



1945

Consolation

Magazine

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In Brief

British Agriculture and Husbandry

◆ P. C. Loftus, member of Parliament, warned Britain not to destroy soil as it has been so terribly destroyed in recent years in the United States, Australia, Canada, Africa, and Asia, but to plan to get out of the soil the best crops and the best people that the soil will produce.

On the island of Jersey, now returned to Britain, potatoes may be dug in June, and tomatoes planted in their places are ripe in September. Land sells at as much as \$1,500 an acre, and 20 acres is a big farm.

Ninety varieties of plants, lost to sight of mankind, were brought to light as a result of the bombing of London. The nitrates in the bombs fed the seeds that were in the sides of the craters so that they germinated. Then the botanists got on the job and identified the plants.

In January, 1945, in Yorkshire, hundreds of sheep were buried when (and conditions were the same in America) the roads were blocked by snowdrifts fifteen feet deep.

"Labor" Sees One Side of It

◆ The periodical *Labor* is devoted to the interests of workingmen. It is silent as to the part played by Big Church in enslaving humanity, and it tries to be neutral as to Big Politics. But it is not silent and it is not neutral regarding the Big Business wing of Satan's world. Here is its view as to how Mussolini and Hitler came to power:

They were put in power by the big industrialists and financiers of Germany and Italy, with big business men and financiers of other countries applauding and even helping the game along. They wanted the two as dictators to smash labor unions and destroy democracy. They furnished the huge sums which put over Fascism and Nazism . . . they wanted the profits from arming Germany and from arming other countries to meet the German threat.

CONSOLATION

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

Volume XXVII

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Number 685

The Twentieth-Century Inquisition

SHOCKING indeed have been the reported atrocities committed in concentration camps of Nazified Europe, so shocking that sane men rebel against believing that fellow creatures could sink to the level of committing such outrages. At first these reports are discounted as too horrible to be true.

This natural tendency on the part of upright men has made it an easy matter for the instigators of the Inquisition of the Middle Ages to cover over those bloody events with doubt and suspicion as to their truthfulness. However, the atrocious things that happened in that period of man's history are overshadowed by events of recent date that are even more terrible. So if one finds it hard to believe the history of the reign and rage of the "Holy" Roman Empire because time has somewhat dimmed the account, then let him turn his attention to recent happenings and consider with all sobriety the unmeasurable depths into which men have fallen in an effort to bend and break the will of individuals by an iron rule of Church and State.

Representatives from the legislative bodies of Great Britain and America, and noted newspaper editors and publishers, made a special investigation into the concentration camp conditions. Their combined testimony corroborated the earlier reports and gave added assurance that these things actually did occur.

No one wants to believe these things, but it is important that people know they're true.—Representative Clare Boothe Luce.

What I saw was so horrible that I would not

have believed it if I had not seen it myself.—Harold Denny.

There has been no exaggeration. It beggars description.—Sir Henry Morris-Jones.

This is the most horrible thing that anyone could conceive.—Representative Manasco.

Was every bit as bad as we had heard.—Earl Stanhope.

A most sadistic, cruel, hellish thing.—Mr. Edwards, M.P.

If you tried to tell the actual facts you'd get into a story of obscenity and filth that would be unprintable.—Representative Kunkel.

I've seen all the horrors of war, but never anything to touch that.—Brigadier Hughes.

This is barbarism at its worst.—Representative Canfield.

These personages together with other noted correspondents of the public press have given gripping eyewitness accounts of such grisly places as Buchenwald, Dachau, Belsen, Lublin, Ravensbruck, Sachsenhausen, Nordhausen, and Oswiecim, as well as less known places: Hadamar, Heiligenstadt, Karlsruhe, Kaufbeuren, Mauthausen, Mieste, Thekla, Westerbogen, etc.

When reading about these prison camps and their dirty deeds one is forcibly struck with the great similarity between them and the torture chambers of the infamous Inquisition of former years. Students of history will do well, therefore, to briefly consider these sickening accounts.

Buchenwald

This camp located in the woods three miles northwest of Weimar was made up

of males only except for a brothel of regimented Polish women for the use of the SS (Elite Guards). There were French, Hungarian, Polish, Yugoslav, Russian, Netherland, Belgian, Austrian, Italian, Czechoslovak, and German nationalists here as well as anti-Franco Spaniards. These were brought to work and to die in an underground factory called "Dora" where the V-1 robot bombs were assembled. Also the intelligentsia and those of leadership were in this horror camp. The official report made to SHAEF showed there were doctors, scientists, professors (including some from the Pasteur Institute and the Universities of Paris and Caen), statesmen, diplomats and high-ranking army personnel (General Vermeau, one-time chief of staff of the French Army). There were also engineers, lawyers, merchants, editors and other professional men in Buchenwald.

Normal capacity of the camp was 80,000, although at times 110,000 were packed in. A month before it was overrun there were 82,000 held. Then, when the pressure of the Allied drive began to be felt, in the early part of April 11,000 were set out on a forced march under heavy guard. Along the road they took there was a stream of blood, for the weak ones that lagged were shot. When this column was finally overreached by the fast-advancing Allies, the SS guards in a last and frenzied madness shot hundreds with their automatics and stacked them up to make a human roadblock. Only a small percentage of the 11,000 that left Buchenwald are numbered among the living today.

On April 12, when Buchenwald was finally taken, there were found only twenty or thirty thousand prisoners, half-dead from starvation. A sickening sight, even for hardened soldiers, upon entering this camp, were the dead bodies that were piled up like cordwood outside the barracks. Inside of these shacks were shelves, not beds, upon which the emaciated forms of those who were still

able to breathe lay rotting away. Their faces and bodies were shriveled and dried up, and many were too weak to do more than roll their eyes. These had suffered some of the most brutal tortures. Harold Denny, correspondent for the *New York Times*, says he was "told of punishments inflicted by the SS guards so depraved and so obscene that I could never tell them except to other men in whispers".

Over a gate leading to a newer section of the camp was a sign reading: "Hygiene Institute of Waffen SS." Here were extensive laboratories where the prisoners were used as human "guinea pigs" for experimental purposes. The German army needed typhus serum, but they would not spare horses for producing it. Why, that would be an extravagant waste! Did they not have thousands of unfortunate men they could use? What of it if the death rate did run up to 98 percent? So the "scientists" of Naziland injected the poisons of typhus and other infectious diseases into the lifestream of their victims in "medical tests".

Wholesale Killings

The main purpose this camp served was that of an extermination factory. Death by starvation, torture and beatings, death because of crowded sleeping conditions and sickness, and death as "guinea pigs" were all too slow for the heel-clicking inquisitors. So a modern brick slaughterhouse was erected. It had multiple gibbets where many could be hung at one time. Also an arrangement where a whole truckload of prisoners could be quickly disposed of by pushing them one at a time in quick succession down a concrete chute. At the bottom were "super men" who either strangled or brained them. The lifeless forms were then elevated to the next floor, where the gold and silver fillings were removed from their teeth before cremation.

The official report submitted to SHAEF says regarding this disposal plant with its ovens, it was "a striking

example of German industrial efficiency". In a ten-hour day it was possible to cremate about 400 bodies. The time required to reduce to bone ash was 15 or 20 minutes. On one occasion, when there was a shortage of coal for a ten-day period and 1,800 bodies piled up, the internees were organized to dig a huge pit and bury the dead. After the job was finished the SS guards with customary ruthlessness shot the crew that had dug the pit and tossed them in for good measure. Statistics of monthly deaths show from five to six thousand. They had their quotas that had to be met and they met them!

Antique and trophy collectors should be righteously indignant about this gruesome item: There was found in Buchenwald a large collection of human "parchments" with elaborate tattooed markings on them. These belonged to a "doctor" who was preparing a treatise on tattooing. Also the wife of the camp commandant, a 28-year-old "sportswoman", had a hobby of collecting tattoo designs. So when a prisoner arrived with unusual markings he was set aside for this despicable "daughter of Nimrod". In time he was skinned; the skin being taken and carefully tanned to preserve it. Testifying to this diabolical practice were found "two large table lamps, with parchment shades also made of human flesh".—*New York Times*.

This has been only a meager sketch of Buchenwald; for the stench, filth, misery and suffering defies description. It was a terrible spectacle to behold. When some 1,200 inhabitants of the near-by city of Weimar were taken on a forced "tour"

of this slaughter pen scores of them fainted, including German nurses, while to the eyes of the strong tears came. Another who saw this horror camp said: "To me, the living are more heart-rending than the dead, as they seem half alive, are only skin and bones and have an awful glassy look." (From a letter to *New York Times*, June 5, 1945)



Map showing a few of the Nazi concentration camps

Dachau

One of the oldest concentration camps in Germany was Dachau. It was near Munich, in Catholic Bavaria, where Hitler came to power, and it was organized at the beginning of his reign of terror in 1933, under the nose of Cardinal Faulhaber. With the exception of being closed for a few months in 1935 it ran continuously until finally closed on April 29, 1945. Over 200,000 victims of this modern Inquisition were thrown in, but only 30,000 were alive when rescued by the Allied armies. Says the *New York Times* (May 9, 1945):

One of the worst deathtraps seen by the party [of United States editors] was a gas chamber at Dachau disguised as a bathhouse. Mr. Seymour [executive editor of the Minne-

apolis *Star Journal*] described it as a room about 30 by 20 feet square, with twenty-five rows of perforated pipes overhead. There were no water connections to the showers, but instead the pipes were supplied from the same gas pipes that led to the cremation chambers.

The prisoners who were doomed to die would be brought in, provided with towels and soap, in the belief that they were to have baths, while the real purpose was to kill them in the gas chamber.

Lublin

The annihilation camp at Lublin, Poland, was of the latest design. It was built in 1941 and was calculated to hold 40,000 persons. Papers were found showing that 18 nationalities "went up the chimney" in the short time this plant was in operation. Covering a huge area, 25 square kilometers, it contained every device of torture and instrument of extermination that the modern age of science and invention could produce for inquisitors—gas chambers, crematory ovens and all—built right in.

Hospitals and Asylums

Many of the so-called "insane asylums" and "hospitals" were nothing more than destruction plants of the Nazi hierarchy. At the "hospital" of Wieseloh detailed evidence of the "race culture" program was found. This consisted of sterilizing all Germans who did not reach the standard of the "master race".

Alfons Klein, supervisor of the Hadamar "murder mill", alias insane asylum, said that the 400 Russians and Polish slave laborers, men, women and children, were done away with as "mercy killings". They were administered fatal drugs that took all the way from fifteen minutes to two hours to kill them. It has been said that during rush hours some of them may have been buried alive. And what about the death certificate? Oh, that was taken care of with the same efficiency as all the other details of this Inquisition. A monster by the name of Adolf Merkle falsified the records to read that they died of lung diseases.

At Kaufbeuren there was an asylum for German imbecile children and deranged adults. These were supposedly to have been killed by injections so there would be no pain, but when this institution was investigated they discovered the bodies of nine adults that had died of starvation and whose carcasses weighed only 54 to 66 pounds.

Men Burned Alive

At Thekla 300 charred bodies were found which added positive proof to the eyewitness account. These men had been slave laborers in a factory next door only a few days before. In a delirium of madness their guards forced them into a shed and then threw in incendiary hand grenades. In a minute the place was afire and burned for four hours.

Similar demonic methods were employed at Mieste. Here the gangster in charge of the camp, in trying to evacuate it before the Allied advance, herded 1,100 prisoners into a brick warehouse and commanded Hitler youths to turn the place into an inferno by igniting the gasoline-soaked straw on the floor. Only six were so fortunate as to escape. The charred bodies of the rest remained to be viewed by thousands of American soldiers. Those silent embers spoke volumes.

Other Places of Infamy

MAUTHAUSEN. This was a large camp located in Austria having 2,000 SS (Elite Guards). In connection therewith was a quarry where men wore away their lives as slaves carrying heavy rocks up 168 steps out of its torturous pit. Under the lashes of dried oxtail whips, and the threat of being shot if they dropped their loads, they labored and groaned. Among the many thousands of cremated victims of this camp were the bones of 48 Allied parachutists.

THERESIENSTADT. Located at Terezin, Czechoslovakia, this was one of the supply ghettos for the great crematory furnaces located across the border at

Oswiecim, Poland. When the Russians made a surprise march on this camp they liberated some 30,000 before the Gestapo had time to dispose of them.

WESTERWEGEN. In this camp were found one thousand soldiers of the German army. Some were accused of desertion, theft, and sexual offenses, while the majority were guilty only of the "crime" of speaking of defeatism against the government. The torturous punishment meted out to all of these alike was "death by slow starvation". The diet, therefore, consisted of black bread, watered soup, and an occasional potato. Thus they were made to hang between life and death for a long time.

HEILIGENSTADT. Three hundred women ranging in age from sixteen to sixty were released from this vile cistern. They were French, Polish, Netherland and German women who had been caught in the Inquisitional dragnet, and here they had lived in filth and squalor for many months. None of them were criminals, yet beatings with rubber clubs were a regular thing for them.

RAVENSBRUCK. This particular camp was for women and children only, of all nationalities. If the fiendish crimes perpetrated against these helpless creatures were related it would make the most hardened criminal cry. The Associated Press dispatch tells of the capture of two SS women who had been guards in Ravensbruck. These testified to the fact that feeble inmates were made to stand in water up to their necks for 24 hours, and as a result many dead bodies had to be daily fished out of this pool of death. Over 200,000 innocent women and children were slain there during the war.

MAIDENЕК. It has been estimated that one million three hundred and eighty thousand were put to death in this one camp alone. This is so large a figure that it taxes the belief of a normal person, yet it is an undeniable figure. Ruthlessly put to death at Maidenek—1,380,000! Paul Hoffman, the "Mad Man of Maidenek", who was the former chief of the

camp, has been seized, but none of those poor unfortunates have returned to life.

NORDHAUSEN. This camp supplied slave workers for a great underground war plant that had a mile-long assembly line for the V-1 and V-2 bombs. Representative Clare Boothe Luce, in describing this camp, said:

And slow starvation made it certain that they should all in the end die on the job; die, however, at a rate which would allow their replacement as other political prisoners were taken.

It remained for the Nazis to hit upon this terrible device of using the blood and fat of men to stoke secret furnaces and fire secret weapons, as sheer fuel oil, and when it was used up, to scrap the human containers.

Yes, they literally scrapped the human bodies that had once contained life and health. When this camp was broken into by the American army, civilians of the near-by town were regimented to help bury the 2,500 putrid bodies that had been piled up around the place and discarded to rot and stink.

Belsen

When the British took over this hideous concentration camp, also called Bergen-Belsen, they found the most appalling conditions imaginable. Here, living in the midst of 13,000 unburied and rotting bodies, were 12,000 men and 28,000 women and children, many of whom were naked. Little wonder that in the six weeks that followed 13,000 more died and 11,000 had to be hospitalized. Harold Lepard, who served as an ambulance driver, said concerning the cleaning up of Belsen: "We buried 25,000 during those first three weeks, in pits containing from 800 to 5,000 bodies. It was the only way to handle so many." (*Ann Arbor News*)

Two hundred SS guards and twenty SS women were captured with the camp. All of these, including the fat, well-fed hussies, were put to work hauling out corpses by the wagonloads. The British found that women prisoners still alive

had been thrown in with thousands of dead bodies. "Deep under a pile of dead bodies on a truck, a woman's hand waved feebly." Someone said, "Pull her out, but she'll probably die and be back in the pile tomorrow." (Ann Arbor News)

Josef Kramer, the commandant of this bloody slaughter pen, had seen duty at five different concentration camps. He earned for himself the title "The Beast of Belsen", for he had proved himself very efficient in blotting out large numbers of innocent people. He personally supervised the herding of prisoners into the ghastly death chambers. The shouts of men and screams of women and cries of children lasted only a few minutes, then all was silent. After five minutes the doors were opened, and after another twenty minutes specially chosen prisoners were set to work removing the still warm bodies. This job in itself was most repulsive, since it was a tangled mass of arms and legs and naked bodies covered with blood and excrement.

Before the bodies were cremated they were taken to the "barber" and "dentist", where the hair was cut off and the teeth were pulled out. Certain bodies of women were ordered sent to the Strasbourg University instead of the crematory.

There were, however, worse things to be suffered in this slaughter factory than gassing. It was a camp where whole families were brought so that they could be torn from each other in the most cruel manner. "One man had seen his two children killed right before his eyes; one was bayoneted and the other was dashed against a wall. His wife was taken away and he never saw her again." (Ann Arbor News) A Nazi savage named Mengle, who styled himself a doctor, carried on experiments with injections in an effort to discover a drug that would cause instantaneous death. And during this carnival of blood the SS women guards, whom many regarded as more beastly than the men, entertained themselves by watching a large hound tear

feeble prisoners apart, and all of that "just for the sport of it".

Cannibalism .

As stated, Belsen was a destruction camp; destruction in every way, by torture, by gassing, and also by starvation. Starvation was not because Germany didn't have enough food; for two days after the British took over they found 600 tons of potatoes and 120 tons of tinned meat with other foodstuff in a near-by town.

In a copyrighted article in the New York *Herald Tribune* appeared the testimony of Dr. Fritz Leo which was given before a war crimes court. Dr. Leo, who had been a prisoner for ten years, said:

I personally have seen cases of cannibalism involving at least two or three hundred corpses. I have seen ears cut off, cheeks cut off, parts of the back cut off, muscles of the arm cut off, and even parts of the sexual organs cut off. I want to make it clear that the prisoners were driven to this only because of the frenzy to which hunger whipped them. I myself have seen people with pieces of human flesh in their pockets or in their cooking utensils where they hoped to cook it later on. I have seen them cooking this flesh.

It was the wild hunger gnawing in their stricken bodies that drove those prisoners to such desperation.

The stench of Belsen will long be remembered as the symbol of totalitarian "culture", for it was there that corpses were piled mountain high, green and swollen and stinking, to spread disease and death. Toward the end before liberation the death rate reached a thousand a day.

Oswiecim

It is impossible to picture a more hideous and despicable place than Belsen. And from the viewpoint of bare suffering, terror, and mutilation of all that is dear in life, that camp was, no doubt, equal to the worst. However, if we consider mere statistics, the number of

those that were put to death on an annual basis, we find that Belsen and all the other death camps were far behind the one located at Oswiecim, in Poland. This camp with its many compounds and divisions was also called Auschwitz.

"The atrocities at the Buchenwald, Dachau, Maidanek and Baby Yar Nazi camps pale into insignificance when compared to the incredible findings at Oswiecim." (Chicago *Sun*) Operated on a round-the-clock basis, there were 10,000 to 12,000 murders *daily*. The Soviet Atrocity Commission has shown that about 1,000,000 persons were "processed" each year, and over 4,000,000 were killed in the short time it was in operation, in this, the largest inquisitional murder plant ever built!

Says the report of the commission of Oswiecim: "The Hitlerites used all their methods of mass murder—poisoning, gas chambers, burning alive, artificial contamination with infectious diseases, shooting, beating, exhausting labor, hunger, all kinds of medical experiments on living people . . . Himmler personally inspected the camp to acquaint himself with the methods of mass murder and instruct his hangmen. On his orders the camp was enlarged and provided with fresh equipment for the extermination of mankind." Continuing then, the Chicago *Sun* says:

Himmler selected Germany's leading biologists, bio-chemists and physicians to conduct experiments. They carried out sterilization, inoculated victims with cancer, typhus and other diseases, tried out new poisons and tried to sterilize women by X ray.

Experiments first were conducted by physicians, but later by ordinary nurses. Some individuals were responsible for the deaths of as many as 12,000 persons.

Before the end came to the camp itself the hospital was closed by the simple method of transferring the staff members to other places and sending all patients, 328 of them, to the gas chambers. This procedure was also followed in at least three other concentration camps.

Oswiecim was as modern as any slaughterhouse. Eyewitnesses say that Jewish men, women and children were killed in lots of 2,000 at a time. Some 1,750,000 Jews from all over Europe were destroyed in this one mill, according to the report of the United States War Refugee Board. They were driven into the gas chambers like cattle, and when there was no standing room and the doors could barely be shut the children were tossed in through the windows. Then poison gas with the fancy name "Zyklon" was turned in to do its work.

After killing them *en masse* the hair of their heads and body was cut off and their teeth were pulled out. Warehouses containing thousands of pounds of human hair taken from an estimated 140,000 women was found in proof of this. The next step in the process was the crematory. Here in the great retorts the bodies of the misfortunates were reduced to a few pounds of smoldering ashes. In such a state there was no resemblance found of the once laughing and happy boys and girls, no more the swarthy youths and fair maidens, no more the fathers and mothers who dared to think and speak the truth. These had preferred torture and death rather than bow down and worship a monstrous and beastly government ruled by depraved men and devils.

Big Business

But Oswiecim was no ordinary annihilation camp. This one was the pride of Nazi ingenuity. It took coal to run the crematory, and how could a country already under the heavy burden of total war afford the fuel to run the furnaces? Their base minds reasoned that the energy necessary to dig graves could be used to build planes and robot bombs, and when the carcass became worn out and unproductive it could be roasted in the crematory. But they must go farther. The ashes of the victims contained valuable phosphates that could be reclaimed

and used to cut down the overhead expense. There was to be no waste. The *Chicago Sun* reports that "the death camp was the site for a thriving super-phosphate fertilizer factory . . . Great German firms, including I. G. Farben, amassed fortunes from the bodies of victims, including several hundred thousand women and children". Oswiecim was a super-destruction institution with huge conveyor belts operating day and night for the handling of lifeless bodies from gas chamber to crematory, to fertilizer plant. And the trains that brought in the victims returned with clothes, shoes, hair, and fertilizer.

Josef Kramer, the "Beast of Belsen", was once a commander in this camp and while he witnessed the cruel killings he had his orchestra entertain him with Strauss waltzes. It is reported that Anita Lasker, niece of Emmanuel Lasker, former world's chess champion, was forced to play in this orchestra during such orgies while the victims were burned to death. After being in several concentration camps it is understandable why she declared with deep feeling and passion, 'Oswiecim was the most horrible of all.'

Purpose of Camps

These camps of horror above mentioned, while having some individual markings, were all alike in purpose and design. The same fate was in store for all who entered their gates: daily torture and suffering, heavy work, lack of sleep, permanent hunger, and eventual death. Lord Wright, chairman of United Nations War Crimes Commission, writing for the *New York Times*, says:

Torture was standardized: it was all according to plan. Beating with a rubber hose or iron bars or dog whips or wire-core bludgeons furnished with nails, crushing fingers in presses or by hammer blows, hanging up by wires around the fingers, wrenching out finger and toe nails, electric currents, and a long catalogue which I do not develop further.

It is almost incredible if it were not so fully vouched for by solid evidence.

The Congressional Report spoke of it as "a calculated and diabolic program of planned torture and extermination". After viewing these frightful camps of destruction the eighteen American editors and publishers issued a statement. Among other things they said:

The conclusion is inescapable that the Nazis had a master plan for their political prison camps. That plan was based upon a policy of calculated and organized brutality. The evidence we have seen is not a mere assembling of local or unassociated incidents. It is convincing proof that brutality was the basic Nazi system and method.

This brutality took different forms in different places and with different groups. The basic pattern varied little.

This basic purpose and master plan varied little from that of the "Holy" Roman Empire. Likewise this Inquisition of the twentieth century varied little from that of the fifteenth and sixteenth centuries.

15th- and 20th-Century

Inquisitions Compared

For the benefit of honest skeptics who have doubted the historical record of the Inquisition that was perpetrated during the Middle Ages by the Roman Catholic Hierarchy it is well to show the great similarity between that reign of terror and the recent one in Europe.

The "Holy" Roman Empire was an illicit union of Catholicism and State where both occupied thrones and endeavored to bring everyone into line with their authoritarian rule. The Inquisition was instituted as an instrument to condemn and crush, root up and destroy, any and all who murmured or protested against the outrages of such arbitrary and brutal rule. The greatest fear anyone had was that of falling into the net of the inquisitors; for few escaped alive.

At first the bishops and Jesuits of the Roman Hierarchy were the ones who ac-

tually carried on the torturing, and they devised terrible instruments for this purpose. Whether the victim was guilty or not the practice was to extract under pain of suffering a "confession" of the supposed crime. As time went on and they perfected this fiendish machine the clergy withdrew from the limelight and directed the persecution from behind, turning the larger part of the beastly business of execution over to the secular powers.

There is a true parallelism of all of this found in modern times. In 1933 Hitler, being a born and baptized Catholic, signed a concordat or secret agreement with the Vatican. This was as much an illicit marriage of Religion and State as in former times. The first offspring brought forth by this intercourse in 1933 was the concentration camp, where those guilty of "heresy" against the state would be tortured to death. Profiting by past experience the secular powers were put in charge of these camps.

On this last point it will be of interest to quote from pages 36 and 37 of the book *The Inquisition in Spain* (published by the Religious Tract Society in the nineteenth century):

The following was the decree of the fifth council: "We promulge this doctrine pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not ascend the throne till he has sworn, among other oaths, to permit *no man to live in his kingdom who is not a Catholic*; and if, after he has taken the reins of government, he shall violate this promise, let him be *anathema maranatha* in the sight of the eternal God, and become fuel of the eternal fire." The council of Lateran, under pope Innocent III, decreed that "all heresy and heretics should be anathematized, and these being condemned, must be left to the *secular power* to be punished". At the same time secular officers are required to swear that "they will endeavour, *bona fide* and with all their might, to *exterminate* from every part of their dominion all heretical subjects, universally, *that are marked out by the church*" [that reads like the 1933 concordat].

The last council of Lateran decreed, "that all false Christians, and those who think ill concerning faith [in other words, everyone who does not agree and line up with the Catholic and State religions], of whatever people or nation they may be [remember there were counted eighteen different nationalities in the one camp of Lublin who were put to death], as well as heretics or persons polluted with any stain of heresy [true Christians like Jehovah's witnesses], or Judaizers [or the Jews], be entirely excluded from the company of believers in Christ . . . We ordain that proceedings be taken against them. . . . And they who are guilty of this crime, and legitimately convicted, shall be punished with due penalties. But it is our pleasure that the relapsed be dealt with without any hope of pardon or of remission."

When we consider how faithfully this twentieth-century Inquisition under secular power has carried out the wishes of the Hierarchy expressed in the above edicts centuries ago we cannot fail to see the close relationship between the Third Reich and the Catholic Hierarchy.

Similarity of Atrocities

The victims of this modern "civilized" Inquisition were flogged, kicked, beaten, starved, overworked, drowned; they were infected with disease, they were tempted into trying to escape and were shot, they suffered solitary confinement without water or food, they endured being lashed to a stake and covered with irate bees; many were tied down in tanks of mud or water so deep they had to stand on tiptoes for hours. They were subjected to the most elaborate and fancy tortures, and in the end, if they survived all of these things, their life was snuffed out in a gas chamber.

A Polish university student who visited Washington late in the war said to George Creel, in his copyrighted book *War Criminals and Punishment*:

When Heinrich Himmler came to Poland, one of his first acts was to set up a school in Poznan where men were trained in the art of torture just as you would train a mechanic.

Distending the bowels with air and forcing lighted splinters under fingernails were little more than kindergarten lessons, for they went far beyond your Indians in fiendish ingenuity.

True, they went far beyond the primitive Indians for their education in the art of torture. They went to the ingenious and fertile priests of the Inquisition for their training; for they were past masters in the craft of cruelty. The three main devices employed in the Middle Ages were reconstructed and improved upon.

THE PULLEY: A simple apparatus whereby the hands were tied behind the person's back with a rope that passed through a pulley overhead by means of which the victim was hoisted up in the air six or seven feet. Heavy weights were fastened to the feet and then the person was suddenly dropped to within a few inches of the floor. A sudden drop like that, yet not reaching the ground, dislocated the arms with excruciating pain. The person while still dangling in the air naked was flogged with a frayed whip until the blood oozed out. This description is taken from the history of the fifteenth century, but this apparatus has also been used in this twentieth century.

THE RACK: There were two types employed by the sadistic clergy during olden times. One was a frame upon which the victim was placed, and then by means of a windlass the arms and legs were stretched until they were actually pulled out of their sockets.

On the other type the victim was placed and strong thongs like wire were tied around the fleshy parts of the body and limbs and extended beneath the rack in such a manner as to enable them to be tightened with a bar like a tourniquet so that the cords would cut through the skin and flesh to the very bone. And while one was thus securely fastened so that one could do nothing more than cry out from the violence of pain, then more and even worse crimes of torture were brought to bear.

The barbarians of the concentration

camp, like their wicked predecessors, employed a similar rack, as described by the Polish student in George Creel's above-mentioned book:

Let me tell you of a girl who was supposed to have some information about an underground newspaper, a girl still in her teens. They stripped her naked, spread her out on the floor with hands and feet fastened to hooks, and then flicked her abdomen into shreds with whiplashes. And they kept her alive for weeks, putting her to the question, as they call it, time and again [exactly like the tactics of the religious Inquisitors of the past: "Confession" under pain of suffering]. The Gestapo torturers, you see, want no victim to die until information has been secured. Doctors have given them lessons in anatomy, teaching just how much the human body can stand, and a skilled operator can tell to a split second when to put down his steel rod or rubber truncheon. They know just what bones to wrench, what nerves to press. Men and women are often nursed back from the grave's edge for further questioning.

THE FIRE: The feet of the prisoner, being first saturated with tallow or oil, were placed in a kind of stocks, and exposed to the heat of glowing charcoal fire. Thus the feet were roasted to a crisp while the person was fully alive, much in the same manner as one would barbecue a pig.

This is a cigarette age; so it is no longer necessary to use red-hot charcoal. The modern version of torturing by fire is to take a cigarette and burn holes in the bare chest and abdomen of a victim to make them look like uniform buttons.

Crematories, Past and Present

The modern ovens of the Nazi slaughter grounds are not a novelty to Inquisitors. Like all the other devices it too dates back to the Middle Ages.

THE DRY PAN: "The dry pan is for heretics, and those who oppose the holy father's will and pleasure: they are put alive into the pan, being first stripped naked, and the cover being locked down, the executioner begins to put a small fire

into the oven, and by degrees he augments it, till the body is reduced to ashes." (*The Martyrs*, or a History of Persecution, by Martin Ruter) The only difference between then and now is that the present-day sons of Satan entered the wholesale business, from a small pan to a bake oven.

This book, *The Martyrs*, also gives an account of the slaughter of the Huguenots in the year 1572. The day following, it is reported: "On seeing a multitude of dead bodies lie about, a popish apothecary suggested that money might be made of, the fat contained in them; the plumpest bodies were accordingly selected, and the fat being extracted from them was sold for three shillings per pound: a shocking instance of the most depraved cruelty!" Who will question that this actually happened, after reading about Oswiecim and its super-phosphate plant for salvaging a few shillings of fertilizer?

From all of this one sees how exactly the methods used by the Nazis were copied from those invented and used by the Jesuits and Dominicans in medieval times. The likeness of description, in fact, is so close that one can distinguish between them only by noting the date of publication in each instance.

Similarity in Victims

Worship of the state has been a primary religious doctrine all the way down from Nimrod's day to Hitler's folly. Under totalitarian rule anyone that opposes such idolatry either on political or religious grounds is immediately "anathematized". The victims of this recent ruthless plague were of the same type and class as suffered during the earlier scourge, and may be divided into three groups: political, Jewish, and Christian.

The political group was made up of those that believed in other human ideologies and philosophies such as democracy, communism or socialism. These were imprisoned and tortured and finally killed unless they renounced ("con-

fessed") such beliefs. The intelligentsia of Europe, who were accustomed to thinking for themselves, fell into this class. Patriots who loved Poland, France, Belgium, or Holland were also in this group.

The second group of victims were the Jews of all Europe. During the Middle Ages there were thousands of such slain, but in this latest religious affliction that figure has been multiplied many times. There were 12,000,000 Jews in Europe ten years ago. Now there are only 1,500,000. From 1939 to 1942 the great majority of the ten and a half million met their death. The "master plan" called for the death of every Jew in occupied Europe by the summer of 1946.

But why have the Inquisitions past and present isolated the Jewish race for extermination? It is because Satan the Devil and his demons are opposed to and fight against Jehovah God and those that represent Him. At one time the Jews, as a nation, stood for and worshiped Jehovah. So 'away with them'. It is this hatred on the part of the Devil and all those who have the Devil's spirit that explains why the Nazis wanted to destroy not only the natural Jews but also spiritual Jews, even Jehovah's witnesses.

These, then, were the Christians that made up the third group of victims of Nazi terrorism. They were true Christians because they boldly stood for and declared that God's kingdom under the rule of Christ the King was the only hope of the world. They had not entered into a deal with the Nazi tyrants as the imitation Christians of Vatican City had done by signing a concordat. As true Christians they refused to even *heil* Hitler, and chose to suffer at the hands of wicked Inquisitors as the faithful martyrs of the past had suffered. They trusted in Jehovah their God to deliver them.

Conclusion

Thus we see that the Inquisition of the twentieth century was an exact replica

of the one of medieval times: the same Inquisitors (Church and State combine), the same aims and purposes, the same devices and methods employed, the same victims, and the same failure to crush out all truth and righteousness. Even as the Inquisition of the dark past failed in its purpose to saddle an authoritarian rule on the world, so likewise has this second attempt of Church and State to rule the world come to nought.

The concentration camps are desolate and their furnaces are cold. Yet the

scorched earth beneath is crimson with blood that cries out for retribution. He who never sleeps hears this cry, and shortly, at Armageddon, this Almighty One whose name alone is JEHOVAH will arise and take vengeance on those responsible for this wanton slaughter. None will escape!

(This article has dealt with the reports of correspondents and others as they viewed the horrors of the concentration camps. In the next issue of "Consolation" consideration will be given to the actual experiences of some who lived in those places, and have now come out alive to tell their story of deliverance.)

"What! I Didn't Know St. Paul Was a Catholic"

THE exclamation, "What! I didn't know St. Paul was a Catholic," greets one from advertisements of the Religious Information Bureau of the Knights of Columbus. The advertisement goes on to say how Catholic everybody was in those days, including St. Paul, commonly known as Paul in the Scriptures. The implication, of course, is that Paul was a *Roman Catholic*. This brings up some interesting mental pictures. We can imagine him arriving at Jerusalem to visit the apostles. When he gets to his hotel room he unpacks a private altar with candles and fixings, or has his assistant do it for him. Pulling out a prayer book he starts repeating the prayers, at a good pace, being a real Catholic, as the Knights of Columbus advertisement says. Curtain.

Next we envisage him, a la advertisement, visiting Ephesus. He gets into some trouble here, it seems. Ephesians were worshipers of Diana, and they were afraid that Paul's preaching would turn away the devotees of their goddess. So they raised quite an uproar, shouting for two hours or more, "Great is Diana, of the Ephesians." The record does not say that Paul and the other disciples pulled out an image of 'the virgin Mary' and started shouting for their goddess, but, being Catholics, as the advertisement says, that

is what they must have done. Paul departed for a while, and afterward returned to Ephesus, on his way to Jerusalem, remaining with the disciples for a few days. When he finally took leave of them, they accompanied him to the ship, kneeling on the shore before he went aboard. Out came the rosaries as they all went to work counting their beads. The record doesn't mention this, but you can imagine it anyway, now that you 'know Paul was a Roman Catholic'.

Toward the end Paul dwelt in his own hired house. There is no mention of it, but with the information contained in the foregoing advertisement you may conclude that Paul, being a "good Roman Catholic", had "holy pictures" all over the place, and had it sprinkled with holy water before he moved in.

All the foregoing additions to the Word of God would have to be made to bring it into line with the advertisement. There is nothing in that Word about the most common Catholic practices of the present day. Nothing is said of "holy water", "images," "crucifixes," "crosses," "rosaries," "altars," "prayer books," and the blessing of liquor stores, etc., all of which are so essential to Catholicism.

Catholics, of course, have the constitutional right to do all these things, if

they wish to do them. They have the right, too, to say that Paul was a Roman Catholic, even though Roman Catholicism did not get its start until hundreds of years after Paul's death. It is, on the other hand, the privilege of anyone who reads such advertisements to comment on them, as is done here; and to express a

contrary conclusion if the available facts warrant it. If Paul was a Catholic, he certainly was an entirely different sort of Catholic from those of today. But there is nothing in Scripture to remotely suggest that even the term Catholic was aspired to by Paul. He preached the Word of God as it continues to this day.



"A Colorful Ceremony"

A liquor store is blessed! Father Blase Jerkovic (right), pastor of the St. Augustine Catholic church, sprinkles holy water on the premises of the City Liquor Distributors, Inc., at the opening of the wholesale firm's new offices at 1229 S. 41st st. He was assisted in the ceremony Tuesday by Father Cornelius Ravlic (left) of the Sacred Heart Catholic church, while the store owner, Frank Koshe (in light suit) looked on from the background.—*Milwaukee Journal*, October 31, 1945.



THE WORD IS TRUTH

—John 17:17

Celebrating the Wrong Date

ABOUT fifteen months, or a year and a quarter, before Jesus was born at Bethlehem, Zacharias, the father of John the Baptist, was serving as incense-burning priest in the temple at Jerusalem. He was of the priestly order of Abiah or Abijah. Long before that, because the priestly families had grown so numerous King David had divided them all up into 24 classes, that they might all take turns in serving at the temple. Each class served a week at a time by turns in the temple, and it was on the weekly sabbath day that the one class of priests went out and the next class came in for their turn of service at the temple. (Luke 1:5; 2 Kings 11:7; 2 Chronicles 23:8) During the three periods of the year, namely, in the first month, the third month, and the seventh month, when all males were required to come to Jerusalem for the feasts of passover, Pentecost, and tabernacles, then all 24 classes of priests served together at the temple during these three festal weeks. Hence each class of the 24 classes of priests served one week *separately* in the first half of the Jewish year and another week in the second half of the year, or two weeks a year exclusively.

According to the record at 1 Chronicles 24:1-10, the course of Abiah or Abijah was the eighth in line. And so, allowing for the week of Passover and its feast of unleavened bread in the first month of the year, Zacharias of the course of Abiah may have served during the ninth week of the first half of the year. Or, if it was during the other week in the last half of the year that he was serving when the angel Gabriel an-

nounced to him the coming birth of his son John, then it was about the thirty-fifth week of the year that this occurred, allowing for all three feast-weeks as having passed by in the meantime. Seeing that the Jewish year began near the spring equinox, say about April 1, the ninth week during which Zacharias served fell about May 27 to June 2, of our present-day calendar; or if it was the thirty-fifth week, Zacharias was serving during the week of November 25 to December 1.

As soon as Zacharias' week of service was over he returned home and the conception of John the Baptist took place. (Luke 1:23-25) Six months thereafter Jesus was conceived in the womb of the Jewish maiden Mary. Hence the conception of John the Baptist took place approximately on either June 3 or December 2 of the year. John's birth nine months later would fall either about March 3 or about September 2 of the year. Jesus' birth six months later could fall therefore about September 3 or March 2 of the year. Seeing that neither John the Baptist nor Jesus could be born on two dates, on which one of the approximate dates above was John, and Jesus, respectively, born? The Bible does not leave in doubt that it was the former of the two dates in each one's case. Jesus was thirty-three and a half years old at the time He was killed on the Jewish passover day of A.D. 33, shortly after the spring equinox. He could not have then been a half year past 33 years if He had been born in March; hence it is evident that He was born in September, doubtless toward the beginning of October. Note now the following Scriptural facts on this.

Referring to the sixth month after the conception of John the Baptist, the Bible record, at Luke 1:26-36, says: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name

was Mary." Among other things that Gabriel said to the Jewish maid were these: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren." According to the later facts, this announcement to Mary occurred sometime in December, six months after Zacharias' first week of service at the temple in the spring of the year was finished.

Since Jesus' birth was a perfect one, then according to God's fixed time Jesus was born nine months later. It was while Jesus' foster father was in Bethlehem of Judah "to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn". (Luke 2: 5-7) Hence the birth of Jesus actually occurred, not on the Roman Catholic Hierarchy's date of December 25, but toward October 1 of the year.

It might be added, by way of reasonable explanation, that according to our modern way of calculating the days and months of the year, the exact anniversary of Jesus' birth would vary from year to year, at most about two weeks for six lunar months after the spring equinox. We must remember that the first Jewish month, Nisan, began at the first new moon nearest the spring equinox. Calculated according to the lunar cycle, the Jewish month is somewhat shorter than our own modern solar month. Hence every several years an extra month, or intercalary month *Ve-Adar*, was added to the Jewish lunar year. Hence, according to the Bible calendar, the yearly anniversary of Jesus' birth would never be exactly 365½ days

after His actual birth in Bethlehem, and would not be a fixed date such as the Catholic December 25 date is.

Another line of proof supports the above finding and is also based upon the Scriptures. Jesus became the Messiah of Jehovah at the time of His anointing; and this took place when He was thirty years of age. It was at the Jordan river that He was begotten as the Son of God and anointed by the spirit of Jehovah; and then the call to the heavenly kingdom was extended to Him, which call He accepted. There, then, He was in line for the Kingdom as the great Anointed Prince, the Son of Jehovah the "King of Eternity". (Luke 3: 21, 22; Jeremiah 10: 10) This baptism and anointing of Jesus out in the open at Jordan river, when "Jesus himself began to be about thirty years of age", would hardly have been in the wintertime, at December 25. —Luke 3: 23.

Now, according to Daniel 9: 24, "seventy weeks" were determined upon the Jewish nation to "make reconciliation for iniquity". As in the case of Genesis 29: 27, those were "weeks" of seven years each. It will be noted that Christ as the Messiah or Anointed of Jehovah came at the end of the sixty-ninth week and the beginning of the seventieth week appointed for reconciliation. Daniel 9: 25 reads: "Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem [in 455 B.C.] unto the Messiah [Christ the Anointed] the Prince shall be seven weeks, and threescore and two weeks"; a total of 69 weeks. Verse 26 reads: "And after threescore and two weeks [which followed the seven initial weeks] shall Messiah be cut off"; that is, cut off in death. Now, in the verse 27 it reads: "And he [Christ, the Messiah or Anointed Prince] shall confirm the covenant with many for one week [the seventieth week]: and in the midst of the week [or, after three and a half years] he shall cause the sacrifice and the oblation to cease."

According to the above the Messiah was literally "cut off" at a certain prefixed time, "in the midst of the week," when His sacrifice ended. This would be at the end of three and one-half years after His coming as the Messiah or Anointed One. Hence it follows that Jesus was just thirty-three and a half years old when nailed to the tree on Calvary. His ministry extended over four passover seasons, and at the last one thereof Jesus was actually killed and became the great Passover Lamb for the sins of all who believe on Him. (1 Corinthians 5:7) Since the passover occurs in the spring of the year, in the middle of the lunar month Abib, or Nisan, or about the first of the present month of April, it was at that time that Jesus was thirty-three and one-half years of age, when He was killed and thus "cut off". Counting back one-half year, or six months, previous to that time would bring us to about October 1, the birth season of Jesus.

Circumstantial evidence also corroborates the times pointed out above, showing it was not in the beginning of our

winter when Jesus was born, but at a milder time of the year. The shepherds were out in the fields at nighttime, tending flocks, when Jesus was born. (Luke 2:8-20) In the latter part of December such a thing would be unreasonable, for the rainy season and cold weather is over Palestine during that time, and there is no grass to feed the sheep in the open. (Ezra 10:9, 13) The sheep during that time are kept in folds until milder weather invites them out.

Since the Bible statements show Jesus was born about October 1 of the year, should we celebrate that season in honor of His birth? No! Jesus never instructed His followers to hold any such celebration. Neither does Jehovah God at any place in the Scriptures warrant the observance of such a season. Christ Jesus did institute a Memorial celebration at the time of His death, but ignored His human birthday. What warrant, therefore, is there for celebrating His birthday at all, and especially on the wrong date, a date borrowed from heathen holiday-making?

Milam and Townes Are Out by Now

ON August 27, 1943, a 17-year-old boy, Willie Hopkins, of West Monroe, La., was whipped to death at the Ouachita (La.) parish prison camp. The prison guard, J. D. Milam, originally selected for the job because he does not know anything, whipped the boy five times during the day. The last two times, the boy was still blind from the previous whippings, one of which was administered to the lad at noon by the prison camp warden, A. D. Townes, whose qualifications for the job were the same as Milam's. The warden also distinguished himself by choking food down the dying boy's throat. The club with which the Hopkins boy was beaten to death had a brass ferrule on the end of it. Milam burned that stick, after the boy died, and substituted another one

for it; he got 30 months and Townes got 12 for the murder, but by now they are at liberty and ready to do the same thing all over again if only they can find a chance. Meantime, Hopkins, the 17-year-old boy that was whipped and choked to death, is still dead. Wonder what "church" Milam and Townes profess.

"So Many Nice Things About It"

♦ I am enclosing 25c for a copy of your book *"The Truth Shall Make You Free"*. I've heard so many nice things about this book, but I never knew where to buy it. Yesterday, when I came home from church I found a copy of the *Kingdom News* under my door. I am sure that the one who left it doesn't know how much I appreciated it. May God bless your good work.—Appreciative reader.

Progress of the Hierarchy in the Empire

WHEN Winston Churchill said that he did not contemplate destruction of the British Empire, he meant what he said, and, knowing that there are many millions of British subjects who are also subjects of the pope, there is always in the back of his head the idea that he must get along, in some fashion, with the gentleman with the triple crown who presides over the Italian racket centering at Vatican City. And so, for various reasons, it gets out, not only that Churchill had been to see the pope, but also that Churchill's son had seen him. In fact, the son saw him in private audience June 13, 1944, and Winston not till some weeks afterwards. The son is a major in Tito's Yugoslav army. Also, the papal envoy, Signor Giovanni Fummi, financial adviser to Pius XII, though technically an enemy citizen, was allowed free movement in London only a short time after Italian planes had helped German planes to blitz the city on the Thames.

The anomalies of the situation are never entirely out of sight, as may be judged from the following, which appeared in the Washington *Times-Herald* of September 21, 1944:

London, Sept. 20 (C.T.P.S.). Attacking the pope's recent suggestion that Londoners should show the Christian sentiments of charity, forgiveness and mercy toward the Germans, Dr. Henry Wilson, bishop of Chelmsford, writes in his diocesan chronicle today:

"It is difficult to remember one single word from the pope in condemnation of the Nazis when they swept London with destruction. The plain fact is that Vatican politics are undemocratic. The best interests of the Church, according to the Roman view, are served by a government which approximates dictatorship, particularly if, as in Spain, the dictator himself is a Roman Catholic."

Asserting that there is "widespread uneasiness lest Vatican authorities succeed in

having a say in the peace settlement", the bishop adds that "one of the surest ways to lose the peace would be to permit the dubious councils of the Vatican diplomats to have any hand in the business".

Protestants Know of the Bible

Historians hark back to the days of the much-married Henry VIII, "defender of the faith" against the charges made by Martin Luther, and how, after he became enamored of the brunette Anne Boleyn, he out-Luthered Luther himself, and started the Anglican Church, which, theoretically, rests its case on the Scriptures and not on tradition. All Catholic statesmen and newspapermen realize that the pope muffed the ball when he started Henry off as founder of the Anglican church. This is the way the London *Catholic Herald* dances around the fact that King George is nominally a Protestant:

The deep religious faith of the king and of the royal family has long been an object of admiration in Vatican circles, and the present pope, who has so often expressed his personal love for Christians separated from the See of Rome, assuredly counts the many devoted members of the Established Church, headed by the king, as participating in a particular way in this sympathy.

The pope does not seem to realize what an obstacle he is putting in his own path when he says to the average Britisher, who firmly believes that Christ meant what He said when He invited the people, "Come unto me" (Matthew 11:28), whereas, in his own words the pope urges everybody to a different course, entirely unscriptural, thus:

Let us turn again to the Virgin Mary. We desire that all turn to the Virgin Mary on the day that is sacred to the Immaculate Virgin and that public prayers be held all over the world.

Also, the clergy gum everything up for themselves and for their own racket

when they try to sell masses to people who have Bibles in their homes and have some knowledge of what it teaches and what it does not teach. And so the following in the *Catholic Times* was a boomerang:

Fifty-two masses a year (one each week) are now being said, and will be said for all time, for the benefactors of St. Joseph's, Burslem, Stoke-on-Trent. You will become a benefactor by sending the undersigned 5s. (or more) towards the building of a new senior school to save our children from having to be sent to a Council school. Please send offering for yourself, or a deceased friend, or a friend in H.M. Forces, to Rev. William Browne at the above address.

Unless William can get up his advertisements better than that, he is in grave danger of having to get out with a pick and shovel, to *work!*

"Handling the Word of God Deceitfully"

The pope knows perfectly well that the Scriptures make no mention of a pope, or purgatory, or limbo, or masses, or, in fact, any of the doctrines he teaches. The way he gets around it is to issue an encyclical (a circular letter to the bishops) supposed to be "on the Scriptures" but which, in fact, is a warning that only certain people can read them intelligently. These are the priests, who only, in his judgment, are "equipped with a profound knowledge of languages and with a sound and solid critical sense" and who therefore, and they only, are qualified for "the special task of sorting out and expounding the real mind of the sacred authors":

Therefore, priests should see to it that this great treasury of scriptural knowledge be imparted to their flock through the medium of preaching and through the press, especially in the form of periodicals.

The effect of such an encyclical is to discourage the Catholic people from owning or reading or using a Bible; and that is its sole object. If the average Catholic knew what was in the Bible he

would never again darken the doors of any establishment where he suspected a priest could be found. Full proof of this fact can be seen in the following letter published in the London *Catholic Herald* shortly after the encyclical appeared:

Bible Publishing "Scandal"

Sir: According to press reports, the holy father has stated in his latest Encyclical on Biblical Studies: "The sole remedy for the war and its evils is a return to Christ, and Christ reveals himself in the Scriptures. Ignorance of the Scriptures is ignorance of Christ." I wonder will a Catholic newspaper, with a view to these words, have the courage to draw the attention of the Catholic public to one of the greatest scandals in the history of Catholic publishing?

A report recently published by the London British and Foreign Bible Society says that although the Society's premises were badly bombed during the 1940 raids, the work for which over 125 years ago that Society was established was carried on. Over eight million copies of the Bible and portions of the Bible in 1,055 languages have been spread during the past year, including 200,000 Bibles to prisoners of war in Germany, 600 pulpit Bibles to the American army in Britain, and 30 tons of Scripture to China.

What have we Catholics to say to this report? We all know that English translations of the Catholic Bible are practically unobtainable. The only edition of the Douay Bible which is at present "available" is procured in the following way: It is printed in German-occupied Belgium, sent in sheets to Lisbon, from where a few copies are sent to these countries, via America. Latin Bibles, except for odd secondhand copies (extremely rare and expensive), are virtually off the market.

Since the Bible stocks of the Catholic firms in London were blitzed, hundreds of story books, fiction, private compilations of devotions, etc., have been published by Catholic firms in England and Ireland. Over a million copies of Mr. Werfel's *Song of Bernadette* were sold within a few weeks; I suppose fifty percent of the copies of this "Lourdes

best-seller" (as a Catholic weekly has delightfully put it) were bought by Catholics. There is no sign of a Bible. At the same time the Hibernian Bible Society, for instance, distributed free of charge or at a nominal fee ten thousands of Bibles in Ireland.

Will we seriously claim that this anomaly, to put it mildly, is due to wartime conditions? In the nineties of the last century a Catholic Bible was published at Dublin (I believe the only complete Catholic Bible ever published in these countries), but shortly before the outbreak of the war the printing plates were destroyed. There was so little demand. Unfortunately, or rather fortunately, there exist no statistics concerning the number of Catholic families who own a Bible. Certainly, essential portions of the Bible are enshrined in the liturgy. However, a great number of passages and even whole books of the Bible are never read in the liturgy. Perhaps one-twelfth of the Bible is read in the Missal, but I do not think that more than 10 percent of the laity have been able to secure a complete Missal, 50 percent of these actually use the Missal, 10 percent of them know the Lessons and Gospels of the week-day Masses, the Prophecies of Holy Saturday and Whitsun Eve, etc. I know we have the rosary and we have the faith, and we profess that the Bible is the Word of God. Yet, is the Bible not for most of us a "Protestant" book?—Peregrinus.

"Destroyed for Lack of Knowledge"

Peregrinus does not yet see that he and all other Catholics are being deliberately "destroyed for lack of knowledge". All clergy are in agreement that the Bible must be kept from the common people, and that they must not read or study the passages which make God's purposes plain and expose their racket, religion, as the meanest one that the Devil inaugurated and ever operates. Who would dare to sit down to a table loaded with good things when his priest, standing right beside him, warned him that it was loaded with poison and that only he knew what to pick out and what to reject?

The priests are not interested in Almighty God or Jesus Christ or the virgin Mary or anybody but themselves. Notice this description of the enthronement of a Catholic bishop in London, and see if you can see in it anything but a desire to strut and spread-eagle:

The vast interior of the Cathedral was heavily laden with incense. Great candles burned on a high altar and flood-lighting made the crimson, white and black robes of the clergy stand out in vivid contrast. Toward the close of the two-hour service the archbishop emerged from the secretarium, wearing his golden mitre and his cape of gold cloth, and grasping a golden crozier. He walked in the procession to a white throne on the north side of the choir while the choir sang *'Ecce Sacerdos Magnus'* (Behold the Great Priest).

And now, just to get the proper perspective between the clergy, who are engaged in starving and shearing the Lord's "other sheep", and the sheep themselves, who 'mourn and sigh and cry for all the abominations that are being committed in the land', and are in agony for somebody to show them the way to life and happiness, consider the following news item, which makes the whole subject very clear:

At Hamilton, Canada, Thomas Smith, 33, was sentenced to three years for stealing a Bible; yet Cardinal-Archbishop Villeneuve has seized and ordered the destruction of hundreds, issued under the French Testament Campaign.

Which one of these, do you think, gives some evidence of being the prodigal son who wishes to return to his Father, and is inquiring the way? And, what about the other one? Does he have the spirit of Christ or does he have the spirit of the Devil himself? You know the answer, but if you dare tell it the politicians will, if they get the chance, give you what they gave the poor man who wanted to read his Father's Word, and was indiscreet about how he obtained it.

Accord Between Japan and the Hierarchy

IT IS natural for those that are riding on top of the world to hate republics, and to conspire together for their death, as was certainly done in the acts that brought about the ruin of the republics of Germany, Spain, Austria, Czechoslovakia, and France. And it is natural for the same gang to felicitate one another when they are in the saddle, regardless of how they got there or what they believe. It was only reasonable, therefore, that the alleged successor of Peter (but, oh, how different in every way from Peter!) should have fathered the declaration in Spain that it is usually a mortal sin to vote liberal, and as late as April, 1941, after all the Japanese atrocities in China, should have blessed the alleged Protestant Matsuoka, pinned a medal on him, told him he was a great statesman, and then said, "I have sent my Apostolic Blessing to your dear, far-off country." If Matsuoka had been a real Protestant he would have defaced the medal and sold it to the junkman.

When the Japanese Committee on Trade and Information, 549 Market street, San Francisco, wanted somebody to put over their propaganda in the United States, they gave the job to Frederick W. Williams, 605 Market street, San Francisco, at \$300 a month. Why do you suppose they gave it to him? The answer is easy. They knew that he had been publicity director of the Roman Catholic Eucharistic Congress at Budapest in 1938, and later had been publicity director for the Western Province of the Dominican Fathers. They saw a chance to befriend the Hierarchy and to favor themselves at the same time. And the scheme worked until the war put a stop to it.

It is a matter of common knowledge that, even before the war, most Protestant missionaries had been ousted from Japan, but no Roman Catholic priests. Indeed, eighteen months after

Pearl Harbor the Jesuit magazine *The Catholic Mind* declared that out of 2,700 missionaries of the Roman Catholic church in Japan 2,200 remained at their tasks; out of 13,000 in Japan-controlled China 10,000 remained, and out of the 7,500 priests in southeastern Asia, hardly more than 5 percent had been interfered with in any way.

A writer in the New York *Times* of November 21, 1944, makes the following significant statements:

Japanese forces took fifteen Catholic priests, as well as some seminary students, with them when they landed on Luzon in December, 1941. They immediately engaged in talks with Catholic and other religious and administrative authorities in an effort to get their support for the Japanese occupation. After that, other Japanese Catholics periodically visited the islands, and their clever propaganda became markedly increased with the creation of a "Union of Catholics in Greater East Asia", in Tokyo on April 4, 1943.

Remember that in activities of this kind Catholics always act under the direction of the Hierarchy, with headquarters at Vatican City.

Hierarchy and Mikado Are Pals

It is very easy for the Roman Catholic Hierarchy and the Mikado to get along together. They have similar objectives. Republics are an offense to both of them. When both Britain and America tried to dissuade the pope from accepting an envoy from Japan, early in the war, the United States, at least, was defiantly informed by Archbishop Spellman, that "the Holy See must accept the envoys who choose to make their contacts with the Holy See". This was practically telling Uncle Sam to keep still and mind his own business. "Reverend Father" Joseph L. Lilly, C.M., Perryville, Mo., went farther still and handed out this one (when Japan was overrunning the South Pacific):

We as a nation have sinned horribly against the Almighty, and it may be that He wishes to punish us for our infidelity, injustice and immorality by allowing the pagan Nazis and the pagan Japanese to triumph over us.

When the Japanese captured the city of Hong Kong early in the spring of 1942, there were plenty of Americans who had a hard time of it, but Roman Catholic priests, on account of the setup between the pope and the mikado, had no trouble at all. Thus, the "Reverend Father" Maurice Feeney, of Albany, N.Y., stated that he had only to tell the new rulers that he was and is an Irish Catholic priest, and he was at once given a pass, the same as the other Irish Jesuit priests, and was at full liberty to do as he wished. He reports all Catholics in Hong Kong as being well treated. The reason is self-evident. There is accord between those who are together, under the guidance of the Devil, seeking to make the whole world into a totalitarian encampment, and thus to put a complete end to the work of Jehovah's witnesses of proclaiming Jehovah's kingdom as man's only hope.

Not knowing that Feeney had come back to Albany, telling the truth about Hong Kong and the Hierarchy, and knowing, anyway, the inexhaustible appetite that Americans have for fairy stories, Bishop Cuthbert O'Gara came back to New York a year behind Sweeney and managed to get this yarn in the *Chicago Tribune*:

The Japs didn't believe in Christmas. So they grabbed the bishop and 32 other priests and religious brothers—all Americans in Hong Kong—and tied their arms behind them. It was to be an execution. "For an hour and a half, we faced the firing squad," Bishop O'Gara said, but the order to fire never came. Just why the execution was called off, Bishop O'Gara doesn't know. At the end of the ordeal, the priests were herded into a garage. Finally, his release was arranged through the Vatican.

Atop the Beast in the Philippines

It is only 45 years since the Roman Catholic Hierarchy had its own way in the Philippines, and it desires its way again. The conditions that prevailed prior to the Spanish-American War were published in Senate Document No. 190 and signed "William McKinley, President". On nearly every page of this 250-page book is evidence presented to the "Philippine Commission" of the vilest immoralities of priests and friars. A few extracts suffice:

Señor Calderon: "I was born in the Philippines. The friars are indecent and use indecent expressions. It is so common to see children of friars that people pay no attention to it. The women who have been mistresses of friars are proud of it. My mother is the daughter of a Franciscan friar. Isidro Mendoza is the son of Bishop Payo."

José Roderigues Infante: "The friars were all licentious. There are six children of one friar living on my estate. We know that the Jesuits are worse than the others, but we have no palpable evidence. The native priests are just as bad."

Maximo Viola: "I am a physician. Every friar that I have known was immoral. All the priests and friars are on the same level."

Pedro Surano Laktaw: "I am a teacher; am pure Tagalog; was educated here and in Spain; the details of the immoralities of the friars are so indecent and base that I could not repeat them; by so doing I would be smirching myself. The morality of the Filipino becomes looser and looser as it nears the convent."

Brigadier-General R. P. Hughes, U.S.V.: "Have been here 27 months. Have made it my business to investigate the attitude of people toward the friars. It is a general complaint that these friars corrupted the daughters of families. There is no morality in the priests—not a particle."

Jorge Garcia del Fierro presented 17 charges of deportations, fractures, lashings, electric shocks, suspensions, poisonings, starvation, beatings, hangings and

shootings so horrible that they cannot be printed.

When Uncle Sam took over the Philippines, he undertook the education of the people in things that are decent and right, and so incurred the hatred of those responsible for the conditions above described. They wanted to get back in the saddle. And when they knew of Pearl Harbor, they were the first to get in touch with the Japanese, and urge them to come and take charge. They knew that if they co-operated with the Japanese (who think nothing of renting out their daughters for sex purposes) they would be able to suppress the work of competing organizations, and especially the work of Jehovah's witnesses.

In due time, with the help of their treachery, the Japanese came, and after the terrible death march out of Bataan, or, at any rate, when the Japanese troops entered Manila, a broadcast went forth to South America proclaiming that Japan is the protector and defender of the Catholic faith in Asia. It alleged that the Roman Catholic population greeted them with the statement that they held them in common trust and love and that:

The angels have come. The angels we have awaited so long have now descended. Church bells are striking their merry notes pealing out to the land.

It should be explained that there are two kinds of angels, and that the kind that they then had in the Philippines is the same kind that they had before Admiral Dewey's fleet blew the Spanish government of Manila off the map.

"Every Other Soldier Attended Mass"

The priests that helped betray the Philippines to the Japanese expected to get something for it, and they got it right away. *The Nation* had a story about it, from the pen of Carl Crow. *Reader's Digest* boiled the story down, and here are extracts from the condensation:

On the first Sunday after landing in Manila,

Japanese soldiers marched to Mass, filling all the churches and chapels. Armed guards of honor were placed outside each door. About one Japanese in 2,000 is a Catholic, presumably fewer than ten Catholics to an army division. But in Manila it appeared that almost every other soldier attended Mass. And their behavior was as meticulously correct as if they had been intensively drilled. Propaganda agencies lost no time in telling Catholics all over the world about this proof of Japanese devotion to the Church, and photographs were sent to newspapers in Latin America. . . . The most spectacular stunt arranged by the busy Religious Department was a "pilgrimage" of Japanese Catholic priests and nuns from Japan to the Philippines. It did not resemble any other pilgrimage the Filipinos had ever seen. The nuns received as much publicity as a group of traveling show girls and were seen everywhere.

That isn't all that took place to show the perfect brotherhood that existed between the pope and the mikado, after the priests and friars had been restored to their "rights" in the Philippines. The Japanese put José Laurel, a Filipino quisling, into nominal control of the islands, and straightway that gentleman received the following communication which speaks for itself:

His eminence, Cardinal Luigi Maglione, Secretary of State of His Holiness, through the apostolic delegate to Japan, has given instructions to assure your excellency that the Vatican received your generous telegram, announcing your induction as President of the Philippines and to transmit to your excellency his most sincere thanks for your courtesy.

There is more joy at the Vatican over one deal with a heathen power that goes over in good shape than there is over one priest or friar that repenteth.

Riding Around in High Style

As soon as the pope and the mikado had the Philippines back where they wanted them, they started to spread out to the south, stopping to take over

French Indo-China on the way. Twenty-eight days before Singapore fell, the Roman Catholic *Register* carried a dispatch from Lyon, France, in which their brotherly and mutual interest was thus set forth:

The capital of Japanese-occupied French Indo-China, Hanoi, is the center of a vigorous and flourishing Catholic life. The Vicar Apostolic there is the Most Reverend Francois Chaize of the Society for the African Missions, whose headquarters are in Lyon. The city itself has three large parishes, several chapels, a Carmelite monastery, the Military hospital, and the hospice for incurables. Catholic organizations are numerous. Throughout Indo-China there are 11 major seminaries with a total of 650 students, and 18 minor seminaries, having some 2,200 pupils. Approximately 80,000 native Catholics attended the Eucharistic congress held in Hanoi in 1931.

There are risks when it comes to riding around during wartime. Thus, a dispatch from Chicago, dated July 6, 1944, tells of 62 Catholic priests, brothers and nuns killed off the coast of New Guinea February 6, 1944, when Uncle Sam's boys strafed the Japanese ship on which they were moving to another destination. But there were on the boat 84 other Catholic missionaries that got through all right.

About the same time came an Associ-

ated Press dispatch from Australia that at some unstated place, probably in New Guinea, "Japanese captors of German Catholic sisters made them bow each morning to the rising sun." It may be true, but if it is true it shows that those nuns have none of the spirit of Daniel or Shadrach, Meshach or Abed-nego, and are as little to be trusted as the priests and friars of the Philippines. When it comes to the pinch, they stand for nothing.

A New York priest returning from Guadalcanal said that he knows that every boy he buried on Guadalcanal is in heaven today. That's a lot to know. What does he know about the 62 priests, brothers and nuns killed on February 6? Are they in heaven, or "purgatory", or where? If they are in heaven, what's the use of saying mass for them? However, this priest was speaking for American consumption. Some priest of the same stripe in Japan doubtless sent these boys all the other way. So that leaves them up in the air, or just where they are, on Guadalcanal.

All in all, the evidence is clear that the accord between Japan and the Hierarchy continued unbroken, without any serious strain, to the end of the war. What it is now need not be in doubt either, and will come to the surface as time goes on.

An Ode to McGuffey's Sixth Reader

I ENCLOSE a manuscript copy of an article which appears in McGuffey's Sixth Eclectic Reader (Revised Edition, Copyright, 1879, by Van Antwerp, Bragg & Co.). It is Lesson 57, on page 223, and entitled "Character of the Puritan Fathers of New England". The only information as to the author is the name given at the end of the lesson, "F.W.P. Greenwood."

No doubt this article was prepared many years before its publication in this reader, 66 years ago, and certainly before any WATCHTOWER publications

were issued. Aside from its being a very choice specimen of good English composition, it gives evidence that its author was one of those men of God in past generations who gave a good witness before men, as to their faith in Jehovah's Word, and their desire to uphold its principles.

The early American settlers described in the article, and their simple, implicit faith in their God, are in striking contrast with the present generation, corrupted beyond measure by the demon influence which is gathering men and

nations for the fires of Armageddon. Please note the term "Theocratical" as applied to God's law which they obeyed to the extent of their knowledge. Such uses of that term are rare, excepting in the WATCHTOWER publications.

This article is another of the many evidences that Jehovah's spirit led many of His oppressed people away from priest-ridden Europe to America, where they could establish a free society in a new world. And, no doubt, He kept America hid throughout the centuries, for this purpose. He certainly had many faithful witnesses among these stalwart people. The freedom-loving peoples of Europe, the "cream of the crop", were gathered to America, to lay the foundations of a society which would make fertile soil for Jehovah's Kingdom proclamation work now in progress. The Constitution of this country, prepared by men who put God and the principles of His law above the state, must have had divine direction because of the future purposes of Jehovah to be carried forward in our day. Without this rock foundation of true liberty embodied in that constitution by divine foresight, Jehovah's witnesses today could not use that document as an instrument for the triumphs of His present Kingdom work. All the legal victories over their enemies by Jehovah's witnesses are because of the ground-work of freedom laid in this document by its writers, some, at least, of which were true witnesses of Jehovah.

For the above reasons, I have thought that you might wish to publish this manuscript in *Consolation*. It has been quite refreshing to me. Others also may enjoy it. I have given you all available information as to publishers, so that you may determine your rights of publication.—Contributed.

The extract follows:

CHARACTER OF THE PURITAN FATHERS OF NEW ENGLAND

One of the most prominent features which distinguished our forefathers was their

determined resistance to oppression. They seemed born and brought up for the high and special purpose of showing to the world that the civil and religious rights of man—the rights of self-government, of conscience, and independent thought—are not merely things to be talked of and woven into theories, but to be adopted with the whole strength and ardor of the mind, and felt in the profoundest recesses of the heart, and carried out into the general life, and made the foundation of practical usefulness, and visible beauty, and true nobility.

Liberty, with them, was an object of too serious desire and stern resolve to be personified, allegorized, and enshrined. They made no goddess of it, as the ancients did; they had no time nor inclination for such trifling; they felt that liberty was the simple birthright of every human creature; they called it so; they claimed it as such; they revered and held it fast as the unalienable gift of the Creator, which was not to be surrendered to power, nor sold for wages.

It was theirs, as men; without it, they did not esteem themselves men; more than any other privilege or possession, it was essential to their happiness, for it was essential to their original nature; and therefore they preferred it above wealth, and ease, and country; and, that they might enjoy and exercise it fully, they forsook houses, and lands, and kindred, their homes, their native soil, and their fathers' graves.

They left all these; they left England, which, whatever it might have been called, was not to them a land of freedom; they launched forth on the pathless ocean, the wide, fathomless ocean, soiled not by the earth beneath, and bounded, all round and above, only by heaven; and it seemed to them like that better and sublimer freedom, which their country knew not, but of which they had the conception and image in their hearts; and after a toilsome and painful voyage, they came to a hard and wintry coast, unfruitful and desolate, but unguarded and boundless; its calm silence interrupted not the ascent of their prayers; it had no eyes to watch, no ears to hearken, no tongues to report of them; here,

again, there was an answer to their soul's desire, and they were satisfied, and gave thanks; they saw that they were free, and the desert smiled.

I am telling an old tale; but it is one which must be told when we speak of those men. It is to be added, that they transmitted their principles to their children, and that, peopled by such a race, our country was always free. So long as its inhabitants were unmolested by the mother-country in the exercise of their important rights, they submitted to the form of English government; but when those rights were invaded, they spurned even the form away.

This act was the Revolution, which came of course and spontaneously, and had nothing in it of the wonderful or unforeseen. The wonder would have been if it had not occurred. It was, indeed, a happy and glorious event, but by no means unnatural; and I intend no slight to the revered actors in the Revolution when I assert that their fathers before them were as free as they—every whit as free.

The principles of the Revolution were not the suddenly acquired property of a few bosoms: they were abroad in the land in the ages before; they had always been taught, like the truths of the Bible; they had descended from father to son, down from those primitive days, when the Pilgrim, established in his simple dwelling, and seated at his blazing fire, piled high from the forest which shaded his door, repeated to his listening children the story of his wrongs and his resistance, and bade them rejoice, though the wild winds and the wild beasts were howling without, that they had nothing to fear from great men's oppression.

Here are the beginnings of the Revolution. Every settler's hearth was a school of independence; the scholars were apt, and the lessons sunk deeply; and thus it came that our country was always free; it could not be other than free.

As deeply seated as was the principle of liberty and resistance to arbitrary power in the breasts of the Puritans, it was not more so than their piety and sense of religious obligation. They were emphatically a people whose God was the Lord. Their form of government

was a strictly theocratical, if direct communication be excepted, as was that of the Jews; insomuch that it would be difficult to say where there was any civil authority among them entirely distinct from ecclesiastical jurisdiction.

Whenever a few of them settled a town, they immediately gathered themselves into a church; and their elders were magistrates, and their code of laws was the Pentateuch. These were forms, it is true, but forms which faithfully indicated principles and feelings; for no people could have adopted such forms who were not thoroughly imbued with the spirit, and bent on the practice of religion.

God was their King; and they regarded him as truly and literally so as if he had dwelt in a visible palace in the midst of their state. They were his devoted, resolute, humble subjects; they undertook nothing which they did not beg of him to prosper; they accomplished nothing without rendering to him the praise; they suffered nothing without carrying their sorrows to his throne; they ate nothing which they did not implore him to bless.

Their piety was not merely external; it was sincere; it had the proof of a good tree in bearing good fruit; it produced and sustained a strict morality. Their tenacious purity of manners and speech obtained for them, in the mother-country, their name of Puritans, which, though given in derision, was as honorable an appellation as was ever bestowed by man on man.

That there were hypocrites among them, is not to be doubted; but they were rare. The men who voluntarily exiled themselves to an unknown coast, and endured there every toil and hardship for conscience' sake, and that they might serve God in their own manner, were not likely to set conscience at defiance, and make the service of God a mockery; they were not likely to be, neither were they, hypocrites. I do not know that it would be arrogating too much for them to say, that, on the extended surface of the globe, there was not a single community of men to be compared with them in the respects of deep religious impressions and an exact performance of moral duty.

F. W. P. Greenwood

"Be Glad, Ye Nations, with His People"

What a rich and encouraging thought that is! The text is from Romans 15:10, Rotherham translation. It is now possible for you to keep this thought daily before your eyes by having a 1946 SERVICE CALENDAR in your home, as this text is printed in bold letters across the descriptive 3-color picture on this calendar.

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James the First and the English Bible

JAMES THE FIRST of England was also James the Sixth of Scotland. He is chiefly remembered because of his interest in the version of the Bible which is commonly referred to as the King James Version. Yet his interest in its behalf is not so much as mentioned in the *Encyclopædia Britannica* account of his life, while the *Americana* mentions it only in passing. Yet this translation of the Bible was undoubtedly one of the most important things that mark his reign.

It is something of an irony that this son of a queen who fought Protestantism, under the leadership of Knox (see *Consolation* No. 683), should become a Protestant, due to his being brought up by Protestants. History does not have much to say in his favor, yet it is possible that history has not been altogether fair. But to begin at the beginning.

Mary Queen of Scots was more a woman than a queen, and a rather weak woman, subject to the wiles of her Roman advisers, and more to the wiles of her own heart. After the death of her first husband, king of France, Mary returned to Scotland and after a while considered marriage to the heir of the Spanish king. While the matter was under consideration she met her cousin, Henry Stuart, Lord Darnley of Scotland. This Henry was a descendant of James II of Scotland. He was, moreover, the grandson of Mary Tudor, daughter of King Henry VII of England; so he was in possession of some claim to succession to the crown of England. Lord Darnley and Mary were united in matrimony on July 29, 1565. Mary's only son, James, was born June 19, 1566, and was baptized a Roman Catholic. For some reason Mary was estranged from her hus-

band, but the two were reconciled, or apparently so, just before, on February 10, 1567, Darnley was killed in an explosion under suspicious circumstances. The murder was laid to the earl of Bothwell, who became Mary's third husband, May 15, 1567, only three months after the murder of Henry. All the nobles of Scotland turned against Mary and she was imprisoned at Lochleven a month after her third marriage. She was forced to resign the crown in favor of her infant son on the 24th of July, and James was crowned King of Scotland on July 28 as James VI, when he was just about able to walk.

The Boy King

The early years of James were years of turbulence and terror. There was constant quarreling and fighting, religion and politics and the interests of nobles and large landowners being involved in a general free-for-all. James was but a boy of 12 when he took over the full responsibilities of government, assisted by a council of twelve nobles.

Everybody hoped that the coming of James to the throne of Scotland would bring in a new era. Protestants based their hopes on his Protestant upbringing, while Catholics reminded themselves of his Catholic baptism and his mother's attachment to the interests of Rome. The pope wrote nice letters to the young ruler, and Jesuits were quickly sent into the realm disguised as Puritan Protestants, ready to cause all the trouble possible.

When the king, now a young man, showed signs of becoming a real Presbyterian the Roman Catholics were more than annoyed. The increasing influence of the Protestants led to the issuing of a Book of Policy which became the guide of Scottish Protestantism from that day on. It solidified their position in Scotland. The General Assembly of the Presbyterian Church also issued a profession of faith, and the king approved it and swore to support it. Presbyteries were

established throughout the land and everything seemed to be going along famously, for the Protestants, when suddenly the king was imprisoned as the result of a conspiracy of a party of nobles, who tried to force him to favor the Catholics. A counterplot brought about his release, but a new policy was adopted by which he became for a time the tool of the Roman Catholic nobles of his court. Five resolutions were adopted, all but abolishing the Presbyterian church; and persecution of Protestants took on new vigor. About this time the king's mother, who had fled to England and been there imprisoned, was executed for treason. The king was indignant, and expressed his resentment emphatically. But it was not long until he was brought into an alliance with England's queen Elizabeth (who had signed his mother's death-warrant), his indignation cooled by the consideration that he himself was the possible heir to the English throne.

Meanwhile the Scotch Protestants had come back into power, now that an alliance with England, rather than Spain, was in force. As long as the fate of Mary was still in doubt Scotland had leaned decidedly toward Spain. James was now ready to help England, if need be, to repel the attacks of Spain.

In 1589 the young king went to Norway to marry the princess Anne, and upon his return his attitude toward the Puritans of Scotland was increasingly favorable. At the meeting of the General Assembly of the Presbyterian Church in 1590 James was present and spoke highly of the organization. In 1592 he caused the Presbyterian church to be recognized as a national religion by an act of Parliament. It appeared, however, that James was governed more by expediency than by principle; for he favored the episcopal arrangement, whereby the bishops rather than the presbytery governed the churches. Sometimes he seemed even to lean toward popery!

There was accordingly little peace in the kingdom of the Scots. Acts of treason

were the order of the day. It became evident that the Roman Catholic court of Spain was back of much of the trouble, so that the demand for action against the traitors became insistent. James, who was anxious not to offend the Romanists, punished the troublemakers but mildly. The Protestants were thoroughly disgusted with him, and the Romanists were not satisfied either. Scotland seemed to be heading toward civil war.

No Bishop, No King

James at this point showed considerable political sagacity and firmness, which was something unusual in his case. Nearly all of the aristocracy and upper classes backed him, which may have accounted for his firmness. He was able to crush the threatening insurrection, and turned the situation to his own advantage. His maxim was, *No bishop, no king*; hence he sought in some way to have bishops in Scotland, though the Protestants would have none of them. They wanted Presbyterianism, which was church government by the people themselves rather than by royal favorites, appointed as bishops. James brought about a kind of episcopacy in Scotland by giving seats in Parliament to about fifty ecclesiastics, whom he himself selected. Even the General Assembly of the Presbyterian Church was persuaded to accept this compromise.

James Becomes King of England

A few years later Queen Elizabeth of England died, and James at last became ruler of England, a consideration which was in the back of his mind in all he had done for many a year. In him the thrones of England and Scotland were united. On March 24, 1603, he ascended the English throne as James I of England, and became at the same time the spiritual head of the Church of England.

Not all was as he might wish it to be, however. The English Puritans were arrayed against the Episcopal church. James felt he had to do something about it. He decided on a conference between

the two parties, the Episcopal and the Puritan. Besides, having been thoroughly trained in "theology", the king was not averse to showing his skill in that field.

There had been no open break between the Episcopal Church and the Puritans. The latter had not rejected episcopacy or questioned the royal authority. They would not, however, violate their consciences by engaging in unscriptural ceremonies. They wanted pure doctrine, good pastors, and other reforms. They wanted to get rid of everything that even smelled of Romanism. The conference took place at Hampton Court, January, 1604. The king took a prominent part, but instead of bringing the opposing parties closer together, he widened the breach. He was strongly prejudiced in favor of the established Episcopal church and had small patience with the Puritans and their scruples.

Something good, however, came out of the conference. One of the Puritans in the course of the proceedings suggested that a new translation of the Bible by his majesty's special sanction and authority be issued. There were several translations in use at the time. The idea appealed to the king. His motive has frequently been called in question, but it may be that it was not altogether ignoble. The work on the new version was begun and the justly lauded King James Version of the Bible was the result. While not perfect, as no work of man is perfect, it was a product of unquestioned merit. As a translation it was equaled by few, and as a work of literary quality it was surpassed by none. It preserved in large measure what was worthy in the versions that had preceded it, and added thereto the fruit of the abilities and literary accomplishments of the learned men who now labored to perfect it. (Perhaps this is as good a point as any at which to recommend that the introduction to the King James Version be read.) The translators had shortcomings, and were not, by far, examples of

sanctity, yet what they produced must not be traduced because of the shortcomings of the laborers. In the introduction they committed the error of glorifying man, but in the translation itself God is magnified. Perhaps they divined that the preface would be largely ignored while the work itself would accomplish perpetual good.

20,000 Errors?

Catholics and others have "convicted" the King James Version of the Bible as containing 20,000 errors. Few of these claimed errors, however, are serious variations from the sense of the original. Suitable Bible-study aids, such as published by the Watchtower Society, enable one to mark such faults without rejecting the Version in toto. No other version, it is safe to say, can lay claim to perfection. The Catholic Version itself is much inferior to the King James Version. The American Standard Version notes and corrects many of the inaccuracies in the King James Version, but loses something in literary quality. The two versions together, the King James and the American Standard, provide perhaps the best means of study available to the average student.

While the translation of the King James Version was in progress a plot upon the lives of the king and his counselors was discovered that would have put a sudden end to them as well as to the plans for the new version. It was the infamous Gunpowder Plot, calculated to

blow up all Parliament, including king, lords, commons, and even the king's son, who was also to be present at the opening assembly. One of the chief conspirators, the Jesuit Garnet, was afterward canonized by the pope of Rome, even though the plot failed.

The king, who had hitherto tolerated the Catholics in both Scotland and England, now was determined to drive them from the realm. Unfortunately, his attitude toward the Puritans was not much kinder. As far as the king was concerned it was the churches of England and Scotland recognized by him, or nothing.

James has many a blot on his record. The execution of Sir Walter Raleigh is one of them. His treatment of dissenters was another. The protesting Puritans were obliged to emigrate to other lands. Many of them, coming to America, had their expenses paid by the king's treasury. But this was only a feeble gesture of tolerance. It served to help colonize America.

James was a better scholar than ruler. He was called "the wisest fool in Christendom". The turbulent and difficult times in which he lived may be mentioned in extenuation of his failings. He wrote a great many books, not wholly without literary and intrinsic merit. Had not James been a king he might have gained some fame as an author. The chief claim he has to distinction and appreciation, however, is the fact that he furthered the production of the Bible version which bears his name.

Certain Clays Good to Eat?

IN CERTAIN parts of the earth are what are called fatty clays. Some make a practice of eating these clays, to some extent, claim to enjoy them and seem not to be injured by them. The practice is quite common in sections of Georgia, Florida, Alabama, and Mississippi. Once the habit is acquired, and the clay-eater

moves to a point where his favorite edible clays are not obtainable, it is common practice to have quantities sent from time to time. The taste, said to be somewhat like that of a lemon, is alleged to be improved by smoking the clays first, in the chimney. Seems odd, doesn't it?

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