AWAKE!

Peace by World Education?

The education that will win eternal peace is at hand

Delinquency's Harvest

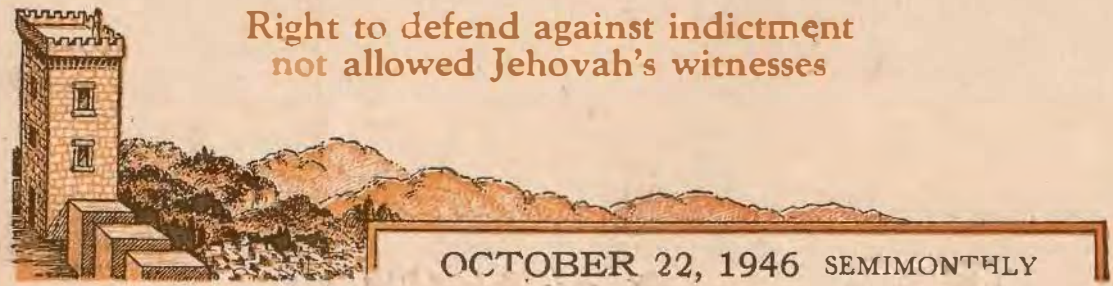
"Whatsoever a man soweth, that shall he also reap"

Pioneering the Way to Heaven

The way blazed for entry by others on earth

Defense Denied in Courts

Right to defend against indictment not allowed Jehovah's witnesses



OCTOBER 22, 1946 SEMIMONTHLY

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AWAKE!

"Now it is high time to awake."—*Romans 13:11*

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Will World Education Establish Peace?

THERE is no question that there is a need for peace and unity throughout the world at the present time. The question is, How can such desired peace be established? Since all efforts to outlaw war through treaty agreements have failed, many leaders of the world say that peace will come only through education, education of the whole world.

While many are willing to admit that peace and unity can be attained through world education, not many are willing to agree on the method and system to be employed. What kind of textbooks shall be used? What system of instruction shall be employed? Who shall supervise the education of the world? These are the knotty questions that must first be decided correctly before any globe-encircling peace can be attained through world education.

Hitler and his gang thought that they could unify the whole world by seizing the children in their cribs and, by brute force, educating them in the Nazi way of thinking. But such totalitarian world education did not and could not establish a genuine and lasting peace. The older method of world education employed by the Roman Catholic Hierarchy during the heyday of the "Holy Roman Empire" also failed to establish peace. Their method consisted of educating only the clergy to read and write and speak, while the masses were educated in the art of being silent and subservient to papal Rome.

With the coming of the Reformation light that Dark Age method of education in superstition and fear vanished from many parts of the earth, and great advancements in science and learning were soon made. Even during the last quarter-century a great battle has been won against illiteracy. It is said that 30,000,000 in India, 40,000,000 in China and 100,000,000 in Russia have been taught to read. Nevertheless, peace has not come as a result of such education, but rather wars. The most terrible and peace-shattering wars in all human history have come with the advancement made in the education of the masses. Why is this?

After a year of study the Vienna History Teachers Association of Austria has come to the conclusion that one of the greatest faults in the educational program is in the history books used in the schools of the world. In such textbooks militarism and hero-worship have been stressed, and this glorifying of past wars is thought to be the cause for modern-day wars. Consequently Austria is revising all her history books to show primarily the history of economic and cultural pursnits, with the record of wars placed in a secondary position. It is a mistake, however, to think that such revisiou will lead to world peace, as will be shown subsequently.

What System Shall Be Adopted?

If the educational systems of the de-

feated "Axis" powers are to be discarded, what system is to be used in their place? Is the American system or the Russian type a satisfactory model for world education? Consider for a moment the American system.

All will agree that the present generation of American men and women have had the greatest educational advantages of any people on this earth. More of her boys and girls have gone and are going to college than in all the rest of the world put together. However, this does not warrant the conclusion that they enjoy greater peace and unity among themselves than other nations, as a result of such education. The juvenile delinquency and parent delinquency too, the inability of parents to govern their immediate families, do not testify that the educational system of America is the best. The fact that America has more criminals than all the rest of the world put together does not argue in favor of America's twentieth-century system of education. Nor do the race riots and hatreds of minorities in this country recommend the American system as the means of gaining world-wide unity among a thousand tongues and creeds. No, the American system of education, though admittedly far superior to the totalitarian system of the Nazis or the authoritarian system of the Hierarchy, is, nevertheless, wholly inadequate as a means of establishing world peace.

What about the Russian system? Is it an ideal model of education? Notwithstanding the fact that Russia spends four times as much on the education of her people as the United States, yet her system must be rejected at the very outset. Common logic will not accept the Russian system, since its very foundation and structure is wrong. If a totalitarian state brand of education under a label of Fascism or Nazism is a proved failure, then with like force totalitarian methods of education that bear the Communist label are unsatisfactory.

Corrective Measures

At its first peacetime conference at Buffalo, N. Y., the National Education Association considered many problems facing the educators of the country. Much of the time of the 3,000 delegates was spent in discussing the lowering of standards for teachers that took place during the war, and also the low wages paid teachers today. Admitting that incompetence is a present menace, yet the question is asked: Did the high standards teachers had to meet in prewar days prevent World War II, or will the mere raising of teachers' salaries prevent World War III? Raise the pay of teachers, and raise the requirements teachers have to meet, will this prevent school children from becoming vandals and destroying property worth thousands of dollars, such as they did on several occasions in New York city within the last year? Since international banditry is only a glorified form of juvenile vandalism, more drastic changes than these must be made in the educational systems if world peace is to be secured.

The conference of the National Education Association did not dismiss until it had made its recommendations for solving the problem of world education as a means of establishing peace. Mr. Benjamin Fine, who covered the Buffalo meetings for the New York *Times*, reported:

> Looking beyond immediate professional problems, however, the educators adopted a world-wide point of view. Complete support was given to the United Nations Educational, Scientific and Cultural Organization; many of the leaders urged that teachers everywhere build their school curriculum around the work of the United Nations. . . .
>
> One of the first jobs for UNESCO, the educators suggested, might be a revision of textbooks to eliminate biased and ultranationalistic statements. It was proposed that a universal history book, presenting an impartial and fair account of the contributions of every nation, should be prepared for general school

use. Similarly, other texts, cleansed of biased material, could follow.

That Buffalo conference thus set the stage for the world conference of educators that took place a few weeks later.

World Organization

At the International Education Conference held at Endicott, N. Y., during the last two weeks in August of this year some thirty different countries were represented. Their deliberations resulted in the drawing up of a constitution for what is called the "World Organization of the Teaching Profession". Article II of that charter reads:

The purpose of this organization shall be to secure world-wide co-operation with the teaching profession in order:

(1) To make the highest standards of full and free education available to all without discrimination.

(2) To improve the professional status of the teachers of the world and to promote their intellectual, material, social and civic interests and rights.

(3) To promote world-wide peace through the building of good-will founded upon co-operation between nations in educational enterprises, based upon pertinent and accurate information.

(4) To advise the appropriate organs of the United Nations and of other international bodies on educational and professional matters.

Be it noted that the purpose to establish world peace and unity is shoved into third and fourth place by this new organization. Other things absorb the interest of this organization, as noted by the New York *Times*.

The deliberations of these delegates over recent days have touched on a wide range of subjects; the desirability of setting up an international university, a world campaign to reduce illiteracy, the need for more foreign-language study as a road to peace and better understanding, revision of curricula to emphasize intercultural relations, exchange on a broader basis of teachers and students from nation to nation, and the elimination of bias in textbooks.

Though the ambitions of these internationally minded educators are great, and their motives are, no doubt, the highest, yet their undertaking is much greater than their abilities.

Wrong and Right Methods

What conclusion are we to draw from all of this stir among the educational profession of the world? Are we to accept the theory that they will establish peace and unity in this world of chaotic confusion? Or should we challenge their nice-sounding theories with the hard but honest facts? Better it is to know the truth than to believe a lie. Better it is to know now that their efforts to establish peace through world education will not succeed, but are doomed to fail.

Notwithstanding the fact that the setting up of the World Organization of the Teaching Profession was "hailed by the educators as a landmark in education and as a new era in world understanding", such efforts will fail as a peacemaker. Probably the best way to prove this assertion is to draw a comparison. Compare these proposed educational methods that are wrapped up in the United Nations organization with the tried and proved methods used by the "Glad Nations" of the Watchtower organization.

The Watchtower Society is an international organization of teachers known as Jehovah's witnesses. Their chief textbook is the Bible, portions of which are published in over a thousand languages. In addition thereto they have Bible helps and handbooks printed in 88 languages, which publications have been distributed among the people to the extent of 468,000,000 copies. With the use of these publications Jehovah's witnesses spend millions of hours every year teaching the people the truth.

The results of this educational work were openly manifest at the recent international convention of these teachers held at Cleveland, Ohio, August 4-11 (see the September 22 issue of *Awake!*). At that convention there were upward of 60,000 delegates in attendance, from 32 nations, and sessions were held in 20 different languages. Officially it was designated the "Glad Nations" Assembly, and indeed it was the most marvelous demonstration of gladness, unity and peace ever held. What a contrast between that "Glad Nations" assembly and that quarreling so-called "United Nations" gathering!

Education Makes the Difference

If the same education were given in the public schools of the world as given Jehovah's witnesses, then there would be no strife between men, no hatred between races, no wars between nations. Like Peter, they would exclaim: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35.

It is no fanciful word-picture that is here painted. It is a fact that is testified to by the thousands upon thousands of men and women of every nationality, namely, Jehovah's witnesses. Did anyone ever hear of these witnesses' being Nazis or Fascists or Communists, though they lived in those countries? No, Jehovah's witnesses were the ones that were tortured in the concentration camps at the hands of the totalitarians. Did anyone ever hear of the "witnesses" of one nation fighting their brethren of another nation on the battlefields? No, never! But the world has heard of Catholics of Italy fighting Catholics of America, and Protestants of Germany fighting Protestants of Britain, all because of their wrong education.

History Is Important

To say that history as taught in the past is the cause of war is foolishness. The fact that God's true worshipers are lovers and pursuers of peace is not because they have avoided reading present-day history books. History is important. By studying secular history lovers of righteousness learn how selfish politics, greedy commerce and hypocritical religion have been the moving forces behind every war that has ever been fought. Consequently, when these elements whip up an open conflict today righteously disposed persons, because of their *right education*, avoid becoming involved.

Today, when reactionary forces are so anxious to seize the history books and censor from them the history of man's past bloody course on this earth under the pretense that it will establish peace, lovers of freedom of all nations should rise up in vigorous protest. What organizations have in times past burned Bibles and destroyed history books? All who know their history well know that the Roman Catholic Hierarchy is notorious for its Bible-burning exploits. They know, too, that the Catholic-supported Fascist and Nazi regimes of Italy, Spain and Germany have ravished the libraries of those countries, destroying much historical evidence of the Vatican's rage and rape of the nations. Beware, then, ye liberty-loving educators, when sinister forces today endeavor to "cleanse" the books of what the Hierarchy calls "biased material"; for such Jesuitic proposal to rewrite the history books is in a wrapper falsely labeled *democracy*.

Again the question is forced upon us: Will peace be established by education of the world? This time we have the answer at hand. There can be no peace; not unless there are more radical changes made than the ones that are now proposed by the world's educators. It is all too obvious that no effort to educate the world by any modification of this old world's systems, by rewriting the textbooks, or by any confederate super world organization with its censorship

and suppression of the truth, will ever pave the way to a lasting peace on earth between the nations. Peace on earth will be established only when the hearts and minds of men of good-will are educated in the precepts and commandments of the great Theocrat, Jehovah, who is the "God of peace".—Romans 16:20.

Religion Void of Principle

Disrespect

¶ On September 11, 1946, Mrs. Ida Stover Eisenhower died in Abilene, Kans. Private services were conducted at the home, and public services followed at the graveside. Both services were handled by an army chaplain from Ft. Riley. Was that in respect for Mrs. Eisenhower? Pallbearers were three American Legionnaires and three Veterans of Foreign Wars. Was that appropriate?

Though *Time* magazine claimed Ida Stover Eisenhower was a member of the River Brethren, a Mennonite sect, *Time* was merely continuing its consistent policy of slander in all that pertains to Jehovah's witnesses. She was never a River Brethren. She was one of Jehovah's witnesses. The first study in the *Watchtower* magazine in Abilene, Kans., started in her home in 1895. Her home was the meeting-place till 1915, when a hall was obtained. She continued a regular publisher with Jehovah's witnesses till 1942, when failing health rendered her inactive; but she remained a staunch believer.

In 1942 her husband, also one of Jehovah's witnesses, died. One of Jehovah's witnesses preached the funeral service. Mrs. I. S. Eisenhower, like all Jehovah's witnesses, believed religion a racket and the clergy in general, including army chaplains, to be hypocrites. She harbored no special pride for "General Ike"; she was opposed to his West Point appointment. It was gross disrespect to the deceased for an army chaplain to officiate at the funeral.

As for the pallbearers. The American Legion particularly, and also the Veterans of Foreign Wars, are repeatedly ringleaders in mob violence against Jehovah's witnesses. Hundreds of instances could be cited, but illustrative is the one occurring the Sunday before Mrs. Eisenhower's death, in near-by Iowa. There war veterans broke up a public Bible meeting of Jehovah's witnesses, doing much physical violence. Hardly appropriate, then, was it, for such to act as pallbearers?

Only death could keep the body of Mrs. Eisenhower from walking away from a funeral so disrespectful of all that she stood for.

Murderers

¶ Fifty-four prominent clergymen of New York have signed a statement approving euthanasia, or "mercy" killing. They declared in their statement that such killing "should not be regarded as contrary to the teachings of Christ or to the principles of Christianity".

Clergy-like, they offered no proof. The fact that they say it makes it unquestionable, they reason. Once more they would lead the people astray. We wouldn't expect the fifty-four presumptuous ones to know it, but the Bible records a "mercy" killing. In anguish wounded King Saul asked a young man to kill him. The man did, because he was "sure that he could not live after that he was fallen". But God's representative, King David, ordered the mercy-killer executed. (2 Samuel 1:5-15) The defenseless sick, such as incurable lepers, were not to be killed in meek "mercy". The Bible is against it. The Nazis practiced it, and now clergy sponsor it here.

Blasphemy

¶ The Dodgers of Brooklyn, baseball club in the National League, finished their season under a handicap. A foolish "Reverend" Benson launched a blasphemous prayer campaign on behalf of "Dem Bums", the Dodgers. The club lost the next game; also the pennant. The hypocrite's cheap stunt was only to horn in on Dodger publicity. He got it, his picture praying in front of a grinning crowd appearing in the paper. He has his reward. Only it is a shame he is so conceited that he cannot see the crowd is laughing at him. What a modern Pharisee!

Delinquency's Harvest

A RISING tide of immorality rolls over the earth. And on the crest of the wave perches the grim specter of venereal diseases. Desperately but vainly frantic humanity tries to unseat this unwelcome rider of the tide. Excited forums chatter out their proposed battle strategies against the dreaded foe. Wagging tongues of religious and social workers busily flood out their remedies, talking, talking, talking. But in their multitude of words does an ear attuned to God's Word ever catch a mention of the only real remedy, the remedy that is so sure, yet so simple and well known? If so, it is soon drowned in the din of contrary babble. It is like a 'voice crying out in the wilderness' to call for a square-facing of the issue and to advise God's remedy. This old world that so prides itself on being realistic cannot take that remedy. It plugs its ears and struggles desperately to go on in its lustful way in immunity, to mock God by sowing evil without reaping the results.

But Jehovah God is not mocked, not by this world's social workers, not by its educators, not by its religious advisers, no, not even by the brightest minds of its brainiest scientists. All their remedies return unto them void; evil crops sown are gathered in time of harvest. God's Word is true when it says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." (Galatians 6:7, 8) Or, to make the text more pointed through the modern English of *An American Translation*, it may read: "God is not to be sneered at. A man will reap just what he sows. The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the spirit."

In other words, and bluntly put, moral degeneracy brings with it many woes, among which are venereal diseases. At a forum held in Louisiana on March 4, 1946, Dr. Agee, formerly connected with the state department of health, declared that one of the main indexes of syphilis has shown 44 out of every 1,000 persons in the United States to be infected, and warned that it was steadily becoming a greater public menace. He further stated: "The number of deaths directly attributable to syphilis are surprisingly high. A large percentage of our insanity cases can be traced to a venereal disease, while at least 15 percent of all blindness can be blamed on the same thing. Heart disease may be caused by the same disease; while we hate to admit this fact, it nevertheless is true." According to this doctor, the life expectancy of one infected is cut 18 to 30 percent.

Sulfa Drugs and Penicillin

When the vaunted sulfa drugs and penicillin were discovered a few years back, loudly were they hailed as rapid cures for venereal diseases. They came as a license to sow immoralities without fear of the dreaded harvest of disease. Thousands flocked to rapid-treatment centers for social diseases. Gonorrhea

was supposed to be routed after one day of treatment, with syphilis requiring hospitalization and treatment of from eight days to three weeks, depending on the stage of infection. This was considered a glorious victory, in view of the year-and-a-half's time formerly required as minimum treatment for syphilis.

But, alas, venereal disease, commonly symbolized VD, was down but not out. Wonder-working penicillin and sulfa drugs scored early triumphs against VD, but they did not always win the final decision. The medicos now admit that "antibiotics, which include the sulfa drugs and penicillin, fail to work after a time. The reason is that bacteria adapt themselves to the antibiotics". The United States army dropped its issue of sulfa drugs to the men for their use when wounded on the battlefield. Not only did the drugs fail to heal wounds satisfactorily, but too many of the soldiers misused them. A dispatch in the New York *Times* tells why:

The reason for abandoning the eight sulfa tablets was mainly that too many men saved up the issues to use the tablets for gonorrhea. There is one serious risk in self-cures of this venereal disease: If a man does not take enough he not only fails to cure the disease, but afterward his germs are likely to have an immunity from the sulfas which makes it difficult to cure him at all.

Penicillin's reverses and VD's comeback are headlined in the Providence, R. I., *Evening Bulletin* of March 14, 1946, as follows:

PENICILLIN LOSING PUNCH
AS TOUGH GERMS INCREASE

Penicillin is losing its punch so rapidly that it was predicted today this wonder drug may become almost completely useless in a few years for a number of the most prevalent diseases. The trouble is not in penicillin, but in special strains of germs, present in many diseases, which are able to resist penicillin, and which are spreading rapidly while their fellows are being destroyed by the drug.

In some hospitals the cures of gonorrhea by penicillin have dropped from the original almost 100 percent to about 50 percent. Similar decreases are going on in other diseases, but not so rapidly. In gonorrhea more than 30 different strains of germs are known. It makes no difference to the patient which one causes the disease, except that some of these strains resist penicillin. . . . For some time other physicians have been discussing the possibility that these resistant strains in the venereal disease, because they remain untouched, will spread until they are universally scattered.

Dr. Joseph E. Moore, of Johns Hopkins Medical College, in a talk before the National Academy of Sciences in Washington, D.C., declared: "A bombshell was dropped in our ranks when we obtained a solution of K type [penicillin] and biological tests against syphilis in rabbits demonstrated that it was ineffective against the disease." The article in the New York *Sunday News* that reported this further said: "The disclosure of this ineffectiveness set up a state of alarm among patients who had previously been treated for syphilis."

Increase of Disease

As immorality increases, so does its companion, VD, far from beaten. A dispatch from Seattle, Wash., and published in the New York *Sunday News* of September 8, 1946, stated:

Increasing white settlement in Alaska has not been an unmixed blessing. According to Don Foster, general superintendent of native affairs, tuberculosis and venereal disease are causing havoc among Eskimos, Indians and Aleuts. Foster estimates that 50 percent of the natives have tuberculosis and "about as many as the army normal" have venereal disease. But other Alaska sources canvassed throughout our visit put the TB rate at 78 percent and the VD figures at from 75 percent in the cities to near 100 percent in the vicinity of military camps and construction projects.

Foster is bitterly indignant at the attitude of the army authorities toward natives. "We have more than 500 illegitimate half-white children to care for, the progeny of GI or construction workers, who have skipped out of the Territory," he said. "It would seem that the army deliberately encourages this promiscuity. Whenever our department tries to catch up with a soldier who has seduced or made a mother of a native girl, the army covers him up and invariably transfers him out of Alaska before we can reach him."

Isn't civilization a boon to the aborigines? Or is it?

The *News Chronicle*, July 13, 1946, reports:

More than one in every four American troops in Germany has venereal disease, the chief U. S. surgeon in Frankfurt disclosed today. Incidence is now higher than ever before and possibly the highest in American history. Two hundred and sixty-four American troops in every 1,000 had venereal disease on June 21, compared with 74 per 1,000 on VE Day. The announcement added that the disease rate was still increasing.

Following is the chaplain-supported countermeasure adopted by the army, but not the one recommended by God's Word. It was published in the New York *Herald Tribune*, August 30, 1946.

GERMAN GIRLS PUT IN 'ROGUE'S GALLERY'

Frankfurt am Main, Aug. 29—A "rogues' gallery" which includes the picture of every girl in the Bavarian city of Landshut who has been found to be infected with venereal disease has been posted on every company bulletin board of the American 16th Infantry Regiment, as a new contribution to the fight against the rising VD rate. The girls whose pictures are placarded were picked up in spot raids by vice squads in night clubs and other installations frequented by G.I.s. . . .

The Chaplains Corps will actively participate in a drive throughout the American occupation zone of Germany, opening September 1, to reduce the VD rate which has become the highest in army history.

That is a rather lopsided approach to the problem. Infected women are identified as rogues to be shunned as dangerous, but infected men go on to specially concentrate on clean girls. That program should insure the contamination of all women, in time. Women who are clean are benefited by no warning "rogues' gallery" of infected men. But this selfish, nationalistic approach is not the noteworthy point so much as is the religious chaplains' support and their pinning hopes on the remedies and arrangements of men. If they are God's servants, if they are champions of His commandments, why are their tongues silent on the very basic and elementary remedy clearly expounded in the Bible?

Religion Fears to Advocate the Bible Remedy

That sure remedy is simply put in the seventh of the Ten Commandments: "Thou shalt not commit adultery." In five little words the world has the remedy. What sharp contrast with the volumes of babblings that gush forth from the world's false physicians and healers! Of course, it is true the Mosaic law was replaced by a new covenant at the time of Christ's first advent; but the righteous principle of this Seventh Commandment was carried over. The apostle Paul wrote under inspiration: "Be not deceived: neither fornicators, nor idolaters, nor *adulterers*, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—Exodus 20: 14; 1 Corinthians 6: 9, 10.

The clergy of Christendom know these Bible commands, but they do not vigorously preach them because such religious leaders fear to swim against the rising tide of delinquent humanity, many of whom are pious church members. The clergy betray their trust to adults, to youth, and to God. They fear men more than they fear God. They fear to face an

issue, to be unpopular with the crowd or with "this present evil world", to meet up with any possible persecution. Moreover, they fear a loss of revenue in the church coffers; and hence they babble out their vain philosophizings and ear-tickling platitudes to court the approval of men. God is too far removed from them for them to take Him into consideration. Why, the leading religious sect of Christendom claims to grant absolution, for a money consideration, for immorality; but such fakery brings no absolution from the ravages of VD.

No, it seems that the Bible command "Thou shalt not commit adultery" is not acceptable to the nations collectively and hypocritically called "Christendom", or to their armies or navies, or to their broad-minded chaplains and clergy generally. These men who love to be titled "Reverend" and "Father" and "Rabbi", contrary to Bible commands (Job 32:21, 22; Matthew 23:1-12), carry the Bible only for effect, just as the scribes and Pharisees of Jesus' day donned an outward form of godliness merely to be seen of men. So these popular worldly religionists have not the courage to campaign for morality and decency till a time of proper marriage with a clean companion as the remedy for VD. Such clean conduct, like the Bible, is considered too old-fashioned for the delinquents of this modern world, this smart world, whose wisdom is foolish to God and His Word, the Bible.—1 Corinthians 3:19.

The moral degenerates raucously claim their lewd conduct is only natural. They err. Naturalness is to live clean lives and marry and have children and raise such children decently. Lust is to roam about and satisfy perverted passion indiscriminately and without regard for consequences or responsibility, without regard for anything, in fact, but oneself. That is not naturalness, but ultra-selfishness. Delinquents cannot blame the Creator for their immoralities, in a futile attempt at self-justification.

So on comes the mounting tide of immorality, and still on the crest of its wave triumphantly perches the grim specter of venereal diseases. It is Noah's day of a wicked world all over again; it is the perilous times of the "last days". (Genesis 6:5-7; Matthew 24:37-39; 2 Timothy 3:1-5) Newly discovered wonder-working remedies may come in like a flood from scientific laboratories, but still man will reap as he sows. Final reaping will come at the battle of Armageddon. "God is not to be sneered at." And lustful delinquents who scoff at all the foregoing are reminded that in so doing they supply another of the foretold signs of "the last days": "There shall come in the last days scoffers, walking after their own lusts."—2 Peter 3:3.

Slave Women of Japan Freed

Japan has exploited its women as a "natural resource". Foremost in Big Business trading in girls is the Geisha Association. Incidentally, the institution of geisha as dancing and singing entertainers has long since changed into undisguised prostitution. Girls are leased or sold by the heads of their families, and earnings are divided among the Geisha Association, the member houses to which the girls are sent, the girls' families, and the girls. The sale of daughters into the slavery of prostitution is a centuries-old custom of Japanese families.

Now that custom has ended. General MacArthur ordered that Japan must obey the section of the Potsdam Declaration guaranteeing "respect for the fundamental human rights". Under it Japan must annul all laws permitting sale of girls and nullify present contracts.

Look at Those AUTUMN LEAVES!

YES, look at them! Have you ever seen such painting? Only some Master Painter with a giant brush and palette could paint the whole countryside like that. And what colors He mixes!

This Great Artist picks up His brush and turns out a masterpiece of multicolored leaves, not once a year, but twice, once in the northern and once in the southern hemisphere. (This age is driving us to become global minded.) In the north temperate zone astronomers say autumn begins about September 22 and ends about December 21; in Australia it astronomically begins about March 22 and ends about June 21. But most of us are not astronomers, and so in our common language autumntime or falltime designates that season of year between summertime and wintertime. Autumn in England comprises the months of August, September and October, while in America September, October and November are known as fall.

Now, which is the proper name for this season, autumn or fall? For the benefit of any who might prefer one name above the other it might be well to stop long enough to quote one authority on the subject.

> Fall is better on the merits than *autumn*, in every way: it is short, Saxon (like the other three season names), picturesque; it reveals its derivation to everyone who uses it, not to the scholar only, like *autumn;* and we [the English] once had as good a right to it as the Americans; but we have chosen to let the right lapse, and to use the word now is no better than larceny.—*The King's English.*

But, regardless of what the season is called, its beauty is there just the same, beauty in its leaves that is hard to describe. How does the Master Artist paint these leaves? and whence does He get His colors into which to dip His invisible brush? These are questions that immediately pop into mind as one beholds a radiant October landscape in the late afternoon when the sun is dipping toward the horizon.

Men who are artists mix pigments with their oils to produce their colors, and these pigments are definite chemical compounds. Investigation by scientists has shown that similar chemical compounds are found in the leaves of the trees, and it is these substances called pigments that produce the delightful hues.

But where do these pigments come from at a time when the trees have stopped growing for the year? After wearing their summer green for some time the leaves seem to quickly change to gay, festival colors of yellows, oranges, reds, purples and browns. How this is done is very interesting.

The green coloring matter in leaves is called *chlorophyll.* It is produced from carbon dioxide, water and sunlight by a process known as photosynthesis. Besides this green coloring matter there are other color substances present in the leaves. For example, there is *carotene* (the yellow pigment found in high percentages in carrots), and there is also present chemical compounds called *anthocyanins.* These pigments are present in the leaves during the summer, but because there is so much more chlorophyll present it overbalances the other colors.

Suddenly a change takes place. The temperature drops, there is a sharp frost, and shortly thereafter the leaves begin to turn. The cold has killed the green chlorophyll, and in fading out it permits the other pigments that were

present all the time to show up. And because not all the leaves are bitten to the same degree at the same time by the frost, there is an infinite variety of changing colors presented over the countryside.

Another thing that adds to the panoramic beauty is that not all trees are of the same species or family. There are oaks and maples and many other kinds in the picture. Each of these has its own particular chemical personality. The maples are high in sugar content, and because of their sweetness they display the brightest colors. The hickory is a tough fellow, low in sugar content, and shows it by having the deepest browns in his leaves. The different shades of reds and purples are caused by varying degrees of acidity in the leaves.

Of course, man's knowledge of these mysteries is very limited. Only after years of study has he learned what little he knows of the handiwork of Jehovah God, the Master Craftsman, whose glory stretches like a canopy over the heavens, whose beauty is spread before the children of men upon a thousand hills.

So look at those autumn leaves! Worry not if you do not understand their chemical make-up, but know that those autumn leaves, bespeaking the fact that summer is past, will soon fade and fall to the ground. There, beneath your feet as you walk through the woods, their dry rustle will tell you that winter is nigh.

HALLOWEEN

A FREAKISH mixture of pagan mythology and Catholic tradition, hatched among the Celtic natives of Britannia many centuries ago, is today known as Halloween. The Druid's religious harvest festival in honor of their god Baal, held about November 1, centered around bonfires called "beltane fires". The *Encyclopædia Britannica* points out that "beltane" is usually regarded as a combinatinn of the name of the god Bel or Baal with the Celtic *teine,* fire. This is supported by the fact that in the early days the Druids sacrificed human victims in the bonfires, the same as the Baal-worshipers did in Bible lands. The custom of lighting Halloween fires continued until recently in Scotland and Wales.

The religious Druids, believing the Devil's doctrine of "immortality of the soul", thought that ghosts and witches wandered abroad on that particular night. This superstitious idea still persists. Says the *Encyclopædia,* "in parts of Ireland October 31 is still known as *Oidhche Shamhna,* 'Vigil of Saman.' This is directly connected with the Druidic belief in the calling together of certain wicked souls on Halloween by Saman, lord of death."

The pagan Romans also celebrated a feast about November 1 in honor of Pomona the goddess of fruits and seed. So when Caesar's armies moved into Britannia they grafted on to the Druidic celebration the use of apples and nuts.

Later came the Catholic priests with the idea, as stated by Cardinal Newman, that "the very instruments and appendages of *demon-worship*" may be transmuted to an evangelical use and are "sanctified by their adoption into the Church". Taking over the Baal practice of the Druids the Catholic pagans called October 31 the "feast of All Souls", and the next day the "feast of All Saints" or Allhallows. The night before was then designated Allhallow Eve, which was contracted to Halloween.

Today the old pagan belief in witches, black cats and ghosts is associated with October 31, and the ignorant and superstitious continue to observe Halloween. But true Christians avoid such God-dishonoring practices and continually pray "Our Father which art in heaven, *Hallowed* be thy name".—Matthew 6:9.

Overthrowing the Kings of the Earth

DURING the last year, the first in this postwar era, the world has witnessed the toppling of several kings from their thrones. Japan's ancient dynasty of the mikado has been "democratized". The Italian House of Savoy has been ousted. The king of Siam was shot to death under suspicious circumstances. The people of Bulgaria overwhelmingly voted to exile their king. Only Greece and Trans-Jordan seemingly have gone against this popnlar tide.

The trend of the past thirty years seems to point to a date in the not too distant future when royalty will disappear altogether, being classified among the extinct races. The people of the present generation, most of whom have never lived under the despotism of a monarchy, should take a last look at this disappearing race of regal "blue-bloods", especially in view of the fact that the monarchial system is one of the world's oldest institutions.

It was that mighty hunter Nimrod who set up the first kingdom, at Babel, on the banks of the Euphrates, shortly after the flood of Noah's day. Nimrod the king was exalted and worshiped as being even above or before Almighty God. (Genesis 10:8, 9) In such historical fact is found the origin of the doctrine "the divine right of kings".

Since then despotic rulers, whether calling themselves king, emperor, czar or mikado, have followed the original pattern and have blasphemously claimed that they rule "by the grace of God". Under this cloak of "divinity" kings of the earth have regimented their subjects and warred upon neighboring kingdoms. Indeed the chapters of man's history contain the story of one bloody struggle after another between one king and another, between one dynasty and another.

Egypt with its Pharaohs was the first world power. Assyria, to the north, in time became the second; and Babylon, the third empire to dominate the world. Then came the Medes and Persians, later the Greeks, and in time the iron rule of the Roman empire under its Caesars became the dominant world power. This was followed by an incompatible mixture of church and state known as the "Holy Roman Empire".

The Reformation did much to drain continental Europe of the foul stench caused by that illicit pope-king decadent rule. However, such reforms did not remove the heavy, burdensome and unproductive clan of society called "royalty". That bejeweled clique, for the greater part, continued to hang on the necks of the people as a curse until the twentieth century.

Twentieth-Century Purge

At the outset of World War I, in 1914, there were some 41 sovereign rulers sitting upon the thrones of their ancestors in Europe. Not more than 15 were on their thrones at the end of the war. The rest tumbled down with the Russian revolution and the collapse of the German-Austro-Hungarian federations.

During the years that followed that great war one by one the crowns on the heads of the remaining kings began to slip. Some found it expedient to abdicate and go into exile, where they lived in luxury, hoping that their people would some day beg them to return. Their greatest loss, so it would seem, was the glory, praise and worship that they thought their due. In some instances it was this vanity, which they preferred to call "dignity", that came between them and the dictators that replaced them.

For one reason or another the "divine rights" of the Bourbons of Spain, Zog of Albania, Carol of Rumania, Leopold of Belgium, Peter of Yugoslavia, Hirohito of Japan, the House of Savoy of Italy, the Saxe-Coburg and Gotha family of Bulgaria, and George II of Greece

(notwithstanding the fact that he is now back on the throne for the third time) have all been trampled upon during recent years. Today there are only a handful of monarchs left.

What have been the benefits to the world since the jewel-crowned rulers have descended to the level of other people? Has there been ushered in an abundance of freedom and liberty with an enduring peace? One has only to look at the chaotic confusion in the world today for the answer. But what is the cause? Is it because the monarchies, as bad as they were, were the best form of rule that men can devise? Or did the people miscalculate and think they were getting rid of despotism when they broke the scepter of their kings?

Let no royalist say that the turmoil of the world is due to the replacement of monarchies with other forms of government. Let no earthly king rejoice in the suffering of the people under their present rulers. Satan the Devil and his demons are in control of earth's affairs today even as they were when monarchs held the spotlight of worship.

But some God-fearing men may say: "The Bible prophesied that when the kings of the earth were overturned then a righteous government would be established. Why, then, instead of peace, is there so much trouble in the earth since the eclipse of the kingly houses of the Bourbons, Hapsburgs, Hohenzollerns, Romanovs, Savoys and kwazokus?" It is because the prophecies did not refer exclusively or particularly to these individual sovereigns called "kings". "*Kings* of the earth," as that term is used in the Bible, refers to the rulers who hold in their hands the power of government and who exercise rule over the people, regardless of whether they are called king, emperor, czar, generalissimo, il Duce, caudillo, der Fuehrer, mikado, or are just called premier, regent, or president. In Bible language they are all "kings", for they hold the scepter of power. For example, no king or potentate ever exercised greater power over a larger population than did the president of the United States during World War II.

Furthermore, it is the rulers of today that find themselves in the position spoken of in the second Psalm: "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed" King, Christ Jesus. (*Am. Stan. Ver.*) It is these rulers that the "spirits of devils" are gathering together in a world combine, as it is written: "The spirits of devils . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" to "a place called in the Hebrew tongue Armageddon". —Revelation 16: 14, 16.

There, at that place, these kingly rulers, together with their god the Devil, will be overthrown and destroyed. Then eternal peace will settle down over the globe under the righteous administration of the "Prince of Peace".—Isaiah 9: 6.

Scientific Savages

DR. LAUBACH, who devised an easy method of teaching illiterates to read, was asked if he believed what Alexander Pope once wrote: "A little learning is a dangerous thing." Laubach replied: "All learning is dangerous if the heart is savage. Much knowledge is more dangerous than little knowledge for the same reason that a bomber is more dangerous than a bow and arrow. The skies of the world today are full of the latest scientific inventions for wholesale destruction."

Gilead Opens Eighth School Term

ON OPENING day for the eighth class at the Watchtower Bible School of Gilead President Knorr said: "This is a day I have long looked forward to." What did he mean? Seven previous openings had been held at Gilead; wherein was this one different, so that it called forth such special comment? Well, the Watchtower Bible School was not established just for training ministers from the United States or the Western Hemisphere, but was purposed for instructing missionaries from all parts of the earth. However, the overwhelming majority of the graduates of the seven previous classes were from the Western Hemisphere. But now, in this eighth class, the internationalness of its scope comes to the fore. Countries represented by the 102 enrollees number eighteen: Australia, Canada, Costa Rica, Cuba, Denmark, England, Finland, Hawaii, India, Mexico, the Netherlands, Newfoundland, Norway, Siam, South Africa, Sweden, Switzerland and the United States. The opening of such a class had been a day "long looked forward to" by all of Jehovah's witnesses.

Groundwork for this influx of ministers from many nations had been laid by the Society's president when, in the fall of 1945, he had made a business tour of Europe and the British Isles. At that time he invited those faithfully serving Jehovah God as full-time ministers of the gospel to attend the eighth class of the Watchtower Bible School. He instructed those who were unable to speak English to begin studying immediately, looking forward to having a working knowledge of English by opening day, September 4, 1946. Finally that day came.

Activities of the day began with an assembly whereat the Society's president addressed the new student body with general remarks of welcome and of the purpose for which they had been called to the Watchtower Bible School. All the students were faithful and qualified ministers of the gospel before coming to Gilead, nevertheless during the next twenty-three weeks they would be even better equipped to serve Jehovah God, and especially so in the field of missionary work in foreign lands. That is the purpose of the School of Gilead. Such preliminary comments led into a discourse on "Whose Witness Are You?" Clear exposition, backed by abundant Scripture proofs, established that a Christian is and must be a witness of Jehovah God and under the direction of His now reigning King, Christ Jesus.

This morning assembly was followed by the holding of regular classes, but midafternoon found the new students once again seated in the general assembly room, to now hear general counsel and admonition as to getting on well during the school term and making the most of the opportunities presented. Earnest effort would entitle the student to claim the Scriptural promise that Jehovah God and Christ Jesus would be his teachers and to expect Jehovah's spirit to quicken his mind for learning.

Jehovah's witnesses throughout the earth are interested in the classes going through the Watchtower School of Gilead, but this eighth class from eighteen nations and speaking ten or more different languages will be a special focus of interest. It marks a milestone of progress in the Watchtower Bible School of Gilead.

Pioneering the Way to Heaven

FAITHFUL men, from the first martyr, Abel, down to John the Baptizer, lived and died prior to the death and resurrection of the Messiah, Jesus of Nazareth. Hence they were ahead of time as far as heavenly opportunities are concerned. At Hebrews 2:10, 11 the apostolic writer Paul says that it was proper for God, "in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one [God]: for which cause he [Jesus] is not ashamed to call them brethren." In the right order of things, the "Captain of their salvation" should be first among all these brethren of His. That is according to God's rule as regards His only begotten Son: "That in all things he might have the pre-eminence." Hence before Jesus Christ there were no sons of God to be brought out from among sinful men and brought unto the heavenly glory. He being their Leader and Commander, He must be first and they must become sons of God after Him and must follow His steps and follow the example He left. They must learn from Him how to suffer in faithfulness and integrity toward Jehovah God in order to merit the heavenly prize. Then they would be worthy to share the glory above, into which their Captain was the first to be brought by Jehovah God.—See Colossians 1:18; 1 Peter 2:21.

There was a distinctive reason why Jesus was the first son of God on earth among men since the time of the perfect man Adam in Eden. Jesus as such Son of God had the Most High God as His Father, and not a man. Joseph first became the husband of the Jewess Mary after she had conceived Jesus. The angel Gabriel came to this unmarried Jewess three months or more before Joseph took her: "And the angel answering, said to her, 'Holy spirit will come upon thee, and power from the Most High will overshadow thee; and therefore that begotten, being holy, will be called a Son of God.'" (Luke 1:26-35, *The Emphatic Diaglott*) Although Jesus was born in the flesh, no human father was concerned in His birth. In His prehuman state He was called "the Word of God": "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth;" "And his name is called The Word of God." (John 1:14; Revelation 19:13) Leaving His hitherto heavenly life and station and becoming a man, a perfect, sinless human, Jesus was made lower than the spirit angels. His being born thus as a human Son of God was not for earthly glory. To what, then, was it? Hebrews 2:9 answers: "But we behold Jesus, on account of the suffering of death crowned with glory and honor, having been made for a little while inferior to angels, so that, by God's favor, he might taste of death on behalf of every one."—*Diaglott*.

Jesus was made flesh primarily to suffer therein at the hands of Satan and his wicked servants. Why? To prove that His integrity toward Jehovah God was unbreakable under the most diabolical persecution and thereby prove that Sa-

tan the Devil is a liar, and so vindicate God's name and universal rulership. Jesus' human death as a martyr also served to provide a ransom sacrifice in behalf of every man and woman that accepts Him as Savior and obeys Him. —Hebrews 5:8, 9.

Jesus' being a fleshly human creature was meant to be only temporary; for the sufferings in the flesh must be the path He must tread to heavenly glory. Thus, too, He must pioneer the way to heaven for all His followers who are faithful to the death. This required a special way in which God must deal with Jesus in order to bring Him forth as a Son unto glory. This act must also be by means of the spirit or active force of God, just as it was so in the case of Jesus' human birth. However, in bringing Him to glory, the procedure was just the reverse of His being born as a man. Forasmuch as the glory to come was heavenly and came after His death as a man, therefore God dealt with Jesus to bring Him forth anew as a heavenly Son, able to enjoy the glory above. Once more no human father, and, in fact, no human parent at all, not even Mary, was involved in this bringing forth of Jesus as a Son unto heavenly glory, as the Captain of the salvation of those who should be His spiritual brethren. Again the spirit of God was put into action, and this was at the time that John baptized Jesus. The *Emphatic Diaglott* translation of Matthew 3:16, 17 reads: "And Jesus being immersed, went up from the water; and, behold! instantly the heavens were opened, and the spirit of God appeared, descending, like a dove, and resting on him. And, behold! a voice from the heavens, saying: 'This is my Son, the beloved, in whom I delight.'"

God's acknowledgment then of Jesus as His beloved Son is open proof that Jesus was there begotten of the heavenly Father and that begetting was by the spirit or active force of God. It was not the begettal in the womb of any human virgin: such begettal was already past for Jesus and had served its purpose. Jesus was for years a human Son of God, and, now that He was turning His back upon things human and was denying himself to take up the course of suffering even to a human death, God begot Jesus by the spirit to become a spiritual Son of God with heavenly glory in view.

It was therefore as a spiritual Son, and not as a human Son, that God testified concerning Jesus by the voice from heaven. Jesus' baptism in water was to symbolize His consecration to God to do His Father's will, and God's will was that Jesus should suffer to the death in proof of His faithfulness to God and that thereafter He should live as a spirit creature in heavenly glory. Thus Jesus, with God's will definitely set before Him and with a heavenly calling and hope of life, now had God's spirit resting upon Him and was a new creature, a *spiritual* son of God with heavenly exaltation in view. This was the first time such a thing had ever occurred on earth, and thus Jesus was a pioneer in this way to celestial glory. It illustrates how Jesus' followers, who, just as He was, are human to begin with, may become sons of God.—2 Corinthians 5:16, 17.

That Jesus by His course opened up this opportunity for His followers, we read, at John 1:11-13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power [authority] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And concerning His advance entry into heaven in behalf of His church of faithful followers we read, at Hebrews 6:20: "Whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek." —*Am. Stan. Ver.*

Pious Pressure on Politicians

THE international Conference of Church Leaders on the Problem of World Order met in Cambridge, England, August 4-7 chiefly to consider how they might influence the politicians of the world and bring them into line with what the religious gentlemen considered proper order. Twenty nations, represented by 75 delegates, were expected to be present, but those actually in attendance numbered 70.

The American delegation included a prominent layman, Dr. John Foster Dulles, a Presbyterian and the chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in America. Bishop Bromley Oxnam, president of the council, was also a delegate.

One of the first things the delegates had put up to them, even before the conference got under way, was the proposition of joint action with the Vatican in putting the churches' idea before the statesmen of the world. This information was solicited in a questionnaire and only eight nations represented cautiously expressed themselves as having no objection, if some kind of co-operation was arranged.

At the conference itself delegates were told, "If it is appropriate for labor and business to put pressure on the United Nations organization, it is necessary for churches to do the same thing." It was realized, however, that "something more than pious phrases would be necessary" to impress the politicians. A new "technique" had to be used.

Mr. Dulles declared that the World Council of Churches was seeking to "redeem the political life of the world from failure" and trying to channel the world's "moral and spiritual forces"! Evidently Mr. Dulles has not yet learned to see 'that the whole world lieth in the wicked one'. (1 John 5: 19) Hence he by-passes the Scriptural assurance that this world is destined to meet its destruction in the battle of that great day of God Almighty.

The church leaders agreed at their conference to set up a commission "to make the voice of Protestant and Eastern Orthodox churches heard in international political and economic questions", but there were decided differences of opinion as to how it should operate.

During the course of the conference, Walter W. Van Kirk, of New York, secretary of the Commission for a Just and Durable Peace, said, "The United Nations may die, but we do not want it to die because the Christian church is too weak." It is.

Interesting side lights on the religious situation developed after the return of the delegates to their respective lands. When Bishop Oxnam was scheduled to speak at Knoxville, Tenn., quite a formidable movement to prevent him from so doing developed. Parents of school children took a leading part in this effort to compel officials of the East Tennessee Education Association to drop him from its list of speakers at the convention to be held there. Oxnam was accused of being Communistic. There may have been no connection between this bit of intolerance and Oxnam's well-known part in the request to President Truman to recall Taylor as Vatican envoy. But anyone who does not cater to the Vatican automatically becomes a "communist", whether he is or not.

Finally, the papers gave wide publicity to the fact that J. F. Dulles' son joined the Jesuit Novitiate of St. Andrews-on-Hudson at Poughkeepsie, N. Y., an institution for the training of Jesuit Catholic priests. Of Dulles himself it was said, in reports of the conference, that he "advocates bringing about a peaceful solution to international difficulties along apparently Vatican-inspired lines". And so "Protestants" continue to "protest".

DEFENSE DENIED

Jehovah's witnesses by Courts

An amazing pile of evidence has accumulated during the past few years that convicts American courts of setting aside justice and being ruled by war hysteria.

HAVE you ever heard of two men attacking another, one holding him as the other mercilessly beat the victim? The two culprits would be guilty of a cowardly conspiracy to make him helpless by denying him his right of self-defense! Of course you say that dastardly act would be vehemently condemned by every fair person as wicked. Self-defense is recognized by every civilized nation. It was ordained by Almighty God as one of the heritages of every creature. It is recognized and practiced by even beasts, wild and domestic.

The United States Constitution guarantees the right to defend oneself in the courts against the attack of an adversary. So well known is the right that a judge denying it to one would be condemned as unfair and incompetent. Suppose a judge, at the behest of a prosecutor, cuts out the only defense the law allowed an accused, instructing the jury to convict. Would you not also say that such judge and prosecutor had committed a wrong as grave as that committed by the two cowardly thugs against their victim?

Thousands Denied Defense

Do you know that during the last five years the federal courts throughout the United States of America illegally denied four thousand missionary evangelists their right to defend against charges in such courts? Do you know that such denial resulted in those thousands of upright men being committed to prison for terms ranging from 1 to 5 years? "Preposterous!" you say, adding, "Is not this the land of liberty, where the courts protect rights of the people, even against the government?"

Yes, such lawless denial of the right to defend oneself in court is startling; but it is true, as you will see. Notorious mistreatment of Jehovah's witnesses under the 1940 American Draft Act is the lawlessness referred to.

The Act provides for exemption of regular and duly ordained ministers of religion. The Selective Service Regulations, under which draft boards were organized in every community of the country, also provide that ministers of religion customarily preaching or teaching the principles of a recognized religious organization, whether ordained or not, are exempt and shall be placed in Class IV-D.

The National Headquarters of the Selective Service System had general supervision over the draft boards of the nation. From time to time it gave the boards directions to follow. In June 1941 it advised them that Jehovah's witnesses are considered to be a "recognized religions organization" under the Act. (Opinion No. 14, June 12, 1941) That advice also provided that whether Jehovah's witnesses were to be exempted as ministers of religion should be decided by the draft boards on the basis of "whether or not they devote their lives

in the furtherance of the beliefs of Jehovah's witnesses, whether or not they perform functions which are normally performed by regular or duly ordained ministers of other religions, and, finally, whether or not they are regarded by other [of] Jehovah's witnesses in the same manner in which regular or duly ordained ministers of other religions are ordinarily regarded". (Paragraph 5, Opinion No. 14, June 12, 1941)

Proof of Ministry Offered Boards

Proof offered by Jehovah's witnesses showed that they are regular and duly ordained ministers of religion under the Act and Regulations. The draft boards were shown that Jehovah's witnesses preach like Christ Jesus and the first Christian ministers, His apostles. Like them, it appeared, Jehovah's witnesses went from door to door with the message and taught publicly upon the streets. As part of their preaching, as Jehovah's witnesses also showed, they made return visits to the homes of the people to explain the Bible. Moreover, they showed that they conducted Bible studies in homes of interested persons. Additionally, it was shown that, as opportunity afforded, Jehovah's witnesses also preached publicly from the platform to assembled congregations.

Jehovah's witnesses also showed that they were a society of missionary evangelists. Each is a minister whose congregation is in the homes of the people visited: He does not expect the people to come to him to sit at his feet to be taught. This practice of serving at the homes, it was shown, was followed because it is apostolic. Also, that statistics show more than 70,000,000 people in the United States do not belong to any church or religion; and many more millions nominally affiliated with the various religions do not attend church. Therefore, it was necessary for Jehovah's witnesses to preach in the primitive fashion in order to meet the need to provide such persons with spiritual food.

When those proofs were presented to the draft boards different results appeared. Some boards were fair. Desiring to follow the advice from National Headquarters, they granted thousands of Jehovah's witnesses their exemption. They properly held that such missionary evangelists were ministers of the gospel. Such were excused from military training and service under the Act so that they could carry on the good work of preaching God's kingdom.

Hundreds, if not thousands, of other draft boards were arbitrary and capricious. They flouted the Act and the Regulations. They rejected the advice of the National Headquarters concerning Jehovah's witnesses. Because of prejudice many boards denied exemption to these ministers. Denial on that ground is prohibited by the Regulations. Hundreds of boards refused to class Jehovah's witnesses as "ministers" because they did not confine their preaching activity to church buildings, as do the orthodox clergy. Such boards held that, since Jehovah's witnesses went to the people instead of requiring the people to come to them in church edifices, Jehovah's witnesses were not entitled to exemption.

In deciding against Jehovah's witnesses such boards defied the opinion of the United States Supreme Court in the *license-tax cases*. (*Murdock* v. *Pennsylvania*, 319 U. S. 105) In those cases, involving Jehovah's witnesses, the court found that "this form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion" because Jehovah's witnesses "spread their interpretations of the Bible and their religious beliefs largely through the hand distribution of literature by full- or part-time workers. They claim to follow the ex-

ample of Paul, teaching 'publickly, and from house to house'. Acts 20: 20."

Like Paul and Peter and other apostles of Christ Jesus, today many of Jehovah's witnesses who regularly preach the gospel do not "live by the gospel". To earn their livelihood and to provide for their dependents they, during other hours of each week, do secular work. They thus sustain themselves so that they, even as the apostles of old, will 'not be dependent on anybody'. (See 2 Thessalonians 3: 7-17, *American Standard Version;* 1 Peter 5: 1-3; Ephesians 4: 28; 1 Corinthians 9: 7-15, 27; Acts 18: 1-4; 1 Thessalonians 4: 10-12.)

Self-supporting Missionaries

But because Jehovah's witnesses, while preaching regularly as ordained ministers, worked also with their own hands to earn their bread many hundreds of boards denied the ministerial exemption to thousands of Jehovah's witnesses. Boards so holding acted contrary to practice, custom, history and common knowledge. Also they disregarded the advice of the National Headquarters defining the status of Jehovah's witnesses as recognized ministers. That advice emphasized that the "historic nature of the ministerial function of a registrant's own religious organization must be taken into consideration in each individual case". (State Director Advice 213-B, National Headquarters, Selective Service System) Jehovah's witnesses, unlike the orthodox clergy, have not depended for their support upon the people of good-will to whom they ministered.

Furthermore, denial of exemption to Jehovah's witnesses because of their unorthodox but Christlike manner of preaching is contrary to the advice of General Hershey, the National Director of Selective Service. In his report to the president of the United States he said that the term "regular minister of religion" as used in the Act

included Christian Brothers, who are religious, who live in communities apart from the world and devote themselves exclusively to religious teaching; Lutheran lay teachers, who also dedicate themselves to teaching, including religion; to the Jehovah's Witnesses, who sell their religious books, and thus extend the Word. It includes lay brothers in Catholic religious orders, and many other groups who dedicate their lives to the spread of their religion. . . . Preaching and teaching have neither locational nor vocal limitations. The method of transmission of knowledge does not determine its value or effect its purpose or goal. One may preach or teach from the pulpit, from the curbstone, in the fields, or at the residential fronts. . . . But if in saying the word or doing the thing which gives expression to the principle of religion, he conveys to those who 'have ears to hear' and 'eyes to see', the concept of those principles, he both preaches and teaches. (*Selective Service in Wartime,* Second Report of the Director of Selective Service 1941-42, Government Printing Office, 1943, pp. 240-241)

From time immemorial ministers of the gospel, more often than not, have been forced to do secular work during six days of the week in order to support themselves and their families. When the pioneer "settlers" pushed into the midwest and west and then through to the Pacific coast the preachers went along with them. The ministers worked on farms, in the woods and fields, following various secular occupations during the week. Regularly and customarily they preached every Sunday. This method of regular preaching has been customary. It has continued down to this day.

Surely Congress, in providing the exemption, did not intend to say that the exemption extended only to clergymen supported by wealthy congregations. The exemption is not limited to big town and city ministers. To thus limit it would exclude the ministers of the poorer congregations. It would oust ministers in small towns and rural communities who

were unable or unwilling to escape the need to labor to support themselves in order to continue in the ministry. This would deny equal protection of the laws. The draft boards did that in refusing to exempt Jehovah's witnesses under the Act.

Society of Missionaries or Ministers

Jehovah's witnesses have been denied exemption, whereas all of Jehovah's witnesses are ministers. In summarily declaring they were not and could not be ministers the boards compared them to a congregation of laymen gathered to listen to a clergyman preach. Such a comparison is arbitrary. It ignores the true facts about Jehovah's witnesses. Each of them must preach to be one of Jehovah's witnesses. One who does not preach is not one of Jehovah's witnesses. They all are a society of missionary evangelists. It is not unusual to hear of a society of ministers. The Jesuit organization is a society of priests. Various foreign-missionary societies of the orthodox religious denominations consist exclusively of ministers and missionaries. It is highly unfair to compare a congregation of missionaries or ministers like Jehovah's witnesses with a lay congregation or "flock" of an orthodox clergyman. Jehovah's witnesses are not ministers merely because they claim to be. It is by their work or fruits that they can and do constantly prove that they are ministers.

Therefore there has been inconsistency in enforcement of the Draft Act by many hundreds of boards as to Jehovah's witnesses. Fair-minded board members have unhesitatingly given Jehovah's witnesses the exemption to which they are entitled. The unfair ones, discriminating, have reached the opposite conclusion on the same facts. In Indiana, for example, one draft board complained to its State Director about the unfairness of another board in denying Jehovah's witnesses exemption as ministers. In its letter, among other things, it stated:

> While it is true that this sect may not be held in such high esteem by various of the religious and others, inasmuch as it is recognized in Washington under the Selective Service Act the same consideration should be given a minister of this faith as is accorded those of other more recognized faiths. . . . We . . . feel that some sort of investigation should be made to find out just what is wrong, if anything, appearances certainly supporting this impression. We might add that the personnel of this office is made up of Methodists, Episcopalians, and Lutherans, and has no interest in Jehovah's witnesses except from the standpoint of fair play according to Selective Service law and testimony, and consistency in handling recognized ministers of the Gospel.

Boards Ordered Ministers to War

Failure of hundreds of draft boards to give the same consideration to Jehovah's witnesses that those boards have given to the more popular religions clergy during the past five years caused more than four thousand of Jehovah's witnesses to be ordered up for training and service. This was contrary to the Act and Regulations. Those thousands of Jehovah's witnesses, believing the draft boards had violated the law by denying their exemptions, failed to report for induction into the armed forces. Also when the draft boards ordered them to do compromise work in a concentration camp in the forest or wilderness, as conscientious objectors, they refused to respond. The reason was that they refused to compromise by assuming a false status as pacifists. Being ministers of the gospel of the Kingdom of Almighty God, exempt from training and service, they did not compromise. They did not say they would do work that the law exempted them, as ministers, from doing.

They believed that lawless, arbitrary orders of draft boards could be chal-

lenged in court. They believed that they could defend when and if prosecuted. They thought the law would allow them to show they had no duty to comply with the lawless orders, because they were exempt as ministers. For their refusal to comply, Jehovah's witnesses were prosecuted by the Department of Justice of the federal goverment. They were charged with failing to comply with the boards' orders.

In court it was contended by Jehovah's witnesses that Congress had exempted ministers from duty. They argued that they were ministers of the gospel of God's kingdom, regularly preaching. They pleaded that they were entitled to claim the exemption. They argued that they should be allowed to prove the invalidity of the orders on which the charges against them were based. They asserted that the courts and juries should determine whether it was the draft boards that violated the law, instead of Jehovah's witnesses. They contended that if the courts and juries should find that they were exempt as ministers the prosecutions should be dismissed and they should be discharged.

The inferior federal courts, when hearing the prosecutions, ruled out the urged defenses. Thereby they made Jehovah's witnesses defenseless against their prosecutor, the federal goverument. The courts held it was a crime to refuse to obey a *void* and *lawless* draft-board order. Those trial courts held that unless the illegal order was first complied with it could not be challenged. The Act provided only that those who violated a duty imposed on them by the Act and Regulations should be convicted. Concededly those exempted by the Act had no duty to comply. The courts held that one who had no duty could nevertheless be convicted, the assigned reason being that he had defied the draft-board order commanding him (even though illegally and falsely) to perform a duty. This is a most novel reason.

Courts Rubber Stamps for Boards

Assume that a citizen were charged with violating an order of a policeman. Any sensible person, with the least sense of fairness, would say the first thing the court trying the case should find out was whether the policeman had legal authority or lawful right to give the order. If, in the first place, the police officer had no legal authority to give the order, the accused would be entitled to acquittal. Were a judge in such case to rule that the policeman's order was supreme and unimpeachable, beyond question by the court, he would be accused of dereliction of duty by all honest persons. Yet the federal courts did just that. They made that sort of ruling in holding that draft boards could not be questioned in the prosecutions against Jehovah's witnesses.

The courts had to resort to some fantastic legerdemain to justify the lawless denial of the right of Jehovah's witnesses to defend. Such courts justified themselves by attempting to make Jehovah's witnesses appear to be law violators. They said that Jehovah's witnesses should have reported and submitted to induction into the armed forces, or should have gone to a concentration work camp as conscientious objectors. Upon their thus complying with the illegal draft-board order, said the courts, there would have become available to Jehovah's witnesses their only remedy to show the invalidity of the order by way of a writ of habeas corpus. The courts illegally concluded that since such procedure had not been followed by Jehovah's witnesses they were law violators regardless of how invalid the draft-board orders were.

In many different ways that argument of the courts was exposed as ridiculous. To begin with, Congress exempted the vice-president of the United States, members of Congress, judges, members of the state legislatures, governors, and ministers of religion from all training

and service. It is wholly unreasonable to contend that such statntorily exempt persons, when ordered to submit to induction by draft boards acting in defiance of law, must take an oath and thereby join the army, put on the uniform, and then return to court to prove their exempt status—as the "price" for having the court determine that Congress had exempted them in the first place.

The Selective Training and Service Act of 1940 was passed to raise an army. Bnt it was also enacted to protect the institutions of the country, such as the legislatures, the courts and the religious institutions, while the total war was being waged. It is unreasonable to suppose that Congress intended that the draft boards could close down these institutions for many months. To establish by habeas corpus that Congress exempted the members of such institutions requires many months. Cougress did not intend to give such boards unlimited power over the persons exempted by the Act. Congress did not intend that they could not be questioned except upon compliance with their lawless mandate to such persons. Confining attack to habeas corpus proceedings makes necessary the illegally classified exempt person's remaining in custody for many months while his habeas corpus case is making its way through the courts. Surely no one of the persons exempted by Congress could perform the duties for which Congress exempted him if he had to spend months in the custody of the armed forces or at a concentration camp for conscientious objectors to establish his right to exemption. His detention would make impossible his performing his duties as legislator, judge or preacher, and thus the statutory exemption would be frustrated.

Attempted to Force Ministers into Trap

The writ of habeas corpus, after induction, was a wholly illusory remedy. Often the registrant was required to submit to induction at a place many (if not hundreds or even thousands of) miles from his residence, the place where his draft board was located. Being far removed from friends and relatives, the possibility of bringing habeas corpus proceedings was made difficult, if not impossible. Moreover, he was so far away from his witnesses and the draft board that frequently it was impossible to get proof. In case of a registrant ordered to report for induction into the armed forces there was always the possibility that he would be removed hundreds or thousands of miles away for training purposes. Often the inductee was removed all the way across the country. It is possible that one inducted into the army might be moved overseas before he could institute a habeas corpus proceeding. After departure from the country the remedy of habeas corpus would not be available.

Fnrthermore, requiring one to submit to induction as a condition to getting an exemption placed him in a predicament. If he was a minister claiming his neutrality, maintaining his integrity, on refusing military training he would become subject to court-martial. For infraction of the smallest military rule he could be severely punished. Certainly it was not intended that as a condition to obtaining judicial relief one should place himself in a predicament, having to undergo extreme penalties, and thereby subject himself to greater penalties than if he had stayed away entirely. The most that one who stayed away entirely could be given under the draft act was five years in a federal prison. But for violation of an order of the armed forces one in military custody may be sentenced to death.

Trial by Ordeal

Denial of a defense in a criminal case because of the failure of the registrant to submit to induction as a condition to judicial relief is equivalent to a trial by

ordeal. Anciently, in trials by ordeal, the victim was required to walk on hot coals. If he blistered his feet he was considered to be guilty. If he emerged unsinged he was considered innocent. That was impossible. Often the victim was thrown into water. If he sank and failed to come up he was innocent. If he came to the surface for air he was guilty. Jehovah's witnesses were subjected to precisely that kind of trial. In the trials of Jehovah's witnesses under the doctrine announced in the federal courts they had as little chance to be declared innocent as did the victims in the trials by ordeal. The cases were decided by the court and jury on the question of whether or not the registrants reported. They were not decided on whether the boards had authority to issue the orders. If they did not report, they were adjudged guilty, irrespective of whether the Act placed a duty upon them to report. Under this theory it was impossible for the government to lose a case.

Being unable to get justice in the lower federal courts, Jehovah's witnesses took many test cases to the appellate courts. Every federal court of appeals held that the lower trial courts were right. They said Jehovah's witnesses were wrong in their contention. They also held that under the Act no defense of illegality of the orders was available in response to the indictments, for the reason that they had failed to report for and submit to induction.

Fight Reaches Climax in Supreme Court

Time and again efforts were made to bring cases into the United States Supreme Court for review. Repeatedly that court refused to review the unlawful holdings. Finally, in 1943, the Supreme Court agreed to review the conviction of Nick Falbo, one of Jehovah's witnesses. On January 3, 1944, that high court affirmed the judgment of his conviction. It held that Falbo should have reported at the conscientious-objector concentration camp to complete the selective process. But the court was not clear on what it intended to hold in that decision. It merely left the controversy suspended in mid-air. It neither accepted nor rejected the statements of the lower courts that it was necessary to report for induction.

The court merely held that one who had failed to report is properly convicted. It erroneously construed the Regulations when it held that Falbo had not completed the selective process, saying he could still be rejected at the camp on a physical examination. (Prior to going to the camp he had been examined and accepted.) The Supreme Court's decision on this point was ridiculous and withheld the only defense, on a preposterous theory. It was unreasonable and arbitrary to withhold from him his defenses. The court held that it was necessary for him to go to the camp and take a second physical examination to determine whether he would be accepted. It erroneously held that he might still have been rejected at the camp. This was impossible because he had already been declared acceptable upon a pre-induction physical examination. It was impossible for him to escape liability through another physical examination. The court was wrong when it said that he 'may still be rejected at the civilian public service camp'. The court held that since there may have been a change in his physical condition, entitling him to another examination, he might escape liability. In other words, had Falbo been struck by lightning, run down by an automobile or overtaken by galloping tuberculosis, between the time of his first examination and the date he was to report for work at the camp, there might still be a chance for him to escape liability on reporting at the camp and then being examined anew to determine his acceptability to perform work of national importance. Possibility of that escape was so slight that it was ridiculous for the Supreme

Court to deny judicial review on such a vague contingency.

In the *Falbo* case the decisions of the lower courts and the Supreme Court were in disregard of the fundamental principles previously announced by the United States Supreme Court. In *Windsor* v. *McVeigh*, 93 U. S. 274, 277-278, the court said: "Wherever one is assailed in his person or his property, there he may defend, for the liability and the right are inseparable. This is a principle of natural justice, recognized as such by the common intelligence and conscience of all nations." In *McVeigh* v. *United States*, 11 Wall. 259, 267, the court said that where one is assailed by an indictment or proceeding in the United States District Courts "he could defend there. The liability and the right are inseparable. A different result would be a blot upon our jurisprudence and civilization. We cannot hesitate or doubt on the subject. It would be contrary to the first principles of the social compact and of the right administration of justice". In *Hovey* v. *Elliott*, 167 U. S. 409, 413-418, the court said:

[A] more fundamental question yet remains to be determined, that is, whether a court possessing plenary power to punish for contempt, unlimited by statute, has the right to summon a defendant to answer, and then, after obtaining jurisdiction by the summons, refuse to allow the party summoned to answer or strike his answer from the files, suppress the testimony in his favor, and condemn him without consideration thereof and without a hearing, on the theory that he has been guilty of a contempt of court. The mere statement of this proposition would seem, in reason and conscience, to render imperative a negative answer. . . . Can it be doubted that due process of law signifies a right to be heard in one's defense?

Courageous Justice Murphy Dissents

Of the nine justices of the Supreme Court of the United States sitting in the *Falbo* case, only one objected to the outrageous denial of the right to be heard. That was the courageous and outstanding champion of the Bill of Rights on the Supreme Court, Mr. Justice Murphy. He did not capitulate to wartime hysteria that caused all other members of the court to lose their vision. In protest his dissenting opinion, among other things, says:

Individual rights have been recognized by our jurisprudence only after long and costly struggles. They should not be struck down by anything less than the gravest necessity. . . . Petitioner, a member of Jehovah's witnesses, claimed to be a minister exempt from both military training and civilian work under the Act. . . .

Common sense and justice dictate that a citizen accused of a crime should have the fullest hearing possible, plus the opportunity to present every reasonable defense. Only an unenlightened jurisprudence condemns an individual without according him those rights. . . . Experience demonstrates that in time of war individual liberties cannot always be entrusted safely to uncontrolled administrative discretion. Illustrative of this proposition is the remark attributed to one of the members of petitioner's local board to the effect that "I do not have any damned use for Jehovah's witnesses". . . .

Finally, the effective prosecution of the war in no way demands that petitioner be denied a full hearing in this case. We are concerned with a speedy and effective mobilization of armed forces. But that mobilization is neither impeded nor augmented by the availability of judicial review of local board orders in criminal proceedings. In the rare case where the accused person can prove the arbitrary and illegal nature of the administrative action, the induction order should never have been issued and the armed forces are deprived of no one who should have been inducted. And where the defendant is unable to prove such a defense or where, pursuant to this court's opinion, he is forbidden even to assert this defense, the prison rather than the army or navy is the recipient of his presence. Thus the military strength of this

nation gains naught by the denial of judicial review in this instance. . . .

That an individual should languish in prison for five years without being accorded the opportunity of proving that the prosecution was based upon arbitrary and illegal administrative action is not in keeping with the high standards of our judicial system. Especially is this so where neither public necessity nor rule of law or statute leads inexorably to such a harsh result. The law knows no finer hour than when it cuts through formal concepts and transitory emotions to protect unpopular citizens against discrimination and persecution. I can perceive no other course for the law to take in this case.

Flood of Prosecutions Sweep Out Justice

In the wake of the Supreme Court's adverse decision in the *Falbo* case came the flood of wartime prosecutions whereby Jehovah's witnesses were sent to prison. Courts were used as "rubber stamps" of draft boards to execute judgment of illegal and arbitrary fiat. The impetus of these prosecutions piled high a mountain of flesh-and-blood testimony proving the injustice of the denial to Jehovah's witnesses of their right to be heard in their defense. Such denial, imposed mercilessly by federal courts of the entire nation under a pernicious alien doctrine, catapulted those thousands of upright men, Christian ministers, into prison. Ugly scars thereby left upon the fair face of Justice continue to this day as a warning to the entire judiciary. As the prosecutions continued, it became ever plainer that the uprooting of that alien doctrine, exposure of all its hideousness, and destruction of it, were imperative. Could it be destroyed? Was it possible to extirpate that deep-rooted evil doctrine from the body of the law? What did result from the continuing fight against that doctrine by Jehovah's witnesses?

Read the results of the five-year struggle, in the succeeding issue of this journal.

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September 16-30

Peace Conference

◈ The twenty-one nations Peace Conference continued its snail-like pace at Paris, with this difference: a snail may travel in a straight line, but the Conference seemed to be going around in circles. The main issues appeared to be as far from settlement as when the Big Four first referred to the 21 the five treaties in draft form which are to be made with Italy, Finland and the Balkan States. So far the only treaty put in shape for final O.K. by the Big Four is the one with Finland, which was the least controversial.

The problem that has been most difficult is the disposition of the Trieste area. The Big Four had agreed that all of the former Italian province of Venezia Giulia east of the "French Line" (along the Isonzo Valley) was to be ceded to Yugoslavia, and that the city and part of Trieste was to be made a separate area with its independence assured by the Security Council of the United Nations, which would appoint its governor. The exact boundary between Yugoslavia and Italy had not been determined, nor the details of a statute for Trieste. Yugoslavia expressed its determination not to accept even the Big Four decision in the matter of the boundary, and also demands special concessions as far as Trieste is concerned.

And that's where the Peace Conference was practically at a standstill, with nine weeks of talk that accomplished little except deciding the matter of compensation to be paid Allied countries for damages sustained by United Nations citizens having property within the borders of the defeated lands. Settlement of the Italian colonial question was deferred for a year, by agreement. The discussions for the most part were marked by suspicion and accusations by one power against another, the line-up generally being that of Russia and its satellite states against the remaining nations represented at the Conference.

An interesting high light appeared when one of the commissions rejected an Australian proposal for a court of human rights in connection with the Italian treaty. Russia's Mr. Vishinsky said that the proposal would place victors and vanquished on the same level, besides infringing on the sovereign rights of all nations. The place for the proposal, according to Mr. Vishinsky, was in the wastebasket. Australia's representative remarked, "I trust the world will note that the Soviet delegate thinks the place for any proposal protecting human rights is in the wastepaper basket."

Exit Mr. Wallace

◈ Is the secretary of state or the secretary of commerce to set forth America's foreign policy? Also, is the United States cabinet, of which both these secretaries form an important part, to present a united front on such important matters, supporting the administration, or is each member to express himself independently? These appeared to be the issues before the president of the United States, and before the nation, after the Madison Square Garden speech of the then Secretary of Commerce Henry Wallace had contradicted and undermined the work of Secretary of State Byrnes at the Peace Conference. Henry Wallace advocated a free hand for Russia in Europe and a practical withdrawal of the United States to the Western Hemisphere. The speech was still reverberating around the world, when Mr. Wallace stated on September 16 that he stood on his speech and intended in the near future to speak on the subject of American foreign policy again.

On September 18 Mr. Wallace was called to the White House, but emerged smiling. He had retracted nothing, but would keep quiet until the end of the Paris Conference! It was a solution that solved nothing. Mr. Truman contacted Secretary Byrnes the next day by teletype. Mr. Byrnes reportedly did not suggest the resignation of the secretary of commerce. However, the day following the president called up Mr. Wallace and asked for his resignation. Said the president, for publication, "It had become clear that between his views on foreign policy and those of the administration, the latter being shared, I am confident, by the great body of our citizens, there was a fundamental conflict. We could not permit this conflict to jeopardize our position in relation to other countries."

Enter Mr. Harriman

◈ The vacancy in the cabinet of the United States resulting from the dismissal of Mr. Wallace as secretary of commerce did not

continue long. After two days Mr. Truman announced that he had appointed W. Averell Harriman as the new secretary. Mr. Harriman was ambassador to Great Britain when appointed to the cabinet post vacated by Mr. Wallace. He had previously been ambassador to Russia, and has had, additionally, considerable experience in American dealings with Russia during the war, having headed the Lend-Lease Mission and attended conferences between the Big Three.

Failure at Lake Success

◈ The sessions of the United Nations at Lake Success, L.I., N.Y., has as many problems, almost, as did the Peace Conference at Paris, and made about the same rate of progress. Among other questions, the problem of Europe's refugees, the economic reconstruction of the devastated areas and the free navigation of the Danube plagued the delegates. Camps of the UNRRA in Germany, Austria and Italy still have some 850,000 of the original 20,000,000 displaced persons to provide for. Many of these do not even wish to return to their homelands, now under control of regimes which they oppose. In arranging for an organization to take the place of UNRRA the Russian delegate wanted the charter to require compulsory repatriation of the refugees, apparently regardless of consequences to them! Britain and the United States demurred. As for Europe's economy, the recommended establishment of a key co-ordinating commission for the most effective use of resources was opposed by Russia's delegate. Free use of the Danube was likewise opposed by Russia. The United States has been holding hundreds of river boats in its zone of occupation, and has declined to release to Czechoslovakia and Yugoslavia those belonging to them. Mr. Winant, representing the United States at Lake Success, stated the vessels would be released only if unrestricted navigation of the Danube throughout is agreed upon. The Russian delegate said the proposal was made in "the type of language put forth at the point of a revolver".

Finale at Nuremberg

◈ On the last day of September the War Crimes Tribunal at Nuremberg, Germany, summoned the leaders of the Nazi conspiracy against the peace of the world to hear the verdict pronounced, with sentences to follow the next day. As the chief Nazis sat in the prisoners' box under guard (one, Martin Bormann, being tried in absentia), the four-power Tribunal gave a resume of the history of the prosecution, examining the roles of the accused persons and organizations and setting forth their plan of conspiracy, their war crimes, their crimes against humanity and the fact of their aggression, the four counts of the indictment. The reading of the judgment began at ten o'clock by Lord Justice Sir Geoffrey Lawrence of Britain, and was continued successively by representatives of France, the United States and Russia.

For the first time in history judgment was being passed not only on individual criminals, but on an organization, party or group by an international court. Of the seven Nazi organizations prosecuted, four were adjudged criminal: the Gestapo with its associated party police forces, the S. D. (Security Service), the S. S. (Elite Guard), and the Nazi Leadership Corps. The Storm Troopers (S. A.), on the grounds that its membership did not generally know of the criminal acts of some of its units, was not declared criminal. Neither was the Reich cabinet or the German General Staff and High Command considered criminal as organizations, for reasons that are rather involved. It was proposed to deal with members of these groups individually, as they were not numerous. The tribunal stated that, in the case of the condemned organizations, it did not hesitate to declare them criminal, even though the theory of "group criminality" was new and though it might be unjustly applied in some subsequent cases. The tribunal undertook to make its decisions so far as it could in a way that would preclude the punishment of innocent persons. The sentencing of individual Nazi prisoners was deferred until the next day.

Stalin Pronunciamento

◈ "I do not believe in a real danger of a 'new war'." So said Premier Stalin of the U.S.S.R. and generalissimo of the Soviet army. He was merely answering some questions put to him by a correspondent of the *Sunday Times* of London, but his words had the effect of a pronunciamento, and the world, more particularly the Soviet world, breathed more easily. His words were given wide publicity, together with answers to other questions submitted to him at the same time, dealing with such inflammatory themes as "capitalistic encirclement", "the atomic bomb" and policies "dictated by Moscow". The leader of 200,000,000 Communists submitted answers that were "moderate" and on the whole soothing to the troubled state of the world, for a while. British Foreign Secretary Bevin voiced the reaction of the statesmen generally. "Who's asking for war?" he asked, adding "the acid test is in the approach in the conference room to the actual problem we are discussing".

Greek King Returns

◈ King George II of Greece returned to his native land once again, on September 27, making his "triumphal" entry into Athens the following day. The dispatches say with restraint that he was greeted by a fair section of the populace. First thing the king did was to go to church and join in a formal ceremony of thanksgiving, called a "Te Deum". Archbishop Damaskinos, of the Greek Orthodox church, officiated.

He had been head of the Greek state for a time during the king's absence. Later in the day the resignation of Premier Constantin Tsaldaris was presented to the king, who immediately reappointed him to head a new regime. Formation of a new cabinet met with opposition on the part of the leader of the Liberal party, who declined to accept membership. He insisted the king should have called a meeting of the parliamentary Opposition rather than instructing Mr. Tsaldaris to get in touch with Opposition leaders. He felt a coalition government should be formed. No steps in that direction were taken, however. At the same time thousands of "Freedom Fighters" were causing trouble along the border and blew up railroad tracks, threatening to wreck trains hearing troops.

Yugoslav Archbishop Seized

◈ "Crimes against the people" was the charge on which Archbishop Aloysius Stepinatz, the Roman Catholic primate of Yugoslavia, was arrested on September 18. After the beginning of the trial of the 18 Ustashi suspects (mainly Roman Catholic priests) as traitors to the country, evidence has accumulated that the archbishop was the center of these traitorous activities, carried on since the end of the war. An editorial in the Zagreb paper *Vjestnik* said: "His role was that of responsible leader. A role of supreme head of all the dark and bloody crimes committed by the Krizari (Crusaders) and Ustashi bands since the liberation of Yugoslavia. . . . Stepinatz will answer for the heavy crimes he committed during the occupation and since Yugoslavia's liberation. He is responsible for close four-year collaboration with the enemy. He is responsible for . . . 'diplomatic' activity before the collapse of the Croat independent state, for the episcopal letter directed against the national liberation struggle and for the anti-national spirit that he propagated as supreme head of the church among his subordinates."

The archbishop's arrest aroused the Vatican ire. Said a news report: "The Vatican considers it proof of *prosecution* of the church in Yugoslavia." It is, evidently, not *persecuted*.

Palestine Impasse

◈ The Palestine situation continues in an unsettled state. Arrangements for conferences in London were unyieldingly boycotted by Zionists, who, finally, however, seemed willing to enter into informal conversations with British representatives in search of a solution, which would permit the Jews to be represented at the Palestine conference. The Zionists would not consent to enter the Lancaster House, where the Arab and British delegations had been holding meetings. Proposals are continually made by the various parties to the conflict which the other two refuse to accept. To the onlooker the whole situation looks like a determined refusal by all three to get along together.

New Constitution for Brazil

◆ A new constitution was approved by the Brazilian National Assembly on September 17. It replaced the charter issued by the former dictator-president, Getulio Vargas, in 1937. The new constitution sponsors "social justice" (of ill-fame in the United States only on account of the activities of the now forgotten demagogue Coughlin). It also stresses the advancement of the working classes. Article 146 authorizes the state to intervene in economic matters, stating that "the faculty to intervene in the economic domain and to monopolize a determined industry or economic activity is recognized to the Union . . . based on the public interest and limited by the fundamental rights guaranteed under this Constitution". The Constitution also authorizes the state to outlaw any political party or organization "whose program of action" is considered "contrary to a democratic regime based in the plurality of parties and in the guarantee of fundamental human rights". It is stated that Communist members of the Assembly opposed this article. Foreigners are not permitted to own newspapers or radio stations or hold positions on newspapers or at radio stations enabling them to direct the editorial or administrative policy.

Super-Poison Announced

◈ A new poison, the most potent and deadly known, has been developed by the United States Chemical Warfare Service. Silently and swiftly, an ounce of the poison could kill every person in the United States and Canada. The United States has spent $50,000,000 in research on this poison, called botulism. Dire predictions are made as to the effects of the poison, said to be fatal in from 60 to 70 percent of cases. However, it is also reported that it has thus far been produced only in minute quantities, and that there would be some considerable difficulty in spreading it, even by means of mist bombs or infected shells.

Meat to Eat

◈ Following the imposition of price controls on meats, the supplies in the country's stores rapidly dwindled to where many butcher shops (90 percent) closed up altogether. Not even the little pigs went to market, but "stayed home" along with the older pigs, the cattle and the sheep. Result: famine, or virtually so, as far as meat was concerned.

There was some talk of eating horse-meat, which New Yorkers were said to be doing increasingly, but still on a small scale. In New Jersey there had been several horse-meat shops for some time, which now reported a 75-percent increase in sales. It was apparent that supplies were being held back to force decontrol, but Secretary of Agriculture C. P. Anderson stood pat. Ceiling prices were maintained.

AWAKE!

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. Awake! is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness.

It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of Awake! offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise.

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