable conceit, intolerance and fanaticism. Thus when *Time* (May 29, 1944) went to some trouble to confirm Archbishop Spellman's and Doctor Gallardo's presentations, it was roundly denounced in Roman Catholic papers all over the

United States because it did not state who it was in Madrid that made to its correspondent the following statement:

Ripe for Revolution

I had the opportunity to talk with all sorts of people, diplomats, businessmen, government officials of all kinds, people on the streets. Everywhere I heard talk of an inevitable blood bath to oust Francisco Franco and his dictatorship. Even high-ranking military figures confided that revolution is the only way out. These elements feel it is hopeless to try to convince Franco to step out peacefully. He is stubborn, will not move. But he seems to believe somehow he can hold on, that he can meet this challenge, or perhaps move into some sort of compromise position in which he would retain his power. Revolutionary elements have not yet reached the point of thorough organization. They do not yet have the leadership they need, but sooner or later they will find both leadership and unity. The best-organized group moving toward revolution is the Communist. However, it is comparatively small. It is unfortunate that the Catholic Church in Spain is back doing business in the same way. Once again the Church is exploiting the people, selling indulgences, collecting its ten percent, doing all the things that helped bring on the civil war.

When a man gets to be eighty-one years of age he gets a big kick out of telling the truth on any subject in which he is interested, and John H. Cowles, sovereign grand commander of the Supreme Council of the 33rd degree, Scottish Rite Masons, Southern Jurisdiction, got the kick both ways when he said in Louisville on April 20, 1944:

On October 27, 1937, the archbishop of Malaga, Spain, erected six scaffolds and that day alone garroted eighty Masons. One would think that after fifteen centuries of unthinkable bungling the Papacy would learn something, but its motto is that it is always the same, which means that it never learns anything at all; which is true.

Watchtower Bible College Enrolls Fifth Class

OF THE 104 ministers invited, 104 duly reported between March 1 to 5, 1945, for enrollment in the Watchtower Bible College of Gilead. One and all are experienced Theocratic ministers, many young, others not quite so young (average age 31), 50 men and 54 women. Two native Indians of the Kickapoo tribe, four British, six Canadians, and the remainder Americans of various European ancestry, Teutonic, Latin, and Slavic and one colored made up this expectant, called-together group. Such is a statistical description of the student body comprising the fifth Gilead class who began their New World College careers Monday morning, March 5, 1945.

Promptly at 8 a.m. the opening exercises began with the entire audience appropriately singing a song of praise to Jehovah entitled "Forward Go!" In addition to the more than one hundred eager students, the audience was composed of friends and relatives of the students as well as members of the Kingdom Farm family. The chairman of the opening exercises, H. C. Covington, vice-president of the Watchtower Bible and Tract Society, then began to deliver in well-measured tones his address of welcome. He presented the general purposes of the Watchtower Bible College of Gilead, outlined the training it offers, and contrasted such with the educational institutions of this world. He counseled the students to be diligent in application, to avoid competition, and to conduct themselves properly in the household, showing due consideration for fellow servants. He assured all that even though the course of study was rigorous it was not impossible for everyone to pass. He encouraged each one to put forth his best effort, asking the Lord for a continued portion of His active force as each one studied diligently

to become a better-trained Theocratic minister.

Upon the conclusion of his address H. C. Covington introduced the president's secretary, who gave a very warm brief address. He made an earnest forthright appeal for obedience to all Society instructions, household and college regulations; no private outside interests should be allowed to interfere with studies; students should ever be observing and keenly listen to the tried counsel of the instructors. The farm servant next spoke, saying that much study being "a weariness of the flesh" the Society had arranged for periods of diversion every afternoon from 2:50 to 5:40. These periods were to be devoted to performing farm, domestic, and household duties. He called upon all the students to give their whole-hearted co-operation that the large Gilead household organization be maintained in peace and unity, accomplishing that which the Lord has ordained for this institution.

The concluding speaker was the college registrar. On behalf of the faculty he extended the students a warm welcome. He assured them that the instructors were their brethren, fellow servants who desired to aid them in every way possible to gain more of the heavenly treasures of knowledge, understanding, and wisdom, which, as gifts from Jehovah, money cannot buy nor moth and rust corrupt. Several general announcements were then made as to the college schedule and the program of events for the remainder of the day. The students were informed that they would be issued their textbooks and college supplies for each of the scheduled classes. The registrar then mentioned that he had a special treat which was left for the last; namely, the reading of an airmail letter received from the pres-

ident of the Society, N. H. Knorr, who at this time was en route to Brazil from Mexico. The letter was dated February 22, Mexico City, and was received just in time for presentation on the opening program. Following are a few extracts:

"It would be a real pleasure for me to be with you on this day, March 5, and to welcome you to the college, but this I must defer until a later date, probably sometime early in June. It has been my delight in the past few weeks to meet with former students of Gilead in the United States, Cuba, and Mexico, and soon throughout Central and South America. Everywhere that I have been I see the good results of the witness given by these students, and their expressions are those of gratitude to God for the privilege of attending Gilead and spending five months in study of Jehovah's gracious provisions for man, and how we may carry forward the true worship of the Most High unto all nations, kindreds and tongues.

"This year's text, 'Go ye therefore, and disciple all the nations,' is a grand command. It carries with it the greatest privilege anyone could have, that is, of introducing the true worship of God to those hungering after truth and righteousness. It takes in, too, our going to the ends of the earth to do it, and with it all we can prove our integrity to Jehovah and his reigning King by being faithful to the will of God.

"The all-important work, however, is the preaching to all nations after the above preparation; and with this preaching the introduction of the hardships, trials and persecution comes. But, then, this is what you are being prepared for. So, come what may, we will serve God with all our heart, mind, soul, and strength. It is our privilege to present our bodies a living sacrifice, for this is our reasonable service and acceptable to God."

The chairman again mounted the plat-

form to make several closing remarks, among which was a suggestion to send a cable of greetings from the entire audience to the college president, N. H. Knorr, then at Buenos Aires, Argentina. The suggestion was readily adopted. As evidenced by the many messages read in conclusion by H. C. Covington, the hearts and thoughts of many former Gileadites must have been turned Gileadward for this day's events, extending congratulations and best wishes to the incoming class. The telegrams were read from Gilead parties located in ten different states and Ketchikan and Anchorage, Alaska, and even one from Santiago, Chile, which especially was received with great delight by the entire assembly. The message from the Santiago, Chile, Gileadite read as follows: "Greetings and Jehovah's blessing as you begin studies; and to Bethel and Farm family. —Santiago, Chile."

Thus was brought to a close a very delightful session inducting still another Gilead seminar of Theocratic ministers. The spirit of the Lord was richly upon all present. As the students were dismissed to move to their respective classrooms their hearts were filled to overflowing, as they were now embarking on their long-anticipated course of advanced study at the world's only Theocratic college, Gilead. They fully appreciated that theirs was a privilege of a lifetime. In harmony with the president's warm admonition, they would be diligent in their studies, seeking the Lord's blessing and working hard, knowing full well that in proportion to the effort put forth would they measure that which they will take away with them for their future ministry. This valiant little band of 104 students are determined to better train themselves for assignments in foreign lands, that the grand command of the King, Christ Jesus, "Go ye therefore, and make disciples of all the nations," may be fulfilled.—Matthew 28:19, *Am. Stan. Ver.*



Distributors of *The Watchtower* and *Consolation* in (1) Fort Worth, Texas; (2) Selma, Ala.; (3) Greensboro, N. C.; (4) somewhere in Indiana; (5) Skowhegan, Maine; (6) Salt Lake City, Utah; (7) West Palm Beach, Fla.

APRIL 11, 1946

Heuvel Would Hide from Decent Men

TO UNDERSTAND why Earl Heuvel, late chief of police of Klamath Falls, Oregon, now seeks to hide from decent men, review the facts. Following the public announcement of the Atlantic Charter, President Roosevelt issued a statement that it also included freedom of worship, even though not mentioned in the charter itself. That was in August, 1941. Manifestly, he intended there should be freedom of worship even in Klamath Falls, where Jehovah's witnesses held a convention a year later, September 20, 1942.

Forty-nine days after the Klamath Falls convention General Dwight D. Eisenhower invaded French North Africa with a huge force of Allied troops that have since conquered all of North Africa, Sicily and France, with much of Italy, Belgium, Luxemburg, the Netherlands, and some of Germany. His mother is one of Jehovah's witnesses. If she had attended the convention at Klamath Falls, she would have stood a good chance of being killed.

At that time Heuvel encouraged 1,500 mobsters to throw stones at the witnesses. One result was that one little girl had her nose broken and her teeth knocked out with a large stone. He encouraged them to pillage, plunder, overturn and demolish 25 to 200 cars, resulting in thousands of dollars' damage to decent and honest men and women who could not afford the loss. He assisted both the AP and UP to lie flagrantly that the mob was patriotic and law-abiding, when it was the exact and vicious opposite. He did not object when his comrades tried to force their way into the convention with crowbars, or when they cut the wire bringing in the talk "Peace—Can It Last?" He was favorable to the burning of the witnesses' literature in front of the auditorium. When the witnesses caught the man who cut the wires, and handed him

over to Chief Heuvel, the chief released him so that he could go on with his work. Heuvel stepped to one side so that Dr. George H. Adler, physician and surgeon, residing at 1305 Pacific Terrace, and having his office in the Medical Dental Building, could and did toss a gallon jug half full of ammonia in on the concrete floor, among the women and children. By his cowardly and vicious betrayal of his oath of office Heuvel was responsible for children screaming from the awful odor of ammonia, and mobsters cursing and breaking glass, and throwing rotten eggs, tomatoes, and other things. The fires for which he was responsible, along with Fred H. Heilbronner, consumed the personal property of ten decent men, including their Bibles, books, phonographs, clothing, and furniture.

The Cowardly "Herald and News"

With unusual cowardice the Klamath Falls *Herald and News* backed up Heuvel, Heilbronner, Adler, and the other men (T. D. Case, E. E. Benner, Ben. H. Gibson, Kenneth A. Gordon, Otto Erlandson, Dr. Ralph W. Sterns, and Ray Chase) who led the mob, but, turning with the tide, it is now in full cry after the miserable wretch, Earl Heuvel, who is in temporary hiding or full flight after arraignment on the charge of contributing to the delinquency of a 15-year-old girl. The sad thing about it is that Heuvel has a wife, but she has had to flee with him. They will both probably return after the thing blows over, but in the meantime the *Herald and News* in its issues of December 19, 1944, and January 6, 29, 30 and 31 and February 5, 1945, has carried four columns about this miserable wretch and coward, and it and Klamath Falls richly deserve what they have received in the way of infamy, for the shameless way they treated decent Christian people in their city on September 20, 1942.

I Take My Stand Beside Charles Carroll of Carrollton

SINCE my return to America in these war years, I have had occasion as a citizen of my adopted state of Virginia, living in the shadow of Monticello, where Thomas Jefferson conceived and made his first drafts of our Declaration of Independence, to refresh myself at the wells of early American tradition and thought. It has been borne upon me that the Declaration of Independence, among the signers of which was also one Roman Catholic, was primarily an act of mutual tolerance, tolerance in matters of political thought and religious belief, whereby our forefathers pledged themselves and their successors to maintain in America a free sanctuary for the diverse opinions and consciences of men. And it has seemed to me that this pact of tolerance is the real charter upon which the American system of government is founded, and that without this tolerance American government can not survive. By the logic of reality, I don't see how attacks upon and violations of this pact of mutual tolerance can be anything else but attacks upon the charter of American liberty itself.

I have sometimes wondered whether Charles Carroll of Carrollton, the Catholic, in subscribing to that document, was not at the same time performing an act of protest against those multitudinous dicta of his church by which have been so often condemned, annulled and declared anathema those very principles to which this Catholic now pledged his life, his fortune and his sacred honor, namely, freedom of conscience, freedom of speech, freedom of assembly and freedom of suffrage and of plenary participation in government.

This unhappy record is open to anyone who will investigate: it is to be found in the syllabus of errors, in papal bulls by the hundred and in the papal encyclicals, particularly those of Leo XIII, who enunciated that "the un-

restrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens", and again, that the principle of popular government was "doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions but which lacks all reasonable proof". This condemnation of popular government is also found in the first encyclical uttered by the present pontiff, the *Summi Pontificatus*, wherein he takes his stand squarely on the pronouncements of Leo XIII.

We have seen within the past decade or two numerous assaults upon this pact of toleration. One of the most sinister aspects is the attempt, from the pulpit, to dictate the internal and external policies of this country. One saw it in the case of the Spanish Civil War. The activities of the Roman Catholic Hierarchy and clergy and their press and their pressure groups in this country have contributed to the triumph of Fascism in Spain and to the strengthening of Fascism in Europe; forces which menace those American freedoms you have just seen condemned by those papal pronouncements.

And I truly believe that when certain members of the Roman Catholic hierarchy and clergy are found invading the political domain, and making frontal attacks upon American freedom, and violating the pact of American tolerance, and at the same time crying out that they speak for several millions of American Catholics, they slander those Catholics. The several millions of American Catholics, who, I believe, are worthy citizens, have given them no warrant to speak for them in political matters or in matters of the collective morality of all citizens. They do not speak for me. And I know that there are millions of Catholics in this country who, in their hearts, say the same.—Lawrence Fernsworth.



“THY WORD IS TRUTH”

—John 17:17

Mother of the Government

“THERE is no power but of God.”

Hence Jehovah God is the Father or Life-giver of the Theocratic Government of the New World, because He begets and gives life to each one of those who are to make up the reigning house of that government. God’s “woman”, Zion or Jerusalem, is His organization universal, and she is the mother of the new government as well as of the individuals who make up the government. From this standpoint one of the prospective members of that government wrote to his fellow Christians: “But Jerusalem which is above is free, which is the mother of us all.”—Galatians 4: 26.

Isaiah, an ancient prophet of Jehovah God, describes in figurative phrase the Government, Kingdom or Nation as a man child that is born of woman, namely, born from Zion. Isaiah prophesies that this birth takes place before her labor-pains; or, otherwise stated, without labor-pains she brought forth. “Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”—Isaiah 66: 7, 8.

The Kingdom, in the hands of His Son Christ Jesus, was not born with a great blare of trumpets and the rolling of drums and the firing of cannon on earth. Long previously the King Christ Jesus had said: “The kingdom of God cometh not with observation.” (Luke 17: 20) The apostle Peter said: “The day of the Lord will come as a thief in the night.”

(2 Peter 3: 10) So Zion, God’s “woman”, gave birth to the Kingdom or Government quietly, unostentatiously, and without pain. By way of contrast, the government in America, the United States, was born in tribulation or great pain, because those who composed the governing factors were put to much trouble and distress in the bringing forth of this nation. But the government of the Messiah, the Kingdom, was born without pain. When the due time came, God set His beloved Son upon His holy throne in the heavens and commanded Him to rule amid His enemies.—Psalm 2: 6.

Call to mind the prophet Isaiah’s question: “Who hath heard such a thing? . . . shall a nation be born at once?” The man child of whom Zion was delivered represents the Government that is born. At the time of its birth who was the Governor? The Lord Jesus Christ, in whom resides all power and authority in heaven and in earth. But He does not remain alone in the Government. Those saints who had died prior to the birth of The Theocratic Government had not participated in the chief resurrection and were not a part of the Kingdom at its birth; they must await the time for Him to resurrect them from the dead, at His coming to God’s temple. The faithful followers of Christ who were on earth in 1914 could not be classed as a part of the “man child” or Kingdom, until the Lord Jesus should come to the temple and examine them and approve them and then in due time take them into the Government. Therefore, it is written: “As soon as Zion travailed, she brought forth her children.” That is to say, she brought forth her other children, those who were granted the privilege of becoming a part of the Kingdom or Government. Thus Zion gave birth to both the government and those creatures who form that government. Christ Jesus is the Head of this New Creation, and He is the Head over the Christian con-

CONSOLATION

gregation, which is "his body".—Colossians 1:18.

Christ Jesus was born to life immortal in the spirit three days after He died on the tree on Calvary. The other members of the Government are born to such life in the spirit when they participate in "his resurrection", the "first resurrection". (Philippians 3:10; Revelation 20:6) In the case of a human child, the natural order of birth is first the head and afterwards the body. Even so with those who make up the "body of Christ" and who are the ones participating in the holy Government or Nation. The Government or Nation was born when the Lord Jesus Christ was clothed upon with authority in 1914 and began His reign; and since that time other children of Zion are being born into that Kingdom.

We must make a distinction between the government and those individuals who as members go to make up the government or nation. The year 1914 (A.D.) is definitely fixed by the Scriptures as the time for the birth of The Government. In that year the nations on earth that formed the Devil's visible organization became angry and engaged in a world war. Revelation 11:17, 18 fixes that date as the time when God Almighty, through His beloved Son, took His power unto Him and began to reign; or, otherwise stated, the time for the birth of The Theocratic Government.

A symbolic description of the birth of God's kingdom by Christ Jesus is given at Revelation 12:1-5. The mother of the Government there mentioned is clearly the same woman as mentioned in Isaiah 66:7, namely, Zion, God's "woman" or universal organization. She is clothed and shod with God's light. The sun is her clothing, and the moon her shoes, and the stars are about her head. The sun and the moon and the stars give light to men on the earth. So the light of God shines upon and about them that

love and serve Him. Those of God's organization on earth are sure of God's light and favor both day and night; which fact is here symbolized. The 'twelve stars' upon the head of the woman symbolically say: 'She is married to the King of Eternity and is therefore fit to bring forth the offspring of Jehovah God.' (Jeremiah 10:10, *margin*) Being with child and about to be delivered, she cried out. Her cries are those of pain, directed to Jehovah God, the only One who could help her. Her cries are prayers for God's kingdom to begin.

On the earth are some of the faithful followers of the Lord Jesus Christ. These have had a mental vision of His kingdom; they were anticipating it would be born in 1914 and were in great expectation and anxiety until the birth. Therefore they are represented as in pain, desiring the delivery of the "man child", which is the Kingdom. The "man child", to wit, the new Government, was ordained by the Lord from the foundation of the world; but now it was about to begin to function in power, and those who were waiting and praying for its birth were in anxious expectancy for the birth. Thus the matter appeared to them.

Then, as to the mother of the Government it is written: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." (Revelation 12:5) The "man child" here is the same "man child" mentioned by the prophet Isaiah, to wit, the Government which is to rule all the nations of the earth with destruction to the wicked opposers and blessing to the sheeplike obedient ones. It is the same Kingdom described at Daniel 2:44. This "man child" or new Government of righteousness is symbolically represented as being caught up to God and to His throne, because it constitutes God's kingdom by Christ Jesus, and it now begins to function by virtue of God's will and authority.

Presenting "This Gospel of the Kingdom"

The Greek Language

(In Three Parts—Part Three)

THE Greek possesses a great superiority over the boasted Latin language of the Roman Catholic Hierarchy. For instance, the Latin does not possess articles, either definite or indefinite. Greek, however, does have a definite article. This article is used not only in connection with nouns, but also in connection with adjectives, adverbs, phrases, clauses and even whole sentences; in which last case the article acts as a sort of brackets and brings the whole sentence together as an individual whole, treating it as a unit, making it outstanding. A case of this is found at Galatians 5:14, as may easily be seen from *The Emphatic Diaglott*.

If the reader will turn to the *Diaglott's* interlinear translation underneath the Greek text, he will note it says in the word-for-word translation: "The for whole law in one word is fully set forth, in this." (Galatians 5:14) Now, the Greek word (τῷ) above the word "this" is the definite article "the" in the dative case of the neuter gender. Be it here stated that the Greek definite article has gender and is declinable into five cases; *ho* being the masculine form, *he* the feminine form, and *to* the neuter gender form. The Greek article here under consideration appears in small or lower-case letters. Originally, Greek was written in ALL CAPITALS, which were later called "uncials" by Jerome, producer of the Latin *Vulgate* Bible translation. About nine centuries after Christ the small sloping letters were invented or adopted in order to make it possible to write Greek in a more cursive or running style. By turning to page 10 of *The Emphatic Diaglott*, the reader will note how the Greek definite article is declined in its three genders, and singular and plural numbers, and four cases, nominative, genitive, dative and accusative,

the vocative case being like the nominative.

Returning again to a consideration of Galatians 5:14: The Greek article τῷ, above the interlinear word *this*, attaches itself to or introduces the entire sentence which follows, namely: "Thou shalt love the neighbor of thee as thyself." The article thus gives individuality to that entire expression particularly, and sets it out as distinct from any other general statement.

The Greek article is used also to give particularity to something that has already come under review and that is already known, being familiar to all readers or hearers, and thus to designate it as outstanding from the rest. Hence it is that in the text of John 1:1 the article plays an important role, which clearly disturbs the trinitarians. When this definite article is omitted before a word, it leaves the word in the field of generality. The absence of the article therefore refers to the quality of the word rather than applying it to any particular thing or person. On the other hand, when the definite article is used, it puts the word into a specific application as belonging to a particular person, object or thing. Now, the interlinear reading of the *Diaglott* at John 1:1 shows the presence of the Greek definite article in the text, because it reads: "In a beginning was the Word, and the Word was with THE God, and a god was the Word." That is to say, the Word, or *Logos*, was with the One who is in a special and exclusive sense THE God, and that is Jehovah. Further, as to the word "theos" above the interlinear words "a god": The *Diaglott* shows there is no definite article before the Greek word "theos", and that such absence of the definite article calls attention to the quality indicated by the word *theos*, which is *god*. In referring to Jehovah God, who is in a special and pre-eminent

sense THE God, mark the fact that the word *theos* is preceded by the Greek definite article. Then, because the quality of the person next to be introduced is to be referred to, namely, the Word or *Logos*, the definite article is not used before the word *theos* as applying to the *Logos*. He was not *the* God, but had a definite Godlike quality about Him; He resembled Jehovah God and was related to God. As God's only begotten Son, He was a mighty one, and in that sense was like God. He preceded all other creatures, He had great power and high position in God's organization, and consequently the *Logos* or Word was possessed of Godlike quality. Hence the interlinear translation of the *Diaglott* has it correct when it reads: "And a god was the Word."

John 1:2 reads: "This was in a beginning with the God." (Interlinear reading) Again the Greek text particularizes by using the definite article *the*, thus putting the word "God" in relation to a particular One, now Jehovah, referring, therefore, not so much to the quality of Godship as to the particular one having it. If, now, the reader continues on through the *Diaglott's* interlinear translation, comparing it with the Greek text above, he will find cases where "God" or *Theos* is used without the definite article and yet has reference to Jehovah God; for example, John 1:6, 12, 13. In such verses the matter is different from that of John 1:1 and its omission of the definite article. In these latter verses the absence of the article calls attention to Jehovah as being God in contrast with men being humans upon this earth, showing difference of quality between them. The term *God* being used so generally in connection with one particular person, namely, Jehovah, it could easily be used without the definite article and yet have the application to the right Person. Just as when we say, "God said to Moses," we think of God in the particular and do not think of the

term as referring to any other god than Him.

At John 8:32 we have another case of the use of the definite article. Here a word of abstract meaning is involved. What is the abstract word? It is "truth". There is a lot of truth all around, such as truth in science, in history, in archaeology, and in this, that and the other field of fact. But when Jehovah's witnesses ask about someone, "Is he in the truth?" they do not refer to *truth* in its general application. They refer to the truth concerning the vindication of Jehovah's name by His kingdom under Christ. In the same way, at John 8:32, it was very appropriate that the definite article be used by the Lord Jesus Christ in order to bring the term "truth" into a restricted field, meaning something exclusive. So we read the *Diaglott's* interlinear translation of the text, and it says: "And you shall know the truth, and the truth shall make free you." Hence the modern translation alongside puts the word "TRUTH" in all capitals both times.

If the reader will turn to the first several verses of the gospel of Matthew, reading just a few verses, he will notice again the use of the definite article before proper nouns or names of persons. Matthew 1:1, interlinear reading, says: "A record of descent of Jesus Christ, son of David, son of Abraam." Now notice the reading of verse 2: "Abraam begot the Isaac, Isaac and begot the Jacob, Jacob and begot the Judas and the brothers of him." Notice the use of the definite article before the first mentionings of Isaac, Jacob and Judas. This is because the purpose is to particularize the specific persons who bore these quite common names, and with which particular persons the readers were well familiar. In other words, Matthew was not writing about any Isaac, Jacob or Judas in general, but the particular ones in the direct descent of Abraham. After the first mention of

each such one, we as readers are familiar with the particular one meant, and hence there is no need to have the definite article repeated before the next mention of his name. Hence the word-for-word translation reads: "And Abraam begot the Isaac, and Isaac begot . . ."

There are many other usages of the Greek definite article, but the reader can detect from the foregoing illustrations how the possession of the definite article in the Greek language raises it above the Latin language (which is without one) and helps to make Greek a very specific speech or language by which to be able to express oneself in a very definite way. Besides that, the Greek possesses many conjunctions or particles, such as *gar*, *ara*, *ge*, *de*, *men*, *oun*, *toi*, etc. These performed a nice part in the Greek expression. Practically every sentence in Greek had one or more of these particles, to show the attitude of mind of the speaker or writer in either his predisposed state before he thus expressed himself or his turn of mind as he thus expresses himself.

Verb Features

The ancient Greek has a great variety of verb forms. The verbs are the most difficult part of the Greek tongue. Any Greek grammar will give a chart showing the multiplicity of forms of just one basic verb alone used as a paradigm or example. In the Greek, of course, as in English, there are the active and the passive voice, but the Greek also has what is called "the middle voice". This middle voice is not a mere reflexive form of the verb, where an individual does some action back upon himself. The middle voice expresses the relationship of the subject to the verb to show that he has a personal interest in the action or deed which is described or that he derives some benefit therefrom. The middle voice is usually employed to show advantage to the subject rather than harmful effect. There are only a

few cases where the Greek middle voice indicates something injurious or detrimental to the subject, and hence not all verbs are used in the middle voice. Take, for example, the Greek verb meaning to "counsel". In the active voice, I *counsel* another person. In the passive voice, I *am counseled*. In the middle voice, the thought is not that I counsel myself, reflexively, as by going into a corner and talking seriously to myself, but the thought is that of taking counsel with others and thus deriving benefit from others' counsel. Thus it is not a reflexive verb form, where one does something back on oneself in reflex action, but it shows that one does something in connection with others which results in benefit to oneself. In some instances it is very difficult to distinguish the middle voice in Greek from the passive verb.

Aorist

The Greek modes should not be overlooked. In English we have the indicative and the subjunctive mode and the imperative mode. But the Greek has the optative mode and also the infinitive mode. The optative mode refers to the possibility or potentiality of that which is stated or described.

The Greek tense also has a distinguishing feature. Tense in the Greek does not correspond exactly with tense in our modern languages. In modern speech *tense* refers to time, but in the ancient Greek *tense* really describes the kind of action or state, either as continuing or as accomplished or merely as a fact. Of course, Greek has variable verb forms which indicate time; but the basic idea of tense is to designate whether the action is continuous, completed, or a fact isolated by circumstances. For instance, "I am writing," would be the present tense in Greek, but it would denote the action as continuous and not completed. But the expression, "I write," is not necessarily limited to the very

present time, because it may mean you are a writer that wrote in the past, and does so now and hopes to continue doing so. The expression "I have written" refers to the past and denotes a completed action. What I wrote is completely written.

In Greek, however, there is a tense which is found in no other language, and which describes an action merely as a fact, as occurring. This is the *aorist* tense. *Aorist* is derived from the particle "a", which is privative and corresponds to our English particle "un-", and from the verb "horizein", from which our English word "horizon" is derived. Horizon denotes the limit of vision, the boundary of our extent of sight. Hence *aorist* means having no horizon or limit, indefinite, unlimited. The aorist tense leaves the verb indefinite, not so much as to the time, but as to whether the action was continuous or was brought to a completion. It refers to the action or state described by the verb as merely a fact, as occurring, not as to its being an accomplished fact all completed, but as occurring. This may be somewhat hard for us to comprehend, but the ancient Greeks knew how to use this aorist tense precisely. The apostles and disciples of Christ Jesus used this tense very frequently in the sacred Scriptures, and, of course, the aorist tense is regularly found in the Greek *Septuagint* translation of the Hebrew Scriptures.

Greek writers did not use the aorist tense aimlessly; it is evident that they used it with understanding and purpose. The aorist occurs profusely in Greek writings, including the Holy Scriptures, and if we get a real appreciation and grasp of the sense of the aorist tense it enables us to get sense and understanding out of the things that perplex the ordinary reader of the *King James Version* or *Douay Version* Bible. In the seventeenth century, at the time that the *King James* translation was made, the aorist tense, as well as Greek in general,

was not so well understood as it is understood by experts today, who have made a very detailed and searching study of the Greek, including the aorist. To illustrate how the proper rendering of the aorist tense of a verb makes understanding of a text clearer: Suppose a person were to say, "I want to speak well." In this sentence *to speak* is an infinitive. As stated before, the Greeks had an infinitive mode, and hence that would be involved here, because they had a present indicative infinitive, a future infinitive, a perfect infinitive, and an aorist infinitive, and all these in the active, middle and passive voices. In fact, the Greek has two aorists, the first and the second. Now remember that the aorist refers to the action or state as simply a fact, without defining whether it is continuous or is accomplished and finished. So, then, in translating the sentence, "I want to speak well," would I use in Greek the present infinitive form? Yes; because in 'wanting *to speak*', *to speak* refers to something having continuity. It can refer to being a speaker now and in the future. In other words, I want to be a good speaker at all times, now and in the future. Hence, the action being something continuous, I use the present infinitive in Greek.

However, if the person wants to refer to speaking as a fact and says, "I want *to speak* well tonight at the Theocratic Ministry school," then he would use the aorist infinitive indicative. And why? Because on this particular occasion, "tonight at the Theocratic Ministry school", and not in a general way continuing over a long period of time past, present and future, but tonight on a special occasion is when the person wants it to be a fact that he delivers a good speech. Therefore, in the Greek, the person would use the aorist infinitive of the verb "speak", which aorist tense restricts the matter to the fact of speaking, without implying continuity or completion to the action.

The Bible writers in Greek made this fine distinction between the verb tenses. To show the difference it makes in properly rendering the aorist into English, let us turn to 1 John 2:1, 2, in the *Diaglott*. Note the interlinear reading under the Greek text: "Dear children of me! these things I write to you so that not you may sin; and if any one should sin, a helper we have with the Father, Jesus Anointed a just One." The *Diaglott's* emphatic translation alongside this interlinear reading is about the same. But according to this translation, and also the *King James Version* and *American Standard Version*, it might refer to a course of sin or practice of sin. But the apostle John used in both cases of the verb "sin" the aorist tense, which calls attention to the fact of the action. It does not refer to it as a continuous thing, continually practiced, and also not as an accomplished and completed thing, but refers to sinning as a fact. Hence the real thought of the apostle John is: "My dear children, these things I write to you that you may not commit an act of sin. But if you commit an act of sin, we have a helper with the Father, Jesus Christ the Righteous One." (*Dana-Mantey Grammar*) That is to say, the preferred thing is that the Christians do not sin at all. But if they should perpetrate an act of sin, they have an advocate with the heavenly Father, and that One is Jesus Christ the Righteous One, who is able to offset our shortcomings.

The study of other cases of the aorist tense in the Greek Scriptures could be carried on to show how the use thereof imparts a definite sense and meaning to the thought and helps us to get at the apostles' thoughts accurately, but the above illustration will suffice for this article.

The consideration of the Greek language in the treatise of which this is the third and concluding part may be summed up with this statement: Of all

the languages the Greek was the most highly developed. Therefore it was the best medium for the expression of exact thought. Evidently for this reason Jehovah God chose the Greek language in which to have the Scriptures written by the apostles and disciples of Christ Jesus. Just as English is today a world language, being spoken on all continents and by the most travelers and the leading populations, and therefore permitting of the spread of the Kingdom gospel to the greatest extent, likewise in ancient times. In the time of Christ Jesus and His apostles Greek was the universal tongue in the civilized part of the earth, and hence it was the natural medium in which to have the Christian Scriptures recorded. Thus it made for the widest coverage rapidly and for reaching the most people directly without translators or translations and versions of the Scriptures. Hence in a short time thousands of copies of the Greek Scriptures were made and circulated, of which there are some 4,000 manuscript copies extant or known to exist today.

Blessings Behind Prison Bars

◆ While in jail awaiting my trial, I talked to every prisoner. Three men showed considerable interest and ordered a No. 10 Bible. One, a Catholic, who was a fighter, had had an argument in the university with a professor over the "trinity" doctrine. I loaned him my only copy of *Religion Reaps the Whirlwind*. When he had finished he said, "Well, it's got me! This is the truth. Wait until I get home; won't my family be surprised to hear that I am one of Jehovah's witnesses?" Then he asked me the requirements, he took a subscription for *Thy Word Is Truth* and the address of the company in the city where he resides. The witness goes into all the world, the jails notwithstanding. The privilege cannot be expressed in words. —Pioneer, from Brockville.

The Book of Mormon

IN THE town of New Salem, Ohio, there lived in the early years of the last century a clergyman, Solomon Spaulding by name. He was a graduate of Dartmouth College. He was a man of imaginative turn of mind and fond of history. Also, he was familiar at least with the language of Scripture, though there is some question as to his faith in the Word of God. As his health was poor, he had given up active service as a preacher of the "predestined-to-hell-fire" doctrine and devoted much of his time to reading.

In the vicinity of New Salem there were numerous mounds and forts, which were believed to have been the remains of dwellings and fortifications of an extinct race, who lived in America before the Indians. Tools and other articles found in and about the mounds showed that those who built them had attained a fair degree of civilization.

Mr. Spaulding was much interested in the mounds and their probable history, and, as time hung heavy on his hands, he began writing a sort of 'historical' novel around the ideas suggested by these relics of antiquity. He pictured a long-lost race as having inhabited the North American continent, and more particularly the neighborhood in which the relics were found. In writing of this "lost race" he adopted a style of English suggestive of their imagined antiquity, following more or less the language of the Bible.

As the story grew under his imaginative treatment, he read the manuscript to friends and neighbors, who took a great interest in the imaginary "lost race". Mr. Spaulding had started off the story by picturing the discovery of a manuscript, recovered from the earth; so he called the tale "Manuscript Found". Neighbors came often and became

familiar with the characters, peoples and names in the story. Some of the names were plainly Scriptural, while others appeared to be combinations of various Scripture names. Biblical incidents were also more or less imitated in the story. The idea back of the tale was that a group of persons had traveled across the ocean at the time of the tower of Babel's confusion of languages, and another group about the time of the destruction of Jerusalem by Nebuchadnezzar. Mr. Spaulding's original manuscript was later revised, but the original was not destroyed; so there were two different accounts circulated more or less among friends.

Not long after he completed his story Mr. Spaulding and family removed to Pittsburgh, Pa., where he made the acquaintance of a Mr. Patterson, editor of a newspaper. He learned of Mr. Spaulding's story and was much pleased with its imaginative treatment, borrowing the manuscript to look it over more at leisure. He subsequently suggested to Mr. Spaulding that if he would write a title page and preface it could be published and might prove profitable. This Mr. Spaulding was unwilling to do, however. Not only Mr. Patterson, but those working in his printing plant, became acquainted with the manuscript. Among these was a Sidney Rigdon, who appears to have become interested in the story to the extent of making a copy of it. After quite a long time the manuscript was returned to the author, who later moved to Amity, Pa., where he died in 1816.

The Missionary

Some years pass, and there came to New Salem a missionary with a new revelation, which, nevertheless, claimed to be no new gospel, but the recovery of the old. The missionary had a supply of "new Bibles", and the curious inhab-

itants of the town, not unlike the Athenians of old, eager to hear something new, come to the meeting. Lengthy extracts from the new "Bible" are read to them. It is called "The Book of Mormon". To their amazement many recognize the names, the scenes and the incidents which they had heard with such interest from the lips of the retired minister. Mr. Spaulding's brother is among those present, and he is so disturbed by this development that he rises to his feet and exposes the hoax with tears. Great is the excitement! The missionary departs and a meeting is held by the townspeople. One of their number, Dr. P. Hurlbut, is deputed to visit Amity and obtain the manuscript from the former Mrs. Spaulding, now remarried. They make comparisons with *The Book of Mormon*, a copy of which had been obtained. It was learned, too, that Sidney Rigdon was now connected with the new sect. *The Book of Mormon* was nothing other than the story by Mr. Spaulding, somewhat changed, but not improved, and combined with pious additions, in uncouth English, together with extracts from the *King James Version* of the Bible.

Similarities

Among the similarities, most curious, appeared the fiction that both the manuscript of the Spaulding story and the "Golden Plates" of the Mormon revelation were (1) found in a box, (2) under a stone, (3) which had to be moved by means of a lever. They both (4) represent the ancient people as having come across great waters (the Atlantic), and (5) picture them as becoming great, powerful and civilized peoples. Both fiction and "revelation" represent the "civilized" people (6) as engaging in bloody battles (which seems quite reasonable), and both (7) claim to be a record of some of these peoples. Since both (8) were written in a dead language, they (9) had to be translated. Strangely, both the manuscript and the

book contain a (10) history of "lost tribes", (11) mention the "church" and (12) Jesus Christ (who seems to have used the Greek form of His name in visiting Americans of those days, "from heaven"). Also, there were in both (13) people who believed in the "religion" of Jesus Christ, and both (14) mention "ministers" and (15) the Lord's day (Sunday). In both stories (16) the people who crossed the ocean encountered a great storm en route and (17) the storm ceased in response to prayer. In both accounts (18) the records were purposely placed in a box so that future generations might discover them. Both stories tell (19) of people who believe in "the Great Spirit" and also (20) an evil spirit. Marvelously, both records (21) refer to motions of the earth and (22) large animals used to do certain work. Both speak of (23) the use of cotton cloth, and mention (24) the horse, and (25) earthquakes. Also, both speak of (26) an eternal life with rewards and punishments ("immortality of the soul"), and both (27) speak of the "Great Spirit" as man's maker. Both (28) speak of white people and (29) great cities, as well as (30) a great teacher who wrought wonders. Both, too, speak (31) of people who can write and who (32) possess scientific knowledge and (33) know something of mechanics, (34) using iron and (35) coins. In both tales the people had (36) high priests, priests, kings, princes, oracles and prophets. They used (37) "seer-stones", by which they could see wonders. In both accounts there is reference to (38) a war of extermination, and both (39) speak of the great horrors of war. The people (40) believed in "providence". In both stories (41) some of the people held property in common, and both (42) indicate that burnt-offerings were made for sins. In both the people had (43) judges and (44) counselors. In each story there are (45) at least three nations or peoples. In both it is said that these peoples (46) used "characters" to represent words, and

(47) kept "sacred writings" separate from other records. Both (48) tell of the people's believing in the words of a certain man as divine and (49) that they believed some sinners will be saved after death.

The striking similarities between Spaulding's manuscript and *The Book of Mormon* are but one of the evidences of the fraudulent nature of the latter. If Spaulding's imagination ran away with him, as seems to have been the case, the evidence is clear that somebody else ran away with the imagination, or its product. But there is more to *The Book of Mormon*.

Further Evidence

A striking curiosity about *The Book of Mormon* is the fact that this production "translated" by a not too literate young man "from Golden plates" contains, word for word, extensive extracts from the *King James* translation of the Bible! Further, it attributes to men who lived many years before Christ, and in an unknown continent, words which Christ or John the Baptist spoke, according to the Scriptures. This is further evidence that *The Book of Mormon* is a fabrication, compiled from a variety of sources, but compounded chiefly from the vivid imagination of Spaulding, Joseph Smith and (probably) Sidney Rigdon.

As a result of its being drawn from various sources, *The Book of Mormon* presents a patchwork of styles. There is much excellent English, consisting of the work of Spaulding and copious quotations from the *King James* version of the Scriptures, with which, strangely, the lost inhabitants of America, who perished centuries before the production of that version, were perfectly familiar! Then, in the same book, supposedly from the same source, are uncouth and ungrammatical expressions, and a queer fondness for such expressions as "It came to pass" and "Behold" and "Yea", which are repeated ad nauseam, over

and over again, aimlessly and superfluously. In such portions the effort to imitate Scriptural and old English expressions yields laughable results.

The Mormons themselves have had quite an interesting (?) time trying to unscramble the mixture of writings, and finally concluded that there was not merely one set of plates, but four, described briefly as follows:

1. The Plates of Nephi, of two kinds: (a) the larger and (b) the smaller, containing respectively the secular history of the ancient American peoples and the sacred records.
2. The Plates of Mormon, containing an abridgment of the foregoing, with additions, such as commentaries, and more "history".
3. The Plates of Ether, "a history of the Jaredites," abridged by Moroni, with comments of his own, etc.
4. The Brass Plates of Laban, "brought from Jerusalem," containing Hebrew Scriptures, which, as already observed, testify to the absolutely perfect work done by the *King James* translators, including commas and other punctuation! It is understood that Joseph Smith translated these selections from the plates, and did not so much as look at a Bible even once, of course.

Nephi and the Nephilim

It is curious that the first writer who comes to notice in *The Book of Mormon* is called "Nephi". This calls to mind the fact that the fallen angels who corrupted the earth in the days of Noah were called the "Nephilim". There is no doubt that these Nephilim had much to do with the production of *The Book of Mormon*, giving the movement the supernatural elements that have been claimed for it. There is no doubt, either, that Joseph Smith had visions and saw "angels" and other supernatural sights, but the source of these visions was not what he claimed or thought them to be. They were unquestionably the work of demons, "Nephilim," and the name "Nephi"

attached to the first of the records is worthy of note.

Since *The Book of Mormon* contains some 500 pages of comparatively small type, there must have been quite a pile of golden and brass plates. No doubt, a large amount of "brass" went into the composition of the book. The messenger "from heaven" who told Joseph where to find the plates told Joseph the same things over and over again (for some reason that does not appear), visiting him four times in succession and telling him where he would find the "plates". Joseph went at once, and found the stone box under a rounded stone partially covered with earth, and saw the plates and everything, but he could not take them then, but must come there again next year, and again, on four successive occasions, so that after three years he actually got the golden plates from the earth.

The three witnesses, however, who testified to having seen these same plates say that an angel of God came down from heaven, and he brought and laid them before their eyes, and they beheld and saw the plates, and the engravings thereon. And lo and behold, these witnesses also spoke in ancient English, more or less. Also eight witnesses gave testimony 'unto all nations, kindreds, tongues, and people', saying, "And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and *hefted*, and know of a surety that the said Smith has got the plates of which we have spoken."

Martin Harris, one of the three witnesses, was favored not only with a look at the "Golden Plates", but also with the opportunity of giving of his money to Joseph Smith, so that the work of printing the book, etc., might be advanced. Joseph never had much money of his own, and the angel who gave him the information about the "Golden Plates", after he had departed, returned, as if he had just thought of something. He warned the youthful "prophet" against

trying to make money by means of the "Golden Plates", as there was nothing doing on that score. The angel wanted them, and many years later still had them (Joseph said ruefully), although, now that the plates were translated into modern, ancient, colloquial and legal English, the plates would seem to be of slight use to the angel. It may be argued that the plates were to be "hid up" (a favorite expression in *The Book of Mormon*) to convince unbelievers at some future date. But no one has ever seen them since, and the witnesses who did see them, for the most part, turned away from Mormonism, although they never bothered to withdraw the testimony that they had seen the plates. And they doubtless thought they did, under the influence of "the angel". (See leading articles in *Consolation* Nos. 660 and 661.)

Another point bearing on this matter is the claim that *The Book of Mormon*, though purportedly written by Israelites and their descendants, was written on the "Golden Plates" in what is called "Reformed Egyptian"; which seems a strange circumstance, for the Hebrews had their own style of writing. It is difficult to explain. Unlike the Scriptures, there are no early manuscripts of *The Book of Mormon* available, so that all that is known of what this "Reformed Egyptian" looked like is a line or two of characters that look far from "Egyptian", having the appearance rather of something that might have been invented by a schoolboy to mystify his school-mates. The "Reformed Egyptian" looked peculiarly un-Egyptian.

Joseph did a good job on the translation, however, for he got together the five hundred and more pages, equaling more than a thousand manuscript leaves, in about three years. He had assistance in doing the work. The product of these arduous labors is *The Book of Mormon*, consisting largely of writings by Spaulding, Isaiah, and others, with copious additions by Smith.

The relationship of *The Book of Mormon* to one of the Spaulding manuscripts has, of course, been stoutly denied, and at least one well-known encyclopedia now gives the Mormon version of the matter, more or less.

The "history" of *The Book of Mormon* is completely at variance with what is actually known of the peoples that inhabited the American continents before the coming of Columbus and who were the ancestors of the North, Central

and South American Indians. What vestiges remain of the culture these peoples developed is quite different from that ascribed to the peoples portrayed in the Spaulding manuscript and, subsequently, in *The Book of Mormon*. For a description of the ancient peoples of America articles on Mexico, Yucatan, etc., in back issues of *Consolation*, may be consulted. They make interesting reading in the light of the claims made for *The Book of Mormon*.

Routine Life at the Vatican

AS IN every other semi-public institution, life at the Vatican is routine. A few items of general interest are available.

Money comes in to run the establishment. The Altoona (Pa.) diocese sent \$9,000 as Peter's Pence for the year 1943. There are 228 priests in that diocese, so they chipped in about \$40 apiece. There are 36,970 priests in the United States. If they sent as much each, that would be an annual Peter's Pence contribution of about \$1,500,000 to this one fund.

The first stone of the present Vatican was laid in 1506; the building was completed 120 years later. The area covered by Vatican City is 108.7 acres, or about one-sixth of a square mile. On December 17, 1929, the population was 528, but since then has been somewhat increased.

No one wants to pitch onto a man that is running any one of the 250-odd sects of which the Roman Catholic Church is merely one. The wild stories sent out by newspapermen that he was ever in danger in the change from Fascism to the present governing arrangement were all foolish nonsense, sent out to keep the sucker public entertained. During the war the pope bought six truckloads of food in the United States and it was sent to him by boat from New York and by truck from Lisbon. He was never in need of anything he wanted.

A wild UP dispatch from London said that the Vatican was negotiating for a fleet of 21 vessels to bring in food so that the Vatican and Rome could be fed. That was while the Germans were still there. As far as the Vatican itself is concerned, 21 rowboats could carry more than enough to take care of all its needs. But some reporters like to make the most ordinary things look strange, mysterious and wonderful. There is nothing so extraordinary about the Vatican. By one means or another it has raked together many manuscripts, paintings and statues, and has some so-called "Swiss Guards" and "Noble Guards" that serve no possible practical purpose, but, after all, it is merely the business headquarters of one of earth's hundreds of sects, old, large and proud and bossy, but a sect like the others with which it is listed.

Employees Receive Another Raise

The United Press sent out a dispatch that some of the cardinals at headquarters were thinking of raising the pay for all the Vatican employees; that they had had their pay raised three times during the war and needed another one to make ends meet. They got it all O.K. They have six typesetting machines, and surely the compositors ought to have enough income that they can stick to their jobs.

The pope has a raft of titles, more

than a page of them when they are all listed, but he has too much to do to write them all down every time he signs his name, so he merely signs the day's business papers "Pius PP. XII", which means the nom de plume he has given himself. If the papers were just signed Eugenio Pacelli it would be all O.K. Everybody would know who he is.

The *Catholic Transcript*, Hartford, Conn., carried an interesting picture of the lobby of the business office. It showed a tray full of calling cards. In the center was one labeled Winston Churchill; others were Gen. Charles de Gaulle, Myron C. Taylor, Gen. Mark Clark, William C. Bullitt, Lord Gort, Admiral Stanley, and Jonkheer van Weede. The idea back of it is that earth's men of importance, and besides them William C. Bullitt, are crowding the pope for interviews. They either want to tell him how to run the world, or they want him to tell them how to run it. If it comes up heads they win, and if it comes up tails the people lose.

It isn't so long since a Brooklyn priest

grossly insulted a decent young woman, a Catholic, because she had on a pair of slacks, bawling her out publicly before everybody. But when the war correspondents arrived in Rome, and called on the pope, and one of them had on slacks, Eugene had sense enough to smile at her and say, "You are an American, I see. And you have been reporting this war." Not so bad, Eugene!

The most comical story that has come out of the war came from two American motor police, whose peculiar job it was to escort the Japanese ambassador to the Vatican to and from his home in Rome. One of them complained: "I join the army to shoot a few Japs, and what happens? I end up guarding two of them, this ambassador guy and his secretary." The other one had an even worse complaint. He took out a picture of his baby son and said:

What a fix I'm in. Some day this kid of mine will ask me what I did in the war. Imagine! I gotta answer I guarded a Jap so nothing could harm him. The kid'll probably throw me out of the house.

REPORT

ON "UNITED ANNOUNCERS" ASSEMBLY

August 9-13 of last year witnessed a world-wide assembly of Kingdom announcers. Stupendous and amazing were the activities and results thereof. Thousands were privileged to witness it by being present in person. Now thousands more may witness it by reading the interesting, descriptive assembly report published in *Consolation* No. 655 in the form of a 32-page supplement. Enjoy also its numerous realistic, story-conveying pictures.

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Alfred the Great

SO MUCH of tradition has gathered around the name of Alfred the Great that it is difficult to separate from it only that which is true. McClintock and Strong's *Cyclopædia* does not hesitate to say that he "founded the University of Oxford, which has been, under God, through all ages, the main support of the true faith in that kingdom"; and the *Catholic Encyclopedia*, with equal firmness, and with probably greater accuracy, does not hesitate to say, "He is represented as the founder of Oxford, a claim which recent research has disproved." Neither the new *Encyclopedia Americana* nor the new *Britannica* mentions him as having founded Oxford.

The *Americana* says that "at the age of five he was sent to Rome by his father, where Pope Leo 'hallowed Alfred as King and took him as his bishop's son'". The *Britannica*, probably relying on the same sources of information, says:

At the age of five (853) he was sent to Rome, where he was confirmed by Leo IV, who is also stated to have "hallowed him as king." Later writers interpreted this as an anticipatory crowning in preparation for his ultimate succession to the throne of Wessex. That, however, could not have been foreseen in 853, as Alfred had three elder brothers living. It is probably to be understood as investiture with the consular insignia, or possibly with some titular royalty such as that of the under-kingdom of Kent. In 855 Alfred again went to Rome with his father Aethelwulf, returning towards the end of 856. About two years later his father died. During the short reign of his two eldest brothers, Aethelbald and Aethelbert, nothing is heard of Alfred. But with the accession of the third brother Aethelred (866), the public life of Alfred begins, and he enters on his great work of delivering England from the Danes.

The way the *Catholic Encyclopedia* puts this, and here again it is more likely correct than either the *Americana* or the *Britannica*, is:

When he was four years old, according to a story which has been repeated so frequently that it is generally accepted as true, he was sent by his father to Rome, where he was anointed king by Pope Leo IV. This, however, like many other legends which have crystallized about the name of Alfred, is without foundation. Two years later, in 855, Ethelwulf went on a pilgrimage to Rome, taking Alfred with him. This visit, recorded by Asser, is accepted as authentic by modern historians.

For What Did Alfred Stand?

For what did Alfred the Great stand that has given him a place in history besides the fact that he prevented the then demon-worshipping Danes from overrunning the British Isles? Though he was a resolute, courageous and resourceful commander, there have been many such, and he is not specially named because of that.

Was it because he rebuilt and founded monasteries? Hardly. He was for the uplift of the common people. He encouraged men of learning. He gathered together all that seemed good in the old English laws, and with becoming modesty said, "I durst not venture much of mine own to set down, for I knew not what should be approved by those who came after us." Not only did he codify and promulgate laws, but he looked, too, to their enforcement, and insisted that justice should be dispensed without fear or favor. He translated into Anglo-Saxon Orosius' *History of the World*, Bede's *Ecclesiastical History*, and at least three other Latin works which were considered of great value in the dark and difficult days in which he lived. He also partly translated The Psalter of David, and thus had some small share in bringing a portion of God's Word into the hands of his fellow men. Moreover, the historians say of him that:

Unable to find teachers in England, Alfred brought scholars from abroad, and with their

aid planned to have translated into English all those Latin books which he thought it most needful that his people should know. . . . Historians agree in placing a high estimate on the character and achievements of Alfred. . . . In him were combined the virtues of the scholar and the patriot, the efficiency of the man of affairs with the wisdom of the philosopher and the piety of the true Christian. His character, public and private, is without a stain, and his whole life was one of enlightened and magnanimous service to his country.

Alfred was so faithful in looking after the interests of the common people that he came to be known as the "protector of the poor". In a time when learning and education were almost ruined, and when even the clergy were without knowledge of Latin, Alfred brought from the continent the best scholars obtainable, established a court school, put himself into the school and made the series of translations for the use of the clergy and the people, which form his best recommendation as a wise and good magistrate. Two of his famous sentences are:

My will was to live worthily as long as I lived, and after my life to leave to them that should come after, my memory in good works. Therefore he seems to me a very foolish man, and very wretched, who will not increase his understanding while he is in the world, and ever wish and long to reach that endless life where all shall be made clear.

He was but 52 years of age when he finished his course.

"How We Got Our Bible"

Since the foregoing was written there came providentially to hand a glimpse at a little 127-page book *How We Got Our Bible*. This contains three pages about Alfred the Great, and they are so interesting, and right to the point, that they are reproduced herewith:

Our next translator is no less a person than King Alfred the Great, whose patriotic wish has been so often quoted, "that all the free-

born youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture."

A striking monument of his zeal for the Bible remains in the beginning of his Laws of England. The document is headed "Alfred's Dooms", and begins thus: "The dooms which the Almighty Himself spake to Moses, and gave him to keep, and after our Savior Christ came to earth, He said He came not to break or forbid, but to keep them." And then follow the Ten Commandments, in the forcible simple Anglo-Saxon terms, the first part of the ancient laws of England:

Drihten was spre-
cende thæs
word to Moyse and thus
cwæth:

Ice eam Drihten thy
God. Ice the sit gelædde
of Aegypta londe and
of heora theowdome.

Ne lufa thu othre
fremde godas ofer me.

Ara thinum fæder
and thinre meder tha
the Drihten sealde the,
that thu sy thy leng
libbende on eorþan.

Ne slea thu.
Ne stala thu.
Ne lige thu dearnun-
ga.

Ne sæge thu lease
gewitnesse with thinum
neþstan.

Ne wilna thu thines
neþstan yifes mid un-
rihte.

Ne wyre thu the
gyldene godas oþthe
seolfrene.

Lord was speaking
these words to Moses
and thus said:

I am the Lord thy
God. I led thee out of
the land of Egypt and
its thralldom.

Love thou not other
strange gods over me.

Honour thy father
and thy mother whom
the Lord gave thee,
that thou be long living
on earth.

Slay not thou.
Steal not thou.
Commit not thou
adultery.

Say not thou false
witness against thy
neighbor.

Desire not thou thy
neighbor's inheritance
with unright.

Work not thou thee
golden gods or silvern.

Here is the Lord's Prayer of King Alfred's time:

Uren Fader dhic art in heofnas,
Our Father which art in heaven,
Sic gehalged dhin noma,
Hallowed be thy name,
To cymedh dhin ric,
Come thy kingdom,
Sic dhin uuilla sue is in heofnas and in
eardho,

Be thy will so as in heaven and in earth,
 Vren hlaf ofer uuirthe sel vs to daeg,
 Our loaf supersubstantial give us to-day,
 And forgef us scylda urna,
 And forgive us our debts,
 Sue uue forgefan sculdgun vrum,
 So as we forgive our debtors,
 And no inleadh vrick in costnung al gefrig
 vrich from ifle.

And not inlead us into temptation but
 deliver every one from evil.

It is interesting, as showing the growth
 of the English language, to compare this with
 the Lord's Prayer of 300 years afterwards:

Fader oure that art in heve,

I-halgeod be thi nome,
 I-cume thi kinereiche,
 Y-worthe thi wyll also is in hevene so be
 on erthe,
 Our iche-days-bred gif us to-day,
 And forgif us oure gultes,
 Also we forgifet oure gultare,
 And ne led ows nowth into fondyngge,
 Auth ales ows of harme,
 So be hit.

Alfred also engaged in a translation of the
 Psalms, which, with the Gospels, seemed the
 favourite Scriptures of the people; but, un-
 like his great predecessor, Bede, he died before
 his task was finished.

"My Occupation"

MANY of the young people are having
 wonderful experiences, giving a wit-
 ness to the honor of Jehovah's name in
 their classrooms. I had such an occasion
 to do so recently; and how happy I was!
 The teacher assigned our class for the
 oral topic, "My Occupation." With a
 class of about thirty-five before me, this
 is what I told them:

From the many occupations there are to
 choose, I sincerely believe that being an
 ordained minister is the most inspiring. As a
 child my mother taught me many scriptures.
 When I grew older I realized that it was a
 matter of life or death that I do something
 about it; so, at one of the assemblies of Jeho-
 vah's witnesses I symbolized my consecration
 by water immersion. From that time on I
 have engaged in preaching the gospel of Jeho-
 vah's kingdom.

There are many advantages connected with
 this educational work. By my studying the
 Bible I find the peace that passeth under-
 standing. I am also fully assured, and from
 the Scriptures, that my commission is God-
 given. Now that so much wickedness covers
 the earth, I find it more than a joy to bring
 this message of hope to the people, to "comfort
 those that mourn".

All the education I can get is required. I

hope that some day I may be able to attend
 a college of higher learning. I hope that I
 will be prepared to enter the college of
 "Gilead" located near South Lansing, New
 York. There I would receive a course in Theo-
 cratic ministry; although a college education
 is not needed for one to be an ordained minis-
 ter, Christ Jesus and His disciples being our
 perfect example.

The comments that were passed after
 I finished were rather interesting, and
 some amusing. The teacher asked one of
 the boys if I sounded sincere. He
 answered, "Well, she sounded sincere
 enough for me." Another Catholic girl
 raised her hand and said, "I thought
 Magdalene's talk was very interesting."
 Someone else in the room said, "She
 certainly had her talk well prepared."
 Another argued back, "Well, I had much
 rather have somebody get up on their
 two feet and know what they were talk-
 ing about, instead of standing up in
 front of us idle for a couple of minutes
 not knowing what to say." The teacher
 then nicely wound up the conversation
 by adding, "Your talk was very inter-
 esting and you had very good poise." I
 did not expect such a comment from
 the teacher, and it filled me with "extra"
 courage.—Magdalene Bissell, New York.

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