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CONFIDENTIAL

SESSION 1942

HOUSE OF COMMONS

SPECIAL COMMITTEE  
ON  
DEFENCE OF CANADA REGULATIONS

MINUTES OF EVIDENCE  
NO. 6

THURSDAY, JUNE 25, 1942.

WITNESSES:

Mr. Charles Morrell, Toronto;  
Mr. R. McNaul, Toronto.

HON. J. E. MICHAUD,  
CHAIRMAN.

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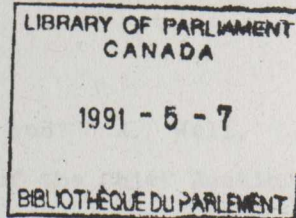
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MINUTES OF EVIDENCE

House of Commons,  
Room 368,  
June 25, 1942.

The Special Committee on Defence of Canada Regulations met this day at 10.30 o'clock a.m. The Chairman, Hon. J.E. Michaud, presided.

THE CHAIRMAN: Order.

Minutes of previous meeting read and adopted.

Correspondence dealt with.

Mr. J.L. Cohen's corrections were discussed.

MR. MacINNIS: With regard to these corrections, Mr. Chairman, I think they should be filed with the report of Mr. Cohen's statement before the committee and then anyone interested in going over his brief will have the corrections before him and can make the corrections as they go along.

THE CHAIRMAN: That will be satisfactory.

Mr. Morrell has asked to be heard, and he has been invited to appear and he is here this morning. Is the committee satisfied to hear Mr. Morrell this morning? He appears on behalf of Jehovah's Witnesses, an organization declared illegal under 39-C of the Defence of Canada Regulations. Are you ready to be heard, Mr. Morrell?

MR. MORRELL: Yes.

MR. CHARLES MORRELL, called:

WITNESS: My address is 64 Holmwood Avenue, Toronto. At the present time I am a retired civil servant until my health allows me to get back into harness again.

BY THE CHAIRMAN:

Q. In what branch of the service were you? A. Well, from the year 1929 to 1940 I was secretary of the Chief Justice of Canada.

Mr. Chairman and gentlemen, there has been prepared and distributed for the benefit of the members a pamphlet giving all the information that I should like to present here. I should like to ask the indulgence of the committee to go through it, dealing with any questions that hon. members of the committee might care to ask as we go along. We have tried to anticipate in this pamphlet all the questions that may arise, and any that are not dealt with while this is being discussed can be dealt with conveniently afterwards if that is acceptable to the hon. members.

There is at the beginning a statement of the contents, and in this case there is a specific case made out against Jehovah's Witnesses by the minister who gave reasons in this case for his order in council. Several pages of the brief are in answer to the reasons given by the minister. There are also extended quotations. These quotations were necessitated because the minister's reasons dealt with the literature published by Jehovah's Witnesses. If I can shorten any of these quotations I shall be glad to do so.

In a special sense we are happy to appear before this hon. committee because we shall answer for ourselves and, we think, in a way for Jehovah's witnesses generally throughout Canada, in respect of the charges impliedly brought against us by the issue of the orders in council declaring illegal Jehovah's witnesses and their associated corporations.

Especially, Mr. Chairman, we feel grateful that you have granted us this opportunity to be heard in our defence for the first time since the order issued, the more so as your committee is a tribunal representative of the nation generally.

We have confidence that, if the committee will hear us with some patience, there will be no difficulty in satisfying its honourable members that Jehovah's witnesses are innocent of any "subversion," as has been charged, and that regulation 39C of the Defence of Canada Regulations ought to be amended by

deleting from it the names of the following organizations:

Jehovah's Witnesses,  
Watch Tower Bible and Tract Society,  
International Bible Students Association,  
Watch Tower Bible & Tract Society, Incorporated.

We wish to be frank, to cooperate fully with the committee in this inquiry and to leave no doubts unanswered.

Relationship of the organizations outlawed:

At a convention of Christian people held in 1931 at Columbus, Ohio, called at the instance of the Watch Tower Bible & Tract Society, attended by readers of the Watch Tower literature and others from almost every civilized country in the world, this resolution was adopted. It indicates who Jehovah's witnesses are, how one becomes a witness of Jehovah, and how the other three organizations serve in the same general cause -- the cause of preaching the gospel of God's Kingdom under Christ:

"... Whereas from and after 1874, for a period of more than forty years Charles T. Russell, a faithful follower of Christ Jesus and a servant of Jehovah God, led a company of his brethren in Christ in the preaching and teaching of the divine Word. . . and to carry on said work orderly, said company of Christians organized the corporations known as the Watch Tower Bible and Tract Society, the International Bible Students Association and the People's Pulpit Association (later changed to Watchtower Bible & Tract Society, Incorporated), and they used and now use these corporations for the publication of books, magazines and other Bible literature.

Now, therefore, in order that our true position may be made known, and believing that this is in harmony with the will of God, as expressed in his Word, be it resolved, as follows, to wit:

That, having been bought with the precious blood of Jesus Christ, our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire devotion and allegiance to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah's witnesses --  
Isaiah 43:10-12; 62:2; Revelation 12:17."

The name Jehovah's witness is the scriptural designation in the Bible; it is not a name adopted by men as the name of a sect or denomination; it is a scriptural term.

"We humbly invite all persons who are wholly devoted to Jehovah and his kingdom to join in proclaiming this good news to others that the righteous standard of the Lord may be lifted up, that the peoples of the world may know where to find the truth and hope for relief; and, above all, that the great and holy name of Jehovah God may be vindicated and exalted."

This resolution indicates that Jehovah's witnesses are such by reason of accepting the guidance of, and being obedient to, the Word of God. It also indicates that the Watch Tower Bible & Tract Society (New York), International Bible Students Association (London, Eng., and Toronto, Can.) and Watchtower Bible and Tract Society, Incorporated (New York), are legal corporations set up to facilitate the printing and publishing of Bible helps.

The late Judge J.F. Rutherford succeeded Charles T. Russell in the presidency of these legal corporations; and he

was also the author of most of the publications printed and published by them since 1919.

Activities of the corporations in Canada were carried on by the International Bible Students' Association which enjoyed a charter (Canada Gazette, February, 1926) setting out this purpose. There was then in Canada a charter given to the International Bible Students Association; and that organization really had everything to do in Canada with the charter as shown in the Canada Gazette of February, 1926. We just took this one paragraph from the charter to show its purpose:

"To promote Christian knowledge by the dissemination of Bible truths orally and by the printed page and in various languages and by means of the distribution of Bibles and the printing and publication of Bible study helps, tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which may seem to the Board of the Association directly or indirectly conducive to the furtherance of the above objects of the Association or any of them."

That states the entire purpose of these legal corporations.

We now come to the origin of the term "Jehovah's witnesses."

"Jehovah's witnesses" are not a religious sect. They have no creed, no membership roll, do not engage in propaganda and do not seek to convert persons. In addition to designating a group to-day that are publishing the Name and purpose of the Almighty, the term equally applied to all similar servants of God over the past 6,000 years. Some of these servants were Abel, Abraham, Jacob, Joseph, Moses, Samson, David, Samuel and John the Baptist. These all were "witnesses of Jehovah." See Hebrews 11; 12:1.

That is of the word of God. Every person who has ever served the Lord and is mentioned in the Scriptures was a



witness of Jehovah.

BY THE CHAIRMAN:

Q. They were all Jews? A. Yes; but Luke was a Gentile and he was one of Jehovah's witnesses.

Q. You do not claim him in this. A. It is not mentioned here, no, it is not, Mr. Chairman.

The witness all these servants gave was to the majesty and supremacy of the Almighty, whose Name is Jehovah:

"That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth (Psalm 83:18)."

The Name of Jehovah has been reproached and blasphemed for 6,000 years until to-day it is unknown amongst the nations. Such persons who testify to this Name and seek to exalt it amongst the nations are His witnesses, chief among whom was Jesus Christ -- he was, of course, a witness of his Father and he was therefore one of Jehovah's witnesses -- who was "the faithful and true Witness" (Revelation 1:5; 3:14). To such the word of the Lord applies:

"Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. . . Therefore ye are my witnesses, saith Jehovah, and I am God (Isaiah 43:10-12, A.S.V.)."

That is all that Jehovah's witnesses seem to be to-day.

The literature used by Jehovah's witnesses to-day, namely the publications of the Watch Tower Bible & Tract Society, does exalt and magnify the Name of the Most High, and brings to the attention of the people the fact that there is in existence a supreme Creator, whose Name is Jehovah, worthy of the praise and adoration of every intelligent creature who lives.

These publications are used as Bible helps to assist persons of good will to learn the truth about the Creator and Christ Jesus and so obtain life.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John 17:3)."

The literature of the Watch Tower Bible & Tract Society directs attention to the following essential teachings of the Scriptures.

Now, then it would benefit the committee if we just indicate what Jehovah's witnesses do believe. This may be said to be the principles:

Scriptural teachings:

"The great First Cause, the Creator of heaven and earth, is God whose name alone is Jehovah, and that name means His purposes concerning His creatures. He has revealed Himself to those who believe His word under other names, to wit, Almighty God, meaning that His power is without limitation; the Most High, meaning that He is above all; the Lord of Hosts, meaning that He is the Great Warrior who will destroy the enemy; and the Eternal Father, because from Him proceeds all life. Exodus 6:3, 4; Isaiah 42:5, 8; Psa. 91:1, 2; Psa. 83:18.

The beginning of creation was His Beloved Son whose first title is The Logos (The Word). (John 1:1; Col. 1:15; Prov. 8:22-29). Thereafter all things were created by Christ Jesus.

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 Jesus was made human, and the man Jesus

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 creature and above every name and clothed Him with all power and authority."

These are things which all Christians believe.

"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 world has ended, 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 God's Kingdom on earth.

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 establishment of righteousness on 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."

I should like to draw the attention of the hon. members of the committee to that statement and to say that so far in that statement there is absolutely nothing that deals with any suggestion of subversiveness, and that is something which I think generally all Christian people accept as being the teaching of the Scriptures.

Now we come to something which may seem a little bit like sermonizing, but I assure the hon. members of the committee that it is solely to point out with Jehovah's witnesses the law and the covenant is the turning point, the keystone of all their actions.

Persons appreciating and accepting these teachings seek to know more of Jehovah and His purpose towards all mankind. To such the Scripture says:

"The meek will he guide in judgment: and the meek will he teach his way. The secret of the Lord is with them that fear him; and he will shew them his covenant (Psalm 25:9, 14)."

And this covenant of Almighty God is the touchstone of this whole question.

These persons believe the Word of God and are subject to the law of His Kingdom. Obedience to God's law will bring them life. Disobedience to that law will mean death. We quote the word of the Apostle Peter, recorded in Acts 3:22,23, which was spoken of Christ Jesus:

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet (Christ Jesus) shall be destroyed from among the people."

Our Lord Jesus, "that prophet," places a great responsibility upon his disciples by making for them a covenant with the Creator:

"And I covenant for you a kingdom, as my Father hath covenanted for me (Luke 22:29)."

These chosen ones are therefore covenant-bound to obey God and must exalt His Name and preach the gospel of His Kingdom. Those in this covenant must carry out the terms of their

commission, as given in Isaiah 61: 1-3, A.S.V. And that is the commission that is given to all Christian people who enter into this covenant, and it is something they must carry through.

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn."

The carrying out of that commission is mandatory upon all Jehovah's witnesses.

To fail or refuse to exalt Jehovah's Name, to cease to preach His Kingdom message, or to fail of proclaiming the day of His vengeance, would mean to deny God and would be a violation of the sacred covenant. The Apostle Paul, one of Jehovah's witnesses, realized this when he said:

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! (I Corinthians 9:16).

Again the Apostle Paul said:

"Covenant breakers. . . Who knowing the judgment of God . . . are worthy of death (Romans 1:31,32)."

The Lord Jesus and those faithful prophets who preceded Him, the apostles and all who followed after Him, preferred to suffer persecution, torture, to be treated as outlaws, imprisoned, or even death at the hands of religious and civil powers, rather than to suffer eternal death by reason of the judgment of Almighty God against them. And the judgment of Almighty God is entered against those who have a covenant to preach the gospel to God's people and who do not preach it.

In Germany to-day, Jehovah's witnesses in some thousands

thousands have preferred concentration camps, torture and death to breaking covenant with the Almighty. The wicked rulers of the totalitarian countries have tried the rod of regimentation, but Jehovah's covenant people who have given Him their word will not modify the routine of their lives and change from God's work and way and conform to the totalitarian way. They continue to do the one thing stated in the Lord's commission to them, -- to preach this Kingdom gospel.

We then go on to mention that the minister stated the reasons why Jehovah's witnesses were to be declared illegal. In response to a question in the House of Commons the Prime Minister read this statement by the minister explaining why Jehovah's witnesses had been considered "subversive" (Hansard, July 16, 1940, p. 1756):

"The literature of Jehovah's Witnesses (sic) --" The word "witnesses" is spelt there with a capital W; it is never spelt that way by Jehovah's witnesses. When you do it that way you make it a sect or denomination. The word "witness" is merely a common noun just the same as the word "table" or any other common noun.

BY MR. HAZEN:

Q. On the first page it is spelt with a capital W, is it not? A. What is quoted there is the language of the order in council. There are two or three mistakes in that that I may point out, if I may, Mr. Chairman: (1) in the order in council "Jehovah's Witness" is spelt with a capital "W", and the other is the expression "Watch Tower Bible & Tract Society." As it appears there the word "Watchtower" is given as two words; it should be spelled as one word. These are two mistakes.

I now go on with the minister's reasons:

"The literature of Jehovah's Witnesses (sic) discloses, in effect, that man-made authority or law should

not be recognized if it conflicts with Jehovah's Witnesses' interpretation of the Bible; that they refuse to salute the flag of any nation or to hail any man; and, that they oppose war.

The general effect of this literature is, amongst other things, to undermine the ordinary responsibilities of citizens, particularly in time of war."

Jehovah's witnesses are not subversive.

MR. HAZEN: There is a war on now, of course.

MR. ANDERSON: Were they not banned during the last war?

BY MR. HAZEN:

Q. Was not this question raised in the last war? A. I am probably not as familiar with that as I should like to be, but as I understand it what was raised in the last war was that the International Bible Students Association had, if I remember rightly, one publication then and that publication was one called the "Finished Mystery." Now, I may be wrong on that, but that is my recollection offhand.

MR. ANDERSON: I think it was banned.

WITNESS: I take your word for that.

MR. MacINNIS: The book "Finished Mystery" was banned.

MR. ANDERSON: No, the International Bible Students Association?

MR. HAZEN: In the last war?

MR. ANDERSON: Yes. I can check that.

WITNESS: The minister gives no particulars. I am not suggesting here he was obliged to, he was not obliged to, but at any rate that is one difficulty in the way of getting at what passages he had in mind.

By his statement "The literature of Jehovah's Witnesses," the minister evidently means the literature of the Watch Tower Bible & Tract Society. This literature has been distributed over a period of sixty years to the extent of some 300 million

copies. It is strange that only now is a charge of disaffection raised.

The minister gives no particulars and cites no alleged subversive passages. We are confident that none can be found. It is admitted that there are strong statements made, but these are no stronger than the supporting scriptures warrant and in every instance they expose a course of unrighteousness. They are never levelled at individuals.

BY MR. HAZEN:

Q. Just a minute there. May I ask this question? The minister says:

"The literature of Jehovah's Witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with Jehovah's Witnesses' interpretation of the Bible; that they refuse to salute the flag of any nation or to hail any man; and, that they oppose war."

Does the literature of Jehovah's witnesses disclose that; does it state that man-made authority or law should not be recognized? A. I would like to just suggest --

Q. I would like you to answer that question. A. That is dealt with on three or four pages of the brief and I do not want to repeat myself. That is the first objection. There are three or four pages upon the subject and I did cite this case --

Q. Cannot we have a direct answer to it without saying that you deal with it on three or four pages of your brief?

A. In the language in which the minister uses I do not know just how to answer the question.

Q. The language is very plain, it seems to me. He states that Jehovah's witnesses state in effect that man-made authority or law should not be recognized. Now, do Jehovah's witnesses state that?



MR. MacINNIS: You have not finished it.

MR. BLACK: Give the balance of it.

MR. HAZEN:

". . . if it conflicts with Jehovah's Witnesses' interpretation of the Bible; that they refuse to salute the flag of any nation or to hail any man; and, that they oppose war."

In other words, if it conflicts with Jehovah's witnesses' interpretation of the Bible? A. Just at the foot of the page appears objection No.1.

MR. SLAGHT: Answer the question.

BY MR. HAZEN:

Q. Cannot you answer that direct question? A. I would say this --

Q. Without reading three pages of printed matter?

A. I would say this, Jehovah's witnesses believe what the Bible says, that God's law is paramount and that when man's law conflicts with God's law then God's law must be obeyed.

BY MR. SLAGHT:

Q. Do they teach their belief to the youths? A. That is in the publication of the Watchtower literature.

Q. You have said what they believed; I am interested in anything that they teach. A. They certainly do.

Q. Do they teach their belief in conformity with that? A. Yes.

MR. MacINNIS: Does not every church take the same position? Do not the Protestant churches in Germany take the same position, and the Catholic church in Germany take the same position? Do they not tell Hitler there they are not subject to his laws when he interferes with the freedom of their religion?

MR. SLAGHT: There is no church in Canada that I know of that takes that position.

MR. MacINNIS: I think all the churches in Canada take that position.

WITNESS: I think if hon. members of the committee will just allow us we will show it is the well settled proposition of law in this country and in Great Britain and has been for centuries. We are not teaching anything that is new. All of this is well known to Jehovah's witnesses.

BY MR. HAZEN:

Q. Do they take part in elections; do they vote? A. The only answer I can give to that is this, that the publications of the Watchtower have dealt with the scriptural position of Christians who are under covenant to obey Almighty God and therefore every witness of Jehovah will determine all these questions for himself; likewise he will determine whether he should drink or smoke and decide his position with regard to the war correctly. The literature that is published and the comments upon the literature helps the reader to determine his own course of action entirely.

BY MR. MacINNIS:

Q. There is no disciplinary action by Jehovah's witnesses on any member -- A. There is no such organization of Jehovah's witnesses, because Jehovah's witness merely seeks to do the will of God; he is responsible to himself, and as such there is not an organization.

BY MR. DUPUIS:

Q. You claim that anybody outside your own organization does not obey the laws of God? A. Oh, surely not, oh, no.

Q. Why then have a society of all those who obey the laws of God if you claim that outside of your society they obey themselves? A. The only organization is the organization of the Watchtower and its legal corporation; that is the only organization.

Q. That is not an answer to my question at all.

BY MR. HAZEN:

Q. The position they take is their interpretation of the Bible is the only correct one. A. I do not think Jehovah's witnesses interpret the Bible at all.

Q. It says so here. A. That is the minister's statement, that is not ours.

BY MR. BENCE:

Q. What you have said is this, that in your literature you set out the various extracts from the Bible and then you make comment on them; and by those comments you surely interpret the Bible for the use of your own people. A. That may not be just an easy point to clear up offhand. We do deal with it and I think it will be demonstrated that Jehovah's witnesses do not interpret the Bible or the Scriptures. There is a prohibition in the Scriptures against interpretation, and Jehovah's witnesses avoid it.

BY MR. SLAGHT:

Q. May I ask a question before we pass on? You state that you have no organization and that you are distinct from the Watchtower Bible & Tract Society. Did I understand you to say that, first? A. I think that is the way I put it.

Q. Would it be correct to say or would it be correct for you to say that anybody who belongs to the Watchtower Bible & Tract Society is not a Jehovah's witness? A. I could not imagine any circumstances in which a person would be interested in the work of the Watchtower Bible Society and would not be interested for any other reason than that he was a witness of Jehovah.

Q. Then I put this to you: you decry the organization of Jehovah's witnesses -- or decry the use of that phrase "organization" -- but you admit the society is what it purports to be, a society where men are bound together for a common purpose. A. Yes, I admit that, for the limited purpose set

out in their charter.

Q. To carry out, I take it, the teachings of Jehovah's witness that you have just explained to us? A. I would say the men who are in these corporations are there for the purpose of producing printed matter and arranging for its distribution.

Q. And the main purpose of that printed matter is the promulgation amongst the people of the teachings you believe to be correct? A. That would be certainly true.

Q. Which includes disobedience of the law of Canada if it conflicts with your interpretation of the Scripture? A. That is one way of expressing it.

It is well known that Jehovah's witnesses have no political interests, do not seek to overthrow any government; and have said more against Nazism, Fascism, Communism and Fifth Columnists than most others. They engage in no strikes, lockouts or industrial disputes and do not exploit their fellowmen. They have no sympathy with any foreign power, neither are they subject to enemy influence or control.

The intent of all Watch Tower literature is well expressed in this foreword to the book "Creation," one of its publications (by J.F. Rutherford, Watch Tower Bible & Tract Society, Brooklyn, N.Y.):

"Jehovah is the Creator of heaven and earth and the Giver of every good and perfect gift. His name has not received its due honor, but the time is approaching when he shall be better known by his creatures. This book is published for the purpose of enabling the people to have a clearer conception of the great Creator and of his loving kindness toward men. To know God and his relationship to his creation will lift the student above the sordid things of this evil world and give him a vision of the blessings that are coming to mankind from God's

gracious hand. Peace, prosperity, life and happiness are within the grasp of man. Each one owes it to himself to know the truth concerning these things so much desired." That, I submit, is the purpose of all the literature published.

Now then we deal specifically with the minister's objections. The minister's first objection is this:

"The literature of Jehovah's Witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with Jehovah's Witnesses' interpretation of the Bible."

The minister would surely not raise any question, that man's law was superior to God's law. Therefore, he infers that Jehovah's witnesses have put some interpretation upon the Bible that misrepresents it to suit their own ends. We must, therefore, deal at some length with the words, "Jehovah's Witnesses' interpretation of the Bible."

That expression reveals an attitude of mind that would question the right of a man to read the Bible and act upon it. Jehovah's witnesses, as will shortly appear, do not attempt to interpret the Scriptures. It is not the prerogative of any human power or authority to interpret the Scriptures. It is written, in 2 Peter 1:20, that "no scripture is of private interpretation." God alone interprets the Scriptures, and those who are able to read, and who believe the Bible, are governed by what it says.

The point I am now making, Mr. Chairman, is that Jehovah's witnesses do not interpret it; they obey the Bible and when they want an interpretation of it they look to the Bible to find it, how the Bible itself has interpreted what it says.

BY THE CHAIRMAN:

Q. Then anyone that does not interpret the Bible or read it as the witnesses of Jehovah read it you think they do not read it properly or interpret it properly? A. I do not

think so, Mr. Chairman. When one examines the Scriptures one will find a simple statement like "Thou shalt not steal." If one wants to find out what that means one does not consult a dictionary or an encyclopedia or a concordance to see what that means, one goes to the Bible to see if there are any examples of where certain men show how "steal" was interpreted.

Q. When the Bible was written they did not have the same methods of stealing that we have these days. A. No, that is true.

Q. You won't find the modern method of stealing in the Bible, <sup>and</sup> because you do not find it in the Bible you cannot condemn the modern method of stealing? A. I think the principle is the same as in the case of a lawyer who has to decide a question of law. He does not give his own interpretation to it, he goes and seeks for examples to find out how that law was interpreted by the proper authority, the court.

BY MR. DUPUIS:

Q. Then your example is against you, I submit, because you find different interpretations of the law, as many interpretations as there are lawyers, that is why they have judges of the court of first instance, and the court of appeal and the supreme court and Privy Council. A. Excuse me; I see your point, I think it rather confirms the position I take. These lawyers are not the authorized interpreters; the courts are the authorized interpreters, and in this case no man has been authorized to interpret God's word; God himself interprets it himself.

MR. MacINNIS: Lawyers are the confusers.

BY MR. DUPUIS:

Q. Following out your reasoning you would have as many interpretations of the Bible as there are men in the world.

A. I can only say that the <sup>thoughts</sup> that Jehovah's witnesses

would have on the subject is that you read the Bible and do what the Bible says, refrain from interpreting it.

Q. What about this, you say that you never interpret the Bible because God interprets it, but you say that "religion has always been the institution of persecution and crime. Jesus Christ was crucified by religionists, and all his disciples suffered persecution at the hands of religionists and his true followers to-day likewise are persecuted." What do you call that if you do not call that an interpretation of the Bible? A. Well, probably I --

Q. I am not referring to your own writing, I refer to a publication called "Kingdom News," printed in Toronto and in New York City.

THE CHAIRMAN: When?

MR. DUPUIS: October, 1939.

THE CHAIRMAN: Does it state by whom it is printed?

MR. DUPUIS: Under the control of Jehovah's witnesses. It is headed "Can religion save the world from disaster?"

THE CHAIRMAN: That is not an interpretation of the Bible, is it?

BY MR. DUPUIS:

Q. Where do you place this? A. That is not an interpretation of the Bible, but I shall be glad to answer the hon. member on that point. I think this should be noticed. In the 27th Chapter of Matthew, the first verse, it says:

"When the morning was come all the chief priests and elders of the people took counsel against Jesus to put him to death."

That is the answer to the question; it was the priests who took counsel against Jesus, the religionists.

Q. According to your judgment all religion is wrong. That is what you print in black and white. A. I will put it this way --

Q. A racket; that is the way it is written here. A. In the Scriptures religion is not spoken of favourably; Christianity is commended everywhere; but Christianity is not a religion; Christianity is obedience to the word, will and law of Almighty God. Religion very largely is obedience to the traditions of man, and the traditions of man conflict --

THE CHAIRMAN: That is a wrong interpretation, as far as I am concerned. I cannot agree with that interpretation of religion.

MR. BLACK: I think the witness is probably referring to various sects.

THE CHAIRMAN: That is different.

WITNESS: That was my thought.

BY MR. DUPUIS:

Q. You recognize this publication, "Kingdom News"?

A. I have seen copies of it before.

Q. In this issue of October '39 this is written about religion:

"Religion serves as a means of carrying on a racket for this reason: that religion is false and defames the name of Almighty God and Jesus Christ."

Is it your belief that all religions are rackets? A. Understanding the word "religion" as meaning --

Q. Can you answer that question by "yes" or "no"? That would be much simpler.

MR. MacINNIS: I do not think a witness is ever obliged to answer "yes" or "no."

MR. DUPUIS: I asked him if he can answer.

MR. MacINNIS: Evidently he cannot because he is attempting to answer in another way. I do not think it would be right to insist that he answer "yes" or "no."

WITNESS: All I can say to that question is simply this: Christianity is the thing that is associated with the Bible;



sects, creeds and denominations of Christianity and religion and those things as such are not authorized, and the apostle Paul lays down this point in respect to those sects and divisions --

THE CHAIRMAN: There again, sir, I do not agree with your interpretation of the meaning of the word "religion." There we disagree.

MR. MacINNIS: There are many religions that are not based on the Bible at all. There is Shintoism, the religion of the Japanese, and there is Mohammedanism.

THE CHAIRMAN: Religion is the expression or profession of a creed.

MR. MacINNIS: Well --

THE CHAIRMAN: Those who profess the creed of Christianity have the Christian religion; those who profess others have other religions. Here you are associating the word "religion" with the creed itself, and that is where you place a wrong interpretation on it. It is not the Bible, it is the witness.

WITNESS: May I just illustrate my point this way? What I say is this, that we have one church called the Lutheran church. All the people who are members of that church are followers of Martin Luther.

THE CHAIRMAN: It means they follow the interpretation of the Christian religion according to Martin Luther.

WITNESS: Yes, and similarly others follow John Calvin, John Knox, John Wycliffe, and so on. As to that whole practice following the views expounded by a man and building a fence around them, making a creed of them, this is what Scripture says in the first epistle of Paul to the Corinthians, Chapter 1, Verse 12:

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you?  
or were ye baptized in the name of Paul?"

Some say "I am of Luther; and I am of John Wesley; I am of some other follower." The apostle Paul says: "Is Christ divided?" There is no division of Christ. You cannot be a member of Luther or a follower of any of those.

BY THE CHAIRMAN:

Q. There again you do not carry your argument or your process of reasoning far enough. You come here and condemn those who interpret their religion in the light of Martin Luther or Calvin or any other interpreter of the Scriptures and the commandments and the doctrines therein contained which are translations of the writings of the disciples. But from what you have said to us, you follow the interpretation of the Bible according to what Russell and then Rutherford directed you to do by his writings on the Bible. You are no better than the Lutherans, Calvinists and the Anglicans, the Scotch Presbyterians, and the Dissenting Presbyterians and the Baptists and the Catholics. They are all in the same class. A. On the surface I concede the point, but I say when you examine this whole question of Jehovah's witnesses it will be found that is not the case; that what Jehovah's witnesses, or what the Scripture condemns is the formation of groups under the leadership of one man, on the formation of creeds, instead of the people going directly to the Bible and taking their instructions directly from the Bible.

Q. You say you condemn others for doing what Russell and Rutherford have done and what you people are doing to-day, interpreting your particular belief or creed for your people.

A. If I may say so, Mr. Chairman, I should like to suggest letting the next few paragraphs speak on this whole question of interpretation.

BY MR. BENICE:

Q. Now, just a moment. I do not think you will find any agreement here with the proposition that you propounded that the other churches are not -- I do not know just exactly how to put it -- not Christian. A. I certainly did not say that.

Q. Because of the fact that they happen to have some particular individual who is a great teacher in the church and because they happen to refer to him or name their churches after him and that there is anything wrong with the churches because they name their churches after John Knox or after John Wesley, then I think you are wasting your time, if I may put it to you quite candidly.

MR. O'NEILL: I do not think the witness is trying to do that.

MR. BENICE: The important thing before us is whether or not this organization, Jehovah's witnesses, and those other organizations, are doing things which are subversive to Canada at a time when Canada is in peril.

WITNESS: I am going to deal with that after this point of interpretation.

BY MR. HAZEN:

Q. On page 9 you say:

"The literature of Jehovah's witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with Jehovah's witnesses' interpretation of the Bible."

That is the first charge that the Minister of Justice makes.

A. I am dealing with the point where the minister says that Jehovah's witnesses interpret the Bible. I say Jehovah's witnesses do not interpret, and I am dealing with that part. That is wrong. An example is given of this question of interpretation. That is a simple comment.

BY THE CHAIRMAN:

Q. How were uneducated people be going to be guided in their interpretation of the Bible? A. I suggest the uneducated people should go to the Bible and get it --

Q. From whom? A. Nobody.

Q. How are they going to get it if they cannot read? A. The Lord has provided for that situation persons who will carry the Bible to them, who will read the Bible to them and show them directly what the Bible says and do that without interpretation.

Q. The Bible written by whom? The Bible was not originally written in the form in which it now appears.

A. The Bible originally was written both in Hebrew and Greek, the Old Testament in Hebrew and the New Testament in Greek.

Q. And there have been ever since differences of opinion as to the meaning of the Greek and the Hebrew that is used.

A. Well, I have accepted the translation put out, the one which has received the authority of the British government.

Q. By whom? A. By the acceptance of it by King James and his request to the bishops to have it translated; at the same time when that is the case with regard to the King James' version the same situation applies to the Douay version and all other translations. A person is naturally entitled, if he can read Hebrew and Greek to go back to the Hebrew and Greek for the best translation.

Now, on this point of interpretation, this is what we say in the brief:

The Scriptures, for instance, say at Mark 16:15, "Preach the gospel to every creature." That commandment is not subject to interpretation by human creatures, be they judges of courts or religious experts. No doubt is left in the mind as to what is the meaning of those words, because God himself has given the plain interpretation thereof.

The sole question, therefore is: Does the individual honestly and conscientiously believe what God has said? And if so, then that individual alone has the right, and must, unless he violates his covenant with Almighty God, obey his conscience, based upon the Scriptures and instructed by the Scriptures.

BY MR. BENCE:

Q. Do you mind if I ask you a question there? You put in block, in the next paragraph, the word "not." Do you mean by that anyone who is not a Jehovah witness is not given a covenant to do -- A. Certainly not. There are men in every church denomination who are good Christian men and men of good will. The thing that I object to is the organization, not the men in it. There are a great many Christian people to be found in every denomination.

BY MR. DUPUIS:

Q. So you claim every religion or church who are not in covenant to do the will of God and who interpret the Scriptures are wrong. You said there are among the members of all denominations good men. A. Surely there are.

Q. Of course I admit that with you, that the monopoly of Christian virtue does not belong to any one denomination.

A. Yes.

Q. There are good and bad people in every denomination, I am sure. But you said the religion or the church has no covenant to do the will of God. A. I will put it this way, that the thing that makes a man a Christian is not membership in a church; it is because he believes the things written down in the word of God. The practice of forming a church or sect or denomination is criticized in the Scriptures. Christians are united in their conviction with respect to doing God's will. That is Christianity. The dividing of the people into creeds antagonistic to one another is a human practice and not

a practice endorsed by the Scriptures.

Q. Is it not a fact that you preach disunity of Christians? A. I submit not.

BY MR. MacKINNON:

Q. I should like to put this to you. We can carry on the discussion the way it is going on now indefinitely, but Jehovah's witnesses are opposed to war as such? A. No, Jehovah's witnesses are not. They are opposed to the war in the same sense as other citizens in the country are opposed to war but in no different sense.

BY MR. HAZEN:

Q. That comes under objection 3. A. I wonder if the hon. members will allow me to go through and maybe I can deal with these after.

THE CHAIRMAN: You cannot read all this book to us this morning; we have to adjourn at 1 o'clock.

MR. DUPUIS: We have the pamphlet here; we can read it at will. You say, according to your doctrine, each one can read it for himself. Why should we force you to interpret your own writing?

WITNESS: I will put it this way: for two years --

MR. HAZEN: Another charge laid against Jehovah's witnesses is that they aim at stirring up animosity between all religions.

WITNESS: I should like to submit --

BY MR. HAZEN:

Q. Is there an answer to that in this pamphlet? A. There is.

Q. On what page? A. No, I am sorry; that question is not dealt with here. I should like to lay this proposition before the hon. members. For two years Jehovah's witnesses have suffered by this order in council. More than 500 have been put into jail, and have done that for Christian convictions. They have never yet had a defence. I think they

should be allowed before this committee the opportunity of making their complete defence.

MR. ANDERSON: May I just interject there with regard to the question of defence? Are not Jehovah's witnesses instructed by their solicitor not to make a defence when they are charged with any breaking of the law? When it means serving their term in jail they must not pay a fine? A. Why certainly not, Mr. Anderson. I can say that up to a point that there have been a number that have taken that view, but I think that is on the advice of their solicitor.

BY MR. DUPUIS:

Q. Would you answer a previous question? Your denomination or organization is charged with dividing religions, putting one against the other. A. I do not think that is exactly the minister's reason.

MR. HAZEN: Even if that is so, that is a charge made against other religions as well, stirring up animosity. A. I think Christianity will always divide between good and evil, between those who love righteousness and those who do not.

BY MR. DUPUIS:

Q. If you are an apostle of your doctrine and you happen to meet me as a Roman Catholic, would you advise me to abandon my religion and join you because my religion is a racket?

A. I would certainly say this, that that as a religion will save no man. But I do say this, that obedience to the word of God, the will and law of God, will save every man, and any man who is a good Christian --

Q. Why should you evade the answer like that? You are protected by this committee; we do not intend to prosecute you. We want to allow you to express yourself freely. As far as I am concerned I believe every man in this country should be allowed freedom of thought, freedom of action and freedom

of expression, and I should like you to --

MR. BENICE: Subject --

MR. DUPUIS: Subject, of course, to the laws of the country and to your neighbours' rights. I do not think you should be afraid to answer a question like that.

WITNESS: It certainly was not my intention to do anything else but be perfectly frank.

BY MR. DUPUIS:

Q. It seems to me you are dodging the answer every time. A. I try to deal with the question as put to me.

Q. It is very simple. If you met me as a Catholic would you advise me to abandon my religion as you state here that the Catholic religion is a racket? Would you advise me to abandon it? A. I would certainly advise you to abandon the Roman Catholic organization and be guided only by the word of God.

Q. Now, of course, perhaps I am going a little bit ahead; but it is well known that you are preaching and teaching the schoolboy and the schoolgirl to refuse to salute the flag. A. That point is dealt with later on.

Q. All right, go ahead. A. Men who are NOT in a covenant to do the will of God do attempt to interpret the Scriptures; but not so with God's covenant people. For the purpose of guiding men who desire to follow in righteousness the Lord God has caused to be recorded numerous instances in the Bible specifically interpreting the meaning of this commandment at Mark 16:15. In reply to the minister's suggestion of mistaken interpretation, we refer to the following divine interpretation:

In obedience to the commandment cited, the apostles Peter and John preached the gospel of Jesus Christ. They were arrested and brought before the court. Thereupon the court "called them and commanded them not to speak at all nor



teach in the name of Jesus" (Acts 4:18). Interpreting His own commandment, God caused these apostles to answer the court, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The apostles thereupon returned to their preaching.

The court issued an injunction against these two apostles that they must not preach the word of Jesus Christ; but God called these apostles to disobey the court's injunction. In other words the apostles said, "You have enjoined us not to obey God's law; we cannot listen to you; we must obey God's law because if we do not obey God's law it means our death, we shall be unfaithful to him and we shall die," and that is the course which the true Christian must follow.

BY MR. DUPUIS:

Q. Well, then, you claim that Jehovah's witnesses are the only ones able to preach the gospel of Jesus Christ?

A. Certainly not, but I say any man who does preach the gospel of Jesus Christ faithfully thereupon becomes a witness of Jehovah, he cannot help himself.

Q. Then all Christian religions could join you? A. Certainly not; every person in any Christian religion who enters into the covenant of God, serves God and is guided by God, is guided by God's word, he should not join any organization.

Q. What is your association, it is not an organization?

A. It is not an organization.

Q. What do you call it? A. Except unless you want to speak of it as God's organization. It is an organization of Christian people who believe it is their duty to witness to God. The Watch Tower is a printing organization.

Q. The ministers of the Anglican church or any other Christian denomination or the priests of the Catholic church who in their churches on Sunday or any other Christian holiday preach the gospel are not good citizens. They have no right

to preach the gospel. A. I say that every priest and every clergyman who preaches the gospel as contained in God's word and not as set forth by some sect or denomination, if he does that faithfully he thereby becomes a witness of Jehovah, a follower of the apostles, and Jehovah's witnesses have existed in that way for 5,000 or 6,000 years, and the Scriptures designates them as such.

MR. BENCE: We could carry on a religious discussion indefinitely. I suppose most of the churches believe theirs is the proper church and the true church, there is no question about that.

THE CHAIRMAN: Otherwise they would not exist.

MR. BENCE: Jehovah's witnesses believe they are the ones who are following God in the proper way. I am prepared to accept the witness' feelings on the matter, but the thing that I am concerned with is in connection with the subversive activity.

WITNESS: Yes; I should like to get on with that. Anything that has been said so far does not go to the point of subversiveness as mentioned in the order in council.

MR. MacKINNON: That is what we want to get at.

WITNESS: I should like to go on again.

Shortly after this, the authorities rounded up the apostles as a group and brought them before the court again. They were asked, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine. . ." And again God interpreted his own commandment and its paramount supremacy above man-made law by inspiring the apostle Peter to say: "We ought to obey God rather than men" (Acts 5:28,29).

This precedent constitutes God's interpretation of His own commandment and it will be obeyed by Jehovah's witnesses at all times. Jehovah's witnesses do not interpret, they obey.

Because the thoughts expressed in Watch Tower literature may not agree with the minister's accepted view, that does not mean that the words of the Watch Tower are interpretations. It could imply that the minister was himself guided by an orthodox interpretation differing with the plain words of the Scriptures. Reformers of past centuries frequently had occasion to take hold of the plain truths of the Bible and publish them. For this they were labelled "heretics" by the so-called orthodox secular and ecclesiastical rulers and charged with "interpreting" the Bible and causing disaffection.

Now the question whether man-made authority should be obeyed when it conflicts with God's express commandment is expressed there. We ought to obey God rather than man. That precedent was laid down by the apostles and all true Christians should follow it.

BY THE CHAIRMAN:

Q. Have you in mind any specific man-made laws which are in conflict with what is there expressed by the Bible, Mr. Morrell? A. Yes, Mr. Chairman, there is one. I will mention it now, although it is raised later, and that is this: that in some places the municipalities have passed by-laws saying you people must take out a licence to preach the word of God; you must take a licence if you want to preach it by the printed word; you must take out a licence if you want to sell copies of the Bible.

Q. Does not the municipal by-law apply to the selling of cook books? A. I will say this, that that is different --

Q. Medicine books and so on. A. I say that law is not constitutional when it is applied to the word of God because the word of God is the highest power.

Q. The law does not apply to the selling of the word of God, it applies to the selling of books. A. It applies to the word of God because in Hull within the last two years

there have been one or two convictions of clergymen there for selling Bibles. I say that law is not constitutional. God says go and preach my word, and the Christian is going to do that and he will do it whether or not he has to go to prison for it.

Q. Are you fair in stating a man has been convicted in the courts for selling the Bible? Would it not be more fair to say the man was convicted of violating a by-law, a regulation. A person who wants to sell books, whether the Bible or any other book, has to take out a licence.

BY MR. BENCE:

Q. The by-law included the Bible? A. Sir, it included the Bible.

Q. You object to it including the Bible? A. I consider and believe that in so far as the selling of the Bible is concerned that by-law is not valid because God has said you must do it. Let me put it this way: if the Governor in Council issued a commission to a certain man as a royal commissioner to go to Winnipeg and investigate a certain thing, it is outside the possibility that that municipality should say, "Before you can go on with your hearing you must take a licence from the city of Winnipeg."

BY MR. MacINNIS:

Q. Is not that met by another quotation from the Bible? Does not this put the municipalities on a fairly strong ground? Christ said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." You are rendering to Caesar when you are taking out your licence, and then after you have rendered to Caesar you are then rendering to God by preaching his word. A. I would say that if the municipality says, "You must take out a licence for your automobile," that is rendering unto Caesar what is coming to him; on the other hand if it says you must take out a licence to do anything which

prevents the preaching of the gospel I say it violates God's law and God's law being the highest it must be obeyed, for this reason: if a municipal officer, a chief of police or a city clerk, can say to a man, "You must take out a licence for doing this," it implies that if he refuses to issue the licence you cannot preach the gospel.

Q. These licences, from your experience, are issued for the purpose of enabling the municipalities to exercise regulatory control. A. Yes.

Q. Now, then, the city cannot very well judge as between one kind of religion and another. There are many gods. What I mean is, people create gods for themselves, and if you take the opportunity to accept Jehovah as your God, then I must have the right to accept some other god if I want to, and because I claim that right well then there must be some regulatory control because you may be of good character and your people may be of good character and inoffensive and all that sort of thing but I may be just the opposite. These difficulties arise and the city must have a certain amount of control. A. Surely.

Q. That appears reasonable to me, anyway. A. I think so, but the answer --

BY MR. DUPUIS:

Q. Excuse me, before you go further, just for the information of the committee, were these clergymen who were arrested in Hull members of your association? A. No, they were not.

Q. Do you know what kind of Bible they were selling?  
A. Speaking purely from recollection I think it was a Baptist clergymen.

Q. You do not know if it was the King James I version?  
A. I rather imagine it would be.

Q. You do not know? A. I do not know, I have no

definite knowledge.

BY MR. HAZEN:

Q. Can you tell us what kind of man-made laws Jehovah's witnesses say should not be recognized, going back to the Minister of Justice's charge against Jehovah's witnesses, if there is a conflict? A. I think that is the one I have mentioned in answer to a question by the chairman, that it is this one about taking out the licence to distribute either Bibles or Bible help.

Q. Does that mean to give away free as well as to sell?

A. It would include both, yes.

BY MR. MacKINNON:

Q. You sell Bibles at a profit?

BY MR. HAZEN:

Q. That is one law Jehovah's witnesses do not recognize; are there others? A. I should like to put it this way, if I may?

Q. "The literature of Jehovah's witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with Jehovah's witnesses' interpretation of the Bible. . ." Now, what ones of the man-made laws conflict with Jehovah's ideas?

MR. DUPUIS: May I submit that question with a direct one?

MR. HAZEN: My question is direct. I asked him what man-made laws the witnesses objected to or did not recognize.

WITNESS: I would certainly --

BY MR. HAZEN:

Q. The first one he says is the distributing of Bibles or tracts. I want to cover them all. Are there others?

A. That is the only one I can think of on the spur of the moment.

MR. ANDERSON: What about the flag?

WITNESS: There is no law in respect to that that I know of.

BY MR. HAZEN:

Q. Is there not a by-law in certain municipalities which says that the flag has to be saluted by the school children? A. I do not know of anything passed by a municipality having the force of law.

THE CHAIRMAN: School regulations.

WITNESS: Not even school regulations, I do not know of anything.

BY THE CHAIRMAN:

Q. Even if it is ordered by the board of trustees in the school district. That is a law as far as it goes. A. I may be wrong, Mr. Chairman, but I really do not think so.

Q. What is your objection to saluting the national flag? A. There is a heading here and it takes four or five pages on the subject.

Q. Just try to summarize it in a few sentences. A. There is a commandment in the 20th Chapter of Exodus and that commandment says, you shall not make any images or bow down to them for the Lord is a jealous God and requires the worship and service of his people to be devoted exclusively to himself.

MR. BENCE: That is different. That had to do with images set up to replace God. That refers to accepting another god other than God.

BY THE CHAIRMAN:

Q. Did not God make an image of himself in the form of man? A. Not that I know of, Mr. Chairman. I think in answer to the hon. members question I should say this. I wonder if the hon. member is not interpreting the Bible.

MR. BENCE: Possibly I am. My ministers' interpret the

Bible for me, but I do not want to enter into an argument. My minister preaches the Bible to me. He cites passages and as the result of his preaching and experience he shows me how they can be applied to me in a Christian way of living. I say to you this saluting of the flag is not a salute to religion, it is not a salute to God, it is an indication of our faith in the nation.

WITNESS: Certainly it is to some people, and so far as I am concerned everything connected with the flag, representing as it does the justice, the integrity and all of the qualities for which the British nations stand, I accept that viewpoint so far as I am concerned, but here is the position; a man has made a covenant with Jehovah and a failure to obey that covenant is death. He has to recognize God's laws, and all the time he has to obey the laws of man, but he has also this to recognize, that the law of God is paramount and he must act accordingly. Now, then, after he has done that what is the effect on the commandment which says you shall not take images and bow down to them?

Q. The flag is not an image. A. There again I think it is a question of interpretation.

Q. You are interpreting when you say it is an image.  
A. No; I say this, I won't bow down to any image.

Q. It is not an image.

BY THE CHAIRMAN:

Q. An image is made. Is there anything in the Bible against the making of the flag? A. It is the making and bowing down to an image, yes.

Q. You have never had your photograph taken, I suppose?  
If you are a true witness --

MR. BENCE: Go ahead.

MR. DUPUIS: I do not suppose you have your father's picture in your house.



MR. MacINNIS: I wonder if I can make a suggestion. I do not think we are on very strong grounds when we ask the witness what particular laws they are opposed to or they would be prepared to disobey. I think that is a legal matter outside of this particular question, and that you are anticipating. There might be laws passed that any ardent Christian or ardent churchman would feel it his bounden duty to disobey otherwise he would not be true to himself. I do not think it is fair to ask the witness what particular laws they are opposed to now. The question is whether if they disobey the laws they should be punished for disobedience the same as you are punished if you commit some other crime.

MR. BENCE: Only in so far as we are endeavouring to determine whether or not this association should be banned, and one of the reasons for it, as I understand it, is that they will not obey certain laws, and we have to determine whether or not that is a reason for banning them. The question of the sale of Bibles, to my mind, is not of very much importance. It all goes further than that. It relates to activities which might interfere with the war effort. We have to examine it from that point of view anyway.

WITNESS: I think there has been nothing said so far on this point of subversive matters that people may advocate --

MR. ANDERSON: What about service in the war?

MR. DUPUIS: Yes.

MR. MacINNIS: That is not being subversive.

MR. ANDERSON: May I suggest one of your principles is that you oppose the war whether --

WITNESS: That is certainly wrong.

MR. ANDERSON: You have sought exemption from service.

MR. BENCE: That is all right.

WITNESS: Regulations provide for that.

BY MR. HAZEN:

Q. Have you had a charge made against you that you teach fanatical pacifism? A. Certainly not; Jehovah's witnesses are not pacifists, absolutely not.

BY MR. DUPUIS:

Q. In 1940 the Mobilization Act was passed and the result is conscription in this country. Did you advise your members to obey or disobey that law? A. Did not advise them at all.

BY MR. ROSS:

Q. Do you consider it unconstitutional or contrary to the law to conscript men? A. Certainly not.

BY MR. HAZEN:

Q. Would you answer this question? Have you issued literature that is anti-Christian? A. Not to my knowledge; I have never seen it, and I think I have read all the publications. On this whole point of the law of God Blackstone sets the whole thing in order and he sets it out as the law of the British constitution. This is what he says: "This law dictated by God himself is binding over all the globe in all countries at all times; no human laws are of any validity if contrary to this: . . . human laws are only declaratory of, and act in subordination to, the former. (Blackstone's Commentaries, Lewis Edition, Vol. 1, pp. 40, 41)."

I say that represents the British constitutional position in the relationship of the superiority of God's laws to man's.

Judge Story affirms this. Cooley, in his treatise on the Limitations of the United States Constitution, says that the paramount supremacy of God's word and law is a limitation upon the powers of Congress. (Cooley, 8th Ed., p. 968). A long series of British Acts of Parliament affirm the same proposition (See Confirmation of Richard's Title, A.D. 1484, Rich. III, Adams & Stephens, p. 208; Act in Restraint of

Appeals, 24 Henry VIII, c. 12, preamble, Adams & Stephens, p. 229; Coronation Oath Act, 1688, 1 Will. & Mary, s.d. 6, etc.).

The Coronation Oath given requires the King designates to take an oath that he will maintain the laws of God. That surely means he must maintain the laws of God in their proper sphere and must see that no human laws contradict them. If that is so then he would have to maintain the laws of God; and the duty that devolves upon His Majesty is a duty that devolves upon all law officers of the Crown to see that there is no conflict.

But, the Toleration Act gives to every man the right to read the Bible and believe and act upon what he reads (See Chamberlain of London v. Allen Evans, 1767). Lord Mansfield in that case said, "the dissenter's way of worship is permitted and allowed by this Act" and is put "under the protection of the law," and this cannot be changed without "positive law" to change it. That is, it is not repealed by inference of Defence Regulations.

That is, you cannot legislate on the subject of worship except by positive law. The inference of the municipal by-law, the inference of the Defence of Canada regulations, does not change it; it has to be a positive law to take away the dissenter's way of worship.

Prior to the entry of the Allied Nations into the war, the Watch Tower Bible and Tract Society released the book "Salvation," by J.F. Rutherford. The book deals generally with the salvation of man. The chapter, "Requirements," deals with the very question of obeying the law of the land and the law of God. We cannot do better than quote this book which is in question by reason of the minister's statement ("Salvation", p.257):

"Should a Christian obey the law of the land where

he lives? Yes; unless the law of the land is directly opposed to the law of God. As an example, taxes are required to be paid for the legitimate expense of the state. Jesus said:

'Render therefore unto Caesar (Caesar symbolically standing for the state) the things which are Caesar's, and unto God the things that are God's (Matt.22:18-21).'"

There is no suggestion here that everything belongs to Caesar. God's law must be recognized in its proper place.

BY MR. MacINNIS:

Q. The licence is a sort of tax. A. The objection to a licence is the issuing of a licence for preaching the gospel and distributing the Bible or Bible help; the power to issue it implies the power to withhold it, and if you can withhold a licence then you can withhold the preaching of God's word.

BY MR. MacKINNON:

Q. When you are selling Bibles you are selling these Bibles for a profit, are you not? A. No, never.

Q. You are not? A. No.

Q. How does the organization keep going, on what financial basis does it keep going? A. I can put it this way. The law, I think, is correctly stated when I say this: the law says this, if you do make a profit the law will not ignore the fact that your main purpose is the preaching of the gospel. Secondly, the British and Foreign Bible Society are naturally exempt from a licence because their main object has to do with the making of a profit on their publications.

Q. You do not here? A. No.

Q. You do not here. A. I should like to make myself very precise on that. I am not now saying that the price at which members may receive the publication and the price at which they dispose of them are exactly the same; there are transportation costs and so on. I say it is not done for a

livelihood, not done to give any man a living, not done for the purpose of profit.

BY MR. DUPUIS:

Q. Let me put this question to you. Those who are charged with the distribution of those Bibles, are they not receiving subscriptions from different sources? A. Well, I think that some of them do receive assistance from other Christian people.

BY MR. BENCE:

Q. They have to live. A. That very fact shows that the Bible is not sold for a profit.

BY MR. DUPUIS:

Q. Profit made and from subscription? A. I do not think so.

Q. A profit is not against the law; you have a right to live. A. Yes. If I put my money in the church collection box you can hardly say the church is making a profit.

Q. There is no profit in selling them but there may be a profit in the subscription. A. It is a contribution towards Christian work.

MR. MacINNIS: That is quite legitimate.

WITNESS:

"Following that rule announced by the Lord, the Christian should obey every law of the state that is not in conflict with the law of God; but when obedience to any law of the state would operate as forcing the Christian to violate God's law, then the law of God takes precedence over the law of the state and the law of God must be obeyed rather than the law of man or that of the state.

. . . . .

Does not the state have the complete power to compel its citizens to obey every law it makes? Most emphatically, No. If a state enacts a law that is in direct

conflict with God's law, the person who is in a covenant to do the will of God cannot properly obey such law of the state, and certainly he could not properly be compelled to violate God's law. Jehovah God is supreme, and his law is above all law of any nations of the earth. That question was raised and settled many centuries ago, according to the will of God."

That is another occasion where God interprets his own law; Jehovah's witnesses do not interpret it.

"The worldly government called 'Babylon' held as prisoners many Israelites that had been taken away from Palestine. Babylon enacted a law which demanded that all the people should bow down before an image at the giving of a certain signal. Three Israelites who were devoted to God, being in a covenant with him, refused to bow down to that image. They were told that such refusal meant that they would be cast into a fiery furnace; and to that they replied to the king:

'We are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up (Dan. 3:16-18).'

Those men were then bound with fetters and cast into a fiery furnace, and God rewarded their faith and delivered them from the fiery furnace without even a scorch on their clothing. Thus God demonstrated that his law is far above the law of men and that those who obey his law shall receive salvation and those who violate it shall be destroyed. The faithful were preserved alive (See Daniel 3:15-28)."

Then from the book "Riches" by J.F. Rutherford, also published by the Watch Tower, we cite this comment on the

same subject (p. 220):

"The law of the land says you must obtain a licence or permit to operate your automobile on the highway. That is not in conflict with God's law, is right, and should be gladly obeyed by all. If the state or temporal power says, 'You cannot preach the gospel by going from house to house unless you first obtain a permit from the police to do so,' such a law is contrary to God's law and cannot be obeyed. God specifically commands that all who agree to do his will shall preach the gospel of his kingdom to others, and Christ Jesus specifically repeats that command to his followers (Isa. 43:10-12; Matt. 24:14; 10:5-10). God and Christ Jesus are the 'higher powers' and those who do not obey the Lord shall be destroyed (Acts 3:22,23). For that reason, when the apostles were arrested for preaching the gospel, they said to the officers of the temporal government: 'We ought to obey God rather than men' (Acts 5:29; 4:13-19). By obtaining a licence to operate your automobile you render unto Caesar (the temporal government) a thing which is Caesar's; and by preaching the gospel of God's kingdom by going from house to house you render unto God the things which be God's; and no earthly power can rightfully interfere with your so doing."

It would be mischievous to suggest that the obvious meaning of Matthew 22: 18-21; Daniel 3: 16-18; Acts 4: 19 and Acts 5:29, cited in these extracts, are "Jehovah's Witnesses' interpretation of the Bible." Those four statements are authority of the inspired Word of God and without any interpretation by any man answer the point raised by the minister.

BY MR. DUPUIS:

Q. Did I understand you to say you were against war?

A. Certainly not.

Q. In any case, as we have not got the time to peruse all your pamphlet, will you look at page 17 where you say it is wrong for two nations to go to war? A. Surely.

Q. How will you decide when that war is not for commercial reasons? A. That becomes a matter for each individual Christian person to decide for himself. What is set forth there is an endeavour to set forth the scriptural view.

BY THE CHAIRMAN:

Q. I suppose it would be decided at the same time the decision is arrived at as to whether it is an imperialist war or a national war.

MR. MacINNIS: The Minister of Mines and Resources made pretty clear the other day when he said that <sup>if</sup> this war was like the Boer war he would be opposed to it.

THE CHAIRMAN: There would be everlasting differences of opinion on that point and we could not settle it here.

WITNESS: May I just point out in the first paragraph -- I think it is on page 17 -- the paragraph ending Exodus 22:2, the fact that this proposition is set forth:

" If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him."

In other words, if a man violates another man's home or if a nation violates the territory of another nation that nation defends itself. Then it says there will be no blood shed for him. In other words, there is no guilt on the nation to defend itself. Jehovah's witnesses therefore are not pacifists; they adopt the scriptural teaching.

BY THE CHAIRMAN:

Q. But the interpretation that you place on this yourself is your own interpretation. A. The interpretation? I do not think it is mine. It says: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." If I wanted to get an understanding of



what that meant I would go to the Bible and look up the cases of battles where nations declared war and what the Scriptures said about them and I should use them as my guide.

Q. According to your interpretation of the Bible this situation would apply to the world war -- A. It applies to all nations that are on all fours with this.

BY MR. MacKINNON:

Q. Right at this particular time you would say that all those associated with Jehovah's witnesses have determined themselves in regard to what they should or should not do? They must interpret their Bibles themselves as individuals. How would all those thousands of Jehovah's witnesses in Canada go into determining whether this is a commercial war and they should not take part, or whether it is not a commercial war and they should get into it and do their bit? A. I would say that every man in Canada, whether a Jehovah's witness or not, will determine that whole question for himself anyway.

THE CHAIRMAN: Pardon me. I gather that you have not answered Mr. MacKinnon's question.

MR. MacKINNON: He just started to answer it.

WITNESS: I say that every man, whether a Jehovah's witness or not, determines that question for himself. Now the only addition that I make to that is in the case of Jehovah's witness, when he wants to determine that he goes to the Bible and endeavours to use any such Bible help that he can use to assist him in understanding the case, whether it is concordance, a translation, or a Bible help or a --

BY MR. MacKINNON:

Q. With the large number of Jehovah's witnesses across Canada you might have a thousand different interpretations of what he should or should not do. A. That may be.

BY MR. DUPUIS:

Q. Have you any meetings or gatherings of people with one

man speaking to the congregation? Have you such a thing as that? A. What Jehovah's witnesses did before the order in council was made was they met together in homes for Bible studies, say five or ten people together.

Q. Was there anyone who read the Bible to them? A. No, they designated from amongst themselves a person who should act as chairman of the sitting.

Q. Suppose that this committee decided that your association is legal, what would you say to your congregation or to your friends about this war; would you induce them to enlist?

MR. MACINNIS: I do not think that is a fair question.

WITNESS: I have no objection to answering it. I would say this: Jehovah's witnesses have never told their members to do anything in the past; they will never say anything in the future on that point. They must come to their own personal decision, not influenced by other people. They must sit down in their rooms by themselves, take down their Bible without being influenced by fear on the one hand or any other consideration on the other, read the Scriptures and decide for themselves what they should do.

BY THE CHAIRMAN:

Q. That is not what they did apparently before 1939 when they issued that publication that Mr. Dupuis read.

A. My answer to that is that was published by the Watch Tower Bible & Tract Society or some other association and the association that put it out is responsible for the views expressed in it; and I say further what is contained in there stands on its own footing, and I think that it is stated as being what the Bible teaches.

Q. That is right. Dealing with your doctrine which states that each individual has not only the right but he must be free to interpret the Bible as he feels, you must

concede that privilege to your neighbour as well? A. Surely.

Q. You must not issue publications such as that saying what he believes, the way he interprets the Bible is wrong, because he must be free when you are free to interpret the Bible. A. I should like to answer that this way: at every election time the Conservatives go to the polls and say the Liberals are wrong.

Q. You don't agree they are all Jehovah's witnesses. A. Then I will go further, the questions of politics, finance, social life, economics or religion or the Bible are all matters of public interest, and they are all the proper subject of fair comment.

Q. I agree with that, but what you said previously contradicts what you are saying now. If you claim for yourself a full opportunity to interpret the Bible as it is written down in the book, then you cannot claim the right to say to your neighbour that he is wrong in interpreting the Bible as he does. A. I think I can say that no man is wrong in his interpretation of the Bible if I cannot agree with it and cannot see it and I do not.

Q. But if you want to claim that principle of doing this you cannot claim the right and opportunity to tell the other fellow that he is wrong.

MR. MacINNIS: I think both go together otherwise it does not make sense.

WITNESS: I think I can express my opinion upon any matter of general public interest, whether politics, religion, economics or anything else, and there is no law against it.

MR. BENCE: Providing it is not something that does not give comfort and aid to the enemy.

WITNESS: Surely, and I do submit there is nothing in the publications of Jehovah's witnesses at any time that had anything to do with the security, peace, defence or the good

welfare of the state or anything of that sort.

MR. ANDERSON: May I ask a question? You stated a moment ago that each one will determine for himself whether or not this war is a commercial war.

WITNESS: I would say that, yes.

MR. ANDERSON: Then you have stated that if the law of the land conflicts with the law of God, the law of God must prevail. What about those who decide that this is a commercial war and there is conscription, will they disobey?

WITNESS: I can say there again every man must make up his own mind, but there is not anything in Jehovah's witnesses to influence him.

MR. ANDERSON: He will disobey the law; he will not recognize that?

WITNESS: I did not say that.

MR. MacKINNON: Does not that follow?

WITNESS: No.

MR. MacINNIS: You won't counsel him?

WITNESS: I won't seek to influence him at all.

MR. ANDERSON: Suppose he decides it is not a proper law; supposing he says the law of God says I must not fight therefore I will not recognize any conscription law.

MR. MacINNIS: He has got the right to do that.

BY THE CHAIRMAN:

Q. You must not counsel him, according to the tenets of your doctrine? A. I say if I had to counsel him on the subject there are two things that I should try to find. First of all I should find the law of the land and then I should find the law of God, because the law of God says each man must act as his own heart dictates and make up his own mind on these things himself.

BY MR. MacINNIS:

Q. May I read to you an item which appeared in the Ottawa

Citizen on May 18, 1942, and stated:

"Fall River, Mass., May 18. Bishop James E. Cassidy of the Fall River diocese, expressing opposition to enlistment of women in the armed forces of the United States, told a congregation of confirmation ceremonies in St. Patrick's cathedral yesterday that he hoped no Catholic woman would join the Women's Auxiliary Army Corps.

He declared the corps was opposed by teachings and principles of the Catholic Church, and added that he believed religious leaders throughout the country would back his stand."

Now, religious organizations are continually taking positions like that, but my friend goes further, he says he is not an organization and consequently there is no one to advise people as to how they should take concerted action, each one must decide his own position.

BY MR. MacKINNON:

Q. Don't you think in coming to this decision that individuals find that they are largely influenced by those tracts that are published? A. Let me --

MR. MacINNIS: But if they do not form their opinions on those tracts they are going to form their opinions on something else, and in a free country the expression of an opinion is not illegal. Sir Norman Birkett when he was before us the other day said no one in Great Britain has been punished or declared illegal because of the expression of an opinion.

WITNESS: With regard to that item you read, that item goes farther than any of Jehovah's witnesses would ever think of going. Jehovah's witnesses would never counsel another man in respect to an action of that sort at all. I should think that would be a case to be dealt with under the war regulations if it happened in this country.

BY MR. DUPUIS:

Q. Let me put the direct question to you? Suppose a young man was a disciple of your organization, Jehovah's witnesses, and he would go to you and say, "I am called by the Mobilization<sup>Act</sup> to enlist and become trained and I do not want to go," what would you say to that individual? A. I would say to that man, "I am sorry but I cannot advise you. I suggest that if your objection is an objection that goes to the point of Christianity then you have your Bible, you have such Bible help as you want; you should read these things and then make up your own mind."

Q. If he answers you, "I have read them and according to my interpretation I should not obey the law of the land," what would you say to him then? A. It is his decision, I have no comment to make on it one way or the other.

BY MR. BENICE:

Q. Do you believe in praying for the salvation of people? Do you believe in praying for the protection of people? A. I believe the subject of prayer is dealt with specifically in the Bible, and how a Christian should pray and what he should pray for, and he specifically is told he should pray for things in harmony with the will of God.

Q. If a man is sick would you say a prayer for him, or would Jehovah's witnesses say a prayer for him, or is that against your teachings? If you are gathered together in a home or something of that sort do you offer up a prayer for the well-being of a person with the object of bringing him back to health and so on? A. I see your point. I would say this, I do not know of any such practice being indulged in, but I would like to see most persons who are intimate with the person say in their own hearts and minds a prayer for him in that way.

Q. The thing I am coming to is this, I cannot see any

reason why you should have any objection to rising and saying "God save the King," for example. A. There is a considerable amount of material in the brief on that point.

Coming now to page 11, at the very bottom of the page, there is a further reference to this very same subject, obeying the law of the land. Let me put it this way. Jehovah's witnesses are never defiant of the law of the land. They are merely in the position that a citizen in this country is in. He recognizes the municipal law; he recognizes the federal law as higher, and he recognizes the law of Almighty God as the highest law, and he merely obeys the law of God which is paramount.

The second objection raised by the minister is stated thus: "they refuse to salute the flag of any nation or to heil any man." The book "Salvation," already cited, at pp. 257-263, discloses the following on this point:

"A state or government in which all the activities of the people are within the control of a dictator, that ruling power constitutes a 'totalitarian state or government.' Under such the people are regimented or formed into classes, and all their individual privileges are fixed by the state, if they have any at all. Germany is such a government under the rule of a dictator. In that land all the people are required to give a specific salute and to exclaim 'Heil Hitler,' which means, 'Salvation and protection come from Hitler.' A person who is in a covenant to do the will of Almighty God could not obey that law of the German state, which demands him to give a specific salute and repeat the words above mentioned, for the reason that to do so is a flagrant violation of God's specific command, as recorded at Exodus 20:2-5. 'Salvation belongeth unto Jehovah,' and not to any man, and a Christian who denies this and obeys

the state rather than God takes the course leading to certain destruction.

An image, as defined by the Scriptures, means a 'representation, a figure, a symbol; that is, something that stands for and in the place of another.' It is defined by Webster thus: 'Something that represents another; a symbol; a representation.' 'Bowling down,' as used in the Scriptures, means to do reverence, obeisance, to worship. It is the purpose of the Devil to cause men to reproach God's name that destruction of man may result. For the specific protection of those who have agreed to do God's will the Most High gives this commandment: 'Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me' (Exodus 20:3-5).

The salute to the dictatorial ruler, as above mentioned, the bowing down to images or worshipping such, attributes to whatsoever that image represents the quality of protection and salvation, and is therefore a clear violation of God's law; and hence the one devoted to Jehovah cannot obey and will not obey a law of the state that requires him to violate God's law."

The words "Heil Hitler" mean -- I ascribe my salvation and protection to Hitler as a person, but Jehovah's witness does not do that; he ascribes his salvation to Almighty God, and he is not going to worship and bow down or do obeisance to any individual in the country.



BY MR. DUPUIS:

Q. Do you consider the following publications as your own literature: "The Watch Tower"? A. The magazine?

Q. Yes. A. Yes.

Q. "Consolation"? A. Yes.

Q. "It must be Stopped"? A. Now, I wonder about that.

Q. "The Light"? A. Yes.

Q. "Cure"? A. Yes.

Q. "Government and Peace"? A. Yes.

Q. "Face the Facts"? A. Yes.

Q. "Armageddon"? A. Yes.

Q. "Reconciliation"? A. Yes; those are the publications.

(B follows)

Q. Is it true that, according to your doctrine, you would say, "How could one, who is wholly devoted to Almighty God and to his Kingdom under Jesus Christ take sides in war between nations, both of which are against God and his Kingdom?" Is that your doctrine? A. That sounds very much like a quotation I have in mind here that I shall be coming to shortly. I am just wondering, honourable members, about this. I have been informed by the chairman that I have twenty-five minutes left within which to complete my case.

THE CHAIRMAN: You have a prepared presentation. We will read that. We want to know if you have any comments to make on the conclusions.

MR. BENCE: I do not mind saying that as far as I am concerned, I want to have this thing completely threshed out. I see no reason why, if we cannot complete it by 1 o'clock, we cannot have another session or part of a session on it. After all, we have had a lot of questions raised, and we have not given the witness the full scope in which to present his brief. We have intervened. It is true that he has not been at all phased by the interventions, but nevertheless I would hate him to go away from here feeling that he had only been allowed to present his brief in a partial manner. It certainly seems to me that we should give him every opportunity to put it before us in a way that he thinks best, and the one that is most advantageous from his point of view.

MR. DUPUIS: I share the honourable member's view in that. But you will recall that he is reading his brief. We have the brief.

MR. BENCE: That is quite true. But there are questions, for example, that I want to ask him on different parts of this that we have not come to.

THE CHAIRMAN: I have no objection to following the suggestions of honourable members.

BY MR. BENCE:

Q. You live in Ottawa, do you? A. I live in Toronto.

Q. Are you returning to Toronto tonight? A. I am here at the disposal of the committee absolutely for as long as the committee wants me, or for anything the committee wants.

THE CHAIRMAN: Tomorrow we have made appointments for another body of people who have signified their desire to be heard tomorrow morning.

MR. BENCE: I do not want him to be curtailed at all. I think we should have all the information that these people want to put before us in whatever manner they want to put it before us.

THE CHAIRMAN: Certainly.

MR. MacINNIS: Could we meet this afternoon?

BY MR. DUPUIS:

Q. Is it true that your organization is prohibited now in New Zealand and Australia? A. I know there was a ban issued against it in Australia and I think that there is some sort of regulation against it in New Zealand; but just the type, I do not know.

BY MR. MacINNIS:

Q. You cited here the reasons why they could not salute Hitler and the German regime or the state or anything pertaining to it, and you advanced that as an argument why they do not salute the flag. We of the British race always believed that the British flag stood for freedom, tolerance and all those things, which we consider worthwhile.

Why do you include our flag in the same category in that you refuse to salute it? A. At the bottom of page 13 --

Q. Do you think it is building good citizenship to do that? A. I think it is building up the strongest foundation for good citizenship, for this reason, that the clue to all loyalty and all good citizenship must be based on the word of God and must be in harmony with it. If there is at any time a any course needed in the laws of the land or the principles of the land, it is to make those things; and the ultimate thing that you have got is the strongest form of citizenship. What I say, gentlemen, with respect to the saluting of the flag is this. The encyclopaedia . . . reverence for the flag, devotion . . . the flag and so on. It makes it a religious ceremony.

MR. DUPUIS: No, no.

WITNESS: Let me remind the honourable member of this. I say that to me Exodus 20, speaking of images, applies, for this reason. The British flag is made up of three crosses. It is made up of the cross of St. George, the cross of St. Andrew and the cross of St. Patrick. If St. Andrew were here today, St. Andrew himself would be in harmony with the statement laid down in the scriptures and would not want any man to bow down to him or to worship him at all.

BY MR. BENCE:

Q. Not worship him at all. A. My next point is this. If he would not want it personally, he would not want it to an image or a flag or a representation of him.

Q. It does not refer to St. Andrew at all. The flag is designed to be symbolic of, we will say, Great Britain or the British Empire. That is what it was designed to be symbolic of originally. It is now to a point where it represents the state, we will say the British Commonwealth

of Nations. A. Well, I would say this.--

.. It does not represent the image of any man.

. A., As I understand and read that commandment and as it is interpreted throughout the scriptures -- and there are half a dozen interpretations of that commandment in the scriptures -- they forbid the bowing down to a likeness of anything in heaven and earth, and rendering it a religious ceremony.

BY THE CHAIRMAN:

Q. There is room for difference of opinion there, apparently, among the people of this wide world just as is exemplified by the difference of interpretation or difference of opinion on that interpretation in this room. Do you agree? A. I am not trying to persuade or convert honourable members of this committee to my views. All I say is that I express the view which I believe the scriptures teach; and the law says this, "That the dissenter's way of worship is to be recognized." If honourable members of this committee interpret Exodus 20 in a way that I do not read it, then I say that they are putting their interpretation upon it.

BY MR. MacINNIS:

Q. The point is this. I should like to follow up my argument just a little bit further. We have not yet reached Utopia. We all know that; we all admit that. But you have to admit that there have been many good things in the British Empire such as, as I mentioned before, tolerance, freedom and many things generally. A. I agree with the honourable member as far as he goes.

Q. Let me finish, please. There have been many things in the British Empire making for the freedom in the world, we believe. But you people say, "Though this is our flag, we should not pay respect to our flag." A. I do not--

Q. You go to the extent of teaching the children that they should not salute the flag. All they are doing is paying respect to the flag when they are saluting the flag. Do you not think that when you are preaching that or teaching it to the children, that it is subversive in its worst form?

A. I certainly do not think that. Because anything that teaches that the proper place of Jehovah God should be before his creatures is not undermining anything but it is strengthening the order. When this nation or any nation brings itself into line with Christian principles laid down in the Bible and does not only legislate contrary to it but does not even -- but allows to each citizen the right to reach a decision and act upon it as he sees it, then you will have the strongest nation and you will have the greatest amount of loyalty in the war.

BY MR. MacINNIS:

Q. Could you pass over to page 14, Mr. Morrell, and read Reverend John Haynes Holmes' statement? A. Yes. I think this is the answer to honourable members.

Q. Yes? A. John Haynes Holmes is not one of Jehovah's witnesses. He says this:

"To Jehovah's witnesses the flag salute is a question simply of religious fidelity. Their claim is that they can give homage to God alone ... God is to them not only supreme, He is alone and there is none other. Therefore there can not only be nothing before Him, but nothing even beside him, no object, no symbol, no altar, which can divide the loyalty of the soul. Not the kingdoms of this world, but the Kingdom of God only is the country of the true believer, and to God alone must the Christian testify to his allegiance. It is amazing, when you come to think of it, that this attitude of Jehovah's witnesses should be questioned or misunderstood, most of all derided and denied...What were

the early Christians doing but this very thing when they refused to put their pinch of salt upon the altars of the Roman emperor?"...

Putting a pinch of salt on the altar was a religious thing. The crosses on the flag are religious things. As I say, I am not trying to impress my views on honourable members.

MR. DUPUIS: No. We can see that.

WITNESS: Continuing:

"But the Christians insisted that the pinch of salt was a matter not of patriotism but of religion. If they made this gesture they would be denying their sole allegiance to God and to His Christ. And so they refused -- and died!

In the same way, what were the Quakers doing when, in their early days in England, they refused to doff their hats in the presence of royalty? These Quakers contended that their hats could be removed only in the presence of God, their one and only sovereign. And on this very point of a salute they were punished and persecuted on the charge of disloyalty to the state."

I say that is the thing in the minds of witnesses of Jehovah today who are bound by the Covenant to serve God. It is just sufficiently strong that in Germany today 6,000 of them have been put in prison; some have been tortured and beheaded and put to death, but they refused to bow down to the Swastika.

BY MR. DUPUIS:

Q. There are many Jews who have suffered the same thing; also many Catholics and Protestants. A. Yes, a great many other people. I am just pointing out that it is because they are in covenant with God that is what has happened. At any time these people could say, "Yes, we will salute" and they could avoid this. And I say that opinion is strong

in the minds of Jehovah's witnesses in this country,  
Their convictions are no weaker.

Q. You said a few minutes ago that everyone was free  
to belong to this association of Jehovah's witnesses.

A. I could go further than that.

Q. But anyone that wants to join is free to join,  
and there is no restriction. Those are your views.

A. There is nothing to join. If you can imagine the case  
of a man out on an island by himself with only a Bible;  
and he reads the Bible and believes in God and he endeavours  
to carry it out to the best of his ability, and if there was  
anybody there to witness to it, and he did witness to it,  
he thereby becomes a witness of Jehovah.

Q. There is no restriction in your association of any  
kind to join? A. There is nothing to join. There is no  
restriction.

Q. How is it that in order to become a witness of Jehovah  
in the field, applications have to be made to the Watch  
Tower Bible and Tract Society at Toronto? A. I think that  
the whole quotation is not being read there, because I  
certainly cannot identify that.

Q. You do not admit that it is necessary to make  
application to Toronto? A. No. It seems to me to be  
the case of a person who says he wants to get hold of  
some bibles or literature and he wants to make application  
to the Watch Tower Bible and Tract Society to distribute  
them. That is what it seems to me to be like.

BY MR. BENCE:

Q. In other words, if he wants to be on the mailing list.

A. No. If I have the honourable member's quotation right  
some one says, "I would like to get some bible literature and  
distribute it. Will you put me on the list and then send me  
some literature and I will pay for it and then I will put it  
out."



Q. You say a man does not have to be put on the list or to write in to this society in Toronto in order to become a Jehovah's witness? A. Certainly not.

Q. That is as you interpret it. A. They could not make him a Jehovah's witness by doing anything of the sort.

Q. Oh, no. I understand that. But before he becomes a Jehovah's witness, does he have to do that? A. Certainly not.

BY MR. MCKINNON:

Q. How do these people manage to get together and recognize each other as Jehovah's witnesses? A. They will do it in this way. People who have similar convictions upon the scriptures know each other. They talk to each other. They talk to each other about it; and it is only natural that I talk to my neighbour about it and my neighbour agrees with me, and then my neighbour and myself meet together for further discussion of these things.

Q. All right. That will apply to the community. They will have contacts with other communities? A. Yes.

Q. Will those contacts take place in the same way? A. I think so. I will add this further thing and this probably really is the answer to your question. The Watch Tower Bible and Tract Society has the distribution of its literature in mind, and people who are interested in it, who read it and believe it, are invited to attend local studies and they may at times be given names of people who, like them, are interested in the literature and believe it and they thus become witnesses of Jehovah.

Q. About how many would there be in Canada, roughly? A. I would have a great deal of difficulty in trying to estimate that. I might say 50,000. I might say 100,000.

Q. There is no way of keeping a record of that?

A. No. There is no membership roll whatever.

Q. But you have a mailing list of people to whom you mail your literature? A. The Watch Tower Bible and Tract Society has a mailing list to which they mailed out, before the order in council, copies of this magazine, the Watch Tower.

Q. Yes. A. On the other hand, I must say about those who receive that literature, that there is no knowing whether they are witnesses of Jehovah or not. I suppose some clergymen are on that list, and some clergy might heartily disagree with it.

Q. It would naturally follow that these would be key individuals who had the distribution of this literature?

A. I am not sure whether I understand you or not.

Q. The people that would be getting the literature in large volumes, we will say, would naturally be the key individuals in that vicinity. They would see that this literature was distributed. A. Yes.

Q. And this local association or members or believers of the same faith would contact them through this literature?

A. I think so.

Q. And they would get together? A. I think so.

Q. But there would be at headquarters a list, or whatever you call it, of key individuals to which the literature is sent? A. That is so. I might go a step further and say that the Watch Tower Bible and Tract Society has had in times past, before the order in council, certain persons who travelled from place to place to encourage the distribution of this literature by people who were interested in doing it. I might say they regarded those men as ministers of the gospel generally, because while they did not preach in pulpits they preached by the printed word.

Q. All right. Right on that point, suppose a Jehovah's witness was called upon for military service.

Would he make application for exemption along the lines of a minister or priest? A. A man who believed himself to be a minister of the gospel ordained by God, not ordained by man, and who endeavoured to spend his entire time and all his spare time in that service, would most likely believe that he was a minister of the gospel within the meaning of the scriptures. Such a man might very well say, "I am a minister of the gospel. That is the most important thing on earth to us. God has charged me with his work, God-given work, reconciling man to God." On that basis he would very likely say, "I think I am entitled to exemption from military service."

BY MR. DUPUIS:

Q. So that any member of Jehovah's witnesses may claim the same thing, that he is a minister of God? A. Surely.

Q. Every one? A. I will put it this way. I would say that the regulation which exempts ministers of the gospel does not seem to me to be properly applied because it says all ministers of the gospel which have been ordained by man, and it makes no provision whatever for ministers of the gospel who have been ordained in the true sense; that is, ordained by God.

Q. Who can prevent any member of your association from claiming that he is a minister of the gospel?

BY MR. MacINNIS:

Q. Would you not have some difficulty in getting definite information as to whether or not he was ordained by God? A. Yes. I can see that.

MR. ANDERSON: I do not think the regulation applies -- that is, the Mobilization Act I do not think applies to any other than members of a religion or sect; and as Jehovah's witnesses are neither, I do not think it applies to them.

MR. BENICE: Of course not.

WITNESS: My point about that is this. The regulation really says, "we think that a minister of the gospel ought to be exempted because he is in covenant with God to preach." But because Jehovah's witnesses object to the whole idea of dividing the world into sects and denominations, then the thing does not apply to them. Those who in truth and in sincerity believe the word of God, and say, "I am a minister of the gospel" and who put in 150, 175 or 200 hours a month doing that very work -- they take no salary for it--purely on the Christian principle of devotion to God -- those are people who should have had provision for them, and it is not so.

BY MR. BLACK:

Q. Do you consider that a Jehovah's witness ordained by God should not do all he can to defend the freedom of this country against dictators such as Hitler, even by his own personal effort, if he is a young man of military age and fit to serve his country? Surely your position is not tenable. A. Well, it may not be. I say this, that the scripture gives a commission and ordains -- and the only ordination. that means anything in the sight of Almighty God is this. In the sixty-first chapter of the Book of **Isaiah**, verse 1, it says:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

That is the only ordination. that counts for anything.

BY MR. DUPUIS:

Q. That does not answer Mr. Black's question.

A. Then I will go on and say this next point that follows from that is this: if that man believes in the reconciling of the world to God, and if he has made a covenant with God to obey God's will and serve him alone, then that man may very well come to the conclusion in his mind, based upon the scriptures, that that is his highest duty, to be a minister of God.

BY MR. BLACK:

Q. To stand in with Hitler, while Hitler works his will upon this country. Would you go that far? A. The scriptures say, "Vengeance is mine; I will repay." Almighty God will destroy Hitler in his own due time and method.

MR. McKINNON: We have got to give Him some assistance, though.

WITNESS: I am not in agreement there. What I do say is this. God is quite capable of looking after his own purposes, and a person who is in covenant with God, who has said that he will obey God in all things and be directed by his word, must look at the Word of God and follow what he has written there.

BY MR. BENCE:

Q. But you do agree -- and I think you said this -- that there is nothing in the scriptures that prevents us from defending ourselves against an aggressor. Surely there is nothing that Jehovah's witnesses believe in that would suggest we should not defend ourselves against an aggressor, and against those people who would endeavour to throttle us and to thwart all the things we stand for and that Christians stand for. There is nothing in the Bible against that. A. I think probably there is. I should like to read it.

Q. That is contrary to what you said here before then.  
A. It may be a matter of reconciling two conflicting opinions.

In the seventeenth chapter of the gospel of St. John, the fourteenth verse, it says: "I have given them thy word;"

That is, my followers.

"and the world hath hated them, because they are not of the world, even as I am not of the world."

It is a fact today that Jehovah's witnesses are hated by all nations because they are not of the world. They are not of the world. God hath called them for his exclusive worship and service. Jesus said he was not of the world.

"15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evils.

16. They are not of the world even as I am not of the world.

There are a great many other texts that could be given.

BY MR. McKINNON:

Q. According to you, I, Mr. Morrell, ministers,-people whose whole life is to preach the gospel-by the law, should be set aside for that purpose and other people who do not do that should be the ones who go to war.

A. No. I say this, that the law does recognize that persons in the covenant of God should be exempt; and it gives it to ministers of the gospel. So I say what they do is, they give it to a minister who is ordained by man but the true application of it ought to be to the minister ordained by Almighty God.

THE CHAIRMAN: But they have no certificate to that effect.

MR. McKinnon: But the point is this. We will say that you have 100,000. You do not know.

THE CHAIRMAN: Ordained or not ordained?

MR. McKinnon: No, the number of Jehovah's witnesses.

BY MR. McKINNON:

Q. Each one of these individuals can consider

himself or herself in exactly that position. A. I would not go that far.

Q. They could, according to what you said. You carry it further. Suppose each member of the Catholic church, or any one of the Protestant churches adopted the same view. That would be a perfectly sound course for them to follow, according to what you say. Who is going to defend our homes, our families, and everything that we have stood for?

A. Then I say that the question I think answers itself. There would be no war.

MR. DUPUIS: No, no. God would settle it.

MR. MCKINNON: Provided you could convince Hitler and the Japs.

THE CHAIRMAN: Provided the Germans are ordained and stayed away. But if they feel that they are not, what are you going to do?

WITNESS: I submit that the question was if people from all the Protestant churches and other churches and the Catholic church felt that way about it, Hitler could never have started a war in the first place. It is impossible to imagine.

BY MR. BLACK:

Q. But we have to face the facts as they are. The war is on.

A. Yes.

BY MR. MCKINNON:

Q. What about Japan?

BY MR. BLACK:

Q. You have got to go back and take things as they are. I will admit that I am as much opposed to war as you are. I would much prefer peace to war. But when they bring war to our shores, we have to meet it, and you cannot conquer them by prayer. It is impossible. You have got to take weapons of war and defeat them, and then christianize

them.

MR. BENCE: Turn your ploughshares into swords.

BY MR. BLACK:

Q. That is, if there is anything left. I would exterminate them myself and let Almighty God deal with them in the hereafter.

BY MR. MCKINNON:

Q. If we want to save ourselves, that is pretty nearly what we will have to do. If we want to save our homes, families and everything else, we have not much choice.

A. My answer to that is this, that it is the purpose of Almighty God, very shortly, to bring upon the nations and those warring factions who would destroy us -- as the scriptures say, "He will destroy them and destroy the earth." I have got faith and confidence in that, and that will bring Armageddon upon the nations, and right afterwards will appear His Kingdom on earth which will end all war and strife, in the immediate future.

BY THE CHAIRMAN:

Q. Yes, but that is very indefinite. You must tell us who will be destroyed first, so that we can take precautions. A. Because God will destroy his enemies. His enemies are not always ours. They may correspond to a very large extent.

BY MR. DUPUIS:

Q. Without a man fighting for you? A. Surely.

Q. How can you explain the whole Bible itself, and the whole history of the Jewish people, which is in the Old Testament? You cannot turn a page without reading the history related of war. How can you explain that? A. I am glad the honourable member brought that up.



Q. The Jewish people have gone through war.

A. I am glad the honourable member brought that point up because that answers a lot of these things. God called the nation of Israel as his chosen people and he gave them this commandment. He said, "When you receive instructions from me to fight, then you will fight and you will win. When you carry on warfare for your own selfish purposes, you do so on your own responsibility and you will meet defeat." I submit if you examine every case in the Old Testament where the scripture authorized the nation of Israel to make war, and acting as the executioner of God against his enemies, they won; and in every case in the Old Testament where they made war on their own account, for selfish purposes, they were defeated.

BY MR. BENCE:

Q. We believe we are not fighting for selfish purposes. We believe we have no selfish purpose in mind when we are fighting this war. A. Surely.

Q. Suppose we take that as a premise. What is the stand of Jehovah's witnesses? Suppose they accept that as a premise. What is your stand with respect to waging this war? A. Then I think it is no different to any other man. He will decide for himself that situation, and the further situation, whether or not his covenant with Almighty God which makes reconciliation of the world and mankind to Almighty God, the greatest issue of all-- he will decide whether or not he can keep his covenant and do that.

BY MR. DUPUIS:

Q. It is a question of belief. If he believes that the war is just, he will participate. A. It is a question of his conscience, guided and instructed by the scriptures.

3. But suppose the people in the Axis powers do believe, rightly or wrongly, in their consciences, that their war is just. Then they are justified in fighting against us. Is that your interpretation?

MR. MacINNIS: That is the case, is it not?

WITNESS: I suppose probably I should answer in this way.

BY MR. DUPUIS:

Q. Who is right and who is wrong, according to your views -- the Axis powers or the United Nations? A. My view is expressed in the text, second Corinthians, chapter 4, verse 4, which answers in this way, and I think that this probably disposes of the whole question.

MR. BLACK: I would be glad to see it.

WITNESS: Second Corinthians, chapter 4, verses 3 and 4:

"3. But if our gospel be hid, it is hid to them that are lost.

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them."

On the question of who is right, I say only Almighty God is right; and when the people turn to Almighty God and serve him and obey his law, there will be an end to strife.

BY MR. DUPUIS:

Q. As between the two belligerents, which one is right, according to the scriptures? A. I do not know whether it is possible to sort the thing out. I certainly agree that within the meaning of the text, Exodus 22, verse 2, both Italy and Germany are aggressor nations.

That is cited on page 17 under the heading of "They oppose war", it says:

"All the nations of "Christendom," as is well known, have violated the everlasting covenant. A modern instance follows:"

That "everlasting covenant" is mentioned at the foot of page 16 and it says:

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

God there lays down the covenant respecting sanctity.

BY MR. BLACK:

Q. Therefore, we should shed German blood as they are shedding ours. A. "Whoso sheddeth man's blood, by man shall his blood be shed."

Q. That means that we should get out and shed German blood, because they shed our blood.

MR. McNAUL: And further the scripture says, "At the hand of man Jehovah will require it."

WITNESS: Jehovah says:

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." In other words, he will require from every man who enters into selfish warfare and strife and every man who enters into a dual with his neighbour and kills, he will require an accounting.

BY MR. BENICE:

Q. Yes. Does he do it through the instrumentality of man? And if you say that he does not, how? I wish I were

nearly as familiar with the Bible as you are, but certainly there are references about giving the people of God strength to smite down their enemies, and certain other references -- and I am sure you could place them -- with respect to turning their ploughshares into spears and things like that. We are attacked. Surely you can agree that, according to the teachings of the Bible, we can turn and smite down our enemies, that we may pray to God to give us strength. Certainly he has given us authority, according to the Bible, to oppose those enemies who have endeavoured to destroy us and Christian principles. A. Probably I can answer the question that is implied in that in this way. Almighty God himself is and always has been neutral as far as wars of the nations are concerned. He proposes in his due time to establish His Kingdom to end all that. Those people who are called out and selected by Jehovah and who enter into a covenant with him to do his will, are in full harmony with God's purpose; all types of people who are called out in that way are entirely neutral so far as wars of the nations are concerned. That would include Christ Jesus and His Apostles and all their successors.

Q. Why did he give them strength to smite down their enemies? There is reference in the Bible to that? A. The explanation is this; I think. if I have the text rightly in mind, you are dealing with the text mentioned in the Old Testament. God at that time was calling out a nation as his peculiar people. He made Himself their God and He made Himself their King.

BY MR. DUPUIS:

Q. He was not neutral then? A. That, therefore, was theocracy; a nation ruled by Almighty God was the Kingdom of God on earth at that time. He said, "When your enemies come against you, I, Jehovah, shall give you power and strength

to smite them." And when they went against their enemies for selfish reasons, they fell and were defeated.

MR. BENCE: Quite right.

BY MR. DUPUIS:

Q. But he was not always neutral in days gone by?

A. For His own Kingdom, his own covenant. He intends to establish that throughout the whole earth. There is no question about neutrality then, because all nations will flow under that Kingdom and all persons who live on this earth will have to come to it.

BY MR. MCKINNON:

Q. In the meantime while we are waiting for that day to arrive, do you not think it mighty important that we protect our country and our people? A. I think it is much more important that a man recognize the calling of God for which he was cut out, and that the ultimate solution for all this world's ills and difficulties is going to be by the method that Jehovah Almighty decides, and men among the nations are not going to do it.

Q. We have got to be realistic about it.

BY MR. BLACK:

Q. Christ preached that and they crucified

him. A. Surely. They imprisoned His witnesses.

Q. Would you stand by and be crucified? A. Surely, I would. I would much prefer to go into prison or to suffer torture, death or anything rather than violate my covenant with Almighty God.

Q. Rather than defend yourself from unjust, illegal attack? A. I am quite entitled to protect myself against such attack.

Q. Do you mean to say if a German should come in here with a fixed bayonet and try to stick it into you, you would not protect yourself? A. Surely I would. I am entitled to

do that.

Q. I should think you would. A. Surely.

Q. Why not have . . . able-bodied Jehovah's witnesses go to war? Personally, I would exempt clergymen. A. I will say that there are several of the sons of Jehovah's Witnesses today in the armed forces of the King. They are there; each one individual will make up his mind and will be able to determine it for himself.

Q. If he does not make up his mind, the Mobilization Act will make it up for him. A. Surely it does.

BY MR. McKINNON:

Q. They help him, in other words. A. I say this, that no man who is going to serve Almighty God is going to be induced by fear on the one hand or threats of what men are going to do to him; neither on the other hand is he going to be influenced by what profit he can gain out of it.

THE CHAIRMAN: Gentlemen, it is after 1 o'clock. How long do you think it would take you to complete your presentation, Mr. Morrell?

WITNESS: Probably it will depend on the number of questions. I should very much like to have the opportunity of going through the material there.

THE CHAIRMAN: We will read that, of course.

MR. BENICE: I think he should be given that opportunity.

THE CHAIRMAN: We will. We will meet at 4 o'clock, then.

The committee adjourned at 1.10 p. m. to meet at 4 p. m.

AFTERNOON SESSION

The committee resumed at 4 o'clock p.m.

THE CHAIRMAN: Go ahead, Mr. Morrell.

MR. CHARLES MORRELL, recalled:

MR. HANSELL: Mr. Chairman, before the witness proceeds may I say it is impossible for me to be here all the time. I am on two important committees and I am not twins and cannot be at two places at the same time; therefore I would ask you to excuse me if I should say anything or ask any questions that might appear to be a repetition. I have not been able to read over all the evidence, and, of course, some of it is not stenographically reported. But before the witness begins might I ask this one question? For the purpose of the record might I ask, has the Department of Justice given before this committee any reasons why the Jehovah's witnesses organization has been declared illegal?

THE CHAIRMAN: Is that in the brief?

MR. ANDERSON: The statement was furnished to the committee.

MR. BENCE: We have all copies of that, I do not know whether Mr. Hansell has got his copy yet or not.

MR. HANSELL: If I did not get a copy I shall get one.

THE CHAIRMAN: You will get them all, Mr. Hansell.

MR. HANSELL: Would my question be in order -- perhaps Mr. Anderson can answer this question -- would my question be in order if I should ask whether in this brief there is anything to the effect that one reason for declaring Jehovah's witnesses as being illegal is that they have attacked other church organizations?

MR. ANDERSON: That is mentioned in there but it is not one of the reasons given by the Minister of Justice or the Prime Minister when he made that statement. It is referred

to in this brief submitted to-day by Mr. Morrell.

MR. BENICE: Actually in the brief the Justice Department supplied us the question of stirring up discontent is referred to in that connection.

MR. ANDERSON: It may be referred to in those general remarks.

THE CHAIRMAN: As an undesirable effect but not as a reason for banning the organization.

MR. ANDERSON: The general effect of this literature is amongst other things in connection with the ordinary responsibility of citizens particularly in times of war --

MR. HANSELL: What I am anxious to know is this, just how much weight that had in the opinion of the Department of Justice in declaring this organization illegal. If it had any kind of weight at all, Mr. Chairman, I will maintain that political organizations should also be declared illegal for they stir up a good deal of misunderstanding and political strife. I am simply comparing the two.

THE CHAIRMAN: Even speeches in parliament.

MR. HANSELL: Even speeches in parliament.

MR. HAZEN: Is not that an argument that should be brought up when we consider whether or not the ban should be continued?

MR. HANSELL: All right, I will deal with it then.

MR. MacKINNON: If you hold it until the witness is finished giving his evidence then you will be perfectly right in bringing it up.

MR. MacINNIS: May I make one slight correction in something I said on June 17 on page B-7. In the last paragraph on that page there are some words said by myself. The paragraph reads:

"I disagree that the Ukrainian Labour Farmers Temple Association is a proper subject for this committee to



discuss."

I said, "I agree," and you find it in the record as "I disagree" <sup>it</sup> gives it just the opposite to what I had in mind. Thank you, Mr. Chairman.

MR. ANDERSON: Mr. Bence asked a question this morning as to the banning of the Bible students in the last war. The only thing I have been able to find, and I have not had a chance to make a thorough search, is this: A censorship notice was published in the Canada Gazette on the 20th of July, 1918, prohibiting all publications, addresses, circulars, leaflets and other printed matter issued by or for the purpose of the International Bible Students Association. Previous to that, however, Volume VII, entitled "The Finished Mystery," referred to by Mr. Morrell this morning was prohibited. That is all the information I have been able to get. It just banned the literature.

THE CHAIRMAN: Now, Mr. Morrell, will you continue?

WITNESS: I do not think the committee are going to expect an expression from me; it is really unnecessary, but I do say this morning I enjoyed immensely the opportunity of presenting this matter before the committee. It was a very very fair hearing notwithstanding the multitude of questions, which all assisted in bringing out the points at issue; because if this issue cannot stand to be assailed by questions of that sort I am just as happy as you are to see the thing go down.

I am satisfied the Bible is the source of all truths and no man is going to follow it and be misled or is going to mislead anyone else. I should like this afternoon, if convenient, to endeavour to cover the remainder of this brief, and then I shall be ready to answer any questions that may be asked of me. When that is finished I shall be satisfied in so far as I am concerned, but I should like to see the committee take the opportunity of questioning my friend on this

case or anything else. I think a fair presentation of the thing will be best served by having questions from both of us.

At this stage I now turn to page 15. I am not going to read this all through, but may I just say with respect to the question of the opposition of Jehovah's witnesses to war that between the years 1920 and 1940 almost every religious organization at some time had a conference and put on record a resolution opposed to war. One of those expressed the opinion -- and this is taken from the Christian Guardian of the Methodist Church -- it is all cited in the brief and hon. members will read it over for themselves. Then I mention that even after this war started there was a group of 75 clergymen of the United Church who still opposed war. I say that so far as Jehovah's witnesses are concerned there is not one example that can be cited where any one of Jehovah's witnesses after the war had started either endeavoured to organize a "No" vote against conscription, or by creating mobs, riots, public demonstrations or distributing pamphlets urging opposition to war. The fact is to-day that the sons of many of Jehovah's witnesses are serving in the various forces.

BY MR. HAZEN:

Q. What paragraph are you reading from? A. The fourth paragraph at the bottom of page 16. This is what we say: No one will suggest that one of Jehovah's witnesses has done any such thing since the war began. The sons of many of Jehovah's witnesses are in the army, the navy and air force.

Now, then, the next point. I say the minister's statement, if they merely opposed war, that this would not be a ground for declaring them subversive. With regard to opposing war, J.S. Woodsworth opposed war, Ramsay Macdonald opposed war, Neville Chamberlain and the entire British government

opposed war.

Q. They changed their minds. A. They opposed the general proposition of war. But I say the minister's inference they opposed war and they subvert Canada's war effort is something that I deny absolutely. If this was not the minister's inference there will be no ground for the declaration of illegality. Then we read the quotations given on pages 16 and 17 showing what the book "Salvation" has to say on this subject.

Q. I should like to ask you this question: Those ministers you refer to on page 15, who signed that statement, are any of them Canadians? A. All Canadians.

Q. All Canadians? A. All Canadians.

BY THE CHAIRMAN:

Q. Who are they? What is their occupation or profession?

MR. MACINNIS: United Church ministers.

MR. MACKINNON: In conference in Toronto.

THE CHAIRMAN: The 75?

WITNESS: Yes.

BY MR. HAZEN:

Q. Dr. Harry Emerson Fosdick; is he a Canadian? A. No.

THE CHAIRMAN: I understood exactly as you did. He is referring to the 75 ministers who signed a declaration against war.

WITNESS: Well, I am not sure whether they signed it.

THE CHAIRMAN: I think they signed it.

WITNESS: There were 75 who still opposed war after it had started as being unchristian. I say Jehovah's witnesses go further than that --

BY MR. HAZEN:

Q. I asked you if any of those on page 15 were Canadians.

A. No.

Q. None of them? A. No. Probably I ought to say this

for the benefit of the committee --

BY THE CHAIRMAN:

Q. Ministers of the gospel? A. All ministers of the gospel.

Q. Are they ordained ministers of the gospel? A. Yes.

Q. Not simply Jehovah's witnesses? A. That, Mr. Chairman, is the publication in which it appeared, and that is their signature.

MR. HANSELL: There are some of these men that I know well. I know one and the others I know by reputation. I must say they are all very prominent persons. I would say if there was any danger though that some of them perhaps are just as dangerous as Jehovah's witnesses, as far as Scripture and interpretation and that is concerned.

MR. HAZEN: Jehovah's witnesses do not interpret; you are wrong there.

MR. HANSELL: I won't go into that discussion now.

THE CHAIRMAN: We had it this morning.

MR. HANSELL: Dr. Harry Emerson Fosdick is the minister of the Riverside church, New York, the Rockefeller church. We all know some of these men by reputation.

WITNESS: I might say the occasion for the preparation of the book was in connection with the 600 mobs and raids throughout the United States against Jehovah's witnesses. These men after having made the investigation made a statement which is cited in the four pages of the book stating there were no grounds whatever for thinking Jehovah's witnesses were unpatriotic and were not loyal. But the whole point is they stand for scriptural instruction on certain points.

(BB follows).

Coming to the bottom of page 17, I should like to read the second last paragraph, which is as follows:

"All the nations of "Christendom," as is well known, have violated the everlasting covenant. A modern instance is as follows: For the purposes of enlarging national territory and satisfying the ambition of a dictator, Italy prosecuted a war against Abyssinia, in which many were killed. In Spain political and ambitious men have made a rebellion against the government, causing many human creatures to be slain. Both as to the slaying in Abyssinia and as to the war in Spain, the leading religious organization on earth, to wit, the Roman Catholic Hierarchy, has not only approved, but aided and abetted such unrighteous war. The Papal system, therefore, is guilty of breaking the everlasting covenant with reference to both Abyssinia and Spain. The same rule applies concerning Germany and its assault on Austria and Czechoslovakia.

The book "Salvation" from which this has been quoted, was written before the Allied Nations entered the War; and the same theme was the subject of resolutions of various churches from 1918 to 1940, many of which were not even prepared to concede that war in any sense could be justified."

BY MR. DUPUIS:

Q. Would you allow me to stop you there? A. Yes.

Q. And repeat what you say about the book "Salvation".

You say it was written before what? A. I say it was written before the Allied Nations entered the war.

Q. What is the date when the Allied Nations entered the war -- in 1939? A. Yes.

Q. September, 1939? A. I am not just sure of the date.

Q. Was there not a re-printing of the book in 1939?

A. I certainly do not know that. There may have been, because --

Q. I just happened to have one brought to me by a soldier. A. I see.

Q. Who resented very much the ideas and views expressed in the book; because he claims that while he is waging war for our liberty, a society should not be allowed to tell people not to enlist and/<sup>not</sup>to participate in the war. So he brought me this book which is described as being written by J. F. Rutherford, 1,500,000th edition; publisher, Watch Tower Bible and Tract Society, Inc. Published in London, Toronto, Stratfield and so forth. Copyright, 1939. by J. F. Rutherford; made in the United States of America.

MR. HANSELL: What is the name of the book?

MR. DUPUIS: "Salvation".

BY MR. DUPUIS:

Q. And this book written before the war, if you will allow me to read it, at page 279, has this to say about war:

"Two men engage to fight a duel, and in doing so one of them is killed. In most countries the law of the land declares that the man who killed his antagonist in the duel is a murderer. When two nations declare war against each other, or begin war without a declaration, and the citizens of each nation respectively are required to go on the battlefield and kill, there is in fact no difference between such and the two men fighting a duel."

Are those your views? A. Yes. I would like to suggest that the honourable member should complete the paragraph.

Q. What is that? A. I would suggest that you complete the paragraph.

Q. All right. Anyway, there is a stop there. A. But that is not the end of the paragraph. I read that paragraph this morning.

Q. Continuing:

"In both instances the "everlasting covenant" is violated. When a nation prosecutes a war of conquest against another people in order to gain more territory or other things of material value, such is a violation of the everlasting covenant. If a people are attacked by invaders and those who are attacked defend themselves and their families, during which defense some are killed, such is not a violation of the everlasting covenant, because the wrongdoer is the aggressor. (Exodus 22:2) When a nation goes to war for commercial reasons and men volunteer to go and fight, and do so, and kill, such is a violation of the everlasting covenant, because it is the taking of life without authority from Jehovah. Because a Christian has agreed to do the will of God a Christian properly refuses to kill voluntarily, because the same is a violation of the everlasting covenant."

You told us this forenoon, if I am right, that in this war you were not ready to say on which side Jehovah was.

A. Well, my answer to that is that my mere expression of opinion on that subject is not going to influence anybody. It is not an expression of Jehovah's witnesses. It is my viewpoint.

Q. What is the view of your association or denomination called "Jehovah's witnesses" as to the present war? A. My view is as I expressed it this morning.

Q. Yes. A. That Jehovah's witnesses, as a group, have no view to offer. They have never expressed a view. Neither, as far as I know, has the Watch Tower. I say this is the position, that in every case the scriptures are to be set before a person and he will look at those scriptures and whatever Bible help he can get, and he will determine for

himself his own particular stand without either threat on the one hand or inducement on the other, and he will come to his own conclusion. It is against the whole policy, the whole thought of the scriptures, that one man can influence another or persuade another.

Q. Excuse me. This morning I gave you an example of a young man who was called under the Mobilization Act. A. Yes.

Q. And who presented himself to you and said, "What shall I do?" You tell him and you say, "Well, read about it." He says, "I have read it, and I am induced to stay home." You said that you had no suggestion to make to him. Do you not consider that from the viewpoint of the Defence of Canada Regulations you are committing a fault of omission in not advising that man to enlist, to report himself to the military authorities? A. If there were any suggestion on that ground, I would like to point this out, that my understanding of the regulations is that one is not to advise a conscientious objector either for or against. But I certainly would not interfere with any man who was seeking to carry out his covenant with Almighty God. I should not influence him one way or another, because I should be interfering between him and his creator.

BY MR. MCKINNON:

Q. If you feel that way, that you should not interfere with a man's interpretation of the Bible as it suits himself, what is the purpose of the periodicals, articles and pamphlets which are issued? There must be a purpose in that. A. There is.

Q. There must be a purpose of influencing them in some way or another. What is that purpose? A. That purpose is not to publish anything for influencing any man in regard to any particular decision. The scriptures say, "This gospel of the Kingdom shall be preached for a witness." Jehovah's



witnesses have been commissioned by Almighty God to preach the gospel of God's Kingdom to all the earth as a witness; and then it says, "The end shall come after that witness has been given." Jehovah's witnesses believe today that after this witness to the Kingdom of God has been given throughout the earth, that man will identify himself for or against that Kingdom, and those who take their stand on the side of Almighty God and that Kingdom will receive everlasting life and those who do not, will not.

BY MR. DUPUIS:

Q. What is the use of having spread all over America and other countries of the world tons of literature at a big price to induce people to become witnesses of Jehovah? Why not send only a sentence and say, "Read the Bible and you will become a witness of Jehovah"? A. I would certainly have to disagree right offhand. That literature is not circulated all over America at a big price. I say there is not a printing company in Canada who will print and publish those publications and put them in the hands of the people for 25 cents each. There is not a single case where anyone receives one of these books without some one having to contribute money in order that he may receive it.

Q. What is the price of this one, "Salvation"?

A. When that is placed with the people, a contribution of 25 cents towards the work is asked, and that 25 cents is not sufficient to pay the cost of printing.

Q. How much does it cost? A. I cannot say.

Q. You do not know? A. No.

Q. You do not know how much. You cannot tell this committee how much money, for instance, in the year 1941, was contributed or donated to your organization? A. I have no idea of the internal business of the Watch Tower.

MR. HANSELL: Of course, I think that question is more or less beside the point.

MR. DUPUIS: Maybe. The witness states that these books do not cost much to the public.

THE CHAIRMAN: Yes, yes. They say that they have donations from people who give freely for the cause and they use that money for the purpose of having these books printed. That is understood. That is what was mentioned this morning.

MR. DUPUIS: Yes.

THE CHAIRMAN: There is no use repeating that.

MR. HANSELL: I do not think our position is to investigate the financial status of Jehovah's witnesses.

THE CHAIRMAN: Oh, no.

BY MR. HANSELL:

Q. I wish the witness would go further. Of course he only has answered the first part of Mr. Dupuis' question. There is another part to it. A. Probably the honourable member might state the point.

Q. He not only stated that the book had a price tag on it but he asked, if you believe that people should simply read the Bible, why the tons and tons of literature explaining the Bible?

MR. DUPUIS: Yes.

BY MR. HANSELL:

Q. I would suggest this. I want to be very friendly to the witness and to his case too. The portion that Mr. Dupuis has read from this book relating to the sword duel and comparing it to the nations is not scripture. It is not to be found in the Bible. It is an illustration illustrating a point. Therefore, it becomes illustrative of an interpretation of the Bible. In other words, might I ask the witness this. How would he view such a recommendation

as this? I am not inferring now that it is what is going to be done. How would he view such a recommendation as this, if this committee should suggest that the publications be banned, that Jehovah's witnesses be declared once again legal but all that they should be able to circulate would be portions of the scriptures?

MR. MAYBANK: And not interpret it?

MR. HANSELL: And not interpret it.

WITNESS: May I call to the attention of the committee this situation, that during the past fifteen years Almighty God has raised up amongst the nations certain men like John Huss, Knox, Wycliffe and Luther and men of that sort, who have in their day given witness to the purpose of Almighty God and they have spoken the Word of God and explained it to the people as also did the Apostles and the others. To suggest that one is not going to be able to preach the gospel by adding any other comment to what is there, is to effectively deny the right to preach the gospel. And I say if that is what the committee wants to do, I have no interest in the matter one way or another. So far as I personally am concerned, it does not influence my mind. I say that Almighty God has said a witness is going to be given to His Kingdom; and if this committee wants to assume the responsibility of saying that witness shall not be given, I do not care about it. All I say is this, that this committee then must carry before Almighty God the full responsibility for their actions. And if they do that, then the committee is responsible and Almighty God says His Word shall be preached. He says, "Touch not mine elect and do my appointed no harm." The responsibility is the committee's.

BY MR. MAYBANK:

Q. In other words, you are indifferent? A. Well, I would like to put it this way, that I should certainly

like to urge the committee for their sake, for the country's sake, for the sake of Jehovah's witnesses, that they take that stand which is going to help the spread of Christianity on earth and the reading of God's Word throughout this nation.

BY MR. HANSELL:

Q. I was not making this as a proposal. A. No. I see that.

Q. I was drawing it as an illustration to gain a point. Suppose your following or members of Jehovah's witnesses should go from door to door arduously throughout Canada distributing portions of scripture without interpretation. I do not think anybody would have any objection to that. That is what I would claim would be reading the Bible without any interpretation. Could the gospel not be preached in that way? A. I should just like to refer the honourable member to this passage from the Word of God.—the twentieth chapter of the Acts, verse 20: The Apostle Paul is speaking and he says:

"And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house."

No one will say that the Apostle Paul limited himself to quotations from the Old Testament. What he did was, he had had a vision and knowledge concerning God's Kingdom and the purposes of Jesus Christ and for the reconciliation of man. He explains these things in those words. I say Jehovah's witnesses are entitled to the same thing; and because there are many more people on the earth, they are entitled to use modern methods, the printed page, for getting that message over, because there are more people to receive it.

Q. In other words, the Apostle Paul did interpret the Old Testament to the people that he met? A. No, certainly

not. What the Apostle Paul did was this. The Old Testament was there, but to that Jesus **Christ** had added the gospel. And when the gospel had been added, the Apostle Paul had learned it from Jesus Christ and he preached it in his own words. He did not interpret it. There is no need to interpret the scriptures at all. God interprets the scriptures.

Q. I agree there. A. By giving concrete examples of how it works, as we were discussing this morning.

BY MR. DUPUIS:

Q. So you maintain that you never interpret, nor comment on the Bible at all? A. I will not say that we do not comment on it.

Q. This book is not a comment on the Bible. <sup>A.</sup> It is a commentary.

MR. MAYBANK: He says he does not interpret, but he does comment.

MR. DUPUIS: Yes.

BY MR. HANSELL:

Q. Of course, I have no objection to interpreting the Bible. I think this is a free country and I believe in religious liberty, and I believe every man has a right to that. A. I have objection to interpreting the Bible, not because of any law in the country, but because Almighty God does his own interpreting. It is the duty of a Christian to read the Bible and do what it says, and not to twist its meaning by interpreting it.

BY THE CHAIRMAN:

Q. Do you say that the Bible, the New Testament and The Acts of the Apostles from which you have been quoting were not interpretations of the Word of God? A. Well, I say that Almighty God inspired the men who wrote the New Testament to say what they did say. Those men were inspired of God

and that is what gives to their words the weight that they have.

BY MR. HANSELL:

Q. You believe that when, for instance, the Apostle Paul or Peter or James or any other writer of the Bible expresses a thing in definite terms, he meant what he said?

A. Precisely.

Q. And that it could not be interpreted in any other way than what they said? A. That is the meaning I take out of it.

Q. Well, I am not going into a theological discussion, but I could explode that from here to Kingdom Come.

THE CHAIRMAN: Yes.

MR. HANSELL: Because -- well, I will not continue.

WITNESS: Well, I would like to go on then.

MR. MacINNIS: I was going to suggest that I think we are wasting a lot of time on this, because everybody has to interpret every assertion and every command. He has to interpret it for himself. Because if he does not interpret it, he is absolutely unable to act. If I get a command from the chairman, I have to interpret that command. Whether that command may be interpreted in the same way by somebody else or any of the other members at the table, is just a question. But I have to interpret that. So that my friend, when he says he does not interpret the Bible -- he does interpret the Bible according to his own point of view. I interpret the Bible according to mine and others interpret the Bible according to theirs. I think we are wasting time.

BY MR. MAYBANK:

Q. That is the whole question? A. I think, hon. members, the real reason for the order in council is this: I am saying no, I do not think a case has been made out on one-third of the points raised. As to the real reason for the order in council we say this: There is in the quotation above cited the real reason, we believe, for the order in council. We suggest that it is to be found in this sentence:

Both as to the slaying in Abyssinia and as to the war in Spain, the leading religious organization on earth, to wit, the Roman Catholic Hierarchy, has not only approved, but aided and abetted, such unrighteous war. The Papal system, therefore, is guilty of breaking the everlasting covenant with reference to both Abyssinia and Spain.

This subject was widely commented upon when those wars were in progress. In the same way comments have been widely made respecting the Pope's receiving the Japanese ambassador and giving his blessing to the Japanese people at a time when that predatory nation had joined the enemies of civilization and had for years slaughtered helpless Chinese citizens. The matter is before the public generally. It is a fair subject for public comment. The activities of the Roman Catholic Hierarchy in Italy are a public matter involving public men and comment upon them is eminently right and proper and is no ground for a suggestion of subversion. It seems, therefore, grossly unjust that Jehovah's witnesses should be selected as a scape goat and that the Defence Regulations should be misused to compass this end.

BY MR. DUFUIS:

Q. Is that your conviction? A. I am expressing frankly the things that I feel, because that passage occurred in the same passage in the "Book of Salvation" from which this other objectionable statement was taken. I say those statements in themselves are not sufficient, they do not indicate any subversion.

Objection No. 4.

The minister's next objection is:

The general effect of this literature is, amongst other things, to undermine the ordinary responsibilities of citizens, particularly in time of war.

The minister's strongest reasons were the particular reasons he first mentioned which we have designated objections Nos. 1, 2 and 3. This last objection that the "literature....undermines the ordinary responsibilities of citizens" is to be interpreted by its associated reasons in particular. It is merely a generality, without evidence to support it, and it depends for its strength upon the force to be found in the first three objections. When they fall, it falls with them.

"Subversiveness" is not made out. Certainly enemy influence, control or sympathy is not made out. Religious persecution is strongly in evidence. The committee and parliament, therefore, are left without any justification for the orders in council.

What has been set forth respecting the duties of a Christian to God and to the state is, we think, a complete answer to the minister's objections. Watch Tower literature does not undermine the ordinary responsibilities of citizens. Rather, by emphasizing the laws of God, it gives to every citizen the true foundation upon which all true loyalty rests.

BY MR. HAZEN:

Q. In your literature have you any statement as to the witnesses' attitude towards the present war? A. There is only one such statement, because since the war started, that I know of, the society has refrained absolutely from comment on the subject. There is one statement here on the top of page 20 and it says -- I must go back to the bottom of page 19 to give you that, it says:



Another booklet, "Conspiracy against Democracy", which reproduced in print a lecture by Judge Rutherford in 1940, broadcast from Detroit, where an international convention was then being held, throughout America, Europe and Australia, was distributed in thousands of copies throughout England but barred from Canada under this order in council. That booklet contained this paragraph from which honourable members of the committee will draw their own conclusions:

England alone stands firm, battling against the religious-totalitarian combine and in her fight for the right of a free people. England has been kind to Jehovah's witnesses; and because of that kindness shown it may be expected that Almighty God will show some special favor to England in her hour of terrible distress.

Jehovah's witnesses the only group outlawed for scriptural convictions.

We call to the attention of the committee the fact that, with the exception of Jehovah's witnesses and their associated corporations, the groups declared illegal under regulation 39C are generally groups having political aims. Jehovah's witnesses are the only group outlawed for scriptural convictions. Notice, therefore, the peculiar effect of the application of the various subsections of Regulation 39C.

BY MR. DUPUIS:

Q. Only Jehovah, not the witness. A. The issue today faced by the vast majority of the world is, which will you have a totalitarian government or a democratic government; I say absolutely anyone would take a democratic government. I say that is not the situation. It is just, will you have a totalitarian government or a democratic government, or will you have God's kingdom on earth or will you oppose God's kingdom on earth; and I say that God's kingdom on earth is the choice of all Christians.

Now, to paraphrase just what the minister says, to give

it the meaning I think it properly takes; in substance the minister said this:

I have examined the publications of the Watch Tower Bible & Tract Society and the convictions of Jehovah's witnesses. I have given my assurance to parliament that I will not misuse powers given to me under the War Measures Act. I, therefore, guarantee to you that my examination of this literature has revealed strong evidence of subversive statements. These statements are gravely prejudicial to the safety of the state and the efficient prosecution of the war. Again I say there is no evidence.

You will, therefore, be fully warranted, and will do injustice to no one, in imprisoning any person professing to be one of Jehovah's witnesses (Reg. 39C (2); Isaiah 43: 10-12); or advocating the acts, principles or policies of Jehovah's witnesses (Reg. 39C (2); I might cite the case of Rex v. Hall et al, North Battleford, Sask., 1941); or if you find them meeting together (Reg. 39C (3a); Rex. v. Moore et al, Wolland, 1941); or if they speak in advocacy of Jehovah's witnesses (Reg. 39C (3b)); or if they distribute literature of the Watch Tower Society (Reg. 39C (3c); Rex. v. Raycove, Woodstock, 1941).

You will, further, do them no injustice if you order their property to be seized (Reg. 39C (4) and destroyed as "enemy property" (Reg. 39C (4) as has been done in fact at Vancouver, Windsor, Toronto and elsewhere. That is what is happening to the property of Jehovah's witnesses. It has been done all over the country, in Vancouver, in Toronto, in Windsor and elsewhere.

BY MR. MAYBANK:

Q. What type of property? A. Literature, phonographs and records, chairs and things of that kind.

Q. You mean they actually were destroyed? A. Destroyed or liquidated; lost to Jehovah's witnesses.

Q. I was rather struck when you spoke of property being taken into custody and being destroyed? A. That is true so far as literature is concerned

Q. But you would have us understand that your expression regarding the destruction of property applies only to literature?

A. Yes.

Q. Other stuff has been lost to Jehovah's witnesses, but you don't say they destroyed it? A. No, I don't say that.

Q. I just wanted to make the point clear. A. As a matter of fact I had one or two clippings showing that it was auctioned off or sold.

BY MR. HAZEN:

Q. What would be auctioned off? A. Chairs, and things of that sort.

BY MR. MAYBANK:

Q. I don't suppose they auctioned off any of your phonograph records? A. I do not think they would do that, Mr. Maybank; I think probably all the people who wanted to have those likely had them.

Their property is to be treated as if they were enemy aliens, deprived of all citizenship; and their ordinary rights of defence in courts on the merits of their case are to be denied them (no witness of Jehovah yet has had opportunity to enter a defence on the merits of his case, neither on behalf of himself or his property.)

And I further certify to you that, in declaring them illegal, I have satisfied myself that present constitutional law which guarantees to every British subject freedom to worship and serve Almighty God (Toleration Act, etc.) has no application to their rights because they do not preach Christianity (otherwise the order in council would not have been passed to restrain all their activities). They preach subversion. They may, therefore, hold no Bible studies (Reg. 39C (3a); Rex v. Powley et al, Sault Ste. Marie, 1940); baptize no one (Reg. 39C (2) and (3a); bury no one

(Orillia case); are not to be allowed to celebrate the Lord's supper (Reg. 39C (3a)); nor to meet for prayer or praise to Almighty God (Reg. 39C (3a)); nor may they preach the gospel as the scriptures command (Reg. 39C (3b)); Rex. v. Ford et al, London, 1940); nor obey the laws of God if they conflict with this Order in council or other laws, because man-made law is superior to God's (Reg. 39C (2)); see every case tried - probably 500 in all).

BY MR. HANELL:

Q. Before you go any further, the title of this particular portion of your brief is, "Jehovah's witnesses the only group out-lawed for scriptural convictions"; now, that is a pretty bold statement. I really do not think that could be verified. I do not think they are out-lawed because of their scriptural convictions.

A. Then I should like to show you a letter which is in another part of my brief, it will be found on page 23.

THE CHAIRMAN: We all have scriptural convictions.

WITNESS: My point is really by way of contrast with the other organizations which are political organizations, and that when you come to an organization whose acts, principles and policies are contained in the word of God you get a very unusual situation because the order in council says they cannot practice their acts, principles and policies; which in the case of Jehovah's witnesses means they can't use their Bibles which contain the acts, principles and policies of Jehovah's witnesses.

BY MR. HANSELL:

Q. Of course, that only has its basis in the fact that they are out-lawed; if they were not out-lawed, of course, they could do that.

A. Yes; still, as I say, the order in council went at least 90 per cent further than it ought to have gone, because it wiped out the whole right of

Jehovah's witnesses to worship God.

MR. HANSELL: I think the witness has an argument there all right; the fact that they have been out-lawed means that they can never meet, even in a home to kneel down and pray to the God that they think can answer their prayers; they cannot do that because they are illegal, they can't meet.

MR. DUPUIS: I do not think it is quite proper to say that as a statement, Mr. Hansell, because before they were Jehovah's witnesses they were following some one of the Christian religions and all these Christian religions pray to their God according to their own custom. We don't prevent them from doing that.

MR. MacINNIS: Would that satisfy you if it were applied in a political sense, if say a Liberal caucus was not allowed to meet and you would say that there are other forms of political parties in the country, you could go to one of them?

MR. DUPUIS: There is this to it, it is after all a personal affair and each witness for Jehovah can pray to God in his own way, and in particular read the Bible according to what God interprets to him. I could do that even in jail, pray to God according to my belief, according to my new belief shall we say if I were a witness of Jehovah.

MR. HANSELL: Yes; but the position, Mr. Dupuis, is this, and this is my argument: I can understand if the police find a paragraph in a book that is subversive, I can understand their out-lawing that book; if they hear a man because of his religious convictions saying to another man you should not enlist and you should persuade everyone else that he should not enlist, I can understand them taking action against that man; but that is not the position. The position is that because certain things have been done Jehovah's witnesses themselves have been out-lawed which consequently means they cannot even meet together as a body and worship God. That is

my position. It is all right to say anybody can pray and therefore you can -- you can right now if you want to and we would have no objections -- but the thing is this; just suppose that fifty of Jehovah's witnesses in some community should rent a hall at some time or other to have what is known as a prayer meeting, I have the idea the police would be around there to see what they were doing.

I should like, if I might, to indicate to the members a case which I have cited here and I should like now to give the committee the facts of that case and I think it would answer the question. The case is the case of Rex v. Powley, which is mentioned on page 21 of my brief. Well now, the circumstances of that case were these: and I was present as a matter of fact, I had been asked at that time if I would help out the Powley family on this occasion. The circumstances were these: for thirty-five years it had been the practice of Mr. and Mrs. Powley to have Bible study because they live thirty or forty miles away from the town, and they had got into the habit of doing that. Then as their family grew up they had children and more children, so that <sup>on</sup> the occasion in question they were a family of fifteen -- grandparents, parents and grandchildren; and on that evening they were studying -- and I give you the particulars of that case, I think it is set out a little further on -- that family met together on this occasion for study, they were studying a passage from the scripture, the Book of First Thessalonians, the fifth chapter -- oh yes, I have it here, on page 24:

Suffice it to say, the evidence in Rex v. Powley et al, which was a family Bible study, reveals that the First Book of Thessalonians, chapter 5, was the subject matter under consideration; that Psalms 2 and 110, part of Matthew 24, and some twenty odd other texts of scripture were read and discussed in a study lasting one hour. A mimeographed article on 1

Thessalonians, chapter 5, was in evidence as an aid to the Bible study. For this, the family received a total of 15 months in prison. The minister has the record of this case under his control, and I think he can produce it.

BY MR. HAZEN:

Q. What was the charge? A. That they were members of Jehovah's witnesses and the charge was laid under regulation 39 (3c), that is, they were holding a meeting.

BY MR. MAYBANK:

Q. They had held a meeting and on account of being at a meeting the presumption was against them but they undertook to rebut it; is that not the case; that is, they were hooked under the presumption clause, is that correct? A. Yes, that is it.

Q. I just want to make sure that you didn't carry that too far, you see; it looks that way, doesn't it? There is that presumption under this regulation 39 C (3) which you will see at page 54 of the Regulations. Was not the situation as set out there? A. Yes.

Q. And they were prosecuted not for holding a meeting, they were prosecuted for being members; is that not right? A. By virtue of the fact that they held a meeting.

Q. That is part of the evidence leading up to it? A. Yes.

Q. So they were really prosecuted for being members of an illegal organization? A. Yes.

Q. The evidence was that they had attended a meeting -- true they might have all been members of one family -- but they were holding a meeting? A. That is it.

Q. And that being proven they were found guilty, and unless they wanted to go into the witness box and make a declaration, "I am not a member of an illegal organization"; I mean, that would clear them, wouldn't it? A. No.

Q. Why not? A. Well, just -- yes, they would.

Q. I say that there was that presumption, and that they could have cleared themselves had they come forward and said that they were not members of an illegal organization.

A. I suppose that would have been the result.

Q. And these people never did take the stand in their own defence to make their position clear? A. I think Mrs. Powley went into the witness box, and I believe she was there for something like five hours; as I remember the case, she was held to be a Jehovah's witness, I mean, a member of the organization.

Q. She <sup>could</sup> give her evidence in contradiction to the presumption by saying, I am not a Jehovah witness, I am not a member of the gang; that would have cleared her? A. Yes.

Q. But, at any rate, they did have an opportunity of going into the box and didn't do it, excepting in this one case; and therefore it would look as though she gave rather equivocal evidence on that point. A. She was in the witness box for five hours

Q. Yes, but on that point I am suggesting that she was more than a little equivocal. A. I would not like to put it in that way. I do not know whether you will appreciate this fact, but there is not a court in Canada that will accept the answer that I am a witness of Jehovah within the meaning of the scriptures, and I am not a member of any illegal organization. That has been the great difficulty with this whole regulation.



Q. I just wanted to get it clear that it was not quite the same as you are putting it. The way you are presenting it they could be put in jail for studying a chapter in Thessalonian. A. I should like to say --

Q. I should not like to leave it quite like that.

A. I will put it this way, --

Q. The prosecution might be terrible but I do not think it is quite as bad as -- A. Let me put it this way. The answer from the point of view of the Crown is: we do not care what went on at that meeting. These people were Jehovah's witnesses, therefore a conviction follows. Now the answer from their point of view is this, what was the dominating purpose for them coming together; it was to study first Thessalonian, the 5th Chapter, to learn what God's word had for them. The primary --

Q. I do not think that is the gravamen of the charge in any such case. If you examined this thing I think you would find, in my opinion, that would not be the gravamen of the charge in any case. The purpose of these people was to get together to study such and such a chapter of Thessalonian. Now, that point is No.1 against them. I feel quite sure you are wrong. As to the lawyer's procedure on the case that would not be the gravamen of the charge. A. No, but here is a point. Surely, if the Crown is going to put these people --

Q. You say the Crown; I am just talking about the procedure in a case where a lawyer sets out his case where he has one, two, three or four points to deal with. He first of all writes down point No.1, Rex v. Powley, and he says, "What is the evidence in support of point No.1?" That is the way a lawyer thinks. The first point that he writes down on his brief is: these people have gathered together to study first Thessalonian. Now, if I prove that I have gone step No.1 in

the direction of proving them illegal Jehovah's witnesses. Now, I submit to you no such reasoning ever occurred in the mind of any lawyer. There is some miscue here some place.

A. I will put it this way: if I and my family were in a room together and we first stand up and sing, "Stand up, Stand up for Jesus," then we join in prayer and during that time officers of the R.C.M.P. come along and they say or could apparently say to me by reputation that I was a witness of Jehovah, and they search the house and they find some of the Watch Tower, Watch Tower Bible & Tract Society literature, they would go into the court and they would say, "This was a meeting of Jehovah's witnesses."

MR. DUPUIS: They found some literature.

BY MR. MAYBANK:

Q. Did they find some literature? A. Yes, a lot of it. The regulation does not make it an offence to have a library of the literature in your house.

Q. That is right. I have got quite a bit of it and they have never bothered me. They may not know I have it.

A. That is the situation in any event. You can have a library full; you are entitled to have it, but if you have a meeting then you are convicted.

MR. DUPUIS: Perhaps Mr. Anderson can clarify that case and help us to get the truth of it.

MR. ANDERSON: I have no knowledge of that case, and it is quite likely that there was a prosecution by the provincial authorities or local police. We did not prosecute any of those cases that I recollect.

MR. HANSELL: The case evidently was quite a case because one witness was on the stand for five hours, and they confiscated some literature. I fancy the witness is giving us the best case that comes to his mind.

WITNESS: I have two or three more.

MR. HANSELL: I fancy the witness is giving us the best case that comes to his mind to illustrate the point. I rather feel, you see, that they were prosecuted for being members of an illegal organization and having literature in their homes. The point I am trying to establish is that it is not just -- I do not care about the Defence of Canada Regulations or the attitude of the government or the department -- it is not just to prosecute people for getting together and worshipping God as they choose. That is not just.

MR. ANDERSON: I think everyone agrees with that, speaking for the department.

MR. HANSELL: The point I fancy that the witness is trying to make is that is what happens.

MR. DUPUIS: No.

MR. HANSELL: I would like to know if that is what happens, and I might suggest that a case that would last five hours, where one witness is on the stand for five hours, would be a case much more significant than simply meeting to worship God.

MR. MAYBANK: I do not know.

WITNESS: I can --

BY MR. MAYBANK:

Q. What were you going to say? A. I think I can answer that question. When that case came up a book was found in the house and the point that the Crown wanted to make was this, that this woman was one of Jehovah's witnesses. This woman was on the stand for five hours and the examination was proceeded with in this way. We will suppose the book was "Salvation." The Crown attorney was very very thorough, he read a paragraph and then he would say to the witness, "Now, Mrs. Powley, do you believe this?" She would say, "Well, yes, I believe that." Then he would turn over the next page and say, "Do you believe this?" And by going through the

book in that way he proved that this woman believed all the things contained in that book; therefore by reason of her belief she must be a Jehovah's witness.

BY MR. HAZEN:

Q. That took a lot of time? A. It took five hours' examination and cross-examination altogether. It has been suggested that that is the best case I have. Let me give you another case, the case of Rex v. Moore at Welland. This situation occurred there. Ten men were found in a room. In that room there were seven musical instruments. The police raided that home and they searched the persons of those ten people. In about five of them they found something that in some way or other identified them with the Watch Tower Bible & Tract Society or Jehovah's witnesses, and besides that, so far as the police were concerned, they knew these men locally, knew who they were --

BY MR. DUPUIS:

Q. What was the place? A. Welland. Then they laid a charge, and the charge was that under regulation 39C (3), and by virtue of the fact of having a meeting they were proved to be members. The nature of the meeting was not proven; there was no suggestion whether they were playing the musical instruments or whether they had a Bible study meeting to celebrate the Lord's supper, or anything else. It was held that these ten people were Jehovah's witnesses and that the coming together in those circumstances constituted an offence and the magistrate fined them \$20 or one month in prison. Then, the Crown appealed the sentence and the sentence was increased to six months. Then an appeal was taken by way of a stated case before Mr. Justice Hogg of the Supreme Court of Ontario, and he dismissed the whole thing because he said ten people gather<sup>ed</sup> together in those circumstances without any evidence of what they were doing was not an offence, and the

whole thing should be dismissed.

By MR. DUPUIS:

Q. Do you claim a decision in a case like this should settle the whole question of Jehovah's witnesses? A. Now I say the effect of this order in council is that it forbids entirely, strikes out entirely for thousands of Christian people in Canada the right to worship God.

BY MR. HANSELL:

Q. And the right to function as an organization in these things? A. Yes,

Q. Celebrating the Lord's supper, the ceremony of baptism and so forth and so on? A. Yes.

BY MR. MAYBANK:

Q. This simple question occurred to me. You and a number of others could assist in circumstances such as you have indicated, the Thessalonian story and the Welland story -- the better case is that of the one family -- but you realize it is not incumbent upon the Crown in such cases to show that you were then doing or at any other time something subversive. It is not incumbent -- A. No, it is not.

Q. They only had to show you are members of an illegal organization. But I should like to ask you this, whether or not there has ever been a case where in the course of the prosecution an endeavour has been made to show something, some overt act of a subversive nature. Has the Crown undertaken to show at any stage anything like that? I know they would be going outside the powers of -- A. Partially I deal with that on page 23 from the point of view of disaffection, but I think I can answer that and say that there never has been a case where they have engaged in any act of a subversive nature, not at all, there never has been any such thing as that.

Q. What about this? You are not a Jehovah's witness,

you are only speaking for them. Let us hold to the average man's meaning of the word subversive. Is there anything in the belief, in your own opinion, which could be called subversive by influencing the average ordinary man? A. I would say, after reading the publications, and I think I have a fairly thorough knowledge of them, that there is not anything in these publications that is subversive in peace time nor against the war effort in war time.

BY MR. DUPUIS:

Q. May I ask you to give us your interpretation of this, following what you have just said? I read to you the views of Jehovah's witnesses as written in the book "Salvation" about the war, and you told me to continue reading. Then in the same paragraph on page 280 we find this ending:

". . . Because a Christian has agreed to do the will of God a Christian properly refuses to kill voluntarily, because the same is a violation of the everlasting covenant. For this reason those wholly devoted to God and his kingdom refuse to go to war against their fellow creatures, because they prefer to obey God and suffer at the hands of men or earthly governments rather than to disobey God and suffer complete destruction. It should be kept in mind that the law of Almighty God is supreme and far above the laws that are made or can be made by any earthly governments."

A. Yes.

Q. Do you submit that is not subversive? A. I do.  
Let me offer this comment on that?

Q. I will put the question another way. Do you think that any young man or any ordinary man in the street, a labourer or a farmer who read that would be induced to participate in the war? A. I say he would read the whole chapter and this is what he would find. The title to the

chapter in the book called "Salvation" is "Requirements." That chapter says this: there is all the difference in the world between a person who has entered into a covenant with Almighty God to serve him with all his heart, mind and soul, having put that sort of a mortgage on his time, having accepted that high calling, he is bound by that covenant. Jesus was in that covenant; the apostles were in that covenant. Now between a man who entered into such a covenant and the average man of the world there is all the difference in the world. Abraham was in this position. There was warfare between Sodom and some other country. Abraham was asked to take his share in that war. Abraham's position was that as between nations of the world he had no interest whatever. But when another one of God's servants, Lot, was involved in that warfare, he did fight for that other servant of Almighty God. There is the whole difference. Jehovah's witnesses say there is a vast difference in what God covenants on the one hand and --

Q. Would this make a difference? Let us take any young man any place in Canada who happened to read this and happened to listen to you this forenoon and this afternoon. You said a man who in his heart believes that he is destined to become an evangelist is ordained by God instead of being ordained by man. That is what you said? A. Yes; I said ordination by man does not mean anything.

Q. Then a slacker or a quitter with a view to be exempted from military service would say to the military authority, "Well, I am one of those who believe in myself --"

MR. MAYBANK: He may be a phony.

MR. DUPUIS: How can you distinguish between them?

WITNESS: I submit in any court of law that a court would never be guided by such an illustration. That the court will never accept as a test of the law as to whether a man is a

fraud or not. That will never be made the test of the law.

BY MR. DUPUIS:

Q. How can you make the difference? Suppose a man wanted to be exempt from military service because he felt he was an evangelist, a witness of Jehovah --

MR. HANSELL: It is not a matter of how he would do it. They do it all the time.

BY MR. MAYBANK:

Q. Are you familiar with the Mennonites, the Doukhobours, the Hutterites and the Quakers? A. To some limited extent.

Q. To what extent does your doctrine in this regard differ from theirs? A. I do not think it differs very much except with one exception, and I think that is this, that we put the thing on a higher plane in this respect. We say that a man who has out and out devoted himself to the worship and service of God and the gospel, that he has made an agreement and is ordained by God to do that. That is his true position; if he is in such a covenant with Almighty God who has a claim on his time he must get on with the business of preaching the gospel --

Q. Evidently only he and God can know the truth? A. That is the position.

BY MR. HAZEN:

Q. Is there not another distinction between the witnesses and the Quakers? The Quakers do not believe in fighting at all. According to the statement on page 17 you believe if people are attacked by invaders they have the right to fight?

A. Yes.

Q. That is the distinction between you and the Quakers?

MR. MacINNIS: I was going to point out to Mr. Dupuis that I think he was not quite fair.

MR. DUPUIS: It was not a question of fairness, I was asking a question.



MR. MacINNIS: You quoted a paragraph of a book but you left out three and a half lines on the top of the paragraph. You did not quote it altogether.

MR. DUPUIS: I read the whole paragraph.

MR. MacINNIS: You left out two or three lines. This is the way the paragraph begins at the top of page 280:

"When a nation goes to war for commercial reasons and men volunteer to go and fight, and do so, and kill, such is a violation of the everlasting covenant, because it is the taking of life without authority from Jehovah."

You began here:

"Because a Christian has agreed to do the will of God a Christian properly refuses to kill voluntarily, because the same is a violation of the everlasting covenant."

You left off the part I read.

MR. DUPUIS: We discussed the first part this forenoon.

MR. MacINNIS: For commercial reasons?

MR. DUPUIS: We discussed that this morning.

MR. MacINNIS: You dealt with this matter of commercial reasons but you took it to some extent from its context.

MR. DUPUIS: That was discussed this morning.

WITNESS: I do not think we have yet got down to the point of discussing the subversive things. The Quakers, Mennonites and so on are guaranteed that position. The law recognizes the position of clergymen. And as I mentioned this morning, I would make this distinction. I say there is a difference between a man who is ordained by Almighty God and a man who is ordained by man.

BY MR. DUPUIS:

Q. What is the relation between your association and the Ku Klux Klan?

MR. MAYBANK: I have heard of that. I should like to get a statement on that. I have heard you have been tied up with

the Ku Klux Klan.

WITNESS: I do not know that there is anything else I can say other than this, that the persons who suggested that did so for the most mischievous reasons that could be imagined. Jehovah's witnesses oppose anything in the nature of the Ku Klux Klan. They have never been tied up with any political organization or any other organization. It is in the nature of Jehovah's witnesses that they should be obedient to Almighty God, and there is no other organization that has a similar idea and at the same time engages in anything at all like the Ku Klux Klan.

BY MR. DUPUIS:

Q. You deny the Ku Klux Klan is an adjunct of the Jehovah's witnesses? A. I certainly do deny it. I will put it this way, that there is not the faintest suggestion anywhere. Now it has been mentioned I think probably this is the situation. That at the time when this marked violence was being used in the United States that there was an occasion there where that was pinned onto some of Jehovah's witnesses. The Solicitor General Biddell of the United States investigated all of those outrages throughout the States and when he finally made his report he said there is no justification for that or for the statement that the Jehovah's witnesses are unpatriotic or disloyal or have done anything against the States. On different occasions the Klan pulled an affair and it was from some of these that this book "The Prosecution of Jehovah's Witnesses" was written. As a matter of fact I did not know the statement appeared on page 22 of this pamphlet entitled "The Prosecution of Jehovah's Witnesses." I put it in evidence because of the quotation on the first page.

(EE follows)

I would like now to draw attention to page 22.

It reads:

"When the first appeal for action was made to the Department of Justice in June, Solicitor General Francis Biddle voiced a vigorous protest against lawlessness in a radio address on a national network. Said Mr. Biddle:

"A religious sect known as Jehovah's witnesses have been repeatedly set upon and beaten. They had committed no crime; but the mob adjudged they had, and meted out mob punishment. The Attorney General has ordered an immediate investigation of these outrages.

"The people must be alert and watchful, and above all cool and sane. Since mob violence will make the government's task infinitely more difficult, it will not be tolerated. We shall not defeat the Nazi evil by emulating its methods."

As he says there, there was an investigation and he later made a statement acquitting Jehovah's witnesses of any connection with either the Ku-Klux-Klan or Nazi activities.

MR. HANSELL: I might point out, Mr. Chairman, that I do not know the significance of Mr. Dupuis' question as to whether this organization is connected with the Ku-Klux-Klan. I fancy that the motive for the question is that the Ku-Klux-Klan is a dangerous organization.

MR. DUPUIS: Yes. I want to know if it is true, and I take the word of the witness.

MR. HANSELL: Of course, I think it is. But I would point out that the Ku-Klux-Klan, according to this list here, is not yet declared an illegal organization.

MR. DUPUIS: It does not need to be.

MR. HANSELL: It may be a point in their favour if they are connected with it.

BY MR. O'NEILL:

Q. Mr. Chairman, probably the reason for that, in the discussion that has taken place now with respect to the Ku-Klux-Klan, may be found in page 18 where there is indirectly a sort of inference that the Catholic church had something to do with the Defence of Canada Regulations against Jehovah's witnesses. Do Jehovah's witnesses believe that? A. I think that Jehovah's Witnesses generally believe that the real reason for that order in council was the fact that Jehovah's witnesses in the province of Quebec had been repeatedly arrested for distributing literature, for selling booklets and for things of that sort.

BY MR. MLYBANK:

Q. Before the time of the regulation? A. Yes. And this other statement there is another statement of the same sort.

Q. I do not think you answered that question.

BY THE CHAIRMAN:

Q. Were they not prosecuted in the States too? A. Well, there have been charges against Jehovah's witnesses I suppose everywhere in the world. I mention the simple fact that I believe the nature of these charges in every case was identical with the charges shown in the scriptures, that wherever any man has served Almighty God he has been charged under some sort of law with an offence, in order to have the preaching stopped. I say that always will happen wherever the Word of God is preached.

BY MR. MLYBANK:

Q. I do not think you answered that last question. The question I think is this. Do Jehovah's witnesses sincerely believe that the real reason for them being declared illegal is the dislike of them by the Catholic church; that indeed it is the Catholic church which is responsible for this ban being put upon them? A. Yes.

Q. Jehovah's witnesses do believe that? A. Yes.

Q. I just wanted to go a little further. This arose from what you said about being arrested a great deal in Quebec. Would you not say that it is true that your preachings, whether you believe in them or whether you do not -- and of course I appreciate the fact that you do -- have often been of such a sort as to stir up strife in places where one would do the preaching? By way of illustration I have this sort of story in mind, that you wander into a place where there are a whole lot of Catholics, lay a record on the machine which damns the Pope and the Catholics -- you know, generally blackguards them as a Catholic himself would put it -- and of course a whole lot of Catholics hear it and it causes trouble. The impression has been created that, generally speaking, your missionaries going around look like that are rather spoiling for a row. Have you any comment to make on that sort of suggestion? A. Yes. I have this comment to make, that the lectures that are to be found on these phonograph recordings are lectures which are not designed for the province of Quebec. They are used throughout the entire world. They are broadcast by radio. They never strike at a man. They do strike at a course of unrighteousness. They do point out false doctrines, doctrines that are not in full line with the scriptures and they do preach the scriptures and they preach the scriptures where the scriptures show it is going to hurt somebody's susceptibilities. Every man that has ever preached the gospel has hurt somebody's susceptibilities; and sooner or later, according to the scriptures, the Prophets and the Apostles have come up against the courts. But nevertheless, the ultimate purpose of it all is to direct the minds of the people to God's purpose as contained in the scriptures and not to the creeds

and traditions of men. And when the people accept the scriptures and apply their minds to them, they will receive a great blessing from doing so.

MR. MLYBANK: I presume we have a set of these phonograph recordings, have we not, Mr. Anderson?

MR. ANDERSON: I do not know, Mr. Chairman, whether there are any available or whether the police have a set or not. I have never seen them.

MR. MLYBANK: I think we ought to have them for the archives anyway.

MR. ANDERSON: It might be dangerous to leave them around.

WITNESS: I would like to go now to page 22, if I may.

BY MR. HANSELL:

Q. Before you go any further, I have a question.

A. Yes?

Q. There was a point that you brought out a little while ago that I would like to have amplified. I rather think it was unfortunate, if I may say so, because it does demand a bit of an explanation. You said that you were against -- you had nothing against democracy as far as the meaning of the word is concerned. But you were against the dictatorship form of government. You recognized that was in the world. You did not say you were against democracy, and that is the part I want to get, but that you believed and preached in what you believed to be a theocracy. In other words, there were three forms of government. One was an autocracy; the second was a democracy and the other was a theocracy. Therefore, you preached or you taught that there should be a theocracy in the world. May I ask this question, therefore? If that is what you teach, do you teach against the other two? I am putting them both together now. If theocracy is right, democracy is wrong. Is that what you claim?

A. I think I would have to just add this one other factor. Democracy and theocracy can exist at the same time; and in fact they do exist at the same time.

Q. They do today in the world? A. Yes. I do not know of any better government that anyone has ever enjoyed than that under the British regime.

BY MR. MAYBANK:

Q. Meaning democracy? A. Democracy, yes. Now then, those who give obedience to the scriptures are called or invited to the high calling which God holds out, are invited to enter into and serve the Kingdom of God. And when they make a consecration of themselves to the Will of God, they become a member of that Kingdom. That theocracy, therefore, exists so far as the faithful servants of Almighty God on earth are concerned. And very shortly, it is my conviction in the next few years we shall see that theocracy fully established on the earth. When it is established, it will replace both democracy and the totalitarian governments and everyone who enjoys the blessings of democracy will enjoy much greater blessings of theocracy when that is fully established. It is for that very thing that Christian people say, "Thy Kingdom come." They pray for that theocracy to come. In the meantime they accept democracy as the best form of government.

BY MR. HANSELL:

Q. One other question in this connection. Personally, I think it is an important question whether the committee do or not. Do you think that Almighty God, in the process of history, might be using democracy through which to work and eventually bring about theocracy? A. No. I certainly do not. I believe that democracy represents the highest form of government to which men have been able to attain. I believe that God purposes to establish His Kingdom upon

earth, and a statement in respect to the Kingdom is to be found in the second chapter of Daniel, verse 44.

He says, "And in the days of these kings shall the God of heaven set up a kingdom."

That is in these days where every nation of the world and every continent of the world is filled with war and every ocean of the world is traversed by boats carrying munitions and so on.

Q. That is your interpretation of that verse?

A. Well, I am really summing up that entire second chapter of Daniel, and probably there will be other chapters at the same time. It says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." That is the very thing for which Christian people pray when they say, "Thy Kingdom come."

BY MR. MacINNIS:

Q. I see it is about twenty-five minutes to six.

If we are going to finish tonight, I would draw to your attention if you want to make any specific recommendations or make any elaboration on anything that is in your report, you had possibly better do it now. A. Yes.

MR. MAYBANK: I would like to add to that this comment. It is a very complete brief. I would not think that we would need another sitting to get this case before us. I think possibly Mr. Morrell, together with his co-witness, might decide what they want to do. In case you want to introduce your colleague, it might be done now or before the committee closes.

WITNESS: Yes. May I make this suggestion, Mr. Chairman,



that if the committee will bear with me for a few minutes, I would like to very briefly summarize the next few pages. Then in the remaining time I would like to have an opportunity to have my colleague give the members his thoughts, as much as anything, because I would like to get the committee to get the widest possible viewpoint.

On page 23, I might just point this out that in paragraph (a), (b) and (c), three propositions are set out.

BY MR. HAZEN:

Q. What page is that? A. At page 23 at the top of the page.

Q. All right. I have it now. A. The first proposition is that in all of the trials to date there has not been yet a sentence by any judge on these publications as containing disaffection. In other words, it is impossible to come to this committee, either on behalf of ourselves or on behalf of the crown and say, "Judge so and so read such and such a passage in the book and he says it shows disaffection." There has never been such a case. Then in (b) the vast majority of cases have been conviction for entertaining a scriptural belief.

BY MR. MAYBANK:

Q. Then you hold with me that it was quite unnecessary for any judge or prosecutor to introduce that? A. Yes.

Q. Because the gravamen of the charge is that you belong to such and such an organization. A. Yes. The way it works out is this. Of course, under the Defence of Canada Regulations, it is highly unjust to name an organization, John Smith and Company, and say it is illegal. The fact that the minister says a certain organization is illegal does not prove it. It does not make the substantive of an offence. I say there has never yet been a substantive of an offence.

BY MR. HAZEN: •

Q. Have there been any judges, or can you cite any sentence from any judge's decision that says that the effect of your literature is to undermine the ordinary responsibility of citizens? That is the charge the minister makes. A. I think I can give the committee this assurance, and I do it to the best of my knowledge, that there has never been a judgment in which that has been so held.

BY MR. MAYBANK:

Q. Mr. Morrell, you appreciate the fact that in a charge under these regulations it is by no means incumbent upon the judge to give an opinion one way or another on that point. You appreciate that fact? A. No, I do not, for this reason.

Q. He is only determining whether you are a member of a society. A. Well, of course --

Q. He is not determining a question of "subversive". He is determining whether or not you are a member of a society. The question of subversive has been settled for him already by parliamentary order or by order in council, and by inference by parliament. A. Probably I should say --

Q. You appreciate that point, do you not? A. I appreciate that. I was rather commenting on another point. Under section 39, provision is made -- it says it is an offence to spread reports and so on or to have literature. 39 (a) says, "No person shall print or make public and so on any literature intended or likely to cause disaffection."

Q. You are dealing with charges under that section? A. Yes, 39(a). I say under 39(a) there has never yet been a conviction where a judge has cited a sentence and got a conviction. There is this peculiar fact, that in some cases a man has had a great deal of Jehovah's witnesses' literature.

Q. You are dealing with the case now where it was necessary to show -- A. Disaffection.

Q. That there was disaffection? A. Yes.

Q. You state there has never been a judgment given where such a sentence, a subversive sentence, was mentioned or quoted. A. Yes.

Q. Of course, that goes to the general charge on the administration of the law rather than on the nature of the law itself. That is not an attack upon the section which is here, but it is an attack upon the manner in which the judges have administered the law, which is a somewhat different point. A. My object in giving that is this. What I am trying to get at now is that there is no substantive offence anywhere in this literature or in the activities of Jehovah's witnesses. There is no substance to it. That is my point. There is not a crime. There is not a tort or anything of that sort. I say that under section 39(a) there has not yet been a sentence cited by any judge as containing disaffection.

Now, below are listed Rex v. Leary, Rex v. Parsons, and Rex v. Raycove, Rex v. Clark, which the judges have tried under 39(a) and they have quoted them and said there is no disaffection in the literature. Then I mention the cases of Rex v. Healey, Rex v. Bronley and De Groat to show that there were convictions for disaffection and this is the way they were made. In Rex v. Healey, Magistrate McCurry of North Bay held that the organization being declared illegal, he was not obliged to examine the publications for disaffection. The minister's assurance that he had examined was sufficient and conviction must follow.

Q. He was proceeding on a disaffection charge and not a membership charge, was he? A. Yes, on a disaffection

charge.

Q. Did the case go any further? A. No.

Q. It stopped there? A. It stopped there.

In the vast majority of these cases they do stop there, because Jehovah's witnesses, as a class, are not a wealthy class. They are not interested in spending a lot of money on court cases and on appeals.

BY MR. McHINNON:

Q. This case of Rex v. Healey was a private library?

A. Yes.

GG-follows

BY MR. MAYBANK:

Q. It was this charge of disaffection? A. Yes.

Q. It was not based on a charge of belonging to an organization? A. No. All of these cases cited on page 23 were charges of disaffection. The point I am making is that there has never yet been a conviction substantiated by evidence of disaffection.

Q. As far as this committee is concerned -- this is a personal opinion -- I think there is no strength whatever in your statement there. We are not sitting -- the judge said so and so, and you appear here and question that; I mean, that comes to the charge that the law is not being properly administered, that the law is not being properly understood, that the law is not being properly construed by the men on the bench.

A. I relate my argument now to my argument of this morning and I think the hon. member was not present at that time.

Q. No, I was not present. A. It was this: the minister says these organizations are subversive. My contention is that **it** is not subversive; and in support of that I say we have had cases where disaffection has been tried and there has never been a single conviction to show that the work is subversive.

Q. That only means this, the minister finds that it was subversive, but in a number of cases that have come up they just have not introduced any subversive sentences yet?

A. Yes.

Q. That of course does not go very far in the way of showing that the minister's judgment on the organization was wrong?

A. Well, I say this: the minister says that it is subversive and that the courts disagree with him.

Q. Well, just a moment, they didn't have the same documents in front of them. I think it comes to this, in

order to establish the point that you are making you have got to have considerably more induction than has so far occurred?

A. From this particular case cited -- Rex v. Clark (page 23) this case involves the trial, to our knowledge, of the greatest variety of literature. Some 2,000 publications were seized near Moncton from one, Silas Clark. The magistrate reserved judgment for two weeks to enable him to examine the literature. Thereupon, he dismissed the charge because he held that "the literature contains no disaffection".

Q. Did you say 2,000 publications? A. Yes, 2,000 publications, of great variety.

Q. Not 2,000 separate titles? A. No, not 2,000 separate titles; I suppose there were 15 or 20. Now then, the magistrate reserved judgment for two weeks in this case in order to review the literature and then dismissed the charge finding that there was no disaffection in the literature. That is the conclusion he came to and many others have come to the same conclusion. This case was tried in Moncton, New Brunswick.

I would like to go on, if I may. On the next page I deal with the principle of convictions for entertaining a scriptural belief. Scripture commands the people themselves, "to study, to show thyself approved unto God"; and, "forsake not the assembling of yourselves together". Those are two commands to a Christian, that he must associate himself with fellow Christians for the study of the word of God, and he must meet with his fellows; and I say that every conviction for meeting, forbidding one of Jehovah's witnesses from attending a meeting, every conviction on account of such meetings has been because these people obeyed that injunction.

Q. I think we have this to avoid there, God says, don't forget to get together you Christians; and you say, we get together as Christians but when they lay a charge against

you they say it is not for getting together qua Christians, as we know them, but rather we are acting against you qua Jehovah's witnesses? A. Exactly, and they were merely obeying the scriptural instructions to meet together. Whether it be Jehovah's witnesses or any other faithful Christians, in the nature of things a man must testify

Q. That is not a dictionary definition? A. The law goes by the dictionary and the best dictionary for any term is the book in which the term originated and was used; and the dictionary the words Jehovah's witnesses were first found in is the Bible, that is where it was first used and that is where it is used continuously.

Q. Of course, your whole point there depends on the source from which you take your definition; it is given one interpretation at the source you mention and it may be given another meaning elsewhere? A. I say then, accept the other dictionary, read that and you will see that the expression Jehovah's witnesses is used in that same sense.

And the next point is, convictions denying the right to read the Bible and proclaim what it teaches. The preaching of the gospel can be done by work of mouth in public. It can be done through printing today by the distribution of printed sermons. The Christian today has to use the best means available to him and he can preach both through the medium of the printed page and from the pulpit if he has that opportunity.

BY MR. DUPUIS:

Q. But to be consistent with what you said this morning would it not be better if you were to stick to the first edition of the Bible, or the other edition, approved by every religion and just read that if you want to go around, instead of having these books and papers? A. I have great difficulty in seeing why I should accept a book prepared by

another rather than what I want to do. I want to read the Bible myself and remark on what I read. That is the whole case.

Q. You set yourself up to be an interpreter of the Bible, why should you be an interpreter? A. All I can say is this: that the great Protestant reformers, Waldo, Wycliffe, Luther, Erasmus and all the others associated with them who organized the present Protestant religions took precisely the same position I take now.

Q. Yes, I do not protest that; but they established what we now know as the Protestant religion. I think you set yourself up by saying that you ought to be allowed to interpret the Bible in the way in which you want to interpret it. A. Surely. Probably there is nothing which can be added to the discussion we had this morning. I said those books are Bible commentaries, and I do say that they teach obedience to the Bible and interpretation.

Q. In your book of Salvation you read something about Christian religions which I am going to read to you; you think that stirring up prejudice and hate among communities in this country is helpful to our war effort?

MR. MAYBANK: Stirring up prejudices?

WITNESS: I can certainly assure the hon. members of this committee that it is furthest from the thoughts of Jehovah's witnesses to stir up prejudices anywhere. But what I do say is this, that the preaching of the gospel in all the ages has stirred up prejudices, of course, for this reason, that it rebukes unrighteousness; and if that rebuke of unrighteousness is going to hurt somebody then I say it is because those people are selfish and they don't want righteousness.

Q. Do people never read the Gospel except by preaching against other religions? A. Yes, they do. I say that anyone reading the 23rd chapter of Matthew will come to that



conclusion.

MR. HANSELL: I think history will prove the witness to be correct all right. The fact of the matter is that unrichousness, of course, is a thing that needs a little interpretation too. There are unrichous systems at work in the world. Well, you speak against against these systems, and you speak against a system that has been established for centuries -- I don't care whether it is preaching the Gospel or simply speaking against it -- and it is true and that is all there is to it. The Apostles came on the scene, their preaching was against the established custom which they claimed to be unrichous, and they said there is only one way to do it; and the opposition to them said openly there is only one thing for us to do, that is to get rid of them. There you have the story, and that has been the fact throughout the centuries.

MR. MAYBANK: Is the technique of every religionist to call the other fellow unrichous?

MR. HANSELL: No.

WITNESS: No. Might I just give this illustration, just let me give you a concrete example: we will suppose this: in a certain organization they have a great deal of discussion about the subject of Purgatory. Purgatory is not found in the scriptures. The word does not occur in one single place all the way from Genesis to Revelations; and yet today we find certain men taking money for a special service which will save men's souls from going to Purgatory, people are paying their good money and getting nothing for it.

MR. MAYBANK: And that is what you would call an improvement.

WITNESS: I say this, in addition to saying that it doesn't hurt anybody. In addition to that I say that we believe the people should know the truth as it is given in the scriptures; they say, the truth shall make you free; and

only by knowing the truth shall you learn the way of life, the way of everlasting life. That is the purpose of it. I know it is going to be the function of somebody, but it has got to be said.

MR. DUFUIS: But you are not the one to say it.

I am now going to read you an excerpt from this book of yours at page 116 where it says about the Christain religions that they are all of the Devil; because they are. You say the fact is that all religions are of the Devil because they are fighting, are in opposition to Jehovah's witnesses. And then, on page 162, speaking of that religion you seem to love so much, the Roman Catholic Hierarchy, that religious organization is the Devil's chief representative on earth. Don't you think those words are in the nature of stirring up prejudices? A. I don't think so.

Q. And don't you think they are against our war effort?

A. I say that if that sentence was as represented now, I say it was repeated a million times at the time of the Protestant reform and at the time when the inquisition was on. All Protestant people believe the truth of that. And more than that, if we go to Webster's dictionary, the 1935 edition and look it up in that dictionary -- and I am asking to be excused now for using this word in this committee -- in Webster's dictionary now the meaning of the word whore, this word was --

BY MR. McKINNON:

Q. How do you spell it? A. W-h-o-r-e. It has this to say, this was the word used at the time of the inquisition to describe the Papal system at that time; and it also makes reference to Revelations Chapter 17, which mentions it. Now, I say that practice was established to such an extent that even Webster's dictionary takes notice of it.

BY MR. HANSELL:

Q. Used, who by; for my information? A. By the people persecuted for the inquisition.

Q. Of course, there is a way of making a word expressive. That is taking a word and using that word to express something -- it was originally used as a symbol, or something of that sort? A. Yes.

Q. Might I make this observation, Mr. Dupuis has read a statement and asked if you do not think that would stir up strife and hamper the war effort. I want to make this exception: I think it does stir up some strife, but I do not believe we can cite it as being subversive or affecting our war effort. If you are going to charge anyone who stirs up strife with affecting our war effort then you will have to charge the whole bunch of us because sooner or later we are going to do it.

WITNESS: The texts of scripture really support our position, and one of them is the first Epistle of John, chapter 1, verse 19, which says, "the whole world wallowed in wickedness". That is a scriptural statement.

MR. McINNIS: Does not that include Jehovah's witnesses?

WITNESS: I wonder if I might make this suggestion to the committee. My time is very limited and I would like to make just three or four more comments and then be through. On page 26 I call attention to the fact, in the middle of the page, that in the 26 nations agreement, the warring nations, this statement is embodied there as a preamble and then it says, "being convinced that complete victory over their enemies is essential to defend life, liberty, independence and religious freedom, and to preserve human rights and justice in their own lands as well as in other lands, and that they are now engaged in a common struggle against savage and brutal forces seeking to subjugate the world declare: I say that the 26

nations agreement sets out the principle of religious freedom so essential to the truth. Then, the Prime Minister, speaking at the Lord Mayor's banquet in London in 1941 said:

We are fighting to defend democratic and Christian ideals. We believe that everything which free men value and cherish on this side of the grave is in peril in this war. The right of men, rich and poor, to be treated as men, the right of men to make laws by which they will be governed, the right of men to work where they will, at what they will; the right of womankind to the serenity and sanctity of the home, the right of children to play in safety, under peaceful heavens, the right of old men and women to tranquility in their sunset, the right to speak the truth in our hearts, the right to worship in our own way the God in whom we believe.

Then again Prime Minister Churchill announcing the policy of his government says:

Anything in the nature of persecution or victimization or manhunting is odious to the British people.

and I suggest that this order in council against Jehovah's witnesses is persecution, victimization and manhunting.

Does not this committee feel under obligation to remind parliament that it has pledged its word to fight for the "four freedoms" enumerated by President Roosevelt, the greatest of which, freedom of worship, has for two years now been denied to thousands of the Lord's witnesses throughout Canada? What Jehovah's witnesses wanted is the right to serve Almighty God, to read His word and to do what he says.

Finally I want to point out to this committee that all of these principles mentioned in this international declaration proceed on the basis of the proposition that Canada is a Christian nation; and if that is the case we feel obliged to remind the country of its Christian duty.

One of Jehovah's witnesses was the prophet Jeremiah (Isaiah 43: 10-12). Like modern witnesses, he was instructed: "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (Jeremiah 1:7)

Modern witnesses are instructed to warn the people of approaching Armageddon which will destroy Satan, his demon organization and cleanse the earth of the wicked and usher in His Kingdom of righteousness. Jeremiah similarly was charged to warn Israel of approaching disaster but that message was rejected, as the scripture says:

To whom shall I speak, and give warning....behold, the word of the Lord is unto them a reproach; they have no delight in it (Jeremiah 6:10).

Thereafter, at the instigation of the "priests and prophets, that is, the religionists of his day, Heremiah's work was banned and he himself arrested. His defence then was precisely the defence of Jehovah's witnesses today:

Then spake the priests and the prophets unto the princes and to all the people saying this man is worthy to die; for he hath prophecied against this house and against this city as ye have heard with your ears.

Then spake Jeremiah unto all the princes and to all the people, saying Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of Jehovah your God.... As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know you for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears. Then said the

princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of Jehovah our God (Jeremiah 26: 11-16, A.R.V.)

The religionists in Israel urged Jeremiah's death. Religionists today have induced the minister to decree the end of the work of Jehovah's witnesses. Jeremiah reminded the ruler that if they yielded to the persuasion of the religionists they would thereby bring innocent blood upon themselves and that city. Jehovah's witnesses must point out to this government that it is with Him a fixed rule of action to repay suffering inflicted upon His witnesses as if done unto Himself (Matthew 25:40; Luke 18:7). And this government and nation will not escape it if it continues in its unrighteous course.

Jeremiah reminded the rulers that the message he delivered was from God. Today the message Jehovah's witnesses bear is likewise from Almighty God. As the court could not escape responsibility before God for its decision in Jeremiah's case; neither can this committee escape a similar responsibility before God on behalf of parliament and the nation.

I think I can very well urge upon this committee the fact that they might very well say that we, Jehovah's witnesses are acting in good faith; that the work of Jehovah's witnesses ought not to be suppressed; they seek the highest necessity of the nation because they speak in the name of God, and they speak to keep the name of God and the word of God before the people. And when the Apostles were tried on the same charge this statement was made by the judge at that time as they stood before him:

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men....And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God (Acts 5: 34-39).

I say that in this work being done by Jehovah's witnesses is not in truth and fact the work of Almighty God then, God Himself will make an end of it; and then, if it is the work of God, you cannot over-throw it by order in council or in any other way, and if you do, you will be found to be fighting against Almighty God. I would like to say this, recognizing that the real purpose of the War Measures Act is to frustrate the purposes of those who are seeking damage upon the state and to place a curb on those who have sympathies with the enemy, or who have sympathies with the system of government of any power with which His Majesty is at war, and the further likelihood that there is a danger of the utilization of the organization prejudicial to the public safety -- and I say that Jehovah's witnesses do not come within those provisions of the regulations; and that being so no case can be made out against them. It would be illegal, because the English regulation makes the test subject to foreign influence or control or having sympathy with a foreign power. When the time comes that any nation finds the preaching of the word of God inimical to their war effort, when that time comes that nation ought to stand up and examine its position and try to find out whether it is a Christian nation or not.

SOME HON. MEMBERS: Hear, hear.

WITNESS: These men are good and Christian people.

MR. DUPUIS: That is not the point at all. We are all agreed to preaching and I know of no Jehovah witnesses who have been banned because of that. You should not say that.

WITNESS: Then, I say if they don't want to stop that, this order in council went 90 per cent further than it was intended; I would say that it went 100 per cent, as a matter of fact, it wiped out the whole right to wroship God of these people.

HH-1 follows.



Then finally I think that the order in council against these organizations, Jehovah's witnesses, the Watch Tower Bible & Tract Society, the International Bible Students Association, the Watch Tower Bible and Tract Society Incorporated, should be struck out, and we formally ask the committee so to report their opinion.

We think, in fairness, regulation 39C (4) which vests property of an illegal organization in the custodian under the trading with the enemy regulations is highly unjust where the organization has no suggestion of enemy sympathies. Such property should be preserved for the duration of the war, not destroyed nor liquidated, neither of which renders redress to innocent parties possible. Jehovah's witnesses have suffered losses of over \$50,000 of property in cases of one kind and another since this order in council came into effect. Some consideration might be given to the question of an indemnity act.

BY MR. HAZEN:

Q. May I ask you a question? Has it come to your attention that enemy aliens commenced to take an active part in the work of Jehovah's witnesses obviously for the purpose of using the cloak of religion to justify their activities?

A. I heard that statement once. I do not know any group of people --

Q. It has come to your attention? A. I have heard the statement, but I can assure this committee there is no ground in fact for that statement. Any man who is a Jehovah's witness is not going to use that as a cloak.

Q. Do you know it has been described as ecclesiastical bolshevism? A. That is a new term to me; I did not know it. But I do know this: in the province of Quebec Jehovah's witnesses under the padlock law have sometimes been, I am not able to cite a particular case on this, it was the general

operation of the law -- it was possible to call Jehovah's witnesses, or to bring those Jehovah's witnesses under the general term of communists because the law was so wide in its sweep. You did not have to prove whether you knew anything about communism or anything else.

I must say that I am indeed grateful on behalf of Jehovah's witnesses throughout Canada and for my own sake of having had the opportunity of making this representation to the committee. It has been a pleasure to come before the committee and it certainly has been in every way a perfectly fair hearing. I have enjoyed the questions whatever they may have been and in fairness to the committee I can only say that now the task has been done I shall feel that the Jehovah's witnesses can rest content that their case has been heard.

MR. HANSELL: I may say, Mr. Chairman, that I think Mr. Morrell has stood up pretty well against the barrage. But I would say to him that I think I can say that every member of this committee has no desire to prevent any individual or any body of people from worshipping God as they choose.

Perhaps it is unfortunate that certain statements have been made or appear in their publications. It is unfortunate perhaps that their organization has been pretty aggressive against one type of religion in Canada and it is unfortunate because perhaps they are things that have aggravated the situation. But I do not believe any on this committee, I do not believe anybody in the government, the Prime Minister or the Minister of Justice, has any desire whatsoever to prevent people from worshipping God as they wish.

THE CHAIRMAN: No, as long as the methods employed do not cause disaffection towards the government or the state or bring about strife, especially in time of war.

MR. HANSELL: Strife that will affect the war effort.

THE CHAIRMAN: That is right, and the peace of the

country and affect the war. Are you satisfied?

WITNESS: I wonder if I might make this further comment? I think it might be well to file this book, the book "Children." That is the book that is going out and that is the one book, the only book that has been published since the war that I know of. I would suggest that probably the hon. members should examine it to see the nature of the work.

MR. MacKINNON: It is 6 o'clock.

---The Committee adjourned to meet again to-morrow morning.

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