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✠ JOANNES GREGORIUS J. MURRAY
Archiepiscopus Sancti Pauli 1940

Judge Rutherford died in San Diego, Calif. Jan. 8 ,1942

EXPOSE OF THE WITNESSES OF JEHOVAH

As in Australia, so here in America, the "Witnesses of Jehovah" are rapidly becoming a national nuisance. The intolerant and fanatical nonsense of their leader, Judge Joseph F. Rutherford, is being forced upon the public by radio, by travelling talking-machines, and by the invasion of people's homes by an army of persistent book-peddlers. And the constant repetition of extravagant threats and promises is calculated to make an appeal to the timidity or cupidity of many who have not sufficient knowledge of the Christian religion to realize how utterly opposed to the teachings of Christ is this travesty of biblical teaching. Rutherford's religion is but one of a hundred cults of recent production, and it is as worthless as its ninety-nine companions, if not more so. But Judge Rutherford has outstripped all other modern prophets in his use of the means to attain world-publicity.

The Founder of the Sect

The founder of this peculiar sect was Pastor Charles T. Russell, who was born in 1852, at Pittsburgh, Pa. He was brought up on Presbyterian doctrine in the Congregational Church; but at sixteen, through deep thought in between duties in his father's haberdashery store, he "lost his faith" in human systems of Bible interpretation. A chance visit to an Adventist Chapel turned his thoughts to the Second Coming of Christ as being more imminent than he had supposed, and he began to see the light. At once he began to work on his own system of Bible interpretation, as human as any other human systems, despite his conviction that he

was genuinely the infallible vehicle of God's messages to mankind. At the age of twenty-four, in the year 1876, he discovered from biblical calculations that the Second Coming of the Lord had occurred invisibly two years earlier, namely in 1874; whereupon he decided to relinquish business and devote himself to the preaching of this astonishing truth. He regarded himself as ordained by the Holy Spirit and the choice of his first followers, being the seventh great Messenger or Angel sent by God to enlighten those who were sitting in darkness and the shadow of death. The six preceding "Angels" were St. Paul, St. John, and the four writers, Arius, Waldo, Wycliffe, and Martin Luther! Russell's personal mission, however, was to be the precursor of Christ's "Millennial Reign" from 1914 to 2914. But he decided that part of his mission was to uncover "the frauds, deceptions, and blasphemous teachings and practices of the Church-nominal, both Catholic and Protestant." Hence the legacy of intolerant bigotry side by side with the fantastic nonsense poured out upon the world by this self-constituted and most incompetent religious guide of credulous souls.

Pastor Russell's personal life did not run smoothly. His wife divorced him in 1897 on the score of infidelity and cruelty, the court declaring that "his course of conduct towards his wife evidences such insistent egotism and extravagant self-praise that it would be manifest to the jury that it would necessarily render the life of any sensitive Christian woman an intolerable burden." Later on he was again in court on a charge of defrauding credulous farmers by selling "miracle wheat" at sixty dollars a bushel, and was ordered to refund the money. He died in 1916 on a train whilst trav-

elling from Los Angeles to Brooklyn. On the approach of death we are told that he asked his companion, Brother Sturgeon, "Make me a Roman toga." Brother Sturgeon clothed him in the bed sheets of the Pullman Company; then, lying on his couch, Pastor Russell "drew up his feet like Jacob of old" and passed away.

Judge Rutherford interprets the toga as a symbolic expression of St. Paul's words, "I have fought the good fight; I have triumphed and shall be received as a member of the royal family of heaven." St. Paul did not use those words; but that is of minor importance to Judge Rutherford. Significantly he leaves out St. Paul's happy expression, "I have kept the faith." Pastor Russell never had the faith which St. Paul received and preached; and he spent his mistaken life in trying to destroy it.

The Present Leader

The Eliseus upon whom the mantle of Russell the prophet fell was Judge F. Rutherford. Rutherford was the attorney who did the legal work for Russell in various litigations, and he was rewarded by the special commendation of Russell as a fit member of the Committee in charge of the paper the great prophet had established, "Zion's Watch Tower." Little information is available about Joseph Rutherford himself. During the sitting of the Radio Broadcasting Commission of 1934, Mr. Wertz represented Judge Rutherford as "attorney and friend." The following excerpt from the Hansard Report of the proceedings is not very enlightening, save by its suggestion of mystery:

Mr. Sirovich; Is Dr. Rutherford a doctor of divinity, a doctor of philosophy, or a doctor of medicine?

Mr. Wertz: I think he is a judge. I do not understand that he is a doctor at all. He is an attorney; a lawyer.

Mr. Brown: What was he ever a judge of?

Mr. Wertz: I think of some court in Brooklyn, N. Y.

Mr. Brown: Was he a police judge?

Mr. Wertz: I withdraw that statement, because I do not know. I am just giving my impression, and it may be far from the truth, or it may be true.

If his own friends do not know his standing, it is useless for us to pursue this line of inquiry. All we know is that he has succeeded Pastor Russell in the office as leader, as well as to his gift of being able to pour out a torrent of invective against the Churches and the Clergy, together with a stream of exaggerated speculations about a mythical future interspersed with texts regardless of their real meaning and application. Lacking any grounding in the subject of religion, and quite a stranger to all the rules of sound Scriptural interpretation, he is sending out from the printing press a deluge of booklets amplifying ever the same theme. He declares that the civil and ecclesiastical authorities of "Christendom" are the direct agents of Satan; that Christ will return in the lifetime of millions now living to smash that "Christendom"; and that the only way of escape from the frightful catastrophe which is so imminent is to accept Russellism and devote oneself to its propaganda, and the spreading of Jehovah's warning as interpreted by Judge Rutherford himself!

In addition to this prolific outpouring of fierce denunciation and prophetic explosion, Judge Rutherford has consolidated the organization of the Russellites, and in 1931, inspired their re-

pudiation of all descriptions of themselves other than "Witnesses of Jehovah." Until then they were known variously as "Russellites," "Millennial Dawn People," "Stand-fasters," "Bible Students' Association," or "Watch Tower Bible and Tract Society." All these fancy titles are henceforth to give way to the more pretentious one of "Jehovah's Witnesses," so suggestive of a commission of which they cannot offer a vestige of proof. How absurd is their claim to be the messengers of God will be evident from the doctrines they would foist upon the simple, timid, and credulous people to whom they make their appeal.

The Bible Only

In a written statement to the Radio Broadcasting Commission, Judge Rutherford speaks as follows: "We have no formal creed such as formulated and promulgated by other organizations. We believe the Bible, and that is our creed." In the balance of the statement he goes on to say what the Bible teaches; or rather, what he and Pastor Russell have decided between them to be the teachings of the Bible. The Commissioners themselves were not slow to perceive this. Interrogating Mr. Goux, Secretary of the Russellites, Mr. Brown, one of the Commissioners, showed that Judge Rutherford claims the very infallibility he denounces as blasphemy in the Pope! In the Hansard Report the following is recorded:

Mr. Brown: A notice says that if you read these booklets and follow them you can make no mistake. Who wrote all those booklets?

Mr. Goux: Judge Rutherford wrote that particular one. The statement is not made to get people to consider what Judge Rutherford says, but to turn——

Mr. Brown: Taking this pamphlet, "Cause of Death," I want you to read that section there which says Judge Rutherford will give an explanation of the matter, and join that with the statement that if you follow this booklet and explanation you cannot go wrong. Then I want you to name a church creed—and I do not limit it to the Christian religion—that is more dogmatic than that creed set out on that little card that you give to people at the door. Name me just any creed that is more dogmatic than that.

Mr. Goux: I will answer that, sir, by merely pointing to the fact that this publication is not an expression of any human opinion.

Mr. Brown: It is written by Judge Rutherford, is it not?

Mr. Goux: So is the Bible written by man, but by arrangement of the Great Creator in the expression of His purpose.

Mr. Brown: That is right. Now did the Great Creator arrange with Judge Rutherford to write these books and sell them at two dollars and a half for ten? Judge Rutherford sets himself up as a judge or interpreter of the Scriptures, and anybody who agrees with him cannot go wrong, whilst anyone who disagrees with him is already mistaken.

As a matter of fact, we can see from this that Mr. Goux claims for Judge Rutherford far more than the Catholic Church has ever claimed for the Pope. The Pope is safeguarded by the assistance of the Holy Ghost according to the promise of Christ, and thus preserved from erroneous definitions of doctrine. But he is not inspired, and in no way in a position similar to that of the authors of Sacred Scripture. But Judge Rutherford is to be ranked with the inspired writers of the Gospels, every word coming from his pen to be regarded not as "human

opinions," but as the very word of God. Truly, "There is no God, but Jehovah, and Rutherford is His Prophet." No more extravagant claim has ever been put forward by the founder or leader of a modern religious sect; and as will appear at once, none was less justified in making such pretensions.

Rutherford—the Interpreter

It is impossible to make an exhaustive study of all the literature which has been poured out like a boiling and raging torrent by Russell and Rutherford. Both men, however, were quite incompetent for their self-appointed task of giving an intelligent explanation of the Bible.

Russell quoted Greek words liberally to impress the ignorant, but in an American court of law had to admit that he did not know Greek, being unable to name the letters of the Greek alphabet. There was little time behind the counters in his father's haberdashery store to acquire such an elementary requirement for the scientific study of the Gospels.

Rutherford is equally ignorant. Between them they get terribly mixed in their efforts to explain the very Founder of the Christian religion. Both deny that He is God. And we can get a good idea of their exegetical tomfoolery—for that is all it can be called—by studying their efforts to explain away one of the main texts concerning Our Lord's divinity.

In the opening words of St. John's Gospel we read: "In the beginning was the Word, and the Word was with God, and the Word was God." Pastor Russell tells us that the Word was not God, and appeals to the Greek, of which he knew nothing. "Notice," he says, "that the Greek article 'ho' precedes the first word 'God' in this verse, but not the second word 'God.'

Thus, in the Greek, we have "The word was with (ho theos) the God, and the Word was (theos) a God." The atonement, p. 86. Pastor Russell thus "proves" that St. John intentionally made a difference between the supreme God who created all things, and the Word, who was a lesser god, "created" by the supreme God! But alas for the theory. Pastor Russell did not realize that the article was omitted in the expression, "The Word was God," merely in accordance with the general rule of Greek grammar that in the simple sentence the subject takes the article, whilst the predicate omits it! Again, to ascribe to St. John, whose upbringing was strictly monotheistic, an expression indicating a plurality of gods such as maintained by the paganism he abhorred is ridiculous in the extreme. Who, then, was the Word prior to the Incarnation? "He was a god," replies Russell. What god? "At that time, as well as subsequently, he was properly known as 'a god'" —a mighty one. As chief of the angels and next to the Father, he was known as the Archangel (highest angel or messenger), whose name, Michael, signifies "Who as God," or "God's representative." The Atonement, p. 84. It would be difficult to find anywhere such rubbish given out in the name of Christianity. God so loved the world as to give His only-begotten Son—not Michael the Archangel!

However, let us go on with the precious message of the two comedians. Jesus was Michael the Archangel in the flesh. Prior to the Incarnation He had an angelic nature, which, according to Russell, He retained subsequently also. Judge Rutherford tries to give us more light on the subject. "The Logos (or Word) was the first and only direct creation of God . . . In obedience to the Will of Almighty God his life

was now transferred from the spirit to the earthly plane." Deliverance, p. 123. Did He retain His "angelic nature" subsequently to this, as Russell says? Rutherford forgot the master's message on this point, and declares that He did not. "From the time of his birth as a babe until the moment of his baptism he was a human creature; nothing more and nothing less. At the time of his baptism Jesus was begotten by Jehovah to the divine nature." Creation, p. 202. This uncanny metamorphosis, this juggling with angelic, human, and divine creatures in turn, is the exegesis of a lunatic, and a philosophical enormity.

It is scarcely necessary to adduce any further examples to show the sheer ignorance and utter worthlessness of any explanations of Scripture given by these men. However, let us take two other cases at random. Rutherford denies the bodily resurrection of Christ. "The man Jesus was dead, and must remain forever dead as a man. But his Father, Jehovah, raised him out of death a **spirit being**." Deliverance, p. 164. If the Pharisees and Chief Priests put a guard at the tomb to prevent the removal of Our Lord's body, it was not because Jesus had told them that He would rise again in the body. But did they not say to Pilate, "We remember that that deceiver said, while he was yet alive: After three days I will rise again"? Rutherford replies that they did not remember hearing any such thing. The Devil put that thought into their heads. "There is no evidence," he says, "that He made such a statement to them, or in their presence. The Scriptures show that He told His disciples privately. Satan knew this, and put the thought into the mind of the Pharisees. They could not have expected his resurrection within three days unless the enemy had

injected such thoughts into their minds." Deliverance, p. 165. Were the disciples only present when Our Lord justified His expulsion of the Jews from the temple by saying when challenged by them, "Destroy this temple, and in three days I will raise it up"? And did this imply only a **spiritual** resurrection in the light of St. John's inspired words: "He spoke of the temple of His body"? Jn. II., 21. Again, were only His disciples present when He answered the **Pharisees**: "As Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights"? Matt. XII., 40. And if Our Lord's body was not raised from the dead, but remained in the tomb, how does Judge Rutherford account for the fact that "they found the stone rolled back from the sepulchre. And on going in, they found not the body of the Lord Jesus"? Lk. XXIV., 3. We are not dealing with a rationalist who refuses to accept the Gospels. We are dealing with a man who insists that he accepts them as the Word of God through and through. How does Rutherford account for the empty tomb? He doesn't!

One more instance. According to Russell, Rutherford and Co., the Second Advent of Christ has already occurred. Why are we not conscious of the fact? Because He has come **invisibly**. But does not St. Matt. XXIV., 27 say, "As the lightning cometh out of the east and shineth even to the west, so shall also the coming of the Son of Man be"? "Yes," replied Rutherford, "but the word 'lightning' here is translated from the Greek **astrape**, and means bright shining, or bright shiner. This really means **the sun** which begins to shed forth its light in the east before it is fully up. Just so the presence of the Lord. He quietly appears,

and His presence begins to shed light in all parts of the earth. His appearance is not and will not be visible to human eyes." Harp of God, p. 223. I need scarcely pause to say that **astrape** in Greek means lightning, and nothing else. The Greek word for sun is **helios**. And had Judge Rutherford gone on from v. 27 to v. 30 he would have read, "Then shall appear the sign of the Son of Man in heaven, and they shall see the Son of Man coming in the clouds of heaven with much power and majesty."

But enough of Rutherford as an exegete. Let us turn to the destructive character of his teachings, both as regards the State and the Christian religion itself.

Undermining Civil Authority

Rutherford issues a clarion call to repudiate Satan, Satan's organizations, and all his works. But how shall we identify Satan's organizations in this world? Rutherford does it for us. One great section of Satan's organization is constituted by certain civil authorities. But which civil authorities? Those of "Christendom," but chiefly America and the British Empire. "Thus the Devil is identified, and his organizations with him. The **false prophet** is the combined world powers of America and Britain—these beastly governments of earth, which are Satan's organization." Light, Vol. I., pp. 266, 234. "In the formation of the Hague Court of the League of Nations, America and Great Britain took the lead, and this is proof (sic) that the Anglo-American Empire is the 'two-horned' beast." Light, Vol. II., p. 98. Such quotations could be multiplied indefinitely. And if Rutherford be right, loyalty to civil authority is straight-out disloyalty to God. No true Christian could have the least respect for any constituted govern-

ment on the face of the earth. St. Paul, according to these doctrines of Rutherford, had no idea of true Christianity when he wrote, "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." Rom. XIII., 1-2. St. Peter was equally in error when he said, "Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by Him. Fear God. Honor the king." I. Pet., II., 13-17.

Challenged on these points by the American Radio Commissioners, Secretary Goux had recourse to pitiful shuffling and evasion. Follow the interrogations:

Mr. Sirovich: Do you believe that big business, political rulers, and big churchmen have joined hands, and that it is that combine that, as instruments of Satan, have brought about oppression of the people?

Mr. Goux: I do.

Mr. Sirovich: You believe that?

Mr. Goux: I do.

Mr. Sirovich: Who are the political rulers? Name them.

Mr. Goux: Well, the political rulers are the ones who are in charge of the affairs of politics.

Mr. Sirovich: Well, who are they? Name them.

Mr. Goux: It would be a pretty long list.

Mr. Sirovich: Give them to me. Give me the political rulers that are ruling our country to-day, that are doing what you say.

Mr. Goux: Well, I would say that everyone who is not on the side of Jehovah and carrying forward according to his purpose, as specially

expressed in His Word, would come within that category.

Mr. Sirovich: That is answering by evasion. Who are the big political rulers who have done that? If you cannot name specifically any big political rulers, name the big churchmen who are doing that.

Mr. Goux: I would say that, in the same way, everyone who has taken his stand for a selfish purpose and therefore in opposition to the purpose that Jehovah plainly sets forth in His Word.

Mr. Sirovich: That is simply a diarrhoea of words. I am asking you to name the men.

Mr. Goux: I am not bringing any case against any individual—any personality.

Mr. Sirovich: So it is a general characterization without any specific individuals in mind. That is all.

It is certain, at any rate, that the instilling of a contempt and fanatical hatred of lawfully constituted authority is directly inimical to the welfare of the State; and those in charge of the destinies of the State fail in their duty if they allow such subversive propaganda to continue. Toleration of religions which do not endanger the principles of good citizenship is justifiable. But a religious mania which inculcates principles of disloyalty should and must be suppressed. It may be said that the Rutherford books are too ridiculous to read. But the fact remains that people read them. Their contents may be absurd, grotesque, and laughable. But the number of fools is infinite. And more ignorant and discontented people are being deluded into the serious adoption of Rutherford's nonsense than is healthy for the welfare of our country.

Some months ago, in Canada, two distributors of this seditious literature were sentenced to two months in jail, and a fine of 300 dollars. They appealed against the sentence, but their appeal was dismissed. The presiding judge said, "I find in these pamphlets a sapping of all authority, to be replaced only by anarchy and mob rule, unless some despot should present himself."

Destroying Christianity

There is scarcely a basic doctrine of the Christian religion which Russell and Rutherford do not seek to destroy. It is intelligible that a man should lose his faith in the Gospels and in Christianity altogether. If a man forfeits the grace of God, and is thrown back on to his own merely natural resources, he may soon drift from his acceptance of a supernatural revelation. But it seems incredible that men should still profess to believe in the Gospels, and accept the anti-Christian teachings of Rutherford which bring nothing but contempt upon the Gospels, and violate all the requirements of reason itself. Take the very first proposition in the Apostles' Creed. Do these people believe in "God the Father Almighty"? In his book, "Reconciliation," Rutherford writes, "The constellation of the seven stars forming the Pleiades is the place of the eternal throne of God—the dwelling-place of Jehovah."

One should apologize for daring to offer any comment on such dreadful nonsense. As the Pleiades are not eternal, how could they constitute the eternal throne of God? And is a God dwelling on a star the God whom we Christians worship? Not for a moment. The God of Rutherford is certainly not our God. Again, we Christians are baptized in the one name of "The Father, and of the Son, and of the

Holy Ghost." Does Rutherford believe in the Trinity? No. He openly rejects it. "Never was there a more deceptive doctrine advanced," he writes, "than that of the Trinity. It could have originated only in one mind, and that the mind of Satan the Devil." Reconciliation, p. 101. Such a statement could only arise in the mind of a lunatic who has the Devil on the brain! We have already seen the denial of the Eternal Son of God. Of the Holy Ghost, Rutherford says, "The Holy Ghost is not a person or being." Rec., p. 114. Since when was a "being" the same thing as a "person"? Are all "beings" persons? And if the Holy Ghost is not a person, why does Sacred Scripture speak of Him by using personal rather than impersonal pronouns? Why did Our Lord say, "The Holy Ghost, **whom** the Father will send in My name, **He** will teach you all things"? Jn. XIV., 26. An impersonal being would be described by "it."

On the nature of man, Rutherford is equally at sea. According to him, man has not "got" a soul; he "is" a soul. And when his body dies, his "soul" also ceases to exist. Scripture tells us that "it is appointed unto man once to die, and after that the judgment." Rutherford denies that there is anything left of a man to be judged. There is no immortality of soul by its essentially spiritual constitution. Not even man's soul was made in the image and likeness of God from this point of view.

The supernatural life of grace is simply beyond him. One can read through all his books without being impressed by the essentially evil character of sin; without receiving any inspiration to sincere and interior repentance; without meeting with any inculcation of Christian virtue in practice. Asceticism is absent. Works

of genuine charity do not come within the scope of the "message" at all. Replying to the Radio Commission, Secretary Goux admitted that their New York property was valued at over a million dollars, and that he could not say how much the general holdings of the Corporation were worth. When Mr. Sirovich asked, "Outside of preaching, have you done anything for the poor devils who find themselves economically deprived of a living, and in starvation and hunger, or penury and want? Have you taken any of that money to help them?" Mr. Goux replied, "That is not the purpose of this activity. That is not the purpose of this Association. The commission entrusted to Jehovah's Witnesses is to bear testimony among the people." According to St. James, "If a brother wants daily food, and one of you say: Go in peace and be filled; yet give not those things that are necessary for the body," that one's profession of Christianity is empty and worthless.

But to return to Christian doctrine. Rutherford denies the right of any Christian to recite any of the concluding words of the Apostles' Creed, "I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting." He has no idea of what any of these things mean. He demands instead an act of blind faith in Judge Rutherford, and in the incredible hotchpotch he chooses to give out in the name of Jehovah. But it is impossible to catalogue fully all his denials of Christian teaching. I must be content with this much, having said enough to show that Christianity and Russellism are quite incompatible, and that any professing Christian who enrolls as a "Witness of Jehovah" and adopts

the teaching of the infallible Rutherford, has simply renounced the Christian Faith. Let us ask briefly now what Rutherford would substitute for that Christian Faith.

Rutherford's Message!

Rutherford's positive teachings do not need refutation. They need but to be stated. Two words really sum them up—destruction and restoration. A frightful catastrophe awaits those who will not accept the Rutherford message, whilst a most delectable eternity of material prosperity will be the reward of the "Witnesses." The burden of Rutherford's message is, as we have seen, that all organized religions, Catholic, Protestant, or Jewish, together with the nations of "Christendom," constitute Satan's organization. Catholics are more under the diabolical thumb than Protestants, but this doubtful compliment to Protestants is rather spoiled by the assertion that the "more enlightened" Protestants are far more guilty before God than less enlightened Catholics. Anyway, God is going to smite the lot, Catholics and Protestants alike, and only those will escape ultimate annihilation who abandon all other organizations, and join Rutherford's organization instead.

When is this Nemesis to come upon the world? It should have come already; but despite miscalculations, it will certainly come any minute now. By a process of apocalyptic arithmetic Russell found that the Second Advent of Christ commenced in 1874, and that "the end of the times of the Gentiles" would arrive in 1914. Great capital was made out of the war in Europe which commenced in that year. Russell believed that the real destruction was to come then. His embarrassed followers have kindly moved up the event several

times—to 1916, 1918, 1924, 1928, etc. Rutherford has invented an ingenious explanation, of which Russell knew nothing. He says that, until 1914, Satan had been the invisible ruler of men without let or hindrance. But in 1914 he and Christ waged war in heaven. How Satan got back into heaven he doesn't say. But that is a minor point. Satan lost, was cast out, and thrown down to earth. Thereupon he spitefully plunged "Christendom" into the Great World War. God caused that War to cease in 1918, for the special purpose of allowing the "Witnesses of Jehovah" to spread Judge Rutherford's message to all men, telling them of the destruction about to take place despite all previous delays.

In a speech, delivered on July 30, 1931, Judge Rutherford said, "As soon as the witness work is completed the destructive work begins, as shown by these words of the prophet: 'And to the others he said in mine hearing: Go ye after him through the city and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and children, and women; but come not near any man upon whom is the mark.' Ezek., IX., 5-7. This destruction will be performed by the angels of the Lord under the direction of Christ Jesus, the great Executive Officer . . . Jehovah has therefore laid upon his witnesses the duty and obligation to give this information to the people before His forces rise up to the great slaughter." Avoiding such treacherous things as dates, Rutherford does not now hazard a guess as to when the witness work will be completed; but he insists that it will be during the lifetime of the present generation, and has plastered America with the slogan, "Millions now living will never die."

And after the Battle of Armageddon—what then? Restoration. Those who survive will enjoy the Millennial Reign of Christ until 2914, when the Devil is to be finally annihilated together with any whom he might have further seduced. Then the faithful are to enter upon a peaceful eternity on this earth. The Edenic Paradise will be restored. Such is the Restoration, materialistic in the extreme. Here Rutherford's imagination runs riot. Read this description of the vision before him.

"It is the spring of the thirtieth century. Come to the mountain that from there we may take a view of the valley of blessing. Observe that the sun shines in that valley from morning until evening. It is always bright in that valley." After describing the beauties of the flowers, and the perfume-laden air, not forgetting to tell us that it is the mating time for the "little birds," he cries out dramatically, "Hark! There comes the sound of tramping multitudes. From every point of the compass great streams of humanity pour into the valley." Apparently scientific means of transport have been obliterated with "Christendom"; trains, motor cars, and aeroplanes get no mention. The people have to tramp from every point of the compass! Shrewdly Rutherford then appeals to the war-weary populace. "They are marching in perfect order, but there is a complete absence of the military air. They are bearing neither gun nor sword, nor any other instrument of offence or defence. Now such things are entirely out of place. They are relics of an almost forgotten past. See, there is but one cannon; and the blue-birds are nesting in its mouth with no fear of ever being disturbed."

Was there ever such a gem as this delightful touch in the sublimely ridiculous description of "Heaven"! But now we are told to "mark with what buoyancy of step the people walk. There are among them no lame, no halt, no blind, no deformed ones. No, there is not even an old man among them. Where are the old folks? These have been restored to the days of their youth, and their flesh has become as fresh as a babe's. There are no poor there, no beggars among them, nor by the wayside. No, not now, because all have plenty." Somehow or other, this Rutherford vision of the terrestrial paradise recalls the sad words of Our Lord, "Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labor not for the meat which perisheth." Jn. VI., 26. But this rebuke of the materialistic outlook falls on deaf ears where the eager "Witnesses of Jehovah" are concerned. And the alluring description goes on. "There are no sick nor afflicted there; no, because all enjoy health and strength." It would be difficult to imagine a better reason! "There are no vicious, nor cold, hard faces amongst them; no, not these, because they have all come over the highway and reached the end thereof and have been fully restored. See, their faces are all wreathed in smiles. On come host upon host. They are bearing numerous banners . . . It is a perfect day . . . Wafted over the valley come the strong sweet notes of a silver trumpet. At its call the great multitude kneels in silent thanksgiving. Another sound . . . and now in complete harmony they are singing: DELIVERANCE IS COMPLETE; PRAISE GOD!" And this concludes Rutherford's book, *Deliverance*.

But we might ask, what then? Does the eternity of these people alternate between kneeling in silent thanksgiving and singing "Deliverance is complete"? Do they bear their banners forever? Do they stay in the valley? Or do they tramp back over the highway in their perfect order, with no trace of the military air, to every point of the compass from which they came? The absurdity of this materialistic conception of eternal happiness will surely strike all who give any serious thought to the subject. How can any description in terms of earth fit in with the words of Sacred Scripture, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him"? I. Cor. II., 9. Never once does Rutherford rise above the objects of our senses, and the merely material things of this world. And his is certainly not the religion of Jesus Christ, nor can it envisage and lead to the inheritance He has promised.

Trading on Christianity

A full understanding of this new form of religious fanaticism requires some analysis of the methods adopted in its propaganda by Judge Rutherford. I do not speak here of the mechanical means of publicity he employs, more extensive than those employed on behalf of any patent medicine or other proprietary product, but of the motives to which he appeals. Firstly, his is essentially a parasitic growth. Though he attacks the Christian church, he claims that his "religion" is based upon the Gospels which that Church gave to the world; and is the real Christianity it should have taught to humanity. Thus he hopes to gain those who have lost their definite grip on the

fundamental truths of Christianity, though not their attachment to a vague Christian sentiment. His appeal is not to pagans and infidels, but to those who already profess allegiance to the religion of Christ. People of religious susceptibilities who have drifted from the practice of their religion are only too happy to find someone who will provide them with faults in their religion rather than in themselves. Rutherford does so, and then proceeds to trade upon those very religious susceptibilities, offering a system which omits any obligation to fulfill the duties originally neglected.

Enlisting the World Distress

Secondly, Rutherford shrewdly trades on the economic distress which the World War brought in its train. Anxious, dissatisfied, and rebellious people, who do not lack all justification for their grievances, are likely to listen with sympathy to one who denounces vehemently all that they already resent, and are the less likely in the intensification of their disturbed feelings to view calmly and dispassionately the positive absurdities in his doctrine from other points of view. It is certain that Russellism would never have gained its present hold upon so many were it not for the "underdog's superb sympathy with himself."

Appeal to the Ignorant

Thirdly, he makes his appeal to the ignorant, both directly and indirectly. In the speech I have already quoted, of July 20, 1931, he said, "The prophecy outlines the work of the servant class in this day of judgment, and is another corroborative proof that the servant class must carry the message of warning to the governments and peoples." He does not expect to win

the intelligent to his banner! Indirectly, his very teachings are calculated to appeal to the ignorant. He speaks only of the material and tangible, so much more likely to appeal to those who live by the senses and the imagination rather than by reason, and who cannot rise to the spiritual, supernatural, and intangible. There is nothing lofty in Russellism save its pride; nothing sublime save its height of absurdity.

Pride, Greed and Hatred

Fourthly, we notice that Rutherford appeals to all in the ignorant that he so heartily denounces in others. There is a subtle appeal to pride and arrogance in the opportunities of education and the social prestige it gives them. The intellectuals are wrong! We, the simpletons, have discovered the real truth! Who will tell the force and value of such an appeal to multitudes afflicted with a long-standing sense of mass-inferiority?

The appeal to the inherent covetousness of those who consciously second-rate when they are offered a chance of alone "being right," and the gloating over the idea that the hitherto accepted guides are "all wrong," despite being less evident. Rutherford offers no doctrine of Christian detachment. He promises a worldly exaltation and triumph, and material prosperity. Through adherence to the Russellite organization he offers the poor and down-trodden a spiritual means to a temporal end. "It is a banquet of the gods in which Lazarus and his fellow beggars participate," whilst their oppressors meet with torture and annihilation. Nor is hatred of these "oppressors" overlooked. Rutherford dwells approvingly and lovingly on the "drubbing" to be meted out to those whom

the poor see now only as wealthy, callous and hard. And their hatred of these "oppressors" he fosters in every possible way. They, and all their works, are of the Devil. And they should be hated as the Devil himself. He sees the Devil everywhere. Even "Mother's Day" was invented by the plutocrats under the inspiration of Satan to induce people to turn from the worship of God in order to bestow it upon mothers instead! But clergy, politicians, and businessmen are his bugbear. Against them he foments bigotry and bitterness, lampooning the clergy of all Churches, politicians of all parties, and commercial men of every description; unafraid of lies, calumnies, and blasphemies; and liberally interspersing his booklets with scurrilous cartoons calculated to intensify the appeal to the imagination of the unreasoning multitudes.

The Weapon of Fear

Fifthly, a remarkable feature is Rutherford's use of the weapon of craven fear. At first sight, it would seem that this is the one weapon Rutherford scorns to use. Again and again he makes the charge that the clergy have traded on the fear of hell. He denies hell; declares it a myth; denounces all fear of hell; and claims to do so in the name of God and of Sacred Scripture. He knows the force of this appeal, for hell is not a popular doctrine, especially with those who have been unfaithful to their religious obligations, and uneasily feel that, if there be a hell, their own outlook is not too pleasant. That there is no hell is a savory tidbit of theology for them.

But at once Rutherford appeals to the very same instinct of fear by promising a more im-

minent and a most terrifying calamity, unavoidable unless people "Flee Now" to the Rutherford organization. This is what he declares to be "just ahead."

"Imagine, if you can, the terrors that shall take hold of the earthly division of Satan's forces, enfolded in thick darkness, neither the sun, moon, nor stars giving the slightest ray of light; the mountains sinking; the earth splitting and quaking; newly-made rivers rushing violently forth, and the seas lashing the mountains, and tidal waves sweeping over the land; with all the wild beasts of the zoos on earth and of the forests loose and charging upon the enemy's army, while the fiery darts and spears of the Angels of Heaven fly through the air, killing millions. The terror that will seize all men on earth is indescribable. Then steel helmets and gas masks will furnish no protection . . . These earthly armies, frightened out of their wits and in thick darkness, will fight amongst themselves and destroy each other . . . and the Lord will smite them with his plague . . . their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Government, p. 27. What are we to conclude from all this? Judge Rutherford says, "The warning to you is that you flee to Jehovah's organization, and that you do it immediately." Righteous Ruler, p. 63.

It may be urged that the Witnesses are warned that they will meet with persecution, and that this is not a religion for cowards. But it is only a question of the greater fear crowding out the lesser fear. And to steady his followers against the lesser fear of present persecution, Rutherford warns them of the op-

position he knows that his mad utterances will awaken in the sane, and in the authorities responsible for law and order. Magnificent promises almost immediately to be realized make it matter little comparatively whether others persecute them momentarily. In fact, when real or imaginary persecution comes, its very prediction enables it to feed the chronic delusions and fixed ideas of monomaniacs. It has been said that Rutherford is a profiteer of the deepest dye, and that he has already made a fortune out of his publications. He denies this, and I believe him in his assertion that he is not out for personal profit. The revenue from the sale of his booklets goes back into the production of more booklets. Rutherford is not criminally minded; he is a lunatic and he has the cunning of a lunatic. Lunacy stares at one from between the lines of all his writings; and the light of lunacy develops and hardens in the eyes of the deluded Witnesses who absorb his ideas, peddle books from door to door, and stand their ground with sheer obstinacy until they have sold their prophetic literature, or forced it upon householders "as a gift."

What To Do?

In an article aptly entitled, "The Bat in the Watch Tower," appearing in the American Magazine, "The Sign," November issue, 1933, Edward S. Schwegler gives us a widespread impression of Rutherford in the United States. "Judge J. F. Rutherford," he writes, "has become a national issue. Or no: that can't be correct. The Judge is not big or important or significant enough to become a national issue. Let us say rather that he has become a national nuisance. For the past few months he has been broadcasting his biblical twaddle all over the

United States; his voice has come by electrical transcription from over a hundred radio stations, and the muddy stream of his hairbrain views on everybody and everything has oozed into numberless homes to propagate a doctrine at once highly absurd, wildly intolerant, and fanatically apodictic. . . . One's first reaction to such blather is just blank astonishment. Then comes, perhaps, resentment; but finally one ends up with a roar of laughter at the bombastic absurdity of the whole thing. . . . One might be able to forgive some things in Rutherford if he were at least consistent in his teachings. But consistency and Rutherford are at opposite poles. Thus he rails against organized Christianity, yet he himself is the head of a most effective organization that scatters abroad tons of literature and has depots all over the world. He inveighs against the Church for claiming the right to interpret the Scriptures, yet this very right he claims for himself absolutely and exclusively. He maintains that Christ was Jehovah's greatest Witness, yet that His message has been obscured in darkness for nineteen centuries. The colossal arrogance of this self-styled prophet to set himself up as the instrument of Divine light!" The absurdity of Rutherford's personal claims, of course, would not in itself warrant any interference on the part of others. But when it is evident that his doctrines are subversive of all civil authority, and beyond every limit of fair comment upon the religious convictions of others as well as upon the persons of those devoting their lives to the service of the Christian religion, it is time that action was taken. If we have a "Pure Foods Act" to prevent the contamination of the food we eat, we should have some legisla-

tion to prevent the dissemination of what cannot be described save as mental poison. Those unable to perceive the true character of Rutherford's teachings should be protected from themselves. My advice to all my readers is: Do not **buy** any of the books brought to your doors by these self-styled "Witnesses of Jehovah." To do so is merely to give them the money to print further supplies of their literature, and will not help to cure the evil. If they wish to thrust their volumes upon you for nothing, you could take as many as they will give you; and the more they give you, the more you will have to burn, whilst the less they will have with which to worry other people. Catholics know, of course, that their duty is to consign the books to the flames unread. Others have but to read a few lines of the trash to realize what a saving of time this recommendation means to Catholics, and will mete out similar treatment to Rutherford's printed ravings. Meantime, if the agents make nuisances of themselves on your doorstep you should complain to the police department. Numerous protests will mean police communication with their headquarters.

This small treatise has set out the character of this freak religion, and there is no need to wait for further practical experience on the score that, "by their fruits ye shall know them." It is impossible for such a religion to produce any but poisonous fruits.



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