

1943

Consolation

Magazine

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Notandum

Effect of Kindness on Animals

◆ If the law of kindness be applied by man to the government of the so-called "brute creation", it will be wonderful how easily they can be brought under subjection and control. The efficacy of the soothing word, the gentle touch, has only to be honestly tried to be fully appreciated. It may be set down as a fixed fact that whenever a horse or a cow or an ox is timid and shy—will not allow a person to approach or handle, unless it is so situated that it cannot escape—a wrong system of treatment has been pursued. The animals of the farmer are naturally disposed to be docile and affectionate. They recognize the voice and hand of a friend almost as soon as a human creature would, and manifest their affection in a variety of ways, which none but the kind master or keeper will observe. Have you not seen teamsters who could manage their teams by a soft word far better than others could do by blows and harsh words? Have you not seen a milkmaid approach a cow with a bucket without the slightest evidence of a disposition on the part of the animal to evade her? And have you not seen the same cow make every effort to escape from the next milkmaid who approaches her? And the reason was that the first had always treated her kindly and gently, while the latter had pursued the opposite method. Animals almost invariably partake of the character of their masters. The kind, gentle and considerate master will generally have kind, gentle animals; while the rude, impetuous and cruel master will rarely fail to have animals whose dispositions will mate his own. Is not gentleness the true method? God has given these poor brutes for our use, they minister to our wants, are patient and uncomplaining, and certainly deserve such treatment at our hands as will show that we properly appreciate the kindness of the Almighty in giving them to us for the purpose of adding to our comfort.—Selected.

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."—Proverbs 12:10.

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

Volume XXIV

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Number 617

Seattle Officials Fight Against Liberty on the Home Front

WHAT ails Seattle? Why must she shelve democratic freedoms at such a crucial time, especially the freedom to worship God? Is it by popular consent, or have small-minded city officials overruled liberty on that home front while blood is shed for it on far-flung battle fronts? Why must Bible discussions, held in other cities without incident, be broken up in Seattle by the storm-trooper tactics of a local gestapo? And, after the cancellation of the contract for the Seattle Civic Auditorium under the flimsy pretext of enforcing a city ordinance that is unconstitutional on its face and as applied, why must the police follow through their persecution of Christians by intimidating and frightening other hall owners into similar contract-breaking practices?

Officials and police in key positions justify their autocratic rampage against Christians by saying that the delivery of a Bible lecture would cause Seattle citizens to riot. In effect, they contend that the people of Seattle are narrow-minded bigots that are not sufficiently educated in democratic principles and devoted to them to permit the exercise of free speech on God's Word, or free assembly for that purpose; that such Bible speeches would cause the Seattle populace to flare forth in anarchistic uprisings. The position taken by this handful of "spiritual policemen" is false to the core. And they know it is false. The facts prove their specious reasoning so. Note the events that give rise to the aforementioned questions and then

judge for yourself, in democratic style, and let the citizens of Seattle decide whether they wish to bear the nationwide odium brought upon their city by their official representatives, if they wish to be made the "fall guy" and take the "rap" for such freedom-haters, or let them decide to clear Seattle of the smirch brought upon it. Their decision will be evidenced by their future course: one of inaction, or action in the fight for liberty on the Seattle front to counteract the battle waged against it by misguided officials.

Fighters for Liberty

The totalitarian tendencies of some of Seattle's leaders were brought to light by an unpopular minority group that is spearheading the fight for liberty on the home front, Jehovah's witnesses. They are hated of all nations for Christ's name's sake, and this even in democratic lands, despite their fight to preserve democratic processes. (Matthew 24:9) View them in whatsoever light you will, still the honest person devoted to freedom, be he religionist or atheist, will acknowledge and appreciate the service in the interests of freedom rendered by Jehovah's witnesses. The test of freedom is the extent to which it is granted unpopular minorities; and if Jehovah's witnesses fight for their rights, just remember they are your rights also. Citizens of Seattle, soberly consider the actions of your representatives on the days of March 20 and 21, 1943.

On February 8 a group of Seattle

citizens, the Watchtower convention committee, called on the manager of the Civic Auditorium and stated their desire to rent the building for an assembly of Jehovah's witnesses. The committee referred the manager to a previous contract with the witnesses in 1938. He examined those files, and entered into contract with the Watch Tower Bible & Tract Society for their use of the Civic Auditorium on March 20 and 21, full rental price being paid.

More than a week before the assembly a tremendous advertising campaign began. A hundred thousand handbills were distributed, thousands of letters of invitation sent out, several thousand signs were prepared and made their appearance along the highways, on tops of cars, in store windows, etc. Everyone in Seattle soon knew Jehovah's witnesses were to hold a Christian assembly in the Seattle Civic Auditorium, including the city officials. But no objections were raised; the signal to strike down free speech, assembly and worship had not been given. The advertising work continued unhindered and reached its climax.

Saturday, March 20, dawned a beautiful warm spring day, ideal for Theocratic service. Approximately 1,000 of Jehovah's witnesses had assembled by 9 a. m. for the opening exercises. Shortly thereafter they spread throughout the city of Seattle to preach the gospel of the Kingdom from house to house as did their Leader, Christ Jesus, long ago. Officials sometimes complain of the house-to-house work of Jehovah's witnesses, and ask why they do not assemble in a building to worship. They rented a building for that purpose in Seattle, and while they were out doing good by inviting its citizens to come and meet with them and share their blessings, Seattle officials were doing the evil they had previously hatched against God's servants.

Charles C. Hughes, city building superintendent, led off the cowardly

offensive against democratic freedoms and started the "persecution ball" rolling. In a dither he declared over the telephone to the witnesses that they were not going to use the auditorium, there was an ordinance against them, the contract was worthless, and he was coming over to evacuate the building. A few moments later he appeared with a squad of police under the assistant chief of police, W. B. Kirtley, who subsequently distinguished himself as a proficient disciple of Hitlerian methods. Hughes demanded the witnesses leave the premises. To enforce a city ordinance, he said, they must be ousted. Brief mention of that ordinance and its birth is here appropriate.

'Framing Mischief by Law'

Judge Rutherford, a former president of the Watchtower Society, spoke at the Civic Auditorium in 1938 on the subject "Violence". Mobsters, goaded on by priests of the Roman Catholic Hierarchy, violently opposed that assembly of Christians. A goodly percentage of the citizens of Seattle are Catholics (not in favor of such tactics, however) and the scheming Catholic priesthood uses their votes and completely controls the city's political machine. Hence, following Judge Rutherford's exposé of the totalitarian political ambitions of the Roman Catholic Hierarchy to dominate the world by cruel dictators, how she had used violence in the past to gain her ends, and was doing so at the present time (which facts then declared are now apparent to all awake persons), her loyal political tools in office 'framed mischief by law'. (Psalm 94: 20) It was an ordinance providing that "the rental or use of the Civic Auditorium . . . for any purpose . . . which will tend to engender religious or racial antagonism be, and the same is hereby, prohibited".

If such a Hierarchy-inspired hate-ordinance could have been enforced during the Middle Ages, there never would have been a Protestant Reformation,

with the subsequent growth of Protestant nations founded on democratic liberties, of which this country is one. The Hierarchy fought bitterly against these freedoms in their birth throes by the rack and torture chamber of the Inquisition; she still fights them, and advocates 'death for heretics [Protestants]' where she is strong enough to demand it. She has ever engendered religious antagonism. And as for racial antagonism, the bulls issued by her popes against the Jews, and the denunciations leveled against them by present-day Catholic priests throughout the earth, should convict her on that point. The Roman Catholic Hierarchy would be the first to be excluded from use of Seattle's Civic Auditorium under such a law if undiscriminatingly enforced; but no, the officials of this American city oppose the exposure of a totalitarian, Roman system that has fomented more religious and racial wars than all other groups combined since the time of man's creation!

Now Seattle becomes a second offender in opposing Christianity. After the widely advertised assembly had started, city councilman James Scavatto 'just happened to remember' this ordinance and sicked the pack on Jehovah's witnesses. The city council is fighting to legalize slot-machine gambling rackets to secure revenue for the city; but Scavatto deprived the city of legitimate funds by instigating the closing of the Civic Auditorium to Bible discussions.

Shielding Religion from

the Bible Spotlight

This ordinance was framed to "get" Jehovah's witnesses, is applied discriminatingly against them, and used to protect the precious "sacred cow" of Seattle officials. Jehovah's witnesses only declare God's Word. If His Word reflects upon the actions of religionists, is that the fault of His messengers? The doctrine of Jehovah's witnesses is not their own. (John 7:16) The controversy of those offended is with God. Let such light-

haters alter their course if the shining of God's word of truth disturbs them. (John 3:19-21) If they do righteously, they need not fear free speech on God's Word; it is not necessary to muzzle those who disagree with you. Jehovah God favors free speech, and, in Isaiah 43:8-12, invites all to bring forth their witnesses and justify their course, or to hear His witnesses and acknowledge their testimony as true. Antagonistic differences on political and social and economic questions may be freely aired, but differences of opinion on God's Word, which contains the all-important message that means life or death to every creature, is stringently rationed and censored and suppressed. The vulnerable position of organized religion cannot survive a searching examination under the Bible spotlight; hence her political paramours come to her rescue and restrain Christians. Like the Originator of Christianity, Jehovah's witnesses will obey God and preach, thus making men free from religion; they will show God's Word to be true, even though it make every man [religionists included] a liar'. (John 8:32; Romans 3:4) Does a union of "religion and state" run Seattle to the exclusion of Christianity, as in the days of the Inquisition? Granting that Seattle officials have no respect for God's Word, let them at least spare the democratic liberties guaranteed by the Constitution.

It was under the pretext of enforcing that mischievously framed city law that pompous officials came at a belated hour to scatter Christians from the assembly place they had engaged and widely advertised. Hughes' demand to vacate was met by the statement that a legal, valid contract had been made. Pooh! just a piece of paper. What care demon-controlled men about integrity to contracts? They are willing covenant-breakers. (Romans 1:31,32) The doors of the auditorium were locked so far as Jehovah's witnesses were concerned, with two hundred on the inside. These re-

mained where they were, singing songs of praise to Jehovah, and many hundreds more continued to arrive and gathered on the outside. Seeing their failure to overawe and cow God's people by the displaying of the might of their strong-arm squad, the police cordon blocking the entrances was withdrawn.

This preliminary skirmish was the first intimation Jehovah's witnesses had that Seattle officials had taken the bit in their teeth and become "runaways" from the guidance of democracy. The blitz against freedom of worship had been devilishly timed. On this point the *Seattle Times* said editorially:

When a public meeting is planned, everyone is or should be aware of the purpose. If that purpose is deemed unworthy or likely to cause mischief, the use of public or semi-public premises should be denied in advance. To interrupt and disperse a meeting once under way gives cause for not altogether unreasonable protest.

It seemed impossible, due to the enemy's tactics of delaying their move, to take the necessary legal action to secure a restraining order. A lawyer was sought out to prepare the papers, and several judges were acquainted with the illegal and malicious interference. On one pretext or another, the judges denied relief and refused to fight for liberty on the home front. One gallant judicial gentleman side-stepped saying 'he had a date to go shopping with his wife'. One side, oath-bound duties of office. More binding on this man (?) are a woman's apron strings!

Christians Under Surveillance

However, with the auditorium temporarily reopened, the convention proceeded on schedule. The program was identical with the one held in Los Angeles the week previous, where city officials did not feel constrained to suspend democracy 'to prevent riots'. Present at the afternoon session in Seattle were Hughes, Kirtley and other so-called "public servants" obsessed with the dic-

tator spirit, as is so often the case when "little men" are given a measure of authority. Similar to the loathsome spies sent forth by religious priests that "they might take hold of [Jesus'] words, that so they might deliver Him unto the power and authority of the governor", these Satanic tools strained their ears for words from Christ's followers that might rouse their "religious hatred" and antagonize religious priests whose allegiance is to papal Rome. (Luke 20: 20, 26; Mark 11: 27; 12: 12, 13) As their prototypes failed centuries ago to catch Jesus in His words, so these Hierarchy dupes found no excuse to stop the assembly. The city ordinance had not been violated. Wholly unjustifiable, therefore, was the lockout ruled for Sunday, and such action must be regarded as discriminating, arbitrary, malicious, and Hitleristic. If the witnesses' use of the auditorium was a violation of their precious hate-ordinance, as they claimed Saturday morning, then they allowed it to be broken one day, and broke the contract the next. One course or the other, followed consistently both days, would have been only one transgression. But rely on Seattle officials to ferret out every sin possible, and to commit them all.

Trampling Underfoot the Constitution

At 7 p.m. Saturday officious Kirtley called some of the convention committee into an office to hear him rave. He had a stenographer there to record the proceedings. In his ramblings he amused the witnesses by saying, "Forty years have I served the Lord [he should read Matthew 7: 20, 21; 15: 7, 8]. I venture to say I know more about the Bible [pausing and turning to the Jehovah's witnesses present], with the exception of you three men, than any man present." (He feared his bluff would be called. He claimed to be a Protestant, but since he would not protest against the Hierarchy and 'stir religious hatred', he is one in name only. Those who are true protestants he persecutes.) Then he started a

tirade against what some of the speakers had said that afternoon. He isolated statements from their context, even cutting sentences in half, to distort their meaning. For instance, he claimed one speaker said "Jehovah's witnesses recognize no man-made law". On being 'pinned down' he grudgingly admitted the statement was: "Jehovah's witnesses recognize no man-made law which is in conflict with God's law."

One of the committee had the temerity to suggest to the mighty Kirtley that "we have the right of free speech under the Constitution"; whereupon Kirtley, fretting under the constitutional checks that so irk and hamper those desirous of usurping authority never vested in their office, fumed: "You and your constitutional rights!" And from this outburst he launched into a vicious denunciation of Jehovah's people, interrupting his railings only long enough to instruct his stenographer not to make record of his remarks. The vile language he used made the already "blue" air "bluer". The democratic pearls of freedom should never be cast before swine with the expectation of doing good; the brute beasts only turn and rend. Realizing this, the committee excused themselves and left, "Censor" Hughes giving the parting shot that if any remarks were made from the platform that evening that he didn't approve, especially respecting any religious organization, he would break up the meeting.

The evening program, including a discourse by the Society's president, N. H. Knorr, wherein the un-Scriptural practices of religion were fearlessly exposed, proceeded to its conclusion. Seattle's city building superintendent, Hughes, whose duties, at least the ones he has arrogated to himself, include the censoring of speeches delivered in Seattle buildings, stood nervously behind the platform curtain with his lackey Kirtley to halt free speech and worship and assembly if anything were said that did not suit him, or that might embarrass

his religio-political cronies of the Catholic cult. Like those sent by the chief priests to spy on Jesus, they failed to entrap Jehovah's witnesses in their words. At the close of the evening session announcement was made that this would be the last assembly in the Civic Auditorium, and that arrangements had been made for the use of the Masonic Temple on the morrow. As the conventioners left, one could not help but think of Jesus' words, - "whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city." (Matthew 10:12-15) So Jehovah's witnesses shook the dust of the Civic Auditorium off their feet.

Kirtley's Zeal Against Freedom

As the Christians left, so did religious Kirtley and his gang. He had work to do. He had said to the Watchtower committee that the meetings could be held somewhere else. Maybe, but not if he could help it. He had unlawfully applied the city's unconstitutional ordinance (which related only to the Civic Auditorium) against Jehovah's witnesses; he had more than done his duty, but that was not enough. Maybe he is politically ambitious. At any rate, he had heard the announcement of the assembly's moving to the Masonic Temple; so, in Jesuitic style, he went to work on the Masons. According to the *Seattle Post-Intelligencer*, Kirtley that night addressed a letter to the trustees of the Masonic Temple Association telling of the banning of the assembly from the Civic Auditorium, and concluded:

During the meeting this afternoon at the civic auditorium, a speaker advertised on their program by the name of M. G. Henschel, stated, "Jehovah's witnesses recognize no man-made law" [still persisting in his misrepresentation]. This for your information and guidance.

He must "follow through" with his persecution campaign, and in pointed phrase brings pressure upon those who would grant free-assembly privileges to Jehovah's servants. Information given the Watchtower representatives by Ralph E. Barker, assistant secretary pro tem of the Masons, on the morning of March 21, was to the effect that 'the police called on them and told them if Jehovah's witnesses held their convention at the Masonic Temple there would be a riot and the police would be powerless and unable to furnish adequate police to protect the building, so the police recommended the Masons refuse to allow Jehovah's witnesses to have their meetings'.

Seattle citizens are not given to riotings as their police insinuate. The only disturbance at the Civic Auditorium was that caused by the officials, not the people. When the Sunday meeting was held despite the opposition, there were no riots by Seattle citizens. The local police cannot pass off the responsibility for their gestapo-like tactics on to those that pay them to uphold law and order and civil liberty.

The Masons, however, chose to believe the worst of the city's residents, and capitulated to pressure, not caring to fight for freedom. Harry Westfall, United States commissioner and vice-president of the Masonic board of trus-

tees, said regarding the backdown: "We did this in the interests of good government, and to prevent our temple from being desecrated by riots." He did not explain his conception of "good government". Obviously he could not have meant democratic, constitutional rule, which Jehovah's witnesses consider the best form of government ever established by men. Contract-breaking and refusal to fight for liberty of assembly certainly is not in its interests. Some freedomless tyranny must have been meant.

But the Lord's people did not quit; they continued to fight for liberty on the Seattle front. Saturday night arrangements were made to use the I.O.O.F. Hall for Sunday. Only the convention committee knew of it; stringent precautions must be taken to prevent "snooper" Kirtley from again using his pressure methods. The triumphs of Seattle's Inquisitors were at an end; the final victory went to Jehovah's witnesses, by God's grace.

Persecution Defeated

Sunday Jehovah's witnesses returned from their field service to the Central Unit Kingdom Hall in Seattle, at which point they had earlier assembled for the convention's morning session. While they had been out inviting the people of good-will to the afternoon lecture,



Assembly at Kingdom Hall, Seattle, connected by wire with I.O.O.F. Hall



Forced by Seattle officials to assemble in the street and empty lots

"Fighting for Liberty on the Home Front," those in charge of the assembly had worked feverishly to connect by direct wire the Kingdom Hall and the I.O.O.F. Hall. Installations were completed just in time. An hour before the lecture hundreds had gathered on the sidewalks outside Kingdom Hall, which accommodated only 500. These hundreds of witnesses still did not know of the I.O.O.F. Hall, such extreme precautions being necessary to forestall vindictive Kirtley and other officials from further venting their spleen against Bible discussions. At this point word of the I.O.O.F. Hall was passed through the throngs on the street and over a thousand immediately left for it. When the speech was delivered both halls were packed out and loud-speakers in the hall windows enabled those outside to hear. Upward of 4,000 thoroughly enjoyed the message so opposed by Seattle officialdom, headed by Mayor Devin.

As all in Seattle, and millions of others throughout the United States, now know, since 12,000,000 copies of the lecture had been prepared for distribution during the month of April, Seattle receiving special attention, as it particularly needs to learn about fighting for liberty on the home front, the message was a powerful blow in the interests of democratic freedoms. A fighting speech, it was delivered

in fighting style, and from time to time the speaker would depart from his manuscript to show the need of a local fight for liberty in view of the un-American acts of some Seattle officials. Uproarious bursts of applause proved the assembly's unanimous agreement with these extemporaneous observations.

Point upon point was piled up proving the Roman Catholic Hierarchy is the opposer of liberty the world over, all of which were amplified by the conditions existing in Seattle. It had been apparent throughout the battle for liberty there that it was the Hierarchy trying to parry the blow they saw coming. The same speech had been given in Los Angeles a week previous, and maybe they knew its contents. Even if they did not, whatever they have in place of a conscience must have bothered them. They know the long historical record of their organization that proves its continuous fight against liberty for anyone except themselves, and they would just as soon keep their evil-doings, past and present, in the dark. (John 3: 19-21) But they failed. (Matthew 10: 26) The president of the Society concluded the speech; a mighty cheer rose from the assembled thousands in appreciation thereof.

And there were no riots. Poor, disappointed officials! Seattle residents refused to live up to the black reputa-

tion their representatives gave them, and did not fulfill the dire official predictions as to what would follow if free speech on God's Word were permitted in Seattle. Intolerant officials, not people, is what ails Seattle.

At the conclusion of the lecture the full text thereof was released in booklet form. Ten free copies were offered to those wishing to distribute them in Seattle that afternoon. The response was instantaneous; over 25,000 copies were placed in the eager hands of Seattle residents. But that was not all. A special sticker attached to the front of each booklet read:

The mayor and city officials closed the Seattle Civic Auditorium to delivery of this speech. Are these men opposed to fighting for liberty on the home front?

READ THIS AND LEARN THE TRUTH

The distribution was made for the benefit of the people of good-will in Seattle. Their officials tried to keep this message from them; they failed. All events were maneuvered by Jehovah God and turned to a greater testimony and victory than would otherwise have been possible. "All things work together for good to them that love God."—Romans 8:28; Philipians 1:12-18.

Newspapers and Citizens Disapprove

The ire of Seattle citizens was not aroused by the delivery of the speech; rather they expressed sharp disapproval of the arbitrary course of the city officials. Hundreds of them had to stand in the street to hear the lecture because their officials would not let them hear it in the Civic Auditorium. Apparently representatives of the foreign power at Vatican City are more welcome at that auditorium than a mere taxpayer of Seattle. Here's what one Seattle resident wrote, as published in the *Post-Intelligencer*:

'WITNESS' MEETING

To The *Post-Intelligencer*:

The denial of the use of the Civic Auditorium

to the religious sect known as Jehovah's witnesses is a denial of the very thing we are asked to sweat and bleed and die for. It is worse than ironical; it is hypocritical, to talk of establishing freedom of speech in lands across the sea when we deny it in our own city.

The city ordinance upon which this refusal was based should be repealed in the interests of justice and democracy. It is so loosely drawn that any group could be denied the use of the Auditorium.

The attention of the city council is called to the words of Justice William O. Douglas to the American Jewish Congress: "Recognition of the smallest minority is written in blood as well as ink in our Bill of Rights. That precious document represents a great historic struggle to make men free. It is the cornerstone on which our cultural and spiritual values rest. It is a constant reminder to us that once we strike down the expression of ideas which we despise, we have forged an instrument for the suppressing of ideas which we cherish. . . . For history has shown that once persecution is unloosed on one minority, it spreads like a blight."—Fred W. Shorter, Seattle.

One Washington paper scored the disgraceful conduct of the city officials as follows:

KICKING THE BILL OF RIGHTS AROUND

If there are any short-wave enemy broadcasting outfits in the United States they probably have pointed out to the Japanese and Germans some serious drawbacks in the American way of life. This information could easily be based on the week-end episodes in Seattle in connection with the effort of Jehovah's witnesses, a religious organization, to hold a national convention there. Because some persons objected to the attitude of the group toward the war and their manner of worship, the city authorities canceled the engagement of the civic auditorium for a Sunday afternoon meeting.

Jehovah's witnesses may be peculiar, and non-conformist, but that is the issue on which the Pilgrims left England to establish their homes in America. They came here so that

they might worship as they saw fit. The bill of rights guarantees that freedom. Our chief criticism of Russia has been the denial of certain freedoms of worship.

It looks as if the Seattle authorities made a serious blunder in the handling of the Jehovah's witnesses business.

It does seem that the city officials are alone in their un-American position and cannot drag in other company to share their misery.

The evening session of the assembly was concluded, still without any riots. The next day many of the conventioners remained to continue the distribution of the booklet. A special group of workers was organized to visit the city officials with the booklet, with the special sticker attached. The vast majority of the city officials graciously received the booklet, and many expressed regret that the mayor and other responsible ones had taken the action they did. Mayor Devin was not overlooked. He received his booklet, with sticker, and was informed of the wide distribution thereof now in progress throughout the state of Washington. He did not think the attached sticker necessary. "I am sorry to see that booklet go out with this statement on it," he remarked sadly. He did not say he was sorry for his liberty-depriving course of action. He dreaded repercussions that might jeopardize his political career. Jehovah's witnesses were sorry that he made such action necessary. But they will push the fight for liberty regardless of whose toes are trodden upon and whose spirits may be 'sorrowed' by it. The fight is bigger than the feelings of any man. Mayor Devin "asked for it". As they sow, so shall they reap.—Galatians 6: 7; Matthew 18: 7.

Fight Not Over

To push the fight for freedom to the benefit of all liberty-lovers, legal action is being taken in the federal courts. It may have the salutary effect of awakening Seattle's wayward officials to the fact that that city is still a part of America,

and that democracy is more than just something to make political speeches about. If some of these erring officials lent themselves as tools to perform dirty work for behind-the-scenes religious leaders, let them soberly reflect upon 1 Corinthians 15: 33, 34, as given in the American Revised Version: "Be not deceived: Evil companionships corrupt good morals." To shield and curry favor with religionists, they fight against God.—Acts 5: 38, 39.

It is hoped that the people of Seattle shake themselves loose from these officials who set themselves up as the "guardians of the souls" of the people of Seattle and as the ones to determine what spiritual provender may be put forward for their consumption. Persistent following of blind leaders results in disaster.—Matthew 15: 14.

"Seclusion" of the Society's President

Of more than passing interest in connection with the Seattle convention is the fact that on its opening day the March 22 issue of *Newsweek* appeared on Seattle newsstands. Therein the people of Seattle could read, under the heading "Witness's Angle", a factless article that said the witnesses "keep the new leader, Nathan H. Knorr, in seclusion". Then they could pick up their afternoon and evening papers and see Mr. Knorr's name on the front page. The error-packed article is beneath serious consideration, and it is suggested to *Newsweek* that if it would live up to its claim as a "Magazine of News Significance" it must first employ an editor capable of distinguishing between truth and the rantings of a frustrated woman would-be reporter who must "manufacture" news. The following account of Mr. Knorr's recent speaking tour will demonstrate that apparently the editors and reporters of *Newsweek* were the ones "in seclusion"; certainly not Mr. Knorr.

Leaving the Society's headquarters early in February, the first stop was El Paso, Texas, where an assembly of

Jehovah's witnesses was held at the Kingdom Hall. The progress of the work of gospel-preaching, the necessity of unflagging zeal therein, the requirements of the future, and the unmistakable direction of the Lord in all these Kingdom activities were pointed out. Deeply appreciating the president's visit and refreshed and strengthened by the things discussed, the witnesses there renewed their determination to be faithful Theocratic ministers.

Mexico

A two-day journey by rail from El Paso through the picturesque country of our neighbor to the south brought the travelers to Mexico city. There they were met by the Society's representatives from the Branch office and other Mexican Theocratists. The meetings between Jehovah's people are always joyful occasions, and this one was enhanced by the fact that this was Mr. Knorr's first visit with the witnesses at Mexico city.

Request was made that he address an assembly of Jehovah's witnesses while there, and, upon his acceptance, arrangements were made for a convention in Mexico city on February 21. With the dawn of that Sunday morning bright, smiling faces, eager with anticipation, put in their appearance, and new arrivals continued throughout the day till assembly time.

Three o'clock, and the assembly was called to order. Opening remarks by one who had been Branch servant for ten years reviewed the progress and increase of the work during that time, due credit therefor being given to Jehovah. He closed by announcing his choice to return to the United States. Next the conventioners were addressed, through an interpreter, by the president's secretary on the subject "The Lord's Organization".

The president of the Society then introduced the new servant in charge of the Branch office. This new servant discussed the "Educational Campaign"

being carried on in Mexico under the direction of the Society and pointed out how, by God's grace, it would be intensified during the coming months. Squarely before those assembled the requirements of each publisher relative to this campaign were placed; and announcement was made of the early provision of *Organization Instructions* in Spanish to aid in harmonious unity in action in the Theocratic work.

The 390 persons assembled in the auditorium were greatly stirred as the Society's president rose and addressed them, through an interpreter, on "Our Privileges". After expressing his gratitude for the privilege of being able to come to Mexico, he entered into a heart-to-heart talk with the assembled witnesses regarding the Theocratic witness work, stating that The Theocracy is not a national arrangement limited by the boundaries of any country, but that it is universal, and that Theocratic instructions apply with as much force in Mexico as in New York city, or any other part of the earth. The importance of each publisher's striving to further educate himself in God's Word and thus improve his service work was stressed. They must aid those of good-will of little education to likewise learn. All must prove integrity to the Most High, regardless of trials, and thereby be "more than conquerors through him that loved us". —Romans 8: 37.

Though speaking different languages, the Lord's people are the same everywhere. Enthusiastic, zealous, faithful fighters for the New World, those in Mexico 'push the battle to the gate'. The assembly closed with request by the entire audience that their love and greetings be conveyed to their Theocratic co-workers in the United States.

February 25 was spent with the company of Jehovah's witnesses at Guadalajara, Jalisco, Mexico's second-largest city. These witnesses expressed the hope that the Watchtower Bible College of Gilead would some day provide some

American publishers to assist them in their large territory. Perhaps it may be the Lord's will that such be so.

No other stopovers were scheduled for Mexico. However, when the train made a half-hour stop at Tepic, Nayarit, it was the good fortune of the president and his secretary to present a *Hope* booklet to a lad selling bananas. As he gazed at the cover of the booklet in the dwindling evening light his eyes grew wide, and he queried, "Testigos [witnesses]?" He was overjoyed to meet witnesses from the Society's headquarters, particularly the president. The feelings were mutual. Though not always too well understood in language, there is a tie between the Lord's servants that exists among no other persons.

San Diego and Los Angeles

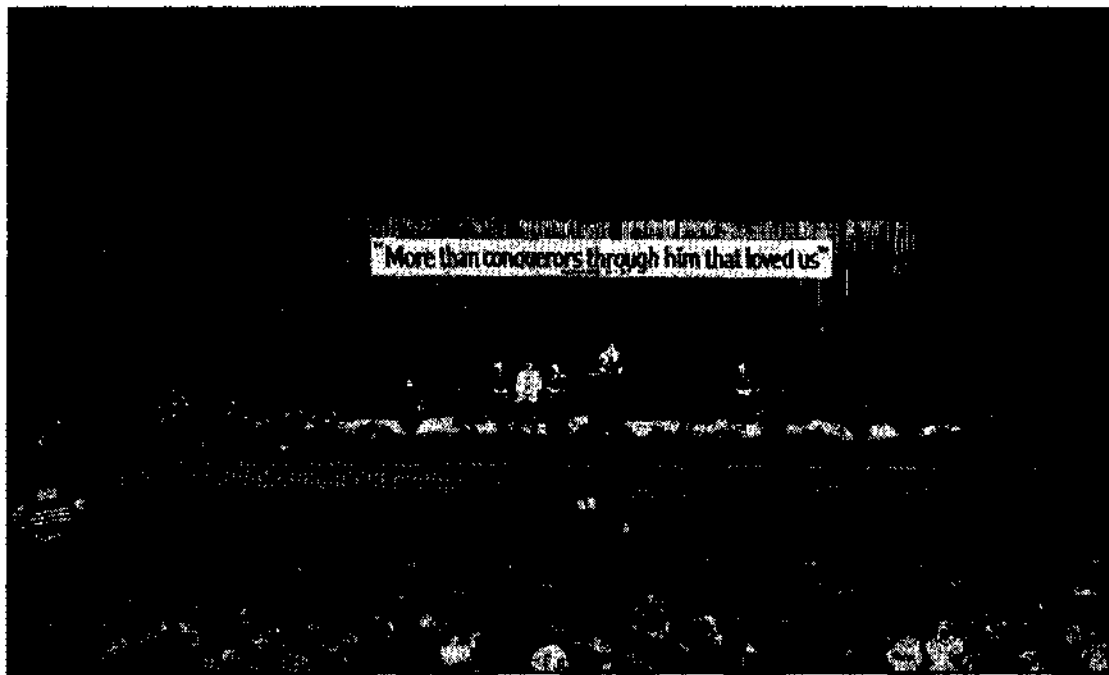
After inspecting the premises at Beth-Sarim, the house in San Diego held in trust by the Society for the faithful men of old and dedicated to them, and after

the delivery of a speech at the Kingdom Hall of Jehovah's witnesses in San Diego, the president arrived in Los Angeles March 12 to attend the convention that was to open the following day. It was to be a two-day assembly, the climax being the delivery of the speech "Fighting for Liberty on the Home Front" (the one Seattle officials "sand-bagged" the Constitution in a futile effort to prevent).

The opening day saw the arrival of several thousand witnesses from all parts of California, Arizona, and other western states. The day was spent in advertising the public lecture to be given on the morrow, and in listening to discourses in the late afternoon and evening at the Shrine Ballroom. Seven thousand were in attendance at the evening session, the highlight of which was the president's speech based on the fourth chapter of first Peter. Read it in the *Watchtower* magazine (May 15 issue) and you will appreciate to some extent



President of the Society addressing Assembly at Shrine Ballroom



Delivering address "Fighting for Liberty on the Home Front" in Shrine Auditorium, Los Angeles, California

the joy and satisfaction of those privileged to hear it.

The big day, Sunday the 14th, opened with the assembly for immersion. Thereat 143 symbolized their consecration to do the Lord's will, following which the witnesses preached the gospel and invited Los Angeles residents to the afternoon meeting. Long before three o'clock, the time set for the public lecture, the Shrine Auditorium was packed out by some 7,000 people. The adjoining ballroom was connected by wire and loudspeakers and an overflow crowd of 1,000 assembled there and heard the speech. Hearty approval of the talk was manifested by the repeated applause of the vast audience. Jehovah's witnesses' fight for liberty, the fearless exposure of the mortal enemies of freedom, in the vanguard of whose ranks tramps the totalitarian Roman Catholic Hierarchy, all supported by indisputable proof, thrilled the freedom-lovers there gathered. Freedom-loving Catholics in the audience ap-

preciated the distinction made between the Hierarchy and laity, otherwise called the "Catholic population", and saw that the things declared were in their behalf and uttered without malice. Tremendous applause at the conclusion of the lecture testified to its whole-hearted acceptance by the 8,000 listeners.

The convention closed that evening by the unanimous adoption of a resolution that reaffirmed each one's determination to carry out to the full his covenant obligations toward Jehovah God, and by parting counsel and admonition given in an informal manner by the Society's president. Faithful continuance in well-doing, regardless of how near Armageddon is, was the firm resolve each Theocratic publisher carried away in his heart.

From Los Angeles the two travelers journeyed to Seattle, where the democratic liberties enjoyed in other cities could not be realized till a strenuous battle had been waged. The city officials

of Seattle may or may not be able to justify their disgraceful conduct before their fellow townsmen; surely they will fail to justify before Jehovah God their persecution of His witnesses. Of Jehovah's servants it is written: "He that toucheth you toucheth the apple of his eye."—Zechariah 2:8; Romans 12:19; 14:12.

Homeward bound, after Seattle the president addressed 1,200 witnesses in Minneapolis, Minn. Then on to Chicago to attend to the Society's business there. The Watchtower Bible College of Gilead, near Ithaca, New York, was next on the itinerary. Here two busy days were spent with the faculty and students, including the delivery of an hour lecture. Three hours after that talk the travelers were on a train speeding toward New York city and the Society's headquarters, and home.

Victory Sure

All of Jehovah's witnesses lead a busy life, regardless of their position in God's organization. On each one rests the command given 19 centuries ago by their Leader: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matthew 24:14) Jehovah's witnesses will obey that command by God's grace and in His strength. They will fight every inch of the way for their liberty to preach. Liberty to thus truly worship Jehovah is upheld by the Constitution of the United States, and, above all, is granted by the Almighty God of the universe. Puny man cannot prevent the fulfillment of Christ's words of Matthew 24:14. (Jeremiah 1:19) Jehovah's faithful witnesses will share in the final victory. —Romans 8:31.

Guerrilla Warfare on Huge Scale

REPORTS that trickle through from Yugoslavia show that guerrilla warfare has been conducted on a huge scale, despite the mass executions which the Yugoslavs calculate to have taken place to the extent of almost a half-million human creatures. In order to succeed, the Pacilli-Hitler conspiracy feels that nobody may be spared to continue the fight for liberty. It is the horrid old Inquisition all over again, with the Gestapo as the inquisitors and the Nazi troops as the executioners.

A Yugoslav spokesman in London, referring to the fact that at that time (October 31, 1941) there was a guerrilla army of 80,000 fighting the German and Italian occupation troops on a 125-mile front in the Serbian hills, made the statement that there was strong evidence of an attempt to incite a religious war between the Serbs and the Croats. He said that 24 members of the Orthodox (non-Catholic) Serbian Church had been condemned to die for sabotage in one

town. Massacres have been common occurrences.

Another London report has it that in six weeks the guerrillas wiped out 12,000 occupation troops, blew up nearly 200 bridges, destroyed 400 petrol, food and munition dumps, and wrecked 17 trains. In reprisals, in one instance, 2,300 Serbians were put to death for 26 German deaths, a ratio of almost a hundred to one. And reprisals continued into 1942 on a large scale.

Whole towns have been wiped out, dive-bombers and tanks being used in the work of destruction. Shootings and hangings have been the order of the day in Serbian sections.

One reporter stated that "more than 200,000 persons were deported from Slovenia to Serbia", and that there were more than 80,000 child refugees in the country. Shortage of food and other necessities has resulted in terrible hardship, and a greatly increased death rate among the Serbian population.

Governor Bricker, of Ohio, for President (!)

"REVEREND" JOHN W. BRICKER, chaplain long enough to see him through World War No. 1 and thereafter an open politician, wants Good Friday hereafter made a day of prayer. This is also the desire of the Roman Hierarchy, whose choice for governor he is. John is very eager to do what the Roman Hierarchy wants done. He is all for "religion", particularly the Roman variety. He views with profound approval the opinion of his attorney general that religious instruction should be given in Ohio's public schools and by persons other than the school faculties. He knows that this proposition is unconstitutional on the face of it, but views it with approval nevertheless. He also smiles with approval upon mistreatment of little witnesses of Jehovah in the same public school. They have no business to become familiar with the Scriptures and to believe them, to rely upon them and shape their conduct accordingly; so away with all who refuse to bow down to images or salute "any likeness of any thing" in heaven above or in the earth beneath.

Thoroughly imbued with the totalitarian spirit, which he manifested to the full in 1940 in his total disregard of a petition signed by over two million fellow Americans asking him to safeguard the American rights of freedom of speech, worship and assembly, he can yet give lip service to these fundamental principles. In an address in New York, recently, he expressed his concern lest the United States government "destroy the precious American freedom which it professes to serve". He is judging others by himself. Why did he not do something about preserving these precious American freedoms in his own state and in his own city, Columbus, when he had the chance to do it? Because he wanted to please the Hierarchy, and made a good start for them when he turned away

Jehovah's witnesses, who had arranged to meet in the Ohio State Fair Grounds in 1940, but were intolerantly excluded and forced to make other arrangements for a mammoth convention at the last minute. Bricker's hat is in the ring for the presidency and he has a good line, but when it comes to deeds he is found wanting. His tribute to American fundamentals is lip service.

Teapot Tempests

◆ Every now and then—or ever and anon—we read where a great "to do" has been kicked up over the failure of some 8-year-old kid to salute the flag in school. On such occasion, the discoverer of such "treasonable" deportment is apt to get all wrought up and imbued with a sense of heroism—and usually with a keen appreciation of publicity to boot. Folks who never heard a shot fired in anger, and never expect to if there is any alternative, seize on such episodes for an orgy of righteousness and patriotic effusions. The proper authorities are heard from in no uncertain terms, the kid is probably expelled from school, the parents, usually members of some religious sect that seems eccentric to the neighbors, are made to feel the weight of popular indignation and virtue triumphant.

It does seem that vaunted American horse sense would teach us that there is no menace to our institutions in the existence of hard-headed non-conformists of the type referred to. A fifth columnist, saboteur or other insidious creature would be far too smart to make an issue of such a thing as saluting the flag. It might pay this country to take a little more interest in the doings of some folks who go right on saluting the flag, paying lip service to the things for which the flag stands. The best and most patriotic among us is not always the chap who salutes the snappiest or hollers the loudest.—Montgomery (Ala.) *Advertiser*.



"THEY WORD IS TRUTH"

—John 17:17

The Oath-bound Covenant

DOING the will of Jehovah God has never been popular on earth. Among those who long ago tried to do His will was a man named Abram, whose name was later changed to Abraham. "And he was called the Friend of God." (James 2:23) Abraham's wife was named Sarah.

When Abraham was seventy-five years old Jehovah said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." (Genesis 12:1-3) Abraham with his wife and others left Ur of the Chaldees for the land of Canaan. When they had reached a place in that land known as Sichem, the Lord appeared to him and said: "Unto thy seed will I give this land." There Abraham built an altar, and the place has since been known as Bethel, which means "house of God". Afterward Abraham dwelt in the plains of Mamre, just above the present location of Hebron in the southern part of Palestine. While there, God made a covenant or solemn contract with him, saying: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." —Genesis 15:18.

Thereafter when Abraham was ninety-nine years old, Jehovah God appeared to him and said: "I will make my covenant between me and thee, and will multiply thee exceedingly, . . . and thou shalt be a father of many nations. And I will give unto thee, and to thy seed

after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Genesis 17:2, 4, 8) Some time later, when Abraham was sitting at the door of his tent, which was pitched in the plains of Mamre, there stood before him three men, messengers from Jehovah. Abraham prepared refreshments for his distinguished visitors; and "he stood by them under the tree, and they did eat". Here it was that the messengers of Jehovah told Abraham that he and his wife Sarah would be given a son.—Genesis 18:1-14.

In due time a son was born to Abraham and Sarah, and his name was called "Isaac", meaning "laughter". (Genesis 21:1-3) Afterward, when the son Isaac had grown up, Jehovah put Abraham to a great test, and in doing so He made a picture which foreshadowed the redemption of the obedient ones of humankind. God said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Genesis 22:2) It is interesting to note here that Mount Moriah is inside of the walls of the present city of Jerusalem. It was the site of the temple built by King Solomon, and is supposed to be the very spot where Abraham was met by Melchizedek, king of Salem. It is the place where Abraham was directed to offer his son.

Providing himself with wood to be used for the fire, Abraham and his son and servants journeyed for three days from the plains of Mamre to Moriah; and, arriving there, he at once prepared for the burnt offering. Isaac was not aware of the purpose of his father to offer him; so he said to his father: "Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering." He then informed his son that he was to be the offering. Then Abraham bound Isaac

and laid him upon the altar and stretched forth his hand and took the knife with which to slay his son. This was a great test to Abraham's faith. Isaac was his only son by his beloved wife Sarah, and Abraham loved him dearly; but Jehovah had commanded him to offer up Isaac as a sacrifice, and because of his love for God Jehovah he proceeded to obey God's command. As he raised his hand to strike dead his only beloved son, "the angel of the Lord called unto him out of heaven, and said, Abraham, . . . Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." When Abraham looked about he saw a ram caught in a thicket near by, and he took the ram and offered it up.

Then "the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed."—Genesis 22: 15-18.

Here Abraham was a type or prophetic pattern of Jehovah God himself, while Isaac was a type of Jesus, the beloved Son of Jehovah. Abraham's offering his beloved son on the altar pictured how God in due time would offer His only begotten Son as a great sacrifice that men of faith might be redeemed from death and have an opportunity to live. Abraham did not, as indeed he could not, understand God's purposes, for the reason that Jehovah did not reveal them to him; but he knew that God had here confirmed His covenant with him and bound it with His oath. Abraham knew that by these two certain and unchangeable things, God's word and His oath, God would carry out His

covenant in due time, resulting in the blessing of all believing, obedient ones of the nations and families of earth.

The word "covenant" means "contract"; and it is the solemn form for expressing a compact, or agreement, or contract between parties, whereby each party to the contract promises to do a certain thing. With Jehovah a covenant or contract is sacred and inviolate; for Jehovah changes not. (Malachi 3: 6) Having promised it, He will fulfill it. (Hebrews 6: 18) It is always necessary that there be two parties to a contract; there may be more. Where one party thereto is the only one bound to do a certain thing that contract is called "unilateral", or one-sided; and where both parties are bound to perform certain things, it is "bilateral" (two-sided).

This oath-bound covenant which Jehovah made with Abraham contained no conditions or limitations. It was merely a promise by Jehovah bound by His oath, and is therefore properly called a "unilateral or one-sided covenant"; for the reason that God's purpose was and is to carry out His purpose to bless the human race, regardless of what anyone may or may not do. There was no need for Him to make any conditions to the covenant. He merely announced His purpose to provide a government whereby faithful ones of humankind should be blessed. This covenant does not even say that their blessing will follow on condition that Abraham should do a certain thing. It does not say every person will be blessed with life everlasting, but does say that the blessing will extend to those of every nationality or national and racial family; and other scriptures throughout the Bible show that such ones avail themselves of the blessing by accepting God's provision in faith and thereafter obeying Him faithfully and with integrity unto the final test. To this effect the promise reads, according to the Hebrew text: "So shall all the nations of the earth bless themselves in thy seed."—Genesis 22: 18, *Rotherham*.

The Deflation of Marshal Petain

THE minute some human demands that you fall down and worship him, that minute you know he is of no good, can do no good, and could not be trusted to pound sand into a rathole. And that holds good for the cowardly, untrustworthy, idolized Marshal Petain, as this article will make clear. To start with, Marshal Petain got his power in the dark, and straightway disowned the source from which his power came, i.e., the French Republic, which is now in ruins because of his failure (for reasons best known to himself) to do his duty. How would you like it if some president of the United States who was asked by Congress to take the helm in an emergency would come out with a blast like this one only fourteen months later, which is what Petain stooped to do, by broadcast on August 13, 1941:

Authority no longer emanates from below. The only authority is that which I entrust or delegate. To my government I shall leave the necessary initiative, but in various fields I intend to trace for it a very clear line. This is what I have decided:

1. Activity of political parties and groups of political origin is suspended until further notice in the unoccupied zone. These parties may no longer hold either public or private meetings. They must cease any distribution of tracts or notices. Those that fail to conform to these decisions will be dissolved.
- (2) Payment of Members of Parliament is suppressed as of September 30th.

"Petain Was Joffre's Headache"

That's the title of a column story by Judith Robinson in *The Vancouver Province* of June 11, 1941. Lengthy quotations are given from Joffre's Memoirs regarding Petain's "pessimism" at Verdun, his repeatedly letting "himself be impressed by the enemy", his always seeing "the bad side of things", and his "foreshadowed withdrawals which it was dangerous to suggest to soldiers as possibilities". Quotations are also given

from the diary of President Poincare. He mentions that Clemenceau had (March 25, 1918) been to see Petain and "reproached him with making proposals which showed an exaggerated pessimism".

Clemenceau took me aside and said: "Petain's pessimism is distressing. He has said something to me that I do not wish to confide in anyone but you. It is this: 'The Germans will beat the English in this campaign; after that they will beat us too. Should a general speak or even think like that?'"

Clemenceau quoted Joffre as saying, "Petain has the same weakness he showed when he wished to abandon Verdun." Also, when Foch heard that Petain had said, "We must prepare to make peace offers," he replied to his informant, "It is insanity. We have had others like him."

There has been so much newspaper slop about this "good marshal", this "brave marshal" who said "They shall not pass", and who was supposed to represent the best there is in France, that maybe these facts will let a little air out of his tire and put him down on the rim with the rest of humanity.

In 1941 and 1942 Russia bore the brunt of the burden in the fight against Hitler's "Holy" Roman Empire, and therefore was actually fighting France's battles for her, yet this man Petain wrote to General Labonne, French commander at the front in Russia, standing alongside Hitler, and fighting his battles, and those of the pope, that he was upholding "a part of our military honor".

Some honor! Encourage those that stab your friends in the back, even while those same friends are fighting your battles.

"We Are Whipped," "We Are Whipped"

No man is licked until he admits it. Look at Eddie Rickenbacker. He has been killed and lost so many times that it has become a habit. But every time

he is dead he kicks the cover off the coffin and comes back as good as ever. A century ago, in one of the most famous prize fights on record, the winner in a 60-round fight fought the last 40 rounds with his right hand broken. But his opponent did not know it.

Pétain is always licked. When invited to address the twentieth anniversary celebration of the return of Alsace-Lorraine to France (this was in 1938) he started off, blue as indigo, telling his hosts that "the future that looked so fair in 1918 looks so much darker now".

When the Germans were closing in on Paris and the French premier Reynaud had to flee, he wanted to go to Algiers and take his government with him, and that would have been the sensible thing for him to do; but Pétain opposed it. Reynaud, when he should have been at his best, was at his worst, and gave in, but that does not excuse Pétain.

Whipped to start with, Pétain has been whipped ever since. When in the summer of 1942, a group of war prisoners returned from Germany, Pétain greeted them with this welcome to the sick and disheartened ex-soldiers:

A nation corrects itself only after an unhappy war. It is cruel, but it is true. A nation has to be whipped sometime. We were crushed; we were whipped. I pass my time trying to convince Frenchmen that we were whipped.

Do you see anything manly about that?

The British were not fooled. In less than two weeks after Pétain's puppet regime was set up in Vichy Great Britain repudiated its course of "complete capitulation" as a stab in the side of her British ally whom she had solemnly promised she would never conclude a separate peace with Hitler. The British have no use for Pétain.

"France's Treacherous Pétain"

If you wish to see a whole page of interesting information and pictures on this subject, you will find it in the *Herald*, Miami, Florida, Sunday, October 18, 1942. The Catholic censorship is rather

weak in Florida, and, anyway, in some way this page got through. This was written especially for the *Herald* by Ralph Goll, and Goll evidently knows what he is talking about. A few sample quotations give an idea:

There are two Pétains, one a mythical hero, the other an aged poltroon who straddles the neck of his abject people like the old man of the sea.

Lacking the courage to become an outright traitor to the democratic government of his fatherland before 1940, he waited with a horrible patience for an hour of national weakness when he could strike with safety—waited decade after decade while his contemporaries, good and bad, surrendered their lives and ambitions to the grave. Indeed, there is something about this reptilian ancient more inhuman than the most bestial qualities in the character of the German fuhrer.

Given the choice of fighting to the end or being tried and perhaps shot by a firing squad, Pétain hid himself in the subterranean galleries of the citadel (Verdun) and issued an order of the day containing the four deathless words, "Ils ne passeront pas!" ["They shall not pass!"]. It is to be doubted whether he originated the motto, for he never afterward demonstrated any aptitude at turning an incisive phrase.

It is a matter of record that the Old Tiger (Clemenceau), mistrusting all French military leaders except Joffre and Foch with good reason, was particularly suspicious of Pétain and Weygand. Some of his remarks about the pair are unprintable. Joffre thought that Pétain "lacked character". Foch thought that he "lacked a sense of responsibility". Poincaré thought that he "lacked faith in the Allied cause".

Here is something about Pétain's trip to America, from the same interesting story:

After the observances on the field where Lafayette and Washington had fought together, the wily Pétain, adept at fooling the press and public, put over a hoax which deceived some of America's keenest reporters. Announcing that he would return immediately to his home land, he was embarked on a

CONSOLATION

French destroyer at Newport News with great state. The vessel vanished. Days later reporters learned that Petain had debarked again at Boston in civilian clothes and had been making the rounds of New York's hot spots with Jimmy Walker, the mayor of that day.

It is said that Petain wishes to be buried at Verdun (where he himself was a failure, but became newspaper heir to the honors that should have gone to the real hero of Verdun, General Nivelle). Thus the monumental frauds of his life are to be continued after death. Probably "They shall not pass!" will be his epitaph.

Petaín Hates Republics

It is plain from the record, and from his own statements, that Petain hates all republics, as every fanatical Catholic is bound to do. He denounced the French Republic just four months, to the day, from the time Hitler marched into Paris, and in that same message covertly denounced America, saying that France must "free herself from the so-called traditional friendships", in which he meant America and Britain.

The New York *World-Telegram* had a column dispatch from its Washington correspondent which conveyed this information, well known to everybody in the State department:

Marshal Petain himself is not only an arch conservative, but is completely surrounded by the men who are really responsible for the weakness and defeat of France.

He picked the kind of men he likes, and the kind of man he is.

The New York *Weekly People* has this about him:

Petaín is a Fascist. He was a Fascist long ago, was the mentor of the Spanish butcher Franco. As France's ambassador to Spain he collaborated with his protege in destroying the republic. As Chief of State he proclaimed the "new order", the rule of the "elite", and announced that his regime would "decimate" radicals and Marxists. He demanded imperiously of the French people that they follow him "without mental reservation along the

path of honor [?] and national interest". Of the Nazi conquerors he observed: "When she [France] examines the principles which made her enemies victorious, she is surprised to recognize in all of them a little of her own self, her best and most authentic tradition." [The real reason for that is that both he and Hitler are under control of their common master, the Jesuits.]

Every reader of this magazine knows that one of the principal organizations working for the downfall of the French Republic was the Catholic organization Croix de Feu. As a matter of course, the founder of that organization, Col. Francois de la Rocque, has been entrusted with a special mission and attached to old Mr. Petain's secretariat.

All Murderers Live in Trembling

It is bad business, being a murderer, because murder will out. Shortly before the establishment of the Petain regime in July, 1940, Marx Dormoy, minister of the interior in Leon Blum's Popular Front cabinet, denounced Petain, predicted the ultimate defeat of Hitler, and declared that the Petain outfit, after being overthrown, would be regarded in French history as a government of cowards and traitors. He declared that he expected to be killed for declaring the truth, and told his friends that if he was killed they would know who did it. He was assassinated with a bomb, and the American Union for Democratic Action charged the Petain government with direct complicity in the murder. Of course, the Vichy government began an inquiry. If you kill anybody, it is best to at once investigate the matter and prove yourself innocent, so that there is no chance of the truth's coming to light.

The only organization that Petain tolerates is the French Legion, which corresponds to the American Legion in America.

Petaín's Labor minister, Hubert Lagardelle, is regarded as an authority on the corporate state, the idol of all Fascists.

A Traitor of the First Degree

Everybody has seen in the papers how Petain has given France to Hitler, body and soul, but they have not been told the truth that this was done because these two Catholics are of one mind with the pope in the whole affair. If he was of any good, what was to hinder his taking a plane and flying to Algiers and thereby giving his friend Hitler something to really think about? And the people of France would have been benefited if the plane had dropped into the Mediterranean when he was halfway across.

Pierre Cot, former French minister of aviation, says that Petain is completely under the Nazi thumb. He is in position to know. Petain himself has broadcast that collaboration with Germany offers the only hope for France. It is hard to collaborate in zero weather with anybody who demands one article of your clothing after another until finally he insists that you give up your BVD's and your socks. Petain says that what he wants is "an authoritative hierarchical social state". What he really wants is to see a resurrection of the "Holy" Roman Empire with the pope riding on top of the whole crazy outfit.

A sickeningly clever feature of Petain's submission to Hitler is found in softly worded surface criticisms of Petain found in French papers but of German origin. The object, of course, is to gradually wear the French people out, leading them to believe, to their ruin, that Petain is defying and resisting the Germans, whereas he is doing nothing of the kind, but co-operating enthusiastically.

As a double-crosser, Petain has put it over in such good shape that even so well-informed a man as the columnist William Philip Simms describes him as "the most widely revered public figure in France". Revered for what? He has such consummate gall that the oath of office of all his henchmen is an oath pledging loyalty to the chief of state (himself) without any further specific

designation. Petain ought to take something for that malady. He has been imbibing too much of Babylon's wine.

It is known and admitted on Petain's behalf that he has had a lifelong contempt for the French Republic. It is known and admitted that while he was ambassador to Spain he was "tremendously impressed" with the pattern of government of Franco the Butcher. And every true American and every true Britisher who knows of the acts of this monster in turning over the officials of the Spanish Republic to Franco to be murdered can view him only with hatred and contempt, and consider him as what he is at heart, a beastly, cowardly murderer of his fellow men who had a right to the refuge they had found in France, and from which he expelled them to go to their doom.

Hitlerites in Louisiana

◆ Hitlerites in the state of Louisiana passed a law modeled after a similar law in Mississippi, suggested by Vatican City's "fifth column", making it a misdemeanor for any person to advocate "an attitude of stubborn refusal to salute, honor, or respect, any flag, standard, color or ensign of the United States of America or of the State of Louisiana". It is admitted on all hands that this law was passed especially and particularly and solely to try to "get" Jehovah's witnesses, which makes it ridiculous on its face.

The Republic Thunderbolt P-47

◆ The Republic Thunderbolt P-47, equipped with 2,000-horsepower Pratt and Whitney engines, is believed to be able to outfly and outfight any other known ship. It carries enough guns to generate at top firing speed an impact equal to that of a five-ton truck hitting a brick wall at 60 miles an hour. It has done 680 miles an hour in a power-dive test. It weighs 13,500 pounds and is 41 feet at the wing tips.

"Catholic France"

QUITE frequently prominent churchmen speak of "Catholic France" or describe her as "Eldest daughter of the church", and other churchmen refer to her as a nation swallowed up in infidelity. Fulton J. Sheen, one of America's Catholic apologists, had the bad taste, after Canada was already in the war, to visit that country, after France was ruined, and tell how glad he was, because France had found her soul, or words to that effect.

Like every member of the Roman Catholic Hierarchy, Mr. Sheen was and is glad indeed to see the French Republic in ruins. He figures that with such the case the Singing Harlot has a better chance of riding in triumph once more. The Hierarchy hates every republic and seeks its destruction, particularly France.

Spokesmen for the French people have often found occasion to give expression to the resentment they feel at their betrayal by Les Cagoulards, the Catholic secret society that planned surrender to the Germans long before it took place. In the *New York Times* Hans Habe told in detail how the entire French front was moved back in Belgium as a result of a conspiracy on the part of the generals, which conspiracy was well known among the men, as well as among the officers.

Later, the *New York Times* had the enfeebled courage to say that "as a matter of fact, the 'New Order' in France has been at pains to conciliate the Catholic Church". Of course it has. It is like a mother throwing her babies to the crocodiles. The minute she runs out of babies, down she goes into the cavernous maw herself.

A Ravenous Appetite for Power

There is not in all the earth, and there never has existed in the past, any organization so wholly selfish and so merciless in its search for power as the Roman

Catholic Hierarchy. And in this search it is wholly devoid of the slightest aspect of true Christianity. Thus, it is only a little way back to the summer of 1935 and at that time the Catholic-Fascist party in France (obviously representing the wishes of the Hierarchy) issued a manifesto in which it said: "The hour has come. Free-masonry must be struck down. A struggle to the death has been begun against it and the national forces (meaning all French subjects of the pope) must now fight without truce or respite." What was all the noise about? Well, the answer came five days later when the pope conferred the "Supreme Order of Christ" on Albert Lebrun, president of the French Republic. It was like, in its intent, to the medal of something or other, or Supreme Order of Gregory the Great, conferred on the murderer Gomez, dictator of Venezuela, and on Martin T. Manton, peddler of "justice" in New York, who fixed it up to send Judge Rutherford and his companions to Atlanta Penitentiary. The big idea is that if you wish to double-cross somebody, you confer the "Supreme Order of Christ" on the bird who does the dirty work for you. And what is more, it works. The pope says that the "New Order" is old; and on that one point he is right. It worked all right in the massacre of the Huguenots, didn't it? The pope gave a medal then, and Hitler is as sure of one as Franco and Mussolini.

The Monitor (Catholic paper, published in San Francisco) is authority for the statement that "only one-eighth of the people of France are practical Catholics". That means there are 5,000,000 who believe in it (or try to do so) and 35,000,000 who realize that there is something rotten, and not so far away as Denmark either.

There is no question about the accuracy of *The Monitor's* information. *The Catholic World* (issue of March, 1938) sadly acknowledged (and these facts,

though of no consequence in themselves, mean a lot to the Hierarchy):

Something like ten percent of the French people are unbaptized, not a quarter fulfill their Easter duties, and not quite a fifth attend Mass regularly on Sunday.

Richard Aldington, in the *London News Chronicle*, offers some explanations. Suggesting that the French are great individualists, and that the principal thing in which they agree is that they all eat chicken on Sunday, he adds:

The French townsman is often a Voltairian freethinker, while in the country there are large areas of bigoted Catholicism. . . . And religion is neither popular nor powerful. I have seen a notice in French churches to the effect that, for lack of candidates, ten thousand French parishes are without priests.

Separation of Church and State

A capable writer in the *Toronto Sentinel* (November, 1930), under the title "France Prospered when the Roman Catholic Church Lost Its Power; Public School System, Divorce of Church and State Strike Blow at Rome", makes the whole subject plain as to just how the French people actually feel toward this abomination going by the name of a "church", which, using Hitler as a tool, has now robbed them of all their liberties. Manifestly thoroughly familiar with this important subject, he says:

France owes her present greatness, her internal peace and prosperity and her ardent, fruitful spirit of patriotism in no small measure to the so-called *lois laïques*, i. e., that body of laws which ordains the absolute separation of Church and State.

Both the enactment and the enforcement of these laws had encountered the almost mad-dened hostility of the popes. The popes felt instinctively that after the fat centuries of concordats, Rome was in no position to face an absolute divorce from the secular power. Indeed, when the *lois laïques* went into effect the Church, strongly aided by contributions of wealthy American Romanists (among them the relatives of a great cable magnate), sent

millions of dollars into France to absorb the first terrific shock.

Rome found to be true what she had feared: the people of France turned away from the support of Romanism just as soon as the State had discontinued its functions as a tax-gatherer for the needs of the papal organizations. Although the French hierarchy, acting under orders from Rome, proclaimed free pews and special indulgences, the churches were emptied almost over night and the paying faithful dwindled to a very small minority. A great fact, which had long existed, now became most widely apparent. Rome had little hold on the people of France.

Within two decades of the enforcement of the *lois laïques* the revenues of the Roman church in France fell off more than seventy percent. Slowly but surely the other beneficial effects of the new laws were made visible. The political power of Rome began to wane, until today (1930) Rome has scarcely a single representative in the parliament of the republic. The France of the Bourbons and of the first and third empire has disappeared forever. [Within ten years from the time these brave words were written, Adolf Hitler and his armies were in Paris and the Jesuits were back in full control.—*Ed.*]

Compelled to stand entirely upon her merits as a-spiritual force, the church of Rome all but collapsed. The number of her followers and her churches decreased steadily, her hierarchy, at one time a great factor in the public life of France, speedily lost its ancient prestige, her parochial schools were practically swept out of existence.

The new laws, placing the control over public education entirely in the hands of the State, had dealt a crushing blow to Romanism; a blow from which that system has never recovered and is not likely to recover. A new generation has grown up in France altogether free from the shackles of superstition and the debasing effects of priestcraft.

The indications of this mighty and salutary change are apparent on every side. A few years before the war (1914-1918) I rode in a horse carriage from Cherbourg to Lisieux, the heart of old Normandy. All along the road one could still see the ugly symbols of Roman-

ist superstition—little wooden posts with burning souls in purgatory, statues and statuettes of twisted, epileptic-looking saints, blood-smeared crucifixes, etc., etc. A few days ago I went over the same road in a motorbus and all these hideous objects had disappeared with but one or two exceptions. This is all the more remarkable when one remembers the centuries of Romanist influence and tradition in Normandy, especially the rural parts of it. Perhaps this is a small matter, but it surely is characteristic and significant.

How About Joan of Arc?

How about Joan of Arc? Don't the fetes to her, the statues, the basilicas, and all the other trumpery associated with her name, including seven cardinals at one mass in her honor, show how close the French are to Catholicism? Nothing of the kind. This is all newspaper and church palaver which has for its object the publicity of the Roman Catholic Church. These fetes, observed every year, make "copy" for the newshounds, and all the "news"papers fall all over themselves to boost the claims of the Hierarchy, whether there is a bit of sense to it or, as in this case, the whole thing is nothing on earth but pure demonism.

The newshounds do not know any better, and so in their stories they give the whole thing dead away. Thus, they tell of—

the Chenu Woods, where she heard the voices of St. Michael, St. Marguerite and St. Catherine.

But they don't tell, and they can't, how the demons (devils, the Scriptures call them) laughed and poked one another in the ribs at the way they filled her mind with their tommyrot.

One of the bishops went to bat for a candle which he had "consecrated" to this poor, demonized creature, and this was what he got out of his system:

In these critical days it is proper that our eyes, our minds, our hearts should turn to St. Joan, liberator of the French motherland.

And this is the purpose of this candle. [What a lie! The bishop lit that candle merely to whoop up business for himself. He didn't care any more about Joan of Arc than do you, and maybe not half as much.] As long as our globe exists, this candle will burn for France: it will evoke her simple faith, her ardent patriotism, her unflinching courage, qualities which we need more than ever today. May the rays from this candle illumine our hearts and guide our minds as we face the problems before us.

For the love of common sense! Can you see how reverence for a candle lit by some priest in France, in honor of a woman who was demonized, and has been dead 500 years, will do anything to "illumine our hearts and guide our minds as we face the problems before us"? Joan is supposed to have liberated France from Britain, but just now the French people either wish they had never been liberated or else wish that the British, whom the priests and bishops so much loathe, would come back to France and chase away the Germans. Joan was condemned to death by a Roman Catholic bishop, and later was made a saint by the same outfit that killed her. Some consistency! Hitler also hears voices, the voices of demons, and he also, like Joan of Arc, is a disciple of the Catholic "church".

Mock Heroics

Christ never encouraged the apostles to indulge in mock heroics. He was never in a cathedral in his life, nor were any of the apostles. He never built a cathedral nor asked anybody else to do so; so what do you suppose was the real intent of the following paragraphs taken from a tale entitled "The Soul of Fighting France", which appeared in *Harpers Magazine* while World War No. 1 was in progress? Answering the question, the real object is to glorify the Roman Catholic Church and to help perpetuate some of her errors, first proclaimed by the Devil himself to mother Eve, that death is not death—"Ye shall not surely die."

At Baccarat in the Vosges back of the battle-line I attended vespers in the roofless, windowless cathedral. Snow drifted down on black-robed women, and among broken pillars soldiers knelt, preparing their souls for a possible death on the morrow. From the broken altar where no lights gleamed the intoning voice of the priest rose and fell, invoking aid and comfort for those heroic and bereft people. The very spirit of France brooded there, surmounting horror, ignoring booming guns, rising triumphant to heaven [?—*Ed.*] whose august dome roofed tragedy. . . .

It is a common thing for these poilus to claim that they see visions, and very proud is the man who can recount his experience with the occult. In St. Die sector the Christ is said to pass through the trenches the night before the attack. That sacred Wraith in trailing, luminous garments, a glory about Its head, bends here and there touching men who smile in their sleep and awake convinced that their hour to die is near. And they arise and go forth under screaming shells with calm acceptance. Later in a first base hospital deep in some dugout, while a surgeon probes for a bit of metal in that mangled body, a feeble hand will wave protest and lips will plead: "Let me go in peace. The White Christ came for me last night." So well known is this superstition that a gaudily colored postcard is sold among the rear trenches, and many a woman has received one soon after the death of her husband or her son. . . .

One hears on every side such expressions as "When I go on," or, "Tell my wife that I shall remain near her, and to fear nothing," or, "The good God surely would not take me so far away that I could not watch the battle and know the result."

The writer, assisted by a one-legged hero in a weather-stained uniform, was caring for a lonely grave in the Somme. He had survived many Hun onslaughts; his wife was a slave in Germany, his home a blackened ruin, and his children, God only knew where. He contemplated the rough cross with a smile.

Madame, never believe that such as he are dead. No! they live and not far away yonder among the clouds, but here, close to us, part of us. Their souls mingle with our souls, lend-

ing them added strength. With each battalion of living men there is another battalion of souls which lead us to victory. . . . Does not every man know that the battle of the Marne was won by the dead?

The dame who wrote that probably got a good price for her story, but it doesn't fit together very well. If the dead soldiers were leading the live ones, one is tempted to softly inquire, "Where is hell or purgatory?"

What Do the Religious People Do?

Accepting as correct (barring maudlin yarns such as last mentioned) that the French people began to make real progress as they broke away from Roman Catholicism, it might be wondered how those who are in the religious business managed to get along when the people began to get their eyes open to how they had been deceived and racketeered. The answer is that they get the politicians to squeeze them into every job into which a nun or a priest can be jammed. In that way they manage to make an intake of the public tax money, and, oh, how those in the religious business do just love to feed at the public trough!

Take, for instance, the dirty business of running concentration camps, wherein today is probably to be found more human suffering than in any other like areas on earth. The French camps at Francillon and Vernet are probably as bad as anything elsewhere. The women, hundreds of them, and they were only suspects at that, were housed in the Petite Roquette prison where they were not permitted to read or do any sort of work, and were compelled to sit on little stools from ten in the morning until four in the afternoon in one central room, and were watched to see that they did not talk to each other. And, pray, who had this job of watching these poor unfortunates, to see that they did not say one kind or encouraging word one to another? *Nuns*. Who else but the Devil would want such a job at any price?

There is nothing in the Scriptures,

nor in common sense, making it necessary to have funeral "services" conducted by a priest or other clergyman. These do not believe the Bible statement that "the dead know not any thing"; and hence do only harm when they confuse the people's minds by their fairy tales about matters of which they have not one spark of actual knowledge. Nevertheless, the people have been led to believe that such "services" are necessary or at least desirable, despite the entire absence of any advice on the subject in God's Word.

But at Montlucon, France, Count de Marcilly, 83, and a Catholic all his life, was refused burial by a priest because a paper with which he was connected had published something at which the pope had taken offense. Jesus could stand it to be crowned with thorns, but the pope, the so-called "vicar of Christ", couldn't even take an imagined slight from an aged man, and one of his own followers at that. No wonder France has been overrun with astrologers and with demonism in other forms.

Was the "Church" Persecuted?

The "church" admits and the facts agree that she persecutes all who do not agree with her. She even claims the right to murder them. But when she is crossed in the least she yells through the newshounds, and over the radio, and in every other way at her command, that she is being persecuted. What else would you expect? Without any reason she complained of what she thought Premier Leon Blum intended to do regarding the establishment of secular schools in Alsace and Lorraine. No such plan was even contemplated, but it gave the newspapers something to talk about and helped keep the "church" in the minds of the people.

M. Clemenceau, who, with Lloyd George and Woodrow Wilson, made the Treaty of Versailles and organized the League of Nations, would have nothing to do with the "church", yet when he lay

unconscious, and therefore could not prevent it, a priest came, and, admittedly uninvited, stood in the doorway and "bestowed his episcopal blessing on the unconscious man". What a dirty trick! and all just so that he could get his name in the paper!

The "church" is supposed to have great influence in heaven, and when the Germans started for Paris, in the spring of 1940, public prayers for an Allied victory were offered, first for one day in the cathedral of Notre Dame and then for three days in the Basilica Sacre Coeur. Nobody in heaven would listen, and in a few days the Germans were in the streets of Paris. The idea seems to be that Mary, or somebody else in heaven, maybe Peter, is persecuting the "church".

How careful the American newshounds are *not* to persecute the "church" was disclosed in the fall of 1940, when—but let somebody else tell it:

Less than a month after France had declared war on Germany the French Government discovered, just in the nick of time, a pro-Nazi conspiracy in Alsace, which, among other things, aimed at the treacherous surrender of the Maginot Line. The conspiracy was easily traced to clerical sources, to ecclesiastics of high standing and the editors and publishers of Roman Catholic publications. France had to act quickly or run the risk of having the Germans cross the Rhine and march into Strasbourg, the capital of Alsace. In this emergency there was no time for investigation, the government had to resort to immediate and sweeping measures. It ordered the complete evacuation of over a million people. Literally the whole population of Alsace was forced to leave its homes for the interior of France, the province of Dordogne in the southwestern part of the republic.*

**The Monitor* (Aurora, Mo.), which published the foregoing under the title "Where Is the Conscience of Our Press?" draws attention to the fact that "these and similar facts the press in this country has either willfully ignored or suppressed or else minimized in a fashion to warrant the reproach of misrepresentation". And, by the way, did you ever hear anything about this before?

A year after this extraordinary event, the London *Catholic Herald* let fall the remark that in Lorraine the local Nazi political leader "is often billeted in the priest's house, even though there may be plenty of vacant accommodation in the town". Where else would he go? Do not all of the gang have to get together so that they can talk their plans over? And what other place would be as safe as that of the ringleader, provided he is a priest, with a smell of sanctity?

What About Religion?

Well, what about religion? Isn't there anything religious going on in France? Oh, yes; why, certainly! The London *Catholic Herald* says that "Paris gets back her relics: thorns from Christ's crown restored". One would think that if the relics are bogus, as without a doubt they are, anyone would be ashamed to be a partner in such an act of infamy, and if the relics were genuine it would seem as if even the most stupid would

be ashamed to preserve anything so used to defame God's holy name.

Another item says that, for the first time, Mother's Day has been widely celebrated. Is there anything about that in God's Word? No, nothing at all. But it's religious.

Another says that there are 30 Catholic papers in France. None of them in America are of any good. Are they any better in France? Ah, yes; but they tell about the prophecies of Nostradamus and Madeline Porzat. Isn't that something? Certainly it is. It is religious, and is therefore demonism.

Several Protestant editors, taking note of the new French regulations, that all men must marry or become priests and all women must become mere human incubators or become nuns, have remarked that to date "the pope is the winner in France". Quite so. Quite so. But it is a sorry victory indeed, won by the shabbiest and most unscrupulous means. France is Catholic in name only.

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"Unlearned and Ignorant Men"

THE subject chosen, "Unlearned and Ignorant Men", is based on the scripture of Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Peter and John had been fishermen and they worked together at this occupation. Undoubtedly they could read and write and spoke the Aramaic language well, which was the common language of that day. They were unlearned, however, in the Hebrew tongue, and it would be impossible for them to go into the temple or synagogue and read the Hebrew Scriptures. These two men, however, in addition to their knowledge of the prophecies, had walked with Jesus for three and one-half years and learned the Word of God from Him. Having consecrated themselves to serve Jehovah, they would apply their minds to the words that Jesus taught them.

After Jesus' resurrection, His followers were provided with a comforter, the holy spirit, and this brought to their remembrance those things Jesus had told them. In their talks among the people they would quote accurately the prophets and the words of Jesus. Because Peter and John did this the scribes and Pharisees marveled and they talked about it or "took knowledge" of it among themselves.

The Pharisees knew that Peter and John's vocation was not obtained because of study in the seat of higher learning such as they occupied. Jesus stated (in Matthew 23) to the multitude, "The scribes and the Pharisees sit in Moses' seat." (Verse 2) The Pharisees knew the law but did not observe it. Therefore Jesus admonished the people that they should 'do not after the works of the Pharisees', but 'do as they say'. Peter and John, not being brought up

in Moses' seat, took a course of action altogether different from that of the Pharisees. They practiced what they preached. They were not like professional theologians. Peter and John had gone to no college of higher learning, but as fishermen they knew the simple truths that led them to Christ. Therefore they forsook their profession and took up a new vocation, that of preaching the gospel of the Kingdom.

Parkhurst's Greek and English Lexicon shows that the Greek word for "unlearned" is *agrammatos*, which literally means *illiterate* or *unlearned* and is applied to mean they were ignorant of the Hebrew Scriptures. This would not mean, however, that they were ignorant of the Word of God. You will recall that Andrew, Peter's brother, who would probably have the same education as Peter and John, said: "We have found the Messiah [Messiah]." (John 1:41) This shows he must have been sufficiently acquainted with the prophecies concerning the coming of the Messiah to recognize Jesus when he saw Him, even though he was unlearned as far as Hebrew is concerned. Those scribes and Pharisees who had the knowledge of Hebrew and were professional theologians did not recognize the Messiah, even after three and a half years of ministry on the part of Jesus. It is not the worldly-wise man that is chosen as the follower of Christ, but the Scriptures show that "God hath chosen the foolish things of the world to confound the wise".—1 Cor. 1:27.

In John 7:15 the record states, "The Jews marvelled, saying, How knoweth this man letters, having never learned?" Here Jesus had been preaching to the Jews and He showed His familiarity with the Hebrew Scriptures, but they knew he had not taken a course under the Pharisees; He was a carpenter's son. But Jesus answered them and said, "My doctrine is not mine, but his that sent

me." In other words, He was expressing the will of His Father as revealed in the Scriptures, and not putting on a show, such as the Pharisees would when expounding the Hebrew. Jesus was able to read the Hebrew text, for it is said of Him, in Luke 4: 16, 17: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias [Isaiah]. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me." Here it is shown that Jesus was fully acquainted with the Hebrew language and He could read it and expound it, but there is no record that it was necessary for Him to go to a school of higher learning in order to acquire this knowledge. Because He was devoted to Jehovah and desired to equip himself sufficiently He not only spoke the Aramaic, the common language, but learned the Hebrew as well, but not under the tutoring of the scribes and Pharisees that sat in Moses' seat.

As to the part of the text, in Acts 4: 13, which says they noted that Peter and John were "ignorant", this word "ignorant" comes from the Greek word *idiotes*. The word "idiot" in the English comes from this Greek word, but in the apostles' day the word *idiotes* had a very different meaning from "idiot" in our English language of today. The real meaning of the word, according to Parkhurst, is "a common man" as opposed to a man either of power or of education or learning; "a person in a private station." It has the meaning further of "being uninstructed, unskilled, unlearned". The apostle Paul admits that he may not have used the very best of speech in his expression of the Lord's Word, although he was not an "ignorant" man, for he makes the statement to the Corinthians, at 2 Corinthians 11: 6: "But though I be rude. [*idiotes*] in speech, yet not in knowledge." Here it is shown that

the tongue in which Paul was speaking may not have been the classical, theological, or collegiate Greek, and therefore to those of much higher learning in the Greek it may have appeared rude, but he does say that he did not appear ignorant in knowledge, for this he had from God.

From the Scriptures it is shown that the obligation to preach the gospel of the Kingdom falls upon all creatures who have made a covenant to serve God. These are not the learned men, such as the scribes and Pharisees, but "the common man". It is not the all-wise, and men of high station, that are selected to be the ministers of the gospel, but the poor of this world. To the rich man Jesus said, 'Sell all that you have, and give to the poor and follow me.' It was not his position in this world that qualified him to be a follower of Jesus; the only qualification that anyone needs to follow Jesus is to have knowledge of the Scriptures. It makes no difference whether the individual speaks English, Greek, or Spanish well; it is his knowledge of God's Word that is all-important. He can improve his language if he will try, and he should, but one who is well versed in the Scriptures will be able to fulfill his covenant with Jehovah God and to comfort those that mourn. One should not be ashamed to represent the Lord because he does not have a better education, which education the world offers. Rather he should now study and improve his speech, and let his light shine. It will not be the gracious words that flow from your lips, or the smooth speech, that will attract the people of good-will, but it will be your knowledge of the Scriptures, not your knowledge of the things of this world, for in all the latter you may be ignorant, unlearned, just the common man. You may be classed as an "idiot" because of your ignorance in mathematics, science, and many other things of higher learning. But it will be noted of you in the courts, in your house-to-house witness-

ing, and in the home book studies, that you have walked with Jesus, in that you know God's Word and follow in the footsteps of Christ Jesus. It is the understanding of Jehovah's Word and His

purpose, and your expression of that in your simple phrase, that will make the wise of this world marvel at you, though in their eyes you will be considered an ignorant and unlearned man.

Why Leyden University Was Closed

SMUGGLED out of the Netherlands comes the moving tale of why Leyden University, the oldest and most famous in the country, was closed by the German authorities. They had ordered the dismissal of the university's most famous professor of civil and international law, Eduard Mauritius Meyers, not because he was not competent, but because he was a Jew.

On the morning of the dismissal Professor Rudolph Pabus Cleveringa addressed the faculty and in well-chosen and carefully-phrased language stated the truth, that Meyers had been dismissed, after thirty years of fruitful labor, "by a power that has no other support in heaven or on earth than brute force alone"; that "the Netherlands constitution does not distinguish between creed or race and the occupying power was obliged by international law to respect the country's laws, except where the absolute necessity of safeguarding its own military interests prevented it from doing so," and that "there was in this case not the slightest reason why the occupying power could not have left Meyers where he was".

It was because of this courageous statement of facts that the university was closed. The low gangsters responsible for the closing also hustled Professor Cleveringa off to a concentration camp, and quite likely he has by now been tortured to death. Professor Cleveringa's wife knew of his purpose to deliver this valedictory, and approved it, though both knew it meant his imprisonment. It is impossible not to admire them both.

There are no other heights of satisfaction as great as those which come

from doing what one believes to be just and right; and this is true even if those acts lead to martyrdom. Who were the most truly blessed in the day of the fiery furnace, Shadrach, Meshach and Abednego or the contemptible gangsters who arranged what they thought was their undoing? The three Hebrews said to Nebuchadnezzar, when he demanded to know why they had not bowed to his golden image, "We are not careful to answer thee in this matter." It was a good answer, an ample answer, the answer of men who had determined to do right though the heavens fall.

No Cheese and Few Newspapers

◆ The Netherlands usually make 124,000 tons of cheese in a season, of which they exported almost half. Now it all goes to Germany and the Netherlands have it only in memory. All their cream goes to the Reich, and so do most of the canned and dried vegetables. All leather has been requisitioned and the wearing of wooden shoes is almost a necessity. Clothing, even if second-hand, is rationed. The Netherlands are a reading people, but 53 of its 140 daily newspapers have been closed down and 470 of its 600 other papers are also suspended.

Washing Machines for Churns

◆ To step up the Netherlands butter production the Nazis sealed up all the privately owned butter churns. But now the yarn is that the Netherlands have discovered that they can make just as good butter with an American washing machine as they can with a churn; and so the battle goes on.

FIGHTING FOR LIBERTY ON THE HOME FRONT



NOW, more than ever before, it is necessary for all lovers of liberty and truth to rally to the defense of these precious things. With millions of men on many fronts battling the totalitarian aggressors against freedom, liberty and truth, it is necessary that a vigorous and ceaseless fight for these same things be carried on on the home front. To this end the Watchtower Society has published a timely 32-page booklet entitled

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