

that workers . . . " etc. This is falsehood. The crime was not committed by workers but by inspectors who were acting for higher-ups. At any rate the crime was not committed by the workers. The crime was exposed by a supervisor of inspection. *World-Telegram* said: "Evidence does not implicate the higher-up executives." New York *Times* editorially advised readers to believe high officials' statements. When ex-Ambassador Gerard, U. S. Steel stockholder, telegraphed Truman Senate Committee corporation directorship by J. P. Morgan is to blame, *Daily News* ran column story, *Times* buried two paragraphs. U. S. Steel now joins Anaconda Copper and U. S. Cartridge Co. in sabotaging military supplies for U. S., endangering lives of our troops. Nothing in all the history of labor is as un-American as the actions of these corporations.

The Baltimore *Sun* seems to have more courage than any of the so-called "news" papers referred to in the foregoing. Their column-long story on March 24, 1943, (the day that the news became public) was headed, "Admit Steel Tests Faked; Employes of Carnegie-Illinois Deny Any Motive Except Patriotism; Head of U. S. Steel, Parent Concern, Says Those Responsible Will Walk Plank." Even that was whitewashed. But the next day the paper said editorially:

Letters and oral testimony by company officials were offered as evidence that inspectors in the Irvin plant ordered falsification of test records in order to make imperfect plates appear to meet specifications. Committee members connected another Carnegie-Illinois plant with the Kaiser-built tanker Schenectady, which broke up in January while on its trial run. The ship began to break, it was shown, in plates supplied by the Homestead plant of the same corporation, and these plates were described in a report on the collapse by the American Bureau of Shipping as "brittle" and "more like cast iron than steel".

Any reader of this magazine who thinks that the financial heads of the United States Steel trust will come into court and admit having any responsi-

bility for sending out brittle steel that is about on a par with cast iron should see a good physician immediately. When a thing like this comes to light, the first thing to do is to pick some poor man like the man who wrote the following letter to the Truman Senate Committee:

I am Robert Kinnard. I started pulling tensile tests for Carnegie-Illinois at the Irvin plant about May, 1942. Mr. Connell and Mr. Ireland instructed me to "pull up" tensile tests. "Pull up" means to increase the tensile value above their actual value. They repeated this ever so often. To keep my job I followed instructions. We kept ringers on the lower shelf of the table used when the proper test could not be found. Around August I measured the elongation of a test piece wrong and Tom Reed, a Navy inspector, measured it again and found a different value. As a result, I was taken off tensile testing. About December or January I was put back on tensile testing and then began to pull the tests correctly. After I was put back, nobody approached me directly, but they intimated I should again falsify the values. Mr. Ireland seemed displeased when I failed to "pull up" the values. Mr. McGarrity approached me and asked me how many more tests were going bad. He seemed very worried. When I went back on the job my rejections were a lot more numerous than before. Mr. Tarella (Michael Tarella, general foreman) approached me and asked me to consider if I would pull the values up not more than 2,000 pounds. I refused.

By now, of course, Kinnard is out, and looking for work, while the men who drove him to make the dishonest tests are being covered from wrath, as far as that is possible in a case of this kind. That the responsibility for this bad steel reached upward beyond the chief metallurgist of the company is apparent from the following which appeared in the New York *Weekly People* of April 3:

"In November, 1942," said the supervisor of inspection for Carnegie-Steel, "I referred this matter [shipment for war purposes of poor steel] to W. F. McGarrity [the chief metallurgist] and was instructed to reject all the

bad plays. Two days later John McConnell [sheet mill metallurgist] told me that McGarrity "got his ears beat back" when he brought the subject up in an operating meeting [of higher executives] and I was instructed to go easy on rejections."

Another bad baby was laid on the Steel Trust's doorstep by Andrew Jackson Higgins. That gentleman was to have built ships in New Orleans, but, so he says, the big steel companies did not want him to have the necessary steel wherewith to build his plant. Higgins then went on to say that if the government would give him the "Go" signal he could get all the steel he needed, because the same steel mills that would not let him have steel direct had loaded the warehouses to the rafters and when orders were placed with the "bootleggers" at their warehouses, at the higher prices, deliveries were made at once. The president is alleged to have said concerning these Higgins charges that if the big steel men were doing this kind of business (loading up the warehouses so as to get fancy prices, and withholding and delaying shipments of the big lots needed for ship construction) then they ought to go to jail.

Kind reader, do not get all heated up with fear that any of the big men in the Steel Trust are in any danger of jail. They are as safe as that corporation owner, a maker of airplane parts, mentioned by Secretary of the Treasury Morgenthau, who hired himself as sales representative at a compensation of \$1,656,000 (some salary, that) to cut down his corporation's income tax.

Uncle Sam Is in Business Too

Uncle Sam is in business himself now, and in a big way. Private industry in 1939 had a plant investment of \$21,500,000,000, but Uncle Sam's own new industrial plant some time back was almost half that amount. The two kinds of plants, government and private, are getting results, too. Production is increasing by leaps and bounds, and a steady

stream of airplanes, ships, tanks and ordnance is pouring forth to the many fronts where American boys and their friends are on the firing lines.

The first \$77,516,392,000 in war contracts was placed about where one would have expected it to go. Naturally the big industrial states got most of the business. Those getting from around \$7,000,000,000 down to about \$2,000,000,000 were, in the order named, Michigan, New York, California, Ohio, Pennsylvania, New Jersey, Connecticut, Illinois, Indiana, Texas, Washington, Kansas. Those getting from around \$2,000,000,000 down to about \$1,000,000,000 were, in the order named, Massachusetts, Maryland, Wisconsin, Missouri, Virginia, Alabama. Contracts for more than \$100,000,000 went to Louisiana, Tennessee, Minnesota, Florida, Georgia, Oregon, North Carolina, Oklahoma, Maine, Colorado, Rhode Island, Iowa, Nebraska, Utah, Mississippi, West Virginia, Arkansas, Kentucky, South Carolina, Delaware, Arizona. The smallest orders went to the least populous states, grading down from New Hampshire to Nevada, New Mexico, the District of Columbia, Vermont, Idaho, South Dakota, Montana, and Wyoming. Last on the list was North Dakota, which was given only \$270,000 as against its nearest competitor, Wyoming, with \$25,074,000.

The Subsidized Sugar Famine

When it comes to managing a business backwards the politicians are as much worse than the Big Business crowd as they are better than the religious frauds. The sugar story illustrates this. For not producing sugar the politicians paid the following sums to the parties named: Luce & Company, Puerto Rico, \$614,643; Fajardo Growers, Puerto Rico, \$528,839; Oahu Sugar Company, Hawaii, \$510,062; United States Sugar Corporation, Florida, \$470,007; Eastern Associates, Puerto Rico, \$447,959; Waialua Agriculture Company, Hawaii, \$444,225; Ewa Plantation Company, Hawaii, \$443,021. This

CONSOLATION

was supposed to produce a sugar famine, but the good Lord planned it otherwise. The politicians said there would be a crop in 1942 of 5,300,000 tons, but the actual crop was 8,500,000 tons; so, despite the above-named and other "not producers", there was so much sugar that nobody except the politicians knew what to do with it.

At the very time that housewives in the north were begging the politicians for enough sugar to do up their canned fruit for the season the Imperial sugar refinery at Sugar Land, Texas, had so much sugar (20,000,000 pounds) in its warehouse that it had to close down. Two other warehouses at Houston were in the same predicament. The United Fresh Fruit and Vegetable Association claims that in 1942 millions of dollars' worth of berries and other perishable fruits rotted because of the foolish restrictions imposed, supposedly, because of the sugar famine subsidies that had been levied. While Americans were allowed 5 pounds of sugar to can a bushel of peaches, Canadians were allowed 25 pounds for the same purpose.

The Rubber Muddle

The rubber muddle was another sample of how the politicians can take a problem that is relatively simple and waste a year doing next to nothing. Rubber is made of styrene liquid and butadiene gas. The styrene liquid comes from either coal or petroleum, and there is no problem in producing it by the shipload. The butadiene gas can be obtained either from ordinary 190 proof industrial alcohol in one single step or from petroleum by a complicated process in plants which it takes 18 months to build and get into operation.

Fulton Lewis, Jr., who made a study of this subject for *The Progressive*, saw synthetic rubber being made in Philadelphia. He met capitalists and engineers ready and anxious to make it on a huge scale, but they were told by Frazier Moffatt, who is at one and the same time

a government rubber official and an official of an industrial alcohol corporation, that he would not approve the project of making it. *One wonders why*. Lewis did a good job. He quotes Senator Guy Gillette, Iowa Democrat, as having said:

It is undisputed in the record that the only known and commercially tested processes for the production of synthetic rubber, developed principally in continental Europe by the Germans, Poles, and Russians, were from alcohol produced from grain and potatoes. There is no explanation by any responsible officials as to why this country, in setting up a program for the production of synthetic rubber, gave consideration only to untried laboratory experiments from petroleum, which will require twice the time and many times the critical material needed to produce the same synthetic rubber from alcohol. The only plausible explanation seems to be that the \$1-a-year men in the Chemicals Branch of the War Production Board were fearful that the war might end suddenly, and that there might then be some surplus industrial alcohol that would provide competition for companies with which many of these officials had been associated for a long period of time.

Frazier Moffatt might be able to explain all this, and if he can do so he should; and if he cannot, he should resign.

Why All the Tenderness?

One cannot help but wonder at all the tenderness which the politicians that have public money to spend (in the tens of millions of dollars) show toward concerns that have so frequently been up for action by the Department of Justice or by the court of public opinion. The Aluminum Trust is such a concern, and the new and different newspaper *PM* broke the news in its issue of March 32, 1943, that Jesse Jones loaned this outfit \$68,500,000 without interest, to build a plant in Canada, while construction of new public power projects in the United States was being stopped by War Production Board priority orders.

In an article entitled "The Force

Behind the Nazis", Francis Aldham, in the *Vancouver Daily Province*, shows that one of the main backers of Hitler is the great dye industry of Germany, commonly known all over the world by the abbreviation "I. G. Farben". A few paragraphs cite some essential facts:

They (I. G. Farben) reached out and dominated the whole business world. Their hand was, and continued to be until a few months ago, felt in every branch of industry.

They begged, borrowed and stole patents. They falsified formulas so that when their associates in other lands tried to manufacture according to "know-hows" for which they had paid so much in money and in the curtailment of business honor, processes went wrong and workmen died in the attempt. Tens of thousands of Allied soldiers, it is estimated, died from the effects of phony salvarsan, when non-Germans tried to make it from formulas supplied before the war by I. G.

With cool disregard for the law of libel, the authors [of the book *Germany's Master Plan*] name firms and individuals in Britain and the United States who were more loyal to I. G. than they were to their own nations, during the last war and at the outset of this war. Agreements provided that the moieties of this world cartel should continue to do this and that until the war was over. Thus Du Pont in America and Mitsui in Japan were, in effect, pledged to work against Britain when this war began.

The authors think that Hitler struck too soon; that the sinister work of I. G. in restricting output in non-Axis countries was incomplete, as witnessed by the swift recovery which industry in the United Nations has made

under the spur of war. They think that Germany's master plan for world domination through production can be shattered for ever, provided "Big Business" in the United Nations is not allowed to go back to cartel.

What Is the Answer?

What is the answer to the question propounded at the opening of this article? It will be remembered that the president of the City National Bank of Fort Smith, Ark., raised the query "Whom can you trust now?" He thought that the shameful record of the Du Ponts, the Public Utilities, the Standard Oil Company and the Aluminum corporations and others made it appear that the world is coming to an end. He had a correct thought. The world, *Satan's* world, has legally ended. Mr. Nakdimen does not realize that "the earth abideth for ever" (Ecclesiastes 1:4) and that *Satan's* world, now in its death throes, is to be followed by 'THE NEW WORLD WHEREIN DWELLETH RIGHTEOUSNESS'. He should get the book *The New World*, read it and study it, Bible in hand. When he does so, if his heart is right with God, he will find the full answer to his question. He can trust the One that Jehovah God trusts and whom He has appointed to take full charge of all earth's affairs, that is, Christ Jesus. There is no other place to look for security, rest, hope and peace, and the promised blessings of everlasting life here on earth under perfect conditions. Armageddon intervenes, it is true, but when it is over and gone the joy of every honest heart will have come.

Victory (?) in Norway

THE Nazis are so sure (?) of their victory that Norwegian postage stamps now bear the British "V", which the Nazis cribbed for their own use as soon as those friendly to Britain began using it in countries under Nazi control. Everything goes in wartime; so if the Germans can make use of a British idea

and get away with it, Mars is well satisfied. In some parts of Norway only Quislingists are now permitted to have radio sets. That does not look much like confidence in ultimate victory, but more like an act of desperation to prevent the Norwegians from knowing what is going on in the world, and hoping for deliverance.

Europe's Religious Thugs

IN HITLER'S Europe those who rule the people religiously, and those who rule the people politically, and those who supply the armaments of war, happen to be one united group of men. The religious element gained political ground by promoting the dictators; and through the dictators the armaments kings promoted war; and the German military generals happening to be part and parcel with the industrial magnates, war not only opened up their munitions markets and put their armies into action, but swept all together, the military, industrial and religio-political elements, into tremendous power behind the backs of their stooges the dictators.

Mussolini and Hitler each organized gangs of fancy-shirted toughs and started the same brand of thuggery in Italy and Germany that was initiated in America when two Chicago newspapers hired gun-slinging killers to fight circulation wars for them. As Big Business leaders in America hire gangsters to lead-poison labor unions, for the same reason Big Business in Europe hired the services of Mussolini and Hitler. But Al Capone wound up differently in America from the way Mussolini and Hitler wound up in Europe. Why? Principally because Big Religion in Europe came to the side of Big Business and adopted these plug-ugly murderers for her own children and made full-fledged dictators out of them, to be employed thereafter as "the sword of the Church" in returning the continent to the folds of "Catholic socialism".

Reminds *In Fact*:

It is a historical fact that when the Italian Confederation of Labor told Mussolini it could not use his Blackshirts for seizing Rome he went to the Lega Industriale, the Associazione fra Industriali Metallurgici ed Affini and the Confederazione Generale dell'Industria. It is a historic fact that the Nat'l German Employers Ass'n, the Nat'l Federation

of German Industry, the Nat'l Chamber of Commerce and the Herrenklub subsidized and paid for Hitlerism. Translated into their nearest equivalent in America, these elements are: our Nat'l Ass'n of Manufacturers, the U. S. Chamber of Commerce, the Associated Industries, and the Associated Farmers.

By smashing the Socialist and Popular parties and destroying labor unions, Mussolini did in Italy what Hitler has done for the financial-clerical elements in Germany and the rest of Europe. In 1929 the pope at Vatican City negotiated his religious and political working agreement with Mussolini, accepting also, besides 750 million lire to be collected directly off the Italian people, one billion lire worth of 5-percent negotiable Italian State bonds, which not only represents one of the biggest investments in Italian Fascism on the books, but is good only so long as Mussolini's Italy hangs together.—*Financial Agreement Between the Holy See and Italy*, page 14.

If not the Roman Catholic Hierarchy with its big money principal of the flock, then *who* is the power behind Mussolini, the murderer of Ethiopia, Albania, Greece, not to mention Spain?

Meanwhile in 1929, after his monkey-shines in the Munich beer hall putsch, Hitler received his first thug-money from Fritz Thyssen, who admits having called together leaders of industry and banking and telling them to employ Hitler to make Germany safe for excess profits, as well as for Thyssen's "Church", the Roman religion. In 1932, when Hindenburg and the Prussian landlords became involved in a scandalous fraud over taxes and land subsidies, Hitler offered to suppress the whole mess in return for power. The most powerful political and commercial elements in Germany at that time were organized under the Right wing of the Catholic Centre Party, which party, manipulated

by Catholic von Papen and papal nuncio Pacelli, now pope Pius XII, made the deal by which von Hindenburg was enabled to cover up his own fraudulent corruption in appointing Hitler as chancellor. Within six months from that time this common thug and killer made his working agreement, or concordat, with the pope just as Mussolini had made his four years previously. Has not Adolf Hitler by his course of action proved openly that it was these elements that promoted, subsidized and established him in power as the Nazi dictator?

His rise to power had been popular with a lot of people because he had promised the middle and lower classes of Germany the preference in all government jobs, abolition of interest on loans, and that he would break the power of the trusts and cartels and divide up the department stores. Each of these points, if carried out, would have spelled doom for Big Business as well as for a plunderous priestcraft, and might have led to anything in Germany from a liberal Socialist republic to Communism. But these promises were, like everything else that Hitler ever promised them, the fruit of his Jesuit training, lies designed to get control of the people.

As soon as the big industrialists and bankers and the Roman Catholic Hierarchy gave the word, Hitler and his whole gang of Nazis did not hesitate. They instantly annihilated freedom of speech, press and worship (but not freedom of religion), throwing Jehovah's witnesses to the firing squads and concentration camps to the "Bravos!" of the Hierarchy. (*The German Way*, May 29, 1938) At the same time Hitler, Goering and Hess issued sharp reprimands against "attacks on business". Hess quelled all activities against department stores.

By August of 1933 the high hopes of the little people were fully blasted, the middle-class leaders were served a similar fate with Jehovah's witnesses, while the Fighting League of the Middle Class

was simply slaughtered in warm blood. The turnover tax on Big Business was then reduced $\frac{1}{2}$ percent on all commodities, while for Little Business it was raised 2 percent. Hitler shattered Germany's precarious ceiling prices, and Big Business raised its prices to match its greed. Two years before the demoniac broke loose upon the world thousands of small business men, no longer able to get prices for their products that would keep them alive, were liquidated; and the total mobilization now taking place in Germany is simply a cleaning up of whatever might be left of small, independent enterprises, so that no one owns any kind of business in Germany to speak of except the princes of Big Business that bought and paid for Hitler from the start. Extend this same situation all over the continent of Europe where even worse things have happened to the middle and lower classes in every country. Add to that the land situation.

Hitler's greatest bait from the beginning was the promise to give the German masses bigger land grants, or more "living space". The space these Germans lived on before Hitler was greater than what they have to call their own now, the addition to Germany of all Europe and a huge slab of Asia notwithstanding.

Ten thousand persons own Europe today, practically all the land as well as the industries. Germany being a nation of 80 million people, that means that under National Socialism only one person out of about 8,000 has any voice *even in Germany*. Soviet Russia's 2 million Communists rule an empire of 180 million, giving the say-so to one person out of about ninety. The chances of being a somebody appear to be almost ninety times better in Communist Russia than in Nazi Germany!

But, of course, as all the bishops of Fulda will tell you, in Germany there is the blessed privilege of private ownership. Three thousand Germans own 650 million acres of tillable land among them. Four hundred and fifty men own

1,235,000 acres apiece, or, all put together, these 450 men own 40 percent of all land under cultivation in Germany. One million German peasants subsist on the same amount of land owned by 412 Junkers. Three million families, 60 percent of all those occupied in agriculture in Germany, own on an average about $1\frac{1}{4}$ acres per family. They cannot dispose of what they grow on these rabbit patches, but even before the war each farmer had to deliver all grain, milk, eggs, and cattle ready for slaughter, at prices lower than those he was formerly able to obtain. This is the kind of "living space" that Hitler has won for his people. But this picture of Germany serves only as an example of what has happened elsewhere in Europe.

Then who has gained from Hitler's rise and conquests? Except for a cantankerous Thyssen here and there who had to be discarded, the money lords and warlords of Europe who subsidized Nazism have gained the most monstrous amount of wealth and power ever accumulated by one clique in history.

As for the Hierarchy that made its working agreement with the chief thug of modern times, what has it gained? Germany was predominantly Protestant, with a minority of 20 million Catholics when Pacelli maneuvered Hitler into power; today Greater Germany has 48 million Catholics, which makes it predominantly Catholic. That is one thing. But here is more. The pope at Vatican City now has under him a Catholic on every throne in Europe, such as was Mussolini in Italy, and as are Franco in Spain, Petain in France, Salazar in Portugal, and so on. Never in the heyday of the "Holy Roman Empire" dark ages was the Roman Catholic religious system more powerful and domineering on the continent than today, thanks to Adolf Hitler.

The Darling of the Warlords

When ordinary bank robbing was in style, six thugs were enough to pull

off the holdup: one sat in the car and kept the motor running; two watched the streets; two went inside to shoot down the cashier and a few bystanders, while the sixth, the nimblest-fingered bandit, looted the safe and money box. But now, instead of an automobile, give the bandits a religious Hierarchy to whisk them away in the skirts of religion, multiply their numbers a few million times, march 100,000 of them together with 18,000 special beat-up men (Gestapo) into a country like Austria and pull a real job. That is exactly what Hitlerism means: thuggery on a totalitarian scale.

According to *The Economics of Barbarism*, "Very soon after they came to power, leading National Socialists became members of the directorates of the big companies, while the chief industrial capitalists became members of the state administration." As for the Prussian warlords, they were already part and parcel with the financial trusts, so that all together they went, happy as bandits could be, into a dozen Austrias, in the most outlandish yet scientific thugging expeditions ever staged. The leaders of the Nazi war machine are the watchdogs and bloodhounds. The German trusts, of which the warlords are a part, do the robbing and looting. In this manner they have seized more than the entire continent of Europe, and the problem of getting it back out of their hands is not to be mentioned in the same breath with the relatively childish task of getting back the loot from a handful of bank robbers.

The Prussian generals, or Junkers, have made superb and thoroughly scientific improvements on the game they played in World War I. In 1914 they backed the kaiser, grew rich out of the war, and survived intact after the kaiser went down. Now they back Hitler, grow far richer out of World War II, and have astonishingly good reasons to expect to survive even more securely after the fuehrer goes down.

As leaders in the big trusts that work hand in hand with Hitler and which have increased in wealth and power immeasurably since 1933, the German war-lords have become so solidly entrenched in the political and industrial world that not even the disaster of a military defeat, no, nor even the loss of personal glory, seems to affect their position. An example of this has already been witnessed in the case of Field Marshal Walter von Reichenau, who "died" out of the military picture back in 1941 when he could not pour enough Germans over piles of his own dead to take Rostov. What of that?—only a nasty lot of human blood spilt. But as for money, which is all that matters, Walter was and, of course, still is well supplied. He inherited an abundance of it from his old man, who was an executive and director of the Rheinmetall-Werke.

Von Waldegg and Son-in-Law

Then there is Admiral Heusinger von Waldegg, a director of Krupps' Germania shipyard in Kiel. Who is going to take apart the Krupp empire from under men like von Waldegg when this war ends? Von Waldegg's son-in-law, by the way, winds a crank in Goebbels' lie-factory which "inspires" the German people to keep shooting away to win the war to win the world, after which they will settle down in their "living spaces" to be royally served by all the "lesser" races of humankind.

General Thomas, head of the Military Economic Staff, sits on the board of Rheinmetall side by side with Catholics Kloeckner and Bosch of I. G. Farben, Strauss of the Deutsche Bank, and other influential bankers, all of whom are heaping treasure together for the last days' while heaping is good. Also on the Military Economic Staff is General von Hannekan, who expects to live long like a prince after Hitler is gone, by reason of having gotten himself appointed director of a number of firms

outside Germany, seized in some of Hitler's robber-raids across the earth.

Of course, we remember the gallantry of cavaliers Benito and Adolf, who crusaded to the aid of Franco in Spain, where they destroyed "Bolshevism" and turned Spain backwards into the tender mercies of Catholic Socialism. The Roman Catholic Hierarchy's official account of this teamwork is detailed in the N.C.W.C. pamphlet *Insurrection in Spain*. General Quarlimont had charge of "Saint" Adolf's Nazi forces in Spain. One reason why the Spanish Republic was so teetotally murdered can be laid at the feet of Quarlimont. His brother is a director in a number of firms, but, above all, in the Metallgesellschaft A G, a subsidiary of I. G. Farben, which holds extensive interests in Spain. Had not General Quarlimont done a bang-up job of silencing a pestiferous Spanish citizenry who wanted to enforce constitutional laws against foreign cartels that were sucking Spain's lifeblood out of her, Quarlimont's brother, along with certain gentlemen from Britain, would have lost much business in Spain.

Otto Stuelpnagel, commander of Paris, has a brother Joe who draws dividends from the enormous German Cellulose Trust, and personally owns one of Germany's wealthiest and most influential newspapers. Besides all this, Joe Stuelpnagel controls (or did once) the Kexhold Works of the Waldhof Combine on Lake Ladoga as well as the Procope firm of Viborg. As a result of the Soviet-Finnish peace treaty of 1940, both these concerns came under Soviet management. But as one system of totalitarianism has proved to be about as efficient as another when it comes to operating war factories, Stuelpnagel should not worry about the welfare of any business of his that Stalin takes over.

A Nazi Once Told the Truth!

General Ritter von Leeb draws big dividends as a director in the Goering Trust, which is within itself a "green

CONSOLATION

bay tree" spreading branches in every industrial section of Europe and, no doubt, beyond. Air Marshal Goering's is the most magnificent industrial empire in existence. Founded in 1937 with a capital of 5,000,000 marks for the exploitation of low-grade ores in Germany, the Hermann Goering Works increased their scope so rapidly that in one year they multiplied their capital to 400,000,000 marks. Goering boasted to Balbo of Italy that the Works were destined to become "the greatest industrial enterprise in the world". Though it sounded like a whopper, for once a Nazi must have told the truth. The Goering combine controls the chief ore, iron, steel and oil industries in Austria; the Skoda works and the Brno armaments works plus iron, steel and manufacturing plants in Czechoslovakia; the French Schneider-Creuzot works; the Sudeten-German mines; as well as 80 percent of the steel production and 50 percent of the locomotive production of Rumania; not to mention Belgium's Koenigs and Laurahuette mines; nor the De Wendel ore resources in Lorraine and Luxemburg. Nor is this all. Hermann Goering personally is the largest private owner of forest lands in the world.

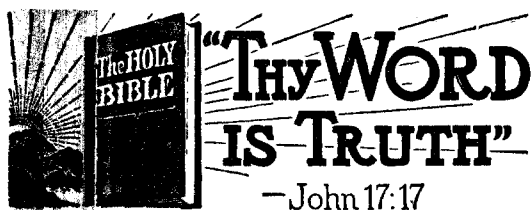
How easy would it be, or how desirable to this world in general, to dissolve

the 250 financial organizations which Senator O'Mahoney's *TNEC Report* exposes as owning and controlling the United States? Much harder would it be to dissolve their counterparts, the financial trusts in Europe, which are even stronger and more powerfully entrenched in the political and military elements of this world than Rockefeller's Standard Oil, ALCOA, or Ford. These elements under Nazism have transformed in an appalling manner the face of Europe, as Communism transformed the face of Asia. And as long as European economics remain in the hands of totalitarian warlords and trusts, they will continue to produce a military machine that holds the earth in terror. But let the Nazi economic setup be suddenly disorganized with Hitler's military defeat, for example, and all Europe will be plunged into a nightmare of famine, disorder, and the maddest confusion that ever a continent experienced. Not that the peoples of Europe should or could endure much longer the oppression of this frightful system; yet so diabolical is the scheme which scientific thugery has put across that no matter if Hitler personally is liquidated, the men behind him fear no earthly powers that might soon dislodge them from their entrenched position.—M. C., Tennessee.

Nicotine Wanted

ONCE upon a time nicotine was literally a drug on the market. Now there is an estimated shortage of 300,000 pounds. The reason is an unprecedented demand for nicotinic acid, a "B" vitamin needed to fortify white flour. M. J. Copley, R. K. Eskew, and J. J. Willaman of the United States Eastern Regional Research Laboratory, Philadelphia, have undertaken research to find more extended industrial uses for tobacco. Until recently the million pounds of nicotine

recovered annually in this country were used in insecticides. Now new and more efficient nicotine insecticides are sought to replace derris and pyrethrum. A jump from 10,000 pounds of nicotinic acid produced in 1940 for the treatment of pellagra to an estimated 300,000 pounds for flour fortification this year has used up supplies of nicotine, the best known material for making nicotinic acid.—New York *Times*.



The Mysterious Deliverer

MOVED by the holy spirit of God operating upon their minds, the holy prophets of Jehovah God testified of the coming of the great Deliverer, foretold by Jehovah God himself in the garden of Eden before fallen man's expulsion therefrom. The prophets prophesied both of the Deliverer's sufferings and of His glory that would follow; but they did not understand the meaning of their own prophecies. (See 1 Peter 1: 11, 12.) Hence the matter was a mystery or divinely-kept secret to them. Even the angels of heaven desired to look into these things, but were not permitted to understand. God's purpose was to keep the matter hidden in secrecy until His own due time to reveal the great truth.

Then came Jesus, whose coming was announced shortly beforehand by John the Baptist; and He was pointed out as the one who would take away the sin of the world. Jesus chose His disciples and they walked with Him. And He taught them for three and a half years; but they did not understand the great mystery. They expected Jesus to be made an earthly king and hoped that they might be with Him in the kingdom, probably in His official cabinet, because the mother of James and John asked if one son might sit on His left and the other on His right hand in the kingdom. When He was put to death they were greatly disappointed, mystified, and in great distress.

Even after His resurrection the faithful apostles did not understand His mission, and this is shown by their words to Him on the day that He ascended to heaven. Acts 1: 6-9 reads: "When they

therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the holy [spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

In obedience to Jesus' command, these faithful disciples went to Jerusalem to the place known as the "upper room", and there waited. Ten days passed, and then it was that the holy spirit, the invisible force from God, was visited upon them; and, true to Jesus' promise, the disciples began to understand that He must be King at God's right hand.

Jesus had now ascended on high and presented the merit of His sacrifice before Jehovah. The acceptance of this was manifested by the pouring out of the holy spirit upon His disciples who had been His consecrated followers for three and a half years. Doubtless the angels of heaven now began to know something about the great mystery. What joy must have been in heaven when Jesus Christ appeared before the Father and presented the merit of His sacrifice and was received by Jehovah! Surely the heavenly host must have sung His praises. They had beheld Him triumphing over death and the grave and being now exalted to a position in heaven next to the Father. It must have been a great joy to the heavenly host, even as to Jesus himself the contemplation of it had been a great joy: "Who for the joy that was set before him, endured the cross, despising the shame; and is set down at the right hand of the throne of God." (Hebrews 12: 2) What joy must have filled the hearts of His disciples when they began to understand the mys-

tery of God and to see how wonderfully He had led them and their fathers before them, preparing them now for the revelation of this great truth!

In due time Saul of Tarsus, who became Paul the apostle, was illuminated and understood. Then he wrote: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which [mystery] is Christ in you, the hope of glory." Here, at Colossians 1: 24-27, the apostle emphasizes the fact that this mystery of God is now made known only to the saints. The term "saints" means "purified ones", which purification comes through receiving the merit of Christ's sacrifice and devoting themselves wholly to the interests of God's kingdom.

The word "Christ" signifies "anointed one". *Anointing* means designation to official position in God's royal organization, and such anointing is, not with literal oil as in the case of Israel's priests and kings of old, but with the holy spirit of God. Christ Jesus is the instrument or channel of God for the blessing of believing humankind; and the first ones to receive the blessings through Him are the members of His body or church. (Acts 3: 25, 26; Galatians 3: 8, 9) All thereof being Anointed, The Christ is composed of Jesus, the great and mighty Head, and the 144,000 members of His body. (Revelation 7: 4-8; 14: 1, 3) Christ Jesus is the head, and the church is His body. It is not unusual to speak of a body of men with a general at their head. Just so, the apostle says of The Christ: "And he [Christ Jesus] is before all things, and

by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Colossians 1: 17-19.

The apostle Paul thus uses a human body to illustrate The Christ, the great mystery class; the Head representing Jesus, and the other members of that organized body representing those who are of His church. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular."—1 Corinthians 12: 12, 27.

Christ Jesus is designated in the Scriptures as "the seed of Abraham" according to God's promise. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3: 16) Then showing how the members of the church are adopted by Jehovah God as sons and given to Christ Jesus and thus made a part of the "seed of Abraham", the apostle addresses himself to the church of God, the followers of Christ Jesus, and says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3: 26, 27, 29) Thus Christ Jesus is primarily "the seed of Abraham", and the members of his church are associates with him and are adopted as part of the seed. *Church* means those called out to an assembly unto God; and so the period from Jesus' first coming down till His second coming and destruction of the Devil's cursed organization is the period employed by Jehovah God for the selection of the members of the church who are associated with Christ Jesus in the Kingdom.

A Jewish Study of the Two World Wars

A MAJOR difference between the present war and the previous World War is to be found in the diametrically opposite sets of ideas that motivate the two warring camps today, a condition which did not exist in the previous war. In the beginning of the First World War, the same social economic system known as capitalism existed in all the belligerent countries. None of them had in the beginning of the war a consciousness of any need to change the social or political system. True, later, Wilson's Fourteen Points introduced a new idealism into the camp of the Allies, especially because of the hope which they held out for the liberation of subdued nationalities, in advocating the principle of self-determination. Still, both sides were fighting essentially for possessions and influence, and not for a new social world order.

In the present war, however, we have three different groups of countries, two of which are lined up in self-defense against the third, the aggressor. Communist Russia, ruled by a dictatorship, is allied with the democracies, fighting together against Fascism and the Fascist way of life as represented by the Axis partners, Germany, Italy and Japan. The present war has been characterized by President Roosevelt as "a war for survival" because Fascism, to use the all-inclusive term for both Fascism and Nazism, is a social revolution of crude force and coercion intent on stamping out any way of life which denies the absolutism of the State, and concedes the principles of human equality and freedom, even in theory. It is a revolution that knows no limitations of geography or moral restraint.

True, democracy, as we know it, and communist dictatorship, signify different economic and political systems, but they at least share certain basic values and outlooks in common. Indeed, many freedoms have been denied or curtailed in the Soviet Union, but the fact remains

that Communist Russia has been striving in its own way to raise the level of education and security of all the people dwelling within its borders. For Communism, at least in theory, accepts human equality as a basic principle of conduct. The Soviet Union is the one country in the world where anti-Semitism and all racial discrimination have been officially outlawed. Moreover, the Communists, unlike the Nazis, do not accept dictatorship as the ideal form of government; they consider it as a transitional stage on the road to Socialism. For these reasons, it is sincerely hoped, by many, that the present comradeship-in-arms between Russia and the other members of the United Nations will lead to genuine co-operation between the democracies and the U.S.S.R. along lines specified in the Four Freedoms.

THE FASCIST AXIS—A NEW KIND OF ADVERSARY

Fascism, on the other hand, is a complete repudiation of the democratic way of life based on freedom, and of the very assumptions of any equality of rights by individuals or groups, whether racial, national, religious or cultural. Fascism repudiates the ideals of human freedom, equality and brotherhood as undesirable. Instead, it preaches the doctrine of racial superiority, Germany and Japan each claiming to be the "master race" destined to conquer and subjugate the rest of the world. (Their seeming alliance in this war is merely a temporary marriage of convenience.) Fascism glorifies war as an end in itself and declares brutality and ruthlessness to be the distinguishing mark of the *Herrenvolk* or "master race", in its dealing with the other so-called "inferior races".

Moreover, a "master race" need have no conscience. Lying propaganda, Hitler wrote in his book, *Mein Kampf*, is a legitimate device, provided it serves Nazi ends. Nothing under Nazism is

CONSOLATION

right or wrong, save as it serves the Nazi drive for power. At first Hitler claimed that he only wanted to avenge the wrongs of the Versailles Treaty, and to have all territory populated by Germans made part of Germany. In addition, he was going to save the world from the "communist menace" and from "Jewish domination", the twin bogies in his arsenal of propaganda. He made one treaty after another and gave one promise after another, only to break each and every one of them with contemptuous scorn when it suited his purpose. He not only violated his non-aggression pacts with neighboring countries, but after each act of aggression and aggrandizement he brazenly lied to the world, declaring that his newly-annexed stretch of land was his "last territorial demand" in Europe. The democracies, unfortunately, acquiesced in Hitler's repeated aggressions, even as they had failed to take action against his barbarous treatment of the Jews. As a result, Hitler's strength and appetite increased with each easy victory until armed self-defense against his continued acts of aggression became inevitable.

For instead of being satisfied with restoring Germany's "lost provinces", Hitler continued to demand *Lebensraum*, or "living space", at the expense of others and for the exclusive use of the German "master race". In fact, he claimed the right to the entire planet for the so-called "racially superior Aryan" Germans to dominate and exploit.

When he finally succeeded in embroiling most of the nations of the world in what became for them a war of self-defense and survival, Hitler, of course, blamed the Jews for the war, even as he had blamed them for everything else in the past. Following the Nazi-Soviet Pact, Hitler discontinued attacking Communist Russia and Communism, and concentrated instead on denouncing what he termed the Anglo-Saxon democratic "plutocracies". But when, in June, 1941, in violation of his non-aggression pact

with the Soviet Union, he invaded that country, he announced to the world that he was taking steps against the "plot devised by the Jewish Anglo-Saxon warmongers and the Jewish rulers of the Bolshevik center in Moscow".

It should be noted that the present war, which Hitler initiated, is equally the result of the mentality, preparation and will for conquest, of a majority of the Nazi-indoctrinated German people. In this respect the present war is different from the First World War, which was largely precipitated by the Austro-Hungarian and German kaisers and their camarillas of war lords. An index of the new German mentality can be seen in the cruel and ruthless behavior of the invading Nazi hordes as compared with the relatively civilized conduct of the German armies in the previous war. The German soldiers of today are conscious followers of, and zealous warriors for, Hitler's concept of German world domination. They display the same blind fanaticism and crusading spirit as do the Japanese in the service of their own idolized emperor and his war lords.

A GLOBAL AND TOTAL WAR—A NEW KIND OF WAR

And so today we are engaged in a global and total war testing whether the fascist or anti-fascist and democratic way of life shall prevail. It is a "global war" because, unlike the First World War, it is being fought on every continent and every ocean. And it is a "total war" in that, more than ever before, the battles are fought not merely by uniformed armies but also by civilians behind the lines and by the competing propaganda of words and ideas, including the hate-inciting propaganda of disension spread by treacherous fifth columnists. It is a total war also in that the fate of the whole world is at stake. No longer are national boundaries and foreign markets the decisive issues. The crucial issue of this most terrible of all wars is whether the people of the world

shall have the opportunity to live a life of their own choosing in freedom, or whether they shall be denied that elementary right and be governed by the dictates of self-styled "master races".

THE JEWISH STAKE IN THIS WAR

To Jews, however, the war is even of graver import than as a struggle between slavery and freedom. For were the United Nations to lose the war, it would mean the destruction of Jews everywhere, since they would not be allowed by the Nazi victors to live even as slaves. The suggestion of Alfred Rosenberg, the Nazi philosopher, that a "Jewish reservation" be established by the Nazis at Madagascar (or some other inhospitable and outlandish place), should be considered in the light of past Nazi profession and performance, as another piece of deception calculated to impress the simple and naive with an example of Nazi "humaneness" and thereby mislead them in regard to real Nazi intentions. The fact is that, should the Nazis win the war, other peoples would be allowed to live, albeit as slaves, but Jews would be exterminated. This has been the fiendish boast and promise of the Nazis from the very beginning of their career, and to date this policy has been pursued methodically. Wherever Nazism has penetrated through military conquest or otherwise, Jews have been cruelly murdered en masse.

ANTI-SEMITISM IN THE FIRST WORLD WAR

The situation is markedly different from that which prevailed during the First World War when anti-Jewish prejudice existed, to a greater or lesser degree, in virtually all the countries engaged in the conflict. Anti-Semitism or anti-Jewish prejudice in action did not exist in the U.S.A., Britain, France, Italy, Belgium, Holland and the Scandinavian countries. In Germany and Austria-Hungary, anti-Jewish prejudice was still being exploited as an instrument of reactionary political propaganda.

Though it was potentially a great force, it was far from becoming official government policy with a mass base among the people, as has been the case with Nazism. Except for the legal proscriptions which had already existed against the Jews in Czarist Russia and Rumania before the war, there were no special laws of discrimination directed against the Jews anywhere else in Europe. Before and during the First World War, anti-Jewish prejudice and its active form anti-Semitism were held in disrepute in the New World and in the whole of Europe outside of Russia and Rumania. The brutal persecution of the Jews by the Czarist government was the cause of a great deal of embarrassment to the Allies; it prevented many liberals in their countries from giving wholehearted support to the war. In fact, the March 1917 revolution, which abolished Czarism in Russia, granting as it did equality to all, was a tremendous moral asset to the Allied Powers, who were then able to unite on liberal war aims, especially on those epitomized in Wilson's slogan that the war was being fought to "make the world safe for democracy".

DEMOCRACY'S FAILURE TO GAUGE THE NAZI THREAT

During the past decade, however, the world has been treated to the unseemly spectacle of a powerful government deliberately singling out a defenseless minority, the Jews, as the alleged arch-enemy of the German Reich and of mankind in general, deserving extinction. The democratic governments took but few and ineffective steps against the instigators and perpetrators of this barbarous policy, or against the spread of anti-Semitic and Fascist propaganda in their own countries. They looked upon Nazi persecution of Jews in Germany as a purely internal affair of the German nation. They did not see clearly that anti-Semitism was being deliberately forged by the Nazis, not merely into an instrument for power on their own home

grounds, but also as a weapon for political penetration and disruption abroad. Neither did they fully understand that anti-Semitism would bring about the destruction not only of its Jewish victims, but that if unchecked it would lead to the destruction of democracy itself.

Nor did the abandonment of the German Jews to their own fate by the democratic governments and the Soviet Union serve as a sop to Hitler, or dull his appetite for power. In fact, by their failure to protest against the cruel policy of Hitler, they helped create a popular illusion that he was all-powerful and that he had to be appeased at any cost, thus contributing to the weakening of the stamina and power of resistance of his potential enemies and victims.

ANTI-SEMITISM—GOOD BUSINESS FOR GERMANY—A RECAPITULATION

Hitler, of course, had his reasons for making anti-Semitism the spearhead of his political structure and ambition, for it served him both as a means and a goal. As a means, it was useful in causing division and dissension among the people in Germany as well as abroad. Through the preaching of anti-Semitism he was able to win over, first the dregs of German society, and later the impoverished lower middle classes and nationalist-minded elements, thus finding the mass base around whom to consolidate his power. Anti-Semitism was also useful in supplying a nation, smarting under the defeat of the last war, with a convenient scapegoat upon whom to vent its wrath as compensation for a wounded pride. Anti-Semitism as employed by the Nazis, in labeling every thing, person or group they marked for destruction as "Jewish", "Jewish-influenced," or "Jewish-dominated", helped to unite the broad popular masses on the doctrine of German racial superiority over all other races and nations, a doctrine vitally necessary as a psychological sop to the masses so that they might be armed with a crusading faith, and forti-

fied spiritually for an extensive war of aggression. For although anti-Semitism superficially seems to be aimed only at Jews, it is in reality directed also against the freedom of non-Jews. Furthermore, through the persecution, insulting treatment and torture of a helpless minority, the German people were given evidence of their "racial superiority". This, in turn, served to brutalize and train them for the ruthless treatment of all other races and peoples.

Anti-Semitism, moreover, constituted a convenient and potent instrument for satisfying the greed of Nazi Party adherents and fighters, through robbing the Jews of their property and livelihood. By insisting that foreign firms doing business with Germany be *Judenrein* (free of Jews), the Nazis increased their economic stranglehold, especially upon neighboring countries which depended so much on Germany's trade. Such economic penetration then served as an entering wedge for Fascist and anti-Semitic propaganda abroad, and the Nazi Party, which controlled the foreign trade, was thus able to convert it into an effective instrument of German foreign policy. Furthermore, by thus indicating to native quislings how the economic expropriation of Jews could be made a lucrative source of wealth and power, the Nazis helped create fifth-column movements everywhere, with anti-Semitism as their chief stock in trade. Anti-Semitism was fomented by the Nazis not merely as a means for their diabolical ends of capturing power in one country after another, but also as an end in itself. Hitler has time and again sworn to exterminate the Jews.—Research Institute on Peace and Post-War Problems of The American Jewish Committee, New York.

Three Times as Many Clothes

♦ The average weight of a woman's clothing is 1.8 pounds in the summer and 2.6 pounds in the winter, while a man's is three times as heavy.

How Catholic Is Italy?

NOW that the newspapers are carrying a lot of folderol about Rome "the eternal city", it will be helpful to a common-sense and sanely-balanced viewpoint to take note of the religious situation in "holy" Italy itself. There Rome has exercised the plenitude of its power for many centuries, and the results should be illuminating. Hence the following from an article by Gaetano Salvemini in *The Protestant* of August-September (1943) is timely.

No greater mistake could be made in approaching the problem of the relations between the Vatican and tomorrow's Italy than to assume that the whole population of Italy is consistently Catholic, and that therefore no stone ought to be turned in Italy without the blessing of the pope and of the clergy. . . .

From the religious point of view, the Italians may be grouped in four classes: (1) Non-Catholics; (2) Indifferents; (3) Idolaters; (4) Catholics proper.

To the first class belong not only the 48,000 Jews and the 83,000 Protestants of the 1931 statistics, but all those who, although baptized in the Catholic church, would now make profession of having no religion if they were permitted to do so. An Italian census in which people were asked to state their religion was taken in 1911. In that census 871,000 persons declared that they had "no religion"; 653,000 did not give any answer, but this silence, in all fairness, may be interpreted as an equivalent to the answer "no religion". . . .

The group of the "Indifferents" is formed by people who were baptized in the Catholic church and perform certain external acts of religion, such as contracting marriage according to the religious rite, christening their children and asking for a religious funeral so as to obtain a regular ticket to heaven. But most of them never go to church, nor do they confess even once a year. In a pastoral letter of February, 1940, Cardinal Lavitrano, archbishop of Palermo, stated that "66 percent of the Italians do not hear mass on religious holidays and only 12 percent of the Italian

men receive communion on Easter". (New York *Times*, February 7, 1940) . . .

Most urban workers, when they are not outspokenly irreligious, have this indifferent attitude. It will never be possible for an Italian of this type to understand why a man of sense should lose his temper over the affairs of the pope, while he can go out to breathe the fresh air and play a game of cards during his hours of leisure. Italian folklore is full of stories in which priests, monks and nuns are the objects of derision. The common people of Rome are the most characteristic representatives of this indifference and railery. . . .

The "Idolaters" comprise the mass of the lower classes of Southern Italy, and Papal States, and a good part of Tuscany. The people of Naples who abuse the image of their patron, San Gennaro, calling him "Yellow Face" when he is slow in performing the miracle of making his blood boil; the peasants of the Abruzzi painted by Michetti and described by D'Annunzio who lick the floor of the sanctuary with their tongues while crawling on all fours toward the miraculous idol; the public woman [harlot] who keeps a lamp ever burning before a holy image in her "work-room"—should these Idolaters be counted as Catholic? . . .

Now we come to the Catholics proper, those who consistently accept the doctrines of the Church and try to conform their conduct to them.

These consistent Catholics are not so "consistent" as the Irish, the Poles, or the French Canadians. Dante severely condemned the attempt made against Boniface VIII by Nogaret and Sciarra Colonna, inasmuch as Boniface was the Vicar of Christ; but he reserved a place in Hell for this same Vicar of Christ, inasmuch as he considered him a simoniacal pope . . . not more than one-fifth of the Italian population may be regarded as "Catholic proper". . . .

Today, even more than eighty years ago, the temper of the Italian people is not such as to countenance any active participation of the Vatican or the Italian Catholic hierarchy

CONSOLATION

in the Italian government. Any post-Fascist government in Italy which put itself under the wings of the Vatican would be of short duration. Whoever, ignorant of the actual Italian conditions, thought that he could build a political regime in Italy with the help of the pope would build on sand. The pope himself would be the most lamentable victim

of such a mistake. The only wise thing for Pope Pius XII to do in the present emergency is to abstain from political maneuvering and to hope and pray that the Italians forgive him and his predecessor for their responsibility in aiding and abetting Mussolini and in the consequent sufferings of their unhappy country.

More About the Talmud

RECENTLY these columns carried an article entitled "The Talmud Muddle and the Way Out". Some Jewish readers took offense at the article, which was published for their benefit. They contended that instead of being a disreputable muddle, the Talmud was a marvelous collection of Hebrew literature. Just recently Edersheim's comment on the subject has come to attention, and it is given here in part for the further comfort and assistance of honest Jewish readers. This Jewish scholar says:

Who that has read half-a-dozen pages successively of any part of the Talmud, can feel otherwise than by turns shocked, pained, amused, or astounded? There is here wit and logic, quickness and readiness, earnestness and zeal, but by the side of it terrible profanity, uncleanness, superstition, and folly. Taken as a whole, it is not only utterly unspiritual, but anti-spiritual. Not that the Talmud is worse than might be expected of such writings in such times and circumstances, perhaps in many respects much better—always bearing in mind the particular standpoint of narrow nationalism, without which Talmudism itself could not have existed, and which therefore is not an accretion, but an essential part of it. But, taken not in abrupt sentences and quotations, but as a whole, it is so utterly and immeasurably unlike the New Testament, that it is not easy to determine which, as the case may be, is greater, the ignorance or the presumption of those who put them side by side. . . .

And to the reader of such disjointed Rab-

binic quotations there is this further source of misunderstanding, that the form and sound of words is so often the same as that of the sayings of Jesus, however different their spirit. For, necessarily, the wine—be it new or old—made in Judea, comes to us in Palestinian vessels. . . . These two, starting from principles alien and hostile, follow opposite directions, and lead to other goals. He who has thirsted and quenched his thirst at the living fount of Christ's teaching, can never again stoop to seek drink at the broken cisterns of Rabbism.

Horse Blood for Transfusions

◆ At the California Institute of Technology "scientists" have used horse blood in transfusion into humans and for serums for immunization against disease. Dr. Dan H. Campbell, of the institute, reports:

We now can use cow or horse blood in transfusions to human [creatures], but the first transfusion sets up a hypersensitivity or allergy in the patient so that a second transfusion is dangerous and may prove fatal. We hope to overcome this in future experiments. Under present methods of immunization, for instance, meningitis germs are injected into a horse. It is these anti-bodies in serums made from the animal's blood which immunize persons against meningitis. Other serums are obtained similarly.

The divine prohibition as to eating or partaking of blood does not appear to trouble the "scientists".

The Province of Quebec Consecrated to the Holy Virgin

ON THE thirty-first of May the Province of Quebec was officially consecrated to the Holy Virgin. So we read in a French-Canadian Roman Catholic paper published in Winnipeg, Manitoba. The consecration was made by Hon. Mr. Adélard Godbout, prime minister of Quebec, over a radio hookup—no doubt on free time as a donation from the C. B. C., which collects a fee for radio licenses from all Canadians, Protestant and Catholic alike. For the edification and instruction of our readers we translate the prime minister's prayer in full:

THE ACT OF CONSECRATION

Translated from *La Liberté* of Winnipeg, Manitoba

From Quebec the prime minister, Mr. Godbout, then consecrated the Province to the Virgin Mary in the following words:

"O Our Lady, we thy children are happy solemnly to recognize thee to-day as the true and first founder of Montreal.

"And because thou hast deigned still to make thyself the guardian of all our Province, we desire by an official act (*dans un acte bien officiel*) to consecrate it entirely to thee.

"In imitation of the gesture of Champlain, who at his death, made thee the inheritor of all his goods, we choose thee for our sole and perpetual sovereign.

"O Mary, wilt thou thyself govern our country which abandons to thee all its natural and spiritual riches, that thou mayest dispose of them to the sole glory of God.

"Reign over all our parishes and in each home, making thyself the gentle ruler of them, O thou whom we wish to see preside over all our family joys.

"Above all anchor us in the holy traditions that thou hast inspired, thus aiding us better to fulfil the mission that thy Son has given us.

"O Mary, look upon these one hundred and fifty churches or chapels that we have dedicated to thee and by which we mean to repeat perpetually the rosary of thy glory.

"These one hundred and fifty churches will above all things say to thee, O Mary, that thou art at home among us and that our

country is thy domain and that we are thy people, a people of righteousness in a kingdom of grace and purity.

"O Our Lady, accept this consecration that thy people make to thee, not with our lips only but from the depths of our heart as we bear witness, before the choirs of angels which serve thee, that it is our irrevocable will to belong from henceforth to none but thee."

In a free country there is no law against private individuals, whether laymen or priests, consecrating their country to their god or their saints. It would, however, be exceedingly bad taste for a government official to perform such an act in public, even though it was made clear that the act was the official's personal desire and not that of his government. But Mr. Godbout has gone far beyond bad taste; he has committed a public crime against every Protestant in the province of which he is prime minister. Mr. Godbout's prayer emphasizes that his consecration of Quebec to the Virgin Mary is *an official act* (*dans un acte bien officiel*). According to Mr. Godbout's act of consecration, all property held by Protestants belongs to the Roman Catholic Church, as do their persons. It was in this fashion that Inquisition fires were lit in Medieval days, and Rome has never relinquished its self-asserted claim to burn heretics. We protest in the name of fair-play and religious liberty against Mr. Godbout's *official act* of the consecration of the Province of Quebec.

The theological implications of this French Roman Catholic prime minister's prayer are revolting and disgusting to the Protestant mind. Mary is "the sole and perpetual sovereign". Jesus Christ the Son of God is superseded by the Virgin. Or again, read Mr. Godbout's prayer:

"We bear witness, before the choirs of angels which serve thee, that it is our irrev-

CONSOLATION

ocable will to belong from henceforth to none but thee."

According to this theology Mary is on the throne—Christ is forgotten. Has Mr. Godbout not read what the Son of God, the One Mediator between God and man, said in the days of His flesh to Mary, His mother after the flesh: "Woman, what have I to do with thee?"

But we do not expect theology from a prime minister even in his prayers, which in any case were doubtless written for him by the hand of a priest.

In political circles it is an accepted principle that "elections are not won by prayer". But in Quebec the proverb does not hold. There elections are won, if not by prayer, at least by prayers: Roman Catholic prayers recited before men, broadcast by radio with a blare of publicity. Thus did Mr. Lapointe recite his prayer in Notre Dame. Public prayer in Quebec has become a political instrument to win elections by giving irrefutable proof of supine servility to priestcraft.—*The Gospel Witness*.

The Sacrificed Freedoms

AMERICAN citizens of British birth, and American citizens of American birth as well, hate to give up any of the four freedoms proposed in the Atlantic Charter: so it is with no surprise that *Consolation* received copies of letters written to His Majesty George VI, king of the British Commonwealth, sent to him from Modesto, Calif., Anaconda, Mont., New Orleans, La., Jackson, Miss., and Atlanta, Ga. And perhaps more are on the way. They cover about the same ground, but as one of the writers, G. N. Hilburn, architect, Modesto, Calif., states the facts with commendable point and brevity, a few paragraphs from his letter will be of general interest:

Some of the periodicals of the United States of America have stated that freedom of worship and of the press have been banned in the British Commonwealth. These freedoms have been attained by the sacrifice of countless lives throughout the centuries in all nations. The attaining and maintaining of these freedoms is of more importance to the world and will perhaps have more dire consequences, if lost, than the outcome of the present world conflict.

Thus it is with amazement that I note the banning of publications and of distribution of literature and curtailing of free speech as well as of worshipping the Almighty God with perfect freedom of a minority group known as Jehovah's witnesses. Regardless of the group,

the conviction of any political or religious element curtailing any freedom guaranteed by law smacks of totalitarianism, which is an abomination to the Almighty God and destroys good government.

In November, 1942, the publications of the Watchtower Bible and Tract Society were banned in your country. This restriction deprives thousands of your subjects of the results of research of the old Scriptural manuscripts. These results have been compiled with painstaking care and study by the leaders of Christianity.

Most of the writers sent similar letters to Winston Churchill and all of them asked for the relief which it is in the power of these men to give, if they have the courage to do so. It takes real courage, in these days, to stand up like men against the open and covert demands of the Vatican. The New Orleans writer had this paragraph:

Does Britain wish to stand responsible before the throne of Almighty God with those described at Psalm 94:20 "which frameth mischief by a law" against the proclamation of His Word? I trust not.

The Cycle

◆ Rags make paper, paper makes money, money makes banks, banks make loans, loans make debts, debts make poverty, poverty makes rags.—Emerman, in *The American Guardian*.

"Consolation" Barbershop

AS YOU pass this barbershop, somewhere in Missouri, you are struck by the unusual name, and if not from



Missouri, yet being in Missouri, you want to be shown. Seeing that it appears to be a well-run establishment, you conclude you might as well get your hair cut in a place that is somehow different from the ordinary barbershop. Besides, deep down in your heart you admit you could stand some consolation. You enter. The

proprietor welcomes you and you are soon seated and tucked in. Before you have time to ask about the consolation angle, he remarks that while you are having your hair cut you might as well listen to something good. Is this going to be one of those talkative barbers? you wonder. But no, he directs your attention to a phonograph conveniently placed and starts a record. You cannot help but listen and, as this is no mere chatter, your interest is aroused. Besides, your curiosity concerning the name of the barbershop is answered. It was consolation to listen to something so helpful and Scriptural. You always did have respect for the Bible. But there is more. The barber introduces you to some WATCHTOWER literature, and inasmuch as this literature contains more information along the lines of the talk you have just heard by phonograph, you conclude you want some. How much is it? It is not sold, the barber informs you. You may have this book on a contribution of 25c. (You thought it would cost you at least two dollars.) Also, you decide to take with you a copy of *Consolation* and of *The Watchtower*, at 5c each. You leave the barbershop minus your worries and your superfluous hair. You know you are going to enjoy reading the book and the magazines. The day looks brighter as you step out of the door.

The Quartermasters of Bataan

◆ The quartermasters of Bataan kept the food trucks going as long as there was any food. They threshed the rice crop of Bataan and milled it. They slaughtered every head of cattle, every cavalry horse, and every pack mule. They set fish traps. They boiled and reboiled coffee grounds. They obtained salt by distilling sea water. They buried the dead, kept the death records, and cared for the refugees. Many were killed, and all the rest are prisoners of war. But they are men.

CONSOLATION

Echota Cotton Mill Management Despises Constitution

WE LIVED in the Echota mill village at Calhoun, Ga., for nearly three years. Our little girl, Wynelle Everett, having reached school age April 8, 1942, entered the Echota school the opening of the following term. Her mother brought her the first day and filled out the entry blank, etc. The next day, during the morning program that is carried on at the school, Wynelle did not salute the flag. The teacher noticed it, and, as their way of salute was to place the right hand on the left side and say the pledge of allegiance to the flag, she said, "Put your little hand up here, hon." Wynelle said, "We don't believe in that." The teacher said she would not make her, then. The following morning I brought her to school and the teacher, Miss Logan, told me about it. She said Wynelle made it so plain to her that she knew we had taught her. I told her why we don't salute flags and that in some places they expel children from school because of not doing so. I didn't know whether that would be the case here or not. She said the board would meet that night and she'd find out if she could let Wynelle come on to school. Then I gave her five *God and the State* booklets, one for each of the teachers there, and one for the superintendent. I showed her our pledge, on page 28 of the booklet.

The next morning Wynelle's mother and I both went with her. The teacher

was very kind and said the superintendent had said it would be bad to deny her an education, so let her come on to school, and if that was our belief, to just let Wynelle remain silent. I told Miss Logan, the teacher, that I was glad that they still saw freedom of speech and of worship.

But someone carried the matter to H. F. Jones, the president of the mill where I work. On Tuesday of the following week I was fired. Nelson, the super-

intendent of the mill, came to me and mentioned about my child's not obeying one of the ordinances of the school. I told him why we did not salute flags. So he let me go at 5:30. I told him I was sorry he didn't still see freedom of speech and of worship of God according to the dictates of conscience. I witnessed to a number of people I had never witnessed to before. I got my notice of separation. It stated, "Discharged because he would not permit

his daughter to salute the American flag at the schoolhouse." This I tried to get them to change, because I merely wanted the truth. But they would not change it. They told me they didn't have a thing against my work.

By the Lord's help we are not suffering in the least from what they did to us there; we rejoice that we were counted worthy to suffer shame for His name.
—Jewell E. Everett.



Her father was discharged from his job because she loved God and did what she believed was right about saluting a flag.

Progress in Louisiana

READERS of this magazine know that in No. 480, issue of February 9, 1938, under the title "Tampering with the Ten Commandments", there was given complete evidence that the Roman Catholic Hierarchy has omitted, ignored and covered up the second commandment of Almighty God and then split the tenth one into two parts to conceal the crime against God and man. Once in a while somebody finds out about this, as is disclosed in the following, which appeared in the Baton Rouge *State-Times* of January 15, 1942:

10 COMMANDMENTS PLAQUE REPLACED WITH CORRECTIONS

Shreveport, La., Jan. 15 (AP)—Last summer, with formal ceremonies and with a number of ministers [priests, of course,—*Ed.*] in attendance, the Caddo parish police jury unveiled a bronze plaque purporting to be the Ten Commandments in the corridor of the parish court house.

Today the plaque was removed by order

of the police jury house committee after it was discovered that the plaque was erroneous.

The second commandment had been omitted and the tenth commandment had been divided into two and all but the first bore the wrong numbers. A new plaque will be installed.

Spiritual Food in Chicago

♦ "St. Christina Church, 11005 S. Homan Ave., November 12, 1940. Dear Friend: Turkeys—Turkeys—Turkeys. Twenty-five large turkeys. The best money can buy. Will be raffled in St. Christina Hall, 11031 S. Homan Avenue, Tuesday night, November 19, at the unbelievable low price of two cents a Bingo card. Less than a week away. No one in Chicago will give you such a bargain. Just spread this choice bit of news around town. Start a parade of your friends to the biggest turkey raffle in town. Two cents a Bingo card. No one else will offer such a bargain. Sincerely yours, Father Rebedeau."

1944 CALENDAR NOW AVAILABLE

"TEACH ME TO DO THY WILL; FOR THOU ART MY GOD."

Psalms 143:10 is the 1944 yeartext which headlines this attractive new calendar. Beneath the yeartext is a beautiful multicolored picture blended into an opened Bible as a truly fitting background and portraying a most constructive thought, that of studying and teaching God's Word. This picture alone will be an inspiration to view daily in your home throughout the year. The calendar pad attached beneath the picture contains two months on each leaf and announces the bimonthly testimony periods for 1944 and the service themes of the alternating months, with supporting Scripture texts. This feature adds greatly to the value of the calendar.

You may now obtain this new calendar by sending in the coupon herewith, together with a contribution of 25c per copy; or five will be mailed to one address on contribution of \$1.00.

WATCHTOWER

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Please send me ☐ a copy of the 1944 Calendar. I enclose 25c.
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Presenting "This Gospel of the Kingdom"

Manuscripts and Versions of the
Hebrew Scriptures

(In Three Parts—Part 2)

THE men who copied the Hebrew Scriptures were called *scribes*, or *Sopherim*. Mention has already been made in Part 1 of this article of the 15 extraordinary points of the *sopherim*, namely, fifteen words or phrases in the Hebrew text marked by dots above and below. What is the meaning of such is stated in the Masorah in the margin. Some of these extraordinary points do not affect the English translation or the interpretation; but others do so and are of importance. For example, Genesis 16: 5, in the Masoretic text, reads: "And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee." The word "thee" has the extraordinary points, and the Masorah in the margin says that the text should read: "The Lord judge between me and *her*." Rotherham's Emphasised Bible translation also reads this way, and in a marginal footnote he adds: "So it should be"; and cites Dr. Ginsburg as authority. Genesis 18: 9 reads: "Where is Sarah thy wife?" but according to the Masorah it should read: "*As to* Sarah thy wife . . ." Rotherham's translation also so reads, and his footnote reads: "So it should be"; citing Ginsburg. The Masorah on Genesis 33: 4 omits Jacob's kissing Esau; and Rotherham's translation agrees, and his footnote says "and kissed him" should be omitted. Deuteronomy 29: 29, according to the Masorah and as given in Rotherham's, should read: "The secret things and the things that are revealed belong to us and to our children unto times age-abiding, that we may do all the words of this law." The words "belong unto Jehovah our God" have the extraordinary points, denoting their spuriousness;

and Rotherham puts those words in brackets, and his extended footnote adds: "When these words are cancelled," says Dr. Ginsburg, "we obtain the sense — 'The secret things and the revealed things belong to us and to our children for ever if we do all the words of this Law.' That is, the secret things, or the doctrines which have not as yet been revealed . . . belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. . . ."

Also, Psalm 27: 13 should read: "I believe that I shall see the goodness of Jehovah in the land of the living." Rotherham's footnote thereon reads: "The conditional word ['unless'] with which, in the Masoretic text, this verse opens, is dotted above and below as spurious, and should accordingly be omitted. It is not found in some manuscripts, nor in the Septuagint, Syriac, Vulgate [versions]. The italic words *I had fainted*, both in the Authorized Version and in the Revised Version, are an exegetical gloss'.—Ginsburg's notes." The other cases of these extraordinary points of the *sopherim* are: Genesis 19: 33, 35; 37: 12; Numbers 3: 39; 9: 10; 21: 30; 29: 15; 2 Samuel 19: 29; Isaiah 44: 9; and Ezekiel 41: 20; 46: 22.

It is well known with what superstitious fear the religious Jews regarded the pronouncing of the name *Jehovah*, lest they should be guilty of violating the commandment to take it not in vain. This doubtless accounts for it that in the pre-Masoretic Hebrew texts the *sopherim* altered "Jehovah" to "Adonai" (meaning "Lord") at 134 places in the body of the text; besides some 17 or more places where they changed "Jehovah" to "Elohim" (meaning "God") in the printed text. The Masorah gives the official list of these. Some instances of these are here considered. In Genesis 18: 3, where Abraham is addressing the three angels

of Jehovah God visiting him, it should read "Jehovah", and not "My Lord", as in the King James English version Bible. Likewise, at verses 27, 30, 32 it should read "Jehovah" instead of "the Lord". By the changes the *sopherim* evidently meant to avoid having Abraham address Jehovah's representatives by God's own holy name. Likewise, at Exodus 4:10, 13 and 34:9, where Moses is addressing Jehovah's representative it should read "Jehovah", instead of "my Lord". The same is true at Judges 6:15 and 13:8, and at Genesis 19:18; and at Genesis 20:4 the Rotherham translation footnote comments on the expression "O my Lord" and says: "Some codices: 'O Jehovah.'—Ginsburg notes."

On Isaiah 30:20, which reads: "Though *My Lord* should give you bread in short measure and water in scant allowance, yet will thy Teacher not hide himself any more, but thine eyes shall ever be looking on thy Teacher," the Rotherham footnote says: "Some codices (with three earlier printed editions): 'Jehovah' (instead of 'Adonay')." On Psalm 2:4, reading: "He that sitteth in the heavens will laugh, *My Lord* will mock at them," the Rotherham footnote reads: "Some codices (with two earlier printed editions [one of them, the first edition 1477]) have 'Jehovah'." On Psalm 110:5, which says: "*My Lord*, on thy right hand, hath shattered in the day of his anger kings," the Rotherham footnote reads: "Hebrew: *Adonay*. Some codices: 'Jehovah.'"

Passages where "Jehovah" in the Hebrew text was changed to "Elohim" (meaning "God") are: 1 Chronicles 13:12; 14:10, 11, 14, 16; and Psalms 14:1, 2, 5; 53:1, 2, 4, 5. According to this Psalms 14:1 and 53:1 originally read: "The fool hath said in his heart, There is no Jehovah." On Psalm 53:6, reading: "When God bringeth back the captives of his people Jacob shall exult, Israel shall be glad," the Rotherham footnote says: "Some codices (with Aramaic,

Septuagint and Syriac): 'When Jehovah.' Compare Psalm 14:7."

The *sopherim*, or scribes, are also charged with making at least 18 *emendations*, according to a note in the Masorah at several passages in the Hebrew Bible manuscripts. These, however, are typical of possibly more, because the emendations are not the same ones in all codices. The Siphri, on Leviticus, brings to light 7 passages; the Yalkut, on the whole Hebrew Scriptures, 10; the Mechilta, on Exodus, 11; the Tanchuma, on the Pentateuch, 17; while the St. Petersburg Codex gives 2 not in any of the above, namely, at Malachi 1:12 and 3:9; where the Rotherham translation is rendered accordingly and has explanatory footnotes.

The Rotherham translation of Genesis 18:22 reads: "But Jehovah was yet standing before Abraham"; concerning which the footnote reads: "So it should be. 'It was deemed derogatory to the Deity to say that the Lord stood before Abraham. Hence in accordance with the above rule to remove all indelicate expressions the phrase was altered by the Sopherim.'—Ginsburg's Introduction." Rotherham also has interesting footnotes on 2 Samuel 20:1; 1 Kings 12:16; 2 Chronicles 10:16.

Such emendations were made long before Christ, and were made because the original readings affect or touch upon the divine Person, Jehovah, indelicately, it was thought. Rotherham gives his translation according to the original, unemended text at Job 7:20; 32:3; Ecclesiastes 3:21; Ezekiel 8:17; Hosea 4:7; Habakkuk 1:12, and Zechariah 2:8, on all of which texts he has footnotes; besides footnotes on Numbers 11:15; 12:12, and Job 1:5, 11; 2:5, 9.

The book *The New World*, page 274, paragraph 1, gives us an instance of this. It says concerning Job 32:3:

Elihu had particular wrath against those three religionists who had tried to break Job's integrity and had not answered him with truth so as to vindicate Jehovah God on the issue;

"because that they found not a response, and condemned God." ([Job] 32:3) So reads the *Rotherham* version, and with this the comment of the Catholic Bible also agrees, saying: "Almost all the Rabbins assert that the original copies read *Jehova*, 'the Lord;' (H.) and that the Masorets changed it, to avoid the apparent blasphemy; as if the three friends had rendered themselves guilty by not answering Job." The marginal comment of *Rotherham's* version agrees with the Catholic and says: "The context shows that the original reading is preferable."

The Masorah also gives us a list of 32 passages which have different readings according to an important codex and which are called "Severin". This codex contained the Pentateuch (or the five books of Moses) and is understood to be one of the manuscripts that the Roman general Titus brought away with him from Jerusalem's temple as spoils and which were deposited in the royal palace at Rome, about A.D. 70. This codex was handed over to the Jewish community at Rome, about A.D. 220, by

Emperor Severus, who built a synagogue for the Jews there and which synagogue was called after his name. Each of the above 32 passages is called a *Sevir*. Some of these "Severin" affect only the spelling of words and have no real instruction in them. Some passages of them agree with the Greek Septuagint version and the Targum of Onkelos and Jerome's Latin Vulgate. There are 14 such *Severin* in Genesis, 3 in Exodus, 3 in Leviticus, 5 in Numbers, and 7 in Deuteronomy. The *Severin* reading at Genesis 3:21 omits the words "of skins" from the statement concerning coats God made for Adam and Eve; Genesis 18:21 reads "their outcry", which a *Rotherham* footnote says is "manifestly the primitive and better reading"; Genesis 25:33 reads "ware" instead of "birthright" in connection with Esau's sale to Jacob; and Leviticus 15:8 speaks of "running" water. It is thus seen that such *Severin* passages affect the sense of the Scripture verses involved.

(To be continued)

Sebring Denies Freedom of Worship

ALL Americans should be interested to know that in the city of Sebring, Fla., not only is freedom of worship denied, but even the right to work for a living, and in the employment of the United States Government itself. The *Highland County News* sets forth the astonishing facts:

Everyone in Sebring who has heard of the case knows the man was discharged because of his religious belief and the reason given [that he was suspended for distributing literature] is only to sidestep the issue. The man in question is a good citizen from a good family, was always courteous and efficient as far as patrons of the office were concerned and has an excellent moral reputation.

In the past we have had postal clerks here who did not have such moral reputations and postal employees who engaged in other pur-

suits while drawing pay as postal employees, but who were not discharged.

Without regard for the man or his religion, an organization as big as the postal service should not stoop to religious persecution. If a person in this community who happens to have a religious belief which is agreed with by only a very small minority can be fired, the same can happen to a Methodist, Baptist, Catholic or Jew in another community.

We must admit that the person who has the moral courage to stand up for his religious beliefs in the face of such overwhelming odds is the type that has made this country a great country. They breed brave men and women. Belief in God and what we commonly refer to as our religious beliefs is what keeps man from being a beast. No man should be deprived of his livelihood in public or private employment because of his religion.

IT IS NOW RELEASED!

1944 YEARBOOK

OF JEHOVAH'S WITNESSES

Has the prancing beast of total war frightened the servants of God into taking cover and being silent? Did the world-wide proclamation of Jehovah's New World during the last year decline due to mounting difficulties? Jehovah has declared that "of the increase of His [King's] government and peace there shall be no end", and this has been unmistakably proved true during the service year of 1943. By reading the truly astounding and clearly presented report by the president of the Watch Tower Bible & Tract Society on the service activities of free education of men of good-will you will discern that, without a doubt, the Lord Jehovah is with His people, leading them victoriously through the increasing opposition now challenging them in their stand for freedom.

The global activities of the Lord's army of over 100,000 fighters for the New World, and the results attained, are covered in this thrilling new *Yearbook*. The faithful onward march of the servants of Jehovah, in every section of the earth, is revealed in the pages of this book. It shows also their determination to continue holding forth and teaching God's Word of truth, and the record of this bold stand will be an encouragement to all freedom-loving people.

Additionally, of great importance is the section of this book containing the daily texts and comments for the year 1944, taken from *The Watchtower*. Hence this yearbook will be a daily reminder of the Lord's Word. Its 384 pages are bound in a gold-embossed sturdy brown cover. A copy will be mailed to you post-paid upon a contribution of 50c.

WATCHTOWER, 117 Adams St., Brooklyn 1, N.Y.

Please send me a copy of the 1944 *Yearbook of Jehovah's witnesses*, for which I enclose a 50c contribution.

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WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIV SEMIMONTHLY No. 24

DECEMBER 15, 1943

CONTENTS

PRAYER FOR NEW WORLD GOVERNMENT ..	371
Family and Public Procedure	372
Thanksgiving at Meals	375
Posture	375
How May "Men of Good-Will" Pray? ..	377
For All in Authority	379
CALEB, BOLD FIGHTER FOR THEOCRACY	380
THREE ELDERS SURVIVE TO CROSS JORDAN ..	382
SCRIPTURE INDEX FOR	
THE WATCHTOWER, 1943	382
SUBJECT INDEX FOR	
THE WATCHTOWER, 1943	384
"MORE THAN CONQUERORS"	
TESTIMONY PERIOD	370
"WATCHTOWER" STUDIES	370
1944 YEARBOOK OF	
JEHOVAH'S WITNESSES	370
1944 CALENDAR	370

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD" - Isa. 43:12.

The WATCHTOWER

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OFFICERS

N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every name and clothed him with all power and authority;

THAT JEHOVAH'S ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"MORE THAN CONQUERORS" TESTIMONY PERIOD

December has been set aside as the Testimony Period above named. Suffice it to say there is much for each to conquer who takes part therein. All who conquer self-love and who permit nothing to sever them from the love of God which is in Christ Jesus are taking hold of the privileges of the month. The means of testimony that is to the forefront is the latest publications, the book *"The Truth Shall Make You Free"* and the booklet *Freedom in the New World*, both being presented to all prospects on a 25c contribution. As winter then sets in in the Northern Hemisphere, the placing of the literature should be followed up by starting Bible studies, primarily with the new book, in as many homes of obtainers of literature as possible. Let the testimony thus be most deeply impressed and continue on through the winter-bound months. Your report on service at the month's close should show, besides literature placed, new book studies. Have a conqueror's part in the campaign with Freedom's message. Write us direct, if necessary.

"WATCHTOWER" STUDIES

Week of January 16: "Prayer for New World Government,"

¶ 1-15 inclusive, *The Watchtower* December 15, 1943.

Week of January 23: "Prayer for New World Government,"

¶ 16-32 inclusive, *The Watchtower* December 15, 1943.

Week of January 30: "Prayer for New World Government,"

¶ 33-46 inclusive, *The Watchtower* December 15, 1943.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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1944 YEARBOOK OF JEHOVAH'S WITNESSES

Despite the unfavorable conditions, the 1944 *Yearbook of Jehovah's witnesses* has been produced covering the world-wide accomplishments of these Bible educators during this past service year of 1942-1943. The stirring report thereof has been prepared by the president of the Watch Tower Bible and Tract Society, and it sets out also the key-features and objectives of the work immediately ahead, thus providing valuable material for service discussions and also counsel for all educators of men of good-will. A daily text and comment covering each day of the year 1944, as based on *The Watchtower*, makes it a daily handbook of spiritual food. The new *Yearbook*, of over 350 pages, enclosed in a sturdy binding, may be had at 50c a copy, postpaid. Those associated in a group or company should combine orders and send through the local servant, to economize time and shipping expense.

1944 CALENDAR

The Watch Tower Society's 1944 calendar features the yeartext; namely, "Teach me to do thy will; for thou art my God." (Psalm 143:10) The up-to-date animated picture accompanying (in color) conforms to the text and illustrates how it is being carried out by those who now make the text their own. The calendar pad announces the bimonthly Testimony periods of 1944, and also the service themes and supporting scriptures of the alternating months. The calendar is now available, and will be mailed on a contribution of 25c a copy, or 5 copies to one address on a \$1.00 contribution.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIV

DECEMBER 15, 1943

No. 24

PRAYER FOR NEW WORLD GOVERNMENT

"Prayer also shall be made for him continually; and daily shall he be praised."—Ps. 72:15.

JEHOVAH long deferred his answer to the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." His Son on earth taught his disciples that prayer. All those who have followed in his footsteps for the past nineteen centuries have taken it up and repeated it. That prayer voices the central theme of all the divine promises and prophecies of aforetime, that God Jehovah would set up a government that would vindicate his name by destroying the first and chief one to slander it. Such government shall also cause his will, long disregarded on earth because of the slander against his holy name, to be done among men on earth as it is done among the spirit creatures in heaven. That is therefore a government of liberation and life to all on earth doing His will.

² It has not been a vain repetition for God's faithful people to utter the prayer for the Kingdom during all those centuries, but has kept their minds and hearts fixed on the coming Rule of God and has helped them to live in expectancy of it. God did not fulfill the petition sooner, not because he was deaf thereto, but because it was not his due time. For this cause, when his resurrected Son ascended from the earth to his heavenly Father, Jehovah did not at once install him as reigning King. He bade him wait till the time of the end: "Sit thou at my right hand, until I make thine enemies thy footstool." (Heb. 10:12, 13; Ps. 110:1) In A.D. 1914 the old world's "time of the end" began, and God's due time came and he began the Government of the world of righteousness. Causing his Son to wield the rod of his strength out from the capital organization, Jehovah said to him: "Rule thou in the midst of thine enemies."—Ps. 110:1, 2.

³ Inasmuch as the Kingdom was established in 1914, why should Jehovah's people still pray, "Thy kingdom come"? The fitness of praying that prayer during the days of God's Son in the flesh may like-

wise be questioned. He taught his disciples to pray to God the Father, "Thy kingdom come"; and yet thereafter he said to the religious Pharisees who demanded to know when the Kingdom should come: "The kingdom of God cometh not with outward shew: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you." (Luke 17:20, 21, marginal readings) Jesus, anointed with God's spirit to be the King of the New World Government, was in their midst, among his enemies, fighting it out with them with the weapons that are mightier than carnal weapons of warfare, to the pulling down of the strongholds of error. So viewed, the kingdom of God in the person of its Chief Executive was there among them. Yet, "thy kingdom come!"

⁴ Now too the heavenly King is here, ruling upon the throne in the midst of all his enemies, both demons and opposing men, who have been made his footstool at the earth. Nonetheless, the prayer "Thy kingdom come" is still proper to render to God. The opposition governments on earth under Satan, the god of this world, still operate. The "iron rod" of the King must still come against them at Armageddon and dash them to pieces like pottery. The "stone" of God's kingdom by his Messiah Prince has indeed been cut without human hands out of the "mountain" of God's universal organization. The "stone" exists as "cut out" in 1914, but it must yet smite the terrible idolatrous image of Satan's organization and grind it to powder, to be blown into oblivion by the forces of God's power. (Ps. 2:8, 9; Dan. 2:34, 35, 44, 45) Thus the kingdom of God must yet come. It will speedily come at Armageddon and will thereafter become the "great mountain" that fills the whole earth without any place left for any other "mountain" or exalted postwar government.—Rev. 16:15; 1 Thess. 5:3.

⁵ At the Kingdom's establishment in 1914 the long-foretold "day of Jehovah" began. It is the "day of his preparation" for the final conflict of Armageddon. It ends with his Theocratic Government by

1. What is the central theme of all of God's past promises and prophecies for which Christians have prayed, and what will it accomplish in heaven and in earth?

2. Why has it not been vain repetition to utter the Kingdom prayer? and how and when did God answer it, and why not sooner?

3. What seeming disagreement, corresponding to that today, existed between Jesus' teaching his disciples to pray for the Kingdom and his own presence among them?

4. Since the Kingdom was set up in A.D. 1914, why is the prayer still proper, "Thy kingdom come"?

5. (a) At the Kingdom's establishment what foretold days began, and why is it needful to continue in prayer? (b) What does it mean to "pray without ceasing"?

Christ Jesus in full control of all the universe, including this earth, by the crushing defeat of all enemies there. (Nah. 2:3) During this day, which is "known unto Jehovah", he does his "strange work" by his witnesses. He sends them forth to all nations while the governments thereof are still going concerns. The great enemy and his hordes of demons and wicked men come in like a flood and seek to overwhelm Jehovah's witnesses and their advertising of God's kingdom. Then the Lord God raises up his standard of fighting truths, Kingdom truths, against the opposers who defy being bound by God's kingdom. (Zech. 14:7; Isa. 59:18; Rev. 12:17) Not to yield to the pressure nor to compromise with the foe, but to hold true to the God-given commission to preach the Kingdom gospel, his requires His witnesses to "pray without ceasing". "Continue in prayer, and watch in the same with thanksgiving." (1 Thess. 5:17; Col. 4:2) Prayer "without ceasing" does not signify shutting up themselves behind the tall, somber walls of a monastery or nunnery and doing nothing but repeating prayers. That is religion. It is forbidden by the Lord, and it does not allow for getting his work done. 'Ceaseless praying' means, therefore, using always the avenue of prayer to God when it is fitting and necessary as one keeps on in his service.

⁶ Some, claiming to seek the Lord's will, set as their guide to communion with God only what Christ Jesus said in the sermon on the mount, at Matthew 6:5-13. On this basis they rule out all prayer in public or in presence of others on any occasion, including prayer of thanksgiving before meals or in a household. They use the Lord's mountain-words as a single standard to measure prayer, and they brand all but private, unobserved prayer in secret as religious hypocrisy. We ask: May this view and argument be a device of the wily adversary to disarm God's people of an effective weapon against Satanic machinations? For an answer to this we cannot take the above-cited few words of the Master as the complete pronouncement or as an over-all measure of what is proper and what is religious hypocrisy. We must consult the rest of God's Word, including our Lord's further words and his own example and that of his disciples and the early church. So doing, we can know how to be "sober and watch unto prayer", "continuing instant in prayer." —1 Pet. 4:7; Rom. 12:12.

⁷ Of course, the Master's words are true: Striking up an attitude of prayer in public places to go through some formula of prayer of private concern just to appear holy and to be seen and admired of

men is hypocrisy. It brings no reward from God, but only from awestruck men, and is therefore out of order. There are proper times for retiring alone for prayer. Quite so Jesus at times rose up early before day to depart into a solitary place to pray or he withdrew into a mountain apart to do so. (Matt. 14:23; Mark 1:35; 6:46; Matt. 26:39, 42, 44) Then his Father saw him in secret, and rewarded him openly before witnesses, and he overcame the world through the strength from Jehovah God. On the other hand, there are instances of where he did otherwise. These should be considered in conjunction with the course of all the faithful servants of God in the Scriptures in order to determine upon proper prayer.

FAMILY AND PUBLIC PROCEDURE

⁸ The Lord God's testimony respecting Abraham his friend was: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18:19; 26:5) This included instruction by Abraham of his assembled household, at which time doubtless he conducted them in petition to God Almighty for His guidance and help. Job most certainly assembled his household and led them in supplication to the Lord for his mercy and forgiveness. (Job 1:5) When King David had caused the ark of the covenant of the Lord to be brought to the capital city and lodged in a special tent near his palace on Mount Zion, David gratefully and joyfully went home to assemble his household and ask God's blessing upon them. "Then David returned to bless his household." (2 Sam. 6:20; 1 Chron. 16:43) Timothy's mother, Eunice, together with her mother, Lois, took him as a child and instructed him in the Hebrew Scriptures, because his father was a Gentile Greek. Who can do justice to them to think that the devoted mother and grandmother thus 'brought him up in the nurture and admonition of the Lord' without opening the instruction period with praise and petition to Jehovah God? (2 Tim. 1:5; 3:14, 15; Acts 16:1-3) The apostle's inspired instruction to parents is: "Fathers, do not irritate your children, but bring them up in the discipline and instruction of the Lord." Such would include prayer by the fathers with their children.—Eph. 6:4, *Diaglott*.

⁹ Jesus' own actions did not contradict his counsel to his disciples. He was consistent in offering thanks to his Father before his faithful apostles on the passover night when he set up the Memorial called "the Lord's supper". (Matt. 26:26, 27; 1 Cor.

6. What narrow position do some take toward Jesus' words at Matthew 6:5-13 concerning prayer? and how shall we determine whether such argument is a wily device of the adversary?

7. Why are Jesus' words at Matthew 6:5-13 true, as shown by his own conduct? and yet why is that insufficient for the full consideration of the subject?

8. How did the cases of Abraham, Job, David, and Timothy's mother and grandmother, show what is proper family procedure as to prayer?

9. What instances are there of where Jesus offered prayer before his disciples or more openly in public?

11:23, 24) That is not all. More openly, when he fed the five thousand from a boy's small luncheon, and later also four thousand from a few loaves and fishes, he, before all of them, offered up public acknowledgment to the great Provider in heaven. (Matt. 14:19; 15:36; Mark 8:6) At the time his disciples returned from their preaching tour of announcing "The kingdom of heaven is at hand", Jesus before them thanked God for having thus favored these spiritual "babes", while denying such favor to the "wise and prudent". (Luke 10:21; Matt. 11:25) In the holy mountain, in presence of Peter, James and John, it was while he was communing with God that Jesus was transfigured with glory and God's voice was heard in answer from heaven. (Luke 9:28-36) It was also after he had ceased praying in the midst of his disciples that one of them asked Jesus to teach them how to do so.—Luke 11:1.

¹⁰ Concerning his miracle of raising Lazarus from the dead the Record says: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." (John 11:41, 42) This last utterance proves that Jesus' presentation of prayer before others in public was not for selfish vanity and glorification, to be seen of men, but for a witness. All true followers of him are grateful that, on the night when he instituted the Lord's supper, before going out to the garden of Gethsemane he offered prayer before his tried and tested disciples and that the prayer was heard by them and recorded, at John chapter seventeen, and preserved for us.

¹¹ How did the personal associates of Christ Jesus understand his words concerning prayer? Did they understand themselves to be confined strictly to individual prayer in secret behind closed doors? Did they refrain from engaging in this privilege in company with fellow Christians? Did they consider it contrary to Jesus' instructions when the chairman of a gathering for study or proclamation of God's Word expressed thanks and petition to Him in behalf of all the assembly? The inspired historic record speaks for itself. Acts, chapter one, tells that after Jesus' ascension to heaven his disciples "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples" and moved the filling in the apostleship vacated by Judas. Two men were appointed as candidates. "And they prayed,

and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." The lot came out for one of them, of course, Matthias.

¹² Thereafter on the day of Pentecost the holy spirit of God was poured out upon them and Peter openly declared to the great multitude of public that assembled that Jesus is Lord and Messiah or Christ. About three thousand persons repented and were baptized into the faith. What did they do under the moving power of God's spirit? "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) Shortly Peter and John were arrested for preaching and gave a testimony in court and were released. "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy [spirit], and they spake the word of God with boldness."—Acts 4:23-31.

¹³ When dispute over the food administration arose, the apostles decided to turn it over to seven appointed men, saying: "But we will give ourselves continually to prayer, and to the ministry of the word." The seven men were appointed; "whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied." (Acts 6:4, 6, 7) When Saul's persecution scattered the disciples from Jerusalem, Philip preached among the Samaritans. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the holy [spirit]." Their prayers in public were answered.—Acts 8:14, 15.

¹⁴ After King Herod had the apostle James killed and held Peter for possible execution, "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Was that merely private individual prayer in secret? In answer to prayer Peter was released by God's angel. "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying." (Acts 12:5, 12) Such congregational prayer was in full accord with Jesus' assurance, at

12. What record concerning public prayer was made regarding the day of Pentecost and after the apostles' release from prison?

13. What does the record show respecting the settlement of the food administration problem at Jerusalem? and also Peter and John's visit to Samaria after Philip?

14. (a) What does the record show as to the time that King Herod held Peter in prison and God's angel released Peter? (b) How did this agree with Jesus' instruction and also Daniel's request of his three Hebrew companions in Babylon?

10. (a) What did Jesus' words at Lazarus' tomb show to be the purpose of prayer in public? (b) What does the record at John 17 show on the subject, and what is our feeling regarding the record?

11. What questions concerning prayer do we ask as respects Christ's personal associates? and what does Acts, chapter 1, have to say in answer?

Matthew 18:19, 20: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The Master was, of course, acquainted with the record of Daniel's course when King Nebuchadnezzar forgot his dream and Daniel and his three companions were menaced with death along with all the wise men of Babylon. "Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision." (Dan. 2:16-19) United prayer!

¹⁵ A company of Christians was formed at Antioch, in Syria, and God by his spirit indicated that Saul and Barnabas should be sent forth on missionary work. "And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:3) In the course of their pioneer work in foreign lands numerous congregations of believers were organized. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23) The first Christian convert in Europe was Lydia, whom the apostle Paul found at a prayer gathering of Jewish women in Macedonia. Then the demons hounded Paul and his associates: "and it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying." Due to developments from this Paul and Silas did not have their prayer assembly at the appointed place, but in prison. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Deliverance from prison quickly followed.—Acts 16:13, 16, 25.

¹⁶ On his final journey to Jerusalem Paul stopped at Miletus and called for the elder brethren of Ephesus and gave them a farewell admonition. "And when he had thus spoken, he kneeled down, and prayed with them all." (Acts 20:36) While the ship was unloading cargo at Tyre, Phoenicia, Paul went ashore and met with the disciples he found there. Their parting is described thus: "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives

and children, till we were out of the city: and we kneeled down on the shore, and prayed." (Acts 21:5) Paul was arrested at Jerusalem, and was obliged to appeal to Caesar as the last human resort. Hence he was transported to Italy. "And so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns; whom when Paul saw, he thanked God, and took courage."—Acts 28:14, 15.

¹⁷ Paul wrote to the Christians at Corinth, Greece, and his epistle shows that praise and petition were offered to God in the assemblies of the Christians. As to doing this in the assembled presence Paul writes: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." "Let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. Let all things be done decently and in order." (1 Cor. 11:4, 5; 14:13-17, 40) Paul requested their united prayers: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." (2 Cor. 1:11; also Phil. 1:19) Writing to the congregation at Ephesus as to proper conduct in company with one another, Paul said: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks."—Eph. 5:3, 4.

¹⁸ Now, since the Lord's coming to the temple for judgment in 1918, we are living in a time which, for events, compares with that when Solomon dedicated the first temple at Jerusalem. "And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel." His lengthy prayer that followed is one of the notable instances in Scripture of where the chairman or one presiding at a public assembly for worship of God visibly and audibly offered up thanksgiving and supplication to the Lord. (1 Ki. 8:22-61; 2 Chron. 6:12-42; 7:1) Furthermore, in this "day of Jehovah" the visible enemy forces, including religion, commerce and politics, have con-

15. What shows up in the record as to when Paul and Barnabas were sent out as missionaries, and Paul's missionary tour and later his opening work at Philippi in Europe?

16. What likewise took place when Paul parted from the elders of Ephesus and the congregation at Tyre, and when he met the brethren on his way to Rome?

17. (a) What did Paul write to the Corinthians as to prayer in the assembled congregation? (b) What did he request of them, and what did he instruct the Ephesians as to proper conduct in company?

18. What does the record show concerning Solomon's course at the temple dedication, and also King Jehoshaphat's course during the invasion by combined enemies?

spired against Jehovah's witnesses and their companions and are marching to the final assault upon God's organization, as long ago foreshadowed by Jerusalem. Hence our time bears a likeness also to that when the Mount Seir-ites and Moabites and Ammonites combined and marched to the attack on the city where Jehovah put his name. Thereupon King Jehoshaphat gathered all his subjects to the temple at Jerusalem, "to ask help of the LORD." "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court," and in this position he offered earnest supplication as spokesman for all of God's people. (2 Chron. 20:5-12) His entreaty publicly was not religious or hypocritical, but was answered of God. The oncoming enemies never reached the city alive.

THANKSGIVING AT MEALS

¹⁹ The study of prayer takes hold on more than public occasions; it also touches domestic circumstances. The question arises, then, Is it religious formalism and sanctimonious hypocrisy to express thanks and petition at a household meal before partaking, or also after? With no sentiment in the matter the unalterable Record shows what is pleasing to God, the Bestower of "every good gift and every perfect gift". Referring expressly to these "latter times", the apostle Paul foretold of the arising of some who would command or lay down the rule to "abstain from meats [foods], which God hath created to be received with thanksgiving of them which believe and know the truth". On this he remarks: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."—1 Tim. 4:1-5.

²⁰ That Paul's words meant at meals is borne out by the many Scriptural examples. When establishing the Lord's supper with his disciples our Master, who left us an example that we should follow his steps, voiced thanks and blessing upon the bread and wine. (Luke 22:17, 19; Mark 14:22, 23; 1 Cor. 11:23, 24) Before performing the miracles of feeding the five thousand and then the four thousand in the wilderness he gave thanks and asked the divine blessing upon the meager, inadequate food supplies with which he began but which he then broke and multiplied. (John 6:11, 23; Matt. 15:36) After his resurrection from the dead he did not change his procedure. When he appeared to two of his disciples on the road to Emmaus and went in to tarry with them, "it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." They then recognized him as "Jesus Christ

the same yesterday, and to day, and for ever". —Luke 24:30, 31; Heb. 13:8.

²¹ The apostle Paul writes us to imitate him as he did Christ Jesus. (1 Cor. 11:1, *Diaglott*) His conduct was in accord with his writings on the subject. The account, at Acts 27:34, 35, does not refer to him as celebrating the Lord's supper, but as eating his ordinary food, aboard the ship before it was wrecked: "I pray you to take some meat. . . . And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Before this Paul wrote the Corinthians and discussed the matter of eating meat that had been bought at Gentile (heathen) shops and that likely had first been presented to heathen gods in acknowledgment. He writes: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. For if I by grace be a partaker [of such flesh], why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:25, 30, 31.

²² To Christians at Rome the same apostle wrote this: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." (Rom. 14:6) Such is in keeping with the good advice: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18) This might well include at the close of a meal also. Where there is a large household or group that eat together at a common table, as at Brooklyn "Bethel", at "Gilead", at London "Bethel", and elsewhere, there could be no more commendable way for orderly dismissing all from the table than for the one at the head of the table to voice to God the gratitude of all as they rise and stand.—1 Cor. 14:26, 40.

POSTURE

²³ What is proper posture in which to pray? Religious hypocrites stood in meeting houses and on street corners in order to be observed by the crowds present or passing by. (Matt. 6:5) However, God's faithful servants are also many times reported as standing while at prayer, as out of respect for the great God seated upon his majestic throne in the heavens. (Dan. 7:9, 10; Rev. 7:9) At the tabernacle Hannah stood praying for the gift of a son. (1 Sam. 1:12, 26) When Solomon at the temple dedication prayed God's blessing, all the congregation of Israel

21. What was Paul's course at mealtime before being shipwrecked? and what did he say respecting flesh sold at heathen butcher shops?

22. What did the apostle write to the Romans as respects eating? and why is the course at Watchtower institutions both before and after meals Scriptural and commendable?

23. What do the Scriptures show as to standing when at prayer?

19. What did Paul write Timothy concerning prayer at meals?

20. What do the Scriptures show as to Jesus' procedure at meals?

stood. (2 Chron. 6:3) King Jehoshaphat stood when supplicating the Lord; also the congregation stood. (2 Chron. 20:5-13) Jesus said: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." (Mark 11:25) He gave the parable of the Pharisee and the publican standing praying in the temple; of whom the publican went away justified rather than the Pharisee.—Luke 18:9-14.

²⁴ The apostle Paul also writes: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." (1 Tim. 2:8) This doubtless refers to the posture of certain of God's servants of old of stretching forth their hands heavenward in appeal, as in the cases of Moses, Solomon and Ezra. There is no instruction that the one praying should clasp the hands together, or intertwine the fingers thereof, or to hold his hands, palm and fingers flat against palm and fingers, up before his bosom with his eyes rolled skyward or his head hanging down like a bulrush.—Ex. 9:28, 29; 1 Ki. 8:22, 38; Ezra 9:5; Isa. 58:5.

²⁵ As being suppliants craving favor from the Most High God it is also proper to kneel before him. (Matt. 17:14; Mark 10:17) "O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God." (Ps. 95:6, 7) The king of Israel humbled himself to kneel in the public assembly before God. The One greater than Solomon and whom God anointed to be King of the New World's Government also kneeled and fell upon his face in earnest entreaty before Him. (1 Ki. 8:54; 2 Chron. 6:13; Matt. 26:39; Luke 22:41) When Peter asked the Lord to raise faithful Tabitha from the dead he did so on bended knee. And when Paul took leave of the elder brethren from Ephesus and also from the disciples at Tyre they communed with the Lord God on their knees.—Acts 9:40; 20:36; 21:5.

²⁶ When the prophet Elijah prayed that it might rain after the three-and-a-half-year famine, "he cast himself down upon the earth, and put his face between his knees." (1 Ki. 18:42) Paul expressed this attitude of heart, when he said: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man." (Eph. 3:14, 16) And that all flesh that lives shall yet come to God in worship and supplication, the apostle says: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) It was when Daniel was in this posture

before his God that the conspiring enemies spied upon him and applied the state law that called for casting him to the lions.—Dan. 6:10, 11.

²⁷ Everything considered, then, Jesus' instruction that, "when ye pray, use not vain repetitions, as the heathen do," applies to saying off formulated religious prayers as on a beady rosary or by a prayer wheel, to gain indulgences and religious merit. It does not apply against a repeated presentation of an urgent matter before the Lord. Hence Jesus "spake a parable unto them to this end, that men ought always to pray, and not to faint". The parable was of the persistent widow whose "continual coming" caused the judge to right her cause; to which Jesus added: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Those having this faith will not faint from regular and persistent prayer to the God of vindication.—Luke 18:1-8.

²⁸ Jesus himself, because of the earnestness of his desire, went to his place of prayer three times in the garden of Gethsemane. Each time he offered the same petition; and he was heard in that he feared God. (Matt. 26:39-44; Luke 22:41-44; Heb. 5:7) When Elijah, on Mount Carmel, overlooking the Mediterranean sea, asked the Lord that the great drought might be lifted, he prayed seven times before the "little cloud out of the sea, like a man's hand", was seen. (1 Ki. 18:42-44) Daniel fasted and supplicated the Lord for three weeks on a certain matter before the Lord sent his angel with the prophecy in answer. (Dan. 10:1-12) Paul tells of his own perseverance before the Lord when he writes: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord *thrice*, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:7-9) Says the psalmist: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55:16, 17) The apostle James writes: "~~The effectual fervent prayer of a righteous man~~ availeth much"; and then tells of Elijah as an example.—Jas. 5:16-18.

²⁹ Prayer in a man-made oratory or religious building is no more productive of results than when offered anywhere else on earth. Christians are not required to go to such places to lay their requests

24. What do the Scriptures state regarding the position of the hands and arms on occasions of prayer?

25. What is shown by Solomon, Jesus, Peter and Paul as to kneeling at prayer?

26. What posture did Elijah and Daniel take, and what did Paul write to correspond therewith?

27. To what, then, do Jesus' words concerning vain repetitions apply, and how does his parable on the persistent widow and the judge prove this?

28. How did like persistence show in the cases of Jesus, Elijah, Daniel, Paul, and the psalmist?

29. Offering prayer at what place is acceptable to God?

and thanksgiving before Jehovah God. Calling upon him in praise and petition is acceptable to him in Jesus' name wherever done and under whatever circumstances by the sincere and devoted heart.

³⁰ Nehemiah was grieved at heart over the broken-down and defenseless condition of Jerusalem afar off in his native land. When the king of Persia asked him why, improperly, he was sad of face in the king's presence while serving him wine, Nehemiah was "very sore afraid". He explained, and "then the king said unto me, For what dost thou make request? So I prayed to the God of heaven". (Neh. 2:4) Nehemiah prayed in his heart, unheard by King Artaxerxes. But God heard and gave Nehemiah favor in the king's sight, and in due time the walls of Jerusalem were built under Nehemiah's supervision. Likewise, today, the call for prayer may be instantaneous, where one may not say it aloud or in an attitude befitting other occasions. The servant of the Most High God may be engaged in His service from house to house, meeting unabating opposition or unresponsiveness; he may be threatened with violence as he persists in giving the witness. Then, whether he be at a doorstep needing heavenly grace, or be walking on the street to his field work and feeling the need of wisdom from above and special guidance and protection, he may silently within his heart lift his requests to God. The Lord, who knows what is in the heart of man, can and will hear, and the good hand of the Lord will be upon his servant, as it was upon Nehemiah.

³¹ We may be in the thick of the fight for Christian liberty, in a courtroom, before police magistrate, or in the presence of a gathering mob of demonized religionists. By then watching unto prayer and communing without uttered speech with our Helper on high, we can obtain the desired succor, as did King Jehoshaphat under assault by the Syrians (1 Ki. 22:32, 33); and as did King Asa when facing a host of one million Ethiopians. "Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah." (2 Chron. 14:9-13) Regarding such very emergencies King Solomon said to God at the temple dedication: "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen [picturing God's kingdom], and toward the house that I have built for

thy name [picturing God's throne]: then hear thou in heaven their prayer and their supplication, and maintain their cause."—1 Ki. 8:44, 45.

³² The Lord's servants should watch for just such emergencies and be alert and instant to exercise their privilege toward Him, to maintain His cause. Paul describes the spiritual armor of God which those fighting for the New World interests must now put on in their conflict with the demon forces, "spiritual wickedness in high places." Besides taking the defensive armor and the offensive weapon, "the sword of the spirit, which is the word of God," the apostle shows what further is needed for successful fighting, saying: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:11-18, *margin*) Good soldiers of Christ cannot carry on the struggle in their own strength without calls for higher aid.

HOW MAY "MEN OF GOOD-WILL" PRAY?

³³ God's capital organization, called *Zion*, is the heavenly Jerusalem and is the Theocratic Government of the New World of righteousness. Christ Jesus represents Jehovah as King in that Government, and his installation in the throne in A.D. 1914 marked the beginning of the New World Government. It marked also the beginning of the "last days" of Satan's old-world organization. There the prophecy of Isaiah 2:2, 3 began to come to pass: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." As to the exercise of its power earthward the apostle writes: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:2, 3.

³⁴ Since 1918, when God's Messenger, Christ Jesus, came to the temple for judgment of His house and of the nations, the prophecy of Habakkuk 2:20 applies: "And Jehovah is in His holy temple, be

30. Under what circumstances, and how, did Nehemiah offer prayer before King Artaxerxes? and under what pressing circumstances may Jehovah's field publishers pray in like manner?

31. What may be Scripturally said as to the manner and fitness of prayer in the thick of Christian warfare?

32. What did Paul associate with the spiritual armor for the fight, and why? 33. When and how did the "last days" begin, and what did Isaiah and the apostle John say as to the Government then in force and the action of "people of good-will"?

34. (a) Since when is Isaiah 2:2, 3 undergoing fulfillment, and for what specific purpose do the "many people" go up to the Lord's mountain? (b) What does God through Isaiah say as to whether such ones may pray to Jehovah?

silent before him, all the earth!" (*Young*) Since then the "many people" and "all nations" have been flowing unto Jehovah's Theocratic Government, Zion, the "new Jerusalem", desiring to walk in His paths according to His law. Those thus going up to his house of worship are composed of the "men of good-will" out of all nations and peoples and who learn of the setting up of his Righteous Government. They desire to come into harmony with it and to worship the true and living God through his King, Christ Jesus. The question arises: These are not of God's "little flock", the spiritual Israelites in the Kingdom covenant, but are his "other sheep", whose only hope is that of everlasting life on earth. May these, then, pray to Him? The answer of Jehovah God says, at Isaiah 56:6, 7: "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."—Matt. 21:13; Mark 11:17.

³⁵ Such ones are pictured by the "stranger" whom King Solomon mentioned at the temple dedication, to show the extensiveness that Jehovah's worship would have: "Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name [through Jehovah's witnesses], and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." (1 Ki. 8:41-43) Zechariah, who prophesied in the days when the typical temple was rebuilt at Jerusalem, writes also concerning the above class: "It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in [new] Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew [Jehovah's remnant], saying, We will go with you:

for we have heard that God is with you [spiritual Israelites]."—Zech. 8:20-23; Isa. 19:19-22, 25.

³⁶ The very purpose of this "stranger" class in coming to this temple or house of prayer for all nations is that they may there pray in order to be guided and strengthened to do His will. The apostle John, after having a vision of the completed company of 144,000 spiritual Israelites, foresaw also this great "stranger" class of good-will: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." (Rev. 7:9, 10, 14, 15) The good-will "strangers" or "other sheep" that shall compose this "great multitude" of Armageddon survivors attribute their salvation to no man-made national government or emblem thereof. They ascribe it to God on his heavenly throne and also to his sacrificial Victim, Christ Jesus, who is on the throne with Jehovah God and reigning as his Theocratic Representative or King. To have their prayers accepted of these "Higher Powers", they must obey the rules concerning prayer, that is, to pray with faith in God as existent and as the Rewarder of all seeking him. They must also pray in the name of his Son, the Lamb, as their Ransomer. The above scripture shows that they do so.

³⁷ Such "other sheep" are not of the "little flock" of spiritual sons of God, and may they now pray to Jehovah God as "our Father"? The evident answer from the Scriptures is Yes. Think of the famished Egyptians of old who came to Pharaoh's prime minister Joseph, asking him to buy them and all their earthly possessions that they might obtain life-sustaining bread. So these earthly "other sheep" now come to a Greater Joseph, namely, Christ Jesus at the temple. They desire the life-giving spiritual bread in this time of consuming spiritual famine on "Christendom". They turn over their all to Jehovah's King, Christ Jesus, and ask him to buy them with his sacrifice of redemption that they may get into the way of everlasting life, now, before Armageddon. To such as do so he becomes "Savior of the world", or, "food of the living," which is the meaning of the

35. How did Solomon refer to such ones in his temple-dedication prayer? and what did Zechariah prophesy as to their coming and their purpose?

36. What vision does John describe concerning that class, and what must they do to have their prayers accepted by the Higher Powers?

37. As to whether these may address Jehovah God as "our Father", what does the conduct of the famished Egyptians toward Joseph show as a preliminary move?

name *Zaphnath-paaneah*, that was assigned to Joseph of old. (Gen. 41:45, 55, 56; 47:18-21) Concerning his present-day counterpart it was long ago foretold: "And the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) Now, by receiving of the life-giving spiritual food the "other sheep" class come into line to become the children of "The everlasting Father", Christ Jesus, when he applies the merit of his ransom sacrifice in their behalf during his thousand-year reign after Armageddon. This was pictured in the atonement-day sacrifices of Israel.—Lev. 16:9, 15.

³⁸ Christ Jesus himself received life and immortality from the eternal "Fountain of Life", Jehovah God. (Ps. 36:9) Jesus therefore addressed Him as "Father" and spoke of Him as "my Father" and "my God". Since Jesus becomes the father of the faithful "other sheep" that form the "great multitude", and since his own Father is Jehovah, it is perfectly Scriptural for the persons of good-will, the consecrated "other sheep", to address Jehovah as "our Father" when offering worship and prayer to him. In Scripture a grandson regularly spoke to his father's father (or grandparent) as "father", and all forefathers before one's immediate parent were called "fathers". (Ex. 3:6; 15:2; Deut. 26:5; 1 Ki. 15:11, 24; Isa. 51:2; 63:16; 64:8; Ps. 45:16; John 8:56) Jehovah is likewise the great "First Father" to all them that acquire everlasting life through his Son Christ Jesus.

³⁹ Furthermore, the "other sheep" who now abandon the riotous living with the famine-stricken world and who come out from under the service of the conscienceless "swine owner" of this world were foretold in Jesus' parable and were represented therein as the "prodigal son". When the boy returned home and was met first by the one whose house he had abandoned he addressed him, saying: "*Father*, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But the man refused to disown the suppliant boy and called for a feast, saying: "For this my *son* was dead, and is alive again; he was lost, and is found." Then to his older boy the father explained the reason for the feast, saying: "For this *thy brother* was dead, and is alive again; and was lost, and is found." (Luke 15:21, 24, 32) In all propriety, therefore, and with full confidence the "stranger" and "other sheep" class may draw near through their Ransomer Christ Jesus and address Jehovah God as "our Father" in worship. They may also conduct prayer in an assembly even with those of the anointed remnant present.

FOR ALL IN AUTHORITY

⁴⁰ For what, then, shall the remnant of God's "little flock" and also their brethren of the "other sheep" pray? Prayers for selfish reasons and purposes and not to God's glory could receive no answer from him; as it is written to the selfish: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [your pleasures]." (Jas. 4:3, *margin*) If our will is conformed to and submissive to His will, then we shall ask what we will and it will be granted to us in due time. The New World is at hand, and its everlasting Government is already ruling amidst mighty enemies. The psalmist's question now fits: "Why have nations tumultuously assembled? and do peoples meditate vanity? Station themselves do kings of the earth, and princes have been united together, against Jehovah, and against His Messiah." (Ps. 2:1, 2, *Young*) Shall prayer be made for such ruling powers of earth? How could such prayer be approved by Jehovah and be in favor of his Messiah, Christ, when such rulers are resisting God's invincible power and message and are saying: "Let us break their bands asunder, and cast away their cords from us"? Instead of God's hearing prayers for such worldly opposers, the psalmist says: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion."—Ps. 2:3, 4, 6.

⁴¹ Who, then, are the ones to be prayed for according to the apostle's exhortation to Christians? It is written, at 1 Timothy 2:1-6: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

⁴² There can be no proper prayer rendered for the salvation of those doomed to destruction at Armageddon because of their sin unto death. (Ps. 109:1-7; Jer. 7:16; 11:14; Prov. 28:9; 1 John 5:16, 17) The apostle was addressing those within God's organization and was exhorting them to pray in behalf of conditions within God's organization, that quiet and peaceable living in all godliness and honesty might be led by all members of the organization. Why? Because God will have such to be saved, and Christ Jesus is the Mediator between Him and them in that

38. Why because of such relationship to Christ Jesus may they address Jehovah God as "Father"?

39. What expressions in the parable of the prodigal son show the seemliness of their prayer to God as "Father"?

40. (a) Under what conditions may we ask what we will and have God grant it? (b) What is the position of earth's ruling powers toward the New World Government, and how does God's attitude toward them show whether to pray for them?

41. What is Paul's exhortation as to prayer, at 1 Timothy 2:1-6?

42. For what, then, was the apostle exhorting us to pray, and why?

behalf. Those who are in authority or in high station within the visible part of the organization need our prayers and supplications and intercessions to God, that they may conduct themselves in favor of the peace and spiritual health and prosperity of "all men", or Christians in the flesh, in the organization.

⁴³ Such prayer is also for the honor and glory of God and the advancement of his Kingdom interests on earth. Hence it is "good and acceptable" in God's sight to offer such prayers and supplications. Psalm 122 agrees with this view, in that it says: "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

⁴⁴ A prayer for the king, Jehovah's king, is written at Psalm 72: 1, and it is prophetic of the prayer of God's people of today: "Give the king thy judgments, O God, and thy righteousness unto the king's son." David prayed for his son, the king of the typical Theocracy over Israel (1 Chron 29: 10, 19); and that prayer would now be offered up for the King of the true and lasting Theocratic Government. Psalm 72: 15, 17 says further concerning the King, the Son of the great "King of Eternity": "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and

daily shall he be praised. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations [represented in the 'other sheep'] shall call him blessed."

⁴⁵ Jehovah God is the "King eternal" and Christ Jesus is his anointed King of The Theocracy of the New World. As we look forward to the vindication of Jehovah's name by his King Christ Jesus at the battle of Armageddon, we continue to pray for Kings, saying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." We recognize the Kingdom as set up in A.D. 1914; and we prayerfully join all of God's organization in heaven and in earth in saying: "The kingdom of the world is become the kingdom of our Lord [Jehovah], and of his Christ: and he shall reign for ever and ever. . . . We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign." (Rev. 11: 15, 17, *Am. Rev. Ver.*) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5: 13, 14.

⁴⁶ The "other sheep" who will form the "great multitude" cry out: "Salvation to our God which sitteth upon the throne, and unto the Lamb"; and the faithful remnant of the 144,000 join in their praise and supplication, saying: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."—Rev. 7: 10, 12.

43. Why is such prayer acceptable and good in God's sight, and with what Psalm does this view agree?

44. What does the psalmist David say as to offering up prayer for the king's son, in a prophetic sense?

45. How, then, do we pray "for kings", and what does The Revelation show on the matter?

46. What do those in line for the "great multitude" prayerfully cry out, and with what prayer do the faithful remnant join them?

CALEB, BOLD FIGHTER FOR THEOCRACY

"THE righteous are bold as a lion," says Proverbs 28: 1. Or, according to *Rotherham*, "the righteous like a lion are confident." They have faith, confidently rely upon God's word, and boldly go forward in the face of danger to meet the Lord's service requirements. Centuries ago a servant of Jehovah lived on the earth who well exemplified Godly boldness. That servant's name was "Caleb". The name even means "bold".

There were several Bible characters whose names were Caleb. The one we are here concerned with is Caleb the son of Jephunneh. He was born in the year 1554 B. C. The opinion of Bible scholars differs sharply as to his ancestry. Many contend that, because he is referred to as the "son of Jephunneh the Kenazite", he was a foreigner and only adopted into the tribe of Judah, and was in reality a descendant of Esau. (Josh. 14: 14) The weight of evidence, however, seems to indicate that Caleb was a natural Judean, and that the patronymic "Kenazite" is derived from a Hebrew ancestor. Some students hold that

the name of Caleb's grandfather was "Kenaz". The Scriptures disclose that he had a brother by that name; and close association with that brother may have caused him to be called the "Kenazite". (Josh. 15: 17; Judg. 1: 13) It is possible that Caleb's father, Jephunneh, was surnamed "Hur" and was thus the grandfather of the expert craftsman Bezaleel. (See Exodus 17: 10; 24: 14; 31: 2; 35: 30; 1 Chronicles 2: 19, 20, 50.)

The first appearance Caleb makes in the Divine Record is when Moses, at the command of the Lord, sends spies into the land of Canaan. It was the second year after the exodus from Egypt, and the Israelites were camped at Kadesh-barnea in the wilderness of Paran. They were poised at the southern border of the Promised Land. Reconnoitering was in order, so the scouting party was organized. Caleb, a man of forty years and a family chieftain in the tribe of Judah, was designated to represent that tribe.—Num. 13: 1-3, 6; Josh. 14: 7.

As Moses gives the final instructions to the twelve spies,

Caleb listens intently: "Get you up this way into the south country, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." (Num. 13: 17-20, *margin*) The men started their perilous journey into the enemy land. For forty days they searched out the land. At Hebron they saw giants; at the brook or valley of Eshcol they noted the productivity of the land, and brought back some of the fruit thereof, one cluster of grapes being so heavy that it was borne between two men upon a staff.—Num. 13: 21-25.

To Moses and Aaron and all the Israelites they gave their report: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." Caleb silenced the fearful ones, and cried, "Let us go up at once, and possess it; for we are well able to overcome it." But ten of the spies dissented, saying, "They are stronger than we." They were terrified by the giants they had seen, and said they were as grasshoppers in comparison. (Num. 13: 26-33) In the parlance of this world, those men would be called morale weakeners.—Deut. 1: 28, *margin*.

When Caleb and the other faithful spy, Joshua, fervently pleaded with the Israelites to get them to enter the Promised Land, saying, "Jehovah is with us: fear them not," the rebellious people took up stones against them. Jehovah intervened. The ten men who brought the evil report were destroyed. Upon the remainder of the murmurers the Almighty pronounced sentence: "Ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. . . . But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."—Num. 14: 30-34.

It is not until the fortieth year of that sentence that Caleb is again mentioned. It is on the plains of Moab. Moses and Eleazar the high priest had numbered the men able to go to war, those from twenty years old and upward. Shortly thereafter Jehovah named the men, one prince or ruler from each tribe, who would be entrusted with the division of the Promised Land among the tribes. Eleazar and Joshua are named, and Caleb is appointed from the tribe of Judah. The other appointees were comparatively young men; Caleb was seventy-nine. Nevertheless, Caleb was as "young" and vigorous as any of them in following Jehovah, and his faithfulness was rewarded by this privilege.—Num. 34: 17-29.

Jehovah's pronounced judgment had decreed that none of the men that had come up out of Egypt, from twenty years old and upward, that had been numbered in Sinai by Moses and Aaron, should enter the land of Canaan,

save Joshua and Caleb. (Num. 26: 64, 65; 32: 11, 12) And so it was.

It is also interesting to note that when Moses and Aaron numbered the people at Sinai, not long before they refused to enter Canaan and fight because their enemies seemed stronger than they, there were 603,550 men of war. (Num. 1: 45, 46) At the second numbering, by Moses and Eleazar, there were less, namely, 601,730. (Num. 26: 51) Yet this smaller army entered and possessed the land, despite their enemies. This shows that Caleb was not being rash on the earlier occasion when he cried out for the Israelites to come to grips with the enemy. Rather he was manifesting faith in Jehovah, confident that He would fight for His people and give the victory in fulfillment of His promise, and that regardless of the giant size of the enemies or their number. He was merely being bold, within the Scriptural meaning of the term. And though now, 39 years later, he is much older, he still has the same spirit of boldness.

With the fighting men of Israel he crossed the Jordan and bore his full burden in the ensuing battles. After six years of warfare, there yet remained much land to be possessed. Notwithstanding that fact, Jehovah assured the Israelites, "Them will I drive out," and instructed that the land now be divided by lot among the tribes. (Josh. 13: 1-7) Caleb, bold, seasoned fighter, veteran of many battles, steps before Joshua and says: "Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. . . . And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance. . . . The LORD hath kept me alive, as he said, these forty and five years, . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out." (Josh. 14: 6-15) And so he did.

No picking of an easy territory by this witness of Jehovah! The toughest assignment, the land infested with giants, was none too hard for this 85-year-old warrior, if Jehovah would be with him. An account of the victory appears at Joshua 15: 13-19 and Judges 1: 9-15, 20. The bullying monsters inhabiting Hebron were slain, and Othniel, the son of Caleb's younger brother and a judge in Israel for many years, stormed and captured Debir, and for this was given Caleb's daughter *Aehsah to wife*. Both of these cities were later occupied by the Levite priests, Hebron becoming one of the cities of refuge.—Josh. 21: 3, 11-13, 15.

After the capture of these cities, no further mention is made of Caleb, nor is the time of his death recorded. In 1 Chronicles the names of his children are listed.—2: 46, 48, 49; 4: 15.

As previously mentioned, Caleb was 79 when the covenant of faithfulness was made with the Israelites on the plains of Moab, just prior to their entrance into the Promised Land. Though much older than the other Israelites, with the exception of Joshua, and possibly Eleazar, he

was counted with the younger men, because of his faithfulness. He well represented, at this point, that class of faithful ones also foreshadowed by Mordecai and Naomi, manifested at the time of the Lord's coming to the temple for judgment in A.D. 1918. In these present days of Theocratic warfare against the demons and their tools, Jehovah's witnesses must be valiant. And though the little band of witnesses on the earth may appear as mere grasshoppers in the sight of the "giants" of Satan's organization, and particularly the totalitarian monstrosity he raises up, God's people will not hold back in fear. They will push the battle

to the gate. They will remember that Jehovah is with them, and in his sight the mightiest ones of Satan's hordes are as grasshoppers.—Isa. 40: 22.

So today Jehovah's witnesses will go forward, "bold in our God" and "bold in Christ". (1 Thess. 2:2; Philem. 8) Boldness in Theocratic service is all-essential now. Why? First John 4:17 answers: "Herein is our love made perfect, that we may have boldness in the day of judgment." Caleb was blessed because "he wholly followed the LORD God of Israel". (Josh. 14:14) Let Jehovah's servants at this time do likewise, and give a good report in service.

THREE ELDERS SURVIVE TO CROSS JORDAN

IN OUR article of August 1 entitled "Victory by Faith" paragraph 35 stated: "The older generation of the Israelites under Moses entered not into the Promised Land of Palestine because of their sin of unbelief toward Jehovah's word. . . . Three elders having faith did enter into the Promised Land of milk and honey, and one of these was Moses' successor, Joshua." Who, then, were the other two?

At Numbers 14:30, Jehovah God declared his judgment against the twelve tribes of Israel for believing the faith-cracking report of ten of the twelve spies back from Canaan and said: "Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." These words have been understood by many to mean that no others besides Joshua and Caleb above the age of twenty years would survive the protracted wilderness journey and cross Jordan river into the Promised Land. If that were so, then both Moses and Aaron the high priest were on this occasion notified that they would not be preserved to enter Canaan. To the contrary, Moses and Aaron both entertained hopes of entering until they exceeded themselves, about 37 years later, when water was miraculously brought forth from a rock. Then Jehovah said to Moses and Aaron: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:12) Hence Aaron's son Eleazar was the third elder that was favored to cross Jordan with Joshua and Caleb.

Moses, Aaron and Eleazar were of the tribe of Levi, and this tribe was separated from the other tribes, and was not represented by any of the twelve spies sent out. (Num. 13:4-16) Due to their ministry at God's tabernacle the Levites were not numbered for war-draft purposes. (Num. 1:47-54) Hence the tribe of Levi were not included in the penalty pronounced on the twelve other tribes for rebellion due to the faithless report of the ten spies. At that time Eleazar must have been above twenty years of age. Eleazar

was apparently Aaron's third son and was now married and had a son, Phinehas. (Ex. 6:20, 23, 25) Aaron his father was three years older than Moses, and hence 83 years old when the Israelites left Egypt and came to Mount Sinai; hence old enough to have mature sons.

At the beginning of the second year after leaving Egypt the four sons of Aaron were ministering with him at the tabernacle. After two sons died, "Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, . . . and ye shall eat it in the holy place, because it is thy due, and thy sons' due." (Lev. 10: 12, 13; 9: 1) To render such priestly service Eleazar had to be of the required age, as shown by God's law respecting the Levites: "From thirty years old and upward even until fifty years old, all that enter into the host, to do the work of the tabernacle of the congregation." Five years of probation must precede full service: "This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation." (Num. 4: 3; 8: 24) Hence Eleazar must have been above twenty years of age at the time of leaving Egypt. Less than a year later, the tabernacle was set up at Mount Sinai, and shortly afterward God said to Moses: "And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary." (Num. 3: 32) This appointment required Eleazar to be above twenty years, yes, thirty years or more. In the last year of the 40-year wilderness journey Eleazar's son Phinehas appears to have been engaged in tabernacle service and hence of the age of 25 years or more. (Numbers 25) This argues that Eleazar was past 60 years.

At Aaron's death his son Eleazar was made Israel's high priest. (Num. 20:22-29) About a year later Eleazar entered the Promised Land and served there many years as high priest, even after Joshua's death.—Ex. 28:1; Num. 3:1-3; Josh. 14:1; 24:29,33.

SCRIPTURE INDEX FOR THE WATCHTOWER, 1943

GENESIS		3:14, 15,		9:1, 7		116		18:18, 19		279		28:1-5		279		45:1-15		348		6:3		198		15:2		379		30:13, 14		184			
1:5	67	3:15	356	10:8-10	308	18:19	372	28:16-22	356	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348		
1:14	69	3:15	57	10:8-10	308	18:19	372	28:16-22	356	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348	47:18-20	348		
2:16-25	230	118, 133	147	12:3	36	21:1-21	362	32:24-30	356	48:1-22	379	9:16	41	296	19:5, 6	36	74	32:19	339	34:12-16	264	20:1-26	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184			
2:17	117	4:10, 11	356	14:22, 23	356	48	233	40:1-4	279	49:1-33	279	9:28, 29	376	20:1-26	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184	20:1-26	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184		
3:1-5	116	4:26	231	355	231	15:5-8	356	25:5, 6	327	41:5-7	20	50:22-26	233	12:2	67	20:10	149	10:8-10	27	14:1	10:8-10	27	20:10	149	10:8-10	27	14:1	10:8-10	27	14:1	10:8-10	27	
3:1-24	230	5:24	231	15:5	263	25:5-11	327	41:5-7	20	50:22-26	233	12:2	67	20:10	149	10:8-10	27	14:1	10:8-10	27	14:1	10:8-10	27	20:10	149	10:8-10	27	14:1	10:8-10	27	14:1	10:8-10	27
3:4, 5	508	6:1, 2	122	16:1-16	122	18:17-19	198	27:27-29	356	41:54-57	349	3:6	379	12:8	71	24:4	219	15:13, 28	27	16:8	20:22	12	20:1-26	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184		
3:14, 15	116	230	262	6:4	122	18:17-19	198	27:27-29	356	41:54-57	349	3:6	379	12:8	71	24:4	219	15:13, 28	27	16:8	20:22	12	20:1-26	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184		
3:198	230	262	6:4	122	18:17-19	198	27:27-29	356	41:54-57	349	3:6	379	12:8	71	24:4	219	15:13, 28	27	16:8	20:22	12	20:1-26	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184			

EXODUS		3:15-18		198		12:8, 14, 15		279		20:21, 22		
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-18	198	12:8, 14, 15	279	20:21, 22	376	20:3-5	36, 136	20:10-11	35	34:3	30:13, 14	184
3:15-1												

1:10, 14	379	8:22, 38	376	23:6	115	10:21	295	60:8	343	2:20	244, 377	16:18	21, 122,	10:29, 30	131	24:30, 31	68, 375
17:10, 14	74	8:22-61	377	23:8	115	11:25	296	60:11	343	Chap. 3	359	16:19	199, 311	11:7-10	37		
18:1, 4	74	8:41-43	378	23:9	203, 279	11:25	311	61:1	122, 182	3:1	359	16:20	42	11:12-22	227	JOHN	
18:3, 4	77	8:44-45	379	23:10	279	11:25	295	61:1, 2	41, 180			16:20-23	20	11:17	278	1:1-3	120
23:34-43	314	8:46-53	380	23:11	297	14:25	188		181	ZEPHANIAH		16:26	168	11:25	376	1:11	51
25:8, 15,		8:54	376	23:12	244	15:7	295	61:1-3	55, 167	2:3	107, 284, 297	16:26, 27	278	12:40	361	1:11-13	363
16, 50	279	15:11, 24	379	23:13	248	15:8	355		181, 313	3:9	11, 295	16:27	271	11:27	139	1:17, 18	83
26:39-46	309	17:1	358	23:14	295	15:24	279	61:6	181			17:1-9	165	13:3, 4	139	1:18	235
		17:19-24	358	23:15	35	18:9	329	62:2	153, 248		HAGGAI	17:10-13	359	13:10	41, 122	1:19-23	183
NUMBERS		18:4	380	23:16	304	18:10	250		210	2:6, 7	213	17:11-13	183	13:13	325, 328	1:31-34, 41	180
6:22-27	357	18:42	376	23:17	113	19:4, 6, 7	350	63:16	167			17:14	187	13:22	51, 159	1:35-42	184
9:12	71	18:42-44	358	23:18	99, 103	21:16	313	64:8	8, 39	2:4	300	17:24-27	186	13:21	100	1:40, 41	37
10:35, 36	357			23:19	103	21:17	313	64:8, 9	8	3:1-5	295	17:28	185	13:31, 32	202	2:1-11	314
14:13-19	357	19:9, 10	280	23:20	315	25:8, 7	323	65:13-16	219	3:8	216	18:1	42	14:22, 23	375	3:2-21	180
21:15, 28	292	20:35	280	23:21	71, 105	28:9	379	65:24	355	3:8, 9	213	18:19, 20	374	14:23	20	3:22	200
Chaps. 22, 23,		22:32, 33	377	23:22	36, 8, 9	29, 3	326	66:7, 8	39, 294	8:20-23	278	18:22	148	15:25, 26	384	3:16	89, 131
24	292				36, 9	275, 779	312		291	20:1-10	326	18:22	148	15:25, 26	384	3:16	89, 131
25:1-35	292				37:1, 7	152	30, 5, 6	198		14:7	372	20:13-15	347	16:1	21, 32	4:23, 24	173
25:33, 39, 40	9				37:1, 7, 24	296	31:1, 2			14:12	315	21:1-16	246	16:1	21, 32	4:23, 24	173
					27, 28	279						21:13	378	16:1	21, 32	4:23, 24	173
DEUTERONOMY												21:23, 43	378	16:1	21, 32	4:23, 24	173
2:9, 13, 29	292											21:23, 43	378	16:1	21, 32	4:23, 24	173
2:11	298											21:23, 43	378	16:1	21, 32	4:23, 24	173
3:15	9											21:23, 43	378	16:1	21, 32	4:23, 24	173
4:9, 10	279											21:23, 43	378	16:1	21, 32	4:23, 24	173
6:4-7	180											21:23, 43	378	16:1	21, 32	4:23, 24	17

19:30	21	24:10	107	15:4 53, 16, 200	11:3, 13-15	116	3:10, 21	73	2:11, 12	22	1:3, 4, 14-23	213	5:1	119, 164	3:10	75
19:31-37	103	24:10-21	24	16:17, 18	11:5	164	3:20, 21	248	2:13	180	1:4	169	5:1-3	166	3:14	120, 153,
19:33-36	71	25:8, 16	107		11:7-9	280		40, 76	2:13, 14	120	1:6-9	35, 161	5:1-4	201		265
20:22, 23	42	25:9-12	24	16:20	11:14, 15	260			2:18	75	1:10-12	197	5:2, 3	167	3:20	187
21:15-17	165	25:18, 19	24		11:23-27				2:18	234	1:15, 16	36	5:2, 3	169	5:2	105
21:19	76	26:1, 2, 24	107		12:7-9	25			3:7-19	227	1:17, 18	139	5:5	170	5:8	362
		26:1-29	24		12:11	164			4:1, 2	234	1:18-20	136	5:6, 7	170	5:9, 10	70
		26:4, 5	280						4:15	75	1:22, 23	148	5:8	170	5:13, 14	380
		26:4, 5, 9-12	24						5:7	376	1:23, 25	197	5:8, 9	156	6:1, 2	19
		26:5	264						5:7-9	21	1:25	51	5:9	171	6:2	28
		26:28	154						5:7-10	362	2:2	344	5:10	156	7:4-8	71, 153,
		26:29	154						5:8, 9	89, 120	2:2-10	40	5:10, 11	172		250, 292
		27:29-35	137						5:12	149	2:3-8	42	5:11	156	7:9	375
		27:34, 35	375						5:13, 14	344	2:3-8	199	5:13	37, 164	7:9, 10,	
		27:35	68						6:4-6	331	2:3-10	54			14, 15	
		28:14, 15	374						7:1	362	2:4-8	154			7:9-17	85, 327,
									7:13, 14	180	2:5	165				344
									9:15-18	74	2:5-9	247			7:10, 12	380
									10:5-10	361	2:9	293, 363			7:11, 12	348
									10:12, 13	38, 371	2:11	53, 248			7:13-17	344
									10:25	148	2:11, 12	41			7:14	328
									10:26-31	12	2:13, 14	42			7:15	250
									10:37-39	229	2:15, 16	43			8:3, 4	362
									11:1	227	2:17	44, 125			11:11, 12	310
									11:1, 2	229	2:18-20	155			11:11-13	312
									11:4	231, 262	2:19	107, 125			11:15, 17	380
											3:19, 20	122	3:5, 6		11:15-18	211
											3:20	56				
											3:21	220				
											3:22	227				
											3:23	232				
											3:24	233				
											3:25	234				
											3:26	235				
											3:27	236				
											3:28	237				
											3:29	238				
											3:30	239				
											3:31	240				
											3:32	241				
											3:33	242				
											3:34	243				
											3:35	244				
											3:36	245				
											3:37	246				
											3:38	247				
											3:39	248				
											3:40	249				
											3:41	250				
											3:42	251				
											3:43	252				
											3:44	253				
											3:45	254				
											3:46	255				
											3:47	256				
											3:48	257				
											3:49	258				
											3:50	259				
											3:51	260				
											3:52	261				
											3:53	262				
											3:54	263				
											3:55	264				
											3:56	265				
											3:57	266				
											3:58	267				
											3:59	268				
											4:1	269				
											4:2	270				
											4:3	271				
											4:4	272				
											4:5	273				
											4:6	274				
											4:7	275				
											4:8	276				
											4:9	277				
											4:10	278				
											4:11	279				
											4:12	280				
											4:13	281				
											4:14	282				
											4:15	283				
											4:16	284				
											4:17	285				
											4:18	286				
											4:19	287				
											4:20	288				
											4:21	289				
											4:22	290				
											4:23	291				
											4:24	292				
											4:25	293				
											4:26	294				
											4:27	295				
											4:28	296				
											4:29	297				
											4:30	298				
											4:31	299				
											4:32	300				
											4:33	301				
											4:34	302				
											4:35	303				
											4:36	304				
											4:37	305				
											4:38	306				
											4:39	307				
											4:40	308				
											4:41	309				
											4:42	310				
											4:43	311				
											4:44	312				
											4:45	313				
											4:46	314				
											4:47	315				
											4:48	316				
											4:49	317				
											4:50	318				
											4:51	319				
											4:52	320				
											4:53	321				
											4:54	322				
											4:55	323				
											4:56	324				
											4:57	325				
											4:58	326				
											4:59	327				
											5:1	328				
											5:2	329				
											5:3	330				
											5:4	331				
											5:5	332				
											5:6	333				
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[fol. 96] IN COURT OF APPEALS OF ALABAMA

GRACE MARSH,

VS.

STATE

Appealed from Mobile Circuit Court

ORDER OF SUBMISSION—November 16, 1944

Come the parties by attorneys, and argue and submit this cause for decision.

IN COURT OF APPEALS OF ALABAMA

JUDGMENT—January 9, 1945

Come the parties by attorneys, and the record and matters therein assigned for errors, being submitted on briefs and duly examined and understood by the court, it is considered that in the record and proceedings of the Circuit Court there is no error. It is therefore considered that the judgment of the Circuit Court be in all things affirmed. It is also considered that the Appellant pay the costs of appeal of this court and of the Circuit Court.

IN COURT OF APPEALS OF ALABAMA

OPINION

RICE, Judge:

There is a Statute of Alabama reading in pertinent part as follows, to-wit: "Any person who, without legal cause or good excuse, enters * * * on the premises of another, after having been warned, within six months preceding, not to do so; or any person, who, having entered * * * on the premises of another without having been warned within six months not to do so, and fails or refuses, without legal cause or good excuse, to leave immediately on being ordered or requested to do so by the person in possession, his agent or representative, shall, on conviction, be fined

not more than one hundred dollars, and may also be imprisoned in the county jail, or sentenced to hard labor for the county, for not more than three months." Code 1940, Title 14, Section 426.

Appellant was convicted of a violation of the terms of [fol. 97] the above Statute; the specific charge against her being that she "without legal cause or good excuse and after having been warned within the past six months not to do so, entered upon the premises of the Gulf Shipbuilding Corporation, a Corporation, contrary to law and against the peace and dignity of the State of Alabama."

She was tried before the Court, sitting without a jury, and assessed a fine of fifty dollars.

The material circumstances, as we will endeavor to state them from the record, are that the land upon which appellant entered, and was arrested, originally belonged to the Tennessee Land Company, a Corporation. While in the possession of this Company it erected thereon what is described in the testimony as a "business block."

This "business block" consisted of one building, divided by suitable partitions into several stores, or business places. It fronted toward a public highway, but the front was some 40 or 50 or 30 feet distant from the said highway.

In front of the "business block," running all the way across—some 250 feet—and parallel to the public highway, but upon the private property of the Tennessee Land Company, it had constructed a paved roadway. Between this paved roadway and the front of the "business block," there was a paved sidewalk constructed at the same time as, and as a part of, the said "business block." The paved roadway was separated from the public highway by an unpaved portion of the land of the Tennessee Land Company; and the paved sidewalk was separated from the paved roadway by a likewise unpaved strip of land.

All this was done more than twenty years before the beginning of this prosecution; but there is no dispute but that the Tennessee Land Company, and its successors in interest, throughout that time exercised full control over the paved sidewalk mentioned,—the paved roadway being not now involved—as a part of its private property. The stores, or business places, in the so-called "business block," were rented separately to various and sundry parties during these years; and, of course, the paved sidewalk served, without objection on the part of the Tennessee Land Company and

its successors in title, the customers of these establishments.

But the testimony is without dispute that throughout the time in question, the Tennessee Land Company and its successors paid the taxes upon and maintained control of the sidewalk in question, along with all its other private property—and that people going upon it for any other purpose than as a means of ingress and egress to and from the stores or business places mentioned were required to procure “permits” from it or them.

It should perhaps be here noted that the property in question, including the sidewalk, was transferred by proper conveyances to the Gulf Shipbuilding Corporation prior to the time of the incidents leading to this appeal.

There is really no great dispute as to the facts in the case.

Appellant, admittedly, or without conflict in the testimony, was duly and properly warned, “within six months preceding” her arrest not to go upon the premises of the Gulf Shipbuilding Corporation.

She did so go upon them—that is, the sidewalk, above, which we will later a little more clearly demonstrate was the “premises” of said corporation, in the sense of the Statute quoted at the beginning of this opinion—and was there arrested on December 24th, 1943, on the charge for which she was convicted—giving rise to this appeal.

Appellant is represented here by numerous counsel who have jointly filed an exceedingly voluminous brief in her behalf. They would have us consider a wide variety of questions in reaching a decision in the case.

Among many other things counsel say: “Petitioner (appellant) Grace Marsh is an ordained minister of the gospel, and as such is one of Jehovah’s witnesses. The Watchtower Bible and Tract society, under direction of which she carried forward her ministerial activities, issued to her a certificate of ordination and identification, which was introduced in evidence * * *. Therein it is explained that Jehovah’s witnesses are true followers of Christ Jesus and are dedicated to the promulgation of His teachings among the people of good-will toward Almighty God. This is done in the Apostolic manner as shown in the following scriptures cited from the Bible:

‘And how I * * * have taught you publicly, and from house to house.’ *Acts* 20: 20.

‘Go ye into all the world, and preach the gospel to every creature.’ *Mark* 16: 15.

‘And he (Jesus) went round about the villages, teaching.’ *Mark* 6: 6.

[fol. 99] ‘And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God: and the twelve were with him.’ *Luke* 8: 1.

“Petitioner (appellant) said that she devoted her entire life to this work. In addition to orally teaching the people concerning the Kingdom of God, she used various printed publications, such as books, booklets and magazines. Such she distributed to ‘any person of good-will who desires to read them.’ To the end that this may be accomplished in an orderly manner, the City of Mobile and surrounding communities had been divided up by Jehovah’s witnesses into territory sections, and each minister given a section to serve.

“Chickasaw, Alabama, a suburb of Mobile, lies in the territory assigned to petitioner (appellant). * * * The place was owned and developed by the Tennessee Land Company.”

We have already stated, hereinabove, of what the relevant development—the “business block”—consisted.

We continue with our quotation from appellant’s brief, to-wit: “In 1941 the Tennessee Land Company sold its property, including the business block in question to the Chickasaw Development Company, which in turn was shortly absorbed into the Gulf Shipbuilding Corporation, the present owner.

Representatives of both the present and former owners of the business block declared (and nobody disputed them, we interpolate) that there had never been an express dedication of the streets and sidewalks to the public use and that the owners had always paid taxes on the property thus being used.”

However, appellant’s counsel say: “The deed conveying the property in question to its present owner shows that there was a recognized dedication of the ‘streets, alleys and public roads.’ (Because) in the warranty section of the deed, the Grantor (Chickasaw Development Co., Inc.) put the

following limitation: '* * * provided however that the warranties herein contained do not apply to areas or property located in any of the streets, alleys or public roads * * * and as to said streets, alleys, public roads * * * this instrument shall constitute a *quit-claim deed* only.' '' (Italics supplied by us.)

And then counsel say: "Furthermore, the evidence is undisputed that the sidewalks have never been restricted for the general, orderly use of the public, *peddling excepted*." (Italics added by us.)

[fol. 100] Appellant's counsel then quote the Tennessee Land Company's Manager who said he "never stopped anybody from using it (the sidewalk, where appellant was arrested, we interpolate) so long as they used it in an orderly and proper manner and were not there for any gainful purpose."

Counsel then say: "For approximately six months prior to December 24th, 1943, Grace Marsh (this appellant) * * * had been engaged in the distribution of printed Bible literature to the people living in the Chickasaw development. It was her custom particularly to engage in the distribution of the Watchtower and *Consolation* magazines each Saturday afternoon on the sidewalk in front of the business block. This she would do by standing on the outer edge of the sidewalk near the curb displaying the magazines to the people passing up and down, at the same time calling out in moderate tones, 'Watchtower, announcing Jehovah's Kingdom.' She insisted that the magazines were not for sale and that she was not selling them, but she explained that she offered this literature freely to all persons with whom she came in contact, giving such publications to those who desired to read and study same. The persons receiving this literature were given opportunity to contribute a small sum to assist in printing like literature and to further the charitable work in which she was engaged. But if the person was too poor or otherwise unable to contribute anything, and desired to have literature, she said she let such have the magazines without receiving any contribution."

It is then set out in appellant's brief filed here that she was detained on Dec. 11th 1943, by the officer policing Gulf Shipbuilding Corporation's property, for a short time, but released. After which she went to see Mr. Peebles, Gulf Shipbuilding Corporation's Vice-President in charge of

the property in question, and told him that she was "engaged in a charitable Christian work as (an ordained minister * * * and advised him that since her continuance in this God-given activity to them (her) meant everlasting 'life or death' at the hand of Almighty God, they (she) would have to insist on their (her) constitutional right to distribute this printed message of God's Kingdom to the people in the manner aforesaid." Mr. Peebles told them (her) that regardless of their (her) understanding, they (she) would first have to obtain a permit to carry on their (her) work and that he was not willing to issue such a permit. Further he specifically warned them (her) not to come on the streets again.

Thereafter, on December 24th 1943, appellant appeared [fol. 101] with her magazines on the sidewalk in front of the business block. They (she) was immediately accosted by Mr. Chatham, the Company (Gulf Shipbuilding Corporation) police officer, who again informed her that she could not carry on her activity without a permit. Appellant said she then "reminded him that we were ordained ministers and that was the right granted to us by the Constitution; we were commanded by Almighty God to do this and we couldn't ask man for permits to do this work; we were not peddlers and we were not soliciting for anything, we were simply there carrying on our Christian educational work in an orderly manner."

The officer then placed them (her) under arrest.

We think what we have set forth, and quoted, hereinabove will make clear the basis for the conclusion we have reached.

The fact that all of the stores or business places, which were but "apartments," or "divisions" of the "business block"—consisting of one building—mentioned, were rented—but to different people or parties—at the time of the occurrence of the event giving rise to this prosecution, militated in no way against the possession and control—otherwise resting in it—of this "sidewalk" where appellant was arrested, being and remaining in Gulf Shipbuilding Corporation, whose authorized representative gave appellant due notice not to trespass thereon. *McMillan v. Solomon*, 42 Ala. 356.

And we find nothing in the testimony indicating that the owner of the land on which the sidewalk was constructed had ever in any way relinquished its possession and con-

trol of the said sidewalk. The fact that the sidewalk was used freely, and without objection by the public, solely as a means of ingress and egress to and from the stores in said "business block," was in no way a relinquishment by the owner of its title to same. See *Tutwiler Coal, Coke & Iron Co. v. Tuvin* 158 Ala. 657, 48 So. 79.

In fact, the testimony is positively to the fact that throughout the years during which the sidewalk had been in existence the owner of the property had required "permits" to be procured from it by all those using it for any other purpose than as a means of ingress and egress to and from the stores in the said "business block."

Of course, for there to have been a "dedication" of the sidewalk in question to the use of the public, it must have been used by said public "*without let or hindrance*" for a period of twenty years prior to the time of the beginning of the prosecution. (Italics ours.) *Central of Georgia Ry. Co. et al. v. Faulkner*, 217 Ala. 82, 114 So. 686.

It has been said that "a public highway is one *under the control and kept by the public*, and must be either established in a regular proceeding for that purpose, or *generally* used by the public for 20 years, or dedicated by the owner of the soil and accepted by the proper authorities." (Italics supplied by us.) *Bellview Cemetery Co. v. McEvers*, 174 Ala. 457, 57 So. 375. And see *The Attorney General v. Lakeview Land Company*, 143 Ala. 291, 39 So. 303.

Clearly, the fact that the *Chickasaw Development Co. Inc.* simply "quit-claimed" the "streets, alleys and public roads" on the property, operated to give the title to the "sidewalk" to the Gulf Shipbuilding Corporation in *exactly* the same way that it has held by the grantor.

No, the Gulf Shipbuilding Corporation had a perfect right to give to appellant, through its duly authorized representative as appears, the notice not to "trespass" upon the sidewalk where she was arrested.

And we come now to her real "defense"—that, as she says, to use her own words: "I reminded him (the officer, and agent of the Gulf Shipbuilding Corporation) we were Ordained Ministers and that was the right granted to us by the Constitution; we were commanded by Almighty God to do this and we couldn't ask man for permits to do this work; we were not peddlers and we were not soliciting for

anything, we were simply there carrying on our Christian educational work in an orderly manner.”

Or, as her counsel state it: “The Statute (under which she is prosecuted), insofar as it has been construed and applied by the court below to allow the owner of the sidewalk and street arbitrarily to prohibit petitioners (appellant) from distributing therein in an orderly manner Bible literature explaining God’s Kingdom constitutes an unreasonable abridgement of petitioner’s (appellant’s) rights of freedom of speech, press, assembly and worship, contrary to the first and fourteenth amendments to the United States Constitution, and Article One, Sections 1, 3, 4, 6 and 25 of the Alabama Constitution.”

In brief filed here on behalf of the State it is said: “Apparently appellant relies on the constitutional provisions protecting religious freedom as her chief and real defense. This defense seems to be presented on two theories. First, that our Statute is unconstitutional when one is charged with a trespass after warning if the defendant [fol. 103] appears to be trespassing while engaged in propagating his religious views. Second, that a party engaged in such religious activities is within his constitutional rights whether he is acting in a public place or on private property. This is more chimerical than any of these numerous Jehovah Witnesses cases we have found.” See *Sarah Prince v. Commonwealth of Massachusetts*, 88 L. Ed. 403.

We are not sure that we understand the language we have just quoted. If the able and distinguished Assistant Attorney General writing the brief meant by “this” in the last sentence of the quotation, a *holding* by any court that either of the “theories” he refers to constituted a *defense* to a charge such as is here involved, we agree with him.

But if he meant that either of the two “theories” were “more chimerical than any of these Jehovah Witnesses Cases we have found,” we believe we can help him.

We seem to have found a case involving facts not distinguishable—in so far as the applicable law is involved—from those shown by the undisputed testimony in this case. And, *mutatis mutandis*, we approve of the holding involved in the quotation we shall take from the annotation, appearing at page 655, following the report of the case of *Commonwealth of Massachusetts v. Noah S. Richardson* (Com. Mass. v. *Fred E. Stanton*), 146 A. L. R. 648, viz: “In *State v. Mar-*

tin (1941), 199 La. 39, 5 So. 2nd 377, the court sustained the constitutionality of a Statute penalizing any one who should enter upon private property after having been warned not to do so, as against the contention that it violated the First and Fourteenth Amendments to the Constitution of the United States, particularly the latter, forbidding any State to make or enforce any law which shall abridge the privileges or immunities of citizens of the United States or deprive any person of life, liberty, or property without due process of law or deny any person within its jurisdiction the equal protection of the laws, and the third and fourth sections of Article 1 of the Constitution of Louisiana, prohibiting any law 'to curtail or restrain the liberty of speech or of the press,' and providing: 'Every person has the natural right to worship God according to the dictates of his own conscience. No law shall be passed respecting an establishment of religion, nor prohibiting the free exercise thereof; nor shall any preference ever be given to, nor any discrimination made against, any church, sect, or creed of religion, or any form of religious faith, or worship,' as applied to the defendant and her codefendants, who were [fol. 104] ordained ministers of the gospel of the organization known as Jehovah's Witnesses and whose duties were to visit people in their homes and present to them recorded Bible lectures, Bibles, and Christian pamphlets and literature, and who in the performance of those duties entered upon private property 'sufficiently posted by the owner warning trespassers off,' and after an additional verbal warning by the owner, continued to propound their ideas verbally and through the use of phonograph records. The court said: 'The argument of the relatrix is that, because she and her companions were engaged in such praiseworthy work, preaching Christianity and distributing 'Christian pamphlets and other Christian literature,' she and her co-workers, while so engaged, were protected by the constitutional inhibition of laws respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press. These guarantees of freedom of religious worship, and freedom of speech and of the press, *do not sanction trespass in the name of freedom. We must remember that personal liberty ends where the rights of others begin. The constitutional inhibition against the making of a law respecting an establishment of religion, or prohibiting the free exercise thereof,*

or abridging the freedom of speech or of the press, does not conflict with the law which forbids a person to trespass upon the property of another." (Italics supplied by us.) And we refer to the opinion in the case of *Commonwealth of Massachusetts v. Noah S. Richardson (Com. of Mass. v. Fred E. Stanton)* and the entire Annotation following same, cited hereinabove.

The rather lengthy quotation we have set forth—especially the portion we have italicized—expresses our views better, we believe, than we could state them otherwise. It is applicable—with the substitution of our own constitutional provisions—in substance similar—for those of the State of Louisiana. And we rest our decision on what is there said.

Since appellant feels aggrieved because she is made amenable to our Statute against "trespass after warning," when, as she says, she was simply obeying the command of the Master—Jehovah God, if it pleases her—to "go ye into all the world, and preach the gospel to every creature" (Mark 16:15), we would remind her that this same Master *also cautioned* her, that "* * * whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matthew [fol. 105] 10:14); which we take to be an injunction not to go back on private property, after having been duly warned to stay away.

The judgment is affirmed.

Affirmed.

IN COURT OF APPEALS OF ALABAMA

APPLICATION FOR REHEARING—January 22, 1945

Comes now the appellant, Grace Marsh, by her attorneys of record, D. R. Coley, Jr., Hayden C. Covington, Roy Swayze, and Grover C. Powell, and applies to the court for a rehearing on the judgment rendered by this court in this cause on January 16, 1945, and prays for an order of the court or a justice thereof, that the pendency of this application for rehearing shall stay or suspend the execution of the judgment of the court, and as grounds for said rehearing, assigns the following:

1. The court erred in failing to hold that the trial court should have sustained motion of appellant to exclude the

evidence at the close of the case for the State all of which failing to show any guilt on the part of appellant.

2. That the court erred in not holding that the undisputed evidence shows that appellant's presence on the property in question did not constitute a violation of the trespass statute as a matter of law.

(a) The street and sidewalk in question had been irrevocably dedicated to a public use, and petitioner's presence thereon did not constitute a criminal trespass, within the meaning of the statute.

(b) The street and sidewalk in question were subject to a public easement in the nature of a common law dedication, and petitioner, as invitee, or licensee of the public was lawfully thereon, and her presence did not constitute a criminal trespass within the meaning of the statute.

3. The court erred in not holding that the statute, in so far as it had been construed and applied by the court below to allow the owner of the sidewalk and street arbitrarily to prohibit petitioner from distributing thereon in an orderly manner, Bible literature explaining God's Kingdom, constitutes an unreasonable abridgment of appellant's rights of freedom of speech, press, assembly and worship, contrary to the First and Fourteenth Amendments to the [fol. 106] United States Constitution, and Article One, Sections 1, 3, 4, 6 and 25 of the Alabama Constitution.

(a) The use to which the property in question has been dedicated by the Gulf Shipbuilding Corporation, creates a relationship between the owner and the public similar to that existing between a municipal corporation and its constituents, and thus the constitutional limitations applicable to ordinances of municipal corporations likewise apply to the Gulf Shipbuilding Corporation as a *de facto* municipal corporation.

(b) The statute is unconstitutional in so far as it has been construed and applied by the court below to be a means of enforcing with criminal sanctions the demand of the Gulf Shipbuilding Corporation that Jehovah's witnesses obtain a permit from the manager of the housing division before preaching the gospel by means

of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

(c) The statute is unconstitutional in so far as it has been construed and applied by the court below to be a means of enforcing with criminal sanctions the absolute prohibition imposed by the Gulf Shipbuilding Corporation on the activity of Jehovah's witnesses in preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

(d) As it has been construed and applied by the court below to abridge and deny petitioner's constitutionally guaranteed rights of freedom of speech, press, assembly and worship, the statute is presumptively unconstitutional, and which presumption the State has failed to overcome by a showing that it is a reasonable and necessary means to prevent a clear, present and substantial danger to the public peace and order, or right of private property.

4. The court erred in not holding that the statute is unconstitutional on its face and as construed and applied by the court below in that it is not a narrowly drawn law that [fol. 107] defines and punishes specific conduct, but is vague, indefinite, uncertain, too general, fails to furnish a sufficiently ascertainable standard of guilt, permits speculation and amounts to a dragnet, contrary to the due process and equal protection clauses of the Fourteenth Amendment to the Federal Constitution and Section 6 of Article One of the Alabama Constitution.

D. R. Coley, Jr., 1010 Van Antwerp Building, Mobile, Alabama; Grover C. Powell, 203 Spring Street N. W., Atlanta 3, Georgia; Hayden C. Covington, 117 Adams Street, Brooklyn 1, New York; Roy A. Swayze, 738 22d Street South, Arlington, Virginia, Attorneys for Appellant.

IN COURT OF APPEALS OF ALABAMA

ORDER OVERRULING APPLICATION FOR REHEARING—February
13, 1945

It is ordered that the application for rehearing be and
the same is overruled.

Per Curiam.

[fol. 108] IN SUPREME COURT OF ALABAMA, OCTOBER TERM,
1944-45

Ex Parte GRACE MARSH

PETITION FOR CERTIORARI TO COURT OF APPEALS

In re: GRACE MARSH V. STATE OF ALABAMA

MOBILE CIRCUIT COURT

Feb. 26, 1945—Submitted on Briefs.

[fol. 109] IN THE SUPREME COURT OF ALABAMA, FIRST DIVI-
SION

No. 479

Appealed from Mobile Circuit Court

GRACE MARSH, Petitioner,

v.

STATE

PETITION FOR WRIT OF CERTIORARI

To the Honorable Chief Justice and Associate Justices of
the Supreme Court of Alabama:

Comes now Grace Marsh, by and through her attorneys
of record, D. R. Coley, Jr., Hayden C. Covington, Roy
Swayze, and Grover C. Powell, and respectfully petitions
this Honorable Court to review, revise, reverse and hold
for naught that certain judgment of the judgment rendered

by the Court of Appeals on January 9, 1945, wherein Grace Marsh was appellant and the State was appellee, which said judgment affirmed the conviction of the Circuit Court of Mobile County.

Your petitioner avers that an application to said Court of Appeals for a rehearing of said cause, together with Brief in support thereof, was filed by your petitioner, and said application for rehearing was overruled on February 13, 1945.

Your petitioner further shows unto your Honors that the Court of Appeals erred in affirming judgment of the Circuit Court of Mobile County, Alabama, because of said void judgment, in the following ways, to wit:

1. The Court of Appeals erred in failing to hold that the trial court should have sustained motion of petitioner to [fol. 110] exclude the evidence at the close of the case for the State all of which failing to show any guilt on the part of petitioner.

2. That the Court of Appeals erred in not holding that the undisputed evidence shows that petitioner's presence on the property in question did not constitute a violation of the trespass statute as a matter of law.

- (a) The street and sidewalk in question had been irrevocably dedicated to a public use, and petitioner's presence thereon did not constitute a criminal trespass, within the meaning of the statute.

- (b) The street and sidewalk in question were subject to a public easement in the nature of a common law dedication, and petitioner, as invitee, or licensee of the public was lawfully thereon, and her presence did not constitute a criminal trespass within the meaning of the statute.

3. The Court of Appeals erred in not holding that the statute, so far as it had been construed and applied by the court below to allow the owner of the sidewalk and street arbitrarily to prohibit petitioner from distributing thereon in an orderly manner, Bible literature explaining God's Kingdom, constitutes an unreasonable abridgment of petitioner's rights of freedom of speech, press, assembly and worship, contrary to the First and Fourteenth Amend-

ments to the United States Constitution, and Article One, Sections 1, 3, 4, 6 and 25 of the Alabama Constitution.

(a) The use to which the property in question has been dedicated by the Gulf Shipbuilding Corporation, creates a relationship between the owner and the public similar to that existing between a municipal corporation and its constituents, and thus the constitutional limitations applicable to ordinances of municipal corporations likewise apply to the Gulf Shipbuilding Corporation as a *de facto* municipal corporation.

[fol. 111] (b) The statute is unconstitutional so far as it has been construed and applied by the court below to be a means of enforcing with criminal sanctions the demand of the Gulf Shipbuilding Corporation that Jehovah's witnesses obtain a permit from the manager of the housing division before preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

(c) The statute is unconstitutional so far as it has been construed and applied by the court below to be a means of enforcing with criminal sanctions the absolute prohibition imposed by the Gulf Shipbuilding Corporation on the activity of Jehovah's witnesses in preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

(d) As it has been construed and applied by the court below to abridge and deny petitioner's constitutionally guaranteed rights of freedom of speech, press, assembly and worship, the statute is presumptively unconstitutional, and which presumption the State has failed to overcome by a showing that it is a reasonable and necessary means to prevent a clear, present and substantial danger to the public peace and order, or right of private property.

4. The Court of Appeals erred in not holding that the statute is unconstitutional on its face and as construed and applied by the court below in that it is not a narrowly drawn law that defines and punishes specific conduct, but

is vague, indefinite, uncertain, too general, fails to furnish [fol. 112] a sufficiently ascertainable standard of guilt, permits speculation and amounts to a dragnet, contrary to the due process and equal protection clauses of the Fourteenth Amendment to the Federal Constitution and Section 6 of Article One of the Alabama Constitution.

In view of the above, your petitioner respectfully prays that this petition for Writ of Certiorari be granted, directing the Court of Appeals to reverse and hold for naught its judgment of January 9, 1945, and that petitioner be adjudged not guilty and ordered discharged.

Submitted herewith is a Brief in support of this petition.

D. R. Coley, Jr., 1010 Van Antwerp Building, Mobile, Alabama; Hayden C. Covington, 117 Adams Street, Brooklyn, 1, New York; Grover C. Powell, 203 Spring Street, N. W., Atlanta, 3, Georgia; Roy A. Swayze, 738 22d Street South, Arlington, Virginia, Attorneys for Petitioner.

This is to Certify That I have this day served the Attorney General of the State of Alabama with a copy of the petitions for certiorari in *Grace Marsh v. State*, *Joseph H. Marsh v. State* and *Cora Smith v. State* and brief in support of petitions for certiorari, by depositing the same in the mail addressed to the Attorney General, Montgomery, Alabama, with sufficient postage attached thereto.

This 24 day of February, 1945.

Grover C. Powell, 203 Spring Street, Atlanta, 3, Georgia, Attorney for Petitioners.

[fols. 113-115] IN SUPREME COURT OF ALABAMA

[Title omitted]

JUDGMENT—March 29, 1945

Comes the Petitioner by attorney, and the Petition for the Writ of Certiorari to the Court of Appeals being submitted on briefs and duly examined and understood by the Court, it is considered and ordered that said petition be and the same is hereby denied at the cost of the Petitioner.

[fol. 116] COURT OF APPEALS OF ALABAMA

GRACE MARSH, Appellant,

v.

THE STATE OF ALABAMA, Appellee

On Appeal to the Supreme Court of the United States

**Petition for Appeal, Statement, Assignments of Error and
Prayer for Reversal**—Filed May 3, 1945

PETITION FOR APPEAL

Considering herself aggrieved by the final decision of the Court of Appeals of Alabama in the above entitled cause, the appellant herein, Grace Marsh, hereby prays that an appeal be allowed to the Supreme Court of the United States herein, and for an order allowing same and fixing the amount of the bond thereon.

STATEMENT

This case is one in which the validity of state legislation is drawn in question, to wit, Chapter 79, Section 426 of the Alabama Code, reading as follows:

“Trespass After Warning: Any person, who, without legal cause or good excuse, enters into the dwelling house or on the premises of another, after having been warned, within six months preceding, not to do so,
* * * and fails or refuses, without legal cause or good excuse, to leave immediately on being ordered or requested to do so by the person in possession, his agent [fol. 117] or representative, shall upon conviction be fined not more than one hundred dollars, and may also be imprisoned in the county jail, or sentenced to hard labor for the county, for not more than three months.”

Said statute was in force and effect at the time of the offense alleged in the complaint. It is drawn in question upon the ground that it is repugnant to the First and Fourteenth Amendments to the United States Constitution, insofar as it has been construed as a means of enforcing with criminal sanctions a regulation of the Gulf Shipbuilding Corporation prohibiting peddlers, solicitors

and hawkers from plying their trade in and about the streets of the Chickasaw Housing development without the prior permission of the housing manager.

Under Alabama law, the Court of Appeals is the tribunal of last resort in criminal cases of the kind here involved. The Supreme Court of Alabama maintains revisory powers by means of the writ of certiorari, however. Therefore, within 15 days from the date of the judgment of the Court of Appeals overruling appellant's motion for rehearing (February 13, 1945) [107]* appellant filed a petition for writ of certiorari in the Supreme Court of Alabama, praying that the writ be issued to the Court of Appeals for review of its judgment. [108] In such petition, appellant complained of the judgment of the Circuit Court of Mobile County on the grounds that the statute had been construed and applied to deprive appellant of her right of freedom of speech, press, assembly and worship, and because such statute vested an arbitrary and discriminatory [fol.118] power in the police authority and left the question of violation of such statute entirely to the whim and caprice of the housing managers and was thus vague and indefinite and void on its face and as construed and applied. [108-113] After duly considering this petition, the Supreme Court of Alabama, on March 29, 1945, denied same [113], and thereupon the judgment of the Alabama Court of Appeals became final.

The Alabama Court of Appeals was the highest court in the state in which a decision could be had in this cause, although such court is not the highest court in the state. The judgment and order of affirmance entered by the Court of Appeals was not susceptible of further review by appeal in the state courts. All proper steps were taken to secure further review by presenting the petition for writ of certiorari to the Supreme Court of Alabama. Exercising its discretion in such case, the Supreme Court on March 29, 1945, refused to issue the writ and review the judgment of the Court of Appeals. [113]

The judgment of the Supreme Court merely states that the petition for the writ is denied, but it does not *affirm* the judgment of the Court of Appeals. In denying the petition for writ of certiorari in *Jones v. Opelika*, 242 Ala.

* Bracketed figures refer to page numbers of typewritten transcript.

549, 7 S. 2d 503 (1942) (reversed by this court at 319 U. S. 103), the Alabama Supreme Court specifically adjudged that the writ was "denied and the judgment affirmed." Hence, in that case petitioner applied to this court for a writ of certiorari directed to the Supreme Court of Alabama praying for review of the judgment of said court. But here the situation is different in that the judgment of the Supreme Court of Alabama denied certiorari, but did not affirm the judgment of the Court of Appeals. Therefore, the judgment here appealed from is that of the Court [fol. 119] of Appeals, which became final upon denial of the petition for writ of certiorari by the Supreme Court of Alabama. See *Bacon v. Texas*, 163 U. S. 207, 215; *Sullivan v. Texas*, 207 U. S. 416, 422; *San Antonio & A. P. R. Co. v. Wagner*, 241 U. S. 476, 477; *Randall v. Board of Commr's of Tippecanoe County, Ind.*, 261 U. S. 252; *Western Union Tel. Co. v. Crovo*, 220 U. S. 364, 366; *Stanley v. Schwalby*, 162 U. S. 255, 269; *Norfolk & S. Turnpike Co. v. Virginia*, 225 U. S. 264, 269; *Cuyahoga Power Co. v. Northern Realty Co.*, 244 U. S. 300, 302, 303; *Western Union Tel. Co. v. Priester*, 276 U. S. 252, 258; *Pennsylvania R. R. v. Illinois Brick Co.*, 297 U. S. 447, 453; *Mellon v. O'Neill*, 275 U. S. 212, 213; *Second Nat'l Bank of Cincinnati v. First Nat'l Bank of Okeana*, 242 U. S. 600; *Chesapeake & Ohio R. R. v. Kuhn*, 284 U. S. 44, 45, 46.

Therefore in accordance with the rules of the Supreme Court of the United States (Rule 46, paragraph 2) and 28 U. S. C. secs. 344 and 354, and Section 237 (a) of the Judicial Code, the petitioner respectfully shows this court that the case is one in which, under the legislation in force when the Act of January 31, 1928 (45 Stat. L. 54) was passed, to wit, under Section 237 (a) of the Judicial Code (28 U. S. C. s. 344), a review could be had in the Supreme Court of the United States on a writ of error as a matter of right.

ASSIGNMENTS OF ERROR

Now comes the appellant in the above cause and files herewith, together with her petition for appeal, these assignments of error and says that they are errors committed by the courts below in the record and proceedings of the above entitled cause, and for the purpose of having the same reviewed in the United States Supreme Court [fol. 120] says the court below erred in affirming the judg-

ment of conviction entered against appellant by the Circuit Court of Mobile County because

1. The statute and the regulation, insofar as they have been construed and applied by the court below to allow the owner of the sidewalks and streets within the town arbitrarily to prohibit appellant from distributing thereon in an orderly manner Bible literature explaining God's Kingdom, constitute an unreasonable abridgment of appellant's rights of freedom of speech, press, assembly and worship, contrary to the First and Fourteenth Amendments to the United States Constitution.

(a) The use to which the property in question has been dedicated by the Gulf Shipbuilding Corporation and to which it has been put by the people creates a relationship between the owner and the public similar to that existing between a municipal corporation and its constituents, and thus the constitutional limitations applicable to ordinances of municipal corporations likewise apply to the Gulf Shipbuilding Corporation acting as a *de facto* municipal corporation.

(b) The statute and regulations are unconstitutional insofar as they have been construed and applied by the court below to be a means of enforcing with criminal sanctions the regulation of the Gulf Shipbuilding Corporation that Jehovah's witnesses obtain a permit from the housing manager of the town before preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

(c) The statute in question is unconstitutional insofar as it has been construed and applied by the court below to be [fol. 121] a means of enforcing with criminal sanctions the absolute prohibition imposed by the Gulf Shipbuilding Corporation on the activity of Jehovah's witnesses in preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

2. As they have been construed and applied by the courts below to abridge and deny appellant's constitutionally guaranteed rights of freedom of speech, press, assembly and worship, the statute, as well as the regulation, is presumptively unconstitutional, and which presumption the

State has failed to overcome by a showing that both of these enactments are reasonable and necessary means to prevent a clear, present and substantial danger to the public peace and order, or right of private property.

3. The statute and the regulation are unconstitutional on their face and as construed and applied by the courts below in that they are not narrowly drawn laws in either case defining and punishing specific conduct, but both are vague, indefinite, uncertain, too general, fail to furnish a sufficiently ascertainable standard of guilt, permit speculation and amount to a dragnet, contrary to the due process and equal protection clauses of the Fourteenth Amendment to the Federal Constitution.

PRAYER FOR REVERSAL

For and on account of the above errors, the appellant, Grace Marsh, prays that the said judgments of the Mobile County Circuit Court and the Court of Appeals of Alabama, hereinbefore described in the above entitled cause be re-[fols. 122-125] viewed by the Supreme Court of the United States and reversed, and a judgment rendered in favor of appellant and for her costs.

Hayden C. Covington, 117 Adams Street, Brooklyn 1, New York, Telephone Triangle 5-1474; Grover C. Powell, 203 Spring Street, N. W., Atlanta 3, Georgia; Roy A. Swayze, 738 22d Street South, Arlington, Virginia; D. R. Coley, Jr., 1010 Van Antwerp Building, Mobile, Alabama, Attorneys for Appellant.

[fols. 126-127] Citation in usual form showing service on Attorney General, filed May 3, 1945, omitted in printing.

[fol. 128] IN COURT OF APPEALS OF ALABAMA

[Title omitted]

ORDER ALLOWING APPEAL—Filed May 3, 1945

Appellant, Grace Marsh, in the above entitled cause has prayed for the allowance of an appeal in this cause to the Supreme Court of the United States from the judgment and order rendered by the Court of Appeals of Alabama on Jan-

uary 9, 1945, affirming the judgment of the Circuit Court of Mobile County, which judgment of the Court of Appeals became final on March 29, 1945 when the Alabama Supreme Court denied appellant's petition for writ of certiorari.

It appearing that appellant, in her motions and argument of counsel made in her behalf in this cause, attacked the statute in question on the grounds, as contended by her, that it was void and in excess of the police power of the State because it conferred arbitrary and discriminatory power upon the Housing Manager of the Chickasaw Housing Development, owned and managed by the Gulf Shipbuilding Corporation, and that as construed and applied it was violative of the fundamental freedoms guaranteed and secured by the First and Fourteenth Amendments to the Constitution of the United States, all of which contentions [fol. 129] were overruled; and

It appearing that appellant has presented and filed her petition for appeal to the Supreme Court of the United States, a statement, assignments of error and prayer for reversal and jurisdictional statement, all within three (3) months from the date said judgment of the Alabama Court of Appeals became final, and it further appearing that the said Court of Appeals is the court of last resort in Alabama in which a decision can be had in this cause, pursuant to the statutes and the rules of the Supreme Court of the United States in such case made and provided,

It Is Now Here Ordered that an appeal be and the same is hereby allowed to the Supreme Court of the United States from the judgment and order of the Alabama Court of Appeals in the aforesaid cause as provided by law, and

It Is Further Ordered that the Clerk of the Alabama Court of Appeals shall prepare and certify a transcript of the record, proceedings and judgment in said cause, together with all exhibits in their original form and the judgment rendered by the Alabama Supreme Court in connection with the certiorari proceedings in this cause, and transmit the same to the Clerk of the Supreme Court of the United States so that he shall have the same in said Court within twenty (20) days from this date.

And It Is Further Ordered that a bond on appeal for appearance and costs on appeal be fixed in the sum of Five Hundred (\$500) Dollars and appellant having presented an undertaking conditioned as required by law in the sum of

Five Hundred (\$500) Dollars executed by good and sufficient sureties, it is further ordered that such undertaking or bond be and the same is hereby approved and ordered filed.

It Is Further Ordered that the issuance of mandate or *capias profine* be stayed pending a final disposition of this appeal and until the return of the mandate from the Supreme Court of the United States.

Done at Montgomery, Alabama, on this 3rd day of May, 1945.

C. R. Bricken, Presiding Judge of the Court of Appeals of Alabama.

[fol. 134] SUPREME COURT OF THE UNITED STATES

STATEMENT OF POINTS RELIED ON—Filed June 6, 1945

Comes now appellant, Grace Marsh, in the above entitled cause and states that the points upon which she intends to rely in the Supreme Court of the United States in this cause are as follows:

1. The statute and regulation, insofar as they have been construed and applied by the court below to allow the owner of the sidewalks and streets within the town arbitrarily to prohibit appellant from distributing thereon in an orderly manner Bible literature explaining God's Kingdom, constitute an unreasonable abridgment of appellant's rights of freedom of speech, press, assembly and worship, contrary to the First and Fourteenth Amendments to the Federal Constitution.

(a) The use to which the property in question has been dedicated by the Gulf Shipbuilding Corporation and put by the people creates a relationship between the owner and the public similar to that existing between a municipal corporation and its constituents, and thus the constitutional limitations applicable to ordinances of municipal corporations likewise apply to the Gulf Shipbuilding Corporation acting as a *de facto* [fol. 135] municipal corporation.

(b) The statute and regulation are unconstitutional insofar as they have been construed and applied by the court below to be a means of enforcing with criminal

sanctions the regulation of the Gulf Shipbuilding Corporation that Jehovah's witnesses obtain a permit from the housing manager of the town before preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

(c) The statute is unconstitutional insofar as it has been construed and applied by the court below to be a means of enforcing with criminal sanctions the absolute prohibition imposed by the Gulf Shipbuilding Corporation on the activity of Jehovah's witnesses in preaching the gospel by means of distributing printed Bible sermons to the people passing along the street and sidewalk in question.

2. As construed and applied by the court below to abridge and deny appellant's constitutionally guaranteed rights of freedom of speech, press, assembly and worship, the statute, as well as the regulation, is presumptively unconstitutional, and which presumption the State has failed to overcome by a showing that both of these enactments are reasonable and necessary means to prevent a clear, present and substantial danger to the public peace and order, or right of private property.

3. The statute and regulation are unconstitutional on their face and as construed and applied by the court below in that they are not narrowly drawn laws in either case [fol. 136] defining and punishing specific conduct, but both are vague, indefinite, uncertain, too general, fail to furnish a sufficiently ascertainable standard of guilt, permit speculation and amount to a dragnet, contrary to the due process and equal protection clauses of the Fourteenth Amendment to the Federal Constitution.

For the above reasons the judgment of the Court of Appeals of Alabama should be reversed.

Hayden C. Covington, 117 Adams Street, Brooklyn 1, New York; Grover C. Powell, 203 Spring Street, N. W., Atlanta 3, Georgia; Roy A. Swayze, 738 22d Street South, Arlington, Virginia; D. R. Coley, Jr., 1010 Van Antwerp Building, Mobile, Alabama, Attorneys for Appellant.

[fol. 137] [File endorsement omitted.]

[fol. 138] UNITED STATES SUPREME COURT

DESIGNATION OF PARTS OF RECORD TO BE PRINTED—Filed
June 11, 1945

To the Clerk of the Supreme Court of the United States.
To Attorney of Record for Appellee.

GENTLEMEN :

The Clerk of the Supreme Court of the United States is requested to cause to be printed from the typewritten transcript forwarded to the Supreme Court of the United States by the Clerk of the Alabama Court of Appeals, as the printed transcript for use upon the argument, submission and determination of the above cause, the following documents and portions of the record :

From Volume 1 of the Transcript

1. Complaint.
2. Pleas.
3. State's Motion to strike pleas.
4. Order, State's Motion to strike pleas, granted as to all pleas except plea of not guilty and defendant excepts.
5. Waiver of arraignment, plea of not guilty, judgment, sentence, notice of appeal and suspension of execution of sentence pending appeal.
6. Certiorari from Court of Appeals.
7. Transcript of evidence.
- [fol. 139] 8. Order of submission.
9. Judgment entry.
10. Opinion.
11. Application for rehearing.
12. Judgment entry.
13. Order of submission.
14. Petition for writ of certiorari.
15. Judgment entry.

From Volume 2 of the Transcript

16. Petition for allowance of appeal to the Supreme Court of the United States, Statement, Assignments of error, and Prayer for reversal.
17. Citation.
18. Order allowing appeal to the Supreme Court of the United States.

19. Statement of points relied upon.

20. Copy of this designation of parts of record to be printed.

This Is to Certify that the undersigned counsel for appellant has this day caused to be served upon the Clerk of the Supreme Court of the United States and upon the Attorney of Record for appellee, respectively, the original and a copy of the above designation by mail in the manner required by law.

Dated June 9, 1945.

Hayden C. Covington, Counsel for Appellant. Office
and P. O. Address: 117 Adams Street, Brooklyn 1,
New York.

[fol. 140] [File endorsement omitted.]

[fol. 141] SUPREME COURT OF THE UNITED STATES

ORDER NOTING PROBABLE JURISDICTION—October 8, 1945

The statement of jurisdiction in this case having been submitted and considered by the Court, probable jurisdiction is noted.

Mr. Justice Jackson and Mr. Justice Burton took no part in the consideration or decision of this question.

Endorsed on Cover: File No. 49,805. Alabama, Court of Appeals. Term No. 114. Grace Marsh, Appellant, vs. The State of Alabama. Filed June 6, 1945. Term No. 114, O. T. 1945.