

Awake!

1952

# AWAKE!

## COMPROMISING AMERICANISM TO EXALT CATHOLICISM

Weighing the merits of a U.S. ambassador to the Vatican

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## Concentration Camps in the Philippines

Do emergencies justify scrapping democracy?

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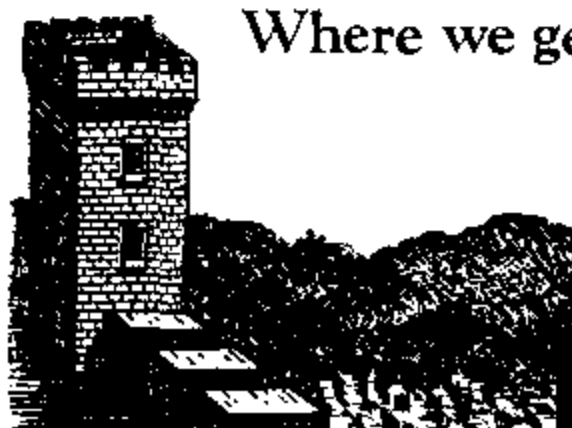
## The Art of Conversation

If listeners do not enjoy you there is a reason!

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## The Water in Your Life

Where we get it, how we use it, why protect it



JANUARY 8, 1952 SEMIMONTHLY



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

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## CONTENTS

Compromising Americanism to Exalt Catholicism	3	Wild Slaughter Marks	
The Vatican a "Listening Post"?	3	Modern Nimrod Craze	16
Vatican Failure to Fight Communism	4	The Water in Your Life	17
Vatican City a State?	5	'More Cautious than Serpents'	20
The Constitutional Question	6	Fishdom's Antiaircraft Gunner	20
Hibernation—the Big Sleep	8	The Art of Conversation	21
Concentration Camps in the Philippines	9	False Religion Hurls Rocks at Freedom	24
Evidence of a "Toy Religion"?	11	"Your Word Is Truth"	
The Compulsory Flag Salute	12	Personality of Satan and Demons	25
		What Were Truman's Motives?	27
		Watching the World	29

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., January 8, 1952

Number 1

## Compromising Americanism to Exalt Catholicism

**Weighing the merits of a U. S. ambassador to the Vatican**

AT THE White House one of Jehovah's witnesses personally presented President Truman with a copy of the book *What Has Religion Done for Mankind?* two days before the widely advertised lecture "Will Religion Meet the World Crisis?" was given October 14, 1951, at the Griffith Stadium, Washington, D.C., by the president of the Watch Tower Society, N. H. Knorr.

This Scriptural seed, which exposed the fallacy of looking to world religions for help, evidently did not fall on good soil, for on October 20, less than a fortnight later, President Truman shattered all U. S. tradition and precedent in making an out-and-out bid for the help of the world's biggest religious organization by the appointment of General Mark W. Clark, "Liberator of Rome" in World War II, as ambassador to the state of Vatican City.

Needless to say, the announcement brought the Vatican the "utmost joy", and was greeted warmly by U. S. Catholic prelates. But Congress and others were stunned. Some 800 church councils went on record as opposed to it, the National Council of Churches, representing some 32 million members, protested to Truman.

President Truman claimed that the appointment would aid the nation in its campaign against communism and for humanitarianism, and would put it in touch

with a good "listening post".\* What are the facts? Is the appointment justified on the basis that Vatican City actually is a state and that other democratic nations have representatives there? And is there, or is there not a Constitutional question?

### *The Vatican a "Listening Post"?*

First of all, let us note the implications of the observations that the Vatican is a good "listening post". Does not this substantiate the claims of the Kremlin that the Vatican serves as an espionage agency? No wonder the Vatican considered this observation "especially inept"!

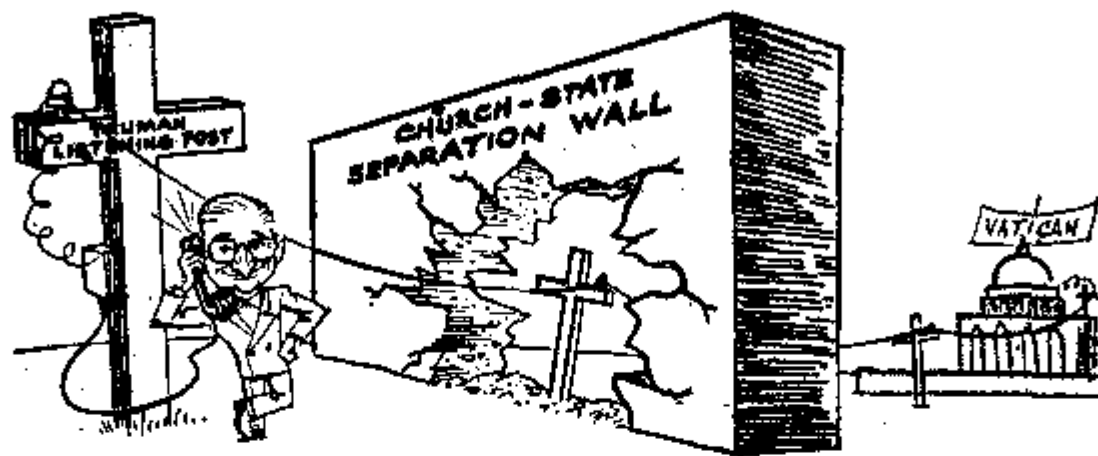
And suppose the Vatican is a good "listening post", does that necessitate sending an ambassador to it? Is there any vital information that an ambassador could obtain which it could not relay to the United States through its apostolic delegate at Washington, D. C.? Besides, does not this matter of a listening post work two ways?

But as to the value of the Vatican as a listening post, *Time* magazine (November 5, 1951) stated: "The efficiency of the Vatican's 'world-wide information service' has probably been exaggerated for many years. In recent years, its information channels from Eastern Europe have been

\* Truman's possible motives are considered on pages 27, 28.

effectively clogged by Communist restrictions. The Vatican (and the rest of the world) undoubtedly gets a true picture of what goes on behind the Iron Curtain, but the Vatican's information about specific events in Eastern Europe often arrives in Rome too late to be of any use," etc.

To the same effect is the following from the London *Times*: "Tempting and a little romantic though it is to imagine the [Vatican] is the most formidable information center and intelligence service in the world, it must seriously be doubted if this is so."



And according to one school of thought in Washington, D. C., "Iron Curtain countries have done a rather workmanlike job of eliminating active churchmen and breaking communication lines to Rome."—New York *Times*, October 22, 1951. The Vatican a "listening post"?

Is it not in the Vatican's own interest to leave no stone unturned in the cold war against communism, regardless of whether the United States meets the 'norm of international good manners' by appointing an ambassador to it or not?

### ***Vatican Failure to Fight Communism***

But really now, what help can the Vatican be in the struggle of free nations against communism? What does the record say? Is it not a fact that Poland's being 90 per cent Catholic did not prevent that country from going Communist? According to the 1951 *National Catholic Almanac*, Italy, with a population of 47 million, is 99.6 per cent Roman Catholic. Yet in spite of that fact (or is it *because* of that fact?)

Italy has the largest Communist party outside of Russia. In fact, today it would be just another Russian satellite had not the United States thrown itself into the 1948 election campaign, supplying prestige, propaganda and money to the anticommunist coalition. And the Vatican claims credit for preventing 99.6 per cent Roman Catholic Italy from going Communist! Let's dismiss the myth that the Vatican is

a powerful ally in the fight against communism. How can she help the rest of the world when she is herself so helpless?

However, there is another

angle from which this matter may be considered. According to the *Houston Chronicle*, October 25, 1951, the appointment was made at the suggestion of U. S. ambassador to Italy, James C. Dunn, because United States prestige was slipping in that land. And commenting on the deterioration of United States-Vatican relations, *Time* magazine, October 29, 1951, stated: "The need for co-ordinating the world anticommunist effort has a practical application to U. S.-Vatican relations. *Osservatore Romano*, the Vatican newspaper, on several occasions has misunderstood U. S. policies and motives. *Osservatore's* comments have contributed to European 'neutralism', a movement in which a number of prominent Catholic intellectuals participate. A U. S. ambassador might help achieve better understanding on such points as 'neutralism'." So it would seem that it was because of the Vatican's adherents growing neutral to the anticommunist campaign that an ambassador should be appointed!

### ***Vatican City a State?***

It cannot be denied that Vatican City, in spite of its being only 108 acres in size and consisting of only some 1,000 inhabitants, is, at least technically, a state, and so the president was technically within his legal rights in appointing an ambassador to it. But will anyone presume to contend that it was *because of its importance as a state* that he appointed an ambassador to it? The smallest country to which the United States sends an ambassador is Panama, with 764,000 population. Obviously the president was using a subterfuge when he appointed General Clark to the "State of Vatican City".

Said *Time* magazine, November 5, 1951, "Vatican officials last week privately and insistently said that a U. S. ambassador should be appointed to the Holy See rather than to the minute temporal State of Vatican City. This attitude indicates that the Vatican does not appreciate Truman's problem and does not understand American Protestant opinion." In other words, the appointment was made to Vatican State to hoodwink American Protestants!

On the other hand, if the Vatican is a *bona fide* state, then, according to American law (U. S. Code, 1946 edition, Titles 16 to 26), all of the bishops, as representatives of the pope, would have to be registered as foreign agents. Not only that but all American cardinals would lose their citizenship by reason of the fact of having voted in a foreign election (for a pope)! Would the Vatican agree to that? Clearly it cannot eat its cake (have a political ambassador) and have it too (escape having her own representatives recognized as political, and hence foreign agents).

### ***Other Aspects***

But does not the United States send ambassadors to other states whose rulers are religious heads? True, the U. S. does send

ambassadors to such lands as Great Britain and the Scandinavian countries whose rulers are also heads of religions, but the fact remains that ambassadors are not sent there because those rulers are heads of religions but in spite of that fact. In each of those lands there are American citizens and American interests to be looked after. Would anyone presume to argue that an ambassador would have been appointed to the Vatican State if the head of the Catholic Church were not its ruler?

But did not the United States have a representative at the Vatican prior to 1868? True, but then the pope was an actual ruler of a *bona fide* country, known as the Papal States, consisting of some 16,000 square miles and having some three million inhabitants. Besides 'this consular representative was under strict orders from Washington to have no concern about the pope as head of a church, but to confine his attention to the protection of American commercial interests and the rights of American citizens'. What American commercial interests, what rights of American citizens need attention in Vatican City today? In 1868 Congress refused to appropriate funds for the minister at the Vatican because it had been reported that Protestants were being denied the right to worship within the walls of the city of Rome. In 1870 the Vatican's temporal power ceased.

According to a White House report, President Truman observed that some 37 other nations have representatives at the Vatican. True, Great Britain, France, Poland, Italy and 33 other countries do, but does that mean that the U. S. should do likewise? Not necessarily so. For one thing, the Scandinavian countries, Switzerland, Canada, Mexico, Australia and New Zealand are getting along quite well without such representation.

Great Britain and France have recognized Communist China. Has the United



States followed suit? Great Britain has socialized many of its key industries. Has the United States followed suit? Great Britain and Finland, the only two democratic non-Catholic European countries having representatives at the Vatican, have state churches. Does the United States? No, it has a Constitution that places a wall of separation between church and state.

### ***The Constitutional Question***

But does the United States Constitution forbid the president's sending an ambassador to the Vatican? According to *Religious News Service*, October 26, 1951: "President Truman does not believe that the appointment in any way violates the Constitutional principle of separation of church and state." Since the only place where religion is mentioned in the Constitution is in the First Amendment: "Congress shall make no law respecting an establishment of religion," the entire question hangs on how far reaching those words are.

Who could be better qualified as to the meaning of those words than the very men who were responsible for those words' being in the Constitution, Thomas Jefferson, author of the Declaration of Independence, and James Madison, one of the chief authors of the Constitution? In 1776, Jefferson, we are told, "was probably the foremost advocate of entire separation of church and state in Virginia." Note, "entire separation." And as for his understanding of the first phrase of the First Amendment: "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between church and state." There we have it! "THUS building a wall of separation between church and state."

As for James Madison, "He opposed every form of official relation between religion and civil authority. For him religion was wholly a private matter beyond the scope of civil powers either to restrain or support." Said he: "Religion is not in the purview of the government." "Religion is wholly exempt from cognizance" by civil society. "Strongly guarded . . . is the separation of religion and government in the Constitution." Keenly he discerned it to be an "old error, that without some sort of coalition between government and religion, neither can be duly supported. Such indeed is the tendency to such a coalition and such is its corrupting influence on both parties, that the danger cannot be too carefully guarded against. . . . Every new and successful example therefore of a perfect separation between ecclesiastical and civil matters is of importance. . . . Religion flourishes in greater purity without the aid of government".

And the Supreme Court of the United States in our day has interpreted the First Amendment in harmony with Jefferson's and Madison's interpretations. In 1947, in *Everson vs. Board of Education*, it stated: "Neither a state nor the federal government can . . . pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups or vice versa." In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State". And in 1948, in *McCormack vs. Board of Education*, it stated: "The First Amendment has erected a wall of separation between church and state which must be kept high and impregnable."

Clearly the whole tenor of the writings of Jefferson and Madison and the verdicts

of the Supreme Court of the United States is that there may be no official co-operation between church and state. The wall of separation must be kept "high and impregnable". To argue that these principles bind only the legislative branch of the government and not the executive branch is a deliberate attempt to evade the restriction. It is the basic principles that are involved, and they apply to all branches of the government, for they are based upon the principles of justice and equality. The state cannot co-operate with any religion without thereby giving aid to it. Immediately such aid discriminates against all who belong to other religions not so favored, and particularly is it a discrimination against such as do not profess any religious affiliation, almost 50 per cent of the population. And that is true regardless of whether the co-operation with religion is done by the president or by Congress.

Does the appointment of an ambassador to the Vatican by the president take cognizance of the wall of separation between church and state? Does it observe the rule of not permitting any official relationship between civil and religious authority? Does it maintain the principle of not aiding any religion? The answers to these questions are only too obvious. No question about it, American principles have been sacrificed to exalt Catholicism.

The very fact that the president made the appointment to the State of Vatican City, whereas the Vatican insisted that it should be made to the Holy See, is a tacit admission that the action did not rest on a sound Constitutional basis, and that President Truman was giving lip service to the Constitution whereas it was not necessary for the Vatican to do so. Oh, yes, technically, he can appoint an ambassador extraordinary and minister plenipotentiary to a minute state of 108 acres, but since it is impossible to separate that state from a

powerful religious organization and the appointment would not have been made had not its ruler also been a world religious ruler, does he have the moral right to do so? However, Washington has shown that it cares little for moral right or what is improper, so long as it is not outright illegal.

Call the appointment what you will, it does prefer one religion above another. No question about it that the Roman Catholic Church will stand in a favored position by virtue of having an exchange of diplomatic representatives with the United States. If it is proper to send an ambassador to the Holy See then why not also to the Church of England, the Russian Orthodox Church, the Greek Orthodox Church, the Adventist, the Baptist, the Congregational, the Disciples of Christ, and other churches? Yes, why not have political relations with all 265 religions represented in the United States? Or are these other religious organizations not politically powerful enough to warrant cognizance by the president?

President Truman's appointment of General Mark W. Clark as ambassador to the State of Vatican City cannot be justified on a practical basis, since the Vatican has no value as a "listening post" and has proved itself helpless in combating communism in its own backyard. The appointment also has no moral justification, for it violates the constitutional high principle of separation of church and state. Clearly it is a case of *compromising Americanism to exalt Catholicism!*

But, above all, it is folly in the light of God's Word, the Bible. Why so? Because God's Word assures us that organized religions will be the first to go at the coming battle of Armageddon. How, then, can they be of any assistance to the political powers when their turn comes to be destroyed by Jehovah's vengeance? See Revelation 16:14, 16; 17:16, 17; 18:2-10.

# Hibernation

## -THE BIG SLEEP

**S**LEEP is an indoor activity hard to beat for popularity. Everyone does it! But the wintertime "big sleep" of hibernating animals is outstanding. A stable definition of this phenomenon was found in *Scientific American* for December 1950 which is worth repeating: "A condition characterized by a marked lowering of body temperature with a concurrent drop in metabolism [the build-up and use of substances contributing to life-giving energy within plants and animals], heart rate, respiration and other vital functions."

This definition will quickly drop from the club of hibernators one of its supposedly most prominent members, the black bear! Mr. Bear lapses into a wintertime torpor all right, yet his body temperature at all times remains high. How do we know this? Of course, one does not walk up to a sleeping bear, ask him to say "ah-ah-ah" and stick a thermometer in his mouth with the admonition, "Now keep that under your tongue!" That would be neither courteous nor discreet. But neither is it necessary. Hunters have watched falling snow melt from the backs of sleeping bears, the animal has been roused to be observed heading off suddenly at top speed, and, finally, females give birth to and nurse their young in the dead of winter.

At once, the same definition discounts occasional tales of hibernation among mankind in the Eskimos, Siberians or fakirs of India. Regardless of the states of lethargy produced, or even the account of a fakir supposedly buried alive in 1837, then raised and revived months later, true hibernation can never set in with man. As fiendish nazi experiments with prisoners proved, man dies when his rectal temperature falls to as low as 77 degrees.

When the body temperature descends to bring on hibernation, the entire bodily metabolic rate slows down, perhaps to as little as two or three per cent of normal. Yet at no time does temperature regulation cease altogether. When environmental temperature drops to freezing, or 32 degrees Fahrenheit,

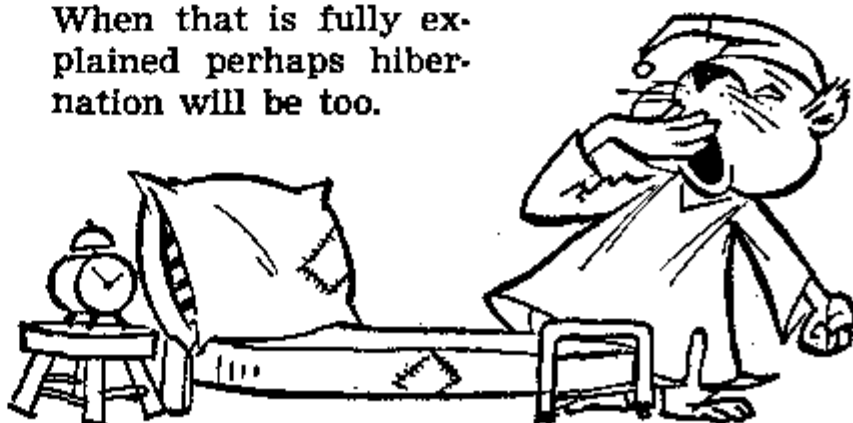
the body temperature of a hibernating hamster will meet the circumstances by maintaining a level of its own at above 37.4 degrees. If outer temperatures go down too far, metabolic processes step up so much that the animal wakes up.

The powerhouse that never completely shuts down, directing the maintenance of an above-freezing bodily temperature even during hibernation, is the hypothalamus, a portion of the forepart of the brain. It is called the body's central thermostat, and *Scientific American* states that it is "intimately connected with the sympathetic nervous system which in turn adjusts blood flow, heart rate and other important functions during times of stress".

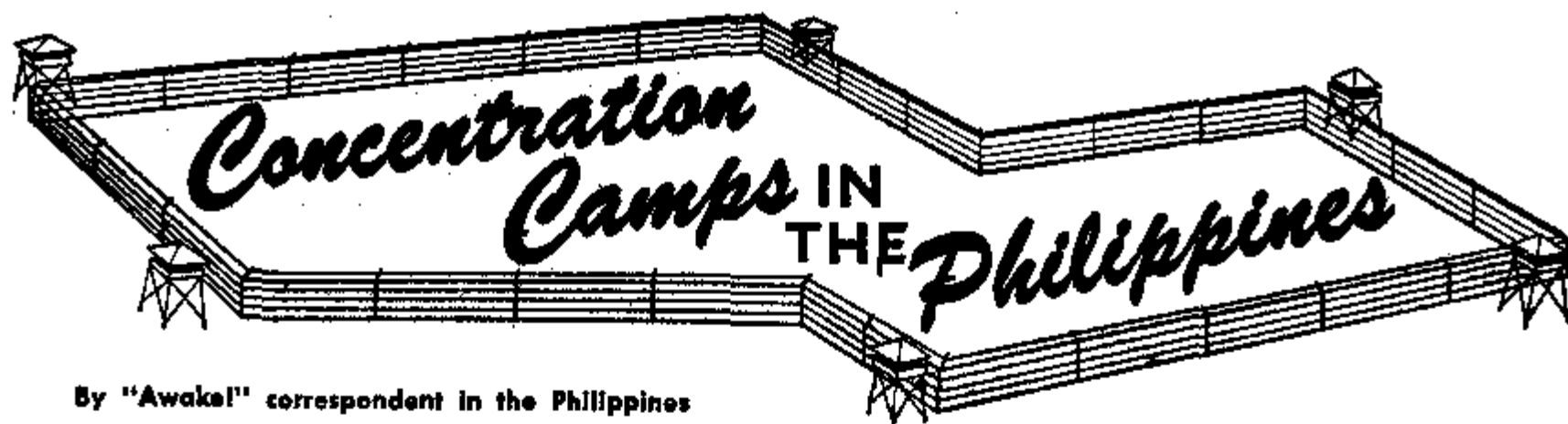
But it is important to note that the cortex of the brain (its outer covering of gray matter) will not carry on its electrical activity at any temperature lower than about 68 degrees F. True, when a hibernator begins to wake up, it is known to shiver, but this must be attributed to lower parts of the nervous system, those parts concerned with only the basic functions of producing heat and regulating the metabolism. Even the higher nervous system is numbed. Tests indicate that the auditory nerve of a hibernating hamster cannot conduct impulses during body temperatures lower than 64 degrees F. Apparently, then, such hibernators could not be roused by sound. No co-ordinated movements of the limbs become possible until the brain is warmed and can direct muscular activity.

It is assumed that some change comes over the hypothalamus at winter's prescribed time for the holiday of slumber, causing it to cease in its regular efforts to keep the body temperature at normal. Gradually it slows down until the hibernation is complete and its minimum winter heat production level is attained to suit the particular surroundings. But what induces the change to start the slowdown? It is linked by students with the implement inducing ordinary sleep.

When that is fully explained perhaps hibernation will be too.



A W A K E !



By "Awake!" correspondent in the Philippines

THE extent to which the Philippine government is prepared to go in its all-out war against the rebellious Hukbalahaps is magnified by a report in the *Manila Times* of October 5, 1951. The report stated:

"In an unprecedented statement, Col. Alfonso Arellano, commanding officer of the First Military Area today, announced a 'mailed fist' policy towards sympathizers and civilians directly or indirectly connected with or aiding the Huks. Col. Arellano said that he has ordered all PC commanders and commanding officers of field artillery battalions under his command to pick up all civilians identified with, or giving aid and comfort to Huks; and all civilians who furnish information on troop installations, patrol movements and pursue activities designed to promote the Huk movement. The old alibi of civilians that they are being coerced or forced to help shall no longer hold water, the colonel said. Arellano revealed that 'huge' stockades have been built in Camp Olivas, this capital, and Camp Ord, Tarlac, where all suspects will be concentrated. Arellano said that there is a plan to build a 'fortress stockade' on Corregidor island for all civilians picked up in the course of implementing this new policy. 'The root of all these evils is the civilian, who in one way or another prepares the ground for Huk infiltration in our midst,' Arellano said."

This "get tough" policy is a further step in the direction taken when the writ of habeas corpus was suspended in the Philippines on October 22, 1950. The writ suspen-

sion was limited to persons involved in sedition, insurrection or rebellion. Quite a number of suspects have been picked up in frequent police raids and these have been held by the military authorities pending the filing of charges against them. One of these is a former Manila councilor. He has been held for several months under strict custody. Bail has been denied to such detainees even after charges have been laid against them. Cases are pending for decision before the supreme court of the Philippines as to whether these detainees may be allowed free on bail pending their appeals to higher courts. It seems that never in the history of the Philippines has the supreme court been called upon to decide such searching questions involving civil liberties under conditions of civil war. The doctrine of judicial supremacy under the constitution is being put to severe test.

#### *Another Court Decision, and an Editorial*

People in the Philippines are wondering whether the supreme court will countenance the argument that constitutional guarantees can be suspended in time of emergency. Some recall a pronouncement of the United States Supreme Court under similar circumstances of civil war. Mr. Justice Davis, who then spoke for the court, said:

"Those great and good men [the Founding Fathers] foresaw that troublous times would arise, when rulers and people would become restive under restraint, and seek



by sharp and decisive measures to accomplish ends deemed just and proper; and that the principles of constitutional liberty would be in peril, unless established by irrepealable law. The history of the world had taught them that what was done in the past might be attempted in the future. The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circumstances. No doctrine, involving more pernicious consequences, was ever invented by the wit of man than that any of its provisions can be suspended during any of the great exigencies of government."—*Ex parte Milligan* (1865), 4 Wall. 2, at pp. 120-121.

Will the supreme court of the Philippines follow the reasoning of the American high court with respect to the suspension of any of the constitutional provisions? Time will tell. A tremendous responsibility rests upon that last bulwark of democratic freedom. The *Manila Times* underscored the danger in the new army proclamation when it said editorially:

"Colonel Alfonso Arellano's order to all field commanders of the First Military Area that all sympathizers of the Huk movement be picked up and thrown into spacious, newly-built stockades in Pampanga and Tarlac is too sweeping and short-sighted to sound believable. The directive specifically orders the arrest of civilians who extend aid and comfort to the Huks and who later plead that the aid was given at gun point. 'The old alibi will no longer hold water,' the colonel is quoted as having said.

"The First Military Area has jurisdiction over the central and northern Luzon areas where the Huks actively, and in some cases freely, operate. In the latter instance, it is doubtful if aid is given voluntarily, or at any rate, always voluntarily.

The civilian in these out-of-the-way areas is unarmed and probably even uninformed. It would be senseless to slap him into a stockade for prolonged internment solely on the basis of unsifted information that he gave aid and comfort to the Huks.

"The government campaign to deal with subversion has met with some success since Secretary Magsaysay's assumption of office. This success has been achieved without abandoning the so-called policy of attraction, without the use of mass internment methods, and without denouncing the civilian as the abettor of subversion. Colonel Arellano's order represents a complete reversal of this policy and these methods. Once carried out, it will inaugurate a reign of terror that will most surely arouse popular hostility to the armed forces and the government that they represent. Other militarily inclined leaders tried it before us and failed."

### *Points Not to Be Overlooked*

Assuming, as it is alleged, that some civilians are unwillingly forced to give some of their substance at gun point to foraging Huks, is it reasonable that such civilians can be punished by being thrown into concentration camps or stockades for an indeterminate period of time on the pretext that they gave aid and comfort to the Huks? If burglars come to your home, hold you up at gun point, take your substance and then flee, could you be lawfully thrown into detention for giving aid and comfort to the burglars? Must there not be some proof of intent to aid the criminals? Must the victims suffer for the "crime" of being victims? No wonder the people of the Philippines are perplexed, confused, and just plain scared.

Of course, there are some people who steadfastly refuse to give to the Huks as a matter of principle, even under danger of death. But, generally speaking, such per-

sons are enlightened people, intelligent people, people who have thought the matter out and decided never to compromise with anything that smacks of communism, whether violent red or pale pink. But how many of the civilians of northern and central Luzon are educated and intelligent enough to make such a personal decision? Comparatively few. The most live a day-to-day existence, wanting only to have enough to eat, a place to live, and to be left alone in peace.

But peace they cannot have. Terror paralyzes what mental faculties they have so that only the desire to survive remains uppermost in their minds. Life is sweet even under bitter conditions, and the ordinary farmer will part with a sack of rice or a pig to the Huks rather than part with his life.

It is difficult for people who live in a fairly well ordered society to appreciate what the Filipinos are enduring. Just recently the Department of National Defense called up an additional ten thousand reserve troops to quell terrorism over the coming elections. Three hundred marines with army tanks were sent to Occidental Negros to protect voters there from political tyrants. Twenty schoolteachers who were acting as inspectors at registration booths for voters were kidnaped in September and disappeared completely. All other schoolteachers who had been assigned to the same duty immediately quit the job lest they too disappear. The gover-

nor of the Province of Quezon was kidnaped in the same month while he was driving to Manila. Later he was released for a ransom of twelve thousand pesos (\$6,000.00). Several political candidates were shot to death in Mabalacat, Pampanga, and Santa Cruz, Laguna. Five Manila policemen and one military intelligence service agent were slain in gun battles with two Huks. Whole towns in Pampanga have been put under military control to try to stop the spread of terrorism. Now a new fear haunts the people of the central provinces—the fear of being picked up on suspicion and detained indefinitely and without trial in an army stockade.

The armed forces are determined to stamp out the Huk movement and are vigorously prosecuting their campaigns to that end. The desirability of their objective is not questioned by those who long to see the progress of democracy in this country. The means used to reach the objective are placing a terrific strain on the civilian population. Many are caught between two terrors—the Huks and the army—because they are indecisive as to what they ought to do.

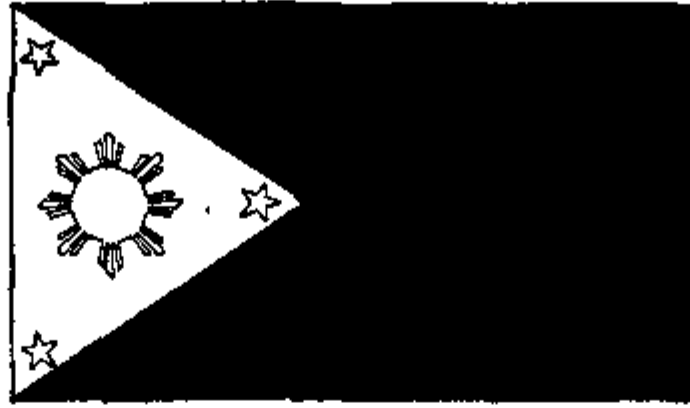
The best thing that all of them could do is to turn to God and his kingdom by Christ Jesus and stand firm and immovable for it. That kingdom is the only hope for world peace. It will bring lasting peace to every land on the earth, and that very soon.—Isaiah 9:6, 7.

### *Evidence of a "Toy Religion"?*

Every walk of life is coming to discern the spiritual lethargy now heavy upon the peoples. In self-explanatory phrase, Dr. Phillips Packer Elliott in a sermon at a First Presbyterian church in Brooklyn, New York, said recently: "The reason religion means so little to many people is because they toy at it. They go to church when the spirit moves them. They pray only when a special emergency has arisen. They only look into the Bible when a dispute arises over a word in a crossword puzzle." Is it reminiscent of how the prophet Isaiah described them? "Make the heart of this people fat," he said, "and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isaiah 6:10.

# The Compulsory Flag Salute

“**D**ID Justice Frankfurter and the justices who agreed with him believe that a bunch of little kids born of Jehovah’s witnesses were such a clear and present danger to the public safety that they



By “Awake!” correspondent in the Philippines

must be excluded from the opportunity to get an education?” So queried Chief Justice Harlan Stone (now deceased) of the Supreme Court of the United States when delivering his fiery dissenting opinion in the famous *Gobitis* case of 1940. And so query a lot of people in the Philippines today as the result of an opinion recently issued by the Department of Justice bearing on the same issue as the *Gobitis* case and the *Barnette* case, which upset the *Gobitis* decision.

On August 25, 1951, the then secretary of justice of the Philippines, José P. Bengzon, promulgated an opinion to the effect that public school children could be lawfully compelled to salute the national flag of the Philippine Republic on pain of being expelled from school. Thereby he reversed the opinion of his predecessor in office, ex-Secretary Roman Ozaeta, who ruled that the compulsory salute of the flag could not be enforced in public schools because such would be a violation of the Bill of Rights. He based his opinion on the decision of the Supreme Court of the United States in the *Barnette* case. Ex-Secretary Ozaeta’s ruling was, in turn, a reversal of the opinion of his predecessor, José Abad Santos, who had ruled in 1940 in favor of the compulsory flag salute, following the U. S. high court’s decision in the *Gobitis* case of that year.

Secretary Bengzon upheld the compul-

sory flag salute without having any legal precedent to support him. He admitted that in his ruling. Relying entirely on his own appraisal of the situation, he insisted on placing his personal opinion above estab-

lished principles of law. Secretary Bengzon briefly summarized the arguments of the majority of the United States Supreme Court justices as penned by Mr. Justice Jackson in the *Barnette* case, in 1943. He did not like the arguments or the decision which they supported. He chided the court by stating:

“I find the logic of these arguments to be too sophistic as well as unrealistic. It seems to confuse the distinction between religious freedom and political rights and loses sight of the democratic principle regarding the separation of the church and state. When a person is asked to respect *the flag of his country, the compulsion exerted on him, if any, is necessitated by the elementary requirements of patriotism and civic consciousness, which are as important as the freedom to worship as one pleases. Such a regulation aims to control action in the interest of the political community and has absolutely nothing to do with a person’s religious beliefs and idiosyncrasies. The demands of the church should be distinguished from the obligations of an individual living in a political state, for, as the Bible has exhorted, ‘Render unto Caesar what is Caesar’s and unto God what is God’s.’”*

## **Illogical Conclusion**

Carrying this argument of the secretary to its own illogical conclusion we can then

say that compulsion is necessary to have all citizens of the Philippines salute the flag and such compulsion "is necessitated by the elementary requirements of patriotism and civic consciousness". If it is an elementary requirement of patriotism and civic consciousness' to have children salute the flag, even under compulsion, then it must also be an elementary requirement of patriotism to have adults do the same thing, for children are not considered to be more patriotic and conscious of their civic responsibilities than the adults. Is anyone so bold as to say that in a democratic country a civilian adult may be compelled by law to salute the flag? Would anyone have the temerity to say that if civilian adults were forced to salute the flag in spite of their conscientious objections to doing so, such compulsion, if any, would be "necessitated by the elementary requirements of patriotism and civic consciousness"? The whole argument is ridiculous. Then why discriminate between the adults and the children? Why force upon the children a "civic responsibility" that you cannot impose upon the adults?

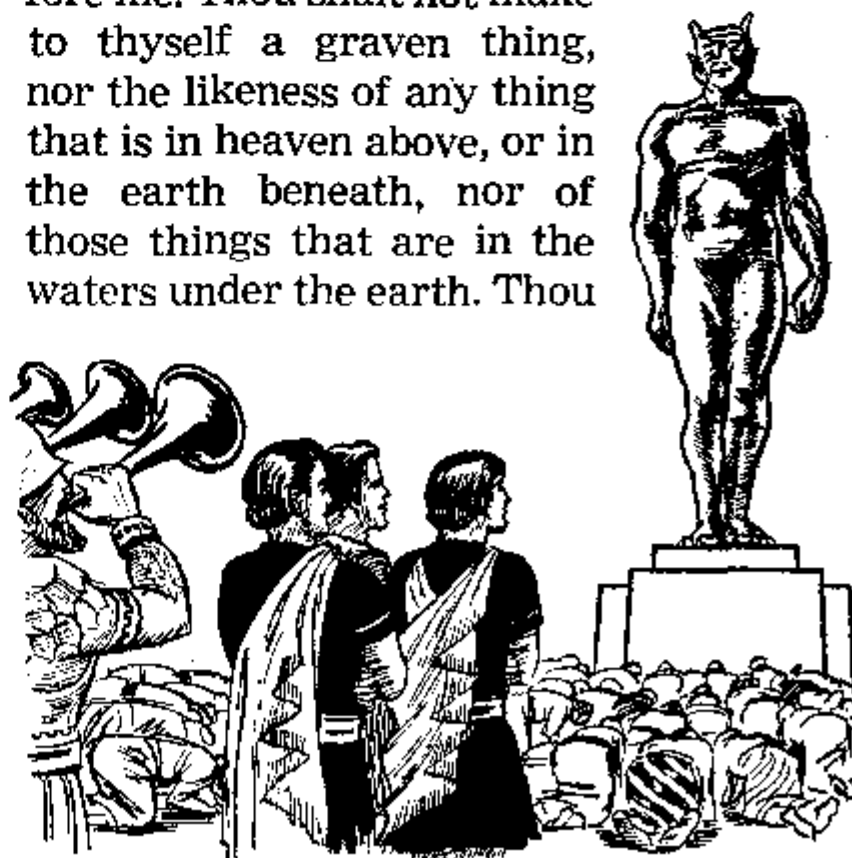
Politicians love to quote scriptures from the Bible to support their political theories. Especially do they love that text found at Mark 12:17, which reads: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." On the basis of this text they believe that one must render to the political state, symbolized by Caesar, everything that the state demands. The only exceptions are those prescribed by them, regardless of the conscience of the person involved. If the demands of the state conflict with the commands of God's Word, these politicians insist that the demands of the state must prevail and the individual has no rights, but must violate his conscience just to please the state. This is the same doctrine as the Communists enforce wherever they

gain control. They want everything given to "Caesar". Then what is there left to give to God?

The Supreme Court of the United States was not confused on this issue when it handed down its decision in the *Barnette* case. It clearly distinguished between religious freedom and political rights. It cleared the air and established legal principles that are now taught in every law school in the Philippines. Doubtless it irks Mr. Bengzon when he reads from the majority opinion in the *Barnette* case that "if there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein". He attempts to prescribe that the compulsory salute to the flag is "necessitated by the elementary requirements of patriotism and civic consciousness". He overlooks that the elementary requirements of God's law include the following:

#### *Bible Commands and Examples*

"Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou





shalt not adore them, nor serve them." "Little children, keep yourselves from idols."—Exodus 20:3-5; 1 John 5:21, Roman Catholic *Douay Version*.

The Philippine national flag bears the representations of the sun and three stars. It is the image or symbol of the nation and what the nation stands for. It properly deserves the respect of those who live in the Philippines. Jehovah's witnesses respect the flag and what it stands for. But they do not worship the flag or the state, either directly or in a relative manner. They worship God. Thereby they "render to Cæsar the things that are Cæsar's, and to God the things that are God's". The state can properly demand the payment of lawful taxes. It cannot rightfully demand that a servant of God perform an act of worship before an image or symbol of the state. For a servant of God to perform an act of worship to the symbol of the state, such as the salute to the flag, would mean that he would be rendering to "Caesar" what belongs to God alone. This Jehovah's witnesses will not do.

Of course, people of other religions, including that of Mr. Bengzon, may agree that this is just a "religious idiosyncrasy" and another one of those "petty religious beliefs which run counter to the demands of a more pressing public necessity", as his ruling opines. Some people of certain religious persuasions are ready to salute anybody or anything at any time if the doing of it is considered a "pressing public necessity", especially that of saving their own necks.

Thus, for instance, we find that in the days of Nebuchadnezzar, the dictatorial ruler of Babylon, everybody in his empire was quite willing to bow before a huge image of gold erected on the plains of Dura. The "pressing public necessity" was emphasized by the threat of being thrown into a burning fiery furnace if one failed

to bow. But three Hebrew witnesses of Jehovah, named Shadrach, Meshach, and Abednego, refused to bow. They believed that the greatest and most "pressing public necessity" was to obey the true God, Jehovah. They did not believe that the "elementary requirements of patriotism and civic consciousness" as prescribed by dictator Nebuchadnezzar were "as important as the freedom to worship as one pleases". Even though they were public officials, they rendered to God the things that belong to God; *they did not give them to "Caesar"*. The threatened pain of the fiery furnace did not scare them a bit. They feared God, not man.—See Daniel, chapter 3.

Again we call to mind the story in the book of Esther, found in the Bible, how proud Haman, chief of the princes of the Medo-Persian Empire, became so full of wrath when faithful Mordecai refused to do him reverence by bowing to him. Mordecai was a Jew and a worshiper of Jehovah. Haman was an Agagite politician and felt that the "elementary requirements of patriotism and civic consciousness" necessitated everyone's bowing to him as the symbol of the state, thereby doing him reverence. He aimed to "control action in the interest of the political community" and no doubt felt sure that such action had "absolutely nothing to do with a person's religious beliefs and idiosyncrasies". But Mordecai's 'petty religious belief' prevailed. He refused to bow and won his case on appeal to the king.

### *Stand of Jehovah's Witnesses*

#### *Contrasted with That of Others*

In modern history we remember how the Japanese invaders of the Philippines forced the people to bow to their officers and sentries. Like Haman, they considered the forced bow as an 'elementary requirement of patriotism and civic consciousness'. They were aiming "to control action

in the interest of the political community". Jehovah's witnesses in the Philippines refused to bow to the Japanese. How many of the present flag-waving, patriotic politicians refused to bow? Indeed, how many of these were quite ready and willing to forget all about their own "petty religious beliefs" and bow right and left rather than incur the wrath of the terrible invaders? Yes, some were ready to forget their obligations to God, and to their country and fellow men. Published reports showed that some of these were the religious leaders themselves. These could not stay true to the principles for which the Philippine flag stands. Thus we read in the *Florida Times Union* of January 11, 1944: "A Berlin domestic broadcast recorded tonight by CBS quoted a Manila dispatch as saying the Japanese-sponsored government of the Philippines 'has now been recognized by the Vatican'." An official Japanese broadcast, January 9, 1942, and recorded by the United Press, stated: "M. O. Daugherty, Irish archbishop of Great Manila, and Bishop Madriga, papal representative in the Philippines, Thursday pledged full-hearted co-operation with the Japanese forces for the creation of a new order in East Asia."—Published in the *Courier-Journal*, Louisville, Kentucky.

Today, as always, Jehovah's witnesses refuse to swear allegiance to any political dictator or to salute the flag of *any* nation, because to do so would make them breakers of the law of Almighty God. In Communist Russia and its satellite countries they have refused to swear allegiance to communism, or salute anybody or anything that represents communism. They openly denounce communism and plainly tell the Reds that the whole communist structure will perish forever, not later than Armageddon, the battle of the great day of God Almighty, which is very near. Although thousands of Jehovah's witnesses have

been herded into prisons and concentration camps, still they maintain their integrity to Jehovah God. They uphold true religion.

Other vast religious organizations claim to be fighting communism. They claim to be defending religion without compromise. They claim to stand solidly by the principles of democracy and to uphold all the good things for which the Philippine and other democratic flags stand. But what do the facts show?

We turn to *Time* magazine of August 6, 1951. In the religious news of that issue we find a report from Hungary. We see a picture of Roman Catholic prelates with their hands over their hearts. Under the picture we read: "Hungary's Hierarchy takes the Oath. Hands to hearts: loyalty to the Red republic." Under the caption: "Captive Bishops," we read the following:

"It was a bitter week for Hungary's Roman Catholics. Into Budapest's parliament building walked Archbishop Julius Czapik, the eight remaining bishops of the Hungarian hierarchy and the heads of four religious teaching orders. Hands to hearts, they swore 'to be loyal to the Hungarian People's Republic'.

"Their oath-taking, 2½ years after the trial and imprisonment of Cardinal Mindzenty, showed that the Reds have apparently erased the last open resistance of the church inside Hungary. Three weeks before, the same bishops obediently declared their support of the Communist 'Peace Movement of Catholic Priests'—a support which Archbishop Josef Groesz, Mindzenty's successor as Hungary's primate, also in prison, had steadfastly refused to give."

What good is all the talk and ceremony of flag saluting if the ones promoting it are ready to surrender their principles when they are faced with danger, imprisonment, and death? How much better it is to uphold righteous principles in spite of

all danger, just as Daniel, Shadrach, Meshach, Abednego, Mordecai, and Jehovah's witnesses of today have done and are doing. How can political and religious leaders who collaborated with the Japanese, the Nazis, Fascists, and now the Communists of today criticize Jehovah's witnesses, who never wavered from their principles even under horrible torture and death? Let the opposers of Jehovah's witnesses scorn them and point to their unwavering faith as "religious idiosyncrasies" and "petty religious beliefs". Those same Jehovah's witnesses are doing what their opposers cannot do. Jehovah's witnesses refuse to cave in and surrender under Communist pressure. They are not worrying about the Communists. The Communists are worrying about *them*. Let them worry.

The opposers of Jehovah's witnesses live in daily fear of the rise of communism. This fear is revealed in the opinion of the Philippine secretary of justice. He said:

"The need of the hour, in our country as elsewhere, is for men who shall be prepared to fight and die for the principles represented by the flag of their country, instead of those who shall be smugly protected in the exercise of their petty religious beliefs which run counter to the demands of a more pressing public necessity."

Yes, the Philippines needs such men. She did not have them in the religious collaborators of the time of the Japanese occupation. This whole world needs such men. It does not have them in the hierarchy-trained religious leaders of Europe or the Philippines. False religion cannot meet the world crisis. It is collapsing on all fronts. It offers no sure defense to politicians who see the gathering storm that cannot be averted. All the loud talk, flag waving and flag saluting cannot turn aside the terrible doom that steadily approaches this present system of things.

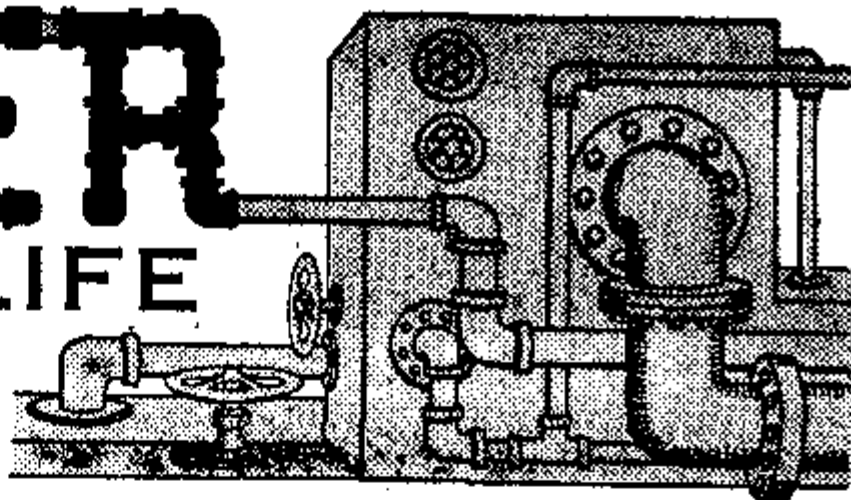
How many politicians in the Philippines are willing to fight and die for, live for, and live up to the principles represented by the flag of their country? The reports in the public press of the Philippines and the United States concerning politics in the Philippines are not very reassuring. The election frauds, terrorism, anomalies, malversations of public funds, kidnappings and outright murders give much cause for wondering who are the ones living up to the principles represented by the flag of the Philippines. Could it really be that Jehovah's witnesses are doing it while the politicians are just talking about it? Examine the matter and judge for yourself.



### *Wild Slaughter Marks Modern Nimrod Craze*

☞ Huntsmen are commonly called "nimrods" after the first known merciless predator of wild beasts. "Like Nimrod," the Bible says, "a mighty hunter before [imagining himself superior to] Jehovah." (Genesis 10:9, *Am. Stan. Ver.*) Senselessly Nimrodlike, modern hunters continue to litter forests with animal carcasses left to rot. See how their antics show up their folly. The *New York Times* on November 23, 1951, reported that the day previous a horde of inexperienced hunters had invaded New York's Rockland county in what became a wild spree of shooting and slaughter. When day was done the woods were strewn with many illegally slain deer. Ramapo Police Chief Abe Stern described the trigger-happy novices as "the craziest bunch of strangers I ever saw. No one was safe in the woods". Nor were they safe anywhere near the woods. The following day reports revealed that three men in adjacent areas, one in his own backyard, had been killed by stray shots, and a fourth critically injured. Passing time only racks up the victims as foolish man disregards God's practical laws on the sanctity of life (Genesis 9:4-6) and lays waste his prey and himself.

# *The* WATER IN YOUR LIFE



**E**ARLY Rome knew the value of water. In their heyday her emperors knew enough to spend a proportionate share of the nation's economy on domestic improvement, not the least of which included the great Roman aqueducts and public water works. The famed public baths, gossip centers of the day, and which may be the forerunners of our modern swimming pools, became a virtual trade-mark of that people. Irrigation was exploited thousands of years ago by the Egyptians, Assyrians, Babylonians, Chinese and Indians.

Today a highly industrial world consumes water in volume never conceived by the ancients. The United States alone used 170,000,000,000 gallons a day throughout 1950, amounting to 1,100 gallons per person! Of course, no one could account for that much on just his bodily needs. But consider for a moment that it takes 65,000 gallons of water to process one ton of steel. A ton of synthetic rubber takes 600,000 gallons; one kilowatt of electricity, 6,000 gallons; a ton of aluminum, 320,000 gallons, etc. And in addition to all of this, think over the fact that 1,100,000,000,000 gallons a day were used to generate hydro-power. In recent years talk of water shortages has become more frequent throughout the United States and, for that matter, throughout much of the world. Many do not always know what is meant. Some may believe the natural processes have been wasteful with this so abundant resource.

## *The Hydrologic Cycle*

But no, that is not the case. Despite water's abundance, it pursues a natural

course, called the hydrologic cycle, that keeps it constantly at work. Water was made very plentiful and given a useful cycle of work by the Great Architect of man's earth home. Good judgment by the caretaker man would be the only requirement for having this all-important servant ever at his beck and call.

Out on the face of the ocean, water is scooped up as vapor and blown over the land surfaces as a damp wind. When driven upward by high mountains or cold and heavy air masses, this moisture condenses into clouds, which in turn bring rain. Every year some thirty inches of rainfall spreads out over the entire United States. Of this, only about one inch is consumed by the populace. Yet with twenty-nine inches to spare, each year brings new crises in the water shortage. Why?

In the first place, man never gets his hands on seventy-one per cent of this country's total of thirty inches. That much is lost to evaporation or consumption by wild vegetation. Twenty-six per cent (eight of the thirty annual inches) is available as run-off, some joining the underground reservoirs, some running down rivers and streams back into the sea. Two per cent is utilized in irrigation, industry and municipalities, and one per cent is wasted.

Marked shrinkage of the great underground water supplies, accumulated over centuries of time, only to be terribly exploited by the rapid rise of this industrial



civilization, has been a most serious part or present shortages. In the days of man's restless westward surge, he whittled relentlessly, and often with little or no object, at this land's once magnificent forested areas. In the West, where present water supplies are most critical, cattle were for too long permitted to overgraze the lands. Hence the watersheds have been raked bald, opening the way to parched devastation of the priceless treasure beneath the surface. Then the day of the great metropolis came. More and more people flocked to concentrated urban centers to jam their lives into the stone and steel confines of the machine age. This has come to the point where half the population of the United States lives on less than two per cent of that great land's total land area. This, of course, throws distribution of water completely out of proportion.

#### ***Rivers and Pollution—***

##### ***Beauty and the Beast***

On the wings of song an American river became world famous as the "Beautiful Ohio". But it is doubtful that this 981-mile-long stream could ever have inspired such a melody in recent years. Its contemporary admirers have come to know it as the muddied Ohio, the polluted Ohio. More than seventeen million persons live in the great Ohio River basin, involving parts of eight states, more than five million of whom have used the river for personal sewage disposal. Additionally, the river carried away organic wastes from industry equal to the sewage of another seven million people. In drought years 1930 and 1934, the befouled river stagnated to a shrunken mire of evil odors and worse diseases. Thousands were stricken with gastroenteritis. Then in the floods of 1935-1937, the filth flowed over the banks to corrupt drinking-water supplies in such cities as Louisville and Cincinnati.

During New York city's much publicized water shortages of the past few years, the mighty Hudson lapped at the very shores of the stricken metropolis. Its waters almost mocked the emergency conservation measures of nearby citizens. But the "mighty Hudson" was salty and hopelessly polluted for miles above its ocean mouth.

The ghost of a once great New York shellfish industry tells its own story about pollution. New York harbor once boasted a veritable treasure store in oysters and clams. Newark and Prince's bay produced about 550,000 bushels of marketable oysters per year. From Jamaica bay and lower areas of the Great South bay came approximately another 200,000 bushels, and still another 300,000 from lower sections of the Long Island Sound and the upper part of the East river. Near Brooklyn's Canarsie section, we are told by *Park East* magazine of July, 1951, one company alone planted 1,500,000 bushels of oysters a year and did an annual business of \$4,000,000. Now pollution has drawn an ugly cloud over this picture. It is all gone. The beds remain, but law forbids their use. *Poisoned waters have taken their toll.*

The same magazine just cited tried to convey the meaning of pollution in our waterways with the following description of some of the industrial wastes carried by waters of the greater New York area, all in addition to the personal refuse of 13,000,000 people. This includes: "blood, meat, fat, grease, spent grains and yeasts from breweries and distilleries; detergents, soaps and dyestuffs from factories processing textiles; the pulp solids from paper factories; benzols, phenols, cresols, cyanides, organic solvents, oils, stearates, antimony, chromium, barium, copper, zinc, cadmium, and nickel wastes; sulphides, mercaptans (which contain sulphur and have a frightful smell), sulphuric and hydrochloric acids, and ammonium compounds."

In this witches' brew there will also appear rotting garbage and the bodies of dead animals and suicides. Pollution is a gruesome beast that has satisfied its lust on the beauties of the plentiful, all-important water in your life.

### ***Steps Toward Reconstruction***

Fortunately, steps are now in progress to drive the villains, waste and poison, away from precious water supplies. The Interstate Sanitation Commission, involving the areas of New York, New Jersey and Connecticut, has alerted all bordering cities and towns. It hopes to have its sewerage problems well on the way to correction by 1953. In 1948 the eight states of Illinois, Kentucky, Indiana, New York, Ohio, Pennsylvania, Virginia and West Virginia formed the Ohio River Valley Water Sanitation Commission. Their purpose: establish adequate sewage treatment plants for all communities formerly dumping raw wastes into the Ohio river. They are well underway, but have far to go in establishing sufficient plants to handle all the personal and industrial wastes with which the river is concerned in the 155,000-square-mile area it drains. In the British Isles, scientific analysis of waters and rigid prosecution of offenders are beginning to have their effects.

In the wake of the "Dust Bowl" days of 1934, federal power and conservation projects rolled away the gloom and spelled out a renewed prosperity with letters like TVA. During the 1948 national election campaign, the national administration promised Western voters an all-out power project era. More dams would retrieve and conserve the flow of flood waters. Cheaper power and irrigation would be plentiful. At the close of 1949 a total federal power capacity of 3,374,224 kilowatts was in operation. Plants then under construction promised another 6,535,000 kilowatts. That

would bring a total of 12,606,224 kilowatts of federal power to the West.

But the end of troubles is not yet. Once finished, there is the problem of keeping the man-made lakes behind dams free of silt, an overdose of which for a sustained period can convert the area to a mud flat. Projects like the 457-mile-long Metropolitan Aqueduct, which brings water from Parker Dam on the Arizona border to Southern California, and probably would have made the early Romans wince, have contributed to making that area one of the fastest growing in the nation. But already three and a half million people use this water, and future prospects would indicate continued growth will soon make the supply inadequate. Meanwhile Arizona cries that its agriculture demands more water. Both states depend on the Colorado river, and its surplus is not considered sufficient to satisfy both states' future demands. Serious talk has been heard of constructing an 1,100-mile-long aqueduct from Southern California to the Columbia river!

Some communities have turned to "rain-making" via airplane spraying of watery clouds with silver iodide. More and more attention is turning to what some have called "our last water hole"—the ocean. Changing salt water to pure without waiting for nature to vaporize it and condense it to clouds has been done for some time. However, it is still a very expensive process and not suited to the vast quantities in which personal and commercial use would require it.

Whatever the outcome, man must learn to value more highly the rich resources provided for his life and for the beauty of his earthly home. Those who learn to treasure these gifts now may gain an early appreciation of the progress possible in an entirely new world where their wise use will be completely assured.

## More Cautious Than Serpents

Lizards of the Near East seem to have a special instinct of caution, a caution that all might copy nowadays. Snakes are the worst and deadliest enemies of lizards. They wish to eat them by swallowing them. (In Arabic, snake has the feminine gender, while lizard has the masculine. Hence, the use of these pronouns here. *So, no reflections intended.*)

However, for two good reasons the lizard does not run away when he sees the snake coming toward him. First, he knows that he cannot outrun her. She is much faster than he; in fact, she is compared to swift wind in running. Secondly, and most important: It is the lizard's natural habit to have a good sturdy stick nearby at all times. He will never permit himself to be caught without it. His very life depends on it.

Additionally, he constantly lifts up his head and looks around for his vile enemy. If



he sees her coming, he at once drops everything but the stick, which is secured horizontally in his mouth. He waits, confident in his dependable weapon. When the snake arrives on the scene she proceeds to try to swallow him, but she fails, utterly! Why? If she tries from the tail end, the lizard's scales over his back are in her way. If from the head, that horizontal stick stands sturdily against her big mouth. So after a good but futile try, the snake gives up, leaving the lizard alive.

How fitting in these last days in particular, for Christian servants of the Most High Creator to ever have in their mouths the sharp two-edged "sword of the spirit", the Word of God. Thus might they continue to resist that devouring old Serpent, the Devil. In this sense, let us be even 'more cautious than serpents'. Let us be like the lowly lizards!—Contributed by an eyewitness from Lebanon.

## Fishdom's Antiaircraft Gunner

An antiaircraft gunner? What an odd occupation for a fish! Ordinarily, yes, but the archerfish of southeastern Asia finds the practice, in its own quaint way, very practical. By this means the fish hunts for its supper.

Actually, the "gun" involved is built right into "archer's" mouth. A groove creases the roof of the mouth, and when the archer gets set to shoot down a high-flying foe, he applies his tongue against this groove. This forms a tube, and by next squeezing the gill covers, water is forced through the tube.

Just what does the gunner aim at? Insects that may be dangling from overhanging foliage a few feet above the water. Each blast is sudden, short-lived, about one-twenty-fourth of a second in duration, but lethal in effect. The bursts of anti-insect ammunition have been clocked by timed exposures on motion



picture films. Archer is a "dead-eye". He has been known to hit targets as far distant as twelve feet! The theory is to soak the nonplused insect so that it becomes helpless to move and unable to support its suddenly soaked increased weight. Down it goes in a sickening spin. Archer's job is not finished. Deftly he maneuvers into position and gob-

bles the victim as it plummets into the drink.

The fish have been known to hit more than simply insects. Apparently some take up "shooting" as a sport. *Life* quotes a naturalist who says of a Siamese friend who built a veranda over a body of water: "On two occasions when my friend sat on his veranda smoking, his attention was attracted by well-directed shots which extinguished his cigaret." Maybe the little gunner thought he was shooting a firefly.



# The Art of Conversation



**C**ONVERSATION is a divine gift, as much so as the senses of seeing, hearing, tasting, smelling and feeling. It is simply our means of conveying to others the impressions registered by these five senses. And because no two individuals are exactly alike in every degree, no two persons talk alike. Nevertheless, each of us betrays a substantial part of what is in his heart and mind by his conversation. This much we have in common.

We have ample opportunity to practice conversation. Nearly every day we converse with numerous persons. But why is it that we find so few of these that we would care to listen to a second time? Some are tedious, some colorless, some vague, some confusing, some tactless. To us, many people are bores and it is possible that we too may bore many people. It is obvious that there are far more talkers than conversationalists.

Why? There are probably many reasons. Some do not possess pleasing tonal qualities, sounding harsh or raspy, or not adjusting tone, pitch, volume, pace and intensity to the situation at hand. Some speak too loudly or too softly, too little or too much. There are those serene individuals who give not the slightest consideration to the temperament or sensitivities or frame of mind of their listeners, and thus show no taste in selection of subject matter. Or, though their subject is acceptable, many succeed in drawing it out unmercifully or harping on irrelevant details. With

all of these elements to be considered it can be appreciated that there is an art to conversation. Indeed, how many skillfully maneuver all of these qualities correctly at one time?

Take the matter of relating the simplest narrative. A narrative is built around (1) characters. The characters are involved in (2) a situation. The situation develops over (3) a time period. How the characters come out of the situation is (4) the point. But how many talkers ever stop to realize that the simplest incident they may wish to relate involves characters, situation, time and point? Incidentally, research shows that 80 per cent of all conversation is needless and pointless and would have been better left out. The next time you have occasion to relate an incident, try to keep in mind that a narrative is well told only when your words faithfully reproduce a clear picture of the characters, situation, time sequence and point of it all, who? how? when? why? And if the whole thing is better off forgotten, forget it. Your listeners will appreciate it.

## *The Pause That More than Refreshes*

Two things, if borne in mind, will contribute immeasurably toward making your narrative clear, straight and cogent. First, before embarking on your verbal flight, pause and reflect. Do not be anxious. Your audience can endure a split second of plain, blissful silence. "To act without reflection

is not good; and to be over-hasty is to miss the mark." (Proverbs 19:2, An Amer. Trans.) So reflect long enough to get your outline, your "who? how? when? why?" clear in your own mind. What is the point? Why are you telling it? What background is needed? What should be left out?

Next think of the pleasure—or displeasure—of those who will hear your account. Will they appreciate it? Will its telling accomplish anything? In brief, are you going to be appreciated more or less after you have finished?

Having given the matter a "trial run" in your own mind and qualified it for public exposition, proceed in logical order and with good sense. The good conversationalist thinks ahead of his speech to foresee coming difficulties. If his listeners stumble over a point, he doubles back, waits for them to catch up. Of what avail if he rambles on all day only to find his words have been poured into the ears, but not the minds, of the audience? To be heard, be interesting. To be interesting, describe important details concisely. But do not be wordy and do not make your story "all tall" by submerging essentials under a tide of trivialities.

You know the subject, your hearer does not. Sacrifice everything for the sake of the hearer's mind, to trace there what is in your own. A painter's medium is paints, a conversationalist's medium is words. To convey his picture to the canvas, the painter employs colors, lines, perspective and proportion. To convey his picture to the canvas of another person's mind, the conversationalist employs characters, situation, time and point.

Of course, not all conversation is narration. You may be engaged in teaching something. Then, more precisely, explanation is used. This requires added patience, making sure the recipients not only have a good general picture when through, but

thoroughly understand any principles involved. The object here is finer than in narration, for now the listeners must be equipped to repeat and apply the material at hand.

Some speech is purely descriptive. In this case, care should be used in selection of adjectives and methods that will draw mental pictures for the hearers. Do not overload this kind of speech with "show-case words" that very soon grow heavy and in the end tell the listener nothing.

Perhaps you are delivering an argument, trying to convince another on a controversial matter, or at least make your own position clear. In this instance logic and analysis should be applied. Beware of making contradictory statements. Buttress statements with proof and avoid assertions. Do not belittle opposing views but establish your own. But this will surely provoke introduction of any opposing ideas that might be represented by hearers. Then refutation, or the answering of such arguments, must be employed. Here again, confine attention to the major issues and show a determination to not lose sight of such dominant principles for the sake of quibbling. Drive straight through the heart of the key arguments but invite reply so that you do not appear to be arbitrary.

### *A Two-Way Affair*

By all means remember that regardless of what particular device of conversation is employed, it is a two-way business. Well known are the discourteous ones who monopolize the entire conversation so that another can scarcely "get a word in edgewise". However, there are others no less discourteous because they refuse to contribute their share. Though members of this second group are more rare, they will probably have the greatest difficulty in overcoming their problem.



If you are such a person, perhaps you refrain from talking because you are too shy or uncertain of yourself, or because you are preoccupied with your own thoughts. Whatever the cause, you will probably find relief for it through asking questions. Ask leading queries for others to answer. If you are shy, your questions will draw attention away from yourself to others. If you are uncertain, your questions may help you find the knowledge that gives assurance. If you are at work with your own thoughts, surely if you outline your thread of thinking to others, someone now and then will be able to contribute something to your own understanding.

But even in asking questions one should always use good judgment. Try to conform your queries to the general trend of any conversation already in progress. Unless you have good reason to think so or others have given you the go-ahead, never presume that your particular topic of discussion would be preferred by the group to the one they are already engaged in. On the other hand, do not pretend to be versed in whatever is being discussed when in reality you know practically nothing about it. If this is the case, admit it. Then take this opportunity to ask the questions that will inform you. Ask yourself first how the question will sound to the one addressed. Will it stamp the questioner as an honest seeker of information or as an idle-minded dolt? Will it allow the one asked to continue expanding on what he has formerly said or will it rudely explode his entire train of thought? Another thing, beware of trying your auditors' patience with endless riddles. It is distracting to learn that

your questioner "knew the answer all the time" and just wanted to know if you did. Rarely are listeners interested in watching while you unload the storehouse of facts you have gleaned from radio quiz shows or "Believe-It-or-Not" items.

So conversation is a difficult art. Its master can be justly proud of a worthy achievement. The Christian, whose life is dedicated to the service of his Creator, will take added care so that even his idle conversation does not betray a shallowness of mind totally out of harmony with his position in life. And these persons need not be concerned if they are unable to always spin clever wit into their speech or adroitly jockey their words and phrases, not if what they say is rooted in God's great Word of wisdom and reflects the influence of God's spirit upon their minds. Said the apostle Paul: "My speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power." (1 Corinthians 2:4, *New World Trans.*) How can we develop this in ourselves? By fixing our minds upon the right things, the Bible and its principles, for our stream of conversation is but the fuel line feeding out what is kept in the mind's great storage tanks. It was also Paul who advised, at Philippians 4:8, *New World Translation*: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." —Contributed.

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*"Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one. Likewise keep on . . . showing uncorruptness in your teaching, seriousness, wholesome speech which cannot be condemned, so that the man on the opposing side may get ashamed, having nothing vile to say about us."*  
—Colossians 4:6; Titus 2:6-8, *New World Trans.*

# False Religion Hurls Rocks at Freedom

**V**IOLENCE and false religion have been partners through the centuries. Not forgotten is the part played by corrupt worship in stoning and harassing the faithful prophets of old, and in turning over Jesus Christ for impalement. Since Christ a pious claim to follow his principles has been advanced by the "Christian religion". But witness the Inquisition, and the growth of sectarian bigotry since. Are these sects defenders of democratic principles? Or do they make a sham of defending from without while covering over a ruthless sabotage of freedom from within? Have they fashioned their followers in the image of Christ to love God and neighbor, or in the image of the Devil, to hate, assault and destroy?

By now everyone should have heard of the 1951 scandal of Cicero, Illinois. Following angry threats by mobs and police, Harvey Clark, Jr., 29, a respectable, law-abiding Negro with a wife and two children moved into an apartment he had secured in Cicero, Illinois, on July 10. He had first found it necessary to obtain an injunction to restrain local police from interfering and to guarantee their protection of him. But all to no avail. The following day the building was stormed, the Clarks' apartment ransacked and their furniture thrown into the street and burned. The mob had ruled that no Negroes could live in Cicero. And evidently the mob ruled Cicero and its delinquent police force! The best a county grand jury could do was indict the police chief for malfeasance in office. Five others it tried to name won dismissals for lack of evidence. Meanwhile, the great bulk of guilty parties remained free. With the appointment of a federal grand jury to the case in October the first hopes for justice began to crystallize.

But evil as these deeds were, their cause was far more tragic. Where was the mob's religion? Were they all savages and infidels? One has only to pick up the August 25, 1951, issue of the Catholic publication, *America*, to discover that the Chancery Office of the Chicago Archdiocese reports 28,217 Catholics out of the total Cicero population of 67,195. *America's* article, entitled, "The scandal of

Cicero," was written by one William Gremley, who states that he was an eyewitness of the mobocracy following the outbreak of the first violence. He relates seeing and hearing Catholic youths in the heart of the mob who were easily identified by church emblems and medals as well as from their conversation. The author quotes one young hoodlum as he expressed himself on the question of Negroes attending a local Catholic church: "I don't want those jigs sitting in the same pew with me." A teen-aged girl is reported to have answered him, "Those niggers don't join the Church anyhow."

Even after the Clarks' apartment had been pillaged, the mob grew, seemingly bent on destroying the entire building. All tenants were evacuated. Gremley's report states: "I noted numerous teen-agers of both sexes wearing sweaters marked with names like Fenwick, Campion, Nazareth—all Catholic high schools in the Chicago Area. These youths were participating with others in senseless chantings, throwing of firecrackers and rocks, boos and catcalls at the police."

Gremley pointed to the number of local youths arrested to belie the claims of priests that outsiders were chiefly to blame. He went on to add: "There is probably little or nothing that can be said in defense of this failure of the Catholic institutions of the community. Somewhere at its roots are the anti-Negro attitudes of Catholic teachers and priests, stamping such attitudes with social approval and condoning the hateful actions that inevitably flow from them in a riot situation."

Writer Gremley lamented the ideological weapon such incidents thus furnish the communists, just as Dr. C. H. Voss of the American Christian Palestine Committee did in a New York sermon on July 29, 1951. He lashed bitterly at religion's inept silent consent to the tragedy: "And it is organized religion, implacable foe of communism, which helps hand this lethal weapon to the Communists. For by their silence, the churches, both Roman Catholic and Protestant, tacitly grant the sanction of religion to the Cicero tragedy."

In whose image is such an empty religion fashioned? Certainly not in Christ's or God's!

# "YOUR <sup>WORD</sup> IS TRUTH"



## Personality of Satan and Demons

**M**ODERN man is inclined to dismiss the thought of a personal devil with an incredulous smile. Like the Annapolis, Maryland, Sunday-school teacher of three years ago who challenged four clergymen to a radio debate, he is inclined to hold that "men are the only devils". And as another has expressed it: "Belief in Satan [is a] carry-over from primitive men's fears . . . but intelligent Christians have gotten away from this superstition." Certain religious organizations, such as the Christadelphians and Christian Scientists, likewise do not believe in a personal devil.

That modern man should take a skeptical view regarding the existence of Satan is not at all surprising when we consider how vague are his ideas regarding the existence and personality of the Supreme Being and how weak is his faith in the Bible as God's inspired Word. However, he who accepts the marvels of the universe as proof of the existence of an invisible, personal, intelligent, omnipotent Supreme Being should have no difficulty in making room for the belief that that One could create invisible creatures as well as visible ones. And if we accept the Bible as God's Word and believe that the greatest man that ever lived knew what he was talking about when he said to God, "Your word is truth," we can find abundant proof, not only that invisible creatures do exist, but that some serve God's purposes and some serve evil purposes.—John 17:17; Romans 1:20; James 2:19, *New World Trans.*

Referring to earth's creation Jehovah God asked Job where he was "when the

morning stars sang together, and all the sons of God shouted for joy". (Job 38:5-7) This singing and shouting indicates personality, existence of spirit creatures, and that before man was created. The Bible also speaks of cherubim ("bearers"), seraphim ("fiery" or "burning" ones), and angels ("messengers"). Daniel had a vision of a heavenly host and he saw more than a hundred million of such angelic creatures standing before Jehovah. (Psalm 18:10; 104:4; Isaiah 6:1-7; Daniel 7:9, 10) Such angelic messengers materialized at God's command and appeared to Abraham, Moses, Elijah, Christ Jesus, Peter, Paul, John, Cornelius and others.

Now, since the Bible plainly indicates that invisible, angelic spirit persons do exist who serve Jehovah God, should we find it difficult to believe that some of these became wicked? Not at all! One of these, a cherub, was appointed by Jehovah God as caretaker of the first human pair, to instruct them in the right way and to protect them from harm. This cherub allowed selfish ambition to enter into his heart and he did just the opposite; he betrayed his trust and led man into rebellion and death. (See Genesis, chapter 3, and Ezekiel 28:12-19.) Because of his opposition to God he was called Satan or adversary.

At Job, chapters one and two, we find him in an argument with Jehovah God; surely God was not arguing with a mere evil principle. (Note also that other Bible writers considered Job no mere allegorical figure but an individual who actually existed: Ezekiel 14:14; James 5:11.) After Jesus had been in the wilderness forty days

we find the Devil coming to him with three temptations. After studying God's Word for forty days it is not conceivable that such thoughts would have originated in Jesus' perfect mind and loyal heart. They must have come from without. Note especially the third temptation: "Again the Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory, and he said to him: 'All these things I will give you if you fall down and do an act of worship to me.'" (Matthew 4:8, 9, *New World Trans.*) Jesus certainly was not carrying on a conversation with an imaginary person. How could such a one offer all the kingdoms of the world to Jesus and how could Jesus bow to and worship him?

Jesus said: "I began to behold Satan already fallen like lightning from heaven." Paul tells us that the Devil has the power of death and that Christ Jesus will destroy him. Peter states that he goes about like a roaring lion, seeking whom he may devour. Jude tells us that Michael contended with the Devil over the body of Moses. John tells us that he will be bound that he may mislead the nations no more. Surely all such texts indicate personality.—Luke 10:18; Hebrews 2:14; 1 Peter 5:8; Jude 9; Revelation 20:1-3, *New World Trans.*

And that the Devil has others, demons, associated with him, the Bible also makes plain. These were angelic sons of God lured from God's service by the beauty of womankind in the antediluvian world. Says Peter: "God did not hold back from punishing the angels that sinned, . . . but kept Noah, a preacher of righteousness, safe."—Genesis 6:4; 2 Peter 2:4, 5, *New World Trans.*

In Daniel 10:12 to 21, we have an interesting account of one of these wicked angels interfering with a messenger sent from God. And during his earthly ministry, Jesus repeatedly came in contact with

them. These demons ("spirits," *King James Version*) were not merely impersonal diseases such as epilepsy. Note the record: "And they brought him all the ailing ones afflicted with various diseases and severe complaints, demon-possessed and lunatic and paralyzed persons, and he cured them." Also Jesus told the twelve: "Cure sick people, raise up dead persons, make lepers clean, expel demons."—Matthew 4:24; 10:8, *New World Trans.*

That these "spirits" were demons who had taken possession of humans is apparent from their speech to Jesus and his answers to them. "He expelled many demons, but he would not let the demons speak, because they knew him to be Christ." "There was a man with a spirit, an unclean demon, and he shouted with a loud voice: 'Ah! what have we to do with you, Jesus you Nazarene? Did you come to destroy us? I know exactly who you are, the Holy One of God.' But Jesus rebuked it, saying: 'Be silent, and come out of him.'"—Mark 1:34; Luke 4:33-35, *New World Trans.*

All such demons were and are working together with their chief, Satan the Devil, to turn all men away from God. They were responsible for the violence and debauchery in Noah's day and they are responsible for the moral degeneracy today. (Genesis 6:5; Revelation 12:12) That is why Jehovah God expressly forbade the Israelites to have anything to do with them. (Leviticus 19:31; Deuteronomy 32:17) Unfaithful kings violated God's law in this respect but faithful kings obeyed it.—2 Kings 21:6; 23:24.

If we accept the Bible as true, then we have no alternative but to accept the fact that there are invisible persons, some good and some evil; the Chief among those good is Jehovah God, and the chief of the evil ones is Satan, the Devil. Why God has permitted the Devil and his demons to remain, we shall consider at another time.

# What Were Truman's Motives?

THE great Creator, Jehovah God, who endowed us with mind and heart, can look into our hearts and properly assay the motives prompting our actions. Others, however, can but speculate until the circumstances reveal the actual motives. Perhaps never before has an action of a president of the United States aroused so much speculation as to the motives as did Truman's appointment of an ambassador to the Vatican, October 20, 1951. His friends, his foes, and impartial political observers, all asked the same questions: Why did he do it? and, why did he do it in the way he did it?

Of course, the most charitable, and not altogether unplausible position to take is to accept Truman's own testimony that the action was prompted by his desire to enlist the support of a powerful religious organization in his crusade against communism, and that he made the appointment in the closing hours of the current session of Congress because he did not have it ready sooner.

Just three weeks before, the president had scolded a group of Protestant churchmen for their unwillingness to put aside their "petty and insignificant" differences and present a united front against Russia. A leading Protestant bishop countered: "Christian faith and devotion cannot be mobilized by political leadership for political ends, however good." But there was one church that was willing to officially join this crusade, and hence an ambassador to the Vatican. Which, by the way, reveals the inconsistency of appointing an ambassador to the State of Vatican City. What help could that minute state of 108 acres and some one thousand inhabitants be in the war against communism? Clearly the aid of the Holy See was wanted, and so the

ambassador should have been appointed to it. In effect, the appointment is to the Catholic Church, and the temporal state argument is but subterfuge and evasion.

However, as someone has well observed, though somewhat cynically, there usually are two motives associated with an action: the publicized and ostensibly good motive, and the secret, really selfish motive. May such have been the case here?

The *U. S. News & World Report* of November 23, 1951, gave a comprehensive report on the "Political Importance of the Vatican Issue". Among other things it stated: "A political answer is being offered now to the question of why Truman proposed an ambassador to the Vatican. Democrats need the big cities, plus the South, to win in 1952. And Catholics may cast the decisive vote in key cities. That's how politicians see it—as a move to regain support that was slipping away on issues raised by Senator McCarthy." This article went on to show that the Catholic vote can swing the election in the nine largest U. S. cities, thereby determining the way the nine most populous states would vote. Thus by securing the Catholic vote the Democratic party would be assured of victory.

To the same effect was the editorial of the *New York Daily News*: "The little fellow did it from obviously cold-blooded political calculations. . . . What Truman obviously hopes is that millions of Catholics on Election Day 1952 will remember." And judging from the letters published by newspapers, there were many others who considered the president's action a "cheap political trick", as it was called.

However, there are two sides to this business of getting votes in a democracy; what gains the Catholic vote may lose the Protestant vote. Said one political analyst:



"If what the grim-faced Baptist brethren tell me is true, the proposal to 'recognize the Vatican' is the surest sign yet that Mr. Truman entertains no further political ambitions." And others share this view.

Still another likely motive is suggested by a veteran Washington newspaper correspondent: "If President Truman had deliberately set out to get even with his detractors in the Senate, he scarcely could have done it more effectively." This one pointed out that Catholic Senators Joseph R. McCarthy and Pat A. McCarran may have reason to wish that the issue had never been raised, since McCarthy is up for re-election and both are from Protestant states. And there are some political observers who, though opposed to the appointment of an ambassador to the Vatican, state that should it result in the removing of these two from the senate, the president's action could be considered a blessing in disguise, so effective have these two been in thwarting liberal legislation.

As to why the president waited until the closing hours of the current session of Congress to make his appointment, few are naïve enough to believe that it was because it had not been ready before. There are those who hold that the president waited until that time so as to be able to slip over an interim appointment; and that once an ambassador was at the Vatican, congressmen would be reluctant to recall him. However, others point out that the president must have known that such an appointment could not be made because of legal technicalities, and that by having the

matter shelved for two months the president hoped that Protestant ire would cool off and the appointment could be made.

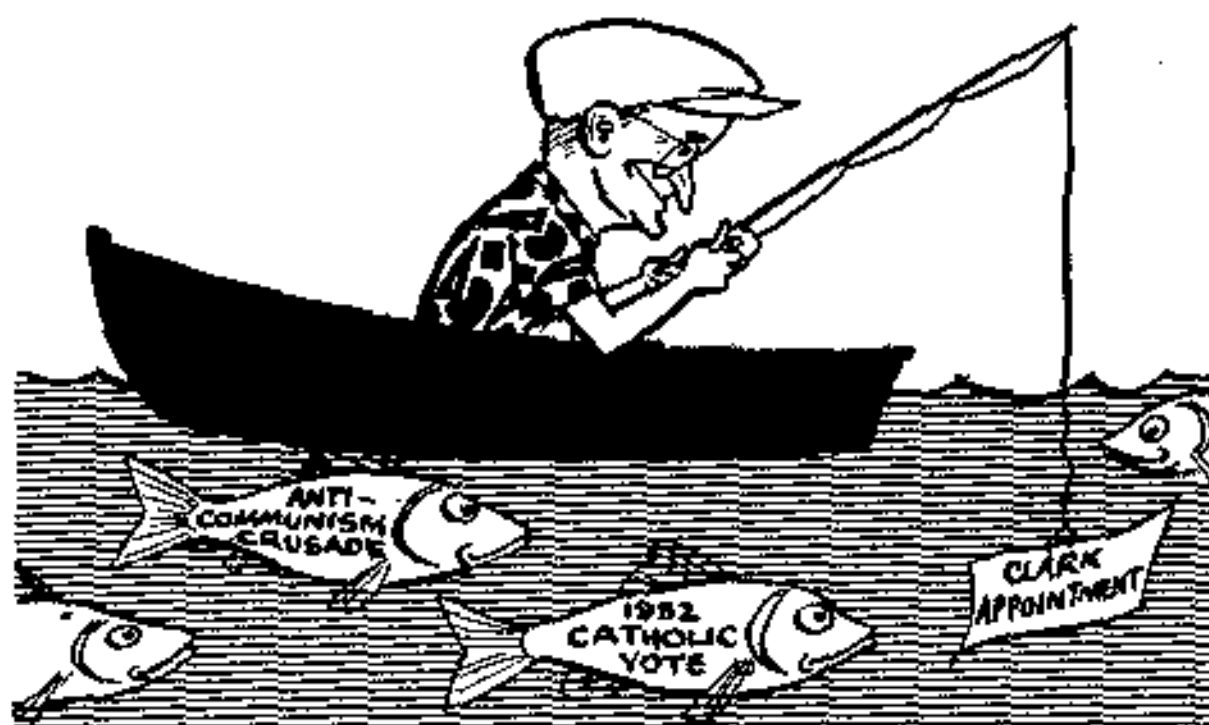
Then again the opinion is expressed that Truman took this means of making the appointment so that congressmen could get firsthand information as to the public reaction before having to vote on it. And opines another newspaper columnist: "Maybe Mr. Truman, who is a shrewd politician, doesn't really expect the plan to go through at all but is contriving to be able to say that at least he made a sincere gesture and that Congress frustrated his plan."

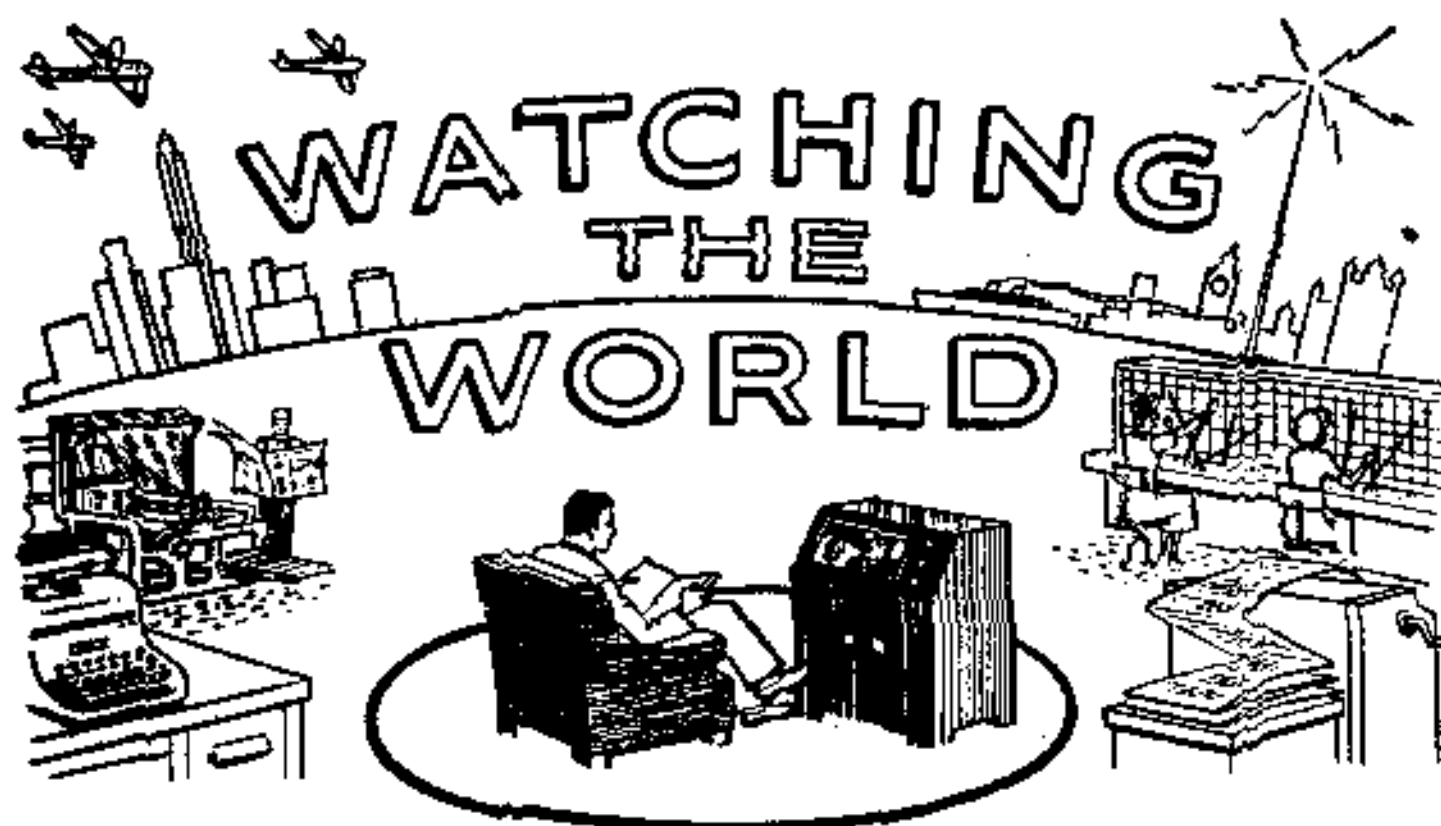
There is still another factor that may have entered into the fact and the manner of Truman's action. The New York *Herald-Tribune*, October 13, 1951, told of the visit of Franklin D. Roosevelt, Jr., democratic representative from New York state, to the Vatican. He discussed the matter of resumption of diplomatic relations with the Holy See, and, finding that such would certainly be welcome to the pope, Roosevelt assured him that they would be forthcoming, but, regrettably, not until after the

1952 elections. This statement may have so needed the president that it caused him to take the action when he did.

While more speculative opinions may be listed, the fact remains that Presi-

dent Truman appointed an ambassador to the Vatican after he had assured American Protestant leaders that he would take no such action. What prompted the about-face? Was it the campaign against communism or the 1952 presidential campaign?





### The Nations Talk

◆ A bewildering assortment of meetings and conferences in Europe, reported on at 24-hour intervals in the daily press, left most ordinary readers confused and in the dark about what was actually going on. First was the U.N., composed of 60 nations, meeting in Paris. The question there was disarmament, but also discussed in late November was the demand by many smaller nations that bigger nations forego control of outside areas which the small nations want to control. Second was NATO, the 12 nations of the North Atlantic alliance, whose top men met in Rome (11/24) to consider how to meet General Eisenhower's request for 25 to 40 trained, equipped divisions within a year and 60 by 1954. Third was the Council of Europe, with 14 nations, meeting in Strasbourg, France. This is an unofficial organization, the talking box of Europe. Its Consultative Assembly meets twice yearly and is considering a federation of European nations. Its difficulties are that its members cannot speak officially for their countries, that Britain will not unite with the continental countries, that Scandinavia will not unite without Britain and that the other countries will not unite among themselves without Britain and Scandinavia.

### The Korean Truce

◆ It took nearly five months of negotiation for the U.N. and Communist delegations to take the first major step toward an armistice in Korea. This step was the drawing of a line across Korea (11/27) that, if the other armistice items could be settled in 30 days, would be the final cease-fire line. If not, it is to be adjusted to the position of the armies at the time all truce conditions are finally agreed upon. The U.N. feared that unless this threat of resuming fighting and taking more territory remained, the Communists would never end the talks, and they also feared that the Reds would use a truce to build up their strength. The proposed line provided the Reds 850 square miles of South Korea, and gave the U.N. 2,300 square miles of North Korea, including half of the famous "Iron Triangle", as well as "Little Gibraltar" and "Heartbreak Ridge". A false report over a cease-fire order (11/27) caused two days of confusion. The air war continued, but ground fighting dwindled.

### Crime, Graft and Corruption

◆ There is little doubt that political corruption uncovered in the U.S. will be a major issue in the coming elections. Arthur Krock of the New York

*Times* said (11/6), "The Republicans are growing more certain that corruption can be made a paramount issue to their advantage in the presidential campaign of 1952." When Truman asked (11/26) that the Democratic party be made "morally strong" in preparation for the 1952 presidential campaign the *Times* (11/28) commented, "It's about time."

Other countries have had similar corruption. In Japan in late November a vigorous attack was launched against government leaders charged with financing out of taxpayers' money lavish parties at Geisha houses.

The British, who have sometimes found it difficult to believe the reports of U.S. political corruption, got a local sample when Colonel Wilfred Mark Lapper of Britain's nationalized electricity industry spent a vast sum remodeling a 120-year-old mansion overlooking 160 acres of rolling farmland as his headquarters, while 28,000 persons were waiting for permits to build homes in Leeds. The colonel was jailed. The electricity board was fined \$56,000 for misusing public funds, but both the fine and overspending will eventually come out of consumers' pockets.

Political corruption continues. Each party points to the other's crimes and makes political capital out of them, but no party can reliably promise a just rule. Only God's kingdom can and will do that.

### Inflation—Why?

◆ Inflation results when too much money chases too few goods. Taxes and savings have not equaled government spending, so more money has been printed and the 1935-39 dollar is now worth only 53.7 cents. Politicians talk as though they are not responsible for inflation, but their policies produce it. When the government con-

tinues to put more money into circulation than it gets back, inflation obviously results.

The Truman administration alone has already spent more money than the entire combined total spent in U. S. history before Truman. He blamed inflation on "scores of special interests [who] have ganged up together for the purpose of securing special short-run advantages for themselves", but this includes the politicians. *Newsweek* commented (9/24) that "coercive price fixing would be an insoluble problem" even with the best minds working with "conscientious impartiality . . . but they are subjected in fact to tremendous pressure by the organized pressure groups" and they soon find price and wage controls an outstanding power for granting political favor. Obviously a remedy for high government spending is to halt waste, but the current Congress has done next to nothing about the efficient economy measures proposed long ago by the Hoover commission to save probably \$5.4 billion annually.

Inflation continues in the U. S. Its increase is feared in Europe. Prices are rising in Britain. The margin of safety between today's "creeping inflation" and "runaway inflation" that could be disastrous is narrow. The housewife pays more for food. The value of savings dwindles. Governments spend more than they receive. Inflation increases, and in the end almost everyone will suffer.

#### World Aviation Progress

◆ The continual development of new aircraft is a major part of today's frantic arms race. Britain announced its first operational aircraft with triangular-shaped wings (11/29), a twin-jet fighter called the GA-5. The first U. S. all-jet "global" heavy bomber, the super-secret XB-52, still in the experimental stage, was completed and moved from the

factory, shielded from prying eyes by means of "drapes, camouflage and other procedures" (11/29). Jane's *All The World's Aircraft*, published in London (12/4) and recognized as the leading nonsecret list of aircraft information, said that what is probably "the first really successful Soviet jet bomber", allegedly called the TU-10, is already in service in East Germany. The U. S. Air Force's Chief of Staff Vandenberg reported (11/21) that Russian MIG-15 jet fighters appearing in huge numbers recently over Korea have forced U. S. bombers to operate almost entirely at night. They can maneuver at supersonic speeds, and above 25,000 feet can outrun and outclimb the F-86. "In many respects," he admitted, "the MIG can outperform our own F-86—the only airplane in production today capable of challenging the MIG on approximately even terms." So the race between East and West for air superiority continues.

#### Cigarette Tax Unsuccessful

◆ To increase its revenue Canada imposed a 182 per cent cigarette tax, boosting prices to as high as 46c a pack. Yet, with this tremendous tax (or because of it), the government's tobacco income dropped \$8 million this year. The cause? Canadians have not quit smoking, they are just getting an estimated 50 million cigarettes a month smuggled in from the U. S. and sold for about 15c a pack less than local cigarettes. Additional border patrols, more careful searches, an increase in the penalty for smuggling, and confiscation of trucks carrying the contraband still have not stopped the flood of cheaper cigarettes across the long and relatively open border between the U. S. and Canada. The only reliable solution yet proposed is a reduction of the tax.

#### Shortage in Israel

◆ December was, for the Jews in Israel, another month of severe austerity. Many families had been prevented by a butcher's strike from getting their quarter of a pound of meat in November, but in December there was to be no meat at all. Meat substitutes were canned fish, tomato puree and cereals. The December ration allowed 8 quarts of milk for children only, two pounds of sugar, two pounds of fat, 15 eggs. On the better side was a special allocation of fruit and sweets for children and more green vegetables on the market. The situation is not just a temporary one. Two of the major difficulties are that the newer immigrants coming from Asia and Africa have no money and few skills, and that Israel is not a well-watered land. Unless the farmer can irrigate he must have all his field crops harvested by the beginning of summer. Tremendous efforts are being made, and 121,000 acres are being irrigated, but even this is small in relation to the need. The Ministry of Finance estimated Israelis' living standard has declined 20 per cent since 1948, and a lowered standard of living is expected by many for a long time to come. It is hoped that a bond drive and outside aid will provide more food in January.

#### Hero Worship in Iran

◆ Hero worship is common around the world, though not in harmony with God's Word. It was brought prominently to the fore in the people's attitude regarding the illness of Britain's King George. It can be observed in worship of religious leaders at the Vatican. An extreme case, however, was when Premier Mossadegh returned to Iran from his trip to the U. N. One Iranian tried to sacrifice himself under the wheels of Mossadegh's car (the police snatched him away). Another announced he



was going to slit his own throat as a human sacrifice to the premier (he protested the lack of patriotic feeling of the police who stopped him). The Iranians have put much confidence in Mossadegh, believing that nationalization will rid them of oppression. The Anglo-Iranian oil company's world operations in 1950 brought the biggest gross profit of any British concern in history. It paid Iran £16 million, and after high British taxes had £33 million left. Yet, with the plants closed, Iran is getting nothing. It will find that despite previous oppression, no men are worthy of worship today, for they have not the power to overcome this world's corrupt invisible ruler, Satan, and bring about just conditions on earth.

#### **Distribution of Wealth**

◆ The top fifth of the U. S. population gets nearly half

the nation's income, while the bottom fifth gets only 3 per cent. According to the Census Bureau (12/1) the highest fifth got 47 per cent of the income, the second highest 24 per cent, the third 17 per cent, the fourth 9 per cent, and the poorest fifth got only 3 per cent. This does not take into consideration the fact that the lower income groups may have gotten part of their livelihood from farm products they raised and used themselves, but it does show the extreme contrast between poverty and wealth today.

#### **Men's Clothes**

◆ If you live in the U. S., and if you are a married man, then so notable a group as the Department of Agriculture has reported that the chances are 38 out of 100 that you will take your wife with you to help you select your suits. Further facts are that only 37 out of 100 men

(mostly living in the Deep South) want vests, and that on the West Coast only 22 out of 100 want them.

#### **Snap-on False Teeth**

◆ False teeth that will definitely stay in place were demonstrated at a dental meeting in New York (12/4) by dentists from Miriam Hospital in Providence, R. I. The new technique, however, requires an operation during which the gums are laid open and metal braces are fastened with tiny screws directly to the jawbones. When the mouth heals, four clips project through the gums and the teeth are clipped to these. The teeth can be removed at will, but will not fall out. Patients can even chew taffy, if they wish. Thus far the process has been used in 34 cases where conventional dentures would not fit or where patients could not tolerate false teeth.

## *What Do Jehovah's Witnesses Believe?*

You are aware of the fact that everywhere all manner of misconceptions and misrepresentations concerning Jehovah's witnesses are rife. You know it is not because of what they believe. You also know that is not what causes them to be persecuted and hunted in totalitarian lands and considered 'impossible'. But do you also know that curiosity has been aroused in the minds of millions of fair-minded persons and that these are willing to consider the facts? The prejudiced scribes and Pharisees of Jesus' day did not tell the truth about him, nor does the same class today tell the truth about Jehovah's witnesses, who are doing the same work Jesus did.

Would you not like to help honest people know the facts about Jehovah's witnesses and what they believe? Here is how: handy-size, six-page Bible tracts entitled "What Do Jehovah's Witnesses Believe?" are available. You can use them conveniently to answer the questioning seeker of facts and to correct misinformed persons, and so further the truth. These attractive two-color Bible tracts may be had at the rate of 250 for 25c, on order from

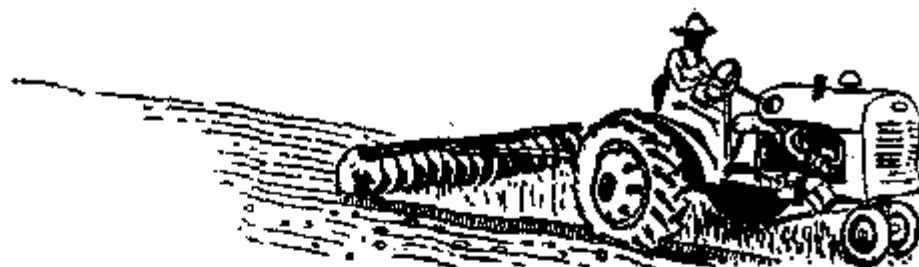
WATCHTOWER 117 ADAMS ST. BROOKLYN 1, N.Y.

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# AWAKE!

## RULERS OF MALAYA OPPOSE FREE WORSHIP

Officials murder freedom, hurt Christians, protect bigots

## Britain Changes Governments

But the victors don't melt in political ice

—Continued from page 2—

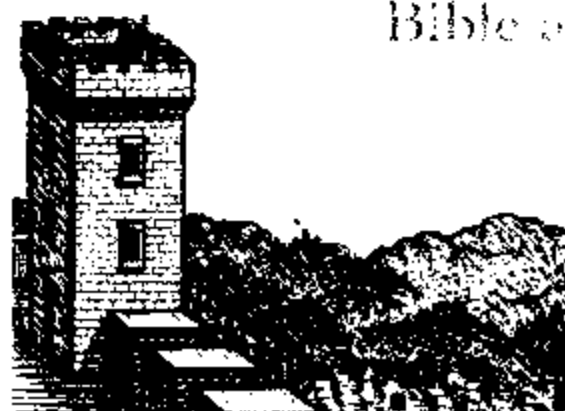
## The Family Helicopter

Today's airborne "eggbeater" may be  
tomorrow's family car

—Continued from page 2—

## History Is Made in Hollywood

Bible and history weigh Quo Vadis



JANUARY 22 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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## CONTENTS

History Is Made in Hollywood	3	Australia Scraps Anti-Red Laws	20
The Power of a Doll	5	Rulers of Malaya Oppose Free Worship	21
Awake! Distribution Gets Results!	8	"Your Word Is Truth"	
Church Goes to the Races—and Parish to the Cleaners!	8	"Is Satan Necessary?"	25
Britain Changes Governments	9	Evolution—"as Everyone Knows"	27
Assassination in Pakistan	12	"Fourscore and Seven Years Ago"	28
The Family Helicopter	13	Divinity Dean Thinks Churches Need House Cleaning	28
Court Seizes Child for Blood Transfusion	16	Retribution Outweighs Brotherly Love	28
More on Blood Transfusion	17	Watching the World	29

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., January 22, 1952

Number 2

## HISTORY IS MADE IN HOLLYWOOD

THE motion picture industry has almost repealed the saying that 'truth is stranger than fiction'. History creates events but once, often under the most undramatic circumstances and in only one locale for a limited few eyes. Technicolor movie cameras can re-create world-shaking acts thousands of years old, enabling modern audiences to relive them in all their original color and pageantry. Thoughtful script writers can add any needed drama that history thoughtlessly omitted. The year 1951 witnessed stupendous use of Hollywood's powers, in a picture destined to be viewed by millions and perhaps attract attention of historian and Christian. This is Hollywood's epic epic, *Quo Vadis*.

Including conception and planning, *Quo Vadis* involved twelve years of work. Production cost was set at more than \$6,000,000. More than 500 sets included such constructions as Nero's circus accommodating 30,000 persons, the massive front of his palace, a whole section of ancient Rome and a great bridge. Some 52,400 yards of material went into 32,000 costumes. Besides 235 speaking parts and mob scenes of thousands (over 40,000 applied to the casting department), the cast includes 63 lions, 2 cheetahs, 450 horses and assorted oxen, cattle, hogs and other animals. The breath-taking burning of Rome sequence required twenty-four nights of filming. The result was an epic

of dramatic entertainment. Furthermore, the basic plot of Christians in the midst of persecution turned on by Nero's Rome was handled with justice insofar as portraying the Christians as a decidedly "different" sort of people. They preached Christ's kingdom and love, smiled at death and would have no part in Rome's licentious and militaristic society.

In just pride of the preproduction research the first-run program guide states: "No pains were spared to achieve as perfect accuracy as the most careful research could provide." But on the side of constructive criticism we ask, Was the research quite careful enough? It is no secret that for centuries the Roman Catholic Church has sought by every means to prove the apostle Peter was in Rome as the first head of the Christian congregation there. She turned to the Bible. It was silent. She looked to history. Responsible historians would make no such assertion. But in *Quo Vadis* M-G-M gets him there at last! Furthermore, in most obliging fashion, he is made "chief of the apostles", has Jesus' words concerning the rock on which his church was built applied to him and is crucified on Vatican Hill!

Not only the original language at Matthew 16:18, but Peter himself says the Christian Church's foundation is Christ, not Peter. At 1 Peter 2:7 it is of Christ that Peter says, "the identical stone that

the builders rejected has become the chief cornerstone."—*New World Trans.*

Boiled down, Catholicism's chief "proof" for Peter's Roman sojourn seems to be based purely on an early legend. How such myth might easily have started is pointed out by Boston University Professor Henry C. Sheldon's *History of the Christian Church* (Vol. I), published in 1894, which says that "the Bishop of Rome, being favored by the associations of the imperial city, the mistress of the world, would be likely, ere long, to constitute *himself* a successor of Peter, and to assert his fictitious claims with a good degree of success". Similarly, the Council of Chalcedon (A.D. 451) speaks of favors bestowed on early Rome by "the Fathers" "inasmuch as that city was the seat of empire"—in other words, for political motives. Catholics may note famed "St." Augustine's words:

"I have said in a certain passage respecting the Apostle Peter, that the Church upon him is founded as upon a rock. . . . But I know that I have frequently afterwards so expressed myself, that the phrase 'Upon this rock,' should be understood to be the rock which Peter confessed. For it was not said to him 'Thou art *petra*' but thou art *Petrus*, for the rock was Christ."

Ironically, *Quo Vadis* portrays both the apostles Paul and Peter in Rome, great metropolis of the Gentiles, at the same time, but completely subordinates Paul while exalting Peter as his superior. In reality Paul, not Peter, was known as the apostle to the Gentiles; and in writing the Roman Christians, mentioning thirty-five names and sending greetings to twenty-six, he fails even to mention their supposed bishop, Peter. How would the pope today feel if one of his cardinals should address an official letter to the Vatican and so completely snub him? The film records the legend inspiring the original story that Peter was directed by Christ in a vision to

return to Rome. But the Bible account, while never once associating Peter with Rome, does relate an occasion *when the Lord stood over Paul in the night and ordered him, not Peter, to go to Rome to bear witness.* (Acts 23:11) *Much ado is made over Peter's having seen Christ in the flesh.* Yet Paul had at least a partial revelation of Christ's spiritual glory.

Paul is shown "baptizing" by pouring a little water from a vial over the heads of Christian converts. However, Christian baptism, as exemplified in Christ's case, has ever been a full immersion in water. (Matthew 3:16) In the film, Paul demanded that a man release his slaves before becoming a Christian, claiming that Christians did not tolerate slavery. However, neither Paul nor the other apostles were social reformers. They were preachers of God's kingdom by Christ. Relief from all evils they left for the Kingdom to accomplish in due time. Paul said clearly: "Were you called a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity." But by this he did not mean to do so against the master's wishes. He later sent the runaway slave, Onesimus, back to his Christian master Philemon after Onesimus himself had become a Christian.—1 Corinthians 7:21; Philemon 10-20, *New World Trans.*

Thus it appears that Hollywood did more than make history in the dramatic field with an exciting motion picture. She saw fit as well to "make" history over to suit the interests of Catholicism. When one considers the superb research that was admittedly conducted for this production, it is unthinkable that such salient points relative to early Christianity could have been misunderstood by accident. Correction of these matters could have *done the story* no conceivable harm. It would only have eliminated an obvious surrender to Rome at the expense of the truth.

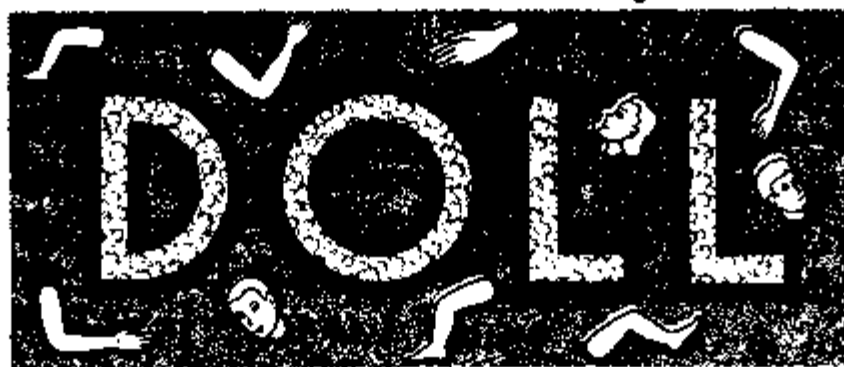
A WHOLE land worships it. A nation directs its money and prayers to it. Pilgrimages are made to it by the poor and the rich. Miracles and wonders are attributed to it. The lives of thousands of people are regulated by what can be done for

it. Well, what is it? Imagine in your mind's eye a small, exquisitely carved doll just two and three-fifths inches high. This little image is the center of all the attraction. It is the Patroness Saint of Honduras, the Mother and Queen of the Republic, Sacred Image, Queen of Angels, Star of Stars, more commonly known as the "Virgin of Suyapa".

It all started around 200 years ago, as the story goes. One day in the year 1747 two peons are said to have been heading homeward from their day's work. Awaiting the light of the stars to walk by, they decided to stretch out by the side of the road, as darkness had overtaken them. One of them claimed something prodded him in the back, and, without looking at it, he hurled the object some distance away. But in a few moments he felt the prodding again. This time he detected a perfume odor surrounding the object of his trouble. He decided to wrap it and place it in his pocket till later when he could examine it. Lo, the next day he found it to be this tiny image of the virgin Mary. The village priest declared that it must have been abandoned by some family devoted to the virgin's worship.

From this simple beginning, the fame of the image grew rapidly. Several temples were built to house it along with a retinue of other lesser images or "saints". Today

## The Power of a



By "Awake!" correspondent in Honduras

the image is located in the chalk-and-brown hamlet of Suyapa, about six miles west of Tegucigalpa, the capital city of Honduras. The present large twin-towered temple of Suyapa dwarfs into insignificance the small white-washed adobe huts

of the natives around it.

Inside, the visitor or devotee sees the Suyapa image in the back of the room resting upon a sphere of silver about six inches high, which in turn rests upon a pedestal of the same height. This gives the image the semblance of being much taller than its two and three-fifths inches. Closer inspection shows it is dressed in a silk dress embroidered in gold and garnished with precious stones. Down through the years the doll has inherited necklaces, earrings, precious stones, ornaments of gold and silver and even a number of head of cattle. The image is not poor!

### *Little Doll's "Big Day"*

An outing for the virgin of Suyapa is quite an affair. Each February 3 has been set aside as Suyapa day in Honduras, and truly it is an all-out occasion. Business stores and offices close. The capital's streets are given a thorough cleaning and then strewn with pine needles and boughs. Much time and care are spent in decorating the house fronts. In the open doorways can be seen, large and small, framed pictures of the "saints", so placed as to enable them to "see" the virgin as the image passes. Bright-colored ribbons and lace curtains make their appearance hanging from windows and balconies. Long, multicolored paper streamers are stretched overhead



across the streets. Vendors pass through the streets selling charms and medals bearing the image's picture. Anything can happen to one if he does not have a blessed medallion of the virgin.

A chanted intonation becomes louder and louder, rising and falling, as the people recite after the priest the praises to the image. Next the procession appears. Little children dressed as "angels" are carried on the shoulders of devout worshipers of Suyapa. Here and there one can see the life-size statue saints bobbing up and down as they are borne along by the crowd. Ha! there it is, the throne chair of the tiny image of Suyapa. For such a small image, what a large carriage! Those struggling along with its weight on their shoulders paid hard-earned money for the privilege of carrying it, and they are considered by all to be well rewarded. From one temple to another the procession goes, stopping at each place while the priest blesses the crowds and newcomers. Mingled laughter and crying are heard together as the mass of people push forward in their effort to get as close to the little doll as possible. As the day draws to a close and night falls, hundreds of candles will light up the way as further processions carry the festivities into the night.

### ***This Doll a "Jack of All Trades"***

The virgin of Suyapa plays a large role in the lives of many Honduran people. There just is not anything she is not supposed to be able to do. Are you sick? Did you lose something? Do you need some help to win a bet? How about a nice curse pronounced against your enemy? The name of the image is involved with all of that and much more. Illustrative of this is the manner of invoking the virgin to cure some form of sickness. No matter what it is, it can be cured. Just do the following: If your foot bothers you, or your arm is broken,

or you have a sore head, then make a small head, arm or foot of pure silver (gold, if you can afford it, for quicker healing) and take it to Suyapa. Drop it into the coffer placed near the virgin and on bended knees make your petition to the "queen of heaven", who can do all things. It is said you may return home confident that the cure is on its way. The virgin of Suyapa is known as the image that never refuses a favor. In the temple hanging on the wall in glass cases are to be seen hundreds of silver and gold pieces, each shaped in the form of some part of the body, supposed to represent a miracle that has been performed by the virgin of Suyapa in healing that particular part of someone's body. These *exvotos*, as they are called, can be found ready-made on sale at any jeweler's shop in downtown Tegucigalpa.

In the old days natives would make long treks through the wilderness, walking barefoot over mountains day and night, sometimes carrying sick children, to reach the virgin. Often all they would have to eat would be a few *tortillas* and small bits of cheese. When they would come in sight of the temple they would drop to their knees and crawl up the rocky path until they reached the altar. Tradition has it that anyone spreading his coat or shirt along the way to ease the path of the crawling pilgrims would receive a special blessing from the virgin. With torn and bloody knees, frequently weak from hunger, they would prostrate themselves before the image to confess payment of a vow or to ask some special favor of the virgin. Even today many scorn those who would come the easy way to pay a vow to the image. If you do not walk or crawl some distance, "How can you win grace?" they ask.

### ***Snared in a Religious "Doll House"***

Almost every home, to the most humble adobe hut, has one corner of the front

room dedicated to house the family altar. Cakes or *tortillas* are made daily and placed, along with drink, before the image, for its use. Sweet-smelling flowers or bits of pine sprigs adorn the altar where strips of colored crepe paper and bits of tinfoil surround an image or picture of the virgin of Suyapa. Large candles sputter away in their places before the crude shrine. "She will be pleased by this," they like to say. If all goes well and a favor or petition is granted it is not unlikely that the image will receive a kiss. But woe to the virgin if the prayer is not answered! It might be duly punished—no food or water for a time, or even a beating might be given.

Children, too, are taught to swear by and live by the virgin of Suyapa. Somewhere on their body, tied around the neck hanging on a bit of string or chain, or pinned to some part of clothing, will be found a small image of Suyapa, put there for protection. The charm is not supposed to fail. Of course, if it does fail to deliver, the doll can always be spanked, as described above.

The Roman Catholic Hierarchy's admitted practice of sanctifying by adoption into its system the pagan mysteries, symbols, images and customs of the past is well known. To what childish, utterly absurd extremes she will go is seen from Honduras' virgin of Suyapa doll worship. Similarly, in Guatemala it is the "Black Christ" or image of Esquipulas; in Costa Rica, an "Indian" virgin Mary; in Mexico, the virgin of Guadalupe, etc., etc., on and on. The pattern is the same throughout. Early in the history of each country, the hierarchy, working through its priests,

introduced and encouraged the use of the multitudinous images and "saints", one of which was destined to become patron or patroness of each country. With such image worship as the lure, their typical hierarchical structure was planted upon the necks of the populace. Into great, templelike "doll houses" were the helpless people drawn to pay their vows to the image gods and be bled of their meager earnings. Worst of all is the frightful mental bondage into which the doll's devotees have been plunged through their superstitious dread of displeasing the "saints".

If people today, as in the Republic of Honduras, sigh and cry for the abominations they see abounding in the land, they must realize that they cannot go to images for relief. Such mediums are deaf and hear nothing. "What doth the graven thing avail, because the maker thereof hath graven it, a molten and a false image, because the forger thereof hath trusted in a thing of his own forging, to make dumb idols? Woe to him that saith to wood: Awake. To the dumb stone, Arise. Can it teach? Behold, it is laid over with gold and silver and there is no spirit in the bowels thereof."—Habacuc 2:18, 19, Catholic Douay Bible.

Only by turning to the Word of God, the Bible, and seeking therein information about the true and living God can they find a measure of relief now. Then in the near future they can hope for the new world promised in God's Word where righteousness is to dwell, and which will usher in peace and happiness and freedom of pure, right worship for all lovers of justice and truth. Flee images and live.

---

*We know that an idol is nothing in the world and that there is no God but one. For even though there are those who are called "gods", whether in heaven or on earth, just as there are many "gods" and many "lords", there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him.—1 Corinthians 8:4-6,  
New World Trans.*

# Awake! Distribution Gets Results!

WHEN the subject of compulsory blood transfusions came up in Chicago, Illinois, in April of last year, the wires of the national news services, as usual, gave only prejudiced accounts of the matter, and local clergymen did their bit to ridicule and bring condemnation upon the stand taken by Jehovah's witnesses. So that newspaper editors might be fully acquainted with the facts, as well as have the opportunity to present these to their readers, the Watchtower Society instructed each company or congregation of Jehovah's witnesses in the United States to supply the editor of each newspaper in its territory with a copy of the *Awake!* magazine that gave the Scriptural position of Jehovah's witnesses on the matter.

In obedience to these instructions the editor of the Akron, Ohio, *Beacon Journal* was interviewed. The one making the interview was equipped to give an effective witness, and as a result a series of four articles, of some thousand words each, and accompanied by photographs, fairly setting forth the beliefs and activities of Jehovah's witnesses, was published in this journal, September 4 to 7 inclusive. The introduction to this series was as follows:

"FORCEFUL BELIEF SPURS JEHOVAH'S WITNESSES. Jehovah's Witnesses have a religion they take far more seriously than the great majority of people. Their principles remind us of the early Christians who were so unpopular and who were persecuted so brutally by the Romans.

"Here is a group of people who actually believe their religion and propose that other people shall believe it as well. Jehovah's Witnesses are New Testament Christians and they read the text as an infallible Scripture and believe what they read. Thus when they read that the end of the world is at hand, that Jesus is coming back to earth and that He will set up His Kingdom on earth and judge between the good and the bad, that's exactly what they believe—and to the letter. All of this is what they call the truth, and in their ministry they strive to bring the truth to all others 'who have not yet been brought the truth'. . . .

"Because the Witnesses believe their religion, they are peculiarly aggressive. They are not satisfied to follow their religion in the manner of others because 'the time is too short' for routine work. The case of Jehovah's Witnesses presents an issue as old as Christianity. These sincere men and women ask for nothing but the right to proclaim their religion and to commend it to the acceptance of their fellow men. And they are willing to suffer for this right."

The four articles dealing with Jehovah's Witnesses were entitled as follows: "Forceful Belief Spurs Jehovah's Witnesses," "Witnesses' Preach by Tracts," "Every Man a Minister, Is Witnesses' Belief," "Jehovah's Witnesses Claim Ministers' Rights."

Incidentally, the *Akron Beacon Journal* was not the only paper that responded to the interview, as many others published articles.

## Church Goes to the Races—and Parish to the Cleaners!

Our Lady and All Saints Catholic Church of Stourbridge, England, wanted \$28,000 for a new church school. So "Rev." J. O'Dowd decided to run a weekly football draw among parishioners. Then complications set in. Included on the draw coupons were race horse tips furnished by an "expert" who revealed himself only as "Dead Cert". For seven consecutive weeks "Dead Cert" scored bull's-eyes, while jubilant parishioners reaped returns, nonchurchgoers hopped on the band wagon and local bookmakers mourned. Then came the eighth week. The inevitable law of averages caught up with "Dead Cert" when not one of his picks even placed. Gloom settled over the parish. The anonymous "horse shark" was identified, and it was revealed that he had given his tips to the church, which in turn had sold them to parishioners. Reports did not disclose "Rev." O'Dowd's fate. However, the Bible discloses little hope for supposed shepherds that lead supposed sheep from Christ's footsteps and into gamblers' footsteps.

# BRITAIN CHANGES GOVERNMENTS

But the victors skate on thin political ice

By "Awake!" correspondent in Britain

LATE last October Britain climaxed twenty months of political chaos with a general election. For that long the Labor government had controlled the country by the slimmest of possible margins. At every turn her leaders faced perpetual fear of challenge and a new election common to the British electoral system. At last the blow came, Labor was ousted and the Conservatives, or "Tories", found themselves back in power behind their apparently indomitable leader, Winston Churchill. But the election did not lift the same political stalemate, for it barely swung the pendulum back in the opposite direction, leaving the margin of victory scarcely greater than Labor had previously enjoyed. The new government formed on thin ice.

Would Churchill be as helpless as Attlee in coping with problems of the empire? How would the home front fare, in industry, capital, labor? Would the new leaders be able to arrest the pitiful plunge of Britain's international prestige? The British press was pessimistic. Said one writer, apparently referring to what he considered the election's only real change: "Mr. Churchill will preside over this melancholy scene instead of Mr. Attlee. No doubt he will welcome the change.

... The country has got rid of a party that it did not want in favor of one that it does not trust."

Churchill greeted the election returns with a broad smile and his traditional World War II "V for victory" sign, then quickly and confidently formed his cabinet. The scales could now balance the campaign issues and the new leaders.

## *The Empire: Would Holding It*

### *Mean War?*

In light of Britain's many empire crises and her fading international prestige, foreign policy questions were heated. Persia and Egypt were afflictions causing immediate pain. Both political parties were under no illusions as to the delicate balance between war and peace now existing in the world. The former Labor foreign minister declared, "We are not going to have a quiet and comfortable life in the years ahead, whoever is in Downing Street." The old government's tactics in handling the Iranian oil dispute had been sharply criticized on many sides. In answer to Conservative taunts, the foreign secretary had asked Mr. Churchill point blank if he was prepared to go to war over the oil fields. To this Mr. Churchill replied that Mr. Morrison had no right to ask such a ques-



tion, and that if the Conservatives had been in office, matters would not have been allowed to so deteriorate.

On the colonial question in general a new and clear-cut stand seemed necessary. The old Labor government had become very unpopular through its policy of giving ever larger shares of self-government to the colonies. This, home critics said, had led to disaffection and the breakup of the empire spirit. One of the colonial problems involved the future of the protectorates of Bechuanaland, Basutoland and Swaziland, in South Africa. On this, both major parties had answered alike, that no British government would hand over the three territories to South African rule without consulting the native peoples.

The old Labor government had initiated a defense program to cost £4,700,000,000 in the next three years. Aneurin Bevan promptly led a revolt within the party, declaring it could never be met. The Conservatives had previously favored strong defense proposals, but recently had to alter the Laborite program, and Churchill said Bevan had been right "by accident".

On one hand an "underground campaign" moved against the Conservatives, planting the strong inference that Winston Churchill was a warmonger and that a Tory vote was a war vote. Churchill denounced such a charge as "base and mean beyond compare". Said he: "If I remain in public office at this juncture, it is because *rightly or wrongly, but sincerely, I believe* that I may be able to make an important contribution to the prevention of a third world war and to bring nearer that lasting peace settlement which all desire. I pray indeed that I may have this opportunity. It is the last prize I seek to win."

### ***The Home Front: More Control or Less?***

At home, one of the great problems will be that of keeping the rank and file of the

laboring classes under control. With the rising cost of living, workingmen have been agitating for higher wages, and the labor unions have been hard put to keep a restraining hand over them lest they should embarrass the Labor government. Strikes had been put off, but just how long this would continue with a Conservative government in power remained to be seen. "Reactions of the trade unions to a Tory government will depend upon the policies pursued by that government," said Mr. Arthur Deacon, chairman of the Trade Union Congress. "Governments come and governments go, and we have got to work with governments, but very clearly we shall go on striving to do those things which we regard as advantageous to the people we represent."

From the time the election result was known, it was assumed that Labor, in losing, was left so strong a contender as to be a constant thorn in the new government's side. The two forces were envisioned shouting their respective cries, "nationalize" and "denationalize", on one important domestic measure after another. The domestic scene provided ample problems for the shouting to start over. Little had been said throughout the campaign about what would be done to meet the problems. Summing up the matter, the *Economist* said succinctly: "Between the two major parties, the chief distinction is that the Labor manifesto does not admit the existence of an unsolved economic problem for Britain, while the two Conservative documents recognize its existence but do not say what a Conservative government would do about it."

Industrially, Britain was riddled with unrest. The Conservatives had advanced an excess profits tax, which businessmen generally deplore and which hinders the development of industry and discourages



enterprise; but this may be considered merely something to attract the working-man's vote and draw the middle classes away from Labor. Again and again Tory promises assured that they did not intend to tamper with the framework of the Welfare State. They have stated: "No more industries will be nationalized. The iron and steel trade will be freed. The coal industry will be decentralized, bus and tram services will not be removed from municipal or private control. Road haulers will be allowed again to enter their own business."

### ***Religion Provokes Side Issue***

For long British Roman Catholics have agitated against the Education Act of 1944. During the campaign opportunity came to relight the old flame when Mr. Richard Stokes, Lord Privy Seal, himself a Catholic, hinted broadly that if re-elected the government would make adjustments in the act. The Catholic position was reiterated by Dr. Downey, Roman Catholic archbishop of Liverpool, on October 21. He declared that Catholics would simply be "administered out of existence" unless they continued to oppose the clause in the 1944 act compelling them to bear one-half of the cost of bringing their schools up to Ministry of Education standards and the entire cost of building new schools. According to his logic this meant the Catholics of Britain would have to "pay a fine" of £51 million to keep their schools.

But other religious denominations accept the 1944 law, and the Free Church Federal Council's Education Committee formally protested the Catholic position. The Liberals also issued a statement saying they are anxious that the principles of the 1944 act "shall not be abandoned so as to revive acute controversy in the field of education, and that political parties should rigidly refrain from making promises designed to

capture the votes of the Roman Catholic community".

Both sides had offered full support to the United Nations. Regarding this policy, the Conservative spokesman asserted that his party would "continue to back the United Nations to the hilt". On Anglo-American relations, he further affirmed: "The greatest hope for the peace of the world is the closest co-operation between Great Britain and the United States, in consort with the Commonwealth and aided by the democracies of Europe."

To the surprise of no one, Churchill has, since the election, indicated clearly that this close Anglo-American association will be part of his program. Regardless of his small majority he has declared his party will keep doing its duty "however unpopular it may be". The test is on at a trying crossroads for the British empire.

How many times have great and seemingly impregnable empires been brought low by the shock of wars and political and economic deterioration in the history of men? Careful students of such events do not deny the inevitable cycle that dogs the trail of weak and dying man and his attempts to rule himself. Repeated failure in the past teaches that shaky human alliances and confederacies are no sure hope or stabilizing force.

But men of good will from all present dying kingdoms, empires, democracies and police states can look with confidence to the near future when stability will return to the earth under the dominion of Jehovah God's promised messianic kingdom by his Son. All present foreign and domestic problems will vanish, as "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people".—Isaiah 65:21, 22.

By "Awake!" correspondent in Pakistan

ON October 16, 1951, Liaquat-Ali-Khan, prime minister of Pakistan, was assassinated in an air of mystery, drama and pathos. The event was another shocking addition to an appalling list of Middle-East political assassinations since the close of World War II. It was mildly mysterious, since the nearest seat was thought to be out of revolver range. It was dramatic in that near-mob panic was produced. It was pathetic when the crowds, later, not realizing their beloved leader was dead, kept shouting, "*Liaquat-Ali-Khan zindabad*," "Long live Liaquat-Ali-Khan."

This man of moderate political views had been widely respected. He had gained a broad and democratic foundation from his education in Oxford, England, and, in law, at Temple Bar. Since joining the Moslem League in 1937, he had had a prominent part in leading the struggle for freedom from British imperialism. That he was a man of integrity and a cut above the average politician is seen in the fact that at his sudden death his possessions were negligible.

A favored rumor behind the assassination was that Bharat (India), to further her ambitions in Kashmir, engineered the killing. But what little evidence there is seemed to point elsewhere. The killer was an Afghan on whose person was found a large sum of money, denoting financial backing. Further, just before the killing, the Afghan consul returned home unexpectedly by air.

The world in general was gratified that Pakistan did not disintegrate in panic and fly to arms. Today any war is potentially a world war. Powerful blocs of nations are poised in battle array, requiring only a spark to ignite a conflagration. And sparks are plentiful: Korea, Palestine, Iran, Berlin, Egypt, Kashmir.

What was world reaction to the plight of Pakistan in view of this? Britain's Winston Churchill declared the incident "will complicate their [India and Pakistan's] difficult task" of building peace. Nehru of India described the murdered leader as "a steadying influence" departed from Pakistan. The Berlin newspaper *Der Tagesspiegel* announced: "The dan-

ger of war between Pakistan and India becomes greater"; and the U. N. Kashmir envoy, Frank Graham, said: "World peace may depend on Kashmir." British newspapers stressed the urgent need now more than ever to secure a settlement on Kashmir, one stating that the assassin had "shaken the stability of South Asia". Meanwhile India's Dr. Mukerji responded by pouring out fiery speeches against Pakistan.

On October 17 thirty-one guns saluted the passage of the dead leader's body on its way to the grave. On the 20th the same number saluted the inauguration of the second prime minister of the four-year-old Pakistanian state, Khwaja Nazimuddin. Without a constitution, the country continues to be governed by the originally appointed Constituent Assembly, and from among these the new prime minister selected his cabinet.

Liberal minds seemed relieved that Khwaja Nazimuddin, like *Liaquat-Ali-Khan*, is a man of moderate temperament, and possessed of educational background and political activity very similar to that of his predecessor. This philosophy is considered to have stood the nation in good stead. First listed in his declared policy in office was the settlement of the Kashmir issue: by a free plebiscite as first recourse, by war as second. This leaves the problem just where it was. India declines any plebiscite arranged by any but herself. Said Nazimuddin in his policy-outlining address: "If this fire is kindled [in Kashmir] the edifice of peace may well be reduced to ashes."

The people of Pakistan are to be congratulated on their excellent discipline in this crisis now past, and the leaders on their ability to bridge a dangerous chasm. It is a joy to all lovers of righteousness to know that soon assassinations or other acts of violence likely to explode in global war will mark this earth no more. Peace shall extend from east to west, bringing security and contentment the entire course of the sun. No fears then by nations large or small, for "nation shall not lift up sword against nation, neither shall they learn war any more".—Isalah 2:4.

# The Family Helicopter

**A** DAY when traffic jams, bumpy roads and Sunday drivers may soon be the thing of the past! People will look back and wonder how they ever escaped the twentieth-century deathtrap. The new contraption apparently destined to revolutionize modern travel is the helicopter.



This ugly duckling of the aeronautical sciences is one of the big surprises of the Korean war. It has put fighting units in the fighting line, fresh and strong, and not fagged out from miles of hiking and climbing. It has landed troops and medical equipment on peaks and rugged hills. It has evacuated the wounded, supplied isolated positions and carted specialists and brass around. The helicopter's "can-do-it" has changed her from Cinderella to fairy princess almost overnight.

This clumsy flying banana's potpourri of chores includes: rescues, spraying and dusting crops, fertilizing land, fruit picking, aerial photography, forest fire fighting and patrol, water-front patrol and hauling mail. And it may soon become queen of commuters' transportation.

While still just a baby, the helicopter idea is nothing new. Louis Breguet, a French aircraft designer, is sometimes called the daddy of the hybrid offspring. In 1907, he constructed one that actually did lift him off the earth, but soon gave up the idea because he had difficulty controlling it in the air. The Wright brothers knew of this windmill mechanism long before they constructed their famous Kitty Hawk. Far back in the thirteenth century the Chinese were said to have constructed

a toy helicopter, with the modern principle of operation. It was not until 1909, however, that the first successful helicopter was built in the United States. Igor I. Sikorsky is credited with having designed and operated the first rotor-wing type helicopter like those of today. He later confessed his experiments failed because of lack of knowledge and horsepower.

## *'Copter Bus Service in View*

Since then, some 1,200 helicopters of various makes and models have been made, but only a few are privately owned. The government has priority on all output for the time being. Most of the companies geared to produce helicopters are eagerly awaiting the go-ahead signal to supply civilian demand. Wiggins Airways of Norwood, Massachusetts, reports that they plan to convert their entire airway system to helicopters as soon as possible. If this be done there will be helicopter transportation from Boston to Albany and to more than twenty other New England communities, which are now being served with conventional-type plane transportation. Wiggins plans to extend this service to New York city and vicinity.

The chief objection to the conventional-type plane is that the commuters spend

as much time or more getting to the airport or from the airport as they actually do in the air. This is true especially in larger cities such as Detroit, New York city, Washington, D.C., Chicago and Boston, where airports are located on the outskirts of the city. The passengers put up with it now because they feel there is no faster means. Now with the production of the helicopter this is all being revolutionized.

'Heliports' are being built. The first of its kind to be built is on top of the Port Authority's building in the heart of New York city. Helicopter taxi service will be conducted from the airports to the downtown shopping district in nothing flat. Travel time will be reduced as much as 80 per cent. The 25 minutes that it takes to get from Manhattan to La Guardia Airport will be reduced to a mere 7 minutes by the flying grasshopper. The 38-minute limousine ride from Manhattan to Newark, New Jersey, will be sliced to a thin 9-minute hop. The 42 minutes spent zigzagging through traffic to the Idlewild airport from Manhattan will be telescoped to no more than 11 minutes. With these revolutionary changes in sight the future of the helicopter is a bright one.

It has other distinctive features that catch the commercial eye. Its speed and lack of speed. It needs no large airports and can fly in almost any kind of weather. Being able to go forward or back, up or down, sideways, glide or loop, or stop dead still and hover in one spot, makes it almost indispensable.

Civil defense units are crying for them. In the event of an atomic attack, automobile, truck and other surface transportation will be paralyzed. Paths will have to be dug through the wreckage to bring relief to the disaster centers. This takes time. The helicopter will not be hampered or bogged down by any of this. Almost imme-

diately she can transport doctors, nurses, medical and food supplies to the disaster scene. She has proved her ability to do this in the Korean war. For her noble job she has been decorated with the distinctive title "flying angel".

Miners have found the whirlybird indispensable to them too. The hours that it takes to wind down to a mine at the base of a 2,000-foot canyon and up again at nightfall, can be done in nothing flat with the helping hand of the helicopter. Supplies can be brought. Mail can be delivered. In sleet, snow and fog, which would virtually stop mountain truck traffic the queer bird with the whirling umbrella will descend and ascend with the greatest of ease.

Ranchers have taken a liking to her. They call her the miracle-worker of the West. Thousands of acres can be sprayed, dusted or fertilized in almost any kind of terrain. They have used her to spot cattle and pick fruit.

Architects viewing the future through the 'heliopic eye' are driven crazy with visions of a new kind of world. Most of the automobile arteries will be under cultivation. They see out-of-the-way places inhabited. Houses with flat roofs with a pleasantly designed garage in one corner. Hotel and apartment roofs with hangar space and short landing strips. New vacation centers for many. South America, Alaska, and the islands to the south will be just a mere stone's throw away. *A 400-mile trip in one day by car is tiring, but a 1,000-mile trip in a helicopter will be nothing unusual or fatiguing.*

But a question presents itself: with hundreds of thousands of helicopters in the air at one time, what can be done to prevent a five-o'clock skyway traffic jam? Traffic lanes as high as the sky can be created. Each at a different altitude. One-way lanes, lanes for slow and fast traffic, lovers' lane and lanes for our sight-seers



and Sunday drivers. The supersonic jet or atomic planes could fly high in the stratosphere above all these lanes.

Let's have a look into the future and see how father takes the wife and children in the family 'copter to a lake some 50 miles away. A button is pushed. The garage door opens. The 'copter is taxied out. The family climb aboard and are seated as comfortably as they once were in the family car. Dad takes hold of the control stick, presses a button, the huge rotor blades begin to spin. In the cabin, the radio is playing softly, no noise is heard or vibration felt. Slowly, gently, smoothly the 'copter ascends. The home becomes smaller below. At 1,200 feet they have reached their traffic lane. The control stick is moved slightly forward, changing the pitch of the rotor blades so that they bite the air for forward movement. The earth below seems to move, new homes appear, the winding rivers and checkerboard-like land is a thrill to behold. Thirty minutes have passed and they are over the picnic grounds next to the lake. The control stick is fixed in the neutral position, the 'copter comes to a halt in midair. The throttle is cut and slowly they descend onto a clearing about the size of a tennis court. Nerve-racking? No. The operation is simpler than handling an automobile. Fewer controls, fewer motions, easier on the nerves, no screaming breaks, no red lights or blinding lights, and no cross streets, jay walkers or close calls. The cost is about the same as an ordinary car. There are fewer parts, which means less wear. The 'copter will cover about 15 miles to a gallon of gas. Now, wouldn't you like to fly one? Anyone can hover a helicopter in a few minutes. After 12 hours you can solo. You are bound to become an enthusiast from the start.

Oh, but wait. What would happen if suddenly the engine would develop trouble? Nothing really. Automatically the machine

would adjust itself to gliding position, the clutch frees the engine from the rotor blades, allowing the rotor blades to spin free by air pressure. The rest of the controls remain normal. The spinning blades enable the 'copter to descend safely from any height. In bad weather, mountainous terrain presents a problem to almost any kind of craft. In the conventional-type plane, the pilot leans heavily to his every electronic navigation aid or crashes into the mountainside. The 'copter pilot, on the other hand, slows down his speed to a creeping pace. When coming face to face with a mountain peak, he stops, backs up, if necessary, and up and over he goes and is on his way. The same goes for landing. He can take off on a dime and land on one, and do it as gingerly as a hen settles down on her eggs.

This "egg beater of the air" might be considered a slow poke as far as aircraft is concerned, but she is no sitting duck. Designers are hard at work putting power into her shapeless body. Britain is designing two-engine helicopters for speed and safety. Recently, a convertible 'copter has been developed. This bird with an altogether different style of feathers is streamlined for speed. Experts predict this slow poke someday will travel at supersonic speed.

A pint-size engine weighing less than 100 pounds powered by rockets is the newest thing in one-man helicopters. This contraption is strapped to a man and in Buck Rogers fashion he is rocketed off into space. Who knows, someday one might carry in his brief case a collapsible-type helicopter!

Fantastic you say! Maybe so, but stranger things have happened. Helicopter buses, to business and pleasure, are a reality. They can do anything the hummingbird can do and a few things the bird cannot do. These flying buses of today may well become the family car of tomorrow.



## Court Seizes Child for Blood Transfusion

**T**HE following interest-rousing dispatch appeared on International News Service dated New York, October 13, 1951:

"A three-year-old critically ill boy was given a court-ordered blood transfusion today despite the religious objections of his mother. The youngster, Jonathan Shelton, of Brooklyn, was reported holding his own late today following the court-sanctioned action. The youth was operated on for a ruptured appendix and acute peritonitis shortly after he was admitted to the Kings County hospital last week. On Thursday, his condition worsened, and a transfusion was deemed vital. The boy's mother, Mrs. Hazel Shelton, said she was a member of Jehovah's witnesses and refused to give permission for the transfusion. She told Hospital authorities that the transfer of blood from the body of one human to another was 'against the laws of God'.

"Wilson D. McKerrow, executive director of the Brooklyn Society for the Prevention of Cruelty to Children, was notified. He petitioned Children's Court Justice Joseph F. Maguire to give the hospital permission to proceed with the transfusion. The court, at a special session, overruled Mrs. Shelton's objections on the testimony of four hospital doctors who said that the blood transfer was 'absolutely necessary'."

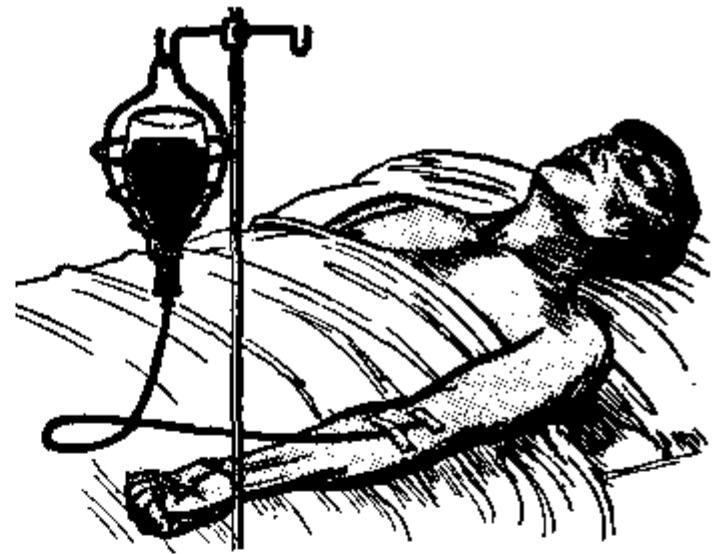
"This case came just six months after another blood transfusion incident involving a child of parents who were Jehovah's witnesses had attracted nation-wide attention in Chicago. Relative to that case, this magazine in its May 22, 1951, issue explained the parents' view as drawn from the Bible and cited the doctor who had attended the mother, Mrs. Rhoda Labrenz, during her pregnancy. This doctor, away on vacation at the time of the forced transfusion on Mrs. Labrenz' newborn daughter, is reported later to have declared it unnecessary. Critics of Mr. and Mrs. Labrenz were carried away with emotion and surrendered to popular fancy. Shamefully, the clergy led the assault on the parents' devotion to godly principles.

At first sight, press coverage of the Brooklyn case seemed off to the same start. Deftly ignoring the outrageous encroachment on personal freedom committed, one headline portrayed the court as the savior, leaving the fanatic role to the parent, as it read: "Court Acts to Save Child's Life as Cultist Mother Balks Doctors." However, the very article beneath this caption quickly dispels any serious thought that Mrs. Shelton was really guilty of "neglect". Quoting child cruelty prevention director McKerrow, it went on: "She was obviously a sincere woman and loves the child dearly," he said today. "But she insisted that the teachings of Jehovah's Witnesses hold that it violates the law of God to inject the blood of one human being into another. So I served her with a subpoena."

Said another New York paper: "Although McKerrow found that Mrs. Shelton was an ideal mother and kept a scrupulously neat home for her three children, he went into Children's Court and filed a complaint against her for neglect—a strictly technical charge."

Some of the scriptures on which Jehovah's witnesses base their stand in this matter are, briefly, as follows: In Genesis 9:4 and Leviticus 3:17; 7:27; 17:10, 11, 14, specific prohibitions against eating any manner of blood are given. In regard to "eating", it should be noted that feeding intravenously (or through the veins) is a recognized medical way of taking nourishment, and is "eating" just as surely as feeding through the mouth. So sacred did King David consider blood that he refused even to drink water brought to him by men who risked their lives to get it. (1 Chronicles 11:17-19) The Christian Greek Scriptures likewise make clear the divine command on blood. It is exemplified in specific Christian prohibitions in Acts 15:19, 20, 28, 29; 21:25. For those wishing a full and comprehensive discussion of the Biblical aspects of the matter, we suggest their consideration of the *Watchtower* magazine of July 1, 1951, under the section titled "Questions from Readers".

## MORE ON BLOOD TRANSFUSION



### Therapy still in experimental stage

**I**N MODERN society science enjoys a privileged position. It occupies the position of a "sacred cow", and the press, government and clergy pay it homage and do its bidding. It makes loud claims for itself, which the layman, though unable to understand what it is all about, obediently swallows, "hook, line and sinker."

Medical science is a case in point. Clergy, press and government united early this year to attack a small minority that dared to challenge the omniscience, the infallibility of medicine and its right to make blood transfusions compulsory. To say the least, the practice is still in an experimental stage, and reports keep appearing in the press which indicate that transfusions are not nearly as innocuous, that is, "producing no ill effects," as the medical fraternity would have us believe. For example, note the following item that appeared in the Chicago [Illinois] *Daily Tribune*, September 24, 1951:

"Tokyo, Sept. 23 (AP)—The newspaper *Yomiuri* reported today a Japanese physician has successfully transfused treated animal blood into the veins of more than six hundred patients. Dr. Kumio Kawaishi of Hiroshima university medical school told a meeting of epidemics researchers in Tokyo that he has used the blood of cows, horses, and pigs to give transfusions to humans—without any serious aftereffects. The physician processes the animal blood with small amounts of formalin and caustic

soda and also heats the blood. In one case he said he gave a patient 3,800 cubic centimeters [nearly four quarts] of animal blood over a five-day period without any ill effects.

"Dr. Louis R. Limarzi, head of the hematology department of the University of Illinois medical school and a member of the advisory council of the hematology research foundation, said yesterday a Japanese physician's transfusion of animal blood into humans was 'of dubious value'. He said he did not doubt there were no immediate aftereffects from the experiment, but there might be serious long-range effects. 'There's no telling what the after-effects might be on the blood and organs over a long period,' he said."

Did this medic ask for permission to thus "experiment" with those 600 patients, and would they have granted him permission if they had known that there might be "serious long-range effects"? Note also that statement: "There's no telling what the aftereffects might be on the blood and organs over a long period of time," for that also applies to the use of human blood. How so?

First of all because medical science has not learned all there is to know about blood groups. According to the foremost authorities on blood transfusion, past and present, Landsteiner and Wiener, "an in-

dividuality of the blood reminiscent of the fingerprints is conceivable," as more and more blood groups are discovered.

First group discovered was the A, B, AB, and O group. Next was the Rh factor. Then followed the MNS group, the P, Lewis, Lutheran, Kell-Cellano and Duffy groups. Regarding the last six-named groups, the New York *Herald Tribune* of April 26, 1951, stated: "They never or only rarely cause transfusion troubles. Trouble is more likely to occur in giving Kell-Cellano blood to someone who doesn't have that type." This same article told of the discovery of a ninth group, known as the Kidd-type blood, after the name of the woman whose blood gave the first clue.

So, in addition to all Americans having either A, B, AB, or O type blood, in addition to 85 per cent of them having Rh positive and 15 per cent Rh negative blood, etc., etc., 77 per cent of all Americans are now known to have Kidd-type blood and 23 per cent are without it. If the blood develops antibodies to the Kidd-type blood, as it might easily do because of an incompatible blood transfusion or a pregnancy, then for that individual to receive Kidd-type blood may mean serious if not fatal consequences.

### ***Experimenting with Atomic Radiation***

Further proof that the matter of blood transfusion is still in an experimental stage was brought to light at the 1951 annual convention of the American Medical Association at Atlantic City, New Jersey. According to a report published in the New York *Times*, June 16, 1951, surgeons found that the biggest factor in recovery from harm caused by irradiation was not the use of antibiotics or of whole blood, but the protection of the spleen, because "there exists in the spleen of animals a factor essential in the blood-producing mechanism

in the bone marrow, and that this factor is destroyed as a result of exposure to radiation.

"Protection of the animals' spleens, Dr. Johnson [the one making these experiments] found, has enabled them to withstand deadly doses of radiations that killed nearly all the animals whose spleens had not been protected against radiation." "[This] mysterious spleen factor also protects the gastrointestinal tissues which are also severely damaged by radiation exposure," according to Professor F. C. McClean of the University of Chicago, under whose direction the experiments were being made.

Spleen extract was found to be of great help in overcoming the harmful effects of radiation. "In the absence of such an agent no active therapy primarily directed at the radiation injury is indicated," he continued. "The indiscriminate use of antibiotics and of blood is not only useless, but will actually do harm." Declaring there is no evidence for the view that mass transfusions of whole blood would prove a life-saving specific for radiation, he expressed doubt that mass transfusions could be carried out. A revaluation of the effect of the transfusions of whole blood following irradiation is now being made, he reported."

In view of the foregoing it might well be asked, What's all the shouting for? all the propaganda for stock-piling blood in the case of atomic attacks? On the one hand, thousands of tests have proved that for burns the salt-soda solution drunk is every bit as effective as blood transfusions, if not more so, and here now we learn that for radiation injuries, which manifest themselves usually after the second week in the form of infections, hemorrhages and anemia, whole "blood is not only useless, but will actually do harm".

Nor can blood transfusions be considered as being beyond the experimental

stage so long as the hepatitis virus' and the yellow jaundice germs lurk in blood. An INS news dispatch of May 23, 1951, had the following to report regarding this matter:

"A Niagara Falls mother of five children filed a \$110,562 claim against the federal government today on the ground her husband died in 1949 as a result of infusion of blood plasma infected with yellow jaundice germs. The plaintiff is Mrs. Dorothea G. Hidy, who is acting as administratrix of the estate of her husband, George A. Hidy. She alleges the plasma was supplied by the War Assets Administration. The complaint charges the plasma was sent by the state health department to the Niagara Falls Memorial Hospital. The W.A.A., now merged with other federal agencies, supplied the plasma to the state health unit. Hidy died three days after receiving an injection of 500 centimeters. Mrs. Hidy alleged negligence against the federal government."

In view of the foregoing, what inconsistency on the part of the medical profession to secure legal sanctions in forcing blood transfusions! Being forced to be guinea pigs is the lot of those who dwell in totalitarian states, but should hardly be the lot of those dwelling in a democratic land. And in the celebrated Labrenz case there was an even more important issue involved, that of freedom of worship. *The Christian Century* of June 13, 1951, commenting on the religious aspect of this matter, had a pertinent editorial, which we here give in full:

#### "TRANSFUSION CASE TO BE FOUGHT BY WITNESSES

"Jehovah's witnesses have another tough case on its way to the Supreme Court. It grows out of the recent action of a Chicago judge in taking an infant, Cheryl Labrenz,

from her parents, members of the Witnesses, in order that doctors might give her a blood transfusion, which, they testified, could alone save her life. The Witnesses hold blood transfusions to be a violation of Scriptural injunctions against eating or drinking blood. The child was taken into custody by the court, given the transfusion, responded well, and is now said to be physically and mentally normal. She is still technically under the court's control, but was returned to her parents a few days after the transfusion had been given. The father states that when a Dr. Bowman of Bethany hospital, Chicago, who had taken care of Mrs. Labrenz throughout her pregnancy but was absent from the city at the time of the baby's birth, returned to Chicago after the transfusion had been given, he said there was no medical necessity for the transfusion.

"But the case as Jehovah's Witnesses are preparing it will rest on other grounds. Has a court the right to take a child from its parents on medical testimony and force them to submit to what they consider a sinful act? Or is the control of children by parents an inviolate right under our system of government? Long ago the courts held that the community has a right to force vaccination of the children of Christian Scientists, although this legal decision has become a dead letter in many communities. That ruling, however, rests on the power of the community to protect itself against epidemics. There was no such potential danger in the Labrenz case. What are the limits of parental control? And what of state power? Can the state force decent, law-abiding parents to surrender a child to its disposition on the basis of medical advice? If the courts rule in the affirmative, a precedent may be set which could have far-reaching and disturbing consequences."

# Australia Scraps Anti-Red Laws

by "Awake!" correspondent in Australia

AUSTRALIA'S present commonwealth government was elected in 1950 chiefly on its promise to oust communism. Thereafter a bill was passed which aimed principally at the legal dissolution of the Communist party; but it was declared unconstitutional by six of Australia's seven High Court justices.

Last April, Prime Minister Menzies again focused election issues on the Communist party and was returned to power with control of the Senate and a slightly reduced majority in the House of Representatives. Two months later he sought transfer to the commonwealth government the states' powers to legislate against the Communist party, but two states, New South Wales and Queensland, refused. In July the prime minister sought restoration of powers formerly in the scrapped anti-Red law. But the Labor party objected and the issue was taken to the people in a referendum.

The opposition made the stand that ratification of such powers would be tantamount to restoring a law which the High Court had declared unconstitutional. Further, they struck hard at the folly of giving Parliament the power to say who are "Communists". The term "Communist", they argued, might be extended to include anticommunists who favored any form of social organization. Another danger lay in the fact that Parliament could confer on its agents and officers unlimited rights to search homes and persons.

For its case, the government argued that the six state governments already possessed the power they asked for the central government. They stressed pointedly that Australians should rouse themselves to the realization that the war danger was impending and grave. They asked whether there was any doubt that agents communicating with world Communist organizations should be dealt with. Spokesmen said the government sought a general power to control Communists on defense and security grounds and a particular power to introduce anew the Communist outlaw measure scrapped by the High Court.

Prime Minister Menzies paid much attention to the opposition argument that the power to define Communists might be used capri-

ciously. To his aid came the *Sydney Morning Herald*, a leading Australian daily, declaring: "Does anybody seriously imagine that a church or a Trade Union or the archbishop of Sydney come within any reasonable definition of Communists or Communism?"

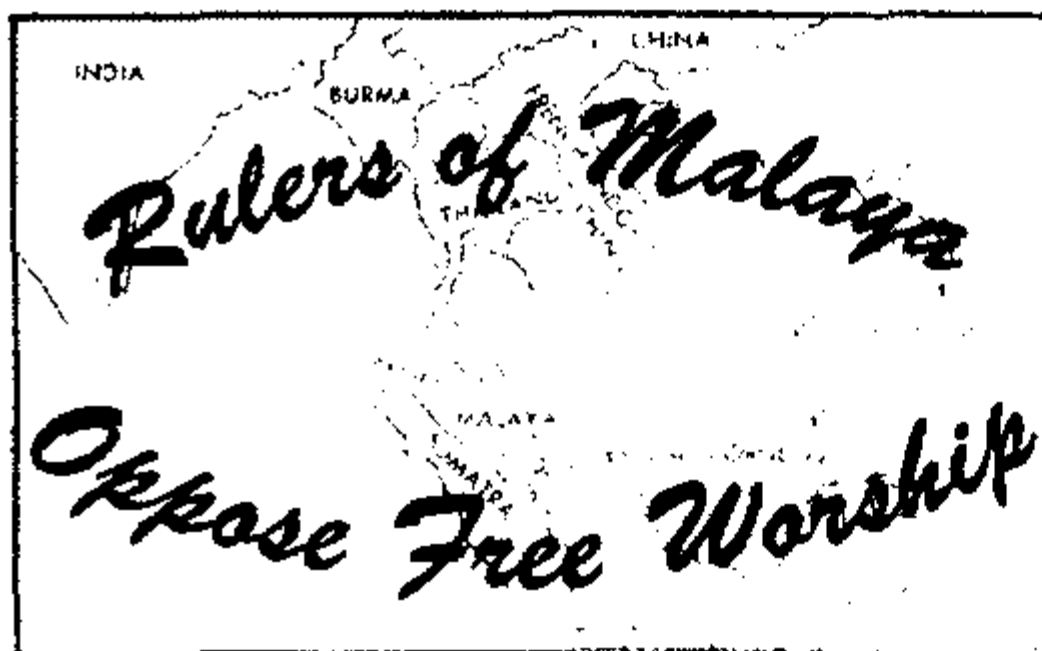
Of course, most persons accepted the logic that a "church" or "archbishop" would probably not be endangered by such powers in government hands. But there was a concern for some minority groups whose tenets might be unpopular. Some in the past have had trying times with Menzies' legislation. For example, Jehovah's witnesses were banned under a Menzies' law in 1941—a law described by one High Court justice as "arbitrary, capricious, and oppressive".

In the torrid campaign that followed, not even the clergy could keep out for long. Dr. Burgmann, bishop of Canberra, opened the parade with a warning against the government's proposal. Though criticized for introducing sectarianism into politics, he was quickly followed by a host of clergymen sympathetic to his views. Bishop Pilcher of the Church of England gave many "personal" reasons for a "Yes" vote. Not to be outdone, Cardinal Gilroy of the Catholic Church came as close as he apparently dared to urging a government vote when he said: "Whatever the Referendum result the government should take quick and effective action to deal with communism."

Thus did tension mount as both sides went noisily after their goals right down to the finish line. Only the Communists remained ominously quiet, though one reliable newspaper reported that the Australian Communist party had spent £100,000 on propaganda. Then at last, the vote. By September 24 final results showed the government's referendum defeated by a mere handful out of more than five million votes.

The public press world-wide seemed generally pleased with the report it could make to readers. Tersely, the *Manchester Guardian* observed: "If Mr. Menzies complains that this refusal compels him to fight the Communists with one hand behind his back, it is a fair comment that his government has not made much use of its free hand hitherto."





The following article is reprinted from "The Watchtower" of January 1

ousted four Christian missionaries from their country. It all started in June when four of Jehovah's witnesses, L. Atkinson, R. J. Ward and R. G. Moffatt of England, and L. McLean of Ireland, arrived in Singapore on their way to Malaya to take up their missionary assignments. As graduates of the Watchtower Bible School of Gilead in the state of New York they had come a long distance for this purpose, some twelve thousand miles, in fact.

LOOK at a map of Asia. Jutting out into the South China sea is the long finger-like Malay Peninsula. North of it lies Burma, Thailand and Indo-China. To the west is India, and nearby are the islands of Sumatra and Borneo. (Singapore) the crossroads of the world, is at the peninsula's southern tip. In this geographical theater great political dramas have been staged in recent years. Not so long ago the British, French and Netherlands empires of the West completely dominated this whole Asiatic area. But since the defeat of Japan in 1945 Sumatra and Borneo, along with other territories, have broken away from the Netherlands. The natives of Indo-China are struggling to oust the French. India and Burma have gained their independence, and the federated states of Malaya are clamoring to likewise free themselves of all British rule. Also, the sinister forces of communism have been very active in this area, especially so since China to the north has come under complete Communist domination.

Now with this setting and its surrounding backdrop of events in mind, it can be appreciated what a great blunder the rulers of Malaya made last July when they

Singapore, although a separate colony, has a common immigration permit arrangement with Malaya, and so upon arriving here the four missionaries visited the deputy controller of immigration, a Mr. Fox. He received them courteously, but granted them permission to remain only one month, pending consideration by his superiors of their request to remain indefinitely. Assured, however, that there would be no difficulty in obtaining the permission, the four missionaries proceeded to Penang, a little island port on the northwest coast of Malaya having a population of 200,000. Here they found the people unusually hospitable and anxious to know more about the Bible, of which they knew very little. True, most of the people are Buddhists, but they were ready enough to hear about a God who will make an end of all corruption, violence, and disunity in this world.

Each week the missionaries inquired at the Immigration department in Penang if permission for permanent stay had been received, but there was none. Would Malaya, now clamoring for independence and anxious to show its governmental maturity, give a decision in favor of freedom of worship? Would she go along with the free democratic policies of the United Nations?

Would she permit this Bible educational work, the greatest force for combating godless communism, to be carried on in her land? Or would Malaya follow, in the footsteps of the Communist countries and prohibit the entry of Jehovah's witnesses? These questions were soon to be answered.

### ***Tragic Blunder on the Highest Level***

On July 10 the offices of the Watch Tower Society in Singapore received word from the Immigration department stating that the missionaries would have to "depart on or before the 12th of July", but this information had not reached them when, on July 11, in response to a request, the missionaries appeared for an interview before a Mr. A. B. Roche, controller of immigration for the Federation of Malaya in Penang. Playing the part assigned to him by some higher authority, Roche brusquely asked for their passports, noted the date, and remarked: "H'm, you have left it rather late. You should be away by now." He was reminded that no word as of that moment had been received concerning their request to remain. Whereupon, Roche declared: "Well, I can give you your answer now. I shall not grant you your request." He then proceeded to dictate letters addressed to the missionaries in which he refused their request to remain, quoting as authority for his summary action the Federation of Malaya Emergency Regulations.

Now these Emergency Regulations were special powers granted for the express purpose of combating banditry and communism. Therefore the missionaries asked why Roche was taking this summary action, to which he curtly replied: "I don't wish to give a reason." What an outrage! Had they somehow fallen behind the Iron Curtain? They thought they were still in the camp of the Western world, yet they were receiving the kind of highhanded

treatment dealt out by petty officials in the totalitarian lands. It is a well-known fact that Jehovah's witnesses are neither bandits nor communists in any sense of the word, and yet an antibandit, anti-communist regulation was being used against them without cause or reason. It was therefore manifest that these low, underhanded methods were being employed to protect wicked conspirators behind the scenes.

Asked if they could appeal his decision, Roche first replied, "Well, there isn't any appeal really." But when pressed further on the point he unearthed a copy of the regulation which contained a clause granting the right to appeal to the chief secretary. Here was at least a ray of hope; so immediately an appeal was taken up to Kuala Lumpur, the capital of Malaya. Possibly the chief secretary, Mr. M. V. del Tufo, was an honest, sensible man, wise enough to see that justice would be handed out in this matter.

### ***No Relief from Council of the Wicked***

It was in Kuala Lumpur that the missionaries learned the real significance of Roche's statement, "There isn't any appeal really." Not from pillar to post, as the saying goes, but from pawn to pawn the missionaries went seeking relief from the gross injustice committed against them. Given the run-around from one official to another they met a variety of excuses why no responsible official would grant an interview. In an effort to see the chief secretary, they got no farther than his office staff. A call on the secretary to the government, Mr. P. O. Wickens, who had something to do with the formal written appeal that was made, likewise proved fruitless. Told that Mr. Dato Onn, Member for Home Affairs, was actually the one that dealt with such matters, they made efforts to see him, but here again one could only talk to his pri-

vate secretary. An interview with Dato Onn was refused on the grounds that the matter was beyond his power to reverse, the decision having been made at government level. Now what could that mean?

Dato Onn's secretary was a kindly disposed man and so he revealed what all this dodging by the officials really meant. On July 3, this secretary explained, the Executive Council of the Federation resolved that 'the future policy of the Federation of Malaya would be that representatives of the Watch Tower Society, that is, Jehovah's witnesses, would be *personae non gratae* [persons not welcome] in the Federation, and that this would apply to the four missionaries now making application to stay'. So the matter was important, important enough to engage the attention of the whole Council in private, but not important enough for a single member to grant an interview to the ones concerned, the ones who were being grossly misrepresented, viciously charged, falsely classified as undesirables, and wickedly condemned without a hearing.

The instigators of this conspiracy sought to do a thorough job in choking out the message of God's kingdom from the territory of Malaya. They wanted no public discussion on the matter, no appeals that might backfire and expose the plotters. They therefore struck at the highest level where they exercised influence and power in order that the decision would be final with the minimum of publicity. Even the little notice that did appear in the press was enough to call forth an expression of displeasure from more than one official. One is reminded of Jesus' words, that they that practice vile things hate the light and avoid it if possible for fear their evil deeds will be exposed.—John 3:19-21, NW.

As matters now stood the only person in Malaya powerful enough to overrule or modify this decree of the Executive Coun-

cil was the high commissioner in Council, Sir Henry Gurney, and so a formal "Petition of Appeal" was filed with him. In pleading that this stupid error be corrected, the Petition gave the following reasons:

- "(i) Your Petitioners believe that the work done by them in helping those who wish to understand the Bible brings great benefits and enjoins upon all people obligations of justice, decency, morality and respect for law and order, and belief in God's justice and the hope of the new world promised by the Bible.
- "(ii) That, in their short stay in Penang, your petitioners have met many people who have expressed a real appreciation of the aid rendered by your Petitioners in helping them to understand the Bible, and would greatly regret the denial of such service to them.
- "(iii) That your Petitioners, being dedicated to the service of God, deem it their bounden duty to respond to the call for world-wide preaching as contained in the Biblical command: 'This good news of the kingdom shall be preached to all nations.' (Matthew 24:14) Having freely practiced their preaching work for many years in their own country, where they were assisted by thousands of associates, your Petitioners now wish to bring this good news to the people of Malaya, that no country may be excluded from the benefits of the divine command.
- "(iv) That your Petitioners believe that a sound knowledge of the Bible is the most lasting and effective bulwark against the dangerous and violent political ideologies that teach the overthrow of states and the alteration of the systems by violence.
- "(v) That your Petitioners believe that the remarkable unity and peace which exists between Jehovah's witnesses throughout the earth, regardless of race,



nationality and colour, demonstrates in a practical way the benefits gained as a result of the teachings of the Watch Tower Bible and Tract Society."

Even as the other appeals went unheeded, so also this cry to the high commissioner in behalf of truth and justice. It fell on stony ears with the same result—no interview, no reason, no relief. All possibilities for a stay of execution of the Executive Council's order were now exhausted. All officialdom of Malaya apparently was solidly against Jehovah God and his Kingdom witnesses. The only door open for the four missionaries was the one through which they had entered. They must leave this land where intolerance had reared its ugly head and go to one where freedom of worship exists. So on August 27 the four left narrow-minded Malaya and entered freedom-loving Thailand, and there they have continued their charitable, God-given ministerial work.

### ***You Too Can Protest!***

Does this mean the case is closed and the matter ended? Official Malaya may think so. And the conspirators who engineered the plot may sit back and rejoice that Jehovah's witnesses were tossed out and the door slammed against their return. But such totalitarian treatment settles nothing. When freedom and liberty are crushed underfoot as here in Malaya, all lovers of truth and justice everywhere rise up with righteous indignation to meet the challenge.

The government gave no reason for the ousting of Jehovah's witnesses, but one high official told the missionaries: "You are undermining and disturbing all the established religions, which are such a bulwark against communism." This is a revealing statement when considered with other events. For example, a clergyman of the "Brethren" church in Penang told his

congregation to have nothing to do with the witnesses when they called at their homes. Also the "Rev." A. J. Bullitt, of Newcastle, commissary for the bishop of Singapore, complained that a newspaper headline, "Missionaries Asked to Leave Malaya," was misleading since Jehovah's witnesses were not real missionaries. He then boasted that a score of new missionaries were on their way to Malaya, ten assigned to the Church Missionary Society, six to the English Presbyterian Mission, and four to the London Missionary Society.—*Singapore Free Press*, August 13, 1951.

The true nature of the ouster is thus discovered—religious discrimination and bigoted intolerance! Political leaders have suppressed the Kingdom message and impaled its proclaimers at the behest of pharisaical advisers. But in listening to these blind religious guides what a stupid blunder the rulers of Malaya have made! Christendom's leading religions are no bulwark against communism. That is why the religions of Christendom make leagues with communism in Poland, Czechoslovakia, Hungary, Russia, etc., while Jehovah's uncompromising witnesses are outlawed, banned and thrown into concentration camps in those countries. So by closing her borders to these true Christians, Malaya is playing right into the hands of the Communists. So it was too bad that those "established religions" in Malaya could not provide a sufficient "bulwark" to prevent Malaya's high commissioner, Sir Henry Gurney, from being ambushed and killed by a hail of bullets by Communists just two and a half months later.

Through dullness of understanding men may make mistakes, but if they want to be wise they will correct their errors. Surely some of the ill-advised officials of Malaya are wise enough to reconsider the tragic mistake that was made in classifying Jeho-

vah's witnesses as undesirables. Let every freedom-loving person therefore write immediately to these officials. Write briefly and to the point, urging them to correct this error. Show them there are thousands upon thousands of people in this world who vigorously protest against this clergy-inspired discrimination and ruthless intolerance shown by Malaya. Names and addresses of responsible men of influence are as follows:

H. M. King George VI,  
Buckingham Palace, London, S. W. 1

Prime Minister

Rt. Hon. W. L. S. Churchill,  
O.M., C.H., M.P.  
House of Commons, London, S. W. 1

Secretary of State for the Colonies  
Rt. Hon. Oliver Lyttelton, D.S.O., M.C.  
Church House, Great Smith Street,  
London, S. W. 1

The Hon. the Member for Home Affairs,  
Dato Onn bin Jaafar, D.K., D.P.M.J.  
1 Clarke Street, Kuala Lumpur, Malaya

The Hon. the Officer Administering  
the Government,  
Mr. M. V. del Tufo, C.M.G., M.C.S.  
King's House, Kuala Lumpur, Malaya

Mr. H. L. King,  
The Director of Immigration,  
Havelock Road, Singapore 1

**"YOUR WORD  
IS TRUTH"**



### **"Is Satan Necessary?"**

**T**HERE are many professing Christians who do not believe that Satan the Devil actually exists. Says one of these: "Life is not a battle between God and the Devil. God has no rival, save as man himself lifts his spirit in disobedience to the Divine will and purpose." Not understanding why God has permitted Satan to exist, this one argues that Satan does not exist. However, not only is his position contrary to Biblical testimony but it offers no explanation of why a righteous Deity would tolerate man's rebellion and his inflicting so much inhumanity upon his neighbor.

Posing pertinent questions but not having their answers is "Right Reverend" R. J. Renison, who, under the heading "Is Satan Necessary?" has, among other things,

the following to say: "The problem of evil is the greatest riddle in history. . . . Probably there has never been a time when so many people have been trying to find the answer as now. The late war was surely one of the greatest evils in our human history. . . . How can man say that God is love, when he contemplates the cynical evil which still threatens to destroy civilization?" However, this clergyman would have us believe that such "words about the responsibility of God are not only unchristian but foolish". He holds that the problem is to harmonize the "omnipotence of God" with the "freedom of the human mind". To do this, we are told, would solve "the mystery of human existence".

Jehovah God, knowing that his inquiring human creatures would want to know



the purpose of their existence, as well as why God has tolerated evil and the Devil himself, provided the answers in his Word, the Bible. Therein we read that God created the earth to abide forever, to be inhabited and that man was commissioned to populate the earth, exercise dominion over the lower animals and turn the entire earth into a paradise. God having purposed this, it will be accomplished.—Genesis 1:26-28; Ecclesiastes 1:4; Isaiah 45:18; 55:11.

To aid man in realizing the purpose of his existence by carrying out God's purpose regarding the earth, God appointed an unnamed cherub as guardian of the first human pair, Adam and Eve. This cherub became ambitious to be worshiped like Jehovah God and so he set about to alienate the affections of Adam and Eve by depicting to Eve that God was withholding good things from her. Yielding to selfishness, Eve turned against God and induced Adam to join her. Succeeding with the first human pair, this cherub, now Satan the Devil, boasted that he could turn all creatures away from God. (Genesis 3; Ezekiel 28:12-19) Centuries later Satan also succeeded in turning aside some of the angels.—Genesis 6:1, 2; 2 Peter 2:4, 5.

The first two chapters of the book of Job furnish the key to the understanding of the riddle as to the permission of Satan and evil. There we read that God asked Satan if that one had noticed God's servant Job, a perfect and upright man. The very fact that God called Satan's attention to Job's integrity argues that the question of man's integrity had been previously raised. The rest of the book shows Job vindicating Jehovah's side by maintaining integrity in spite of pressure.—Job 42:7-17.

This same truth, as to why God permits the wicked to exist and the righteous to suffer, is brought to our attention in God's dealing with Pharaoh. Jehovah could have instantly wiped out Pharaoh and his hosts

and set the Israelites free. Why did he not do so? He tells us: "For by now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Exodus 9:15, 16, *An Amer. Trans.*) In that prophetic drama Moses foreshadowed Christ Jesus; and Pharaoh, Satan the Devil.—Exodus 14:8, 9, 27, 28; Acts 3:19-23.

That Satan the Devil did make himself a rival to Jehovah God is apparent from his words found at Isaiah 14:12-14, "I will be like the most High." And that his consuming ambition is to be worshiped like Jehovah God is apparent from the third temptation he presented to Jesus in the wilderness: "So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.'" No doubt the apostle Paul had in mind this ambitious inclination of Satan the Devil when he stated that Jesus gave no consideration to becoming equal to God.—Luke 4:5-7; Matthew 4:8-11; Philippians 2:5-11, *New World Trans.*

True, God is love. (1 John 4:8) But he is also omniscient, and therefore he knew that it was best to have this issue of supremacy raised by the Devil settled once and for all, and so God has permitted evil and the Devil to continue, even though it has resulted in much hardship to members of the human race. This, however, has been no injustice on God's part, for the human family brought this condition upon itself. God is therefore not obligated to extricate mankind at all. But because Jehovah God is love and loves righteousness, he

has provided a way of relief for all lovers of righteousness. Life is a blessing even under present conditions, and especially is this so in view of the hope of the resurrection and the new world.—Matthew 5:45; John 5:28, 29; 2 Peter 3:13.

In that new world all that have breath will praise Jehovah and nothing will hurt nor destroy. God's will will be done on earth as it is done in heaven. To bring about such a condition will not require depriving man of his freedom of mind, of his free moral agency. Why not? Because God rules by love. Yes, He appeals to man's love, to man's sense of gratitude, and if man has love in his heart he will of his own free will show that by obeying God's command-

ments. If he does not thus express gratitude he will cease receiving such benefits, that is, cease to exist. Thus God will have a universe of intelligent creatures willingly obeying him out of love and doing so as implicitly as the lower animals heed the instincts God has placed in them and as the inanimate creation, the sun, moon and stars, etc., obey his "laws of nature"—Psalm 107:1, 8, 43; 150:6; Isaiah 11:9.

Thus we see that God did not create the Devil nor is the Devil necessary to God, but God has permitted the Devil to exist to prove in God's favor the issue of who is supreme, and to prove the Devil a liar. When that is accomplished God will make an end to the Devil, as well as all evil.

## EVOLUTION—"AS EVERYONE KNOWS"

**S**CIENCE DIGEST, January, 1952, carried an article with the intriguing title, "Fish to Man—in an Hour!" Though apparently calculated to inject new life into the quaking evolution theory, it proves a lethal shot showing the uselessness of trying to cling to both evolution and common sense.

¶ "As everyone knows . . .," the article begins, in typical evolutionistic style. Certainly only those who swallow evolution in its entirety without question stand the faintest chance of gobbling down the "proof" that is to follow. In a new twist, the writer appeals to insulin shock therapy. For some cases of personality disorder, patients are placed in a deep coma by an injection of insulin. Then, at the desired time, an injection of glucose starts them on the way back to consciousness. During this process the patient displays certain behavior patterns which the article asserts are throwbacks to subhuman evolutionary stages.

¶ For example, first muscular reaction is noted in "more or less even, rythmical movements of the arms and legs". This is likened to the "swimming" movements of the primary fish stage—why, what else? Next, watch while the four limbs begin to move more unevenly in an alternating action. This, the writer exults, must represent "the 'low creep' of a

primitive, animal-like nature". On land now, there can be no stopping our evolution upward. Now place a pencil or similar object under the fingers or toes. They close around it! Now do not be an ignoramus and dismiss this as natural reflex action. Surely you see the deeper significance: now we are apes! But hurry along now, who wants to be an ape *all* his life? Soon there come forth from the patient what the writer calls "certain dull, weird, *non-human* noises". Then the sounds become more human "which", the article says, "if heard in a baby, we would designate as *babbling*, for such it really is!" In conclusion, we are told, the patient has "*relived eons of time*", spanning the entire evolutionary arc from fish to man in one hour!

¶ The article comes forth from modern man, yet is full of "certain dull, weird, *non-human* noises". We would not expect to hear such unreasonable talk from a baby, but wherever it originated, we would at once designate it "as *babbling*, for such it really is!" No wonder Arthur N. Field, New Zealand journalist, author and editor, stated in his work *Why Colleges Breed Communists*: "THE EVIDENTIAL STANDARDS OF MODERN EVOLUTIONIST SCIENCE REPRESENT PROBABLY THE LOWEST POINT IN INTELLECTUAL DEGENERATION REACHED BY CIVILIZED MAN IN THE PAST TWO THOUSAND YEARS."

## *"Fourscore and Seven Years Ago"*

EVERYONE recognizes these words. With them Abraham Lincoln opened one of history's best-known public speeches, the Gettysburg Address. Many have even forgotten that this two-minute gem of oratory was but second billing that November 19, 1863, at Gettysburg. Lincoln's "few appropriate remarks" followed a two-hour effort by the renowned Edward Everett.

Time has played a favorite trick on Lincoln, cloaking his famous address with an expected amount of legend and lore. The schoolboy conception is that he scrawled out his first and final form of the talk while en route by train to Gettysburg. However, there are in existence five drafts of the speech in Lincoln's own handwriting.

It appears that after weeks of consideration, the president drew up the first draft at the White House. What he made on the train was but a revision of the original, and this too was improved upon the night before its delivery, which time the author

spent at the home of Judge Wills in Gettysburg. On the morning of the event, Lincoln made the final draft which he used on the occasion, and from which later copies were taken, providing the accepted authorized version.

It is likewise difficult to establish exactly how the audience received the address. Again, popular fancy has held that the listeners were caught in a moment of stunned silence, unable to even offer applause. It is truly quite conceivable that the combination of brevity, power, beauty and expressiveness present could have accomplished such an effect. Furthermore, some reports confirm this. But others differ, saying the audience responded in a "tumultuous outpouring".

But whatever the audience reaction, Edward Everett's note to Lincoln afterward speaks for itself: "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes."

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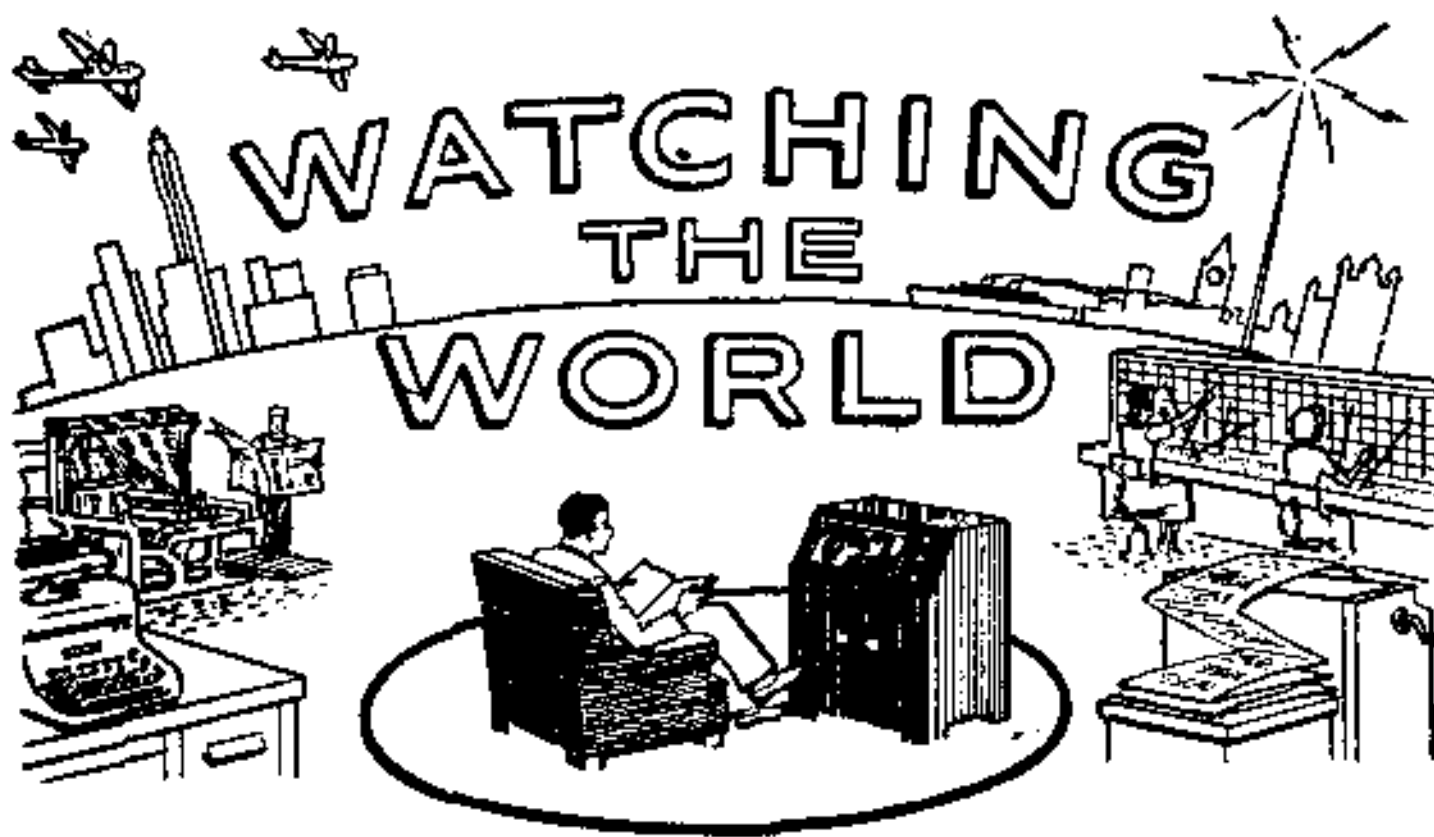
### *Divinity Dean Thinks Churches Need House Cleaning*

DR. LISTON POPE, dean of Yale University's Divinity School, takes a dim view of the churches' stand on race equality. On December 12, 1951, he addressed a joint session of two agencies of the National Council of Churches of Christ in the U. S. A. and hit hard at this weakness. The racial point, he asserted, was one of the paramount issues in the world-wide war of ideologies; and he urged "a better demonstration of racial equality than the Soviet can produce". Dr. Pope claimed that other fields including politics, sports, education, trade unions and industry outstripped religion in eliminating race prejudice. He charged that less than one per cent of professedly Christian congregations in the United States maintained membership rolls of mixed racial groups, and declared succinctly: "The churches have a lot of house cleaning to do before they can call themselves Christians."

### *Retribution Outweighs Brotherly Love*

In a New York sermon during December, 1951, "Rev." Dr. Allen E. Claxton asserted that people in desperate circumstances were more interested in retribution than "integrity, unselfishness, . . . brotherly love". He discounted the value of "a spectacular leader or dictator" to remedy ills, and said: "The real way to redeem our world and establish righteousness in the nation, justice among races and peace in the world is by following the spiritual principles to be found in the Ten Commandments and the Sermon on the Mount."





### No Peace, No Progress

◆ Publicity, newspaper headlines and flowing speeches surrounded recent U.N. disarmament discussions, but the results again showed the miserable failure of world leaders to achieve the peace and better conditions they continually promise. The same conflicting positions were taken when the U.N. began discussion of A-bomb control five and a half years ago that were taken during the December disarmament talks in Paris. In sixty-six months there has been not only no solution, but no progress toward it. The East and West merely agree that they disagree. The only point of agreement was on the establishment of a new 12-member disarmament commission, but they could not agree on what it is to do. A U.N. guard in Paris commented about the sheet metal translators' booths, "As soon as the disarmament talks are over, the French can rip out the booths and use them to make tanks."

### Looking Back on Ten Years

◆ Ten years have passed since Japan attacked Pearl Harbor (December 7, 1941) bringing the U.S. into World War II. Look at the changes since then. Allies are enemies, enemies allies. Germany, Italy and Japan, enemies of Britain and the U.S., are now allies being

rebuilt with U.S. funds. Russia and China, former allies of Britain and the U.S., today are enemies. Poland, Czechoslovakia, Romania, Hungary, Austria, "liberated" from shackles of Nazism, now grovel under shackles of communism. Adolescents of the Nazi Youth movement are now leaders of the Communist Youth movement in East Germany. In Austria and Romania the Communists had little trouble in securing as public prosecutors judges who did the same work for former totalitarians. The sound of practice for battle, war noises heard today at Pearl Harbor, are not echoes of 1941, but are in preparation for more conflicts. One totalitarian foe was defeated, another sprang up. When one unjust ruler is conquered, another replaces him. It has been so throughout history. The methods used to bring about peace have not been sufficient. What is missing? Faith in God and his kingdom to remove the wicked, superhuman influence of Satan, who continually keeps earth in turmoil.

### The Tax Scandal

◆ The succession of scandals in government has reached the point where many people now ignore the almost uninterrupted parade of "five-percenters", "influence peddlers" and "fixers", but with the federal budg-

et taking more than 20 per cent of the national income, such graft is of vital concern. In the tax scandal six of the 64 internal revenue collectors were dismissed or resigned; 46 other employees were suspended; Charles Oliphant, the department's chief counsel, resigned. T. Lamar Caudle, in charge of tax prosecutions, was fired for outside activities "incompatible" with government work. Though Truman has announced intention to act against corruption, he has made himself politically vulnerable by waiting so long. Yet many of his political opponents are themselves filled with more of a zeal for votes than for righteousness.

The U.S. is far from the only country with such conditions. In Russia *Pravda* said (12/18) the bureau that produces equipment for retail trade did "legitimize unjustified expenditures and waste state funds for nothing", that in 1949 it spent 500,000 rubles in designing, but only 80,000 rubles' worth of projects were put into production.

### Is McCarthy Reliable?

◆ John Stewart Service, a U.S. diplomat for 18 years, was cleared seven times on investigations of his loyalty, when a "reasonable doubt" could have caused his dismissal. On an eighth investigation, the "reasonable doubt" was expressed (12/13), Service was dismissed, and Senator McCarthy exclaimed, "Good, good, good! It should be remembered that . . . I forced the recall of Service from the Far East [while] the State Department [said he was] one of their most valued and trusted experts."

Despite his elation over finally seeing a "reasonable doubt" raised about one of his multitudinous accusations, it is well to keep in mind that McCarthy has not had the Department of Justice prosecute his 205 (more

or less) alleged "card-carrying Communists", "members of a spy ring" in the government. Until he does, the charge "McCarthyism" will continue to apply to unfounded, unproved, irresponsible charges.

### Strife in Iran

◆ Why did 32 opposition members of Iran's parliament move, with bedclothes, baggage and servants, into a wing of the parliament building? Because Iran's Parliament has traditionally provided a sanctuary and they wanted to dramatize their charge that Premier Mossadegh was using violence and "government gangsters" against them. Mossadegh argued, however, that mass demonstrations in his favor showed he did not have to resort to such violence. It was promised that forthcoming Iranian elections would be free, but just before the opposition was to have broadcast a charge that the polls would be a mockery, radio privileges were denied them.

### Nationalism in Asia

◆ Premier Mossadegh of Iran, at first considered a fanatic, has become "the Patrick Henry of the whole Middle East, merely the first of a league of rebels proclaiming a war of independence from Alexandria to the Gulf of Oman", said the British *Manchester Guardian* (10/18). The growth of this strife is evident in Egypt where a "holy war" has been called for against British control of the Suez Canal; in Iran over the oil fields and where 5 were killed, more than 200 injured in a Red-led riot (12/6); and elsewhere in the Middle East. Too many people, too little food, tiny wealthy ruling cliques, money badly spent by grasping politicians, mass poverty, new political ideas sweeping in; such is the story of much of Asia today. Even financial aid plans face the difficult problem of seeing that the aid

goes to the right goals instead of to ruling classes, who themselves must be numbered among the exploiters of the Middle East.

### An Underlying Cause

◆ Fighting continues in French Indo-China. Red bands in Malaya harass the government. In the Philippines the battle against Huk rebels continues. Communist led? Yes, but the extreme poverty of Asia gives communists and nationalists alike sufficient arguments to incite violent opposition against Asia's rulers. Note this comparison of population and income:

	Population	Income
Asia	53%	10.5%
West Europe	12.8%	22.8%
North America	9%	43.6%

### Tragedy in the Philippines

◆ As if days of unexpected, death-dealing volcanic eruption on Camiguin island in the central Philippines were not enough, during the rescue operations it was lashed by the combined fury of a typhoon, floods and landslides. A "state of public calamity" was proclaimed after the total dead and missing reached 1,714, the homeless 100,000. According to *Time* magazine (12/17) "tranquil elders on the tiny Philippine island of Camiguin" tell the people such natural catastrophes are "because God had been displeased by younger Camiguenos who grew lax in their churchgoing, forgetful of the feast days and neglectful of the sign of the cross". Blaming God for this catastrophe and trying to force feast days (not a command for Christians) and the sign of the cross (a pagan, not a Christian symbol) on superstitious natives is blasphemy on its very face. The Bible shows that world's woes result from the "god of this world", Satan, not from the Creator, and that soon under the blessings of Jehovah's

righteous kingdom earth will return to the perfect state of the Garden of Eden and such catastrophes will cease.

### China's Reds Demand Ransom

◆ There are almost 80,000 Chinese-Americans living in the U. S. and recently nearly 60 per cent of them have received urgent requests for money from relatives in China. Most of these were connected with threats that the relatives would be imprisoned, beaten, tortured, or killed if the money did not come. Between \$4 and \$5 million has been sent to China, \$1,000,000 from New York within just four weeks. The racket is endless, for, as when dealing with other gangsters, those who sent money got demands for more. Attempting to present a solid front to end this blackmail, the Treasury banned all payments to Red China (12/9) on the basis of the Trading with the Enemy law of World War I.

### Claimed 'Proof' of

#### Apostolic Succession

◆ "A committee of eminent archaeologists" began the news report on who said what about Peter's tomb as being in Rome under the Vatican (12/19). These men said they found masonry walls, largely gone, but with enough remaining to know a tomb had existed. The report said the name Peter is scratched on walls of adjacent buildings (which Peter?) and coins from about the same time were lying around. The reports were written to sound as though bones found nearby might have been an apostle's, but they had to admit there was no proof for this. The news report further said, "The whole line of papal succession may be held to hinge upon this point." Yet the most reliable religious authority, the Bible, indicates the apostles would not have successors. Even if they did, and were the popes such successors, then the pope's church



would be expected to hold to the apostles' teachings instead of flouting them by using images, celebrating masses, teaching purgatory, meddling in world politics.

#### View on Vatican Ambassador

◆ Two interesting facts came to light from a December Gallup Poll on the proposed appointment of an ambassador to the Vatican. Point one: the number of people against it. Point two: the number knowing so little about world conditions they did not even know about it. The poll showed: opposed, 29 per cent; in favor, 19 per cent; no opinion, 12 per cent; had not heard about it, 40 per cent.

#### Up the Orinoco

◆ The Orinoco river, 1,500 miles long, second only to the

Amazon in South America, runs through a vast, wild, unexplored territory, a thing unimaginable to many modern men. Last summer an expedition headed for its source in the mountain barrier between Brazil and Venezuela. It faced insects, man-eating fish, disease and unfriendly Indians. By late summer it reached Esmeraldas, a mission station, the uppermost river settlement. Its source, 300 miles farther, was reached (12/9) and reported to be about 35 miles east of the previously determined location. If this is correct, it will, even in this remote section, change the national boundary between Brazil and Venezuela.

#### Blessed New World

◆ The world is not too happy these days, with wars, threats

of wars, anxiety and frustration, religious falsehood and moral bankruptcy. *The Christian Century* (12/19) ridiculed the idea in a recent magazine that "the blessed new world which somehow eluded mankind after World War I and World War II would come after World War III". World War II was to bring "Four Freedoms", yet according to the *National Geographic Society* (12/12) the world now has from 30 to 60 million refugees. Would a third world war bring better conditions? Or will that "blessed new world" come in the manner God's Word says it will, through the direct intervention of Jehovah God and the abolition of Satan, the instigator of wickedness? Accept God's promise, it is of more value than those made by politicians.

---

## HELL-FIRE

### Bible Truth or Pagan Scare?

**Y**OU who have been *Awake!* readers for some time now know that hell-fire is not an idea that was taught by Jesus Christ and that it does not appear, as a term, in the original manuscripts of the Bible. Our common English version Bible does contain the expression because of an incorrect rendering of the original word. This information, together with detailed consideration of Bible texts dealing with future punishment of the willfully wicked, constitutes an effective Bible tract for convenient distribution among those who are perplexed by the contradictory, unreasonable and extravagant statements of many religionists. You can help dispel the misconceptions that have surrounded this subject. Use the tract, "Hell-Fire"; 250 copies may be had for only 25c.

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**JANUARY 22, 1952**



**K**EEP on, then, seeking first the kingdom and his righteousness" is the counsel of God's Word. (Matthew 6:33, *New World Trans.*) Those who take that advice to heart, who long and pray for the Kingdom, will be eager to avail themselves of a true aid to understanding what Kingdom requirements are. Such an aid is the *Watchtower* magazine. It enables you to take advantage of regular lessons in Bible study, so essential in these trying times. Merely reading the Bible through once, or even a hundred times, is not really getting to the bottom of things. You must dig for truth, and that is what *The Watchtower* helps you to do. You must compare text with text, truth with truth, in the manner that the Bible itself indicates. *The Watchtower* is an invaluable means of acquiring the most enduring results from your Bible study. It is a must for the Bible investigator who desires to keep up to date in Bible knowledge and the meaning of present-day events.

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# AWAKE!

## MODERN INQUISITION:

The loyalty campaign and the smear campaign

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## Science and Creation

A review of past and present methods of scientists  
for fixing the age of the earth and the universe

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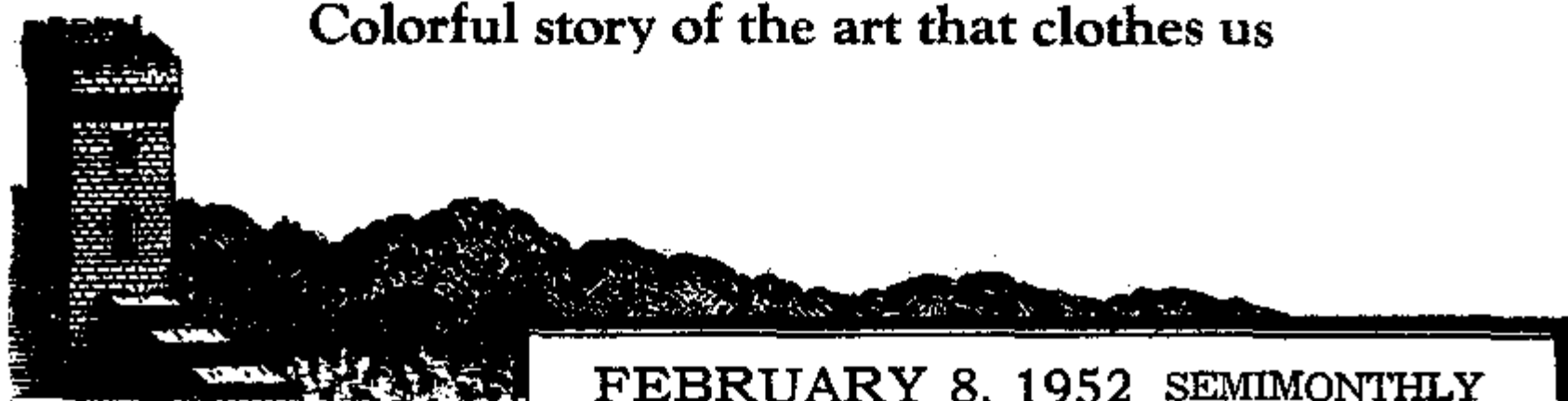
## The Cold War on Mickey Mouse

Adults spur grisly comics to compete  
with children's favorites

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## The History of Sewing

Colorful story of the art that clothes us



FEBRUARY 8, 1952 SEMIMONTHLY

# THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Modern Inquisition: the Loyalty Campaign	3	Science and Creation (Part Three)	18
Modern Inquisition: the Smear Campaign	5	The Cold War on Mickey Mouse	21
What Are the Motives?	6	An Industry Involving Millions	21
Fruits of the Smear Campaign	7	Clergy Comics Make Comics of Clergy	22
Who Is to Blame?	8	Turning Heat on the "Cold Warriors"	22
The History of Sewing	9	Sectarian Bigotry Hard on "Brotherhood"	24
Advent of the Needle	10	"Your Word Is Truth"	
The Ant Lion Plays a Waiting Game	12	Why Does God Permit Wickedness?	25
Science and Creation (Part One)	13	The Press versus The Truth	27
Science and Creation (Part Two)	16	Watching the World	29

# AWAKE!

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

Volume XXIII

Brooklyn, N. Y., February 8, 1952

Number 3

## Modern Inquisition: *The Loyalty Campaign*

### Ostensible Concern for Security Sabotages Liberties

THE men who formed the United States had a keen appreciation of liberty. "Give me liberty, or give me death!" is the way they felt about it. And to make sure that their liberty would be preserved they insisted upon a Bill of Rights. A man was held to be innocent until proved guilty; he was not to be deprived of life, liberty or property without due process of law; and he was to be confronted with his accusers.

But today a modern inquisition, ostensibly carried on for the purpose of safeguarding national security, is fast sabotaging that Bill of Rights. On the one hand is the ever-widening loyalty legislation, and on the other a growing smear campaign.

The present loyalty campaign was spearheaded by President Truman's Executive Order No. 9835, issued March 21, 1947. This order created the Loyalty Board and authorized the attorney general to make a list of subversive organizations. Up until July 1951, the attorney general had listed some 110 groups as subversive and the FBI had checked on upward of two and a half million government employees.

Since the president issued his Loyalty Order, state after state has passed loyalty legislation. On April 9, 1951, Oklahoma

passed a loyalty bill which, among other things, required government employees to swear that they would take up arms in defense of their country and that for the five years immediately preceding the taking of this oath they had not been a member of any group which any authorized public agency of the United States declared to be a Communist front or subversive organization.—*New York Times*, March 8, 1951.

On April 30, 1951, the Supreme Court of the United States ruled that the listing of subversive organizations by the attorney general had been made in an arbitrary way and that the organizations so listed had been denied proper hearings to prove themselves nonsubversive and to test the constitutionality of the government's program. Was the House Committee's list, six times as long, any more accurate?

Today loyalty boards are condemning men not only for their thoughts, which is bad enough, but also for the thoughts of their friends, relatives and associates. Among the questions being asked are: "Are any of your friends Communists?" "Were your father and mother ever Communists?" "Have you ever associated with any employees who, because of their political tendencies, *might* be considered Communists?"



Nor is the subconscious mind overlooked: Note this gem: "Don't you think that subconsciously you are in favor of Communism?"

One employee's loyalty was questioned because his father-in-law, it was claimed, worked as a typesetter for the Communist *Daily Worker*. An investigation revealed that he was working for the rabidly anti-communist Jewish *Morning Journal* and that he could not even set type in English.

The *New York Times*, February 5, 1951, told of the government's demanding the resignation from the officer's reserve of a World War II veteran who had won the Air Medal three times, "because he allegedly was seen reading the *Daily Worker*, a Communist paper, and because his sister and father, a pastor of a local church, were identified with alleged Communist groups in an election campaign". Fortunately, an investigation proved the charges false.

Suppose the man's father-in-law had been working for a Communist paper, that would not prove the son-in-law a Communist, would it? Why, it would not even prove that the father-in-law was one. Conceivably he could be working there without having any Communist sympathies, could he not? Not all printers engaged in printing Bibles are Christians, are they?

And suppose that war veteran's sister and father had Communist sympathies. Would that cancel out his war record and make him suspect? And reading the *Daily Worker*! Is it not possible to read something without being fully in favor of it? He may have wanted to examine their propaganda so as to be the better able to refute it in his arguments with Communists or from the public platform.

Nor is there much redress in sight. An employee who had been discharged on the basis of anonymous information appealed her case to the Supreme Court. It ruled against her on the same day it ruled that

organizations listed by the attorney general as subversive had been denied proper hearings. Said Justice Jackson in a dissent: "This is the first time this court has held rights of individuals subordinate and inferior to those of organized groups. It is justice turned bottom-side up."—*New York Times*, May 1, 1951.

The absurd extreme to which such a rule may be carried was evidenced in the notice of dismissal one Loyalty Board sent a government employee to this effect: "Paragraph 1. You are dismissed for reasons which are confidential. Paragraph 2. You are given five days to answer charges in paragraph 1." Could anything be more ridiculous—and unjust?

Tacitly admitting that this loyalty business may have gone too far, President Truman planned a Commission on Internal Security and Individual Rights. Members, however, were not in position to devote all their time to this work, and so they asked to be exempted from the federal statute which would prohibit them from holding other positions.

The president urged Congress to provide for such exemption, but due to the opposition of powerful Senator McCarran, it failed to do so, and so after months of waiting the president finally gave up the plan. Commenting on this fact, the *New York Times*, October 29, 1951, stated: "It would take a Geiger counter of more than ordinary delicacy to detect any radiations of enthusiasm for the basic freedoms or passion for fair play in any committee room dominated by Pat A. McCarran."

Well did a *Washington Post* editorial writer summarize the situation in his book *Loyalty vs. Freedom*: "The most shocking aspect of the whole business is that we have accepted these curtailments of essential liberty for ourselves with no outcry, with no apparent sense of their implications."

# Modern Inquisition:

## *The Smear Campaign*



THE smear campaign of Congressional demagogues presents the other vicious aspect of the modern inquisition. For years now their favorite cry has been "Red", "Communist," "Foreign Espionage Agent," etc. Slander and libel laws restrain ordinary citizens, but these members of Congress have a certain privileged immunity because the Constitution declares that "for any speech or debate in either House they shall not be questioned in any other place".

The *St. Louis Post-Dispatch* of April 9, 1950, after editorializing on the abuse of this immunity by Senator Joseph R. McCarthy, continued: "The history of the House Un-American Activities Committee is sordid with unproved smears by association and innuendo. Former Representative Martin Dies of Texas set the pattern as the original chairman of the committee. Republican Representative John Parnell Thomas of New Jersey, a later chairman, carried the technique of character assassination to its peak—or depth . . . Democratic Representative John Rankin also must be included in this history. Next to preaching white supremacy, his favorite pastime is the denunciation of even mild liberals as Communists and fellow travelers [Communist sympathizers]."

And as if there were not enough "investigating" by the House Un-American Activities Committee, the FBI, the Federal Loyalty Review Board, the Subversive Activities Control Board, etc., Senator Pat McCarran had to organize his own sub-

committee to investigate internal security. The way in which his committee vies with the House Un-American Activities committee for getting the most sensational headlines could be considered a joke were it not for the great harm done to innocent men by such political shenanigans.

Representative Martin Dies once named 1,121 subversives. The FBI investigated and reported that of the entire number only two "could even remotely be open to suspicion". Representative Thomas as chairman of the House Un-American Activities committee so persecuted those appearing before him with the "fright technique" that his hearings were termed "inquisitions" by the press.

According to Representative Rankin the Federal Fair Employment Practices Commission would be "the beginning of a Communist dictatorship the like of which America never dreamed". Yet all it did was to provide that there should be no discrimination in employment. Is a Rankin qualified to pass on what is American and what un-American?

But actually the depth of Congressional demagoguery was not realized until Senator Joseph R. McCarthy of Wisconsin appeared on the scene. So vile has been his record that a new word has been coined, "McCarthyism." Said a Congressional committee of his tactics: "We have seen the technique of the 'Big Lie', elsewhere employed by the totalitarian dictators with devastating success, utilized here for the first time on a sustained basis in our his-

tory." Said another senator before whom McCarthy appeared as witness: "I have never seen a more arrogant, or a more rude, witness."

McCarthy claimed that there were 57 "card-carrying" Communists in the State Department; then it was 81, and then over 200. Not one of his charges was based on any new evidence nor was he able to prove them. He made an attack on a certain White House speech writer, making much of the fact that this writer had a relative who was financially interested in the Communist *Daily Worker*. The writer, whom McCarthy had shrouded with mystery, came forward with the information that this relative was an eccentric great-aunt who had been dead for nine years!

### ***What Are the Motives?***

Congressional Committees, ostensibly out to "investigate", actually are "out to smear, condemn and sabotage the legal activities of all progressive Americans". Prompted by personal or political motives, they seek to gain the front-page headlines by calling men Communists. Says *Time* magazine, (October 22, 1951): "McCarthy set up a barrage of new accusations which caught the headlines, drawing attention away from the fact that he had not made good his original charge. . . . He never answers criticism, just savagely attacks the critic."

Giving the lie to their claimed interest in national security shows the length to which these demagogues will go to get evidence to support their attacks. The *New York Times*, October 15, 1951, told of a Swiss judge ordering the deportation of one Charles E. Davis, an ex-Communist Negro homosexual, because: "Davis sent from Geneva on Nov. 4, 1950, in agreement with Farrand [McCarthy's Paris agent], a telegram to Mr. Vincent, with the false signature of [Emile] Staempfli, one of the mili-

tant Geneva Communists, to make it appear that the minister had relations in Switzerland with the Communists. He sent to Farrand a copy of this telegram which constitutes a forgery. Davis has received from McCarthy, through the intermediary of Farrand, money for this activity." Yes, Americans, hang your heads in shame that it is necessary for a Swiss judge to order the deportation of an agent of an American senator, for his efforts to frame a state department official!

Further revealing as to the motives of these Congressional committees is their use of witnesses who 'freely spill confessions, opinions, and wild guesses; mingle known facts with barefaced inventions, and launch unsubstantiated charges, naming names'. Although one Andrew Roth had been cleared and the case against him dropped, one of these informers, E. S. Larsen, testified that he knew that Roth was a Communist. Why? Because of his "presence right now with . . . the Communist leader of Indo-China". The facts were that at that very moment Roth was in Western Europe.

Time and again Budenz has been called upon to testify, although his testimony is almost invariably based on hearsay and has repeatedly been proved false. For example: In 1950 he refused to identify John Carter Vincent (whom the McCarthy agent tried to frame) as a Communist; but recently, with the prompting of a senate committee, Budenz suddenly remembered that Vincent had been a Communist. He made a like about-face regarding another state department official. A more recent instance wherein Budenz' testimony was found false was noted in *Time* magazine, October 29, 1951. Budenz had testified that Wallace's trip to China in 1944 had served the ends of the Communists, whereas subsequent testimony proved that the very opposite was the case.

### ***Fruits of the Smear Campaign***

The smear campaign, by robbing people of their means to make a livelihood, is depriving them of their property without due process of law. After a House "investigation" of the movie industry in 1948, a number of foremost writers and authors were blacklisted. And according to the *Encyclopedia Americana*, 1949, page 543, "An unusual fusion of politics, censorship and entertainment resulted . . . motion picture producers became more careful than ever to avoid motion picture plots or scenes which might suggest any trace of Communist propaganda."

McCarthy's own smear campaign has taken a terrific toll. While such men as General Marshall, Secretary of State Acheson and U. N. delegate Jessup weathered the storm, others have not been so fortunate. A little more than a year ago "senators sat frozen in their seats" as McCarthy hurled charges. At election time he toured the country and played a vital role in a number of senatorial campaigns, most notorious, vicious and despicable of which was the Maryland campaign where McCarthy caused the defeat of Senator Tydings.

Drew Pearson furnishes another example. After McCarthy charged that Pearson was a Kremlin agent and urged a boycott of Pearson's radio sponsor, Adam Hats, that firm dropped him. Writing to a friend recently, Pearson stated: "The McCarthy business did keep me pretty busy, to say the least. . . . At the moment, I am looking around for a new sponsor. I must admit, however, that since McCarthy's speeches, sponsors have been as hard to find as water lilies in the Sahara."

What is happening to American liberties when a political smearer is able to so intimidate big business that a popular radio commentator and newspaper columnist, who had had a Sunday night audience of

some ten million, is unable to find a sponsor?

McCarthy accused Owen Lattimore, Johns Hopkins University professor and authority on Far Eastern affairs, with being the "top Russian espionage agent", although he had nothing but flimsy hearsay on which to base his charge. However, the result was that Lattimore overnight became the object of international doubt and suspicion, causing him the loss of speaking appointments as well as involving him in a very costly defense.

Telling of the harmful effect that McCarthyism is having on the American people, Senator Benton, in an interview with the press, stated that it was making the "people timid and gun-shy, hesitant about expressing themselves". And Mrs. Eleanor Roosevelt stated: "People with new ideas hesitate to bring them forward and people do begin to look with suspicion at almost all of their friends and neighbors."

Indicative of the fearful attitude of the people is the following item: "On the 175th birthday of the Declaration of Independence [July 4, 1951] reporters of the New York Post and the Capital Times of Madison [Wisconsin] circulated a petition, including the Preamble of the famous document, and were able to get the signatures of only twenty of the 273 citizens solicited."—New York Times, August 3, 1951.

Among the chief targets and victims of the modern inquisition are the schools of higher learning. Concerning the danger, Dr. Alvin Eurich, president of the State University of New York, warned: "We may set up procedures designed to restrict Communists that in turn restrict teachers so much that the heart of the university is destroyed and the pulse will no longer register vital scholarly action." Along the same trend was the testimony of Dr. Theodore M. Greene of Yale before a senate subcommittee to the effect that college pro-



fessors are afraid to teach the facts of communism for fear of being thought Communists.

Under "Americans Fear Knowledge of Communism", the *Manchester Guardian*, of June 28, 1951, had, among other things, the following to say: "The New York Times recently made a survey of the mood of college campuses and gloomily reported that in all parts of the country young people were shying away from a public interest in government or political debate because they are afraid of being thought sympathetic to communism and so endangering their prospects of a job, a decent family life, and the respect of their community."

Nor is the government itself escaping unscathed from the effects of the smear inquisition. During October and November 1951, the *New York Times* repeatedly told of a serious decrease in applications from college students for jobs with the State Department. When inquiry was made as to the reason for this, the colleges replied that the chief one was "the relentless effort of certain members of Congress to prove that there simply must be traitors and Communists in the department".

### ***Who Is to Blame?***

Obviously the liberties of the American people are being sabotaged. And from the foregoing it is also apparent that those bearing the lion's share of the blame are President Truman, for his Loyalty Order, the smear campaigns of the House Un-American Activities Committee and Senator McCarthy, and Pat McCarran for, among other things, his opposition to the Nimitz Commission, which commission might have remedied matters.

Another factor is politics. "Respectable" Republican senators are only too glad to have McCarthy do some dirty work for them by getting the Democrats in hot water. And for the same reason Congressional

committees will give sensational and irresponsible witnesses such as Budenz the utmost publicity while denying it to a former vice-president of the nation when he is called upon to present his side.

The radio and press also must share the blame. The *Capital Times*, of Madison, Wisconsin, September 11, 1951, under the heading "Radio Surrenders to McCarthyism", referred to a previous editorial in which it charged that the Associated Press and the United Press news services were "slanting and manipulating news reports in favor of Senator McCarthy of Wisconsin in order to fit the bias of big and conservative newspaper publishers who control and dominate these news services". It then went on to show how the radio networks, such as the NBC, "dare not permit a word of criticism of McCarthy on [their] broadcasts without running to McCarthy to give him the immediate opportunity to blackguard all critics and opponents with his guilt-by-association technique." The writer then gave proof of how the NBC had censored from a speech, which he had prepared at their request, all references to McCarthy's shady Wisconsin public record.

Nor would an assessment of the blame be complete without pointing to the role that the Roman Catholic Church plays in this modern inquisition. Has not she, more than any other one agency, worked up hysteria over the Communist threat, and are not the tactics used essentially those employed by her to gain her ends? Is not McCarthy, therefore, her hatchet man even more than he is for the Republican party and the real estate lobby? *Time* magazine tells that McCarthy "seldom misses Sunday mass". Certainly someone is neglecting a golden opportunity to instruct a "good Catholic" in the principles of truth and righteousness!

Another Catholic favorite son is Budenz. The flaunting of his reconversion to



Catholicism has tended to give an air of sanctity to his worthless and worse-than-worthless testimony, causing Senator Chavez, himself a Roman Catholic, to state that Budenz was using the "cross as a club". As a professor of the Roman Catholic Fordham University Budenz certainly cannot plead ignorance. And when Pat A. McCarran visited the pope just a few years back, he took so many rosaries to him to be blessed that the pope observed that he didn't know that there were so many Catholics in the United States!

Veterans' organizations are also to blame. Facts at hand indicate that they

serve as the "sword of the Catholic Church", particularly the American Legion and the Catholic War Veterans.

And finally the people are to blame; they follow the lines of least resistance. How many today could say and really mean it, "Give me liberty, or give me death!" Steaks and liquor, clothes, sports and other amusements mean more to them than their basic freedoms. Meekly they are allowing an anti-Communist campaign to give them a totalitarian mental attitude. The jest regarding the Statue of Liberty may yet come true: "It stands where it belongs—on freedom's grave!"



## The History of Sewing



A LONG, long story it is, the tale of textiles and thread, of needles and thimbles, of patterns and fashions, for since the garden of Eden folks have been making clothes out of about everything from fig leaves to test-tube fabrics. How to hold the various materials together in an efficient manner and at the same time make them hang well in a comely and appealing way is an art and science. And because sewing is an artistic science, mastered only after much study and practice, it is not surprising that few women are qualified to make their own clothes. More might be encouraged to do so if they knew the basic fundamentals, the joy and pleasure it can bring, and the romantic history associated with sewing.—Genesis 3:7.

Like everything else the science of sew-

ing has undergone many revolutionary changes during the past several thousand years. There was a time when plant leaves and animal skins provided practically all the clothing that was used. Then came the discovery of fibers, animal, vegetable, and, very recently, chemical fibers. The ancient Egyptians were the first to make linen out of flax. The Babylonians of old spun wool into cloth. The use of cotton originated in the antiquity of India at a date older than the historical records of that country. The silk worms have been exploited by the Chinese from time immemorial. In the nineteenth century John Mercer learned how to treat cotton with chemicals to turn out "mercerized" fabrics.

Several synthetic substances have come from the chemists' workshops in this twen-

tieth century and have proved themselves useful materials for clothing for even the royalty of society. Rayon became a substitute for silk. Nylon, made from the basic compounds of coal, air and water, in many ways is superior to rayon. Orlon has the mixed characteristics of both silk and wool. Vicara, from corn, boasts of having the feeling of cashmere. In other materials are found the elements of casein and silica. Chemical research has also made certain textiles mothproof, mildew-proof, fireproof, waterproof, wrinkleproof, and even shrink-proof.

### *Advent of the Needle*

Parallel with the history of textiles is that of the tools and machines by which fabrics are made. The most primitive needles were constructed out of fishbone, ivory and thorns. Later better needles were formed out of gold and silver and bronze. Whether it is true that the Chinese of old were the first to use steel needles, modern steel needles began to be turned out in quantity in Germany in the fourteenth century. England learned the secret two hundred years later. Patents on mechanical sewing machines began appearing at the close of the eighteenth century, but it was another fifty years or more before practical sewing machines were placed on the market.

"Thumb-bells," at first made of leather and later of bone and gold and silver, are said to have been invented in Holland about the year 1100. These little bell-shaped sewing accessories were so called because originally they were worn on the thumb. Nowadays the thimble is worn on the middle or second finger, and is still a great aid to the speed, efficiency and the pleasure of sewing.

Progress in mechanical cloth-making and sewing devices also was rather slow. At first fibers were twisted into threads

by hand. Then the Egyptians made a distaff on which to hold the fibers and a spindle on which to wind them. But not until the sixteenth century did the use of the spinning wheel, an invention of India, spread across Europe. The original hand looms later became semiautomatic contrivances, and then weaving was greatly speeded up with the invention of the flying shuttle in the year 1738. Thereafter, the heavy loom, the spinning frame, the spinning jenny, and the cotton gin, each in turn became a landmark of progress in the production of fabrics. Today ingenious machines turn out all kinds of textiles, and can do about everything but think. Consequently, sewing begins nowadays, not with spinning and weaving, but with finished materials in ten thousand varieties.

In olden times when the costume consisted of flowing yardage of cloth draped about the body, the only fastener needed was a pin or two. Many of these took on elaborate forms, like the modern brooch, and thus served as ornaments as well as fasteners. For a time in the Middle Ages string lacings drawn through eyelets like shoelaces were popular for holding garments together. Buttons—all sizes, shapes and designs—then came into general use and have continued to this day as the most common means of closing up the fronts of shirts, blouses, coats, etc. It has been only during the last hundred years that such contrivances as snaps, hooks, and the now popular slide fastener, or "zipper", were invented, as well as that all-important invention, the common safety pin.

And speaking of devices for holding clothes together and in place, one should not overlook the seamstress' thousands of stitches. These may be classified as running stitches, back stitches, slip stitches, catch stitches, or as overcasting, basting or hemming stitches. Each is of a particular design and serves a particular function.

Each is made with a particular twist of the wrist, thrust of the needle, or maneuver of the hands or material. Just when each was first employed is not known, but until the beginner learns when and where to use these various stitches, and how to make them with speed and skill, she should not go on to the more important and difficult tasks of designing, pattern-making and fashioning of garments out of raw fabric.

Paper patterns, so universally used today, have not always been available as a dressmaker's ready assistant. There was a time when someone first stumbled on to the clever idea of first making a pattern, and then from the pattern making the garment. It is believed that the first patterns were crude carvings out of heavy stone. Later on thin wood was used and still later cardboard patterns were made. In 1863 the first commercial patterns, named *Butterick* after their maker, were placed on the market. Then along came the improved *McCall* patterns. *Vogue* entered the pattern business, followed by the famous *Simplicity* and *Advance* patterns. Altogether, each year, nearly a hundred million sewing patterns are sold.

### ***Bulges and Bustles***

All kinds of dressmaking forms and contraptions have been used during the last 150 years, besides the above-named patterns. In an effort to duplicate the human form, muslin stuffed with cotton batting first appeared. Then somebody made a form out of wires upon which puffs and padding were attached here and there, to represent the individual customer's peculiar bulges and bumps. Various wax and rubber forms were also tried out. Pressed papier-mâché was hailed with enthusiasm when first brought out. Today, however, other types and improvements are in use.

As for the history of fashions, it is really a history of a thousand languages, cultures, races and creeds, a history of times and seasons, of fads and fancies. The ancient Egyptian or Grecian or Roman could be identified by the costume worn. Similarly, the styles of medieval and modern times may be dated, as for example, the wasp waists of the sixteenth century, the stay-your-distance hoop skirts of colonial days, the high-waisted "Empire gowns" of Napoleon's time, the preposterous bustles of the ridiculous Victorian age, the shapeless silhouettes of the riotous 1920's, and the radical "new look" of post-World War II. Of a truth, the sewing needle has left an impression on the pages of history almost as great as the legislator's pen or the soldier's sword.

After this brief look at the past, let the seamstress of today rejoice over the modern tools and materials at her disposal. No longer does she need to spin and weave her own cloth. No longer does she need to use fishbones for needles. No longer does she have to wear her fingers down to the bone for lack of a thimble. Neither does she have to fashion a gown without a pattern nor use a clumsy one made of stone. Instead of spending long tedious hours putting in seams and hems by hand, in a few minutes she can do the job on a modern high-speed sewing machine. And, praise to the overlords of fashion, the modern dressmaker no longer has to slave away making great Spanish pleated collars, elaborate and delicate lace, great trains of skirts to drag the ground, or petticoats by the dozens. No, with modern equipment clothes-making is easy, and with simplified modern designs it can be a lot of fun too. Now one can enjoy the higher artistic values of dressmaking. Like painting a picture, sewing should be looked upon as a form of art, and can be engaged in for the sheer pleasure and satisfaction it affords.

# The Ant Lion Plays a Waiting Game

THE ant lion may never have heard of the axiom about building a better mousetrap, but it certainly applies the principle. You would not think this insect a talented creature. Its unimposing, one-third-of-an-inch-long body is mounted on six weak legs that somehow can move it in only one direction—backward!

But if the ant lion cannot “get very far” in the world, it can dig. This trait and its pincerlike jaws that inject a deadly toxin into small insect victims (frequently ants) prove sufficient. Sandy or dusty locales are suitable to the ant lion, which digs by moving backward (of course!) in a circular fashion, pushing the sand over him and throwing it up and away with flips of its head. If larger pebbles are encountered, they are carefully balanced against the end of the body and pushed out of the way. When the digging is over, the average pit may have a mouth of about two inches and be half as deep. The slopes are glassy smooth and at the bottom the builder lurks unseen beneath the sand.

The ant lion watches and waits, often for days. At last, perhaps a lone, sight-seeing ant ventures too close to the crumbling rim. The footing gives way, and in he slides! The ant might have heard of such traps, he struggles to climb out; but from below his adversary now boldly appears and kicks up a barrage of sand which sprays down on the climbing ant and sweeps the ant down in a miniature landslide. The victim topples into the waiting lap of his host, then a quick injection from the hypodermic-like jaws and it is all over. Next, the host drags the now nonprotesting visitor under the sand and keeps a patient appetite waiting yet a little longer until the poison does its further work of dissolving the ant's body contents. Then the ant lion will again employ

the potent jaws, this time to suck dry the dead insect before discarding the withered remains.

But such antics, while consuming most of the ant lion's life, are by no means the extent of its ambition. As if the ugly form marking its digging days was only a crude experi-

ment, it does not even carry a fully completed intestinal canal! It is estimated that from two to three years is required for the creature to reach the adult stage, when its big change occurs. Perhaps our tired old assassin, by then weary of his career of ambushing unwary callers, decides to “renounce the world”. At any rate he holes up in a cocoon.

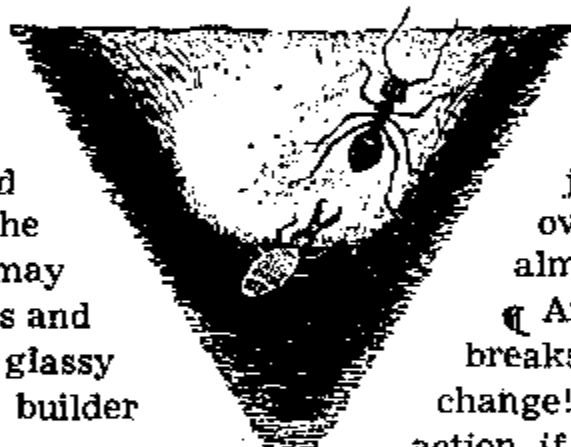
However, in building the cocoon, the ant lion, dwelling beneath sand, must be careful not to get any inside the finished product. The German authority Redtenbacher says the insect, on its back, “moves the spinneret about in circular, spiral and confusedly irregular paths. Since the sand grains are thus cemented together by the sticky strands, there arises a

confused band of sand, which is gradually consolidated to form a hemisphere.”

Then the insect turns around, makes another such hemisphere, joins the two together and rolls over inside, prepared to sleep for almost two months.

And when the slumbering one breaks out of the cocoon, lo, what a change! Can you imagine your own reaction if, looking in a mirror on rising in the morning, you saw an entirely new reflection? Now the ant lion is no more a “sandhog”, but an aviator. Its now long, slender body measures three inches, and it has sheer wings that spread out and bear it aloft. In this form it has been likened to a dragonfly.

The “new look” ant lion is now in its “last days”. Fittingly, therefore, it now devotes itself with singleness of purpose to the one thing now left for it to do: reproduce its kind. It does not even eat in this stage. The female has but a few days to mate, then lay its eggs in the sand. Though seemingly unbelievable, the tiny oddity described earlier will finally spring from the egg of the totally different-appearing winged adult.



# Science and Creation

## *Part 1: Failures in fixing the age of the earth*

This article, complete in this issue but divided into three parts, presents some of the latest findings of scientists regarding the age of the earth and the universe. Its writer is qualified in this field, he being a scientist regularly employed in atomic research.

**I**S IT true that the discoveries of science leave no place for the creation of the heavens and the earth as described in the Bible? Such an impression has been fostered by atheistic scientists who have sought to find entirely "natural" mechanisms for the formation of the universe and for the origin of earth's living things. Far from being merely agnostic, as they usually prefer to describe their belief, many scientists have adopted as a matter of faith the principle that no intervention of a Creator into the operation of "nature's" laws, as they understand them, is to be tolerated. They are unwilling to admit the existence of a Being who might have an understanding and control of natural forces and laws that they have not yet discovered. As a part of this faith they adopt the false religion of evolution, which has its only logical basis in the premise that there is no God. Prejudiced and blinded by their slavish adherence to materialistic doctrines, they are frequently unable to appreciate the real significance of their own discoveries.

On the other hand, the fundamentalist religionists hold doggedly to the traditional interpretation of the Bible as it has been

handed down through the orthodox religious denominations. They insist that God made the earth and the rest of the universe in six 24-hour days, in the year 4004 B.C., according to Usher's chronology, and reject without consideration the evidence presented by science that our universe is older. Typical of their attitude is the case of the elderly Methodist lady who, after inspecting the deposits of dinosaur bones in the national park in eastern Utah, went away insisting that Satan had put the bones there to deceive men.

A reasonable person is willing to put aside prejudice and consider the facts. One can learn much from the facts discovered by scientists, even though he may not subscribe to their theories for explaining the facts. So let us examine the evidence science can give us as to when and how the earth came into existence. At the same time, the testimony of the Bible is not to be rejected as mythology and folklore. Anyone who has taken the trouble to examine it recognizes that the Bible bears evidence within itself of greater than human wisdom. No other history is as old or as reliable as that contained in the Bible. So let us also examine without prejudice what the Bible has to say of creation. Since the Bible is true, and Jehovah who created the heavens and earth is its author, there is no reason to fear that it will be found in



FOSSILS IN  
SEDIMENTARY ROCKS



WATERFALL  
EROSION



OCEAN WATER  
SALT CONTENT



STRATA  
OF EARTH



conflict with what we discover in studying the things he created.

Man has found many curious and wonderful things in the rocks under his feet. He has noted igneous rocks like granite, made up of tiny crystals of various minerals formed by the solidification of a liquid magma. He has distinguished between these and the sedimentary rocks, laid down flat, layer upon layer, by settling out of running water, but often tipped, up-ended, or contorted by the action of geological forces which he cannot yet understand. In the sedimentary rocks he sometimes finds the petrified forms of once-living things, leaves of familiar plants, the trunks and bark of trees, insects, fish, the skeletons of reptiles and land animals. He also finds the skeletons of bizarre creatures which no longer live on the earth, great mastodons, saber-toothed tigers, winged dragons, 65-foot-long brontosaurus, terrifying 18-foot-high tyrannosaurs.

Such animals have not been known in the few thousand years of man's history upon the earth, and it is natural to wonder how long ago they lived. Paleontologists have made the rocks and fossils their special field of study, and they have tried by various means to estimate the age of these deposits. There are considerable uncertainties in most of these methods, and it is curious that the calculations which yield the greatest ages are generally preferred.

For example, Niagara Falls is believed to have had its beginning when the last ice sheet, from the so-called Wisconsin glacial age, melted back from the Great Lakes region between the United States and Canada, and Lake Erie began to drain north through the Niagara river. The age of Niagara is calculated from the present rate of wearing back the edge of the falls (3.5 feet per year) and the length of the gorge (7 miles) to be about 10,000 years. However, this seems too short to the geologist,

and most of the textbooks conclude by saying that a time of about 35,000 years is generally accepted. This upward revision is directly contrary to the fact that the recession of the falls has been steadily decreasing since surveys were started in 1842, and is now at the lowest rate in history. From 1678, when the French explorer Hennepin first mapped the falls, until 1842, the gorge was cut at an average rate of 7 feet per year, which would make its age only 5,000 years. Considering the uncertainty in the recession over past centuries, and the fact that no allowance has been made for occasional falls of 100-foot blocks of the crest, such as occurred in 1931, it appears perfectly reasonable to fit the age of Niagara Falls into the time since the world deluge, which the Bible fixes at 43 centuries ago.

Another clock for measuring geologic time is the rate of accumulation of salt in the sea. It is assumed that the salt from the rocks eroded away by rain has been carried by the rivers into the ocean and left there upon evaporation. The present-day salt content of the ocean can be measured by analysis and by estimating the volume of water in the seas. The figure is enormous, 16 thousand million million tons. The rate at which rivers are now carrying salt into the sea can be estimated by stream gauges at the mouths of the great rivers and by analysis of the river water. This comes out about 160 million tons per year. Dividing one by the other gives 100 million years as the age of the ocean. One would think this would be a satisfactorily long time, but the geologist finds it much too short and concludes that his clock is running too fast. Here again, wishful thinking is evident, for it is at least equally likely that the rocks eroded faster in the past, and the clock is now running too slow. "Since so many uncertain factors are involved, the method at present offers

no promise of a reliable quantitative value."<sup>\*</sup>

Yet another natural process which might be used as a geologic clock is the rate of laying down sedimentary deposits. For example, a 3,000-year-old statue of Ramesses II was found buried in the Nile flood basin under nine feet of river-laid deposits. This indicates an average deposition of 3.6 inches per century from the annual Nile flood. Of course, the yearly deposit of sediment at the mouth of the river, where it accumulates the year round, would be thicker. In fact, deposits on lake bottoms are believed to build up at a rate measured in inches per year. By measuring the sediment carried into the ocean, an estimate can be made of the length of time required to build up the entire volume of sedimentary rock now found on the earth's surface. However, this calculation again gives a shorter time than is desired, and so the geologist assumes that the present-day rate is too high, and that the earth is wearing down faster today than during its earlier history. This clock, then, also runs without a governor and does not keep accurate time. "It is already evident, therefore, that a study of the rate of formation of sedimentary rocks can give us no exact results for the total length of geologic time."<sup>†</sup>

There is one special type of sedimentary deposit which appears to offer more promise for dating. This is varve clay, which consists of alternate dark and light layers formed in the bottom of glacial lakes. These are supposed to have been laid down in annual layers, the dark clay in the summer when the lake was stirred up, and the fine light-colored silt in the winter when it was frozen over and quiet. On this basis, the geological clock would be read as simply as counting tree-rings, one layer to a

year. This clock is the one chiefly relied on for the 35,000-year period since the last ice-age. However, such varves have been observed to occur in reservoirs during flood periods, one set of three "annual" layers being formed in a two-week period.\* So perhaps the 35,000 supposed years are only 35,000 rainy spells in a much shorter span of years. Clearly, this clock is not to be trusted, if one cannot tell the hour hand from the minute hand.

It is evident that the paleontologist has no reliable means of determining the age of fossils found in such sedimentary rocks. In newspaper accounts and popular books they are always willing to guess an age—say 50,000 years, or half a million years—the bigger the guess, the bigger the headline. But in the accounts of these fossils carried in scientific journals the age is seldom mentioned, since no scientist would take it seriously anyhow. To illustrate, the anthropologist Professor R. Broom of South Africa has recently published a book called "Finding the Missing Link", in which he estimates the ages of his fossils in figures ranging from 200,000 to 2,000,000 years. Commenting on this, in a book review, Professor P. G. H. Boswell, says, in *Nature*, Vol. 166, page 839 (Nov. 18, 1950):

"Incidentally, it must be remembered that these figures and others in the book are no more than guesswork, and the preliminary word of caution about them may be overlooked or forgotten by the reader entranced by their repetition. We often tend to lose sight of the fact that measured chronology takes us back no more than 20,000 (or possibly 30,000) years; beyond that, all is speculation until the radioactive mineral time-scale comes into operation many million years earlier."

\* *Outlines of Historical Geology*, by Charles Schuchert and Carl O. Dunbar, page 20.

† *Outlines of Historical Geology*, page 18.

\* A. E. Wood, in the *Bulletin of the Geological Society of America*, Vol. 57, page 1245 (1946).

# Science and Creation

## Part 2: Earth's age as given by radioactive clock

IT APPEARS that, so far, we have not made much progress toward answering the question, "How old is the earth?" Even the measured chronology back to the ice age may be two to five times too long; "beyond that, all is speculation." But the last words in the last quotation of the preceding article call to our attention another time scale, the radioactive clock.

One of the most important of these radioactive clocks is based on the radioactive decay of the heavy element uranium. A piece of uranium looks very much like any other metal, but upon careful examination we find that a small proportion of the uranium is constantly changing into the element lead.\* If we wait long enough, the uranium will eventually change completely into lead. But it is a very slow process. In our whole lifetime, according to the present life span of man, only about a one-hundred-millionth part will have changed.

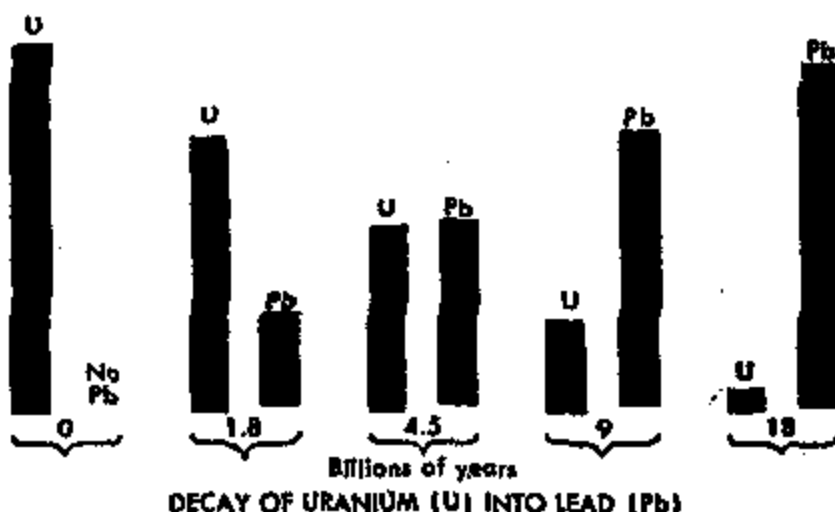
Nevertheless, the rate at which it changes is very definite and has been accurately measured. From such measurements it can be calculated that it would take 4.5 billion years for half of the uranium in our sample to change into lead. If we started with one pound of uranium, after 4.5 billion years we would have eight ounces of uranium, and eight ounces of lead. After another 4.5 billion years half of the remaining uranium would have changed to lead,

so 9 billion years from now we would have 4 ounces of uranium and 12 ounces of lead. After 18 billion years we would be down to one ounce of uranium and up to 15 ounces of lead.\* Since there is always half as much uranium at the end of any 4.5-billion-year period as at the beginning, it would take a very long time for the last atom of uranium to change to lead.

From these numerical illustrations, it is evident that the proportion of uranium to lead varies continually with the age of the uranium mineral. So the amount of lead in any sample of uranium serves as a clock by which its age in that mineral can be determined. Of course, the sample must be old enough to contain enough lead to measure. After 65 million years one per cent of the uranium will have changed to lead, so the uranium clock begins to tell time only after tens of millions of years.

Such a clock is found in igneous rocks containing uranium minerals. As the molten rock cooled, crystals of the uranium mineral separated from other elements in the magma, thus setting the clock. The

\* Actually, the weight of the lead would be somewhat less than the round numbers given, because some weight is carried off by the alpha rays emitted in the radioactive disintegration.



\* Actually, the uranium is constantly changing into another element, thorium. Later on, the thorium changes into radium, and so on, from one element to another through a series of radioactive disintegrations. This radioactive series finally ends up with the element lead, which is stable. The uranium disintegrates only very slowly, while the thorium and radium and other elements in the series change relatively fast, so that we never find more than a minute trace of these intermediate substances in the uranium. However, the lead, once formed, remains and gradually accumulates as the end-product of the decay of uranium.

clock ticks away with disintegrating uranium atoms, and the lead atoms are left in the crystal as a record of the time. Today the geologist digs up the rock and the chemist analyzes it for lead and uranium; this tells how many millions of years the clock has run since the rock cooled.\*

Why is the radioactive clock superior to the other clocks geologists have used? It is because the rate of radioactive decay is absolutely steady, unaffected by external conditions. A waterfall cuts through rocks of differing hardness, and the rate of cutting changes with each rock. But suppose the uranium minerals are subjected to differing temperatures because of crustal movement or volcanic action. We do not need to worry about our uranium clock, because in the laboratory it has been checked at temperature extremes all the way from liquid hydrogen to the electric furnace, with no effect whatever on its rate of radioactivity. Again, as the hills wear down, the gentler slopes will erode more slowly. But in an old sample of radioactive material, the rate of decay of the surviving atoms is not in the least affected by the circumstances of their having already lived many times the average life span of its kind. Where other clocks give dates no better than guesses, the radioactive clock runs accurately.

The ages recorded by this clock cover a

\* But, you may ask, how can we be sure that the lead found with the mineral was formed from the uranium? Maybe it happened that some lead was included in the mineral when it crystallized, and so the clock wasn't set to zero. The answer to this question is that we can distinguish ordinary lead from the lead formed by the decay of uranium, by means of its isotopes. Ordinary lead consists of a mixture of isotopes, with atomic weights 204, 206, 207, and 208. Lead formed by decay of uranium is nearly pure 206, with a little 207. So when we find the lead contained in the uranium mineral is chiefly 206, with no 204 nor 208, we know it came from the uranium.

tremendous range of time. Some rocks are so young that they do not contain enough lead yet to give any reading on the clock: the hour hand has not moved away from zero. They must be less than ten million years old. Some show ages of 25 million years, others a hundred million. Still other specimens gathered from various parts of the earth have been accumulating lead for hundreds of millions of years, and some have ages exceeding the billion-year figure. In a few of the very oldest, one-fourth of

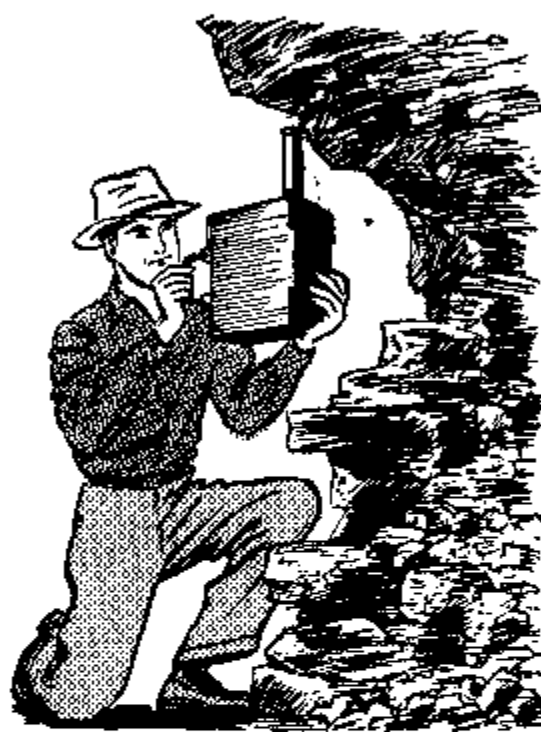
the uranium has decayed to lead, showing that the mineral deposits are right around 1,800 million years old!\*

Since the radioactive clock says that some rocks in the earth's crust have been in their present form for almost two billion years, this would indicate that the earth itself must be at least this old.†

While this conclusion is completely at odds with the fundamentalist view and Usher's chronology on the date of creation, it is not contradicted by the inspired account in Genesis,\* which shows that the earth was already in existence before the beginning of the six creative periods. After the statement of the creation of the heavens and the earth, we read: "And the earth was waste and void;

\* Some are a little more, some a little less than 1,800 million years, but to the accuracy with which the measurements can be checked, this represents in round numbers the average of the oldest rocks.

† Another figure, frequently quoted today, gives the date of the formation of the earth (not the solidification of the present rocks) as over 3 billion years ago. This line of argument is based on differences in isotopic composition of lead from different ores, and is mathematically quite complex. However, the argument depends on several assumptions which are not very sure; in fact, some of them are known to be frequently wrong. The fact that this figure is given more publicity than the well-established 1,800-million-year age is another example, like those noted above, of the tendency some have always to stretch the age estimate to the largest possible limit regardless of the weight of evidence.



and darkness was upon the face of the deep." (Genesis 1:2, *Am. Stan. Ver.*) How long after the initial creation the earth lay waste and void, before Jehovah stated with respect to the earth, "Let there be light," and thus opened the first creative day for preparing it for habitation, the Bible does not say. The paleontological record indicates that by far the greater part of the two billion years was spent in this condition, a waste and void of any living form.

It is noteworthy that no fossils are found in these rocks with the uranium clock. Sedimentary rocks, in which fossils are found, contain so little uranium that the necessary analyses cannot be made. Hence the uranium clock cannot be used to date

fossils, but only igneous rocks.\* The claimed ages of hundreds of millions of years given to dinosaur bones and other fossils by the evolutionists receive no support from the radioactive dating, but remain guesswork and speculation. No scientific proof is yet forthcoming to disprove the plausible assumption that all living things on the earth were brought forth during creative days of 7,000 years each, equal in length to the seventh day of rest.—See "*The Truth Shall Make You Free*", pages 56, 57.

\* Another type of radioactive clock has come into prominence in the past few years, the radiocarbon clock. Because this radioelement occurs in all living matter, and because it has a half-life of 5,570 years, it offers some promise of dating fossils. However, there are many pitfalls in its use which till now tend to limit confidence in some of its answers. An article in our next issue will consider the radiocarbon clock.

## Science and Creation

### *Part 3: Evidence that matter of earth and universe may be the same age*

**A** NOTHER interesting conclusion drawn from the science of radioactivity is that all the matter in the universe was created at one time; the process by which the elements were formed did not extend over a long period, nor did it occur at different times in different parts of the universe. This evidence comes from examining the proportions of different isotopes in elements where at least one of the isotopes is radioactive. For example, uranium as found in the earth has two forms, differing in atomic weight and in rate of decay. It is the common isotope of weight 238 that has the half-life of 4.5 billion years. A rarer isotope, of weight 235, decays more quickly, with a half-life of 700 million years. Now it is a striking fact that all the

uranium, wherever found, always has these two isotopes in the same proportion, one part of 235 to 140 parts of 238. Since at least some of these samples of uranium have been in existence for about 2 billion years, a major part of the 235 must have decayed since its formation. But if different samples of uranium had been formed at different times, the older samples would today contain much less of the shorter-lived 235. That this is not true shows that all of it was formed at the same time, presumably the date of creation.

An even more striking case is found in potassium which has, in addition to stable isotopes of weights 39 and 41, a rare isotope of weight 40 which is radioactive, decaying with a half-life of 1.2 billion



years. Here again, samples of different age would contain different proportions of potassium-40. But not only all the potassium on the earth, but also potassium found in meteorites, has exactly the same isotopic composition, and therefore the same age. This is true even of potassium from meteorites which are believed, because of the speed with which they struck the earth, to have originated outside the solar system. The conclusion is that all the potassium in the universe originated at one time. This eliminates any continuing process of evolution, but points to the creation of the elements as a definite act at a fixed time.

So from the science of radioactivity, we learn that the earth's rocks were formed as far back as 1,800 million years ago, from elements which were created throughout the universe at some previous time.

From the entirely different science of astrophysics we can trace out another line of evidence which points to the time of creation. Let us turn our attention from the tiny atom to the immense galaxies which populate the universe. After we get our perspective adjusted, we recognize that each of these galaxies contains myriads of stars, like our own Milky Way. Some are close enough to be seen with the naked eye, like the Clouds of Magellan in the southern sky. Many others become visible through the telescope. They are seen in great numbers on the photographs made with the 100-inch lens at Mt. Wilson and the 200-inch giant of Palomar.

The distances of these galaxies can be estimated from their brightness, just as the distances of approaching automobiles on a straight road can be judged at night by the brightness of their headlights. Those clear out at the limit of vision of the Palomar telescope are just about one billion light-years away.\* Here is food for

thought for the orthodox fundamentalist—heavenly bodies, a part of God's visible creation, so far away that it takes their light a billion years to reach us. If the light coming to the earth today started on its path from that distant universe a billion years ago, surely it must have been in existence that long ago. And if that galaxy is a billion years old, why should we think that our own Milky Way is younger? But even more definite evidence is to follow.

These great island universes move, apparently at random, through the vast reaches of space. They are at such great distances that even though they are traveling at speeds of hundreds of miles per second, it would take thousands of years for us to detect their motion across the sky. Curiously, though, it is much easier to detect and even measure their motion toward or away from us. This is because such motion in the line of sight affects the frequency of the light which reaches us, just as the pitch of the horn on an automobile is higher when it is approaching and lower after it has passed. In the same way, the light from a celestial object moving toward us is shifted toward the violet moving away from us, its light is shifted toward the red. By measuring the change in frequency of light from any galaxy it is possible to calculate quite simply whether that galaxy is approaching or receding from the earth, and just how fast.

Light from nearby galaxies is found to be shifted both to the violet and to the red. In our immediate neighborhood, that is, within about a million light-years, a galaxy may be moving either toward or away from the earth, with a speed up to some hundreds of miles per second. Fainter, more distant ones, are shifted predominantly to the red. They are moving away from us, and with higher average speeds. In fact, the farther away a galaxy is, the faster it is moving away. The most distant

\* A light-year is 5.88 trillion miles, the distance light travels in one year.

of all, those barely visible in the largest telescope, are moving out with tremendous speeds, as much as 20,000 miles per second. If the small random movements are ignored, all the galaxies in the universe are seen to be moving away from us with speeds which are in proportion to their distances from us.

At first sight it might seem that all the rest of the universe is fleeing from the galaxy which contains our earth. A little reflection, however, will show that if the whole universe is expanding uniformly, an observer in any part of it will see all other parts receding from him, with speeds proportional to their distances, just as we see them doing. This remarkable picture is generally referred to as the expanding universe. It is such a startling idea that astronomers have been somewhat reluctant to accept it as a true explanation of the shift toward the red in the light from the distant galaxies, but no one has yet propounded any alternative short of scrapping the whole foundation of physical laws.

The most interesting feature of this remarkable discovery, from our present standpoint, is that it puts a definite time limit on the age of the universe. If all of this is uniformly expanding, there must have been a time in the past when it was all very much closer together, and when the expansion began. If one galaxy is twice as far from us as another, and it is moving away from us with twice the speed, then both of them must have started on their courses at the same time. It is a simple matter to calculate when that time was. Taking, for example, the distance of one of the faint galaxies as 120 million light-years, and dividing this distance by its observed speed of recession, 12,000 miles per second, gives the time of the beginning as 1,800 million years ago.\*

\* It is this scientific calculation, based on the theory of the expanding universe, that "This Means Everlasting Life" refers to on page 21.

That this time coincides so closely with the age of the earth as given by radioactive measurements seems too remarkable to be a mere chance. It may well be direct scientific evidence for the creation of the universe. Many scientists have so accepted it; the noted nuclear physicist Professor George Gamov has written a series of speculative articles on what he describes as the "creation" of the elements and of the universe.\*

So from a study of these objects so vastly different in scale, the incomprehensibly small nucleus of the atom, and the immense galaxies separated by unfathomable distances—the smallest and the largest objects in the material universe—comes concordant evidence in support of the act of creation. And these two unrelated and independent phenomena are even in numerical agreement as to the date of creation, almost two billion years ago.

The true purpose of science is to enrich our knowledge of the Creator, through studying the things he has created. "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Romans 1:20, *New World Trans.*) These recent discoveries of modern science pointing to the time of creation refute the contention of the self-conceited ones who say that there is no God Jehovah, but that evolution is the all-powerful and provident god. Many of the very scientists who participate in such discoveries are thus blinded to their true significance. But if we keep our eyes open to see it, the light now shed by science on creation contributes to our appreciation of the qualities of power and wisdom of the Great Scientist. With how much deeper understanding we can now read the words, "In the beginning God created the heavens and the earth."—Genesis 1:1, *Am. Stan. Ver.*

\* *Physics Today*, August 1950, page 16.

THE "man in black" steps out of the shadows. Leaning forward, one hand toying with a skull, he frankly tells you that he is *death*. His unusual tale for your immediate consumption involves a

plane crash in a remote section of Tibet. An unconscious girl flier is removed from the wreckage by inhabitants of a nearby retreat that is nestled alone in the desolate mountains. Several times throughout the pictorial adventure, the girl and a would-be rescuer are done to death by fanatics residing there who have invented a device for resurrecting the dead. To experiment, they succeed in bringing their victims back to life, each time snatching what is passed off as their supposedly "immortal" souls from the hands of this fellow death.

The mad inventor is made to say: "All my life I wanted to know if there is *after-life*! I will find out!" During one of the heroine's sojourns in death, the "man in black" says: "Don't be afraid—our kingdom is very beautiful and only the joys of the earth are increased a hundredfold!"

The "comic" book in which the foregoing tale is related is spiced up with the usual catchy splash of color, bold type and a revealing negligee for the girl, which she persists in wearing through much of the adventure despite Tibet's cold climate. In the sense that they are impressionable, such me-

# The Cold War on MICKEY MOUSE

Adults spur grisly comics to compete with children's favorites

diums are good teachers. But their harm when misused is likewise apparent. For example, one may shudder a little at this likening of the death state to something approaching the *nirvana* of lower-caste

Hindus, who view it as a riotous existence of indulgence, in preference to the Bible version which teaches that "there is no work, nor device, nor knowledge, nor wisdom, in the grave".—Ecclesiastes 9:10.

## An Industry Involving Millions

Whatever their moral or purpose, comics are big business, with some 70,000,000 American readers, nearly eighty per cent of the country's newspaper public. Comic books have become a field of literature all their own. From *National Parent-Teacher* magazine of January, 1950, we learn: "In the period 1943-1945 slightly more than 1,000,000,000 comic books were published, as compared with 428,000,000 books of other types, including 237,000,000 textbooks . . . The rate of publication in 1947 was about 15,000,000 comic books a week. Thus the staggering figure reaches 750,000,000 copies a year." In 1948 the United States Conference of Mayors reported that thirty-five comic-book publishers reaped a gross annual return of \$72,000,000. Then the advertising interests, etc., might



rocket the total returns nearly out of sight.

As the field has broadened and subject matter has been made more varied, comic critics have become louder and more indignant. As used in the title of this article, "Mickey Mouse," of course, embraces the entire family of mutually accepted "harmless" comics. Typical examples might include the popular *Blondie* and America's most eligible bachelor, *Li'l Abner*, the "Beau Brummel" of Dogpatch.

Though no open war of extermination has been declared against "Mickey" and his friends, some have viewed the flood of violent "comics" as having all the earmarks of a "cold war" scare campaign. But it is well to remember that no matter how bad some comic books may be, their continued existence says eloquently that they are selling. In the summer of 1948 under a lashing tirade of criticism fourteen big-time comic book publishers adopted a purity code against sex, gore and obscenity. Still, as to how effective this would be, observers winked a knowing eye. (Remember that the mayors' conference mentioned thirty-five such publishers.) In defense of the known sex and sadism peddled by some Fox Features Syndicate comic magazines, an executive declared: "There are more morons than people, you know." The inference was clear that the morons were buttering the syndicate's bread—or their comics, if you will.

### ***Clergy Comics Make Comics of Clergy***

Gershon Legman, who wrote a historical treatise on the subject, has estimated that the average city child reads in his comic books, "300 scenes of beating, shooting, strangling, torture and blood per month." Dr. Frederic Wertham, noted New York psychiatrist, has hammered bitterly at crime and violence in comic books, claiming it detrimental to national moral health.

But to hastily conclude from this that comic books directly engineer juvenile delinquency is hard to prove. Some examples given appear to be overdrawn, and reliable sources like the findings of the Senate *Crime Investigating Committee* deny it. Cautiously and over much opposition, censorship has been tried in some communities. Religious heads have frequently taken the lead in this, and mass burnings of "bad" comic books by Catholic school children have been publicized. Yet, can Catholic clergy, with their pious profession for law and order, throw the first stone? In 1948 Detroit banned for a time the Catholic comic book entitled "Is This Tomorrow?" Though its avowed aim was to alert readers "to the menace of communism", parents, even in such Catholic centers as Boston, complained that it incited their children. Missing the intended "moral", young minds were absorbed only with the pages depicting overthrow of government by force and violence. In the same violent attitude Detroit priests defied the ban, and when told that would mean arrest, one clergy spokesman replied: "Then you'll be arresting 20 or 30 pastors who will be selling it next week!"

### ***Turning Heat on the "Cold Warriors"***

This Detroit experience should prod our thinking faculties. Would-be comic reformers stand by and wring their hands as if they expected their children to take the matter in hand. The youngsters have already put their collective foot down! The *California Journal of Education*, August, 1948, reported results of a comic book survey that found that children still prefer the truly "funny" books. On the youth forum sponsored by the *New York Times* in the spring of 1949, a panel and audience of junior high school students raked comics in general over the coals for everything from bad diction to crime inspiration. Only



Donald Duck or other "funny characters" escaped their ire.

That these examples are probably typical seems substantiated from such findings as those presented by *Science Digest*, April, 1945: "Regular readers among adults number 41 per cent of men and 28 per cent of women between the ages of 18 and 30." Lesser percentages followed for later years. *Tide*, September 24, 1948, is attributed with a more impressive overall adult survey in which 43 per cent of the men and 51 per cent of the women read comic books regularly. This came from a representative cross section of Dayton, Ohio. Leverett S. Gleason, a comic-book publisher, drove home a sharp point in his letter to the *New York Times* on February 2, 1949. He thought control of children's reading "properly lies with the parent". Speaking of the 40 to 60 per cent of the 100,000,000 comic books that he said were sold monthly to adults, he added: "Indeed, then, we must prevent these misguided ignoramuses from reading what they please because they will only pass on to the children the very simple ideas we intellectuals abhor."

Paul Witty, in his article "Reading the Comics—Opportunity or Threat?" which appeared in *National Parent-Teacher* magazine for January, 1950, struck too at adult responsibility. He touched on such realistic problems as the evident poor reading ability of school children. The bold print, simple language and scanty dialogue of even "good" comics is no place to improve this. Dr. Lawrence A. Averill of State Teachers College, Worcester, Massachusetts, warned the American Association for the Advancement of Science on December 27, 1949, of dire effects to young and old alike who lose themselves entirely in substandard reading. The *New York Times* reported his address:

"These comics may be leading us back to the drawings of the caveman, reducing our vocabulary to monosyllables such as 'Oof!' and 'Zowie!' he said, but in many cases they are no worse than the movies, the radio nor the more sensational and erotic literature of the day."

So it would appear that if "Mickey Mouse" has enemies who plot his ruin, they are the adults that have had such a share in degenerating popular reading habits in this twentieth-century "comic book era". But let not parents worry about "Mickey". He can take care of himself, but even he cannot help your children with the above problems. World-wide, these are days of violence, with political, social, economic and religious turmoil just as forecast for the "last days" of the old world. (Matthew 24) Adults are baptized in it in the newspapers and other periodicals they read. Children get it (along with their elders) in the comic books. Writer Witty quoted Norbert Mulhlen from *Commentary*, January, 1949, who said: "The real point [from comic book reading] is not that the children will tend to resort to violence themselves; it is rather that they begin to accept violence, when practiced by others, as 'normal'." Just so did the "man in black" make them accept immortal human souls as "normal"!

For our protection the Bible foresaw the crimes, 'disobedience to parents,' violence, fierce disregard for goodness, pleasure madness and false godliness of these times. In defense we are told to keep our minds on serious, righteous, lovable things of virtue. No comic myth or board of reading censors can secure this defense for your children. Only you can do this, so, "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." —2 Timothy 3:1-5; Philippians 4:8, 9; Ephesians 6:4, *New World Trans.*



# Sectarian Bigotry Hard on "Brotherhood"

## World Brotherhood Information Bureau

So the New York Times declared on July 11, 1951, in a short article concerning formation of such an interfaith agency in Geneva. It was mutually approved by Protestant, Roman Catholic and Jewish leaders attending an international conference in Hattenheim, Germany. The three-day meeting was sponsored by the Commission on Religious Organizations of the World Brotherhood, and discussed the benefits of bringing different faiths together to discuss their differences. To Americans this has a familiar and friendly sound. In the United States Catholic, Protestant and Jewish leaders make frequent appearances together in public and on radio and television; and it is "faddish" to laud the blessings of interfaith "brotherhood". Why then are constructive results world-wide so minor despite such talk? Americans who might want an answer can look to their northern and southern neighbors, Catholic Quebec and Catholic Mexico. Recent reports betray how little regard some sectarians in those quarters have for the "brotherhood" idea.

## Priest Punished for Burning Baptists' Mail

Citing an Associated Press dispatch, the *Christian Science Monitor* reports: "A Roman Catholic priest has been sentenced to pay a fine of \$100 or serve a month in jail on a charge of interfering with mail addressed to Baptists. The priest, Rev. J. Alfred Roy, pleaded guilty to the charge Sept. 7. [1951]" Leslie G. Barnhart, Baptist pastor, had complained that mimeographed copies of sermons failed to reach his congregation members for whom they were intended. On August 8 a postal inspector stated that the priest had confessed to burning the sermons.

## Mexico: Charge Protestants Are Communists

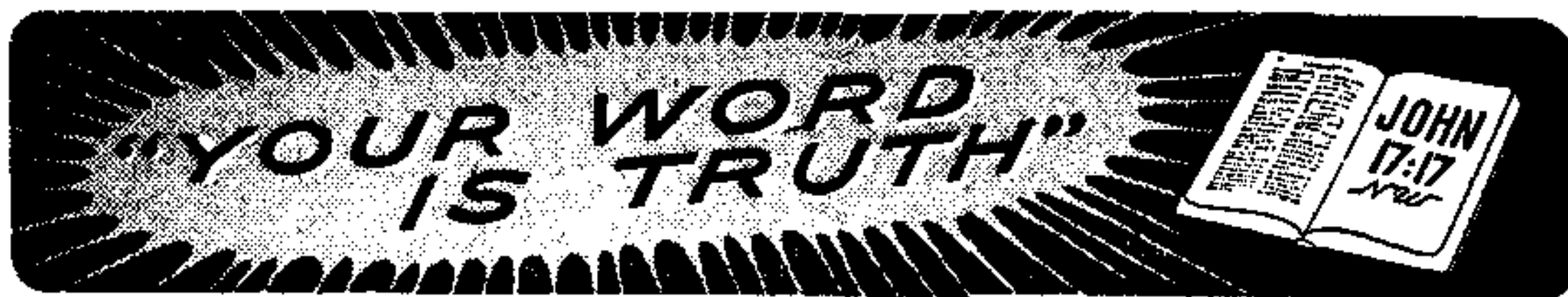
*The Christian Century* of May 23, 1951, announced that the Roman Catholic propaganda offensive in Mexico had launched an attack to prove that Protestants were Communists. After an earlier, more subtle claim that Protestants were simply as dangerous to true Christianity as were Communists, the noted

American Protestant publication said that the new tactic was to portray communism and Protestantism as synonymous. The magazine continued: "No official pronouncement to this effect has come from Roman church sources; but especially in rural areas, where Catholic propaganda is trying to create a Red scare, the accusation is being spread by local church leaders, both lay and clerical. Protestant leaders believe that this tactic has a higher church source and is part of a new policy against Protestantism, adopted where religious intolerance as such fails to stir up the masses."

## "Deny Permit for Mexican Chapel"

Under this title the same publication had a month earlier, in its April 11, 1951, issue, traced further the campaign of open discrimination in Mexico. It was revealed that the ministry of control, or state department, had been upheld by the Mexican supreme court in its denial of permission to open a Protestant chapel in the village of Tabernillas. Speaking of sources recommending the denial, the report, in giving their reasons, sounds an old refrain of totalitarian religious states: "These recommended that permission be denied on the grounds that the Evangelical congregation was 'just a minority' in the town and that the opening of a place of worship for a 'creed' other than that of the majority would 'disturb the peace'. (The Roman Catholic majority in Tabernillas had threatened to expel the Protestants from the town by force if the chapel were opened for public worship.)"

Everywhere in Mexico Protestants are reported stalemated by such legal red tape and sectarian bigotry. Things have even grown so desperate that when the mayor of Zapotitlan de Mendez, state of Puebla, sent police to break up a mob that threatened a Protestant prayer meeting in a private home, he found himself threatened by local Catholic fanatics. This honest official had turned a deaf ear to requests that Protestants be expelled from the area. When the mobsters tried to carry out their wishes by force, the mayor had them arrested and fined. The hoodlums denounced the mayor before the state government and tried to have him ousted.



## Why Does God Permit Wickedness?

**M**AN is a reasoning creature. That is why he asks: "Why does God permit wickedness?" It is foolish to say, "If there is a God why does he permit wickedness?" for common sense tells us that since every effect has a competent cause, the marvelous universe must have an intelligent and powerful Designer and Creator.

Since Jehovah God is just and righteous he could have no sympathy with wickedness, could he? And since he is also almighty, he could stop all wickedness at once, could he not? (Deuteronomy 32:4; Psalm 62:11) That is why a man of God long ago asked: "O Jehovah . . . Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?"—Habakkuk 1:12, 13, *Am. Stan. Ver.*

One thing is certain: God cannot always permit wickedness to continue, for to do so would be to deny his supremacy and his attributes, and he cannot deny himself. (2 Timothy 2:13) In fact, he definitely assures us that there will come a time when all wickedness will be done away with. See Psalm 72; Revelation 21:1-4.

Consistency requires that we conclude that since Jehovah God has all knowledge and is perfect in justice, he must have some very good reasons for permitting wickedness. And since he has given us His Word for our instruction, we should expect to find his reasons recorded therein. (2 Timothy 3:15-17) Do we? Yes, we do. In brief,

the Bible shows that God has permitted wickedness to continue for some six thousand years because of the issue of his supremacy raised in connection with his creatures' keeping integrity. He stated as much to Pharaoh, the Devil's chief representative in his day.—Exodus 9:16, *An Amer. Trans.*; Proverbs 27:11.

Going back to man's beginning we find that God created man and woman and placed them in a beautiful home. He thereby being both their rightful Sovereign and loving Benefactor. So that man might show his complete submissiveness to his Sovereign and his love and appreciation to his Benefactor, and that for man's own good, Jehovah God forbade eating the fruit of one tree.—Genesis 2:16, 17.

In addition to providing for all of man's material needs God also provided for man's instruction by means of a "covering cherub" or guardian angel. However, this guardian angel became ambitious to be worshiped by others, selfishness corrupting his wisdom. (Ezekiel 28:11-19; Matthew 4:8-10) By slandering God and representing himself as man's benefactor, this cherub induced Eve to disobey God's law and to eat of the forbidden fruit. Why did Eve choose to believe the word of the serpent and risk losing everything in the hope of getting more? Because of lack of love for God and lack of appreciation for what God had given her. By also partaking of the fruit, Adam, who was not deceived, showed that he preferred his wife to God.

Incidentally, this fruit could not have been the sex relationship. How could it be when God expressly commanded them to

be fruitful and fill the earth? Besides, God gave the law to Adam while he was still alone and we read that Eve first ate of the fruit. It was a literal fruit of a literal tree, similar to the other trees in the garden.—Genesis 2:16, 17; 3:6.

Why did not God immediately destroy that "covering cherub", who by his rebellion had made himself Satan, the Devil, and Adam and Eve, and start afresh? Because by their rebellion these three impugned the integrity of all of God's creatures and challenged God's rightful sovereignty over them. Implicit also was the question: Whose fault was it that Adam and Eve had sinned? Had God created them so that they could not resist temptation and then sentenced them to death for yielding to it? That was Satan's contention. By permitting Adam and Eve to continue and bring forth children, and then letting the Devil tempt these, the truth could be demonstrated. If all of Adam's offspring failed to keep integrity it would prove that it was God's fault that man had sinned. But if some resisted temptation and kept integrity that would prove Adam and Eve had only themselves to blame.

This is no fanciful philosophy but is borne out by the Biblical account of Job. The Devil accused integrity-keeping Job to Jehovah, stating that Job was a mercenary hypocrite whom the Devil could turn away from Jehovah God. Confident of his own supremacy and of Job's integrity, Jehovah gave the Devil free rein to proceed against Job. The Devil robbed Job of his children, of all his material possessions, caused his wife and friends to turn against him and finally struck him with a loathsome disease. But through it all Job maintained integrity, proving the Devil a liar and vindicating God's supremacy. That Job was no mere allegorical character is clear from James' reference to him. Note also that the very fact that God pointed

out Job's uprightness to the Devil shows that the issue of man's integrity was not new then.—Job 1 and 2; James 5:11.

The most striking example of a creature's maintaining integrity is that of *Christ Jesus*. *Jesus defeated Satan's* attempts to break his integrity by remaining faithful to God in spite of all that the Devil brought against him and God defeated Satan's attempt to destroy Jesus by raising him from the dead.—Matthew 4:3-11; Hebrews 4:15; 12:2, 3; Revelation 1:17, 18.

Knowing that some of Adam's offspring would remain faithful under test in vindication of Jehovah's supremacy Jehovah provided to reward such with everlasting life through the sacrificial death of his Son. (Romans 6:23) Because of Jesus' faithfulness God highly exalted him and gave him the power and authority to act both as the Executioner of all of God's enemies and as the Giver of life to obedient men.—Psalms 2; 110; Matthew 28:18; John 3:16, 35, 36.

Since God has permitted wickedness and the Devil to continue only to settle the question as to whether or not God could have creatures remain faithful to him in spite of all that the Devil could do, and since that question has been answered in the affirmative time and again from Abel to our day, God's time to end wickedness cannot be far off. In fact, Bible prophecy shows it is very near.—Matthew 24; Revelation 11:15-18; 12:12; 16:14, 16.

Until his hour strikes for Christ Jesus to go into action against all wickedness on earth, God is having the warning given. This is therefore the time of God's patience and all who love life will take advantage of it by seeking Jehovah, meekness and righteousness, that they may be spared in the day of God's anger. All such may hope to see the end of wickedness and the complete triumph of righteousness.—Zephaniah 2:1-3; 2 Peter 3:15; Revelation 18:4.



# The Press versus The Truth

**O**CTOBER 1951 saw the press of the United States complaining of government censorship. The president had issued an executive order authorizing any government agency, in the interest of national defense, to withhold facts from the press. From one end of the land to the other the press evinced great solicitude for the people's getting the truth. It saw in this order a challenge to freedom of the press and the likelihood that information regarding corruption could be censored. The *New York Post* of October 5, 1951, told of the efforts of big democratic politicians to punish a certain newspaper reporter for the role he played in exposing the corruption in the San Francisco Bureau of Internal Revenue.

But just to what extent is the press of the United States really concerned about giving the people the truth? Said the editor of the *Jersey Times* (February 26, 1949): "Contrary to the belief of most people, Americans are the most misinformed people in the world. The unceasing daily flow of half-truths, distortions, slanted news stories, and down-right lies from big-business-controlled press and radio does not enlighten. It serves only to confuse and befuddle; foments unreasoning hysteria; spreads baseless prejudices." No wonder that F. D. Roosevelt once complained that "an amazing state of public misinformation exists in the United States". Yes, and as far back as 1807, Thomas Jefferson, that ardent advocate of a free press, complained to a friend that the newspapers were so full of lies that the man who didn't read them was better informed than the one who did! "The American people know more things that are not true than any other people on earth".<sup>1</sup>

Some twenty-five to forty years ago practically all the news that came out of Mexico was pro-Catholic, pro-big business

and anti-Mexican government. Newspapers were not interested in the affidavit of the Mexican president's widow showing that the American ambassador aided and abetted the assassins of President Madero and his vice-president. Both big business and the Catholic Church were interested in having the United States annex Mexico, but fortunately the American State Department was not influenced to that extent by press propaganda.<sup>2</sup>

Some twenty years ago the "Teapot Dome" scandal was aired in Congress, revealing that big oil interests bribed government officials to get oil leases. The publisher of the *Denver Post* testified in Congress that he blackmailed the oil men for one million dollars to withhold the news, and another publisher of five Midwest and Western dailies testified that he received \$92,500 to keep the news out of his papers. In spite of such shocking revelations many of the nation's foremost dailies long declined to print the news, the *New York Times* even referring to the investigators as "scandal mongers and assassins of character". Some of the leading dailies were likewise most reluctant to expose the worst example of judicial perfidy on record, that of Justice Martin K. Manton, papal knight of St. Gregory.<sup>3</sup>

About the same time, some twenty years ago, the Federal Trade Commission issued a seventy-two-volume report showing that the National Electric Light Association had poisoned the minds of Americans against public ownership of utilities by a \$25-million annual advertising campaign. Few papers resisted this advertising bribe to influence their editorial policy.<sup>3</sup>

The news that U. S. readers received from Spain during its civil war was for the most part as biased as was the news from Mexico some ten to twenty-five years be-

fore, and for the same reasons. One report tells of the publisher of a foremost U. S. daily, whose news was pro-Franco, professing a sense of relief that it was not necessary for him to take sides.<sup>3</sup>

During this same time (1935-6) the Nye senatorial committee uncovered a great deal of damaging evidence regarding the effect the loans the house of Morgan made to the Allies had on U. S. foreign policy, causing Senator Nye to exclaim: "And so into the war we went. Not to make the world safe for democracy but to prevent a panic." The public press in the main played down, distorted and ridiculed this news.<sup>4</sup>

Some ten years ago, in April 1941, Thurman Arnold, congressional investigator, exposed a conspiracy between German industrialists and the Aluminum Corporation of America (ALCOA), whereby airplane production went up in Nazi Germany and was kept down in England, France and the United States. Not only was this news played down and distorted where not entirely suppressed, but the big papers pictured the aluminum combine as a victim of government persecution.<sup>4</sup>

Less than a year later, in February 1942, the Truman senatorial report named General Motors among the corporations which, for profit motives, had willfully sabotaged the war effort for eighteen months. The press not only played down the significance of this news, but such channels as the *New York Times* and *Newsweek* very considerably failed to mention General Motors.<sup>4</sup>

In April 1945, Drew Pearson, Washington columnist, prepared copy showing that the Canadian and British banking interests were on such friendly terms with the Nazis that the Nazi occupation authorities in France decreed that their banks were not to be considered as enemy banks. Pearson also showed that a similar friendship existed between the Nazis and the Chase and Morgan banks. He quoted a letter sent to

the Nazi banking czar, one Dr. Caesar, from the house of Morgan, in which it made a bid for Nazi friendship and business by boasting of its anti-Semitism; a letter written more than a year after the United States had declared war on Hitler. At the suggestion of his syndicate, and at the insistence of the banks involved, Pearson kept this information out of his columns. But a member of Congress got it into the *Congressional Record* of May 1, 1945.<sup>1</sup>

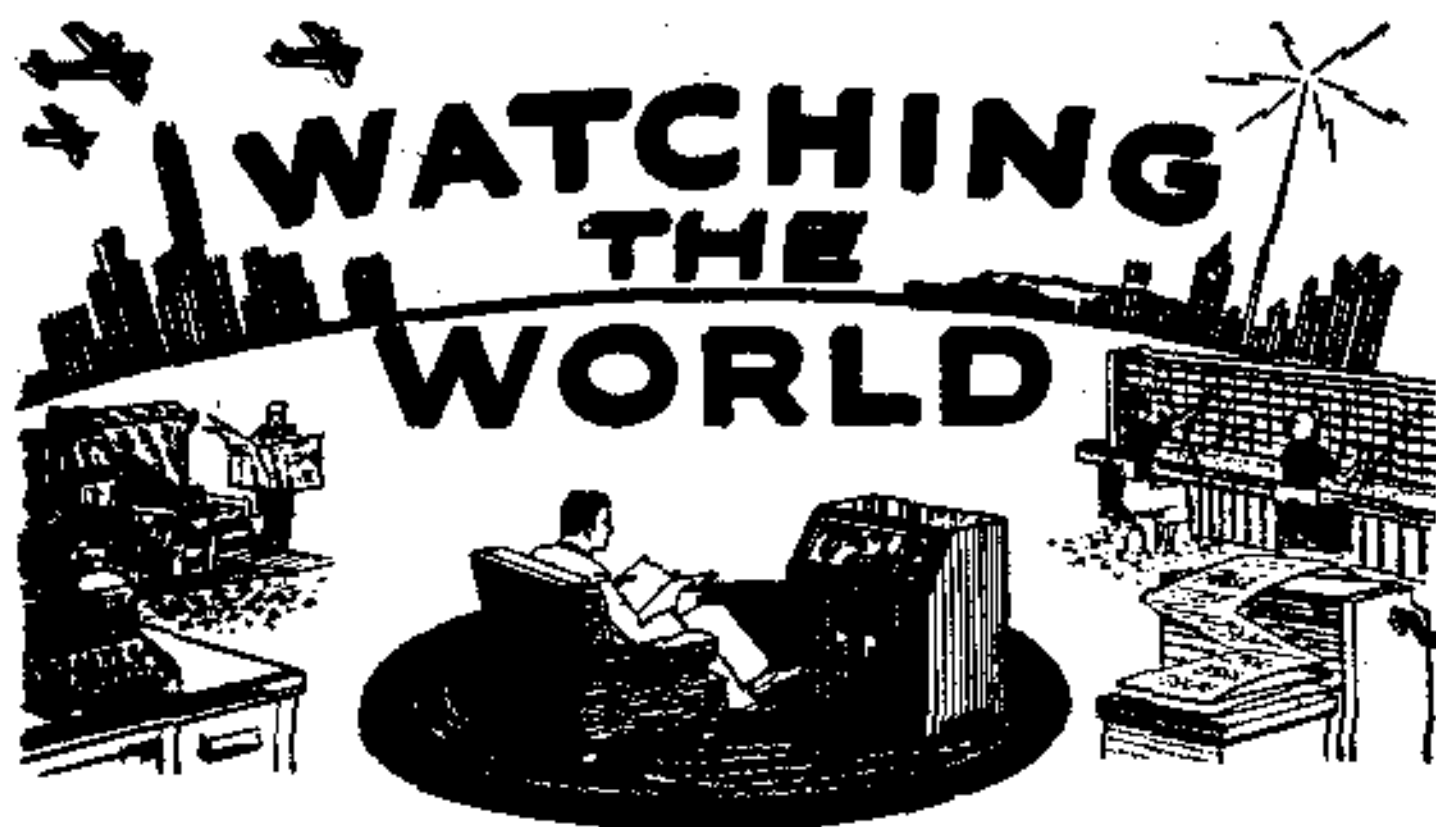
The *Reader's Digest* of April 1951 told of two Midwestern dailies which revealed that "some 50 editors and publishers of Illinois newspapers had been put on the state payroll by the administration of the former Governor Dwight Green, collecting a total of \$480,000 for 'part-time' jobs", while holding their own jobs, and who then "printed only the best about Green".

When the federal government instituted antitrust proceedings against the A&P grocery chain, about two years ago, that chain countered with a huge antigovernment propaganda advertising campaign smearing the government lawyers. When an independent businessmen's association wanted to expose the falsehoods of this campaign and support the government's side, the Washington, D.C., papers refused their advertisements.

What is the remedy for the foregoing described situation? None, humanly speaking, it being but indicative of the attitude of the people in general, a case of "Like people, like press". However, things will be different in the new world so near at hand, for when God's judgments are in the earth the people will learn righteousness. (Isaiah 26:9) Many are learning today when Jehovah's judgments are being declared.

1. *The People Don't Know*, George Seldes
2. *You Can't Print That!* George Seldes
3. *Lords of the Press*, George Seldes
4. *The Facts Are*, George Seldes





### Looking Back at 1951

◆ We are far enough into 1952 to safely look back at 1951. It was not a good year, but was marked by uneasiness, disagreement, non-co-operation and fear. Statesmen gleefully scored points against each other rather than trying to get together. Austerity increased in Britain. Political corruption was uncovered in the U.S. Numerous "local" wars occurred. Inflation increased. Korean peace talks began June 23 and half a year later soldiers were still dying. U.S. casualties in Korea surpassed those of all but three wars in history, the Civil War and the two world wars. At the year's end a respectable paper called the U.N. a "propaganda assembly". The world has been jittery, unsettled, fearful. Even the bright spot was a negative one: that there was no general war. Discussing New Year's festivities, the *New York Times* said (1/1), "There had been little to cheer in 1951 and the year's sobering effect was written on most faces."

### Lovers of Money

◆ "America is awakening to the biggest crime wave of all times," said one magazine recently. A noted British paper called it, "The suddenly overpowering stench of the Democratic stables." "The successful operation of democracy re-

quires a moral tone that some of our high officials simply do not seem to understand," said the *New York Times* (1/3). Scandal hunters find one department after another shot through with crime and corruption, as city political machine technique has taken over on the national level.

Wide publicity to U.S. corruption does not mean that such conditions do not exist elsewhere where lack of free criticism may hide it from public view. Recently in Spain official abuses and waste of public funds were charged by a member of the National Council of a Falange party, who protested the "vanity" of Spanish officials and their love for money. Even from Red China come the charges of "corruption, waste and bureaucratism".

In Britain the *Manchester Guardian* (12/20) called attention to individual dishonesty and showed that 2 per cent of sales, more than the amount spent on advertising, goes to pay for shoplifting and pilfering. It also said that £20 million has been paid out by the railways since the war's end for goods lost or stolen in transit, and added, "There is evidence that we are less honest than we were before the war—railway losses in 1938 were less than one-seventh of what they were last year." All this

fits the description given at 2 Timothy 3 (NW), which marks the last days of Satan's corrupt world and the approach of the righteous new world: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money."

### Inflation—the Outlook

◆ "We don't expect to have an easy time in holding down inflation in this coming year," said U.S. mobilization director Charles Wilson (1/6).

This will also be true in England, France and elsewhere. Since 1950 British inflation has exceeded the U.S. percentage, and French inflation has more than doubled it. Each month the U.S. spends \$2 billion on military supplies. Twenty billion spent since the Korean invasion is about \$13 for every man, woman and child in the country. A World War II bomber (the B-29) cost \$680,000. Today's big B-36 costs \$3,500,000. Since World War II the cost of equipping an army infantry division has increased from \$19 million to \$91 million, the cost of an armored division jumped from \$40 million to \$293 million. Continuing these expenditures for two or three more years, as planned, will add tremendous additional pressures to present inflation.

### China's Red Religion

◆ Implanted deep in man is the desire to worship a higher power. It is not accidental, but was put there by the Creator, and it should properly be directed to Him. Even godless Communists are directed to worship, to worship their leaders and their system; and communism has become a huge Red religion. Do you doubt this? Then note the attitude of *People's China* (11/1), an English-language Communist magazine published in Peking. As though he were a great spiritual leader to provide salvation, it asks concerning the

recently published *Selected Works of Mao Tse-tung*, "Didn't we overthrow the Kuomintang once we learned the teachings of Comrade Mao? . . . The writings of Chairman Mao are like a key. They are the key which saved us by opening the door of the prison that was Old China. We must master them." This new Communist religion is a religion of terror. Denunciation is, one Chinese paper said, a sacred duty of the Chinese citizen. An inquisition is under way, an inquisition designed to force the new Red religion onto the people of China.

#### **Paganism at Christmastime**

◆ Even in February it is not too late to do a little reflecting about Christmas. It is true that American Catholics were told by *Our Sunday Visitor* (12/3/50), "When we think of Santa Claus, we can remember . . . that he was a holy man, a Bishop of the Catholic Church." But it is also true that with Church approval a troupe of boys and girls carried an 8-foot straw-filled effigy of *Père Noël*, the French Santa Claus, through the streets of Dijon, France, just before Christmas this year, then hung it on the cathedral fence and burned it. Over it they posted this notice: "This is not a sporting boast nor a publicity stunt, but a loud and strong protest against a lie which is incapable of awakening religious sentiment in children . . . *Père Noël* is the son of minds empty of God." *Time* magazine reported (1/7) that the archbishop of Paris approved, saying, "The Christian significance of Christmas is debased by this legend [of Santa Claus] originating in the dense Saxon forests." It is good to see eyes awakening to the paganism that surrounds the Christmas ceremony. Actually, the extent of its pagan background condemns the entire practice.

#### **Catholics Plan Bible Reading**

◆ A high-powered campaign is proposed for a Roman Catholic Bible Week in the U. S., February 10-16. Posters, sermon outlines and a radio campaign are planned to help encourage Roman Catholic laity to read the Bible. Although the Church has officially sanctioned Bible reading, in actual practice many Catholics show fear and extreme hesitation at looking into its pages. It will be interesting to note the results of this campaign, to see whether Catholicism has been forced into an actual back-to-the-Bible movement or whether this is just an attempt to refute Protestant criticism.

#### **News Curbs**

◆ Restricted news is often dishonest because the restrictions withhold important information from the people. At the year's end the Associated Press reported that Russia, Red China and the satellite countries practiced rigid censorship; that the situation in the Dominican Republic "is not propitious for freedom of the press"; that limitations exist in Colombia and Peru. In other countries a foreign reporter can be expelled, a citizen imprisoned, for unfavorable news reports. Comparative freedom exists (with Spain as the exception) in Western Europe, Scandinavia, the United States and the British Commonwealth. Restrictions are being eased in many places, but it is still difficult to learn what is actually going on in many countries.

#### **Superstorm**

◆ From December to March two to four storms daily whip over the North Atlantic. Many are merely minor annoyances, but one that crashed down on shipping and Europe (12/29 to 1/1) will probably become legendary. Sixty-foot waves pounded southern England. The "Queen Mary" was 72

hours late. A freighter was left high and dry on a Scottish beach. A Spanish vessel went down. A Norwegian tanker broke in two off the Spanish coast. The 6,700-ton Isbrandtsen line freighter "Flying Enterprise" took water, developed a 66-degree list, and was abandoned by all except the captain, who, after a two-week fight, saw it finally sink near England (1/10).

#### **The Great Killer**

◆ During this month (February) the total traffic deaths in the U. S. will probably pass 1,004,000, the number that have died in its 176 years of wars, including the present Korean conflict. Some of these were probably genuine accidents, not personal or mechanical failures, but many could have been avoided. Unlike wars, individuals are responsible for automobile deaths. Remember, with careful driving at sane speeds your transportation could be a blessing instead of a curse.

#### **An Abominable Story**

◆ Competing for fame with sea monsters and flying saucers is the rebirth in Britain of the "abominable snowmen" legend. It happened this way: Eric Shipton, an explorer, sent *The Times* of London an account of some large tracks he found in the snow on Mount Everest. Some scientists suggested they were made by a large langur monkey or Himalayan bear. However, the possibility of a fantastic story was not to be ruined by a logical explanation, so papers revived the tales of "abominable snowmen", five foot six, walking like men, having hideous ape-like bodies, and living on "ice worms", yaks, humans and other abominable snowmen. Even their feet are supposed to be worn backward for easy mountain climbing. Apparently the story is more abominable than the snowmen.

**Baboons, Airplanes, Rainbirds**  
 ♦ Pity the poor airmen whose 20th-century jets and transports are being blocked by baboons in Rhodesia. Near Victoria Falls modern civilization cleared away 430 acres for Livingstone airport. Apparently the baboons liked the idea. They streamed out of the forest, got in the way of oncoming planes and littered runways with sticks and rubbish. Driven away by jeep-riding gunmen who fired over their heads, the baboons returned at night. Flare lamps were installed to scare them off, but, thinking these were forest fires, they attacked, smashing the lamps with sticks, stones and hairy fists. A \$12,000 electrified fence was installed, but it offered no protection from hundreds of storklike rainbirds that then showed up. This 20th-century airport was still plagued by creatures who knew Africa long before mod-

ern man's airplanes invaded their sanctuaries.

#### Recent Disasters

♦ Among the more dismal items in recent news was the disastrous preholiday coal mine blast at West Frankfort, Illinois (12/21), in which 119 died. Inspection showed matches and cigarettes in the shafts in definite violation of strict no-smoking safety rules. Then a disastrous fire in Tijuana, Mexico (12/22), took the lives of at least 28, mostly screaming women and children. About 100 were injured and many more escaped. The flame was started by a Christmas tree at a charity party. At least 60 persons were killed by an earthquake in eastern Turkey (1/3). An epidemic of cerebrospinal meningitis is sweeping parts of Africa, where 51,296 cases and 6,877 deaths were reported in six months. It began in Da-

homey, Nigeria, and has spread to numerous other African countries.

#### The World—Why So Dismal?

♦ Looking at world news is not a particularly happy prospect. Some persons choose to ignore it entirely because they feel they cannot remedy conditions and the news only depresses them. This, however, is not true. Christ pointed to these conditions as being part of the sign of the establishment of his kingdom and the time when Satan would do his utmost to turn all mankind into the world's worst time of trouble. (Matthew 24; Revelation 12:12) Examine the facts from both the Bible and current events to see that Christ's predictions are now coming true. Only in that way can you gain life under the righteous conditions of God's kingdom and its new world.

## Jehovah's Witnesses, Communists or Christians?

THAT question has been raised recently because of false charges by misinformed persons. But if Communists, then why outlawed in Russia? Why the bitter persecution of them in countries behind the Iron Curtain? These things prove quite the contrary. Also, official investigations by the American government have proved that there is no link between Jehovah's witnesses and Communists and these clear them of the false charge. Publications of the Witnesses from 1879 onward have contained warnings against communism. This information, proved in detail, is found in the handy 6-page tract entitled "Jehovah's Witnesses, Communists or Christians?" The tract may be used with telling effect to remove all doubt and it will prove false those making the unfounded charge. You may obtain 250 of these tracts for only 25c.

WATCHTOWER

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Please send me 250 copies of the tract *Jehovah's Witnesses, Communists or Christians?* I am enclosing 25c.

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## What Religion Is Good for Me?

THROUGHOUT the earth today religion is under scrutiny. People are becoming aware of the fact that there are hundreds of religions and are asking questions as to their merits. Is it enough for one to stick to "mother's religion" or to "father's"? What will one do if father and mother have different religious convictions, or none? Or should each one choose his own religion and so determine what is good for himself? Certainly it is a problem that deserves the most careful consideration.

A comprehensive view of the world's outstanding religions is straightforwardly set out in the 352-page book *What Has Religion Done for Mankind?* Objectively and impartially the major religions of the world are brought up for review. Their teachings and practices are analyzed and measured from a historical, moral and social standpoint. But the book does not leave you in a confused state of mind. It helps you to see what religion is good for you and your loved ones. For your lasting welfare you need the book *What Has Religion Done for Mankind?* This 352-page book, durably bound and stamped in gold, is illustrated and provided with convenient subject and Scripture indexes. Your copy will be mailed to you, anywhere, on a contribution of only 50c.

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# AWAKE

## THE POLITICAL PUZZLE OF ASIA AND THE MIDDLE EAST

Oil does not calm these troubled waters

## From the Heart of the Navajo

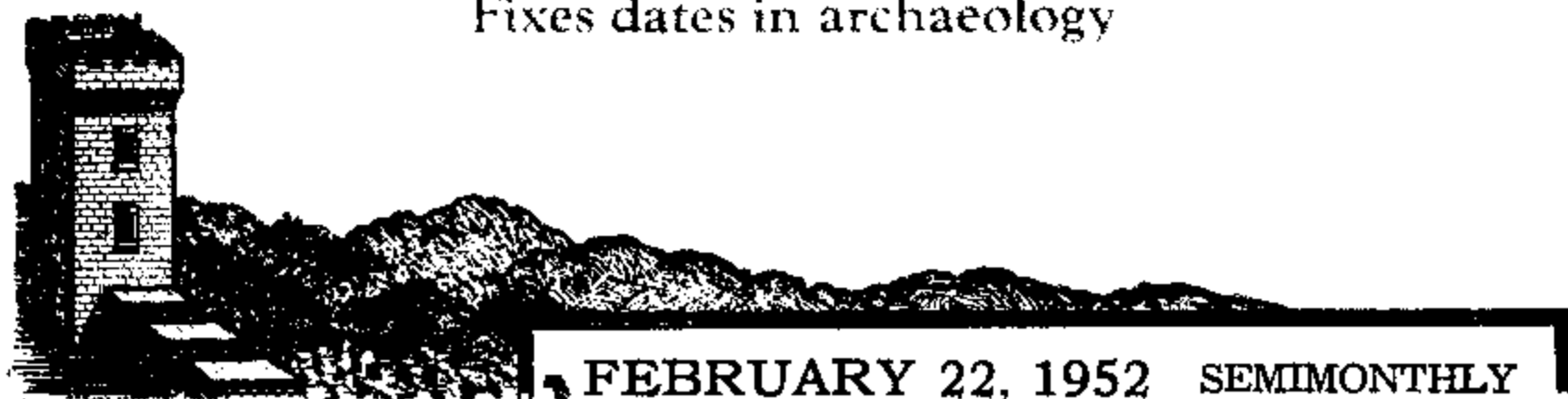
Conditions under which Indians live,  
as one of their numbers might tell it

## Intolerance Incorporated

How bigotry wars on freedom in America

## The Radiocarbon Clock

Fixes dates in archaeology



FEBRUARY 22, 1952 SEMIMONTHLY



## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Civil Liberties—Practical or Poetry?	3	The Fawcett Jungle Riddle—Solved or	
The Political Puzzle of Asia and		Unfathomable?	17
the Middle East	5	Intolerance Incorporated	20
Anglo-Egyptian Controversy	5	Censoring Books	21
Middle East Command	6	"Your Word Is Truth"	
Anti-Western Demonstrations	7	"The End of the World"—What World?	24
From the Heart of the Navajo	9	"The Things They Did	
Insects Wage War on Evolution	12	Go Right with Them"	25
The Radiocarbon Clock	13	Are Doctors Infallible?	26
Geologists Backtrack on Time Scale	16	Blood Like Fingerprints	28
		Watching the World	29

# AWAKE!

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

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Number 4

## CIVIL LIBERTIES—PRACTICAL OR POETRY?

**I** DISAGREE completely with what you have to say, but I would defend to the death your right to say it.' These or words to the same effect are attributed to the eighteenth-century French writer Voltaire. That he was their certain source has been disputed. But that the words have been utilized by the public and officials high and low of professedly democratic quarters none can deny.

Talk of freedom does make splendid poetic phrase. But is it practical? Can we stand the nearby voice of opinions opposite to our own? Great portions of the earth have been swallowed by rulers who utterly refuse such toleration. Aware of the poison of intolerance and the subtlety with which it works, America's founding fathers sought to squelch it in the celebrated Bill of Rights. But even the Bill of Rights is but writing. It must be upheld by each succeeding generation. How do you feel? It is easy to uphold the rights of parties of your same mind. However, do you show equal zeal in protecting those with whom you may bitterly disagree?

During September, 1951, attention in various parts of the country was arrested by a rural community in Indiana where a country school principal lost his job because of his firm religious convictions. Specifically, the case involved William Lewis, a teacher of many years' experience, who in recent months had become an active fol-

lower in the beliefs and practices of Jehovah's witnesses. Only one of Mr. Lewis' beliefs became the target of special fire, his conscientious objection to flag saluting which Jehovah's witnesses consider a form of idolatry. Shortly after the newly hired teacher took up his duties at the one-and-one-half-story country school in Hall, Indiana, irate parents set up a blockade on and near the grounds.

Attempts by the teacher to reason with the parents proved fruitless. On one occasion the principal's wife was assaulted and knocked down when she attempted to photograph some of the women attending a school meeting designed to secure her husband's ouster. Under pressure, Mr. Lewis refused to resign but determined to fight for the principle of free worship involved. He said: "While these people try to keep me from teaching because they say I don't respect the flag, they are showing that they have no respect for the democracy for which the flag stands."

The parents seeking his discharge forced a hearing of petition to dismiss him in early October. Though his lawyer ably disproved all charges questioning either Mr. Lewis' respect for the flag or the constitution or his ability or fitness to teach, the acting trustee of Gregg township bowed to the will of the mob and dismissed him. Unfortunately this provided a change in Mr. Lewis' capacity when he went into

Superior Court in Indianapolis at the close of October to request protection by local officials while he reclaimed his job. Now that he had been fired Judge Norman E. Brennon declared he was unable to grant the request. However, Judge Brennon did rap the negligence with which local and state officials had handled the matter up until then. This included the governor himself whom the judge berated for first consulting with his state police superintendent before deciding to dispatch aid to the beleaguered Mr. Lewis.

In liberal lands it is generally assumed that all citizens agree on the urgency of upholding civil liberties against any threat. Yet no issue is more cutting in the way it divides opinion and sends so many of its professed devotees scrambling for excuses behind which they can hide. Larkin Hannah, member of the Gregg Township Advisory Board, first supported Lewis, then withdrew in the thick of the fight. Coroner E. C. Holmes, one of the local "public servants" involved, lamented: "If that sect wants protection, they should abide by our rules. Each group in the nation can't set up its own interpretation of the law." What "our rules" are he did not explain. Of course, if everyone believed alike there would be little conflict. As for their "own interpretation of the law", no refutation was offered to Jehovah's witnesses' citation of Supreme Court decisions in which compulsory flag saluting has been declared unconstitutional.

Would the religious front offer any constructive assistance? No. Dr. Ralph Holland of the Indiana Council of Churches interviewed local residents and later declared the issue was not religious but patriotic in nature. The Council declared it would take no action. In short, they listened only to the "mob", ignored the victim, completely slept through the religious belief that started the dissension and

washed their hands at the first opportunity. The *Indiana Catholic and Record*, official organ of the Archdiocese of Indianapolis, could do no better. It spoke vaguely of Mr. Lewis' rights not being greater than those of the school patrons and of finding other ways for Jehovah's witnesses to prove their loyalty. Both Catholic and Protestant officialdom made it clear they would contentedly fold their hands in the matter, come what may.

But the incident did provoke response from many favorable quarters. From distant parts of the country and nearby sections Mr. Lewis received mail, the great majority of the letters highly sympathetic. Some extolled the faith he demonstrated and praised the work of Jehovah's witnesses in general which inspires and helps such righteously disposed ones. One letter to the *Indianapolis News* revealed a discerning mind behind it. Poking through the smoke screen of professed patriotism conjured up by Mr. Lewis' oppressors, the writer weighed his excellent records of citizenship and as teacher and principal. Then, touching a sore spot with surprising accuracy, the anonymous sympathizer said:

"On the other hand, the citizens of Hall and surrounding territory have attempted to riot time and again at the least provocation during the last year or so. It seems those people just couldn't wait to find something to raise a fuss about."

True. Morgan County, Indiana, setting for this incident, has witnessed no less than five previous mobbings against Jehovah's witnesses. Demagoguery and intolerance can be habit-forming and cancerous. To minds so afflicted freedom is tolerance for only one narrow view. To resist is the only course for Christians who truly love freedom. This Jehovah's witnesses have consistently done, allowing courts to thus exercise the law, upholding and protecting the Constitution.



# The Political Puzzle of Asia and the Middle East



By "Awake!" correspondent in Lebanon

THE world tensely and eagerly watches the developments from day to day in the Middle East and throughout Asia as the masses of humanity in that area of the world struggle for their political and economic aspirations. The time has come and gone when the more enlightened nations could, with a small armed force, control the masses of the less enlightened people and exploit their national resources. Nationalistic leaders have risen up and have swayed the masses, making many promises in return for the people's support. Many of these men, either educated abroad or in foreign-established schools in their own or nearby countries, have learned the secrets of national economy and have learned the extent of the profits reaped by these occupying nations. So they rise up in mighty efforts to get more for themselves, their governments or the people.

Usually, among their political demands is the one for complete national independence. This has been given in many countries, but often with unfavorable results, as the people show an inability to rule themselves with any stability. We see this in India, for example, which cried long and hard for its independence. In order to try to accomplish this with as few repercussions as possible, Britain divided the country into two sections, Pakistan being given to the Moslems and the rest of India

to the Hindus. This, however, left the large section of Punjab divided between the Moslems and the Hindus. Riots resulted, with tens of thousands of persons butchered and approximately a million made refugees. And note the terrific dispute over Kashmir.

Similar anarchic and riotous conditions ripped the Philippines, Syria and Lebanon, where assassinations have resulted in political strife and changes in governments. In Pakistan the recent assassination of Premier Liaquat-Ali-Khan and the recent assassinations of King Abdullah of Jordan and of Riad Solh of Lebanon show the political unrest and undercurrent of political forces in the East and Middle East.

In Persia national strife and confusion grow as the economic situation worsens. The oil nationalization policy has resulted in no output of Persian oil to any market, Eastern or Western, and has, therefore, not only put thousands of Persians out of work but has removed what royalty the Persian government did receive from the Anglo-Iranian Oil Company. Now there is much unrest and anxiety in that land over the failure of Mossadegh's oil talks in Washington. Those who put him in power because of his nationalization policy are angry at his lack of success to work out the situation to their benefit.

## *Anglo-Egyptian Controversy*

In Egypt, the Anglo-Egyptian controversy over the 1936 Treaty has ceased to

be merely a verbal controversy as it has become a shooting war with skirmishes practically every day which have resulted in several being killed and many injured. The hatred between the opposing sides seems to be growing all the time with continual demonstration of each others' feelings being shown. After the Persian government's ultimatum to the English either to reopen the oil talks or to leave the country, and after Britain's meekly complying and leaving within the allotted time, some say the Egyptians expected the British Lion to roll over and play dead when they abrogated their treaty.

The political puzzle continues to entwine itself as the individual political ambitions of the countries conflict with the ambitions of the Arab peoples in general. Some living in Syria, Lebanon and Jordan favor a "Greater Syria" with Syria absorbing the Jordan Kingdom and part if not all of Lebanon, especially including the important seaport of Beirut. Others, of course, do not. The Moslems favor a reuniting of Lebanon and Syria because this would put all of it under a Moslem government. Syria has a large Moslem majority so, naturally, the government is Moslem, but because Lebanon is believed to have a majority of Christians, the president is Christian and the prime minister is Moslem. If the two countries could be reunited and since Syria is much the larger country it would throw the majority the Moslem way and thus give the Moslems the rulership in every Arab country.

### *Israeli Complications*

The case of Israel, however, is one of the biggest wrenches in the works of peace in the Middle East. The age-long hatred between the Jews and Arabs has not cooled and new situations continually arise which fan the coals of hatred, causing them to burst into flame here and there. Recently

there have been killings due to a border dispute between Syria and Israel over some swampland on the Syrian-Israeli border. The Jews were draining it and were going to use it for farmland, but the Syrians objected, saying the land was theirs.

The borders of Israel are closed all around and passage is prohibited between her and all of her neighboring states, including Lebanon, Syria, Jordan and Egypt. The Arab states also continue to press an economic blockade against Israel to try to starve her out.

The problem of the Palestinian refugees is a further difficulty in the Middle East. About one million of them are distributed between Lebanon, Syria, Jordan and Egypt. In these countries there is already a shortage of employment for the citizens, and having this extra burden makes it increasingly difficult for them. This is because the Palestinians will work for almost nothing, cheaper than the citizen can afford to work and keep his family. So if the commercialist can get a Palestinian to do the work for him at a very cheap rate, he figures, why should he hire a Lebanese, Syrian, etc., to do his work? This difficulty also increases the hatred for the Jews, whom the Arabs believe are responsible for the refugees' being there. Israel continues to take in immigrants, who the Arabs feel are taking the homes, farms and shops that used to be theirs.

### *Middle East Command*

But all eyes now turn to Egypt where the immediate crisis lies. The Anglo-Egyptian situation has caused and is causing the Arab states to make momentous decisions. As an alternative to the Egyptians, the four powers, the United States, Britain, France and Turkey, offered Egypt an equal part in a Middle East Command under which the British troops in the Suez Canal Zone would be replaced by an inter-



national force to safeguard the canal and the interests of the free nations. Egypt rejected this plan after short deliberation and demands that the Canal Zone be completely evacuated before she will even talk about sharing in any such defense plan. This, in the meantime, would leave the shipping that would pass through the Suez entirely up to the discretion of the Egyptian government, which refused to desist from stopping Israel-bound ships at the order of the United Nations Security Council.

Personages in other Arab governments, however, desire to join the Middle East Command, realizing that it would mean armaments for them and economic advantages either directly or indirectly. If bases for the Western powers were established throughout the Middle East it would result in providing work for many of the native population in addition to the large supplies that would be necessary for the troops maintained, a large portion of which would be purchased from the local markets. This in addition to the money spent by each member of the armed forces and possibly his family would cause an influx of foreign money and would contribute to a higher living standard. This plus the fact that additional educational facilities would result as more foreign schools would be established, not to speak of the protection that would be received from an invasion or an "absorption" movement from the Soviet. One of such men was Syria's premier, Hasan Hakim, who openly advocated and urged other Arab states to join the Middle East Command. But due to the strong anti-Western feeling in the Syrian Parliament and among the people in general who continually demonstrated against him, he was forced to resign.

This condition throws a strain on the Arab League made up of the seven Arab countries, Syria, Lebanon, Iraq, Jordan, Saudi Arabia, Egypt and Aden, which are

supposed to act only in the general interests of all concerned. Premier Hakim and others disliked Egypt's sudden rejection of the Middle East Command without even discussing the matter with the other members of the Arab League. This then forced the other countries of the League to go along with Egypt or to break the unity of the League and take an open stand for joining the Command. Egypt, however, continues to express her utmost confidence, saying that the other Arab states will not forsake her in her fight to "realize her national aspirations".

A feature engendering dislike for the Middle East Command by the Arab states is that it is to include Israel. The Arab states fear that by joining such a command with Israel an official end of hostilities between the Arab states and Israel might result without Israel's ever having to pay damages or restoring the property of the million Arab refugees. They also fear that it might put Israel into a position of political maneuverability that will place her at an advantage. It might mean that they would no longer be able to enforce their economic blockade against her. They also fear her receiving additional armaments from Western powers, which past policy of Western powers' arming Israel is one of the chief reasons for anti-Western feelings in the Middle East now.

### *Anti-Western Demonstrations*

Daily demonstrations of nationalism and anti-Western feelings occur from Casablanca to Teheran. These demonstrations are not only outward street demonstrations but are in the form of resolutions, etc., being passed by the various parliaments in favor of Egypt and in sympathy with her. Street demonstrations in Cairo, Alexandria, Teheran and Damascus are violent and outspoken in their disfavor for the West, and anti-Western slogans are shout-

ed such as: 'Down with England and America! Down with the Western imperialism! Down with the Middle East Command!' The Communists, of course, are making the most of the situation and take advantage of the unrest and poverty to further their interests. A large amount of Communist infiltration has taken place in all the Middle East, especially in Iran where the political tension continues to mount. Some believe that if this continues it will soon be ripe for a communist coup.

The anti-Western feeling has automatically become a pro-Eastern one, even among those who are not Communists. The more radical elements, including some of the newspapers, advocate open alliances with Russia against the West, stating in their editorials such things as: 'The great Eastern bloc of nations won the last war and they shall win the coming peace. We are not alone in our struggle for the throwing off of imperialistic forces. We have with us, not only the countries of the Middle East but of all Asia under the leadership of the Great Soviet Union!' It looks as though the West might have its hands full trying to set up its Middle East Command.

What will be the West's reply if the Arab states refuse to co-operate in the Middle East Command? They say that the Suez and the defense of the Middle East are so important to them that they cannot worry what the Arab states have to say. Will they, without the consent of the Arabs, establish their bases and try to protect the Middle East from Communist invasion or infiltration as is being done in Egypt at the present time? Can the United States engage in this and at the same time maintain that she has really never wanted to dominate or occupy anybody? If the West puts this command through without the consent of the Arab governments, what will be Russia's reply? Would she attack?

So as the East and the West continue to advance their pawns on the chessboard of international politics, one cannot help wondering what the outcome of it all will be. The Russian Bear growls, the British Lion roars, the American Eagle ruffles its feathers, and it seems that the United Nations' dove is about to take a prolonged flight away from the world's scenes. *With the British fighting the Communists in Malaya; the French, in Indo-China; the U. N., in Korea; with the Kashmir dispute in India and Pakistan, with a reported 80,000 Russian and Turkestanian troops on the border just waiting for Western intervention; with the Iranian situation ripening for a Communist overthrow and reports of secret preparations by them to seize Persia's Azerbaijan province; with the entire Middle East aflame with nationalism; with the Anglo-Egyptian situation; with the situation in French Morocco; with the cold war in Europe; with international rearmament and with U. N. failure, surely the people are discouraged and are not unduly pessimistic when they expect a third world war.*

Surely the words of that Great Prophet that walked the earth 1900 years ago are being fulfilled when he said they would be "not knowing the way out because of the roaring of the sea [of humanity] and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth". The history of Asia and the Middle East has been a long one of suffering, poverty, misery and bloodshed. Is there no hope for these masses of humanity that beat against the present political setups as the waves of the sea beat against the shore? Yes, there is. But it is not in any new political arrangements of this world whether they be Eastern or Western. It is in the new world of righteousness of Jehovah God and Christ Jesus. May they quit trusting in princes of this world and put their trust in it!



Conditions under which Indians live, as one of their numbers might tell it

**Y**OU call yourselves Americans. You take great pride in your Constitution and its Bill of Rights. You cherish your freedoms and institutions. You boast in yourselves and in your accomplishments. You are devoted to the country that mothered you, and you challenge the right of anyone to take these rights from you.

However, you were not the first to live here. You placed the flag of the Old World into the rich earth of the New and called us Indians, because you believed that you had reached the fabulous Indies. You came here by the thousands and then by the millions, seeking gold, land and freedom. These were not yours. We cherished them for centuries before you came. You took them from us as though they were here for you alone.

There were some 600 tribes when you came but now only some 200 remain. You called us pagan and yourselves Christians. You have pushed us back at bayonet point, but not without cost. For every red acre you stole, we both paid dearly in red and white blood. The flimsy excuse for your plundering of lives, land and riches, was a distorted lie that our people were uncivilized, murdering obstacles to the peace and progress of the United States.

Little was not enough. You needed more

## From the Heart of the NAVAJO

and more. Ambitious, greedy, remorseless, you spread the breadth of the continent. In a few dark blood-splashed years, your "Christian brotherhood" had crushed and compressed us into reservations labeled as our new homeland. Here we were to learn white man's language and white man's ways. We were to be white men with red skins. We were the first to be indoctrinated with the plague of white supremacy. We were willing to learn.

But your intentions were hypocritical! Your signatures, all forgeries! Your treaties, scraps of dirty paper! You added insult to injury, and to indignity, laughter! You brought us firearms and whisky, then called us stupid, drunkards, lazy, shiftless savages! We found you worse!

### *The Rape*

Once we lived on land which lies between four of our sacred mountains, namely: Mount Taylor, near Grants, New Mexico; San Francisco Peaks, near Flagstaff, Arizona; Laplata Mountains in southwestern Colorado; and Mount Baldy, near Alamosa. This was our home. A good land, containing open plains, mountains, valleys and meadows. There were grass and trees, lakes, springs, streams and water holes. We had our farms, orchards, sheep, goats, and horses. We were happy. We lived.

But this was too much for the Indian. So you crammed us into an area of 24,000



square miles of no agricultural value, eroded, overgrazed, arid, and miles of scorched earth and worthless wasteland. The best of our old streams, springs and lakes were excluded. Over 65,000 of us Navajos were to live off a land that was intended originally for 7,000. You forced us to give way before oil and gold, railroads and cities. These were far more important to you than a handful of "blood-thirsty redskins".

You said, "Work hard on the land, it will produce." We did. The land of the Navajo has a growing season of 98 days. It takes corn from 90 to 140 days to mature. The first plantings are often killed by late frosts and unripe corn ruined by early ones. Over 37 per cent of our rain comes in July and August and much of it in devastating cloud-bursts which sweep the top soil to the Boulder and Hoover dams. Today our best farmland is occupied by white men and Mexicans. Our best grazing land is now controlled by white cattlemen.

### ***Treaties and Promises So Much Ill Wind***

We obeyed the treaty not to harm others, but the treaty failed to protect us from being harmed. We were commanded not to scalp anyone, but no one cared if we were scalped or skinned alive. While we were held alive at Fort Sumner, Washington appropriated \$100,000 for our relief; only \$30,000 in supplies was received. Whites got the rest. In 1868 a treaty was signed. The treaty authorized purchase of 500 beef cattle and 1,000,000 pounds of corn. Enough of corn and beef was never received. We ate prairie dogs, rats and field mice, roots, wild plants, seeds and tree bark. In 1887 an investigator said that \$700,000 was due our people for appropriations made by Congress for implements, seed and stock—which never was received. And in 1951, the Navajo ten-year rehabilitation program involving some \$88,000,000

was experiencing the same sort of scalping. Governor Mechem of New Mexico commented: "It was originally intended that in the early years it would be necessary to expend approximately \$11,000,000 to \$12,000,000 annually in order to put the program into effect . . . Instead, in 1950-51, \$11,449,000 was appropriated, but only \$8,645,520 was made available and expended. The appropriation made available beginning July 1, 1951, to be expended through July 1, 1952, was only \$6,447,600."

In the early days the government allotted 3 sheep for each member of the family. It takes 50 per person to make a half-way decent living. The government said: "Take good care of your sheep. Then they will increase and some time in the future you will have enough to take good care of your families." We did that. Our stock increased to 30 per person. We asked the "Great White Father" for more land for our people and stock. His generosity was overwhelming. He blamed the scarcity of grassland on the chopping up of the grass by "too many hoofs", and applied pressure on the Tribal Council to reduce the number of sheep. Exploiting the Navajo's illiteracy and unfamiliarity with Bureau election procedure, the "Great White Father" was able to dupe them into "choosing" to destroy a substantial portion of their livestock. This the white man did knowing that at full strength the flocks were insufficient to maintain the people. But the "Great White Father" promised plenty of work on the reservation to offset the loss of income from the sheep. Rosy promises were made about work on school buildings, dams, wells, irrigation projects. All empty promises, just so much ill wind.

The government promised relief to the needy. Measly-sized checks and some supplies which lasted for a few days were received by some, and sometimes a month or two would pass by before any was re-



ceived. The average individual income is \$81.89 a year, including the value of livestock and farm products. Some did get along on as little as \$20 a year.

The treaty of 1868 also provided for a school and teacher for every 30 Navajo children of school age between 6 and 16. Further, the government promised to spend at least \$100 per year on each scholar. Yet in 1951 the Navajo is found to be over 85 per cent illiterate. Most of them cannot speak English. In 1932, 50 schools were built. These were set up miles from water, on lonely reservation stretches far from any settlement. Most of them crumbled unused. Today, there are approximately 24,000 children of school age, with facilities and teachers for only 3,000. And of these half are starved or down with some sickness.

Insufficient food, lack of clothing, improper sanitation and miserable housing make the Navajo's life a short one. His average life span is less than 50, while the white man's national average is above 68. Some 318 of every 1,000 Navajo babies die at birth and more than half of the Navajo deaths each year are children under five.

### ***Citizenship***

The Navajo must pay income tax as well as tax on his few possessions. In World War I almost 10,000 Indian volunteers stood alongside white men at Chateau-Thierry and in the Argonne. Some 4,000 Navajos were drafted during World War II. Although in uniform, in Arizona, New Mexico, and parts of California they were denied entrance to theaters, dance halls and other places of amusement. Many Southern states Jim Crow the Indians, and subjected them to chronic brutality and judicial harshness. Some 3,500 Navajo veterans of World War II are jobless and others are moving off the reservations, where starvation keeps moving in.

The 14th Amendment to the U. S. Constitution states they are citizens. But they have no representation in Congress and cannot vote, because of their inability to pass the required literacy test. Participation in state social security, health programs and old-age pensions is denied the Navajos. This is the freedom you have given us. Never have we been given the chance to raise our living standards above the starvation level. Our people are sick. Deaths from tuberculosis, pneumonia and dysentery more than triple the national average, and the major causes are lack of hygiene and sanitation, insufficient medical facilities and general malnutrition.

We once were a happy, healthy people. We sang the praises of the sun, wind, and blue waters, of the rich land. We love the land in which we live, and we believed with our heart that some day we might live in all eternity in a land as fair as this. We had simple beliefs. Our aims were not conquest or servitude.

From you we learned that there was one God, that he made the earth and all its glory for men of all colors, white, black, yellow and red. Many of us believed you and gave up the medicine man and renounced our belief in the elements of the earth. Your actions belie your claim as Christian. You have in your underhanded methods driven us into the abyss of despair.

The very God that we have come to know through you and the white man's Bible has warned us not to trust or hope in men. Him we believe. We are convinced that our only hope, for education, for hospitalization, for health, for water wells, for dams and irrigation projects, for good land and grazing hillsides, for protection, for advice, for assistance, for work, for true friends and survival, can come only through Him whose name alone is Jehovah and through His kingdom under His Son Christ Jesus.

# Insects Wage War on EVOLUTION



IN THEIR frantic search for fossils of life forms that would demonstrate signs of evolutionary change from the ancient past to the present, evolution theorists turned to the insect world. But lo! these lowly creatures only rose in their might to hurl another crippling blow at the hapless theory. The story of how evolutionists received a cold shoulder from the insects is made more interesting by their own bad habit of tampering with the calendar. Vague, changeable and fantastic dates are set by evolutionists for the beginning of life on earth. Obscure periods millions of years past are chosen to accommodate time for evolutionary changes. But when the basic life forms fail to change, what then?

Interesting background is furnished by volume five of the *Smithsonian Series*, edited by Charles Greeley Abbot, D.Sc., secretary of the Smithsonian Institution. On page 89 this volume denies that insect inhabitants of the ancient Carboniferous period were "denizens of a far-off fairyland", but for the most part were simply roaches! Yes, little different from the twentieth-century household pests.

Despite obvious variations of insects, as with all life, this source continues: "Whoever looks to the geological records for evidence of the evolution of insects is sorely disappointed, for even in the venation of the wings those early roaches (Fig. 55) were almost identical with our present species."

The most valuable source of ancient insect remains is Baltic amber, described in *Scientific American* for November, 1951, as "the fossilized resin of an extinct species of pine that grew in the Baltic region during the geological period known as the Oligocene, some 70 million years ago". The article, entitled "Insects in Amber", was written by a noted authority, Charles T. Brues, professor emeritus of entomology at Harvard University. He states that very close studies have been made of the insects in amber, and ven-

tures further to say that insect life "to the best of our knowledge" got started on this planet about 250 million years ago. He says:

"By the dawn of the Age of Mammals, some 70 million years ago, they were present in numbers and variety closely comparable to the picture that they present today. The insects of that

period, as preserved in the Baltic amber, were very similar to those that now inhabit the temperate regions of Europe and North America. To be sure, very few of the species that lived then exist in exactly the same form today. But most of the genera and almost all of the families of that time still survive in the form of modern variants of the ancient types."

The writer states that "the most abundant ant in Baltic amber is hardly distinguishable from the mound-building black ant (*Formica fusca*) that now ranks among the commonest of ants in Europe and North America". Furthermore, Brues concedes that, "considering the ants, beetles, flies, wasps, bugs and other types of insects that are found in amber, it looks as if the insect fauna existing at that time was not too unlike that of the present day." In summary he concludes:

"But by and large the insect population of today remains remarkably similar to that of the earlier age. All the major orders of insects now living were represented in the ancient Oligocene forest. Some of the specific types have persisted throughout the 70 million years since then with little or no change, indicating a pronounced fixity that gives little promise of adaptive change in the future. Furthermore, the insects of that age already showed great variety; indeed, in some groups that we have been able to compare in detail we find a greater diversity in the Oligocene insect fauna than in the present one."

Thus was a sad ending written to evolution's tale of the insect courtship. Though offered millions of years of imaginary time by the scientists, the frail little insects stood pat and simply did not change. How strange it all is to evolutionary scientists that in "250 million years", or at least "70 million years", the ants, flies, roaches, etc., get to be nothing more than ants, flies, roaches, etc. But truth is stranger than fiction and evolution ranks with the greatest of all fiction stories!

# The Radiocarbon Clock

## *Fixes dates in archaeology*

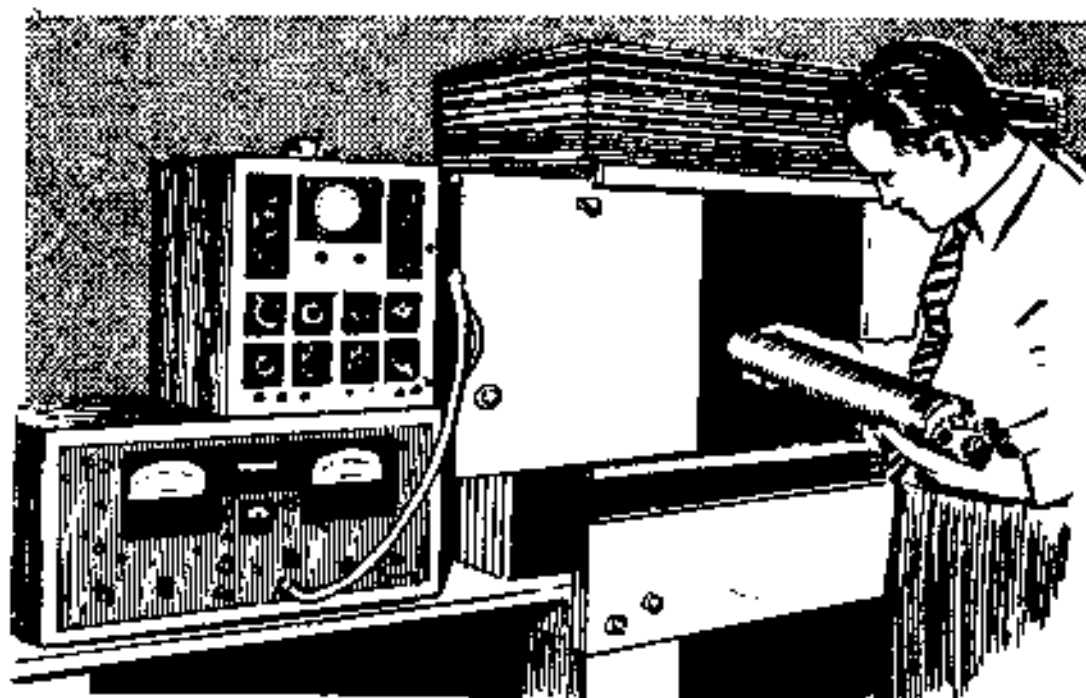
This article on the radiocarbon clock, and the short article that follows, entitled "Geologists Backtrack on Time Scale", are written by the same scientist that contributed the series on "Science and Creation" published in the preceding issue of "Awake!"

URANIUM has been used as a geological clock to measure the ages of rocks formed in the earth's crust tens and hundreds of millions of years ago.\* While this is very interesting for the information it gives about the age of the earth, it would be even more interesting to have a similar clock to measure the ages of things of interest in archaeology, things used by *men* of past ages. However, for this purpose, a radioactive element decaying in a matter of thousands of years would be needed, and since the uranium clock indicates the earth to be about 1,800 million years old, it would seem that any such short-lived radioactive element would have disappeared long ago.

But now scientists have discovered just such a radioactive tool, among the products of the atom-splitting cyclotrons and chain-reacting piles. The new element is a radioactive isotope of carbon, an element which is an essential part of all living things. And its half-life is 5,570 years, right in the time range of most interest to the archaeologist. It is made in an atomic pile by bombarding nitrogen with the neutrons which propagate the chain reaction. But, you may ask, how is this discovery of the twentieth century of any use in studying the past? Men of 5,000 years ago did not have cyclotrons or uranium piles with which to make radiocarbon. The answer to this question lies in the cosmic rays which are continually bombarding the earth's atmosphere from space. These energetic particles striking the air disintegrate the

atoms in their path and produce a small number of neutrons. Neutrons may combine in various ways with other elements, but in the atmosphere most of them find their way into nitrogen atoms, which are promptly converted into radiocarbon. Combining with oxygen, these radioactive atoms form carbon dioxide in the atmosphere. The carbon dioxide is absorbed by plants in the process of photosynthesis and used in the manufacture of foods. Animals in turn feed, directly or indirectly, upon plants, and so a minute amount of radioactive carbon becomes a part of every living thing. The amount is so small that it takes an exceedingly sensitive Geiger counter to measure the activity, but such measurements have been successfully made. Carbon from wood, or from animal flesh, is found to have a very slight radioactivity, so faint that in a gram of carbon only 16 atoms disintegrate in a minute. Carbon from coal or oil, or from carbonate minerals, shows no activity whatever.

Most of the radiocarbon is formed in the



Placing into the chamber the Geiger counter containing the processed sample whose age is to be measured by the radiocarbon method. The counter between the two large dials records the beta rays, which tell the age of the sample.

\* See *Awake!* February 8, 1952.



upper atmosphere, and because the earth's magnetic field deflects the cosmic rays toward the north and south poles, more radiocarbon is formed there than at the equator. However, the 5,000-year half-life is enough to let the carbon become thoroughly mixed throughout the atmosphere, in all living plants and animals, and even in the carbonate in the oceans. Professor Willard F. Libby at the University of Chicago has collected specimens of wood from all parts of the earth and checked their radiocarbon activity to establish this.

Such radioactive measurements can be used to distinguish between "live" carbon, which is in the natural carbon cycle in the atmosphere and ocean and in living things, and "dead" carbon of mineral origin. But now consider what happens when a sample of carbon is removed from the life cycle, as when a plant or an animal dies and is buried. The radiocarbon, which has been constantly replenished during the life of the organism, is removed from contact with the atmosphere and begins to decay. Cut off from the source of supply, the activity dies away in the manner characteristic of radioactive elements. Some 5,570 years (one half-life) after the death of a tree, the activity will be only one-half as great as when it was alive. After 11,140 years it will be one-fourth as active. And working backward, this means that if we know how active the carbon in the atmosphere was when a given tree was alive, we can find out how long it has been dead by measuring the activity of the wood today.

Now the difficulty arises that we have no direct way of knowing how active the world's radiocarbon was when our sample of wood was growing. This would depend on how intense the cosmic rays were at that time, and how intense they had been for some thousands of years previously. Not knowing for sure, the scientist must make a guess, or an assumption, and then

go ahead and see how his calculations work out. The most natural assumption would be to guess that the cosmic rays have ever bombarded the earth with a constant intensity and that the natural radiocarbon in the air thousands of years ago had the same level of activity as today.

### *Some Successes for the Clock*

Proceeding on this assumption, nuclear scientists have been eagerly collecting samples of wood and charcoal from archaeologists and measuring them to determine their ages. In view of the uncertainty about past cosmic ray intensities, a special importance attaches to the measurement of samples whose age is known from other evidence. For this purpose, an especially important measurement was that made on a redwood tree cut down in 1874, known from its annual rings to be three thousand years old. A piece out of the center, which grew between 1031 and 928 B.C., gave a radiocarbon age of 1050 B.C. A coffin found in an Egyptian tomb of the Ptolemaic period, about 330 B.C., was measured and an age of 200 B.C. found. Incidentally, when we go back more than a few centuries B.C. there is no certainty in the dating of most events in secular history. The only dates on which archaeologists are willing to hazard a firm estimate are those in Egyptian history. In the Chicago Museum of Natural History there is a boat used in the funeral of the Egyptian Pharaoh Sesostris III, about 1800 B.C. The wood is thought to be cedar of Lebanon. A radiocarbon age measurement on this wood gave 1670 B.C. The oldest historical sample is a piece of acacia wood from the tomb of Zoser, estimated at 2700 B.C. The radioactive measurement gave 2000 B.C.

While these figures show that the agreement is not exact, it is generally as good as can be expected considering the extreme weakness of the radioactivity which must



be measured. In fact, to be able to set dates within one or two centuries back to 2000 B.C. is really very remarkable.

The majority of the measurements being currently reported in the scientific journals are of interest only to specialists in geology or archaeology. An exception is the test made on ancient Chinese lotus seeds found in a peat bed in southern Manchuria. Although these seeds presumably have been buried for many centuries, they are still fertile and have been germinated at the University of California. The radioactive age test clocked them at 1,000 years.

Another measurement made recently by Professor Libby will be of great interest to *Awake!* readers. This is in connection with the ancient manuscript of Isaiah, discovered in 1947 in a cave near Jericho. (Details of this discovery and description of the manuscript are contained in the January 22, 1950, issue of *Awake!*) The date of this manuscript has been set at 200-150 B.C. on the basis of the handwriting and evidence gathered from other manuscripts and the pottery with which it was found. The scroll was wrapped in a linen cloth; this cloth was analyzed for its radiocarbon content. The result is an age of 1,900 years, with a margin of error of 200 years either way. This is accurate enough to prove that the document is certainly not a forgery and a hoax of the Middle Ages, as some skeptics had held.

### ***Why the Clock's Figures Are Not Final***

In spite of these spectacular successes, however, many scientists are reserving judgment on whether the radiocarbon clock can be trusted to give reliable answers under any and all conditions. They point out a number of ways in which ages either too large or too small might be obtained. Some organisms using carbon dioxide from the atmosphere may get an equal amount from mineral carbonate; such samples would

have only half the normal radiocarbon content and would give apparent ages 5,570 years too great. Wood is not necessarily of the same age as the objects with which it is buried; particularly in lands where wood is scarce, it might be used and reused for hundreds of years before being discarded. On the other hand, organic material already buried might be contaminated with fresh radiocarbon through the intrusion of tree roots, or by fungus growth after being uncovered. It is evident that great care is necessary in sorting and handling specimens to avoid errors.

An even more fundamental weakness of the carbon clock, however, has already been pointed out. In contrast with uranium, in which the fraction of the atoms undergoing decay is absolutely independent of the external surroundings, the carbon clock depends for its accuracy upon the rate at which it is supplied by cosmic rays. It is like a clock which runs at varying speeds according to how tightly it is wound up. Day-to-day measurement of cosmic rays shows frequent large variations, usually associated with periods of sunspot activity and with magnetic storms on the earth. This fact throws some doubt on the assumption that cosmic ray activity has been unchanged for 15,000 to 20,000 years. One possibility is that the Noachian flood could have caused alterations in the earth's atmosphere which could affect the supply and distribution of radiocarbon.

While awaiting further developments on the subject, one might well take this balanced view of the usefulness and limitations of the radiocarbon clock: With careful handling, it can give fairly accurate dates back to 1000 or 2000 B.C. Before that, it will still give correct *relative* ages, that is, the older sample will show less radiocarbon than the younger one, and this is true even if the cosmic ray level has not been constant. But to depend absolutely on

ages beyond the time scale where the clock has been checked with known dates is unsafe. Thus it cannot be said that the 9,000-year age calculated for rope sandals found in an Oregon cave disproves the Bible record of man's creation 6,000 years ago. Past experience with scientific "proofs" of Bib-

lical inaccuracy will make the reasonable person wary of jumping to such conclusions. The Bible account is more reliable than the radiocarbon clock, and the inspired record will still be standing when present scientific theories have been corrected or even abandoned and forgotten.

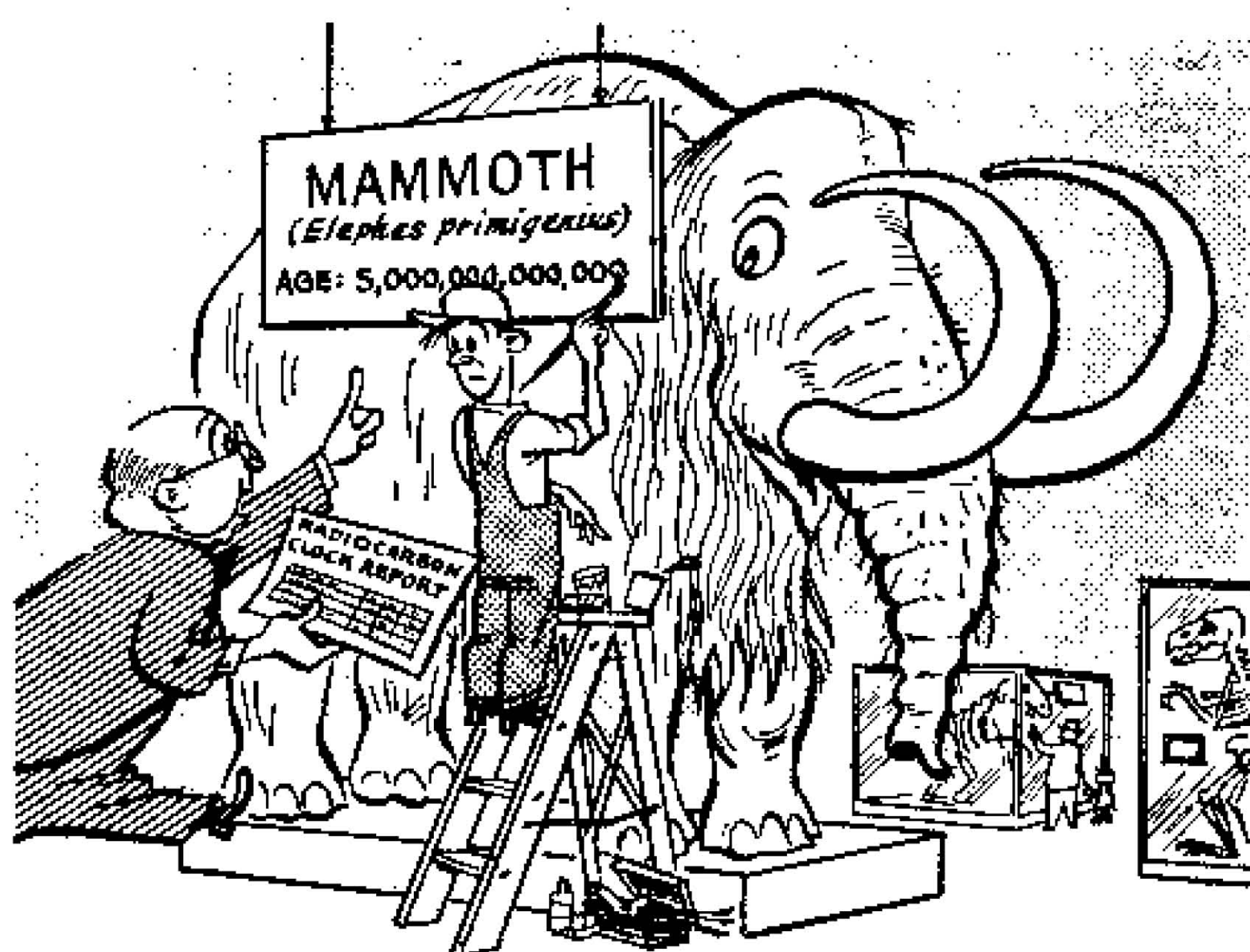
## Geologists Backtrack on Time Scale

AGE measurements of geological samples with the radiocarbon clock have thrown geologists into a flurry to revise their time scales. Up till now, they have been very free and easy about handing out dates of hundreds of thousands and millions of years for geological epochs, secure in the belief that no one could call them to account. But since the discovery of cosmic-ray-produced radioactive carbon and its use in measuring times in recent geological history, things have changed. An illustration in point is provided in an article by Richard F. Flint, professor of geology at Yale University in *Natural History* for May, 1951. He describes how a spruce forest in Wisconsin was cut down by the advancing glacier of the most recent ice age, known as the Wisconsin glacial epoch. He says that "some geologists had estimated the age of this particular spruce forest in Wisconsin at about 25,000 years [the time since the advance of the glacier], although they could not be sure". He said the wood from this forest gave a radiocarbon content corresponding to an age of only 11,000 years, which "cuts earlier estimates and guesses more than in half and brings the extinct mastodons and mammoths much closer to our time than had been supposed".

What Professor Flint does not say is that estimates as short as 25,000 years did not have much acceptance among the geological authorities. For example, the book *Outlines of Geology*, of which Flint is a co-author, published in 1941, says nothing about an estimate of 25,000 years since the advance of the ice. On the contrary, it is stated that "the most acceptable estimates now indicate that the ice began its final shrinkage at least 35,000 years

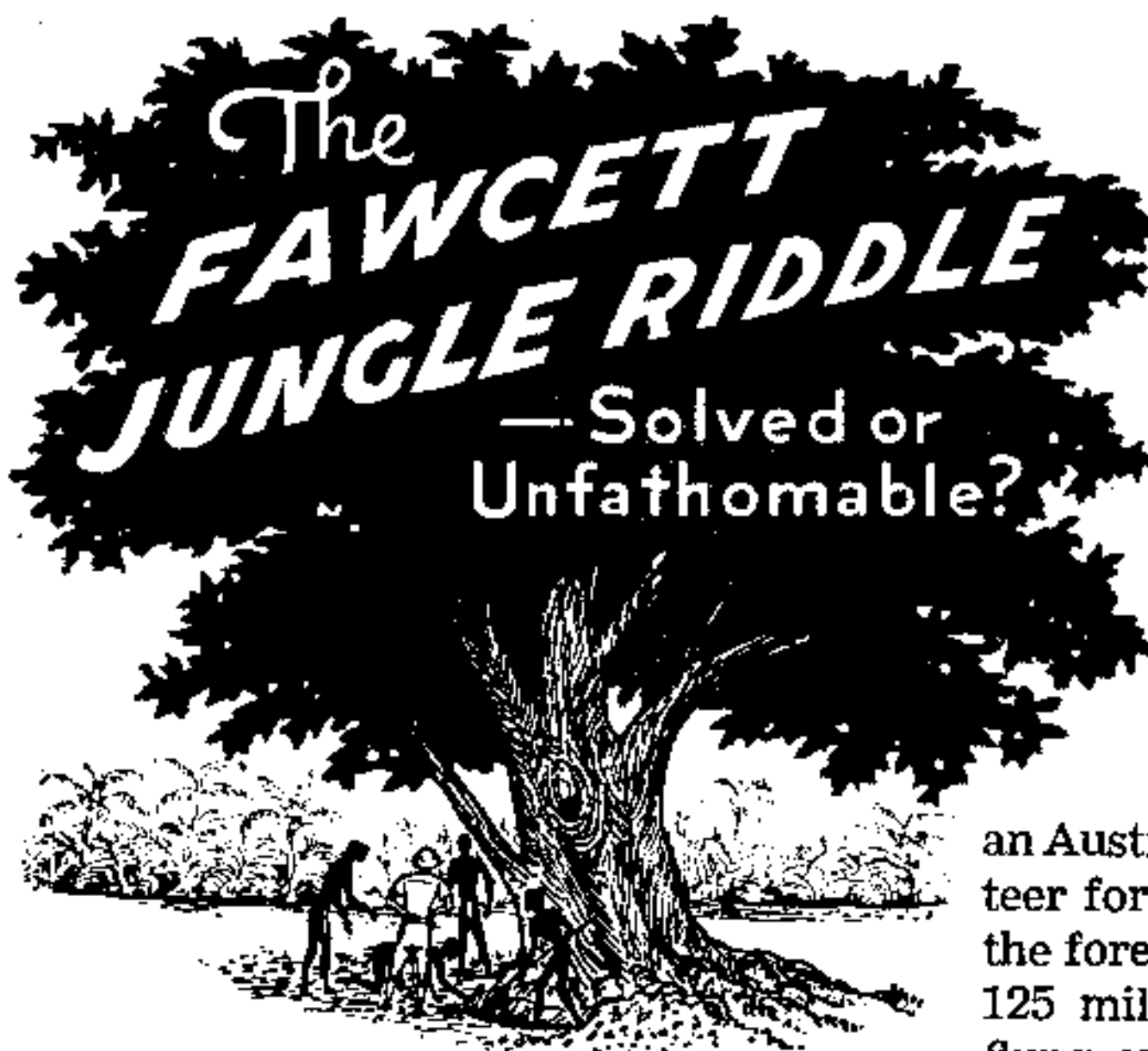
ago". (Page 156) And the table on page 152 of this textbook and the chart on page 160 both show that the ADVANCE of the Wisconsin glacier, when the forest was destroyed, occurred at an estimated date of 125,000 years ago. Professor Flint is being very modest when he says it has been necessary to cut their earlier estimates in half. Actually they have been cut to less than a tenth.

There is scientific evidence that men live on the earth before and during the last glacial age. This would indicate that the so-called Wisconsin glaciation was connected with the flood of Noah's day. Scientists have scoffed at the idea that this could have happened only 4,300 years ago as the Bible indicates, but now they must admit that their guess of 125,000 years was at least 94 per cent wrong. How foolish it is to pin one's faith on the shifting sands of scientific theory instead of the immovable rock of God's Word!



Hold it, Mr. Fitch—knock off the last nine zeros!





By "Awake!" correspondent in Brazil

THE remains of the British explorer, Colonel Fawcett, will be delivered to his son, Brian Fawcett, the day after tomorrow. Col. Fawcett's widow, who is now 81 years of age and living in Geneva, will not attend the solemnity, since she refuses to believe in the death of her husband." So reported the *Diário de Notícias* on September 9, 1951, in Rio de Janeiro. Who was Colonel Fawcett? Was he really killed by savage Indians in the interior of Mato Grosso's jungle, or is he still alive, as some believe, a captive or "white god" of the Indians? Were his grave and bones really discovered at last after twenty-six years of mystery, or is there still more to be written? Let us turn back the clock, in our minds, to the year 1901.

An enthusiastic student of geography, Percy Harrison Fawcett, a married man with several children, has left his family in England to do research work in the Tapajós and Xingú regions of the Amazon jungle in Brazil. He discovers what he believes to be vestiges of a great civilization.

After a return to Europe for military service during World War I, he returns to Amazonian territory in 1920. Next, fever forces him back to Rio in disappointment.

By 1925, however, we see him back in Cuiabá, Mato Grosso, poised for his jump-off into the darkest spots of Brazil's "matted heart". Accompanying him this time is his son, Jack, now twenty years old and ready to follow in his father's footsteps.

Also present is Raleigh Rimell, an Australian, to act as secretary and muleteer for Fawcett's party. The party enters the forest at a place called "Chapada". For 125 miles they make their way to a far-flung outpost where they arrange for Indian guides and a dog mascot. For a time their night camp fires are visible among the Blue mountains. But about the middle of June, the two guides return alone, bearing letters and films. What happened? "Jungle too thick; Fawcett went up the Coliseu river in a boat to the bad Kalapalos Indians."

### *Futile Searches, False Reports*

What became of Fawcett and his party? That is what the whole world began wanting to know. News was flashed to all countries and many searching expeditions went after him, all in vain. Wild and fantastic rumors flourished. Some thought the party had been poisoned. A French explorer named Courteville claimed to have met a white man on the São Paulo river suffering from fever and complete amnesia. A Swiss explorer claimed he saw Fawcett sporting a long white beard and in perfect health dwelling with a savage tribe. An Italian, Michel Trucchi, claimed that Jack and Raleigh were dead but that Fawcett was a desperate leper living among the Indians and that he had sworn never to reappear

in the civilized world. Willy Aureli, a Brazilian ethnologist, said that Fawcett had become king and a "white god" to a cannibal tribe. Others toyed with the notion that he was taken prisoner by the Amazons, legendary tribe of women. Still more reports described the British explorer as living like a sultan with four wives or as a bearded prisoner dressed in skins who had been whisked away by guards after being seen by the reporter.

Search expeditions similarly failed. The excellently equipped Dyott expedition in 1928 was turned back empty-handed mainly due to lack of tact in dealing with natives. The party led by Captain Henry Morris was also fruitless. In 1931 Dr. Vincent Petrullo conducted a search under the auspices of the Pennsylvania University Museum. No success. Engineer Joseph Morbeck twice failed to turn up any traces of the missing Fawcett. In 1934 a Hollywood reporter, Albert De Winton, after the most careful of preparations, made his way up the Tocantins river. But the civilized world heard no more. He too disappeared, leaving a trail of his own rumors!

Then in 1936 came the first concrete hopes of tracing Fawcett's fate. A Catholic missionary priest related that the Ianan-haca Indians had a white boy in their midst with blue eyes and blond hair. This boy, named Dulipé, the natives admitted to be the son of Jack Fawcett by a virgin of the tribe of Alca. A newspaper mission headed by Edmar Morel went by plane to get the boy in 1943. Dulipé was brought to Cuiabá where the Brazilian government made provisions for his education. He is now twenty-five years old and still studying under government care.

### ***Did Fawcett Preach Truth to Indians?***

However, it was in this same year, 1943, that the branch office of the Watchtower Society, doing Christian missionary work

in Brazil, also began to take real interest in the Fawcett case. Colonel Mario Magalhães Barata, engaged in a campaign of pacifying and "brazilianizing" the Indians, had just returned from an expedition into the Xingoan Woods. He brought with him objects that were identified as belonging to Fawcett, a fine compass mounted on a gold star and a book entitled "Government", published by the Watchtower Society in 1928, *three years after* the supposed death of Fawcett. The Parga Press release of May 25, 1943, which was published in the newspaper *O Estado do Pará*, showed pictures of the book and compass and reported Colonel Barata's statements as follows:

"This compass is of English make. It belonged to Fawcett and of that there is no doubt." About the book that was found together with the compass, the newsmen who interviewed Barata reported, "He also showed us a book, written in English, entitled 'Government', containing passages of philosophy, religion and pictures reproducing scenes of Sacred History. 'This book belonged to the explorer,' stated Col. Mario Barata. *'Fawcett was always reading it and he showed and explained the pictures many times at the farms and among the tribes where he rested.'*" [Italics ours]

### ***Alleged Grave Uncovered***

Among those considered to have made the most headway with the Kalapalos Indians are the three Villas-Baas brothers, Orlando, Claudio and Leonardo. As members of an Indian pacifying expedition, they camped near the Kalapalos tribe in Kuluene, Mato Grosso, five years ago. Their original purpose had not been that of finding signs of the lost explorer; but when so near to the locale of his disappearance, and feeling certain that Chief Isarari was the killer, the desire to solve the mystery won out. But when finally they did tackle the Fawcett incident, their efforts to de-



rive information from Isarari and two successors proved useless.

But at last, one evening in March, 1951, a reserved *Caiabi* (Indian elder) laid aside his reserve and talked freely with Orlando about Fawcett and his fate. Colonel Fawcett was being guided to the Roncador river by one of the Indian guides named Cavaquiri. When the distance proved longer than the guide had indicated, Fawcett became angry and called him a liar. That day they reached a small lake where, according to custom, Fawcett's height was marked on a tree. When the party arrived at the Indian encampment, of the Kalapalos, Fawcett refused to sleep in the camp. He allegedly lived on the Indians, not having sufficient food of his own, and treated them unkindly as well. Once he struck one of the natives who attempted to steal a bird he had shot down, etc. So Cavaquiri and the *Caiabi* laid an ambush for Fawcett on the other side of the lake where he would enter the woods. There they massacred the three, throwing Jack and Raleigh into the lake and burying Fawcett.

The following week Orlando was led alone by forty-four Indians and shown the tree by the lakeside with the notch cut into it indicating Fawcett's height. Then Orlando received his long-awaited answer. "You stand on his grave!" he was told. Four Indians were then ordered to dig at the same spot. Soon they uncovered a skull with a few teeth still well preserved, thigh bones, some ribs not yet rotted and a large machete engraved, "Fernand Lesser, Flee-field, England—128."

### ***Solved or Still a Mystery?***

These objects were taken to Xavantina from where they were sent to England on September 1, 1951, together with a duplicate set of false teeth that Fawcett's family had sent from England for possible identification of the skull. On the twenty-first of

the month the Brazilian ambassador formally presented these remains to Fawcett's son Brian, in London, while the ceremonies were being filmed and televised.

The government of Brazil is said to be confident that the long baffling Fawcett mystery, a story spanning half a century, has been solved. But others, like Fawcett's widow, do not agree. Dr. Petrullo, professor at Colgate University, who led one of the searching expeditions in 1931, was reported in the *Tribuna de Imprensa* of April 8, 1951, as having "classified as absurd the notices published of finding parts of Fawcett's skeleton".

Before reaching final decisions, students of the case will be compelled to find interest in the following Associated Press dispatch dated November 4, 1951, and which appeared in the *New York Times* the following day. We reproduce it here without comment: "The Royal Anthropological Institute reported today that the mystery of the disappearance of Col. Percy Fawcett, British explorer, twenty-six years ago was still a mystery so far as the institute was concerned. The bones found in Brazil and brought to London in September were not those of Colonel Fawcett, but those of a man centuries old, the institute said."

Who is right? Were Fawcett's remains really found? Is the blond Indian boy, Dulipé, Fawcett's grandson? Was Fawcett merely a fortune hunter searching for a fabulous city and treasure; or was he a sincere, God-fearing Christian preaching even to savages out of the abundance of his heart and hopes? If the latter suggestion is true, would such a man likely treat his Indian guides in the way the native elder described in his tale to Orlando Villas-Boas? Who can definitely answer yes or no to these puzzling questions? Only God knows the answers and many yet unwritten chapters may come to light in future episodes of this dramatic enigma.



# Intolerance Incorporated

## How Bigotry Wars on Freedom in America

THE Constitution of the United States is based on the pillars of equality and freedom. It grants all minorities the same rights, and provides that the will of the majority becomes the will of the nation. Such equality, however, does not suit a certain minority, which minority happens to be the Roman Catholic Hierarchy. She insists not only on occupying a preferred position but also on the right to force her will on the majority, and when anyone protests she shouts "Bigot!"

A recent case in point was the action of one Monsignor Westenberger, of the Green Bay, Wisconsin, diocese. He ordered the July issue of *Reader's Digest* removed from 113 Diocesan schools because it contained an article on planned parenthood. He termed the subject "absolutely irreconcilable with the morality taught by Christ . . . unpatriotic, un-Christian and vicious propaganda".

Does the Roman Catholic Hierarchy have the monopoly on Christianity, Americanism and morals? And are millions of other Americans, and the *Reader's Digest*, who do not think that planned parenthood is vicious, unpatriotic and unchristian, fools or scoundrels? Or is it the campaign on the part of Catholics to pressure and boycott the *Reader's Digest* to bring it into line that is un-American and unchristian?

### *The Spanish Civil War*

Perhaps the most outstanding success of bigotry's war on freedom was in connection with America's attitude toward the Spanish civil war. That the Franco regime could not have saddled itself on the backs of the Spanish people without the help of

Hitler and Mussolini is a fact that no one can deny. When Franco began his revolution the sympathies of the American people were by far and large on the side of the Loyalists, including even some editors of Catholic journals. But because the Catholic Church in Spain had sided with reaction, her counterpart in America saw to it that both American state department and editorial policy became favorable to Franco.

A powerful lobby in Washington took care that the government was brought in line. And how was the press brought in line? Well, there was the *Brooklyn Eagle*. It was printing the war news objectively, not taking sides one way or the other. But that did not suit "Father" Curran. He called up the *Eagle* and reminded it that it was doing a \$25,000-a-year business printing the *Catholic Tablet* on its presses. Did it want to keep that business? Then it would be necessary to change its policy regarding the Spanish war. The *Eagle* decided against the truth and in favor of the \$25,000 a year. So G. Selles tells us in *The Facts Are*.

Another case in point was the *Philadelphia Record*, a liberal daily whose sympathies were with the Loyalists. Because of publishing an editorial "Democracy Is at Stake in Spain", it found itself the object of a boycott by the Catholic Church. This so unnerved the publisher of the *Record* that he did an about-face in his editorial policy and wrote Cardinal Dougherty for further "advice as to what I should or should not do in the matter". More instances could be cited but these should suffice to prove the point.



### ***The Pusillanimous and the Courageous***

The Philadelphia *Public Ledger* once published some unfavorable observations made by a nurse regarding Catholic missions in the Philippines. An irate hierarchy thundered and the paper abjectly published an apology.

*Time* magazine, April 10, 1950, in reporting on the slipping circulations of the Boston dailies and their methods of trying to boost such circulations, among other things stated that those papers were "careful not to print any news which might offend the church". "Such sacred cows," it continued, "fancied or real, tend to blunt the nose-for-news of even the best reporters."

Because in the Book Review section of the New York *Times*, April 9, 1950, a British reviewer had referred to "the facile and vitriolic attacks on liberal culture made by Roman Catholics" and others, the *Times* published a hundred-word apology on the front page of that issue; the offending sentence had not been detected until the Book Review run had been complete. And the *Times* boasts that it has been publishing the news for 100 years "without fear or favor"!

In striking contrast to such examples of pusillanimous journalism are the following courageous examples: When the Louisville *Courier-Journal* dared to publish planned-parenthood advertising, the local archbishop demanded an apology. The *Courier-Journal* not only refused to apologize but countered with an editorial which clearly stated the issue: "It is not insulting for a non-Catholic paper to disagree with the Catholic Church."

On September 11, 1944, the San Francisco *News* briefly told of a Roman Catholic priest's being arrested for drunken driving with a woman companion and pleading guilty. The archbishop's office asked the *News* to suppress the story. It not only re-

fused but ten days later published the fact that the priest had paid a \$250 fine. Because of this the local archbishop instructed his priests to tell their parishioners regarding this "bigoted" attitude of the *News*. Catholic advertising disappeared from the Saturday religious page.

The story of the banning of the *Nation*, a liberal weekly, from New York's public schools and libraries because it published a series of articles by Paul Blanshard on Catholic political power, is widely known. Although the ban was protested by hundreds of leading citizens, among whom were Herbert H. Lehman and Mrs. Eleanor Roosevelt, the ban is still in effect; an ugly reminder that as far as New York city is concerned when bigotry wars against freedom, bigotry wins. But the *Nation* has maintained its integrity.

### ***Censoring Books***

Paul Blanshard, an investigator for Mayor La Guardia's administration and a State Department official during World War II, prepared the manuscript for a book dealing with such material as he had written for the *Nation*. He took it to ten of New York's leading publishers and none of them would have it; it was "too hot". Finally a courageous publisher in Boston asked for the manuscript and after a most thorough-going analysis of the contents agreed to publish it. The book, *American Freedom and Catholic Power*, became a best seller in 1949 and 1950.

Catholic pressure caused many book reviewers to ignore it entirely, and when asked by his readers why such was the case one publisher replied that he had not received a copy. A copy was sent to him, and it was returned to the publishers marked: "Refused by Dayton [Ohio] Daily News," and signed by the editor, "Walter Locke." The New York *Times* reviewer dismissed it as "a repetition in

modern dress of old scandals and old wives' tales", and its advertising department refused to accept a single line of advertising for the book.

In the midst of its popularity Macy & Co. yielded to Catholic pressure, and the book was removed from public display, the clerks giving feeble alibis. A small bookshop in the Bronx was visited by a priest who demanded that this offending volume be removed from the counter, "Or I'll personally forbid any of my parishioners to ever enter your store again." A manager of a large Pittsburgh bookstore was asked by two nuns to remove the book. He asked them if they had read it. Of course they had not, and the manager replied that they should first read it before trying to tell him whether or not he could sell it!

This pressure on the part of the Roman Catholic Hierarchy involves not only the book publishers and book sellers, but also the libraries. Today she is waging an aggressive warfare against all books that give any facts of history which show her in an unfavorable light and insists that such be removed from the nation's public libraries. This has so alarmed librarians that the president of the American Library Association in an address to a convention of some 6,000 librarians in 1948 stated: "Should a religious minority be allowed to keep off the shelves of a library a biography of their founder that does not depict her as they feel she should be depicted? Should copies of the *Nation* ever be removed from library shelves?"

### ***On the Radio***

Intolerance and religious bigotry also make themselves felt in regard to radio programs. Now it would seem to be a very simple matter for anyone who is offended by a certain program to merely turn the dial and tune in something else; after all, one does not have to listen to a radio pro-

gram that offends. But such sensible action does not appeal to the Roman Catholic Church. If it does not like something then nobody else should have the privilege of listening to it. For years it exerted pressure to have stations remove the programs of the Watchtower which featured the lectures of J. F. Rutherford, its president.

Back in 1947, when Walter Winchell gave a mild boost to the planned-parenthood program, the Catholic press got up in arms and demanded an apology from his sponsors. And when, a year later, the popular radio comedy team of Jinx Faulkenberg and Tom McCreary touched on this subject in one of their programs, the National Broadcasting Company was deluged with protesting letters from Catholics; letters which bore evidence that they did not even know the nature of the program about which they were protesting.

On April 29, 1948, the American Broadcasting Company broadcast a high-class educational discussion on venereal disease entitled: "VD: a Conspiracy of Silence." The Roman Catholic Hierarchy did all it could to prevent this program and after it was broadcast it referred to it as "not only distasteful but shocking". The public responded enthusiastically and the reaction was almost unanimously favorable. A few months later Dwight D. Eisenhower, then president of the Columbia University, urged radio stations to carry such programs, as they constituted aid in a "critical job of education". Again, a minority trying to force its prejudices upon the majority and impugning the judgment of all others.

### ***More Intolerance***

In 1948 there were 163 Roman Catholic students who attended the Baldwin Wallace (Ohio) college. They were warned by the priest that attending this school was a "serious sin", as attendance at chapel was



compulsory. If there is salvation outside of the Catholic church, as she now professes to teach, why should it be a serious sin for Catholic students to attend chapel services of another religion?

Walter White, columnist, writing in the *Detroit Free Press*, March 5, 1950, stated: "One of the top executives of one of the nation's largest industries told me of a situation in his plant which he has been helpless to correct. The personnel manager of the clerical division of that company, employing more than a thousand secretaries, typists and file clerks, will not hire a Protestant unless she is unable to find a Catholic for the job."

A like intolerance was expressed by the president of Catholic Fordham University regarding who would be welcome at their new stadium, when he said only "our students, their friends, our graduates and that part of the subway circuit which crosses itself", that is, makes the sign of the cross.

And what about Catholic Action killing the Barden Bill just because it limited federal funds to public schools? Other religious organizations having parochial schools did not oppose the bill, and note that the Hierarchy did not demand aid for all parochial schools, but only for Catholic schools. Because Mrs. Eleanor Roosevelt expressed herself in sympathy with this bill Cardinal Spellman made a vicious attack on her as an American and a mother. However, public opinion was so solidly in back of Mrs. Roosevelt that the cardinal had to make an ignominious retreat.

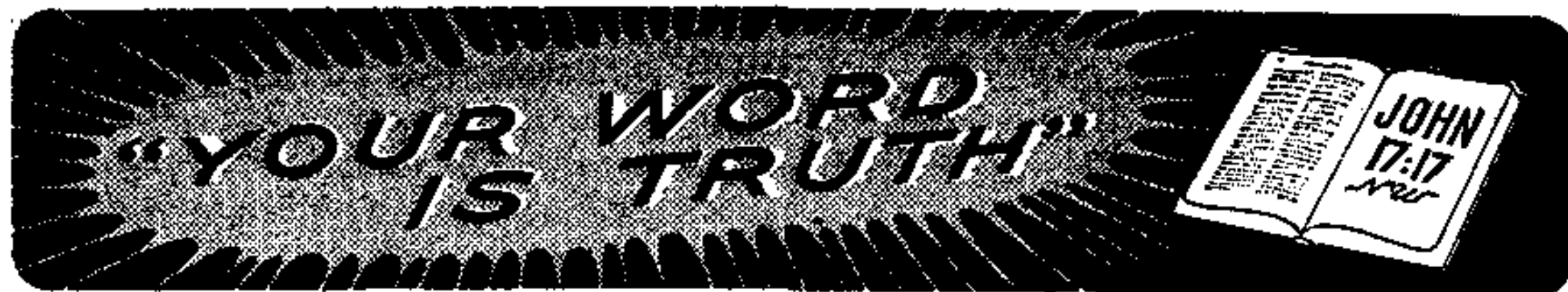
New York city and New York state seemed to be plagued with an unusual amount of religious intolerance. Catholic pressure prevented the state legislature

from supporting the child labor amendment and from modernizing the divorce laws. It has caused the state board of regents to reverse itself on the licensing of a moving picture and the city board of education to ban a national magazine. Then there was Spellman's attack on America's most distinguished woman, just referred to, and the latest incident to come to public attention, which follows.

The church of the Sacred Heart staged a parade on April 29, 1951, in celebration of a diamond jubilee and the opening of a new convent and parochial school. A parish committee rents flags to the shops along the route for \$20 per shop. From the church's *Parish Monthly* it appears that four shops failed to welcome the cardinal by displaying flags, and "good" Catholics were told to leave these shops alone and avoid them in the future. Investigation showed that two of the shops simply could not afford the \$20 asked and that the other two failed to display them through no fault of their own, one not even having been called on. As a result of the boycott these shops suffered as much as a 50 per cent loss of business.

The United States was founded on the principles of equality and freedom. And Christ Jesus stated: "All things, therefore, that you want men to do to you, you also must likewise do to them." How far removed from the principles of Americanism, not to say anything of those of Christianity, are the pressure and boycott tactics used by the Roman Catholic Hierarchy against all who disagree or refuse to cooperate with her! Who, then, is the bigot? Who the intolerant? Who the un-American? Who the unchristian?





## "The End of the World". —What World?

**T**HE subject of the end of the world has long been a topic not only of religious discussion but also of much scientific speculation. A NANA release of 1950, in discussing what scientists had to say about the subject, stated that they held that the world most likely "will end in one of four ways: The moon will explode, pelting the earth with fragments; a comet will strike us, snuffing all life into extinction; a roving star will wander into our solar system, pulling the sun or planets from their paths and hurtling us to doom; or the sun will either cool off or flare up and bake our world into a dead black cinder".

And the scientists solemnly assure us that all these things are very definitely in the realm of possibility. Is not the moon gradually getting closer and closer to the earth, and may not increased gravitational pull cause it to explode some day? And since the number of novae is ever increasing, stars that suddenly flash to thousands of times their usual brilliancy, may not the sun, which is also a star, do likewise? And did not a meteor back in 1908 crash to earth, cutting a swath in a Siberian forest 30 miles wide and with a roar that was heard 400 miles away? And have we not seen, as recently as 1938, the asteroid Hermes coming dangerously close to the earth, a mere 500,000 miles away, that is, "close" as astronomers measure distances?

And someone will ask, Did not Jesus speak of the "end of the world" and did not his disciples ask about it? pointing to this expression as found at Matthew 13:39, 40;

24:3, according to the Authorized or *King James Version*. Yes, the end of the world is mentioned, but what world? we ask. Not only has the English word "world" many different meanings, but in the *King James Version* it is used to translate four different Greek words: *aion*, *ge*, *kosmos* and *oikoumene*. Note that word *kosmos*, from which we get our English word "cosmetics". Aristotle, the noted Greek philosopher, defines it thus: "A system composed of the heaven and the earth, and of the creatures contained in them; otherwise the order and beautiful arrangement of the world is called *kosmos*."

The apostle Peter uses the word in this sense as seen by his words as found at 2 Peter 3:5-7: "There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world [*kosmos*] of that time suffered destruction when it was deluged with water." Note, the *kosmos* suffered destruction, but the planet was not destroyed nor the human race entirely wiped out. And the same will be true regarding the present *kosmos*: "But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."—*New World Trans.*

The same facts and reasoning apply to the word used by Jesus and his apostles in the texts previously referred to, Matthew 13:39, 40; 24:3, in speaking of the end of the world, and which word is *aion*. It does not refer to this planet, and that is why

modern translations render it "age". See *An American Translation, Revised Standard Version, Weymouth, Diaglott*.

However, a close examination of the way this word is used in the Scriptures shows that it could not mean an age or period of time, but rather a "system of things", which is the definition given it by the noted Greek scholar Dr. Parkhurst. For instance, we read that Christ "gave himself for our sins that he might take us out for himself from the present wicked *system of things*".

Just as God caused the first system of things to end by a flood, but the earth re-

mained; just as he brought to a complete end the Jewish system of things by means of the Roman armies, but the earth remained, so he will also bring about the "end of the world", the consummation of this system of things, by "fire", but the earth will remain.—Zephaniah 3:8; Matthew 13:40; 2 Peter 3:7, 12.

Those who now seek Jehovah, meekness and righteousness have the prospect of surviving the fiery destruction of this present system of things and of entering into a new world of righteousness.—Zephaniah 2:1-3; 2 Peter 3:13; Revelation 21:1-4.



## "The Things They Did Go Right with Them"

MANY readers of *Awake!* will be interested, we know, in learning of the passing in death on December 18, 1951, of the man who for many years was the editor successively of the two magazines *The Golden Age* and *Consolation*, now published under the name *Awake!* It was October 1, 1919, that the first issue of *The Golden Age* appeared, and its editor was Clayton J. Woodworth. He continued as editor of *The Golden Age* throughout its publication to its concluding issue of September 22, 1937. From the first issue of the renamed magazine, *Consolation*, on October 6, 1937, to its last of July 31, 1946, Mr. Woodworth was editor. Due to age he withdrew from editorship at the commencement of the publication of *Awake!* August 22, 1946, but never did he withdraw from his active service of this publication. We here take note of the passing of this faithful servant and express our appreciation for association with him during his long career as a minister of the gospel, a lover of his fellow man, and, above all, a worshiper of Jehovah God.

Prior to his entering the activities of the

publishers of *Awake!* he was an editor and textbook writer of worldly educational material, from which he turned aside in October 1912, to devote himself to Bible education, continuing therein until March 1915. His full-time service with the Watchtower Bible and Tract Society, Inc. (then Peoples Pulpit Association) was resumed August 1, 1919, and continued thereafter without interruption until his death at the age of 81 years. He served as a member of the Peoples Pulpit Association (now Watchtower Bible and Tract Society, Inc.) since January 3, 1914, and for many years was a director of this Society. He was also a member of Watch Tower Bible and Tract Society of Pennsylvania.

Known to many of our readers is the fact that Mr. Woodworth was one of seven of Jehovah's witnesses wrongly sentenced to Federal prison in Atlanta, Georgia, during the intense opposition to the proclamation of the message of God's kingdom which accompanied World War I. He, along with his prison companions, was liberated, completely exonerated and vindicated by the federal government. With him in pris-

on were other Christian ministers including Joseph F. Rutherford, William E. Van Amburgh and Robert J. Martin.

On Staten Island in New York city the Watchtower Society maintains a place of burial for members of the headquarters staff known as the Bethel family. How appropriate it is that the remains of these men who labored together during their lifetime, Rutherford, Van Amburgh, Martin and Woodworth, should be buried there together! Not that we attach importance to the remains or to the spot of burial, but we see appropriateness in the circumstances and know that the unity is a reality.

The occasion of the burial of the remains of former editor Woodworth on December 19, 1951, was attended by 52, and was a triple interment! This is accounted for by the fact that two days before the passing in death of C. J. Woodworth, two other faithful members of the Bethel family in Brooklyn terminated their earthly ministry also. These were Robert E. Paine, at the age of 64, at the Brooklyn Bethel since 1919, and Harriet N. Hannan, 56 years of age, having served at the Bethel headquarters since 1928. So it is that we have

had three of our number almost simultaneously "die with their boots on".

It has been a great privilege to have served with these persons whom we have known well and loved dearly, and in their passing in faithfulness, we rejoice with them. This is because they professed to be members of the remnant of the body of Christ with hopes of heavenly life in union with their Lord upon the maintaining of their integrity. So their endeavors were to this end, and we see their way has been successful and the reward has been made sure. Because we are living in the day of the kingdom of Jehovah and the presence and manifestation of the Lord, the death of the members of the remnant who die doing the work of Jehovah's worship is succeeded by their immediate resurrection and glorification. Regarding these three, Clayton J. Woodworth and his associates whose remains have just been buried as above mentioned, we believe Revelation 14:13 includes them, "Write: Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."—NW.



## Are Doctors Infallible?

**A**RE doctors infallible, or are their statements to be accepted with the proverbial "grain of salt"? The following letters received by *Awake!* magazine on the subject of blood transfusion will help you to answer those questions. Mr. D. P. Prentice, of Ontario, Canada, writes:

"My wife gave birth to our fourth and youngest child on December 12, 1947. On visiting them the second morning after, I found my wife crying so much she could hardly tell me what the trouble was. She was upset because they would not let her

have the baby so that she could feed it her own milk. I immediately went to the doctor and discussed the matter with him, and he advised me that it was necessary for me to have a blood test, because possibly my blood was the same type as the baby's and the baby would not live long as she was.

"I took the blood test but told him that I was willing to see him give it any other treatment at any cost I could bear, but that blood transfusion was contrary to God's Word. He told me that he sympathized with me but he really did not appreciate



my position. However, he promised he would do something else if possible and avoid the transfusion. No blood transfusion was given. On the tenth day I took my wife and child home. It gained weight steadily, began to have a normal color and lost that waxy pallor. Our children are very healthy, but Eunice at this time, four years old, is the healthiest and bonniest of them all."

The following letter by Mr. Timothy Galfas, of Georgia, is similar.

"Peter was born February 27, 1947, at 8:18 a.m. He weighed 7 pounds and 6 ounces and was 19½ inches long. On the second day after his birth his complexion turned yellow. On the third day they found that he spit blood when he regurgitated. Then on the fourth day the pediatrician came to me with papers to sign to authorize taking out all the baby's blood and putting in new blood.

"Upon inquiring from him why, he mentioned what had been stated before as to the symptoms and that Peter was an Rh factor baby and that I and my wife would never be able to have children together due to the difference in blood type. I immediately called his attention to the fact that we already had a son three years old and that he was truly a specimen of health, having never been sick. He refuted that, however, by saying that that was probably possible for one child but never again would we be able to have children, for the chances were slim.

"By the time I had explained our Scriptural position he was so enraged that he said that I would be a murderer for taking such a stand and he wanted me to go with him to the hospital authorities. The pressure was mounting, but I was finally able to get in touch with my family doctor, who is a top surgeon and physician on the staff of the hospital. He was given such bitter opposition that he had to literally force his way into the room where the

child was to examine it and its chart. His verdict was that the baby was in no serious condition and that it would pull through without a transfusion and that it should be immediately taken to its mother.

"Peter is now four years old and in all the four years has never been sick. We have had two more children since, and all of them are specimens of health, never being bothered with any sickness whatever, and that is not bad for so-called Rh factor children."

For another testimonial on this subject we have the letter from Mrs. C. O'Connell, of Boston, Massachusetts.

"On September 21, 1951, I entered the Longwood Hospital, Boston, Massachusetts, and gave birth to a 9-pound, 13-ounce baby boy, my third child and the second to be an Rh factor baby. The next morning after breakfast, a young nurse came to my bed and said, 'Don't be alarmed Mrs. O'Connell, but your baby is not well.' I asked the head nurse what was wrong. Very coolly she replied, 'Well, seeing you asked I'll tell you, but what's this about you people not believing in blood transfusions?' I began to explain and before I realized it I was sitting up in bed and my doctor, Dr. F—— and a Dr. P—— had arrived.

"This blood doctor was cold, cruel and hard. He told me bluntly that my child was Rh-negative and that without an immediate blood transfusion it would die. If he didn't die the blood would stain his brain, making him a moron. He didn't want to talk religion and that was that. He said the baby's spleen was swollen, and that his urine had blood in it as well as his bowels. Two of the biggest blood specialists agreed with these two doctors that my baby would die without a blood transfusion. I told them that I was one of Jehovah's witnesses and whether or not they wanted to listen to me they would have to find out why we

refused blood transfusions. Later we signed papers relieving the hospital and the doctors of any responsibility.

"Sunday my doctor brought this Dr. P—— again and he accused me of killing my son just as surely as if I had stuck a knife in him. He quoted the pope's version to me and my own doctor argued from the Jewish point of view.

"I left the hospital on the fourth day. According to them the baby improved the fifth day, was normal on the sixth and 'perfectly normal' on the eighth day. Our son is now two and one-half months old and weighs 13½ pounds. And the doctors have nothing more to say.

"We thank our Father in heaven for this experience. The doctor had asked, When your baby dies will you still have this great faith or will you drop it? We assured him we would never lose it."

And for still more testimony on the subject, note what Mrs. Hagler, of Barton, Ohio, writes:

"On February 20, 1950, my baby girl was born with a blood condition caused by my blood's being Rh-negative and her father's Rh-positive; and she taking after her father. I nursed the child a few days when my doctor told me that she couldn't live unless they took out all of her blood and gave her new blood. To this I replied: 'No! Do what you can for her with medicine, but not *that*!' The nurses and doctors repeatedly came to me insisting that a blood transfusion was imperative if my child was to live.

"However, in a few days, my child im-

proved and they said no more about the matter. On the seventh day I took her home and cared for her myself and now she is the picture of health, as all who have seen her can tell you."

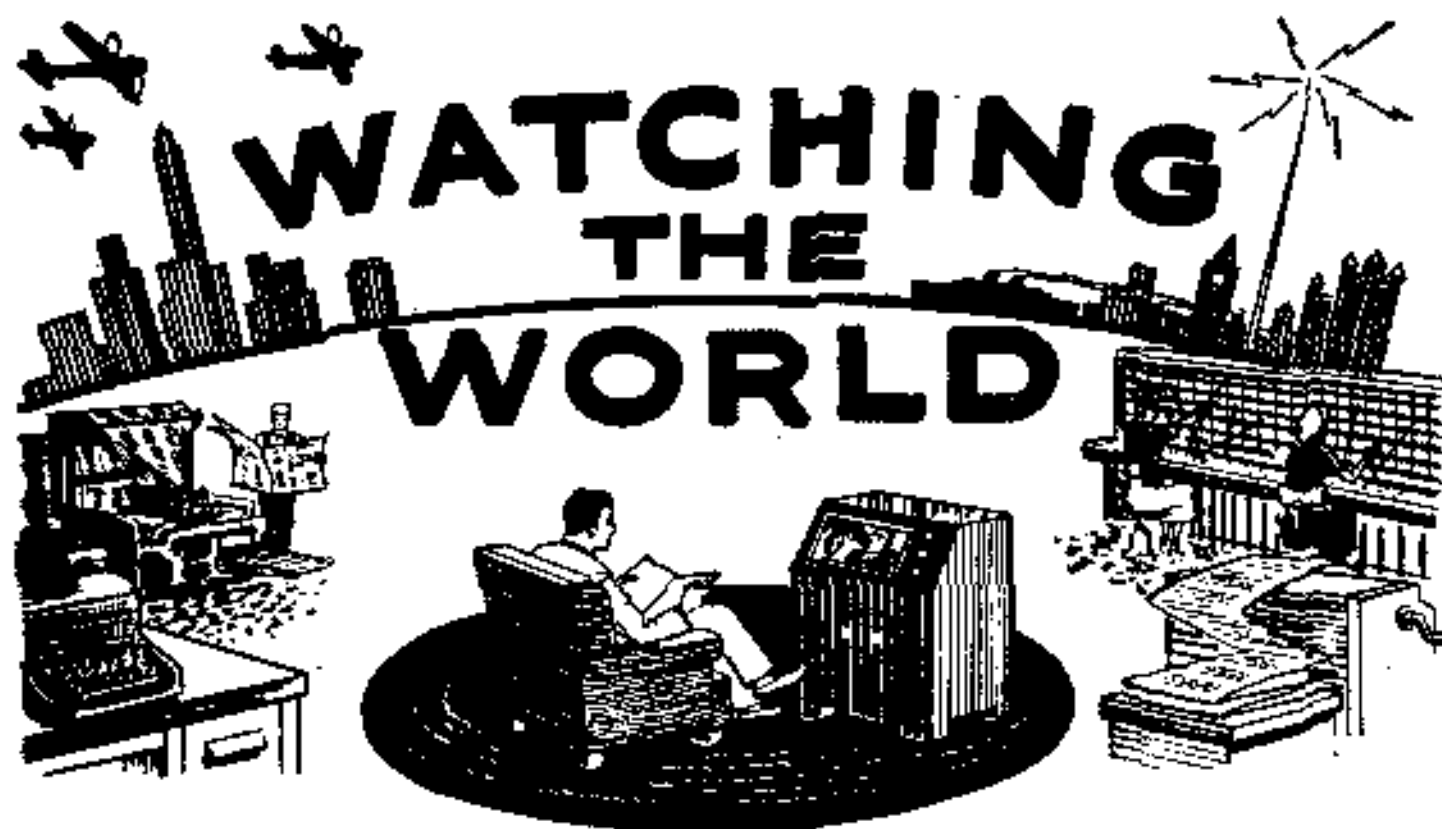
And now a letter from Mrs. G. Scott, Oregon: "My child, Lowell Gene, was born about 7:30 a.m., February 17, 1951, right on time, but died in the course of a very difficult delivery. The doctor had to cut me about 3½ inches and in some places 1½ inches deep. Then the placenta was attached inside and they had a terrible time getting it. I lost a lot of blood and as he left the doctor ordered a blood transfusion.

"I was so weak I couldn't cross my feet in bed nor put my hand on the nurse's shoulder when she took my blood pressure. It was down to about 50. I could hardly see, was terribly cold, and it felt like I had something heavy on my chest when I would take a breath. They started giving me glucose and saline fluids in my veins and then oxygen and talked about giving me a blood transfusion. I didn't want it and I told my husband to fight them off. They claimed I would die without it. However, after explaining our reasons the doctor was very nice and didn't insist on it. In the same afternoon my blood pressure came up to 80 and the nurse could hardly believe her eyes. After two weeks I came home and a week later I was already able to get about the house without getting dizzy.

"You can imagine what a witness this has given. I was able to witness about 25 hours in the two weeks I was in the hospital."

### Blood Like Fingerprints

¶ An Associated Press dispatch from Boston, Massachusetts, April 25, 1951, among other things, stated: "With the different blood groups now known, it would be possible by tests to pick out 300,000 persons, no two of whom had exactly the same kind of blood, Dr. Diamond said. Sometime in the future, by using 12 or 15 different blood serums soon to become available, it might be found that no two people have exactly the same blood pattern. That is, blood may be as individual as fingerprints."



### A Prime Minister Visits

◆ The ties between Britain and North America are strong; between Britain's present prime minister and North America they are even stronger. During recent years British-U.S. relations had suffered somewhat, and the January visit of Prime Minister Churchill was designed to restore a greater mutual understanding. The British press was somewhat skeptical of his visit, predicting in advance that he might not be warmly welcomed. It later expressed grave doubts about the concessions he made during his visit, particularly concerning agreement for retaliatory measures against Communist China in the event of a Korean truce violation, and his agreement on appointment of an American as supreme naval commander for the North Atlantic Alliance (the Royal Navy will still guard home waters). During his visit Churchill had several talks with Truman, spoke before Congress and visited Canada. "I have come here to ask not for gold but for steel; not for favors but equipment," he told Congress. He got the steel, 1,000,000 tons, which the U.S. will sell Britain for Malayan tin and Canadian aluminum. On the whole, both sides of the Atlantic considered the visit a success.

### Truce

◆ In the Korean deadlock both sides are strong enough to refuse to give in at the conference table, but both apparently doubt the wisdom of further fighting at present against so strong an enemy. The talks deadlocked over the exchange of prisoners and the supervision of the truce. Red aircraft has been hampered over the lack of usable airfields south of Manchuria. During a truce they want to build these airfields, but the U.N. refuses to agree to letting the truce allow them to build up their strength for a possible further attack. The prolonged talkfest seems to please the communists. According to one report Gen. Hsieh Fang, a member of the Chinese truce delegation, said, "When we fight we fight. When we celebrate we celebrate. And when we talk we talk." There remains no real meeting of the minds in the truce discussions, no approach to the underlying issues and no successful results.

### War Drums in Asia

◆ The faint beat of distant war drums is feared in Southeast Asia. From Communist China have come fresh reports of a Red build-up near China's southern border. A new rail line extends from the big Chinese army base at Nanning to

within ten miles of the Indo-Chinese border. Communists are fighting the French in Indo-China, helping guerrillas in Malaya and causing trouble in Burma. The West has not helped the situation, because during 150 years of exploitation it has left the population wretchedly poor and open to a wave of nationalism and propaganda. If the Chinese choose to strike south they would find a tempting prize. Southeast Asia has a large surplus of rice and rich raw materials. Malaya alone produces 80 per cent of the world's rubber and 60 per cent of its tin. At its tip lies Singapore, with its great British naval base. To the east are the Philippines, to the south the oil-rich Republic of Indonesia. The beat of war drums seemed to be coming from Soviet officials, whose words sounded ominously like pre-Korean statements, but there remained no definite evidence that a Chinese invasion was imminent.

### Biggest Peacetime Budget

◆ If Christopher Columbus had established a business the day he arrived in America and consistently lost \$1,000 a day in that business, his successors would have to wait until the year 4232 to lose their first billion. Yet the new budget President Truman submitted to Congress (1/21) requested authorization for \$52 billion in military expenditures, and a total government outlay of over \$85 billion for 1953. This budget, which broke all peacetime records as to size, includes \$20.7 billion for the air force, \$14 billion for the army and \$13 billion for the navy. Included is money for laying the keel of a second gigantic 59,000-ton flush-deck aircraft carrier and construction of a second atomic-powered submarine. Even if Columbus' business lost \$10,000 a day it would take over 23,000 years for it to lose \$85 billion.



### Less Meat in Britain

◆ The British housewife now faces the additional difficulty of getting even less meat than formerly. The new rule (1/25) reduced the amount each person could spend on rationed fresh meat from 20c to 16½c each week, the exact quantity varying according to the quality chosen. (Due to subsidies this buys a little more than it would in most parts of the U.S.) Despite this nearly 20 per cent cut in the ration of fresh beef, mutton and pork, the bacon ration was increased from three to four ounces a week. The cut was predicted in advance when imports from Australia, Argentina and Uruguay did not increase as it was hoped they would.

### Schuman Plan Progresses

◆ The Schuman plan is an outstanding proposal in European politics. It is a treaty agreement for pooling the coal and iron resources of six European nations: France, Germany, Italy and the Benelux countries (Belgium, Netherlands, Luxembourg). One high authority composed of the participating nations will administer control. The former enemies, France and West Germany, will thus be tied together in a plan that, to mutual advantage, will combine industries that are of major importance to any military expansion. It will also eliminate tariff restrictions between these countries on critical coal and steel. The German Bundestag (parliament) overwhelmingly approved the plan (1/11). Holland and France had already approved it, and approval by Belgium, Italy and Luxembourg is considered certain.

### French Cabinet Crisis

◆ France has six major political parties, widely divided groups of opinion, at least some of which must get together to produce a majority of votes in the National As-

sembly in order to create a cabinet. The cabinet must then hold these parties together if it is to stay in power. Since World War II 12 French cabinets have come and gone. Only one lasted a full year, from September, 1948, to October, 1949. Premier René Pleven's cabinet was the last one to fall (1/7) by a disagreement over the nationalized railway system. Here are the recent premiers and the dates their cabinets fell:

Schuman	July, 1948
Marie	August, 1948
Queuille	October, 1949
Bidault	July, 1950
Pleven	March, 1951
Queuille	July, 1951
Pleven	January, 1952

### Delinquency and Employment

◆ Statistics from Germany indicate delinquency is increasing. *Sonntagsblatt*, the Evangelical Church's official newspaper, estimated that 64,419 German juveniles had been haled into court on delinquency charges in 1950, 87 per cent more than in 1933. A new West German law aimed at this delinquency has the unusual provision of providing punishment for the parents instead of the children. One contributing factor may be that 1,750,000 persons are unemployed; 20 per cent of the population draw pensions. Many German families cannot afford meat on weekdays, must limit bread and butter consumption, and consider cake and cocoa rare treats. Even skilled workers must work over two hours for a pound of butter or meat. Such conditions contribute to the old world's delinquency.

### Israelis in Anti-German Riot

◆ Among other difficulties encountered in Israel recently, the *Knesset* (parliament) building was attacked by thousands of anti-German demonstrators (1/7). Forty civilians and 85 policemen were injured. Tear gas bombs and stones

were hurled through the windows of the government building in protest to the government's decision to negotiate directly with West Germany on Jewish reparations. Premier Ben-Gurion had taken the position that the property of 6 million murdered Jews "should not be left in the hands of their assassins". Rioters demanded that no negotiations be conducted directly with the German government, not even to settle the matter of payments from Germany.

### Clark Withdraws

◆ President Truman's office said (1/13), "The nomination of Gen. Mark W. Clark to be ambassador to the State of Vatican City will not be resubmitted to the Senate. This course is being followed at the request of General Clark. The president plans to submit another nomination at a later time." Gen. Clark said, "The controversy that has developed has impelled me to ask the White House to withdraw my name." In additional comment on this controversy, Roman Catholic journalist and author Thomas Sugrue said recently in the Protestant *Christian Herald*, "As an American Catholic, I am now expected to approve the idea of sending an ambassador to the Vatican. I don't. I see no good that such a move can do for anyone. It will upset non-Catholics. It will revive old suspicions of the pope's plans and hopes. . . . The pope is the bishop of Rome. We have an ambassador at Rome. Can he not call on the bishop as part of his job?"

### Man versus Nature

◆ Those men who have an exalted view of their own importance should occasionally take stock of their position. Like a small grain of dust Earth nestles down in its little part of this great universe. Yet even a comparatively local



condition on just one part of this small planet can upset the greatest of man's accomplishments. For example, despite all efforts a winter storm at last claimed Captain Carlsen's famed "Flying Enterprise" off the British coast (1/10). In the Pacific another freighter with a crew of 45 was lost (1/9). A fog in New York caused an airliner to crash in the East river (1/14). Storms moved in over California, flattened trees, snapped power lines, flooded rivers, left cars buried up to their hoods in mud, took 19 lives and left 2,000 homeless. The streamlined train "City of San Francisco" stalled in a snowslide in the high Sierras for three days and nights (1/13-1/16). Food and medical supplies arrived by skis, snow tractors, and dog sled before a rescue train finally got through. Even over natural catastrophes on our small corner of the universe man has little power. Reject the narrow

view of those who are over-impressed with their own importance, and look instead to the One whose power is shown in the creation of the vast universe.

#### **Bafflegabb and Gobbledygook**

◆ "Jargon" is unintelligible speech, a dialect used only by a special profession. U. S. government jargon has prompted many complaints and has been labeled "gobbledygook". A new word for it is "bafflegabb", which was defined by one wordy authority as, "Multiloquence characterized by consummate interfusion of circumlocution or periphrasis, inscrutability, incognizability and other familiar manifestations of abstruse expatiation commonly utilized for promulgations implementing procrustean determinations by governmental bodies," or, simply, too many difficult words in governmental instructions.

#### **This World—and the Next**

◆ Question: "What is really wrong in the Middle East?"

Reply by Charles Folts, Jr., an editor of *U.S. News & World Report* (1/11): "Corruption in government and business; religious leaders involved in politics—chiefly corruption, I'd say. . . . Aid for [food] projects may just go down the rathole of corruption."

Corruption is common in today's "civilization" where dishonesty, lying and cheating are expected. The present world is corrupt, but the next one will not be. By "next" not heaven is meant, but the conditions the Bible promises shortly in the righteous "new earth". (2 Peter 3:13) This is not a false hope or a vain speculation. The power of the great Creator backs it up. Study your Bible to see that this is true and to learn what you must do to live therein.

## *"Awake from Sleep!"*

**T**HIS is a critical time! World-wide unrest, distress and world upheaval all indicate it. Yet most persons are not alert to the most important aspect of the world situation—the change taking place from the Devil-controlled system of things to a righteous new world system of God's provision. Vital, remarkable and significant is this information, yet the usual channels of publicity fail to advise the people of it. *Awake!* readers have known for some time what world events mean, and that people in general are figuratively asleep to the imminent crisis and the blessings that will follow. Why not help others to profit from this information, too, and enable them to be alert to the times? Assist them by giving them an attractive little 6-page tract, "*Awake from Sleep!*" A package of 250 of these tracts may be had for only 25c. Send order to

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# AWAKE!

## ISRAEL—"THE FORCE OF A MAGNIFICENT IDEA"?

What "ideas" does aid to Israel really support?

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## Nature's Thermometers

These earliest forecasters outmode  
man's best instruments

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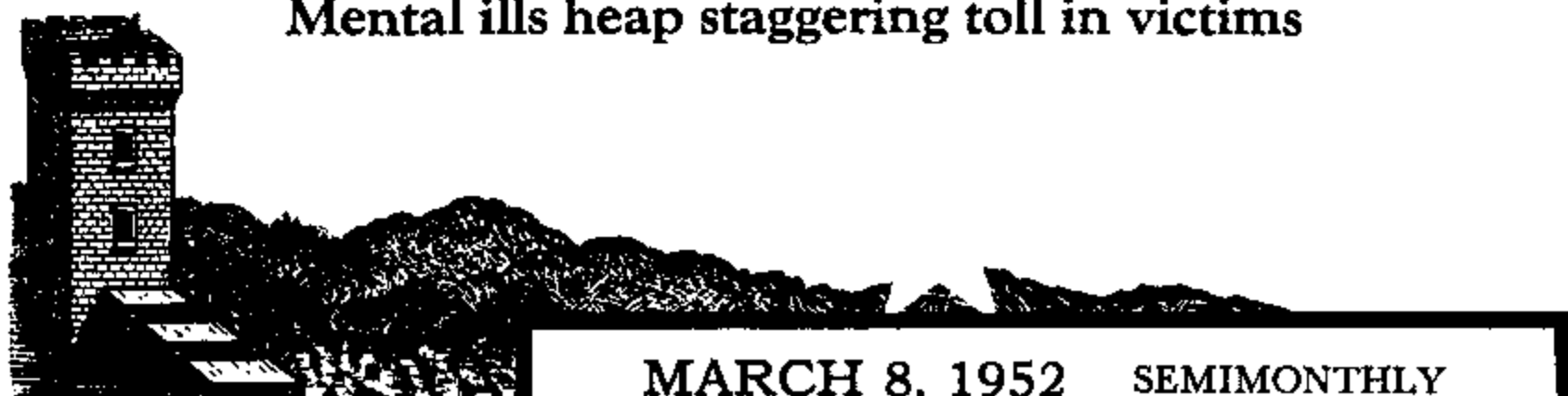
## India's Sacred Suicide

"Sacred" animals rule and starve India's millions

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## How Big the Mental Tragedy?

Mental ills heap staggering toll in victims



MARCH 8, 1952 SEMIMONTHLY

# THE MISSION OF THIS JOURNAL

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

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

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## CONTENTS

Hoover Asks Return of "Old" Virtues	3	'Bishop for President,	
Israel—"The Force of a Magnificent Idea"?	5	MacArthur for King'	16
"In a Hostile Environment"	7	How Big the Mental Tragedy?	17
India's Sacred Suicide	9	Dog Gone—but Where?	20
Strange Phenomenon of the Under-		The Animals' Undertaker?	20
nourished Bridge	11	This Business of Being Beautiful	21
"Accused of Preaching the Gospel!"	12	Letter to Churchill on Malayan	
Nature's Thermometers	13	Discrimination	24
World War II an Expensive Venture	15	"Your Word Is Truth"	
Republican Campaign Ammunition		Is Israel the Messianic Nation?	25
for 1952	16	Quick, Watson, the Fingerprints!	27
		Watching the World	29



# AWAKE!

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

Volume XXXIII

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Number 5

## Hoover Asks Return of "Old" Virtues

**H**ERBERT HOOVER is the only living ex-president of the United States. According to the *New York Times*, August 31, 1951, Mr. Hoover, in his speech the day before at Des Moines, Iowa, made some very frank observations regarding honor in public life.

Mr. Hoover told how politicians have overworked the word "new" in "trying to get out of this age of misery from our thirty-seven years of hot and cold wars, with only intervals of hot and cold peace". The remedy, he averred, is always something "new", but too often the "New Testament" is omitted.

Mr. Hoover's concern was not about these pseudo "new" things. According to him: "Some of these 'old' things are slipping badly in American life. And if they slip too far, the lights will go out of America, even if we win these hot and cold wars. We might explore some of the things that have happened to the 'old' virtues of integrity, and truth, and honor in public life a little further. During the recent past we have had a flood of exposures by Congressional committees, by state legislatures, by grand juries in scores of cities, and in the press."

He wondered what the fifty-six Founding Fathers of America "would say about the procession of men in responsible positions who have come before [the] Congressional committees in this day. What would they

have thought of the 'sacred honor' of the five percenters, the mink coats, the deep freezers, the free hotel bills? Or favoritism in government loans and government contracts? Or failures to prosecute evildoers for widespread cancerous rackets and gambling rings with their train of bribed officials all through the land?"

"We have a cancerous growth of intellectual dishonesty in public life which is mostly beyond the law," continued Mr. Hoover. "One of the chief instruments is corrupt propaganda. There has been such propaganda by foreign governments, and even our own government, designed to get us into wars. Then we have propaganda to keep up our pep. Then the habit continues in peacetime. And some pressure groups have learned this trick to get something they ought not to have. The mildest form of corrupt propaganda is a process of persuasive half-truths. At times it even rises to the high moral levels of selling snake oil.

"But the most malignant form of propaganda is the spread of deadly poisons. Its process is to create suspicion, and hate and fear. Its purpose is less to persuade than to conceal the truth and to crush opposition. The machinery of propaganda is made of certain standardized gadgets by which you can detect it."

Among these gadgets he listed the use of slogans and smears, the pollution of the integrity of the language by insinuating new

meanings to old, simple and well-understood expressions, and the cries of "Unity! Unity!" for the purpose of stifling free discussion. And still worse than the use of the gadgets of propaganda, according to Mr. Hoover, is the concealment of the truth relative to commitments, such as were made at Yalta and Teheran, which "sold the freedom of half a billion people down the river". Then again making a bid for the "old" virtues he said:

"And I would like to explore this 'old' virtue of truth, and integrity and honor in public life a little further. The Congress can well widen the laws so as to clutch the 'new' kinds of bribes and benefits that they have recently discovered. But Congress cannot reach into intellectual dishonor. Part truth, concealment of public commitments, propaganda and its gadgets, the failure to enforce the law, the failure to keep promises are all but part of them. There are group pressures also 'to get theirs' which smell from the decay of integrity and the rotting of patriotism. And some persons arrive at their morals with a sort of divining rod that measures morals in terms of votes.

"The Congress, from its own inquiries, is confronted with the fact that sacred honor cannot be tested by legality nor can it be enforced by law. In its frustration, the Congress is groping for some sort of a code of ethics, which with the prefix 'new' might protect the citizen from his own officials. Might I suggest that we already have some old and tested codes of ethics? There are the Ten Commandments, the Sermon on the Mount, and the rules of the game which we learned at our mother's knee. Can a nation live if these are not the guides of public life? . . .

"When people are dishonorable in private business, they injure only those with whom they deal or they may injure their own chances in the next world. But when there

is a lack of honor in government, the morals of the whole people are poisoned. The drip of such poisons may have nothing to do with dishonor in some college athletics or the occasional policemen on the beat. But the rules of the game have been loosened somewhere by somebody.

"Some folks seem to think that these are necessary evils in a free government. Or that it is smart politics. These are deadly sleeping pills. No public man can be just a little crooked. There is no such thing as a no-man's land between honesty and dishonesty. Our strength is not in politics, in prices, or production, or price controls. Our strength lies in . . . public sensitiveness to evil. Much as the Congress has my good wishes, something stronger than a new code of ethics is needed in American life. The issue today is decency in public life against indecency. Our greatest danger is not from invasion by foreign armies. Our dangers are that we may commit suicide from within by complaisance with evil. Or by public tolerance of scandalous behavior. Or by cynical acceptance of dishonor. These evils have defeated many nations many times in history."

In thus analyzing the moral plight of America, Mr. Hoover not only corroborates the fulfillment of Bible prophecy concerning the perilous times of these last days, but also gets at the cause, even as the prophet long ago foretold: "The wise shall be abashed, they shall be dumbfounded and taken; for lo, they have spurned the word of the LORD, and what wisdom, then, have they?" Those who are wise will heed Jehovah's instructions: "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." The old paths and the good way are found in God's Word, the Bible.—Jeremiah 8:9, *An Amer. Trans.*; Jeremiah 6:16, *Am. Stan. Ver.*; 2 Timothy 3:1-5.



# ISRAEL

## —“The Force of a Magnificent Idea”?



**I**N THE winter of 1950-1951 the Israel Philharmonic Orchestra made a goodwill tour of the United States. While in Providence, Rhode Island, a reception was given in its honor at which Dr. Henry M. Wriston, president of Brown University, lauded the new state of Israel as “the force of a magnificent idea” and stated that in it “an ideal, frustrated for centuries but tenaciously held, has finally found expression, even in a hostile environment”.

In the spring of 1951 the prime minister of Israel, David Ben-Gurion, visited the United States. He was feted by Jewish groups, and made a favorable impression in Washington. Officials there spoke of Israel as “our devoted ally”, “a natural ally,” and alluded to the possible role in defense that it could play as an outpost of democracy in the Near East. Late in the year the United States allotted Israel a \$64,000,000 grant in aid. The American Christian Palestine committee is giving help of another kind to Israel by endeavoring to create good will toward it among American Protestants.

What kind of country is Israel? What is taking place there, and why? Does it indeed represent “the force of a magnificent idea”, thus deserving the help it is getting from religious, political and financial circles in America? Or may it be that there is another side to the picture, that of its “hostile environment”, the Arab nations?

The first Jewish agricultural colonies of modern times in Palestine were established in 1840. Some fifty years later the Zionist movement came into being with the goal of a “publicly and legally assured home in

Palestine” for the Jewish people. The establishing of a British mandate over Palestine at the close of World War I ended four centuries of Turkish domination and restored the immigration of Jews.

For about thirty years England had a real job trying to preserve the *Pax Britannica* in Palestine between the Jews and the Arabs. Ironically, it had the most difficulty with the ones it had favored most, the Jews. Fanatical Jewish groups murdered hundreds of British officials and soldiers to lend weight to their demand that the British get out. Finally England's patience gave way and she announced her withdrawal from Palestine.

The date of England's withdrawal, May 14, 1948, marked the birth of the state of Israel. As nations go, it is small indeed, at present consisting of less than 8,000 square miles, or about the size of the state of New Jersey. Its 1951 population of less than one and a half million is about half that of Brooklyn, New York. Its chief cities are Jaffa-Tel Aviv, with a population of 400,000; Haifa, with 150,000, and Jerusalem (New), with 110,000. About 12 per cent of all the Jews in the world reside in Israel.

### ***Ideological, Religious, Political Problems***

The birth of the state of Israel has crystallized a wide ideological rift in world Jewry. On the one hand are the Jews who hold that being a Jew is a matter only of religion and not nationality; and on the other hand are those who hold that Israel is the homeland of all Jews. Holding this latter view is Israel's premier, who told

the recent World Zionist Congress at Jerusalem, "The state of Israel differs from all other states in that it is not only the state of its citizens alone but of the entire Jewish people, of every Jew wherever he lives." This view is repudiated by many American Zionists, one of whom countered with "American Jews are not candidates for mass immigration". In fact, years ago American Jews went on record that "America was [their] Palestine, and Washington [their] Jerusalem". Further bearing this out is a New York *Times*, November 28, 1951, dispatch from Jerusalem, telling that while American tourists flock to Israel "American Jews who come here as immigrants and remain are rare".

In Israel, religion and politics are joined in a Judaistic democracy. As pointed out by the world chairman of the Jewish Miz-rachi society, those who would divorce these issues "do not face reality". In order to form a government, the Mapai, leading political party of a socialistic labor nature, had to take into its coalition the religious parties. This meant acceding to their demands which "covered religious education, a Sabbath law, opposition to the importation of nonkosher meat and a ban on compulsory mobilization of women for military service". Because of the radical nature of this small religious bloc and the controversial questions involved, the government has not gone ahead with its plans for drawing up a permanent constitution. This religious bloc, though small, is powerful; it was able to force the resignation of the previous coalition on a church versus state issue.

This coalition of the liberal and religious parties at present has 65 of the 120 seats of Israel's assembly or *Knesset*. Due to the balloting's being on a national basis instead of according to states or constituencies, a great many small parties have seats in the *Knesset*. However, only two others

are of any importance: the General Zion-ists, which is in favor of "free enterprise", and the Mapam, which goes to the other extreme and is divided on just how far it should be influenced by the Kremlin.

### *The Economic Problem*

Enthusiastic and optimistic Israelis point with pride to the industrial progress their country is making. Since its founding it has almost tripled its textile, building material, food products and metal industries. A large auto assembly plant is in operation, recently a new tire and rubber plant was opened, iron and steel plants are nearing completion and extensions are being made on chemical, fertilizer and other industrial plants; all aiming to make Israel as economically self-sufficient as possible, even though the country has very few natural resources.

However, in spite of all such magnificent progress, the fact remains that Israel has an extremely adverse trade balance; or is it *because* of such industrialization? Year after year its imports are upward of six times as great as its exports. Israel has made use of every conceivable means to alleviate the strain of such an adverse trade balance on its national economy; in keeping therewith being the floating of a half-billion-dollar loan in the United States.

At the root of Israel's economic plight is its policy of unrestricted immigration. Aiming to have a nation of 2,500,000 within five years, it has been using mass air transport to achieve its goal. Its "Operation Magic Carpet" brought in fifty thousand Yemenite Jews; it has just about completed bringing in 100,000 Jews from Iraq, and hopes to bring in 70,000 of Iran's 100,000 Jews in the near future. Concerning this immigration an Israel *Newsletter* stated: "This is a moral responsibility and one of the main reasons for its existence as an independent state."



But an increasing number of Israelis are pressing for immigration restriction.

To make matters worse, many of the immigrants do not like farming and so quit the wilderness settlements for the cities. "The people now coming to Israel . . . have not the background nor the enthusiasm for the tasks they must undertake." Why should they do hard manual labor when, as one immigrant of 30 put it, "we can get along very nicely with the black market." A New York Times dispatch from Tel Aviv, dated November 21, 1951, told of 150 disillusioned Jews from India staging a sit-down strike; because of bad treatment and color discrimination they demanded that they be returned to India.

### ***"In a Hostile Environment"***

To understand why this "magnificent idea" of the state of Israel finds itself "in a hostile environment", it is necessary first of all to appreciate the viewpoint of the Arab nations surrounding Israel. These Arab nations consider Israel a protégé of imperialistic England, a recent intruder, a usurper and robber of Palestine territory. What right did Great Britain have to allow the Jews to settle in Palestine? True, the Jews were being persecuted in the rest of the world, but is that any reason why the Arabs should surrender their sovereignty of Palestine to the Jews? Jews could go to the North and South Americas, or to Australia; why must they come to Palestine? The mere fact that 3,000 years ago the Jews held the land is no argument why they should be entitled to claim it today! Have not the Arabs been in possession of the land for many centuries? After all, modern law provides a time limit during which one can press a claim.

Oh yes, the Arab continues, the Jews have sentimental and religious reasons and base their claim on the history of the Bi-

ble. But since when are the modern nations basing their power politics on that Book? And while the Jews claim the land as theirs because they are the descendants of Abraham through Isaac, the Arabs counter with the claim that they are Abraham's descendants through Ishmael. Why were a million Arabs compelled to sit idly by while foreigners gained control of the land, even though they were willing to pay for it?

No question about it, the infant nation of Israel is *persona non grata* as regards the Arab nations of the Near East. And it is being spoiled by an indulgent United Nations organization. Repeatedly this tiny country of less than one and a half million has defied its parent. It gave a striking example of this in 1949 when the U. N., by a more than two-thirds majority vote, adopted a resolution placing Jerusalem under an international regime. That did not suit Israel and so it did not submit. Instead it moved its capital from Tel Aviv to Jerusalem and then rejected the U. N. demand that it move its government out of there.

It is not surprising therefore to repeatedly read of the U. S. and the U. N. rebuking the belligerent little offspring. "U. N. aide holds that Tel Aviv obstructs efforts to settle Huleh marshes dispute." "U. S. urges Israel to soften stand," dealing with the same subject. And again, "U. S. rebukes Israel for bombing Syria in border incident," in which the U. S. observed that the bombing was in no way justified, and reminded Israel that in the long run its position in the Near East depended on the development of friendly relations with the Arab states.

In February 1951 an Israeli army raiding force crossed the border into the state of Jordan, blew up houses and killed a number of Arabs, causing four Hebrew professors at Jerusalem to issue a protest which concluded with the words: "Is this the Jewish tradition on which we believed

the state of Israel was founded? Is this the regard for human life on which the Jewish people stood when they were not yet a political nation? Is this the way of proving to the world that our nation upholds the principles of justice?"

Under the heading "Israelis Oust 12,000 Arabs from 2 Villages; Occupy Territory Under Armistice Accord", a New York *Times* dispatch told how the Israelis made an armed attack at three o'clock in the morning. "The residents of the two villages . . . said they had farmed the land for generations and had no advance notice of the occupation. They said the Israelis had not exercised their right to move up to the new boundary until the acres of wheat and barley had been ready for harvesting." And while taking all it can under the 1949 armistice accord, Israel refers to the 1947 line of demarcation when that suits her best! She deals with her neighbors on a "Heads I win, tails you lose" policy.

### ***The Refugee Problem***

Much justifiable criticism has been directed against Israel's treatment of the Arab refugees. These, according to *Life*, November 17, 1951, number 880,000, with 467,000 in Jordan, 199,000 in Egypt, 106,000 in Lebanon, 84,000 in Syria and a controversial number in Israel. The plight of these refugees is every bit as bad as ever was that of the European Jews. True, these refugees were caused by the Arab-Israel war, but the fact remains that according to a long-standing U. N. Security Council resolution refugees have the right to return to their own land, a right which Israel refuses to grant them.

These refugees are now the pawns in the Israel-Arab conflict. Israel has offered to take 100,000, if the rest of the Arab states will absorb the rest, but the Arab states insist that the refugees be permit-

ted to choose. Israel does not want all these refugees, for both economic and political reasons; and her fears that they may become a fifth column may not be altogether groundless. (According to a U. N. head, to rehabilitate the refugees in new homelands would cost \$1,500 per family.) And while Israel and the Arab states haggle over these wretched refugees and refuse to do anything for them, "Truman asks the U. S. Congress for \$5 million for Arab relief as interim aid to ease tension in the Near East." And there is no relief in sight. Because of the "rigid positions" taken by both the Arabs and the Israelis, the United Nations Conciliation Commission for Palestine announced on November 21, 1951, its decision to end current mediation efforts.

Clearly, from the foregoing it is apparent that much can be said on both sides of the Arab-Israel controversy and that Israel leaves much to be desired as the "force of a magnificent idea". No wonder many Americans express concern over the U. S. policy of favoring Israel when its case is so weak from both a moral and a practical standpoint. Israel has yet to give proof that she will face her economic problems realistically; and why push the Arab nations into the Kremlin's orbit for purely sentimental regard for Israel?

Human nature is ever the same. It craves justice and mercy when oppressed, but fails to mete such out when tables are turned. Labor unions long complained of the tyranny of big business, but now labor union czars are tyrannical with the power they have gained. Negroes complain of discrimination, but they practice color discrimination among themselves. Israel is no exception. Since such is the case, how can anyone claim that it is the Messianic nation? But for a discussion of this phase of the subject we refer the reader to page 25 of this issue.



# INDIA'S *Sacred Suicide*



**A** NAKED hollow-eyed child stares at you from behind sunken sockets. Her mouth is wide open but too weak to cry. Her arms are bent but no strength is left to chase the flies away that crawl on her ulcerous sores. Her chest is sunken and stomach swollen. Crouched beside her on the hot brick is her mother, with one hand holding the child so it will be able to stand, and with the other hand begging for food and life.



In the streets are plump, vigorous, healthy monkeys, big white cows, fat hissing snakes and strutting peacocks. As you stand wondering why people should be starving when there is an overabundance of meat everywhere you turn, the child lets out a pleading cry that sends chills down your spine. Animals and men turn to watch the baby writhe in pain. Its knees buckle, its head slumps forward as the mother catches the limp body in her arms and slowly lays the child beside her. The baby is dead. A truck with a regular corpse removal squad comes along. The men pick up the body and toss it on the truck as if it were a piece of lumber.

Multiply this scene a million times if you wish to capture in your imagination what is happening to India. Why should starvation gnaw at the vitals of a nation that maintains almost a third of the world's total cattle population? Why should men, women and children die of malnutri-

tion when the nation's potential milk and meat capacity could easily exceed the production of the temperate zone? Why should monkeys live in luxury and people in filth and degrading poverty? Why should sick cows and worthless peacocks rob the starving multitudes of their bread? Why?

Strangely enough, the answer is a religious one. It is one involving man's exercising proper dominion. In all seriousness, India needs to consider the truthfulness of the Creator's words in the book of Genesis, that man must exercise "dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth", including cattle. Today in India the animal world dominates man. Until the reverse comes true, her situation will remain critical if not disastrous. India's greatest single cause for poverty is her sacred monkeys and sacred cows. It is either monkey and cow that must be sacrificed, or the nation. Which will it be?

Until a few years ago the country was self-sufficient, but now it must import hundreds of thousands of tons of food a year. Her soil has been denuded. Open gullies, eroded fields and miles of empty wasteland are everywhere. Food production does not keep pace with a population



which increases by about four million each year. The masses move about like living skeletons in search of food. Most of them are destined to a cruel life of semistarvation. The cause? Sacred cows and sacred monkeys, say officials.

### ***Monkey Business***

Some estimate that monkeys alone eat or destroy \$2,000,000 worth of foodstuffs every day, that they consume about 1,000,000 tons and destroy another 2,000,000 or more tons of grain each year. India's monkey business runs high, costing more than \$190,000,000 for grain alone. Their nature makes them natural-born saboteurs. They form a simian fifth column looting homes, tearing up crops, stealing food from restaurants, biting babies and committing murder. One tossed a piece of masonry on a man, killing him; another snatched an infant from his mother's arms and threw it out of the hospital window, killing it. Others pickpocket, mimic and tease their victims, men, who are powerless to retaliate.

Why are monkeys considered sacred by Hindus? Legend has it that Hanuman, a monkey chief, once led a horde of monkeys to save a beautiful princess named Sita, who was carried off by a demon. With his army Hanuman built the bridge of boulders joining India to Ceylon and rescued the queen. In respect to his tribe for this deed, the purple-black-faced monkey with the white ruffs has become a sacred member of the animal kingdom. In every street, in every alley, on country roads, one will encounter graven images of the monkey god Hanuman.

To put an end to this religious monkey hazard, the government in a drive for more food ordered all states to kill them and placed a 5-rupee bounty on every monkey head. No longer does monkey find safety behind the skirts of mythology. A starving Indian is liable to cash legend for loot

and earn himself 5 rupees, if monkey is not careful. Over 200,000 have already been turned over to the altar of sacrifice. Many have taken to the jungles for cover, sensing that India wants no more of this monkey business.

### ***Sacred Snakes and Peacocks***

Milk and food offered to sacred snakes and grain fed to peacocks could help ease the starvation grip. But the native looks upon the snake as an incarnation of God. Special room is kept in a home for snakes that may wish to dwell there. The cobra is considered the most sacred to Hindu snake worshipers and is often called "the good lord". Yet snakes are known to cause the death of over 50,000 persons every year. It is sacrilege to even think of killing a snake. When bitten by one natives dread to mention it for fear that they might incur the wrath of the gods. They usually refer to it as a briar scratch or something of the kind. It is from such superstitions that men must free themselves before they can exercise dominion over the animal creation.

### ***Cow or Country***

However, to stay famine the slogan might well read, 'For cow or country?' Some have gone all out for cow and nothing for country. *Rajrishi* (King of Saints) Purushottamdas Tandon, white-bearded and frail candidate for the presidency of India's dominant Congress party, said: "Cow protection is part of Indian culture and as such . . . the cow should be afforded full protection even if it leads to the collapse of the country's economy." In other words, sacrifice the people, but not the cow. Unlimited cow protection became a hot and debated political issue in India.

She maintains some 215,000,000 cattle out of the world's total cattle population of 690,000,000. Facts show many of these



sacred cows are sick and aged and are a burden to the country. Other cows mature slowly and are very low in milk production. Improvement by selective breeding could change the picture greatly. But religion says No! As a result, there is a great surplus in cattle, but the food production is very low. The cows compete with the growing population for the produce of the land, with the result that both suffer. To remedy this, the sick, diseased and aged animals ought to be slaughtered for beef and fed to the starving. But beef is repugnant to the Hindu. Killing cows, whether healthy or sick, is looked upon as a great sin. Yet Mahatma Ghandi, who was worshiped by Hindus as being next in greatness to Buddha, set aside this superstition by killing a sick sacred cow to spare it from agony.

According to many Hindus Ghandi was not condemned for what he did. His act showed mercy. He is said to have gone

'directly to the seventh heaven of his faith and achieved mystic *nirvana* or oneness with God without further transmigrations'. The people are in agony for want of food, and not pagan mythology. Will India sacrifice her sacred cow to save her people, or sacrifice her people to save her cow? In some states they have changed the cow to a horse, thus making it possible for the native to kill. How was this possible? Simply by changing two letters the cow became a horse. *Nehil Gae*, meaning "blue cow", was changed to *Nehil Goa*, meaning "blue horse", which made the difference between life or death for the animal, and food or starvation for the native.

But the answer is still one of proper dominion, God over man and man over animal. Only by acting upon the Creator's commands at Exodus 20:3-6 (*Am. Stan. Ver.*) and Genesis 1:28 will India find her answer.

## Strange Phenomenon of the Undernourished Bridge

IN THE summer of 1948 Quebec province's dictator-premier, Maurice Duplessis, opened his proud "Duplessis Bridge", a nine-span structure connecting his home town of Three Rivers, Quebec, with Cap de la Madeleine. (See *Awake!* issue of September 22, 1951.) But the bridge was due for an ill-fated history. Throughout most of 1950 it was closed for repairs. Then on January 31, 1951, reported as the coldest day of the year in the vicinity, four of its spans collapsed and plunged four persons to icy death in the St. Maurice river.

◆ A United Press dispatch reveals that a two-man commission appointed by Premier Duplessis to investigate the calamity has been unable to find a cause after examining forty-three witnesses and sixty-nine exhibits. The commission lays the blame to either sabotage or to a strange phenomenon of which its report says cryptically:

◆ "We may conceive there was a phenomenon, not yet defined, through which the Du-

plessis Bridge would have carried in itself the cause of the collapse; in other words, a phenomenon which goes beyond the present knowledge of the science of engineering."

◆ Investigating commissions should, of course, be interested in all of the facts. Noteworthy is the fact that the bridge's contract had been let privately to Duplessis' own associates. Furthermore, the commission is said to be satisfied that steel girders in the span were not "up to standard". Indeed it does appear that the bridge "carried in itself the cause of the collapse". This it apparently carried in place of sufficient-quality steel.

◆ With the commission's findings, many may well "conceive there was a phenomenon . . . which goes beyond the present knowledge of the science of engineering". However, observers outside the Duplessis-appointed investigation commission may conceive that it is a phenomenon well known to the science of political graft.

# “Accused of Preaching the Gospel!”

THE men who were instrumental in making the United States a free nation felt keenly about establishing freedom of worship. In American colonies before 1776, ministers of certain religious sects were frequently arrested on the charge of “disturbing the peace”. Among the foremost opposers of such interference in freedom of worship were Thomas Jefferson, James Madison and Patrick Henry. In one instance Patrick Henry traveled fifty miles to defend certain Baptist ministers who had been arrested. A historian recorded:

● “He [Mr. Henry] entered the court house while the prosecuting attorney was reading the indictment. He was a stranger to most of the spectators; and being dressed in the country manner, his entrance excited no remark. When the prosecutor had finished his brief opening, the newcomer took the indictment, and glancing at it with an expression of puzzled incredulity, began to speak in the tone of a man who has just heard something too astounding for belief:

● “May it please your Worships, I think I heard read by the prosecutor, as I entered the house, the paper I now hold in my hand. If I have rightly understood, the king’s attorney has framed an indictment for the purpose of arraigning and punishing by imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude,—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as of crime, that these men, whom your Worships are about to try for misdemeanor, are charged with—with—with what?”

● “Having delivered these words in a halting, broken manner, as if his mind was staggering under the weight of a monstrous idea, he lowered his tone to the deepest bass; and assuming the profoundest solemnity of manner, answered his own question: ‘*Preaching the gospel of the Son of God!*’

● “Then he paused. Every eye was riveted upon him, and every mind intent . . . Amid a silence that could be felt, he waved the indictment three times around his head, as though still amazed, still unable to comprehend the charge. Then he raised his hands and eyes to heaven, and in a tone of pathetic energy,

wholly indescribable, exclaimed, ‘Great God!’ . . . The orator continued:

● “‘May it please your Worships, in a day like this, when Truth is about to burst her fetters; . . . at *such* a period, when Liberty, Liberty of Conscience, is about to wake from her slumberings, and to inquire into the reason of such charges as I find exhibited here today in this indictment. . . . If I am not deceived,—according to the contents of the paper I now hold in my hand,—these men are accused of *preaching the gospel of the Son of God!*’ . . .

● “‘May it please your Worships, there are periods in the history of man when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor’s hand,—becomes his servile, abject slave . . . But may it please your Worships, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds,—from the moment they placed their feet upon the American Continent, from that moment despotism was crushed, the fetters of darkness were broken, and Heaven decreed that man should be free,—free to worship God according to the Bible. In vain were all their offerings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your Worships, permit me to inquire once more, For what are these men about to be tried? This paper says, *for preaching the gospel of the Saviour to Adam’s fallen race!*’

● “Again he paused. For the third time, he slowly waved the indictment round his head; and then turning to the judges, looking them full in the face, exclaimed with the most impressive effect,

● “‘What laws have they violated?’

● “The whole assembly were now painfully moved and excited. The presiding judge ended the scene by saying, ‘Sheriff, discharge these men.’”

● In view of the foregoing we can well appreciate why the first amendment to the Constitution of the United States begins with: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

A W A K E !

# Nature's Thermometers

**A**GES before science designed the telethermoscope or the thermograph, nature's thermometers were registering temperatures with astonishing accuracy and beyond the perceptibility of the most modern scientifically developed instruments.

The Eastern moccasins and copperheads used their built-in thermometers to find their prey. Old Dobbin kept to the road in the blackest night even when blindfolded, detecting the difference in road temperature. The largemouth bass thrives in waters of 80 degrees Fahrenheit, while lake trout prefer a cooler pool of 50 degrees. Worms and caterpillars find their food by skin sense, and specialize in foretelling weather months in advance. Birds and bees will flock together in regions of low humidity and falling temperatures. Crickets will chirp so many chirps per minute according to air temperature and begin their song of love each day within five minutes of the original hour selected. Possibly if all nature's thermometers were known man would have no difficulty in approximating the temperature every hour of the day.

## *Insect Thermometers*

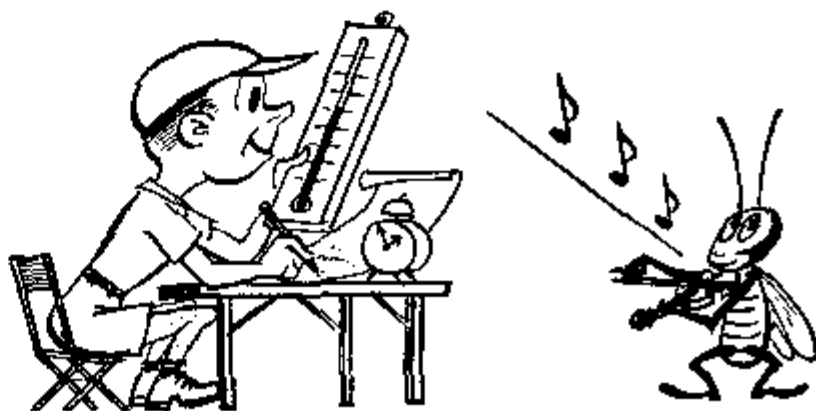
Perhaps the best and most accurate thermometers in nature's world are those belonging to the insect family. The cricket, the grasshopper and the katydid are among the most accurate and reliable. The bee, the housefly, ichneumons and the sawfly belong to another family (the Hymenoptera, membrane-winged group). These are mute but show definite reactions to changes in temperature.

The male katydid argues throughout the

night that Katy "did!" and whether she "did" or "didn't" time may never tell. But Katy's case shows Mr. Katydid to be very sensitive to air temperature. In a single tree can be heard the "did's" and the "didn't's". This is because the temperature varies in different locations of a tree. On the warmer side are the "did it's!" her accusers, and in the cooler sections the "didn't's!" her defenders. The little lady is mute and has nothing to say for herself. Some say she can't hear her admirers, but nature has not denied Katy this pleasure. In the front shin of Katy's anatomy a minute slit has been found, and in this opening is what we might call an eardrum with which Katy listens to and thrives on the advances of her many admirers.

As thermometers they are fairly accurate. The careful study by Cleve Hallenbeck, as reported in the *Natural History* magazine of June 1949, shows the katydid thermometer to read something like this: 77 degrees and on up, he is sure that she "did it!" From 74 to 76, after the third or fourth call, signs of weakness are detected with a "didn't!" here and there. From 67 to 69, fatigue sets in. Chirps are slower and less pronounced. Below 66, a chirp once or twice and a pause. At 63, he sounds raspy and worn out. From 58 to 60, a weak "take me back, Katy" is heard as he fades away. Below 57, she evidently takes him back because no more is heard. At 55, case dismissed!

The grasshopper is a daytime thermometer. He loves the blazing sun and the wide



open spaces. A sensitive weather reporter, but difficult to gauge because he is always on the go. A cool 39 degrees will slow him down to the point that he cannot hop. In temperatures from 47 to 60, he will hop but not fly or sing. His "b-z-z's" and "z-z-z's" will begin when the air warms up to a good 65 degrees, and they will mount in force until the thermometer reads 85. His wing motion will be rapid and audible, but in temperatures around 65 degrees his wing motions are slow enough to be counted and too slow to be heard.

### ***Temperature Cricket***

Of all nature's thermometers the cricket responds best to temperature changes. At least one has been accurate enough to be called "temperature cricket". One entomologist reports that at 63 degrees a cricket will chirp 100 times a minute. In warmer weather the "b-z-z's" are much faster, and, as does his cousin the grasshopper, he increases the tempo with the rising temperature. Dr. Dolbear and Dr. Edes timed crickets against thermometers and found that the dark field cricket responded well. Dr. Dolbear's formula was to count the number of chirps it made in 14 seconds and add 40, which sum would equal the air temperature. Dr. Frank E. Lutz's formula required counting the chirps in 15 seconds and then adding 40, which sum total would equal the degrees in Fahrenheit.

The catch is to get the dark or black cricket to chirp for 14 seconds. He seldom does. The wisest thing to do is count his chirps in 7 seconds, double the number and add 40, which total would equal the day's temperature. For a more reliable chirper try the snowy tree cricket, alias temperature cricket. He sings in the same spot and almost every day throughout the summer. When the temperature rises to 55 degrees his day begins and when it drops below 55 degrees his day ends.

These chirpers have been critically checked against the latest scientific temperature recording instruments and have been found as reported in the June, 1949, *Natural History*: "The chirps were counted every 5 minutes, and for greater accuracy were counted for 60 seconds and then multiplied by 14/60 in order to obtain the number for 14 seconds. . . . Thus for the first count, at 7:30 p.m., there were 132 chirps in one minute, which reduced to 30.8 for 14 seconds. Instead of a thermograph, a telethermoscope was used—a quite accurate instrument which measures temperature in terms of electrical resistance. On only four of the 25 counts were the chirps and the temperature record not in practical agreement. . . . It is quite possible that the difference, which in no case amounted to more than one-fourth of a degree, was due to a slight lag-error in the instrument and to the fact that the cricket was more quickly responsive to temperature changes than was the thermal coil of the instrument—which is not remarkable when we remember that a cricket isn't one-twentieth the size of the thermal coil of a telethermoscope."

### ***Hymenoptera Family Insect***

Of the Hymenoptera family the bee is the most sensitive to temperature changes. When temperatures drop below 57 degrees, the bees will bunch up and buzz to keep warm. Cold weather makes them very temperamental. A cool 50 degrees makes them fighting mad, while a warm 85 degrees makes them very loving and affectionate. The busy bee is not always busy. He is a loafer when it is 90 or 100 degrees and no shade. Can't blame him, either.

The beetle, housefly and the firefly all respond to temperature changes. The insects vary their flight speed according to degrees Fahrenheit. They can speed up when excited, nervous or angry. In no case



do they fly in temperatures lower than 40 degrees. When the thermometer drops below 65 degrees their voice is faint and at 55 degrees they are mute. In below-freezing temperatures all insects lie dormant but not dead. In extreme heat the insect will remain voiceless although very active.

### ***Fuzzy Forecaster***

A woolly bear caterpillar, which is now being studied by the American Museum of Natural History in New York, is said to forecast what the ensuing winter will be like. It all depends upon whether the brown strip in the middle of this familiar caterpillar, black at both ends, is wide or narrow. Dr. C. H. Curran, curator of insects and spiders at the museum, is wondering whether these little creatures by their coloring do actually foretell the character of winter. For three years they have been right. This year they would seem to indicate that the winter will be mild. Another admirer of this fuzzy creature asserts that in the years from 1913 to 1939 inclusive, "Fuzzy" was right 26 years out of the 27. That isn't bad even if "Fuzzy" was guessing.

### ***Sensitive Thermometers***

For sense incredibly keen to temperature the sensitive sensory perception of the "pit viper" is considered. The following is enough to shame us humans with all our great gifts of intellectuality and intricate inventions. It is quoted from the August, 1946, *Reader's Digest*:

"Scientists at the American Museum of Natural History made tests on snakes of

the 'pit viper' group, which includes copperheads and rattlers, and which derives its name from the little indentations or pits in the reptiles' facial structure. These pits are the organs by which the snakes sense temperature.

"In a series of experiments, using two suspended light bulbs which were identical except that one was slightly warmer than the other—snakes will always strike at the warmer of two available targets—the investigators progressively lessened the degree of heat-difference between the two bulbs. They found that the snakes would still strike at the warmer of the two swinging bulbs rather than the cooler one when the temperature-difference between them had been narrowed to less than two-tenths of one degree centigrade. Incredulous, the scientists undertook further experiments, using the warm bodies of dead mice. The snakes having been blind-folded and their nostrils plugged, they were tested to see how well they could detect the mouse-bodies just by their radiation of heat. The snakes not only could unerringly sense the warmth at distances at which no human being could detect it at all but they could sense it even at distances at which delicate scientific thermometers were too gross to record any change."

Truly, nature's thermometers tell of God's wisdom and uphold the truthfulness of His Word: "There is nothing new under the sun. Is there a thing of which it is said, 'Lo, this is new'? It was already in existence in the ages which were before us." —Ecclesiastes 1:9, 10, *An Amer. Trans.*

### ***World War II an Expensive Venture***

On August 21, 1951, International News Service reported:

"Washington, Aug. 21—(INS)—Sen. McMahon (D), Conn., said today the Legislative Reference Service of Congress has put the total cost of World War II at four trillion dollars and 40 million lives. He said he asked the Service for the compilation, which he relayed to the Senate in reply to economy advocates."

# Republican Campaign Ammunition for 1952

☛ **VOTE FRAUDS:** 258 workers for the Pendergast machine sent to prison for vote frauds in 1936. President Truman refused to reappoint district attorney who prosecuted frauds, pardoned many Pendergast men sent to jail. New frauds were charged in 1946, and 71 were indicted. Mr. Truman had paid his dues in the Pendergast organization and wished it success.

☛ **TAX EVASION:** The late Tom Pendergast was sent to prison in 1939 for tax evasion. Mr. Truman commuted the sentence of an Indiana gambler who had evaded income taxes. He pardoned a movie magnate who had evaded taxes and made big campaign contributions.

☛ **INFLUENCE PEDDLING:** Fortunes were made by five percenters with White House entrée. Millions of dollars were made by insiders in deals for war-built ships. Other millions in RFC loans went to men who hired the right political lawyers. Influence wangled jobs, contracts, ships and loans.

☛ **SPECULATION:** A White House official and several hundred other Government employees were found speculating in the commodity markets at a time when the President was appealing for price controls.

☛ **TAX SCANDALS:** Six of 64 collectors of internal revenue were removed or quit under fire. More than 350 other tax men went out in a shake-up involving tax frauds and irregularities. Some had fixed taxes. Some had collected fees. There were charges of bribery.

☛ **MIXED JUSTICE:** Highly placed Government prosecutors were charged with going easy on

their friends and on those who made the right contacts. A large-scale extortion attempt was charged. Testimony indicated cases could be fixed for men who paid the right people.

☛ **GET-RICH-QUICK:** Fortunes were made in ship deals. Other fortunes came from leasing Government-owned warehouses and renting them back to the Government. Arms orders, hotel sales, plant sales, all sorts of things bought from or sold to the Government gave fortunes to the lucky men who had contacts. They bought cheaply from one Government agency and sold at high prices to another one.

☛ **CRIME AND POLITICS:** Charles Binaggio, a Democratic leader in Kansas City, paid off his political workers by setting them up in the gambling business. Binaggio died in a blast of gang gunfire, his assassins never were found.

☛ **JOB SELLING:** Administration Democrats were found by a Congress committee to have sold post-office jobs in Mississippi.

☛ **GIFTS:** The Comptroller General said it was common practice by many high Government officials to accept gifts from those with whom they dealt. Several generals were removed from procurement offices, many civilian employees were fired, for doing so. There were stories of mink coats, airplane trips, television sets, free vacations in luxury hotels, liquor, other things.—Reprinted from December 14, 1951, *U.S. News & World Report*, an independent weekly news magazine published at Washington. Copyright 1951 United States News Publishing Corporation.



'Bishop for President, MacArthur for King'

Church of God overseer "Bishop" Homer A. Tomlinson has announced his candidacy for president of the nation in the general election of 1952. Declaring that he is seeking election on a "platform of righteousness", the bishop has been busy getting a head start on all rivals by means of an energetic speaking tour. He quotes the prophecy of Daniel, infers that the kingdoms of this world are to be given to the "saints of the most high God", and contends that "the time is at hand for this fulfillment". On last July 4 this same "Bishop" Tomlinson carried his extravaganza to perhaps its dizziest heights so far in recommending General Douglas MacArthur as future "King of All Nations". Claiming that he spoke "in dead earnest", Tomlinson exclaimed that "the world needs a great king over all the nations of men". He said that the free nations "must needs have one man to symbolize their hope".

# How Big

# the Mental Tragedy?

**Y**OUR chance to escape treatment in a mental institution during

your life is less than one in fifteen. Facts show more than half of the patients in all U.S. hospitals are mental cases. There is not a medium-sized town or rural county that could not put a mental hygiene clinic to good use. Studies show that at any one time there are at least 1,000,000 persons sufficiently disabled by mental illness to warrant hospitalization, although, because of lack of facilities, only a little more than 600,000 actually obtain it. These are the seriously ill.

It is estimated that 3,000,000 of the 30,000,000 children now in school suffer from serious emotional and behavior problems. The number of children under 15 becoming mental patients is alarming. Perhaps three children in every average classroom of thirty pupils are destined to spend part of their lives in a mental hospital. One out of every 10 persons in the nation is suffering from mental ailment, and each year more than 150,000 persons are admitted to mental institutions. One per cent of the nation's population are mentally ill and only 10 per cent of them are in hospitals.

The tragedy becomes greater when we consider that one-third of the 350,000 disabling accidents occurring each year are due to mental factors. Mental sickness plays a predominant role in the 1,700,000 crimes committed yearly in the United States, as well as the problems of some 400,000 children under 18 who are sent to juvenile courts each year, the 600,000 cases of chronic alcoholism in this country, and

the one divorce granted for every three marriages performed. Of all illnesses that

afflict the nation, mental disease is the most widespread and the most dangerous. It is the least understood of all diseases and the least suspected and cared for. It is a greater threat than all other diseases combined.

Official statistics show mental disease is on the increase. Mental wards are crammed to the walls. Beds are crowded so close together that patients must crawl over the beds to get out. Some patients sleep two in a bed or on the floor. And there is a waiting list at every institution. Surgeon General Leonard A. Scheele of the Federal Public Health Service reported publicly that state mental hospitals were almost 15 per cent overcrowded in 1948. Dr. Scheele said that if figures for 1949 and 1950 were available they would show added overcrowding corresponding to the increase in population. The estimates on overcrowding were made by officials of twenty-seven states. About 43 per cent of the nation's mental hospitals reported overcrowding in excess of 20 per cent. Fourteen were 50 per cent or more overcrowded.

The number of admissions to state mental hospitals was 664,000. Of these some 173,000 were said to be hospitalized for dementia praecox (schizophrenia is the general term, including dementia praecox which appears in three forms: the hebe-



phrenic type, characterized by silly behavior; the paranoid type, by delusions; and the catatonic form, by taking rigid and often peculiar positions and postures without moving for hours). Other afflictions of those making up the total of 664,000 are senility, mental infirmity due to old age, over 74,000 were listed; manic-depressive insanity, intense mood swings from elation to depression, listed at 72,000; psychoneurosis, malfunctioning of personality, with conflicts, anxiety, disturbed human relations, over 42,000; over 38,000 with paresis, syphilis of nervous system; involutional psychosis, a deep depression often at menopause, listed at 33,000; alcoholism, excessive drinking as an escape from reality, numbered 28,000; cerebro-sclerosis, 89,000; and others, 115,000.

Officials point out that the majority of the patients remain in hospitals for five years when they could be cured or improved in six weeks to three months, if proper facilities were available. There is immediate need for 20,000 psychiatrists; only some 4,465 are on hand. Fourteen thousand psychiatric social workers are needed. A mere 1,011 are now in service. Psychologists numbering 15,000 and more could be used at once, but only some 849 are in hospitals. Schools need trained psychiatrists or mental hygienists to help children. Local authorities are demanding psychiatrists to help curb crime and delinquency. Equipment, homes and hospitals are in demand.

In 1946 all 48 states spent less than \$190 million to maintain their hospitals. Today the state of New York alone is spending \$1,200,000 on special research projects. The 1951-52 budget is \$143,000,000; and the construction fund is \$125,000,000. Of all federal medical funds 40 per cent is spent on mental illness, and the U. S. taxpayers are paying \$1,500,000,000 for the upkeep of mental institutions.

### ***Conditions in Institutions***

With all the money that is poured into reconstruction and upkeep of mental hospitals the taxpayer should expect at least halfway decent hospitals for the feeble-minded. What do the facts show? Crooked legislation and public neglect have allowed its mental institutions to degenerate below the stench of Dachau's concentration camp. The dilapidated, overcrowded, undermanned hospital is far from a thing of the past. Naked inmates, milling around in their own filth and dung, in rooms completely bare, or bound lying on bare concrete floors with their bodies gaping with sores, still can be seen. The stench of garbage and old cooking odors enough to flip the strongest stomach fill dingy, ill-ventilated rooms. Inadequate plumbing and heating systems, walls without plaster, and conditions more gruesome than the "black hole of Calcutta" are still a part of the mental tragedy.

In a mental institution for Negroes, *Reader's Digest* reported, "Little children, adult mental defectives, epileptics, schizophrenics and tuberculars, all mixed in the same wards." Representative Walter A. Lynch charged that in a New York institution some 575 children were sleeping on mattresses on the floors or in dayrooms. He blamed political bungling as being responsible for the condition. "The sorry fact is, that other plans for helping our mentally ill have been abandoned left and right. And on top of that the existing institutions from one end of the state [New York] to the other are badly understaffed and overcrowded. It is a sorry deplorable condition."

In view of the appalling increase at the present and the tremendous cost for the maintenance of mental institutions, the question arises as to what relation world conditions have to this mental decline. Proof is abundant that war or tensions of modern life have materially boosted the



insanity rate. War brings its anxieties, its fears, its burning hatred, undoubtedly breeding psychosis, as well as psychoneurosis and simple neurosis.

Dr. Robert P. Knight, medical director of the Austen Riggs Foundation in Stockbridge, Massachusetts, said the number of casualties in Korea resulting from psychiatric problems was high. During World War II mental or emotional unfitness caused more than half of all discharges from military service and disqualified another two million. Half of the beds in Veterans Administration Hospitals are occupied by men and women suffering from mental troubles, men and women who passed the physical examination for military service. Fifty per cent of all pensions paid by the Veterans Administration for disability are necessitated because of psychiatric disabilities.

The great increase of insanity during fairly peaceful periods, however, indicates that war is not the entire cause. "In far more cases than would be supposed, insanity is precipitated by some actual physical condition, injuries to the brain, epilepsy, brain tumors, encephalitis (inflammation of the brain), cerebral palsy, and many others." This bears out the truthfulness of the statement found in the work, *Mental Illness, A Guide for the Family*: "The most important thing for your patient's chances of recovery and for your own peace of mind is to realize that mental illnesses are illnesses like any others."

The tempo of modern living is too great. Problems seem to multiply faster and reach critical climaxes more sharply. World changes affecting the living of millions are abrupt. Not enough time is allotted the mind to catch up to the reality of the change. Plus overwork, nerve strain, lack of proper food and rest, equals ulcers, jittery stomach, a nervous breakdown or a mental crack-up.

How can insanity and neurosis be prevented? The number of books and movies that have catapulted psychiatry into the news have not brought the desired peace of mind or the oneness between the mind and body. Nor have the countless experiments through hypnotic medicine paraldehyde, electric shock, miracle drugs, barbiturates or bromides, group therapy, vapor baths and countless other methods to produce relaxation of tension. Some can produce harmful effects. Dr. Jules H. Masserman of the University of Chicago Psychiatric Clinic said experiments showed that "unlike most drugs, electro-shock produced permanent impairment of behavioral efficiency and learning capacity". He notes a "growing conviction among psychiatrists" that, while perhaps useful in some forms of acute insanity, drastic treatments of this type do lasting damage to the brain and may involve "potential tragedy".

The old-fashioned remedies still seem the best. Dr. Wexler explained: "Love in all its myriad forms still stands as the principal prescription for the treatment of schizophrenia." "Affection and sympathy, tenderness and approval; these are the medicines of choice."

These are also the fruits of the spirit which only a mind fed on God's Word can produce. While the world struggles to keep itself from falling to pieces, those turning to the Kingdom promise of God's Word find great peace for both the mind and soul. "Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock." (Isaiah 26:2-4, AS) For protection from neurosis and insanity and for peace of mind turn to the Word of God. It alone is your hope.

## Dog Gone -But Where?

A TWELVE-YEAR-OLD lad was heartbroken when his Sunday-school teacher declared, "There is no room in heaven for dogs."

¶ Confidence in his teacher shattered, this lad turned to the one he must have thought would be best informed on the matter, Will Judy, editor of *Dog World* magazine. Mr. Judy's unfortunate reply has been published on the back of a supply of blotters. An excerpt from it follows:

¶ "The millions upon millions of folks who have owned dogs and gone on to their heavenly home surely would feel lonely without their dogs. And as there is no loneliness in heaven, God has made provision for man's best friend to dwell therein. We are certain of this, for it was God who named the dog by spelling His own name backwards. Yes, heaven is a big place, with lots of shady spots, long lanes banked with flowers, fountains bubbling up out of the earth, good little rabbits munching on golden carrots and by their side good dogs, big and little, dozing in the pure sunshine of celestial spaces."

¶ Description of such heavenly details on the part of a writer who was never near the place is all but incredible. Why did he not carry the fantasy to the limit? Surely such celestial dog citizens must be presided over by good "Saint Bernard". And all the police dogs that have died, even just the "good" ones, should provide the community with a fine law-enforcement agency. But what becomes of the "bad, bad" dogs? This the author neglected to tell his anxious readers. To pursue the foregoing logic, they must be simmering in a canine quarter of "purgatory", or worse!

¶ As ridiculous as all this is, it is little worse than the confusing versions of heaven presented for so long by Christendom's many religions. Their vague view of a heavenly do-nothing paradise for parasites and their loose, unscriptural idea of "good" would make selection of human occupants about on a par with deciding which dogs might go.

## The Animals' Undertaker?

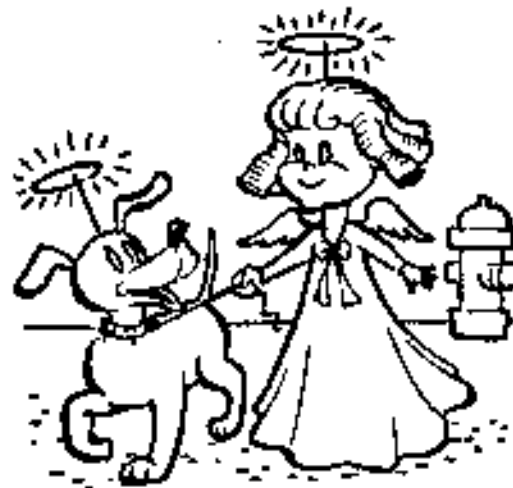
ALAN DEVOE, naturalist authority, has offered an explanation as to why so few bodies of furred or feathered friend are discovered lying where death overtook the victim by one means or another. With the coming of nightfall the scent of death is picked up by a creature quaintly known as the "sexton beetle". Shortly, amid a flurry of wings, the air-borne mortician is at the side of the deceased.

¶ The sexton is small, about the size of a finger joint, and attired in a dignified black-and-orange ensemble. His six stout legs are much needed, for though the animals he cares for are of the smaller variety (the rabbit, for example), they are much larger than he. At the scene of his night's work, the sexton first touches the body in numerous places with its feelers as if "running its fingers" over the corpse in a most professional manner. (Is this an

autopsy?) Whatever the precise reason for this, when he has the needed information the sexton slides his own body under the dead animal with his back to the ground. This will give him the maximum strength from his legs.

¶ The exerting pedaling motion of the beetle's legs which follows jiggles, jerks and budes the corpse toward its goal perhaps a half inch at a time. Almost certainly a female sexton will join the male and immediately assume her work of pulling from the opposite side while the male pushes as before. Though the enterprise may take several hours, the tireless sextons labor on until they reach the nearest soft ground. There they dig away underneath the rabbit, or whatever their "customer", until it is thoroughly covered.

¶ Here you might think the sexton's work is done; but it has only begun. They pluck some of the animal's fur, make it into a ball, and dig a tunnel, where the female will lay her eggs and feed on the dead animal while waiting for the eggs to hatch. Not until the hatched grubs are ready to become adult beetles and need no further attention do the sextons return to the surface to go where they will.



**B**EING beautiful is a billion-dollar business. By the end of this year close to \$900 million will have been spent on cosmetics; another \$850 million on treatment and service. Over 68 million heads will have received permanent waves and some 120,000 will have worn their first pair of artificial eyelashes. Another \$25 million will have been poured into milk-foam baths, electric massages, postures, etc.; and an additional \$50 million will have been turned over for making the ladies slender and shapely; while \$21,500,000 will have been spent for beautifying the hands, \$28 million for the right shade of lips; and four out of every ten American women will have had their hair colored, face lifted or lips tattooed. This is big business in any man's language!

Into the beauty business is pooled the genius of ages, of art, of skill, of advertising, and of industry. For milady's beauty the drugstore, the Fifth Avenue department store, the five-and-ten, and even the little grocery store around the corner sell powder, paint and perfume. For her added convenience, tens of millions of dollars are poured into newspaper ads, movies, television, magazines, billboards and research. For her comfort, there are more than 130,000 beauty



shops, where each week 3,750,000 U. S. women spend, on an average, \$5 per visit.

The small neighborhood shop, the average upstate salon, will do her hair, her nails—hand and foot—apply facials, pluck her brows, and perform other superficial functions for her greater loveli-

ness. The elegant Fifth Avenue-type establishment sets out to do more—to create new charm, new health, even a new personal psychology, promising courses

in self-confidence and success at whatever she attempts, and this for the measly sum of only \$25! Beware!

Once entering the innermost sanctums where this mystic magic is performed, beauty is softly touched to try a new course which will take a minimum of 90 hours for only \$250. Under the spell of suave beauticians and their magic, a new face, a new figure, a new personality, a new beauty is to emerge! So they say.

Behind the portals of this strange world are every type of gadget and device that you could possibly think of. Special fitting contraptions for the buttocks, abdomen, hips and limbs, right down to the ankles. Gadgets for reducing, reshaping and renewing the anatomy.



### ***The Beast in Beauty Business***

More than a legitimate business, it is a realm of subterfuge and well-trained hypocrites, a world of fakers and outright crooks. Peter Morell, in his book *Poisons, Potions and Profits*, says that the beauty business is the "rankest of all our commercial rackets".

Woman's urge to be beautiful is what makes the beauty business buzz. Deception is the primary bait of the business. Glaring ads are printed to attract attention: "Permanent complete with hair styling at a very *special* low cost." Once inside the portals of the salon, emphasis is placed on business and not beauty. Every beautician a supersalesman, and every customer a potential victim. The velvet touch with an iron hand of persuasion is applied and the unsuspecting patron often leaves the store equipped with special styling at extra cost plus a permanent costing far more than she expected to spend. A professional beautician makes the following statement: "The main difference in waves is the color of the solution, the different names used and mainly the difference in price." For a \$50 wave, you receive a velvet jewel box and a little more ballyhoo.

### ***The Gentle Touch***

When madame comes in for her SPECIAL COLD WAVE, as advertised, the expert operator, with a suave Charles Boyer approach, will say, "Madame, this wave, it eez not for you, no, no, no! I have 'jusst zee wave for you—Aloow me to be zee judge, Yes? You have sussh beee-uuu-tee-ful hair, such looo-vely color—How sharming you will look in our very special Zerto Wave. It eez jusst for you. In fact, it eez a personalized wave."

Madame realizes she must decide on a different wave, so reluctantly she asks the cost of such a wave. When told it will cost much more than she had planned she asks

for something just as good at a lesser figure. The calculating operator has made the cost high enough so that by reducing the price ever so slightly the patron is satisfied. It did cost much more than she expected to pay, but she is satisfied. It is just for her. She consoles herself with the thought, "After all, I spend so little on myself."

Hair tinting and facials are all big profit getters. All overhead expenses can be paid by a few good dye customers. A facial under the soothing touch of magic hands will make the customer lose all thought of cost. All special masks and lubricants used only add to the bill, not to the skin. Rigid muscles, the frown, harassed tense nerves—all snap back when madame gets the bill.

### ***This Business of Being Deceitful***

Those that cannot afford the luxuries of the beauty parlor make beauty boom on the toilet counters. Special cosmetic preparations for everything, from reducers to rejuvenators. But the path of beauty promised by magic and mysterious potions is strewn with deceit and deadly poison. Misrepresentations are everywhere. In hair dyes, growers, restorers and removers, in deodorants, dandruff removers, in lipsticks and rouges, in cold creams, cleansing and face creams, in hormone cosmetics and face bleaches. Those that call for special attention are wrinkle eradicators, contour preparations, skin foods, nourishing creams, skin tonics and conditioners, bust developers and bust reducers.

There is absolutely no means known to science whereby original color of hair can be restored once it begins to turn gray, no true hair grower or restorer, no known dandruff cure-all. No substance or combination of substances capable of fulfilling benefits these words imply: eyelash-grower, skin-conditioner, scalp food and wrinkle-remover.



Another "come-on" is to exaggerate vitamins in cosmetics. "Vitamin D" and "vitamin F" (not a vitamin but an acid) have been sold to the gullible public. The *Journal of the American Medical Association* reports: "It is the opinion of several investigators that use of vitamins in soap has no value locally or systemically."

The greater the hoax the better the seller. So long as its exaggerated drivel promises something new and something different it will sell. This is it! It's a hit! Sales prove it! But is it good? Council on Pharmacy and Chemistry, the drug evaluating unit of the American Medical Association, said: "The advertising claims that use of such cosmetics will remove wrinkles, make the skin more soft and pleasant to observe and change older looking persons to younger appearing, attractive and even glamorous people . . . Some promoters incorporate hormones, such as estrogenic hormones. Others use impressive statements about lanolin, carbamide or some so-called special stimulating factor. The end result, regardless of the product and the sales approach, is the same—a useless outlay of considerable sums of money by purchasers who still believe in the development of 'miracle' compounds."

Not only is deceit used, but the profit margin is enough to make any head swim. Dusting powder used after bath that costs 1½c to make retails at 80c; lipstick costing 2c to make sells for \$1.00 or more; face powder worth 3c sells for \$1.00. These prices are less your 20 per cent federal tax. No wonder beauty business is second in national advertising, while eighty-fifth on the list of American industries. It can afford to spend millions.

Statistics show beauty business is almost completely dependent upon young women for the bulk of sales. Being beautiful is her primary active problem. At about 30 the average woman has been married 8 years.

Romance is secondary to family problems. The urge to be glamorous begins to fade. Beauty is left for only special occasions.

But facts show men are not attracted to capsuled beauty or to a face that looks like something out of a meal bag or ready for a television show. A recent survey conducted by the Atlanta Division of the University of Georgia reports: "Both men and women chose character as a mate's first quality. Intelligence came second in the list. Third was congeniality and compatibility; fourth was personality. In fifth place, men put understanding fair play, and co-operation; sixth, they wanted their wives to be healthy; and seventh, dragged in as an afterthought, was beauty." For too many years, too many girls have been led to believe that men are more interested in what is outside her head than what she has on the inside. This is no longer true. The late Dorothy Dix, supposed matriarch of human affections, said: "The truth is that while men like to be seen out with a living picture, they have no desire to hang it on their walls for keeps."

If women believe beauty rather than a pleasant personality and intelligence is what men desire, then they should at least strive for a natural beauty, neatness, cleanliness, and a healthy body. The secret formula for these is, a good toothbrush, a good hairbrush, a good fingernail file, and a good bar of soap.

A radiant mind, a charming facial expression, a genuine smile, tinted with love and clothed in the simple garment of modesty, will strike through all deformity of features and eclipse any beauty queen.

Christian women will not make beauty their main business in life, but will ornament themselves with the spirit of Christ, perfecting holiness with devotion to God. When they are dressed in the garments of simplicity and humility, beauty will emerge first, not the traits of a peacock.

# Letter to Churchill on Malayan Discrimination

January 4, 1952

Prime Minister

Rt. Hon. W. L. S. Churchill, O.M., C.H., M.P.  
House of Commons, London, S. W. 1

Sir:

The faculty and staff of this school, assembled with 200 members of the Ithaca, New York, congregation of Jehovah's witnesses, wish herewith to voice a protest and also to present you with some facts in regard to the treatment accorded the Christian missionaries of Jehovah's witnesses by the Malayan officials, in causing their deportation.

These men, personally known to us all, R. J. Ward, L. Atkinson, R. G. Moffatt and L. McLean, graduated from this school, hence we are able to personally vouch for their Christian character and conduct. Therefore, it was a shock to us and other thousands who read this news. Especially disturbing is the fact that even native Malaysians who are Jehovah's witnesses are slandered by the Executive Council's policy that Jehovah's witnesses are "persons not welcome" in Malaya. That a law formulated as protection against bandits and Communists was invoked to accomplish this is beyond comprehension.

Are the Malayan officials themselves infected with communistic taint, that they are taking such action against Christianity? May we expect to see all Christian missionaries driven from that land? You have doubtless read of the banning, imprisonment and death sentences imposed on Jehovah's witnesses in communistic Poland, Eastern Germany and Russia. Why does Malaya imitate these iron-curtain countries? Or has the government acted on the advice of religious enemies of Jehovah's witnesses, perhaps the religious organization of Vatican City, which has been unable to keep communism out of its own back yard?

The Watch Tower Bible and Tract Society is the official legal agency of Jehovah's witnesses. This society has been thoroughly investigated by the United States Federal Bureau of Investigation, which has declared them to be entirely free from communism. Operating under this society, our school here helps men and women to carry out the purpose stated in the Society's charter, paragraph 3, "to improve men, women

and children mentally and morally by Christian missionary work and by charitable and benevolent instruction of the people on the Bible and incidental scientific, historical and literary subjects." Who can object to such work?

For this cause, in democratic countries Jehovah's witnesses are recognized as Christian ministers. Since the inception of this school in 1943 about 1,700 missionaries have graduated and have gone to nearly 100 lands all over the globe. Not in one case have these been charged with promoting or fomenting communism or any other political ideology. They are Christians, and uncompromisingly champion the high principles of freedom and the Bible in these lands. Persons are not selected to attend this school unless they have an unbroken record of at least two years' full-time ministry. They are not sent out to other lands unless they prove in their advanced ministerial training here that they have the qualities of Bible understanding and love, and integrity toward the Bible's standards of righteousness. Then they are qualified to do the educating of persons of good will toward God that world-wide reports show they have been doing. The Malayan government, by its action, is saying that it does not want to see enlightenment and reading of God's Word by every citizen of the nation, which is the goal of these missionaries.

This official action by the Malayan government strongly belies any claims they make of being friends of democracy, and appears suspicious to democratic peoples, in these dark days when world democracy and freedom is being encroached on by those who would subtly crush it out. Perhaps it is a mistake on the part of those responsible. If so, we trust that they will restore the faith of freedom-loving peoples in their good intentions by reversing their actions toward these Christian missionaries whose educational work among the Malaysians can only strengthen against communistic tendencies.

We echo the sentiments of hundreds of thousands of lovers of freedom as we unanimously make this protest. And we strongly urge you to use your offices to see that this error is adjusted immediately.

Respectfully,

E. A. DUNLAP [Signed]  
Member of the Faculty

# "YOUR WORD IS TRUTH"



## Is Israel the Messianic Nation?

**M**ANY Bible students today are interested in the state of Israel in Palestine. They believe that prophecy is being fulfilled and that Israel is or will be the Messianic nation. Said one of these, Dr. Carl H. Voss, of the American Christian Palestine Committee, in a tribute to Israel's minister of religious affairs:

"For us Christians, joint heirs of the Judaic tradition, there is awe in our hearts as we remember the words: 'He shall cause them that come of Jacob to take root. Israel shall blossom and bud and shall fill the face of the world with fruit.' 'Thou shalt be a blessing . . . and in thee shall all families of the earth be blessed.' 'The wilderness and the solitary places shall be glad for thee; and the desert shall rejoice and blossom like the rose.'"

If such scriptures apply to modern Israel, then it is the Messianic nation. And if it is the Messianic nation there should be evidence of divine power's being used on its behalf; its structure would necessarily be theocratic; and its very purpose as well as its accomplishments would have to be according to the divine purpose.

When Moses and Joshua led the Israelites out of Egypt, through the wilderness and into the land 'flowing with milk and honey', there was no question about their having divine backing. In fact, this entire movement was Jehovah's idea, not theirs. And one miracle followed another: the ten plagues; the separation of the waters of the Red sea, the destruction of Pharaoh and his hosts, the falling of the walls of Jericho, etc. The law of the nation was re-

ceived by Moses from Jehovah God and the people had no part therein except to agree to keep that law. And by all this more than one divine purpose was served: 'to execute judgment against the gods of Egypt,' 'to redeem a people unto Jehovah and to make for himself a great name.'—Exodus 12:12; 19:5-8; 20:1-17; 2 Samuel 7:23.

And in the return of the Jews to their land after the Babylonian captivity there likewise was abundant proof of divine backing and of the divine purpose's being served. The deliverance came exactly on time, at the end of the 70 years, even as foretold; the very one used to release the Jews, Cyrus, had been named in Bible prophecy as the one to do this; and the purpose was to build a temple in Jerusalem and restore the true worship there, and that purpose was realized. A theocratic rule was inaugurated. As a result the Jews were kept a people apart to whom the Messiah could come. And when the Messiah came, he established himself as such by the fulfillment of many prophecies and the performance of many miracles.—Ezra 1:1-6; Nehemiah 4:6-17; 13:19-27; Isaiah 45:1-4; Jeremiah 25:11; Luke 24:25-27; John 10:38.

Instead of the intervention of divine power, terrorist tactics, political pressures and economic considerations were responsible for the formation of the state of Israel. Its structure is not theocratic, but a combination of democratic and Judaistic principles and laws. Even if it strictly followed the *Torah*, it could not be considered theocratic. Why? Because *theocratic* means "according to God's law", and with the

coming of the Messiah a new arrangement replaced the old law arrangement.

The purpose of the state of Israel is not to promulgate the pure worship as was the case with Israel when leaving Egypt and when returning from Babylon. (Exodus 3:18) As Dr. Herzl, founder of Zionism, discovered, Jewish interest in returning to Palestine was largely on a materialistic basis; the more wealth the Jews had the less they were interested in returning to Palestine; the more they were oppressed, the more they wanted to return.

Israel today not only is burdened down with acute religious, political and economic problems, but is also making serious problems for the rest of the world by its flouting of United Nations' authority, by its intransigence and retaliatory methods in dealing with its Arab neighbors and by its treatment of the Arab refugees. Hardly the role of the Messianic nation!

The Christian Greek Scriptures abound with proof that Christ Jesus is indeed the promised Messiah. See Matthew 1:1-3, 22, 23; 2:1-6, 15-18; 21:4, 5; 26:15. (For a comprehensive list see "*Equipped for Every Good Work*", page 21.) The nation of Israel rejected him as their Messiah and thereby lost the opportunity of becoming the Messianic nation. Jesus plainly told them that their house was abandoned to them and that the Kingdom would be taken from them and given to a nation producing its fruits. Thereafter it became apparent "that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him". Also that Jehovah God was turning "his attention to the nations to take out of them a people for his name".—Matthew 21:42-45; 23:37, 38; Luke 19:41-44; Acts 10:34, 35; 15:14, *New World Trans.*

But is not Israel causing the 'desert to rejoice and to blossom as the rose'? (Isaiah 35:1-6) True, by means of modern irriga-

tion methods, Israel is causing some of Palestine's desert country to become fruitful, but are not many other nations doing the same thing? Such would not therefore mark Israel as the Messianic nation. Besides, a careful study of the Scriptures reveals that Isaiah chapter 35 has its primary fulfillment in a spiritual sense, which is also true of many other prophecies that speak of Israel's restoration and prosperity.

Yes, the Messianic nation is not the natural seed of Abraham, but the spiritual seed. "Now the promises were spoken to Abraham and to his seed. It says, not, 'And to seeds,' as in the case of many such, but as in the case of one, 'And to your seed,' who is Christ." And associated with him are his anointed followers: "Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise."—Galatians 3:16, 29, *New World Trans.*

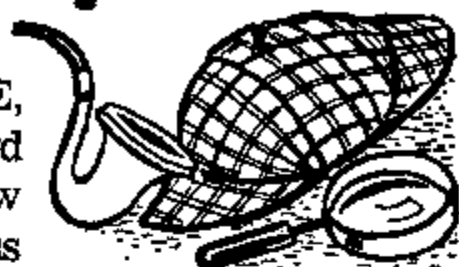
Likewise, it is not the earthly and natural Israel, Zion and Jerusalem, but the superior, heavenly and spiritual Israel, Zion and Jerusalem that are the Messianic nation. "Jerusalem today . . . is in slavery with her children. But the Jerusalem above is free, and she is our mother." And again, "For you have not approached that which can be felt . . . But you have approached a mount Zion and a city of the living God, heavenly Jerusalem." And spiritual Israel is limited to 144,000. These will reign with Christ 1,000 years for the blessing of all mankind as the spiritual seed of Abraham.—Galatians 4:25, 26; Hebrews 12:18-22; Revelation 7:3-8; 14:1-3; 20:5, 6; 21:1-4, *New World Trans.*

Today, a remnant of this spiritual Israel is still on earth, upon whom the prophecies of restoration and prosperity have had and are having fulfillment. In light of the foregoing, let sincere students of the Bible, who have been interesting themselves in the state of Israel, investigate the activity of Jehovah's servants and be convinced.



# "Quick, Watson, the Fingerprints!"

"OBSERVE, Watson!" said the deep, mellow voice in its obvious British accent. The



voice's owner cast a familiar silhouette against the wall. It was that of a tall, thin figure with long, pointed nose and large pipe in mouth, the personification of all detective lore, the legendary Sherlock Holmes. And as this fabulous hero symbolizes that field, so has fingerprinting come to provide the starting point in criminal investigation.

Though Orientals of centuries ago are known to have taken finger impressions, it is conceded that their purpose was probably for superstitious or ceremonial reasons. First known mention of the distinctive nature of fingerprints is credited to Marcello Malpighi, anatomy professor of the University of Bologna, in 1686. First scientific notation of the permanent character of the prints came forth from J. E. Purkinje, professor of physiology at the University of Breslau in 1823. But even thereafter general recognition was slow. Sir William Herschel put the first workable plan into effect in the 1870's when he introduced fingerprinting into the courts of India to prevent false impersonation. Finally, Sir Francis Galton founded the present basis for fingerprint identification.

Fingerprinting answered a long-standing need in the field of criminal investigation. Prior to its adoption, specialists in various lines contributed their respective bits in search of the foolproof system. Dentists

came forth with their suggestion: noting the difference in the shape of human jaws, men of this field suggested that plaster casts of the jaws be made. It can be appreciated that had this become the universal means of tracking down criminals, the Federal Bureau of Investigation would be burdened with quite a space-consuming operation in Washington. Anatomists called attention to the distinct nature of the ears and wanted photographs of these organs to be used for identification.

Perhaps more ambitious than any of these would-be benefactors of criminology was the French anthropologist, Alphonse Bertillon (1853-1914), a member of the *Sûreté*. He theorized that the size of certain bony parts of the human anatomy remained constant during adult life. Hence, he took measurements of various bone structures of the body and subdivided them into three major groups: small, medium and large. Next, he classified these through a filing system all his own. Additionally, he prescribed definite rules for recording personal description such as weight, color of hair and eyes, scars, tattoos, etc. Remains of the Bertillon system linger, though the system has long since been generally discarded. During time of bone growth and development, the system has no use whatever, since the structures are not stable. It would certainly bog down, therefore, in tracing today's youthful criminals.

One striking advantage of fingerprinting over all of these proposed methods is the obvious fact that no self-respecting crook would be likely to leave behind a cast of his jaw, a photograph of his ears or his skeletal measurements at the scene of the crime. But the most shrewd malefactor has found his undoing literally at the tips of his fingers.

That fingerprints are a reliable, unchanging way of identification is now rec-

ognized. But what makes this possible? Over the skin surface of the fingers' end-joint bulbs run friction ridges and alternate depressions. Though prints are classified into four main types, *arches*, *loops*, *whorls* and *composites*, and their subtypes, the exact pattern is unique with each individual. A fountain pen in a skilled hand might easily forge a handwritten signature. But when you leave your fingerprint behind, you have signed your name with ineffaceable ink in lines that no forger in the world can imitate.

Of course, many have tried. Those who espouse crime as a career have an understandable dislike for this automatic signature. In numerous cases, attempts to deface the papillary ridges failed to alter the print. Scientists point out how, through use of a zinc plate, an alteration can be produced. However, this fools only the layman or the novice detector at best. Experts invariably note the ruse. Skin grafting has been tried, but it proves virtually impossible to hide the graft. Anyway, the mere presence of the grafted skin is sure to raise suspicion.

Demonstrating how long any sign of grafting remains on the print is the interesting case cited by *Science News Letter* in 1950. Nearly forty years ago, a young girl sliced away a portion of her finger in a machine. She carefully replaced it, taking care to match the ridges of the skin. Her finger healed following home treatment, but to this day traces of the grafting are evident on her prints.

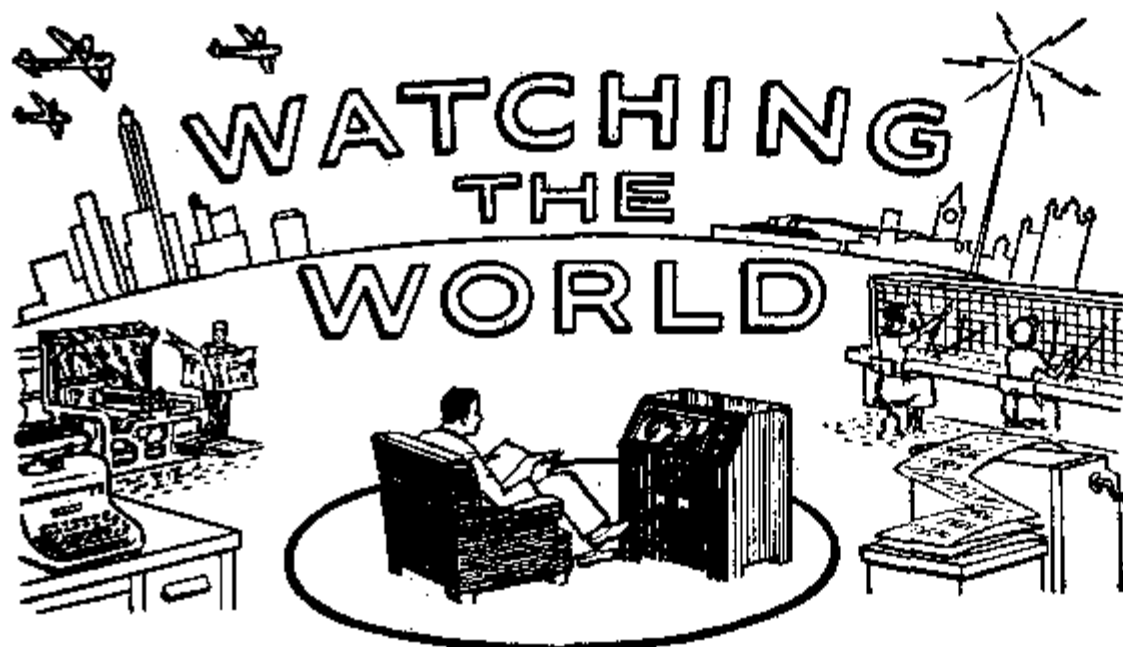
How are fingerprints left on surfaces? This seems to occur through the presence of moisture on the fingers. The moisture results from secretions of salts, water and fatty substances by the sweat glands.

Such prints are called "latent". Though they can be transferred from one surface to another, experts after once comparing an original with a transferred print, can

always tell the difference. A mercury powder (mixed with chalk) is applied, then brushed gently away with a camel-hair brush. But it was reported in 1949 that English policemen engaged in full-time fingerprint work had contracted mercury poisoning, either from inhaling the powder or from touching the mouth with hands that had been working in it. When this problem rose in the Lancashire Constabulary, experiments were conducted with a substitute which was afterward adopted, and proclaimed better than mercury powder. Men who were exposed as much as 250 hours a year were declared to be in danger of infection.

So permanent is the fingerprint that it remains distinct and unchanged (except for a slight shrinking in old age) from birth till death and even after death. Not until bodily decomposition begins in the grave do the fingerprints vanish. This reminds that prints may also reflect the state of health of their owner. *Science News Letter* of November 11, 1950, reported that certain illnesses leave their mark in the form of white lines that cross the paths of the ridges at acute angles. These are usually evident on the middle, ring and little fingers of the left hand. These lines were even found to make appearance after death. In fact, it was this discovery that prompted investigation of the sick.

The American Federal Bureau of Investigation exchanges fingerprints with governments around the world. This effective weblike system of methodically tracking criminals even to the ends of the earth has done much to cut short the careers of gangsters and hoodlums. The shadowy form of Sherlock Holmes is joined today by airplanes, radio and a host of scientific laboratory additions used in this century to thwart crime. But fingerprinting remains a stable part of crime detection. In a word, it is "elementary, Watson".



### King George VI Dies

◆ Death, which unexpectedly came in his sleep, ended the 15-year reign of ailing King George VI of Great Britain (2/6). His 25-year-old daughter, Princess Elizabeth, who was in Africa when her father's death occurred, became Britain's new Queen Elizabeth. Eighty-four-year-old Queen Mary now becomes Dowager Queen Mother Mary, the widowed Queen Elizabeth assumes the title Queen Mother, and as heir apparent to the British throne young Prince Charlie becomes Prince of Wales. The king actually has little power in the government, except as a figurehead symbolizing the empire's unity.

### Islam Protests

◆ It is a dangerous oversimplification to think that there are only two sides (communist and anticommunist) to today's world problems. Large portions of the world are in ferment, not because they are communist, but because they have legitimate national aspirations and because distressing poverty has made them rise up in protest. The Communists make the most of this, but the original blame must fall back on the West. People cannot be blamed for objecting when a few outsiders control their country and its wealth. In Tu-

nisia, for example, 300,000 Europeans control 3,300,000 native Tunisians. The Europeans, comprising only 9 per cent of the population, control half to two-thirds of the agriculture, 90 per cent of the industry, virtually all of the commerce. Violence broke out in January. Nearly 50 persons were killed within 10 days. The Tunisian disorders only intensified nationalist demands in neighboring Algeria and French Morocco. Nationalist groups are impatient. They want self-rule now. This is the case throughout the entire Moslem world.

### —And in Egypt

◆ In Egypt increasing tension and terrorism have resulted from the diplomatic deadlock since last October over control of the Suez canal. "Liberation battalions" have been sniping, ambushing and throwing grenades from windows. The lid blew off (1/25) with the fiercest battle between Britons and Egyptians since the British first occupied that land in 1882. When Egyptian police, whom the British accused of helping the terrorists, refused to surrender their arms, 1,500 British troops with tanks, armored cars and Bren guns fought 800 to 1,000 auxiliary police. Forty-three Egyptians and 3 Britons were killed. Then violence erupted in Cairo (1/26). Mobs

got out of hand, ran wild, attacked and burned buildings, killing 16 and wounding 80. A smoke pall hung over the whole city. Moslem nationalism will continue. More blood will be shed. The only just solution to the labyrinth of world politics is something no earthly government can offer. The Bible shows that only God's kingdom can and will soon bring a really righteous, honest and just rule. All persons, Moslems and "Christians" alike, would do well to examine the promises concerning it.

### The Long Talk

◆ Twenty months have passed since the Korean war began June 25, 1950. This is longer than the U. S. fought in World War I. Armistice negotiations, which began eight months ago, brought a lull in the fighting, but did not stop it. During the negotiations the Reds built up their forces and are now far stronger than at the start of the talks. Some officials believe they could prevent the present U. N. troops in Korea from mounting a big offensive. Each day's news recounts the apparently unending excess verbiage that flows forth from the Panmunjom circus tents, while soldiers continue to fight and die. The truce talk deadlock was over U. N. refusal to permit the Communists to build military airstrips during an armistice, and over Communist refusal to exchange prisoners on a voluntary basis. The long talks continue.

### Facts—Only Favorable Ones

◆ A 400-page U. N. study of the treatment of refugees in 17 countries prompted howls of protest. The Rockefeller Foundation had given \$100,000 to finance it. An international team of experts did the work. Then *Time* magazine (2/4) reported: "Some of the victims spoke up. Syria resented the report's stating the fact that beggars abound in Syria;

Egypt did not want it said that Egyptian naturalization papers are sometimes obtained by palm-greasing. Saudi Arabia proposed that the report be 'impounded and pulped.' Belgium and France added their cavils. Russia denounced one passage in the report as 'subversive activity.' The result? The U. N. seal was withdrawn, the report's circulation stopped. Such a retreat raised another question, which was well stated by London's *Economist*: "If an objective, independent piece of research is to be suppressed whenever it offends the feelings of any of the 60 governments in the U. N., how is the world organization to obtain the facts on which to base its decisions?"

#### The Cost of Modern War

◆ In the United States the ceiling on the national debt was \$45 billion prior to 1940. With World War II it rose to \$300 billion. In June, 1946, the ceiling was reduced to \$275 billion, where it now remains. The actual debt in January of 1947 was \$259.4 billion, which is definitely on the way up, amounts to \$1,665 for every man, woman and child in the country. As one example of modern war cost, a vastly improved bomb-sight was unveiled before the Senate Military Appropriations subcommittee (2/5). In comparison with the Norden bomb-sight of World War II which cost \$8,000 and weighed 50 pounds, the new K-1 system costs \$250,000 and weighs a ton. Also shown was a new "skyscraper" anti-aircraft gun. The World War II model cost \$10,000. This new radar-controlled gun costs \$275,000. Commenting on the expense of this and other new military items, Subcommittee Chairman O'Mahoney said that for a nation that believes in individual liberty the high cost is making war "practically impossible". But the money is being spent, and the war is definitely feared.

#### The Presidential Campaign

◆ The U. S. presidential campaign is warming up. It has been 19 years since the voters changed presidents. The only change since 1933 was the result of a vice-president taking office. By January 20, 1953, Truman will have been president 7 years, 9 months, 8 days. Only nine presidents have served longer, and many think Truman would like to find a substitute.

New Hampshire's primary on March 11 will get the ball rolling. Although it has little direct effect, as it only indicates the voters' preference for a nominee, indirectly the preference shown by this small state (43rd in area, 44th in population) may have a far-reaching effect on undecided voters elsewhere. New Hampshire votes Republican, but also has a Democratic primary. The only Democratic entrants are Estes Kefauver, of crime investigation fame, and President Truman, who still might later withdraw. Kefauver challenged corruption under Truman and says he is a candidate "to the finish". Truman retorted pointedly that Kefauver is a good senator and he likes to see good senators in the Senate.

#### Canada Flexes Her Muscles

◆ Tremendous progress is evident in the world's third largest country (next in size only to the Soviet Union and China). Since 1939 Canada has quadrupled her national production. Today she has a world influence never before achieved by a country of only 14 million inhabitants. Her living standard has advanced 50 per cent. The average income for a family of four is \$4,000, \$622 above the corresponding U. S. average. Minerals, gas and oil are produced in abundance. Three out of five of the world's newspaper pages are Canadian newsprint, as is this page. The proposed St. Lawrence Seaway

will further aid shipment of Canadian products from the Great Lakes area. Although it has been advocated by U. S. presidents since Coolidge, Congress (presumably influenced by railroads and East Coast shippers) has never given consent to U. S. participation. Flexing her muscles with new-found strength, Canada now plans to go ahead alone if necessary. Also illustrating that Canada actually rules herself, Vincent Massey was appointed governor general (1/24). He is the first native Canadian to so represent the British Crown in Canada.

#### Mexican Drought

##### Forces Exodus

◆ From Mexico comes the report that as a result of a serious drought the first of an estimated 10,000 families have been forced northward to escape "imminent starvation". For centuries they lived in a region extending across the states of Coahuila and Durango, about 250 miles west of Monterrey, where lack of rainfall and accompanying erosion have now made the land unsuitable for cultivation. Nearly half of the area's 180,000 hectares (444,780 acres) of farming land must be abandoned. An emergency program of public works and well-drilling has been ordered by President Aleman to tide over those who can stay until the September rainy season. The district depends on irrigation from wells and a dam on the Aguanaval river, but the water level of the reservoirs has dropped to less than one-tenth of capacity and the land has dried to dust. The displaced families are being moved to a section of Coahuila, about 200 miles south of the Texas border, where underground water supplies are believed sufficient.

#### Artificial Lenses

◆ There is hope that recent experiments may make it pos-



sible for many elderly persons whose eyes have been clouded by cataracts to again have normal vision. Since a cataract is a clouding of the normally transparent lens of the eyeball, in modern times doctors have cut into the eye, removed the cataract-clouded lens, then tried to make up for this loss with glasses. Now a British eye surgeon reports he has slipped a carefully ground plastic lens into the eye during 25 operations. Twenty-two have been successful. One patient has worn the lens for two years. Seven have normal vision or better. Five more can read at 20 feet what normal eyes can read at 30. The others' vision is poorer. It is hoped that the method will prove successful over a longer period of time.

#### Take Care!

◆ The National Safety Council's report (1/31) that in 1951

U. S. accidents killed 93,000 persons, injured 9 million and cost \$8 billion should warn all. The automobile comes first—it killed 37,500; home accidents, 27,000; mishaps at work, 16,000. Accidental deaths increased 4,000 over 1950. Heeding the warning these figures shout may prevent you from contributing to an even greater accident increase in 1952.

#### Britain's Zebra Stripes

◆ Traffic deaths jumped 38 per cent during the first month of Britain's new pedestrian traffic arrangement. New, bold, white "zebra stripes" on the pavement showed where pedestrians had the right of way, but instead of providing safe crossing points, more died on the roads than at any time since wartime blackouts. Poor visibility, inability to stop quickly, overconfidence on the part of pedestrians, all contributed to the toll.

#### Not Since Eden

◆ A look at today's world shows fear of war, corruption and vast unrest among poverty-stricken masses. All lands fear the future. *Time* magazine, November 5, reported: "The hand of fate has been on the U. S. with special gravity since World War I; it has disturbed the lives of America's youth since the '30's, through depression and war. The fear of depression has receded; the fear of war remains." Despite progress in many fields, no form of human accomplishment has established desirable conditions of peace, health and tranquillity, because, particularly since 1914, Satan the Devil has brought increasing violence to the earth. (Revelation 12:12) This, however, is because he knows his time is short and that soon the full blessings of God's kingdom will restore a divine rule such as this globe has not known since Eden.

## What Has Religion Done for Mankind?

THAT question is in the minds of many thinking persons. World conditions today serve to underscore it. Just what has it accomplished? The book entitled "What Has Religion Done for Mankind?" in clear, easy-to-understand language, traces religion from its start many centuries ago down to this very day. The origin, history and development of the various religions, ancient and modern, and their influence upon mankind are discussed. The 352-page book is complete with a subject and Scripture index and illustrations. Available on a contribution of 50c.

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MARCH 8, 1952

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# Colors SWAY YOUR EMOTIONS

**H**OW easily people are influenced or swayed by seemingly insignificant things! Even such a thing as color affects one. Color may please or annoy, thrill or chill, soothe or arouse, lift up or depress, all depending upon your susceptibilities, often more vulnerable than realized. Even "colorful" ceremonies may sway you unconsciously unless you have something more substantial and worthwhile to guide you in the way of truth.

**T**HE above is also true of words. News is often "colored". Subtle suggestions, nicely worded phrases, cleverly devised stories, all are used for the purpose of leading and keeping persons on the side of those who profit from their support. *The Watchtower* does not thus appeal to the emotions, but rather to the innate love of truth that is latent and often dormant in the hearts of people. It appeals to reason. Truth lovers note with much keen interest and pleasure the simple, honest, and logical approach of this journal to life's problems and perplexities. It does not color them by swaying one into a false religious fervor or by playing on the emotions. Today's physical facts are set alongside recorded prophecies and their factual testimony speaks for itself. If you long for real comfort and peace of mind, then stop being swayed by "color" and "emotion". Obtain the solid, unshakable truth which the Bible alone can give. Let *The Watchtower* help you. Semimonthly, \$1 a year. Three interesting booklets sent free to every new subscriber. Send in your subscription today.

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# AWAKE

## PICKING THE POCKETS OF THE TAXPAYER

Corruption in the U.S. reaches an all-time high.

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## Judicial Conniving at Duncan Mob Violence Condemned

Mobocrats and a biased judge get  
stern lesson in American law

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## Nostradamus

-Gifted prophet or blind guide?

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## Jets of the Sea

They were thousands of years ahead of science  
just "doing what comes naturally"



MARCH 22, 1952

SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

"Make the World Safe"	3	Meet the U.S.A.!	16
Picking the Pockets of the Taxpayer	5	Nostradamus—Gifted Prophet or	
1951 Tax Scandals	5	Blind Guide?	17
"Companions of Thieves"	6	Among the Tulips and Dikes	20
Judicial Conniving at Duncan Mob		The Prodigy of Rubber	21
Violence Condemned	9	"Your Word Is Truth"	
Justice Catches Up with Mobocrats	10	"The End of the World"—When?	24
He Was Talked into It	11	From General Hershey to Draft Boards	26
"Say, Are You Hungry?"	12	Strange Tales of Human Tails	28
Jets of the Sea	13	Watching the World	29



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., March 22, 1952

Number 6

## "MAKE THE WORLD SAFE"

UNTIL thirty-eight years ago the world had never known a global war! And no generation previous had experienced such a simultaneous assault of global famines, pestilence and earthquakes "in one place after another". Before 1914 general world fear was unknown. So when the peril of that year became world-spread, the sweeping claim was coined: "Make the world safe for democracy."

But rather than safety for the peoples of all nations and for popular government, the very opposite result marked the passing years. Not security for democratic rule, but a trend toward an even more deadly form of the "total state" sprang from the womb of the first world war. Russia fell to the Communists. With ridiculous ease, Mussolini and his blackshirted fascists grabbed Italy. Hitler rose from beer-garden oratory to burn a lasting impression in German minds; then next burned the *Reichstag* and stole the German government for his nazis. Behind alibi and blitzkrieg he ringed in all Central Europe, smashed France and teamed with Italy and Japan to drag the world's democracies back into a fight for life.

The democracies again prevailed in battle—but to what end? a safe world? Hardly that. The "cold war" from 1945 to the close of 1950 had subjected the "free nations" to months of blockade and airlift operations, increased psychological warfare, \$43,000,-

000,000 in foreign aid by the United States and a full-scale shooting war in Korea. And for all that, Russia calmly continued to pile up "satellites" and hurl invectives.

The nearly four decades since 1914 have further mocked democratic principles in waves of "genocide", mass killings of racial, national and religious groups. Think of the 1,200,000 Armenians massacred by the Turks in 1915. Consider Hitler's bloody purge against the Poles, his killing more Jews than there are people on the isle of Cuba, and his fanatical attrition against Jehovah's witnesses. Now set up these examples beside the current mass delivery to slaughter of the Chinese Reds in Korea.

This latter example presents a new twist to the act, since the Chinese have been armed and even assumed the role of aggressors; yet their barbaric indoctrination has prompted them to insane acts. Russia's understood role in inspiring the Korean conflict and China's intervention make her basically responsible for such carnage. Hordes of Chinese foot soldiers have been reported charging straight into the face of oncoming tanks, climbing on and pounding vainly at their armored sides.

Now remember that the nominally democratic Chinese Republic under Chiang is penned up on the one island of Formosa. All the vast mainland of continental China lies enchained by masters of such antics. In Europe, menacing communist might

bristles from the Black sea to the Baltic and is held back only by a hairlike military line of agreement across Germany. The lone bond between Western Europe and the American "arsenal of democracy" is the Atlantic Pact, as yet mostly on paper and admittedly only a defensive alignment at best. Finally, Russia, at the base of current atrocities, sits around the same U. N. tables with the democracies. Would you say the world has been made safe at all, not to mention "safe for democracy"?

Men of affairs do not think so. Internationally famed British military analyst Captain Liddell Hart, among the conclusions drawn in his book *Defense of the West*, says that "the chances of peace and war are closely balanced—almost on a knife edge". Testifying to the divided state of the world, one editorial writer admits: "It is too much to expect an organization of mere men to establish perpetual peace throughout the world. Even among intelligent people there is not always harmony in the family." "Mere men" are inadequate for the task, so religious leaders usually bring God's name into it. However, they habitually ask divine salvation and blessing for some selfish human order of things already in control. Nevertheless, to show how the clergy, too, recognize the current threat to world safety, note among the words of an international appeal made by Polish Catholic priests in the fall of 1950: "We call upon you, the Catholic priests of the world. Let us pray that God Almighty may enlighten those who err and avert the threat hanging over the nations."

The world is full of talk of "safety", "security" and "peace"; but the mounting facts cry out that the preaching is not practiced. New airports, institutions, etc., may be dedicated to the cause of peace; the slogan of the times may have been "make the world safe for democracy"; and the U. N.'s top governing body is indeed called

the "Security Council". But all such surface growth has no abiding roots. Thus for all the fears, wars, threats, organizations and charters, the world has never returned to the normalcy of 1913.

Nor will it, by human ability. History's greatest prophet, Jesus Christ, forewarned that when such critical times came, paralleled in the same generation by the worldwide announcement of the birth of God's kingdom, it would be a sure sign of the approaching end of the old system.

What men cannot provide in the way of a bond of international harmony and security, men of good will should now turn to God's Word to find. Says the wise proverb: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." And again: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe."—Proverbs 18:10; 29:25, *Am. Stan. Ver.*

Whoever follows this advice now will not misplace his trust or live in fear. Rather, he will have about him the only "strong tower" of absolute protection, the "name of Jehovah". Therefore, regardless of what evils may overtake him in these perilous times, his faithfulness to God promises eventual life everlasting in Jehovah's new world, which the present times prove to be now very near. Liberal human democratic governments have done much for man in this world. Still, they but touch the surface of his real needs. The much-desired human liberties in the complete sense, accompanied with the blessings of continued life and free of the fears of insecurity—all these things and more will be the lot of the new world's citizens. Not a democracy, but a theocracy will that be. Not temporary, but permanent; not impotent, but backed by almighty power; not war-ridden, but peace-blessed—such is Jehovah's Theocracy, the only hope of all who honestly wish to "make the world safe"!

# Picking the Pockets of the Taxpayer



## Corruption in the U. S. Reaches an All-Time High

**N**O ONE enjoys finding out that his pockets have been picked. Least of all would anyone enjoy learning that his pockets had been picked by his own servants, by the very persons he was paying to look after his interests. Yet investigations reveal the fact that public servants in every department of the government, and particularly in the Internal Revenue Bureau, are playing false to their trust, picking the pockets of their employers, the American taxpayers. As Isaiah the prophet said more than 2,500 years ago: "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards."—Isaiah 1:23.

Of course, corruption in the United States government is nothing new. During General Grant's administration (1869-1877) congressmen, cabinet officers, the White House staff, relatives of the president as well as a host of other officials, were involved in scandal. And scandal again touched the official family of the nation during President Harding's brief administration (1921-1923). In the dozen years that Roosevelt was presi-

dent more than one political bigwig escaped the penalty due him for breaking the law, because of White House intervention.

But, as *Life* magazine (October 8, 1951) well expresses it: "What is shocking and

new is to find Kansas City-style corruption on the Federal stage, especially at a time when the Federal government has swollen to dimensions that pervade all U. S. life."

## 1951 Tax Scandals

The following, taken from "A Chronology of the Corruption Issue" as published in the *New York Times*, December 23, 1951, gives an idea of the extent of the corruption in the Revenue Bureau.

"APRIL 24—Finnegan announces resignation to give more time to private law practice. (He has since been indicted on charges of using his office for private gain.)

"JUNE 27—Denis W. Delaney, Boston

Collector of Internal Revenue, suspended pending investigation. (Later fired and indicted for bribery.) [Convicted of bribery, January 22, 1952]

"JULY 31—George J. Schoeneman, Commissioner of Internal Revenue, resigns; Mr. Truman names John B. Dunlap to replace him. . . .

"SEPT. 28—Collector James G. Smyth and eight employees in San Francisco office suspended. (Smyth has since been indicted.)

"OCT. 23—Joseph P.



Reprinted by permission from the Philadelphia Sunday Bulletin, December 16, 1951

Marcelle, Brooklyn Collector of Internal Revenue, resigns under fire. . . .

"Nov. 17—Mr. Truman forces resignation of T. Lamar Caudle, Assistant Attorney General in charge of the Justice Department's Tax Division, for engaging in 'outside activities . . . incompatible with the duties of his office'.

"Nov. 28—President fires thirty-one Revenue Bureau officials and employees.

"DEC. 4—Abraham Teitelbaum, Chicago attorney, tells King subcommittee that names of high officials, including Caudle and Charles Oliphant, chief counsel of the Revenue Bureau, were mentioned in connection with an offer to 'fix' his tax delinquency for \$500,000. (Both Caudle and Oliphant subsequently denied any part in such a shakedown.)

"DEC. 5—Oliphant resigns as chief counsel of Revenue Bureau. . . .

"DEC. 12—Oliphant testifies he accepted favors from individuals involved in tax cases."

Yes, according to the *U. S. News & World Report* (December 14, 1951): "Six of 64 collectors of internal revenue were removed or quit under fire. More than 350 other tax men went out in a shake-up involving tax frauds and irregularities. Some had fixed taxes. Some had collected fees. There were charges of bribery." And since negligence and laziness go hand in hand with dishonesty, it is not surprising to learn that "the collection of taxes is \$632,363,000 in arrears".—*New York Mirror*, December 12, 1951.

And while the spotlight of publicity and Congressional investigation has shifted from deep freezers, to mink coats, to RFC (government loaning agency), and currently is fixed on the government's tax-collecting agencies, the picking of the pockets of the taxpayers in other departments goes blithely on. Note the situation

revealed by "the report of Comptroller General Lindsay C. Warren [showing] that the Maritime Commission had failed to account for two billion dollars. Among the items to which Mr. Warren took exception were \$394,806,000 paid to shipowners and shipbuilders in the guise of 'construction-differential subsidies'; an item of \$28,013,144 improperly paid for so-called 'defense features'; and a huge sum paid in 1950 to private shipowners who actually leased to the government for trans-Pacific service ships which in fact belonged to the government".—*The Nation*, October 27, 1951.

But most guilty of all in picking the taxpayers' pockets is Congress itself. How so? Because it has legalized the theft of many billions of dollars through the "accelerated tax amortization" program whereby gigantic corporations are writing off the cost of their newly constructed plants in five years instead of twenty, on the assumption that such were built for defense purposes.

And there are other congressionally created loopholes in the tax structure, which, according to Senator Hubert Humphrey, form the base for the irregularities in the tax-collection system. Says he: "Let's not just clean the top of the rug. Let's check up on some of the big stealing; [that is] inadequate tax laws and tax-law loopholes."

### **"Companions of Thieves"**

Getting the facts regarding the various scandalous situations has not been easy. The consistent policy of those in positions of responsibility seems to be to ignore, cover up or whitewash corruption. In this respect President Truman is following the precedents set by Grant and Harding. He has failed to punish his immediate staff for questionable practices. When the RFC was being investigated he termed the investigation "asinine", until it revealed such a malodorous condition that he simply had to act. He repeatedly refused to release for



investigation by a Senate committee a confidential report regarding a certain Empire Ordnance Corporation, whose dealings with the government during World War II topped all others in corruption.

Truman had requested Judge Murphy to head up the cleaning campaign. But according to Washington reports, when Murphy presented a 23-page letter outlining the powers he would need to make such a campaign, Truman and his cabinet were thrown into a panic and they decided to let the job be handled by the very one most responsible for the situation, Attorney General McGrath.

And the heads of the various departments are following Truman's example. When Senator Williams, who spearheaded the tax department investigations, wanted information regarding a certain New York tax office he was refused, and it took Senate committee action to clean up the worst mess yet discovered in the Internal Revenue Bureau. Regarding efforts to clean up the mess at St. Louis, *The Nation*, October 27, 1951, states:

"When the St. Louis grand jury, in its first investigation, failed to indict Finnegan, Judge George H. Moore charged that 'certain parties in official quarters did not show much zeal in giving the jury or the United States Attorney's office all the assistance to which they were entitled'. In fact, Finnegan would not have been indicted if Senator John H. Williams had not insisted that the Treasury Department produce a mysterious 'missing file' which contained the vital evidence. In both St. Louis and San Francisco the Department of Justice sought to discourage investigations. It is apparent, however, that Senator Williams has received substantial aid from the lower echelons of the bureau."

And what about the congressmen themselves who form these investigating committees? For instance, take Represen-

tative King, of California, who heads the House committee investigating tax scandals. His own committee "investigated" him in a most genteel sort of way, and that in closed hearings (why closed hearings?), and then gave him a clean bill of health in spite of the fact that "there are documents that not only indicate that King brought pressure on the Justice Department in the Gregory case, but [that King] fought to keep a loophole in the tax law for all—all at Gregory's urging". And who is Gregory?

Gregory is president of a savings and loan association, and is under fire by the Home Loan Bank Board for: "1. Making fantastic loans to firms in which he had financial interest; 2. Using depositors' funds to get gambling concessions in Mexico; 3. Diverting G. I. loans from building veterans' homes to financing a project in which he was part owner; 4. Setting up 21,000 accounts of \$1 for voting purposes, to keep control. [The] board also reported alleged tax irregularities to the Internal Revenue Bureau. . . . After a four-year legal battle [King] brought pressure on the Justice Department to compromise." Leading the House investigations, and himself "a companion of thieves"!

Nor is this unique. When Truman suggested that all government officials and employees be made to make public their total income, Congress set up such a howl that he had to abandon the idea! Seemingly congressmen could no more afford to do such a thing than could the blackmailers, the fee-splitters, etc.

### *Is Relief in Sight?*

Thomas Jefferson once stated: "The whole art of government consists of being honest." If that is the case then it is fast becoming a lost art, for, according to a New York *Times* dispatch, December 30, 1951, former President Hoover declared:

"More dishonesty was exposed in government officials and departments during the last year than we have ever known in our history."

Various remedies have been offered: a Senate subcommittee under Paul H. Douglas urges a code of ethics; President Truman has a plan for the reorganization of the Internal Revenue Bureau; the Hoover Commission has its recommendations; others suggest an increase in salaries for Federal employees so as to get a higher type of public servants as well as to obviate their having to take on outside work. But all such measures would be mere stopgaps so long as the core remains dishonest.

Yes, what hope of improvement as long as there is a president in the White House who penalizes a man for honestly, ably and fearlessly discharging his duty and fires his superior who objects, as in the case of Milligan and Biddle; who publicly goes on record as approving men who have offered and accepted bribes such as California oilman Pauley and one-time Democratic National Committee chairman Boyle; who winks at undercover deals and influence peddling by his own staff; who commutes the sentence of a gambler convicted of tax dodging on his race horse winnings; who pardons a movie magnate convicted of tax evasion and a prominent politician convicted of mail fraud; etc.

Nor can improvement be expected as long as the attorney general himself is a trustee of a colossal tax avoidance trust of some five million dollars and is charged with acting as an attorney for foremost U. S. racketeer Frank Costello, etc.

Nor can we look to organized religion for help in spite of the blast that the foremost Catholic prelates recently made against corruption in government. Why not? Because they also are not interested in cleaning up the situation, as the follow-

ing report from R. S. Allen, Washington columnist, shows: "Three men have saved Attorney General Howard McGrath from being fired—for the time being. . . . Cardinal Spellman, who made a long distance plea from Tokyo. Sen. Theodore Green [and] Matt Connelly, powerful [Roman Catholic] White House secretary." (Spellman has denied this.) Washington rumor said that McGrath would be given a face-saving transfer of post.

Nor will a change of party in power from Democratic to Republican help much. The two previous eras of corruption, Grant's and Harding's, existed when the Republicans were in control, and the Republican machine that held power so long in Philadelphia was not different from the Democratic machines in other cities. And Big Business, while loudly howling about the government's being in business, is not at all averse to injecting itself into the government by wholesale corruption of government officials and employees.

Dishonesty in government is only one symptom of a diseased civilization. Among others are: employees in private industry robbing their bosses of some half billion dollars annually; spread of narcotic addiction among youths; dishonesty in taking school examinations; dishonesty in sports. Yes, as Isaiah long ago expressed it: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it."—Isaiah 1:5, 6.

Modern Babylon is beyond healing, and the almighty God, Jehovah, is not going to let her die a slow, lingering death, but, as Bible prophecy assures us, he will soon give her the *coup de grâce* at the coming battle of Armageddon, so that all may know that Jehovah is the Most High over all the earth and that none can violate his laws with impunity.—Psalm 83; Jeremiah 51:8; Matthew 24; Revelation 16:14, 16.

# Judicial Conniving at Duncan Mob Violence Condemned



**D**URING July, 1949, some rabble-rousing legionnaires and mobsters invaded the circuit assembly of Jehovah's witnesses in Duncan, Oklahoma. The atrocious outrages against clean worship in Duncan resulted in no prosecution of the criminals by the state officials. The federal officials failed to take action against the law violators.

Jehovah's witnesses filed a civil rights action in the federal court against the mobsters and officials. It was to redress the deprivation of their freedom of assembly and of worship guaranteed by the laws of the United States and Oklahoma.

A judgment dismissing the case in favor of the mobsters and officials was entered by the United States District Court during November, 1950. The federal court of appeals reversed the case during December, 1951, and sent it back to the federal district court in Oklahoma for a new trial, because of errors committed by United States District Judge Vaught.

The trial of the case in November, 1950, attracted more than ordinary notice in the public press of the southwest part of the United States. Also the radio broadcast the events of the trial. This wide publicity was focused upon the misconduct of Judge Vaught and the resistance to such judicial lawlessness by Hayden C. Covington, counsel for Jehovah's witnesses. The prejudice and antics on the bench by the judge prevented Jehovah's witnesses from receiving a fair trial by jury.

The illegal action of Judge Vaught challenged by counsel for Jehovah's witnesses, backed by power of Jehovah at the trial,

could not be stopped by counsel. Faithful and continuous objections by counsel for Jehovah's witnesses caused the judge to repeat his explosions. The judge's fulminations and his vigorous advocacy against Jehovah's witnesses,

over protests of counsel for Jehovah's witnesses, lasted throughout the trial of three days.

Deadly venom and debasing prejudice spewed out of the mouths of the lawyers for the mobsters and officials following the trial misconduct of the judge. This added fuel to the flames. The jury burned up the case of Jehovah's witnesses by a verdict in favor of the mobsters and officials. All this produced insult upon injury from the indignities suffered by Jehovah's witnesses in Duncan.

On the trial Judge Vaught unlawfully denied Jehovah's witnesses the right to offer material evidence about their assembly for clean worship in Duncan. Covington attempted to preserve the error for the appellate court. He was threatened by the judge with a jail sentence for contempt of court on two occasions because he faithfully saved the points for appellate court review. He challenged twenty-seven other procedural errors of Judge Vaught on the trial of the case for review in the appellate court. The grounds were that Jehovah's witnesses were being deprived of a fair trial.

The case was appealed to the federal court of appeals. The appellate court heard the arguments of counsel for the parties at Wichita, Kansas, in November, 1951. During the argument made by counsel for the mobsters and officials, one of the three



judges (Judge Murrah) interrupted the lawyer for the mobsters to make a statement. He said that the lawyers were trying to hide something. The judge said that the American flag represents the constitution, which stands for a fair trial. He said that it was the duty of Judge Vaught to give Jehovah's witnesses, victims of mob violence, a fair trial and that Judge Vaught had not ensured them a fair trial, as it was his responsibility to do.

Judge Murrah wound up his stirring comments from the bench by stating with deep feeling that it was manifest that Judge Vaught had turned his face against Jehovah's witnesses and their counsel and that they did not have a chance, under the circumstances, to get a fair trial.

The penetrating words from the bench stunned the counsel for the mobsters and officials. It was the handwriting on the wall forecasting the judgment of the court to follow. The opinion of the court vindicated the efforts of Covington to preserve the trial procedural rights of Jehovah's witnesses. It sustained every one of the twenty-seven points of error against the judge raised by him. It condemned the wrongdoing of the trial judge and the misconduct of the lawyers for the mobsters and officials. The court, among many other things, said:

### ***Justice Catches Up with Mobocrats***

"Appellants brought this action in the United States District Court of Oklahoma to recover damages for injuries alleged to have been sustained in the deprivation of their civil rights by the appellees. Jurisdiction is conferred under 28 USCA 1343.

"Appellants are all Jehovah's witnesses. The appellee Webb is the chief of police of the city of Duncan, Oklahoma; the appellee Powers is one of the commissioners of the city of Duncan; the appellee Wood is the superintendent of schools for the city

of Duncan; and, the other appellees are citizens of that city.

"During the spring of 1949, the Jehovah's witnesses planned a district convention in the city of Duncan and obtained a lease of the Duncan high school auditorium beginning July 15 and ending July 17, 1949. The complaint alleges that on July 17, when appellants had assembled for their meeting in the auditorium where an address was to be delivered, 'the defendants armed with sticks, rocks, guns and other instruments of violence, entered the auditorium forcibly, and attacked the assembled groups and broke up the assembly.' . . .

"Marshaling the evidence in their behalf, appellants call attention to the official order to remove their street banners, as indicating official hostility, and to the fact that the police were warned and alerted to the threatened action of the citizen defendants. Specifically, they call attention to the use of a sound equipped automobile by some of the appellants on Sunday, exhorting the 'red blooded Americans' of Duncan to come to the high school auditorium and 'fight for the flag' and 'your country'; to the altercation between one of the appellants and defendant March; and, to the fact that one of the Jehovah's witnesses went to the city jail to invoke protection of the law for himself and his brethren. Then it is said that although forewarned, Webb did nothing to prevent the formation of the mob, which on Sunday afternoon forcibly entered the auditorium to break up the religious assembly. It is charged that when the rioting broke out Webb and Powers came to the auditorium in their capacity as city officials, but did nothing whatsoever to quell the riot or restore order, and that order was restored only after one of the Jehovah's witnesses called the city firemen, who quenched the violence with the water hose. Appellants urge, that by this willful failure to keep the peace or



restore order, the city officials affirmatively deprived them, under color of law, of constitutionally protected rights, and that they are therefore entitled to recover from these appellees as a matter of law. . . .

"When all the evidence bearing upon the action or inaction of the city officials is considered in its totality we think it presented a factual issue of whether they exercised reasonable diligence in the performance of their statutory duties, or whether they abdicated to the mob. . . . It is sufficient in the light of what we have already said concerning the conduct of the city officials, that the evidence on the whole presented an issue of fact whether they joined the conspiracy or participated therein to give it the requisite color of law. . . .

### ***"Judgment Must Be Reversed"***

"Reversible error is assigned in the admission and exclusion of other testimony, and the alleged inflammatory and prejudicial argument by counsel for appellees. The trial was long and vexatious, and marked by frequent encounters between the court and appellant's counsel. . . . Since in our view of the case the judgment must be reversed, we deem it unnecessary and inappropriate to consider the admissibility of each and every bit of evidence admitted or refused. . . . Appellees' counsel did engage in flights of oratory beyond the bounds of evidence, clearly calculated to inflame the jury against an unpopular minority sect.

"It is not too much, we think, to indulge in the expectation that the case will be retried in an atmosphere more conducive

to the proper administration of justice. The judgment is reversed and remanded with directions to proceed according to the views herein expressed."

It is seen from the above that in times of stress and crisis caused by mobs Jehovah's witnesses must oftentimes fight in the courts for the preservation of their precious liberties of assembly and worship. More than this they must fight to preserve a fair trial and due process of law even to the point of appealing to the higher courts to forcibly bring a lawless judge into line with the law.

While justice may never be attained in cases of mob violence in the courts, it will be gotten at Armageddon. Judges and juries may have their picnic now in pitching the law to the wind and in making sport of Jehovah's witnesses. They may wink at violence and vicious efforts to stop the preaching work of Jehovah's witnesses. They have framed mischief by law and will continue to do so as prophesied of them in the Bible (Psalm 94:20). But the day of their slander and slaughter of the rights of Jehovah's witnesses draws to a speedy close. Soon the picture will change. The tables will be turned. Jehovah says: "To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." (Deuteronomy 32:35) "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape."—1 Thessalonians 5:3, *New World Trans.*

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### *He Was Talked into It*

On December 19, 1951, an International News Service dispatch from New York related the criminal plunge taken by a desperate man: "Police are holding a man on a charge of grand larceny. They say he stole his mother-in-law's teeth to keep her quiet."

# "Say, Are You Hungry?"

By "Awake!" correspondent in El Salvador

THEN come and get it—Salvadoran style! Tortilla soup is a clever blending of many ingredients. Here is how it is made: Break several large thin tortillas into pieces and fry in butter until crisp. Make sauce of six onions and one small can of tomato paste or equivalent in fresh tomatoes; add a small piece of garlic. Divide chicken into serving portions and return to its broth; to this, add the tortillas and tomato sauce. Break up one-half pound of cream cheese into small pieces and float on top of soup. Place in oven and bring to serving temperature. Salt and pepper to taste; garnish with parsley, and serve. Try it.

But if you are hungry, you will want more than soup. How about rice Salvadoran style? When preparing rice avoid making the common and serious error there is in rice preparation. The whole success depends on this one thing, that you not soak the rice. After it has been washed quickly in cold water, let it dry in the sun. But if there is not time for this, make quite certain that all water is drained off so that it feels almost dry; now we are ready for the important step. Grease a large frying pan or baking tin with butter or cooking oil, and spread the rice out in a thin even layer. The pan of rice should now be placed over a hot fire and toasted until the most deliciously tempting aroma begins to arise. This aroma will be the exact equivalent to fresh-roasted, buttered popcorn. This is your signal that all is going well, but one must take care at this point to stir the rice well so as to avoid burning and also to ensure even browning. Next, remove from fire and place in a pan that is not too deep and which has a tight-fitting lid. Spread the rice out evenly in the pan, adding salt to taste. Then add either boiling water or hot chicken broth until the level of the liquid is slightly less than twice the depth of the dry rice in the pan. The rice should be placed on a hot fire immediately, and when cooked it will be light, fluffy, dry and free-grained. The rice may then be served plain or in any number of different ways, according to the ingenuity of the individual cook.

Here is a tip. A meal might be served without French bread, meat or green vegetables,

but never without beans! And here is why: Cook one pound of beans until very tender, in just enough water to prevent burning. This may be done especially well in a pressure cooker. When beans are tender, run them through the food grinder two or three times; or they may be mashed as desired. Salt them to taste, and add the beans to the hot lard and onions, allowing them to fry thoroughly until most of the moisture has cooked out. The lard should mix with the beans. When done the beans should be served at once with or without sweet cream, according to your fancy. Yum! Are they delicious!

Here is something different. Husk 15 ears of tender corn and remove from cob. Add a half cup or more of milk and allow excess to drain off. Add 6 tablespoons of butter, 6 tablespoons of lard, sugar and salt as you like it. Mix thoroughly with potato masher. Finally, roll out individual tamales half the size of the original cob, placing them in clean husks. Tamales should then be steamed until well done. They may be served hot or cold, with or without cream. The tamale may be tied together so as not to unroll from its husk wrapper while cooking.

And now for a good drink—*horchata*. This is probably the most nourishing drink in El Salvador. It is sold along all market streets. When the air is cool it is served warm, and when warm it is served chilled. Take one-half pound of morro seeds, one-half pound of sesame seeds and a quarter of a pound of coriander seeds. Grind the three kinds of seeds together and toast without burning. Add enough milk to the flourlike mixture to bring to drinking consistency. Add sugar and cinnamon to taste. Mix thoroughly, using mechanical mixer if available. Serve any time. It is a treat hot or chilled.

In order to thoroughly enjoy a meal, the mind must be in a proper receptive state. The Salvadorans recommend the Master's words as food for thought before they sit down to dine, "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matthew 4:4, *New World Trans.*) If you hunger spiritually, dine upon this Word and live.

# Jets of the Sea

**M**ILLENNIUMS before human genius hit upon the idea of jet propulsion sea animals made the principle of rocket aircraft and flying jet submarines a reality. The octopus, squid, argonaut, and the cuttlefish are among the famed jet-propelled craft of the sea. These all belong to the cephalopod family, meaning animals that have their heads united with their feet or arms.

The octopus is the most popular of the cephalopods. There are some 150 species known to man. Octopuses are found in all waters, but rarely in the Arctic Circle and in waters around the Antarctic continent. Most of them live in comparatively shallow water, about 600 feet or less, though some have been found two miles deep. Others have been seen 1,000 miles out at sea floating or swimming on the surface.

The octopus is known to be the ugliest marauder of the sea, and is often called the devilfish. It is a natural submarine arsenal loaded with eight arms. Each arm of a large octopus has about 80 suction disks; each disk is an inch or so wide.

It prefers hiding in rocky crevices on the bottom, or in cavities in the coral. Often it will squat in the midst of a nestlike lair of

boulders, which it has dragged together, for its own safety or to nab an incautious crab or fish. The eight tapering arms sprawl in all directions, extending and contracting, clinging to the rocks with their powerful vacuum suction cups, or weaving through the crevices exploring everything within reach. Elevated high on the body are a pair of large coldly gleaming eyes capable of seeing in all directions.

If an unwary fish ventures within reach, a long tapering tentacle will sweep out with lightninglike speed and encircle the prey and drag it down to the jaws, to be torn apart by a parrotlike beak. Should a small sea turtle be slightly out of reach of the whipping arms, the octopus will rocket its whole body backward at a tremendous speed, pouncing on its prey sidewise and crushing it to pieces.

Among its worst enemies are the moray eels and the sperm whales. These usually make surprise attacks. But the octopus has a few surprises of its own. When attacked or frightened the octopus will lay down a "smoke screen" of dark-brown ink capable of darkening two or three hundred



yards of water. This screen offers more than a concealment, it also has the power to destroy the enemy's sense of smell. G. E. MacGinitie, director of the Kerchoff Marine Laboratory at Corona Del Mar, California, reported finding the ink barrage of the octopus *bimaculatus* or *bimaculoides* completely paralyzed the olfactory powers of its major enemy. It took over two hours for the eel to regain its sense of smell. The art of camouflage is also used. When creeping over a sandy stretch it changes colors to fit the surroundings, harmonizing colors so perfectly that the creature becomes practically invisible.

Many species differ in size. Some never grow larger than a man's fist, while in European and West Indian waters octopuses have been found with a spread of more than 10 feet. In Pacific waters the great octopus *apollyon* is known to attain to more than 28 feet in diameter!

The most talented of the octopus family is the octopus *bermudensis*. This tiny species found in the waters of Bermuda distinguishes itself as a ballet dancer. It gracefully moves through the water, waving some of its arms as if to rhythm, while others tiptoe on the bottom. It seems to delight to dance and to entertain others.

Of all the cephalopods the argonaut, or paper nautilus, is the most beautiful. If it were not for its eight arms and jet propulsion it would be difficult to associate such beauty with the repulsive octopus. The female argonaut travels about in a delicate "paper" shell which is actually an egg case that she takes with her wherever she swims. Her gleaming eyes keep a constant watch on the shell if she leaves it to forage for food. If trouble threatens she hurries back to protect her brood.

### ***Mating Season***

To fertilize the eggs the male uses his third left arm to hand a package of sperm

to the female, placing it under her mantle. This male arm is specially modified to hold the sperm. Often the female breaks off a tip of this arm and takes it with her so that she can fertilize her eggs at will. The male is able to grow a new arm. The eggs differ in size. Some are an eighth of an inch, whereas others may be half an inch in length. *Quick* magazine of August 13, 1951, showed a mother octopus resting on her nest of eggs numbering 180,000!

### ***Squid***

A close relative of the octopus is the largest, fastest, most vicious and one of the most beautiful of all animals without backbones. It differs from the octopus in possessing ten arms instead of eight.

It can walk and swim. Along the ocean bottom it will move by walking, stretching its dangling arms and pulling itself forward. With its beak pointed downward, it actually stands on its head! It also differs from the octopus in body shape. The squid has a streamlined body adapted for swift swimming, whereas the octopus has a bulb-like body, which is better for a less active life in the depths. Its loaded ink sac and penshaped body have labeled the squid the clerk of the sea.

### ***Jet Equipment***

The bulk of the body is a large mantle cavity surrounded by the muscular outer wall. This constitutes the pressure chamber for jet propulsion. The water is inhaled into this chamber. Muscle bands squeeze the water chamber, forcing the water through the small end of the siphon with great force. Squids can by a simple turn of the funnel propel themselves in any direction. Their gills are equipped with superchargers—a heart for each gill, which gives it additional power and speed. As in the air so under the sea jet craft, size for



size, are faster and can do about anything a fish can do, and in most cases do it better.

The squid wraps its eggs in a jelly mass. Each mass contains 50 or 60 developing eggs. The jelly is added just before the egg is laid. To fertilize the egg, the male squid has special glands where microscopic sperm cells are made and rolled into small cigar-shaped packages, each about half an inch long. As these accumulate the male inserts one of his long arms down into his own gill chamber, lifts out a handful of sperm packets, swims to the female and disposes of the packets by placing them under her mantle chamber. When the eggs are ready to be laid, each packet explodes inside the female, to free the sperm cells which fertilize the eggs as they are laid.

When hatched the little ones are almost all eyes. Nature has covered them with flashing colors to make them scintillating jewels of tiny life. These jet their way backward out of the capsules and are less than an eighth of an inch when hatched. What a miracle! A thoroughly equipped jet-propelled submarine with lights, arms, camouflage, "smoke screen," power and life—all in one-eighth of an inch!

The squid is a modest creature. It will blush when excited to a point where it will lose all control of motion. The common squid (*Loligo pealii* and *Ommastrephes illecebrosa*) vary from about 14 to 18 inches in length. The largest squid (*Architeuthis princeps* and *Architeuthis harveyi*), as reported by A. E. Verrill, American naturalist, was known to be 52 feet in diameter! One specimen was caught alive in Trinity Bay, Newfoundland, in 1877, and exhibited in the New York Aquarium. A model of this specimen is now on display in the American Museum of Natural History. Its body measured 9½ feet and the tentacular arms some 30 feet. MacGinitie estimated the one reported by A. E. Verrill to weigh 29½ tons. The eyes of the giant squid are

ovals six inches by nine inches. Its parrot-like beak has jaws five inches long.

Recently, a special expedition to the Humboldt Current off South American shores managed to land with rod and reel some of these giant squid somewhat smaller than the ones mentioned above. They were nine feet long and weighed more than 100 pounds. Their horny beaks snapped in two piano-wire leaders used as tackle.

### *The Cuttlefish*

The common sepia or cuttlefish is sought for its rich-brown inky fluid, the India ink, or sepia, familiar to artists. Walking on the ocean bottom with its two long tentacles reaching out leaves the cuttlefish with an appearance of a double-trunk elephant. Far below the surface of the ocean luminescent organs gleam and glimmer through the black silent waters. These lights will change with colors of blue, yellow, green, and red. Clouds of light may shoot out from dimly illuminated organisms; rows of tiny lighted windows will appear or lights that will blink on and off like fireflies; other lights will streak by like shooting stars. Light organs sprinkled over the body of the cuttlefish allure tiny victims within striking distance. Each luminescent organ is equipped with lens, iris diaphragm, and including reflectors are grouped behind the luminous cells to increase and direct the rays that pass out through the lens.

Thor Heyerdahl in his book *Kon-Tiki* tells of seeing cuttlefish jet themselves out of the water and into the air like flying fish, "sailing along for fifty to sixty yards, in two's and three's," before plunging back into the sea again. The cuttlefish, nature's rocket flying submarine, is novel even to zoologists!

Incredible as it seems the octopus, the squid, the argonaut and the cuttlefish belong to the same animal phylum as the lowly snail and clam.

# Meet the U.S.A.!

By "Awake!" correspondent in South Africa

**T**HIS is no introduction to the United States of America. By U.S.A. we mean the Union of South Africa! "Land of sunshine, skies of blue," goes the popular song in praise of the Union of South Africa. This description is largely true. This year marks the Tercenary Celebrations of the establishment of European civilization in Southern Africa, and an excellent year for tourists.

Imagine that you are a tourist approaching the shores of the Union for the first time. It is at the Cape of Good Hope where you are preparing to disembark. Having risen early in order to miss nothing, you emerge on deck to be greeted by a truly splendid picture. Cradled at the foot of Table mountain is the city of Cape Town, framed in a natural semicircular amphitheater formed by the mountainous backdrop.

Having disembarked, the American visitor will especially be intrigued at the number of late-model American cars in evidence with white side-wall tires and the latest gadgets. Cape Town is a very modern city with a fine harbor, having a climate similar to that of the Mediterranean or the California coast. The two official languages of the country are English and Afrikaans.

Today the Union of South Africa has a democratic system of government, elections being held every five years. The white population of South Africa numbers 2½ million, of whom forty per cent are chiefly English-speaking and sixty per cent predominantly Afrikaans-speaking. The majority of white South Africans are bilingual, to a greater or lesser degree. Apart from the Europeans (whites of European descent), natives and coloreds there are also 358,000 Asiatics or Indians, who were imported at various stages for cheap labor.

South Africans are very race-conscious, and those who do not observe the color bar are regarded as Communists. Politics is largely racial; segregation is enforced by law; and marriage between a white person and colored or native is illegal.

In size, South Africa, including South-West Africa, is slightly more than a quarter of that of the United States, although its popula-

tion is only one-thirteenth that of America. Nevertheless, the tourist soon realizes that Western civilization is dominant here, there being no less than eight universities which are attended almost exclusively by Europeans and a sprinkling of the other races. In addition to turning out its own doctors, lawyers and engineers, South Africa has its libraries, its art galleries and archives. There are a number of modern cities, the largest being the golden city of Johannesburg with its flashing neon signs, its theaters and its glittering night life. It is the "Hollywood" and "Broadway" of South Africa. The Union has very rich diamond, coal and iron deposits. Roads connecting principal cities are good, and labor is cheap.

When we think of Africa we usually think of wild animals, but most of the big game in South Africa is confined to reserves, chief of which is the Kruger National Park.

The white housewife of South Africa is in some respects more fortunate than her American sister, because colored servants are obtainable at an average of about £5 (\$14) per month in the cities, and even less in the country areas. Washing machines, vacuum cleaners, tiled bathrooms, and apartment houses are probably as commonplace here as they are in America, but as yet South Africa has no television! One thing is certain—the blondes, brunettes and redheads of South Africa are every whit as stylish and pretty as the girls of the United States!

As one travels the length and breadth of the Union's 800,000 square miles much that is intriguing, much that is awesome, much that is beautiful, and, alas! much that is distressing will be seen. Poverty, disease and death take their toll in this land as in all other lands. Racial hatred, dissension and strife abound, and these things sour the disposition and outlook of the people. Hate in turn breeds fear, and the people of South Africa are in distress and perplexity, not knowing which way to turn.

To the 'sighing and crying' the good news of the Kingdom is being preached. Like their fellow Christians throughout the earth these take hold of the message and join in the announcing of the incoming new world as mankind's only hope.

# Nostradamus

## -Gifted Prophet or Blind Guide?

**D**URING the grip of the Christmas season of the year 1503 Michael (Michel) Nostradamus was born in the little town of San Rémy of the French district of Provence. The name of Nostradamus is at once linked with hundreds of prophecies written in the sixteenth century.

In that day prophets had to be cautious. The populace was seized by the witchcraft mania and offenders were burned at the drop of a broomstick. In his biographical work *Nostradamus—The Man Who Saw Through Time* Lee McCann indicates that Nostradamus was induced to make his work public, on the assurance that his own Catholic Church would support him: "The Church was ever the friend of this prophet; he stood on firm ground with its heads. Although the cry of sorcery was raised madly against him, the Inquisition took no notice of it, and his first Almanachs were dedicated to the pope."

Among Nostradamus' patrons were King Henry II of France, Catherine de' Medici and Mary Queen of Scots, whose fates he supposedly read. Much farther ahead, his verses describe a strong German nation making aggressive war on France, intermittent peace and war, leagues and unrest. With a rush modern enthusiasts have excitedly chattered about certain fulfillment here in this century's two world wars, League of Nations and U. N.

### *Reason to Question Authenticity*

But such conclusions prove hasty. They are based only on one-sided arguments designed to tickle the ears of Bible critics. Nostradamus' supposedly prophetic works were in verse quatrains of mystically

phrased riddles. They are known by their title, the *Centuries*. His French, to quote McClintock and

Strong's *Cyclopædia*, was "rough, rude, unintelligible, and incorrigible". As the author hoped, his confused garble has helped keep his works alive, arresting the eyes of the credulous generation after generation. However, the above authority likewise observes that such construction invited "bold forgeries or violent adaptations to new occurrences". Similarly, the *Cyclopædia* says of many alleged prophetic works claimed for Nostradamus but never found that they "afforded a tempting and plausible foundation for the forgery of later prognostications, and their attribution to Nostradamus". Two collections published after the seer's death are flatly rejected as almost certainly spurious and the authority of even the well-known forecasts is highly questioned.

Typical is the alleged prediction Nostradamus made of his own death. Opposite his calendar date for June 30, 1566, he is asserted to have written, "death about this time." (He died on July 2.) But he was a student of astrology and, of course, familiar with the superstitious forecasts for the various days. The *Cyclopædia* notes that the forecast of Joannes Lydus for June 30, 1566, was, "If it thunder death will shortly abound," and suggests Nostradamus' entry (if indeed it was *his* entry) was but a modification of that oracle. In



summary McClintock and Strong's *Cyclopaedia* declares: "The collection is a treasury of unmeaning nonsense; the vaticinations are words, words, words, of doubtful manufacture and more dubious meaning, which scarcely even rattle as they fall."

Thus the hand of Nostradamus probably did not write all that the name now claims. Truthfully, the interpreters have been more ingenious than the prophet. Apologists seeking to rebuild Nostradamus' prestige in recent years have been sorely pressed by such demolishing evidence. McCann concedes that interpretations of the quatrains are "tricky and dualistic". Henry C. Roberts, outstanding modern Nostradamus authority and promoter, feebly argues that the incoherent style is a sure sign of prophecy. This sounds like some of today's "brain age" logic that argues for belief of anything too involved to understand. Yet in his own interpretations of the work, Roberts frankly admits exactly what the *Cyclopaedia* foretold, that he had taken a new slant "*in the light of recent events, taking as much as possible the same position as if Nostradamus were alive today—speaking with both our voices*". [Italics ours] In other words, adding his current voice to fill in what Nostradamus' sixteenth-century voice could not supply. Apparently, then, it is a case of making Mr. Roberts as much the prophet as Nostradamus!

### *Inspired?—by God or the Devil?*

Nostradamus claimed divine revelation. This pleases those who believe in God but think that he uses other sources than the Bible to direct mankind. Such ones snatch the relative handful of Nostradamus' predictions that have any faint claim to accuracy out of the hundreds he wrote. Even with these, coincidence and clever interpretation do their bit. Also, the oracle fired in so many directions that he was bound

to score sometime. Still they tenaciously cling to these few shreds. Such zealots must remember that the mere presence of some truth in prophetic writings does not stamp them as from God. Note the case of the servant girl mentioned in the book of Acts whose powers of divination were supplied by a demon. For several days she followed the apostle Paul and his companions, even crying out by means of this power: "These men are slaves of the Most High God, who are publishing to you the way of salvation." But certainly the demons were not interested in anyone's salvation, and this incessant unintelligent prating got on Paul's nerves and he made the girl shut up, ordering the demon out of her. The following verses reveal that this deprived her of her supernatural powers.—Acts 16:16-19.

Nostradamus' supporters are touchy on the point of calling him an astrologer, but more impartial sources freely do so. He certainly studied astrology, as virtually everyone did in his day, and he repeatedly linked the signs of the zodiac with his forecasts. In the dedicatory letter to his son at the head of the first edition of his prophecies, the seer wrote his intention to "leave a memorial of me after my death, to the common benefit of mankind, concerning the things which the Divine Essence hath revealed to me by *astronomical revolutions*". [Italics ours]

Should not a prophet of God obey the Word of God? Unlike Nostradamus' quatrains, God's Word is not at all hazy on the matter of stargazing. He warned his servants against it. And to astrology-practicing ancient Babylon he said chidingly: "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." *An American Translation* reads: "Those who map out the heavens, and gaze at the stars, and



tell you month by month what fortune will come to you." (Deuteronomy 4:19; Isaiah 47:13) It was just in Nostradamus' day that the Bible was being wrenched out of the hands of priests for eventual public distribution. Soon the common man would read it in his home. Would this not be a most inopportune time for God to begin reversing the counsel he had inspired to be written in it?

The careful reader will have noted above the prophet's desire to "leave a memorial of me after my death". Nowhere do any of the Bible writers display such a spirit. Always it is God's name and purpose they set to the fore. Not so with Nostradamus, who was far more concerned with laying out a tortuous puzzle that would keep people talking about *him*. True, much of the Bible's prophecy is in highly symbolic language. However, this is because God inspired it so, not because the writers purposely clouded up a plain message. As the prophet Daniel was told, God in due time would unlock the meanings to sincere students, preventing "tricky and dualistic" private interpretations: "For you know this first, that no prophecy of Scripture springs from any private release. [Nor as a "memorial" to the prophet!] For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." By holy spirit, mind you, and not by "astronomical revolutions".—2 Peter 1:20, 21, *New World Trans.*; Daniel 12:8-10.

### ***Nationalistic and Sectarian***

Bible prophets spread before all mankind the one hope of God's kingdom, a new world! But Nostradamus was completely nationalistic in favor of his native France. In fact, his prophecies rotate largely around the political fortunes of France.

The French wizard was purportedly a rabid Catholic. So bitterly did he despise

early Protestants, so McCann tells us, that he thought the gruesome Inquisition a necessary evil. It is this that makes almost amusing one feature of Nostradamus' prophecy, as McCann interprets it. He does indeed make certain quatrains apparently find their exact fulfillment in Hitler's mad rush of conquest. But the biographer quotes the seer as saying this mighty German leader would be of a "new and far worse heresy" than any of the Protestants then known. Yet Hitler was a recognized born and baptized Catholic. The pope signed a concordat with him in 1933 and steadfastly refused to excommunicate him with the same fervor in which the sixteenth-century Church stood by Nostradamus during his lifetime. How chagrined Nostradamus would be at his prophecy's naming a papal "sword of the Church" a "new and far worse heresy", repudiated only after its defeat was certain, but even then never excommunicated!

Or would he? Strange to say, some of the seer's dark sayings seem to allow the opinion that the papacy would eventually topple. When a papal court got hold of this in 1781 it saw enough "daylight" through the darkness to get this ugly point, and promptly condemned the *Centuries* of Nostradamus. It is indeed impossible to please everyone! Nostradamus had occasion to mingle with many Protestants. McClintock and Strong's *Cyclopaedia* infers that he may have seen the makings of a papal overthrow. Perhaps this was one more example of his shooting in every conceivable direction to be assured of a smattering of hits. Such controversies will rage on as long as there are false prophets and gullible listeners. The sincere truth seeker is soon convinced, however, that neither the students of Nostradamus, nor the interpreters of Nostradamus, nor Nostradamus himself knew what he was talking about.

# Among the Tulips and Dikes

By "Awake!" correspondent in the Netherlands

**F**OR quaintness, the Netherlands takes the cake," said an American. Seen from the air, much of the Netherlands appears as a great sheet of delicate green lace with cities and villages like crocheted designs in a gossamer fabric of rivers, fields and canals. This is the land that hard-working hands of many generations rescued from the rivers and sea. Once a worthless marsh, today it is giving subsistence to one of the most thickly populated countries in Europe, the Netherlands.

The Dutchman's fight against the rivers, lakes, and the sea dates back to early history. The windmill joined the struggle in the fifteenth century, and the Haarlemmermeer and Zuider Zee projects of today are a sample of Dutch determination and integrity.

This is the land of baggy pants and wooden shoes. The harbor city of Volendam is now supplanted by the tourist industry. Traditions and customs of bygone days are maintained to attract the unwary eye of the traveler. As a tourist, you must be photographed in a Dutch costume. First you step into a pair of trousers made of heavy black material. Next a bib is put around your neck, then a step-in jacket, necktie, and black fur cap. Last you squeeze your feet into a pair of wooden shoes. Now for the smile and picture.

One might think Volendam was a page out of the old family album, but the people who really boast of antiquity and tradition are those of Marken island. The dress of the people is much more colorful. The houses of Marken, some dating as far back as the sixteenth century, are made of lumber and built mostly on stilts. A typical house is about 12 x 20 feet, containing an attic, and with the kitchen at the far end of the house. The main room serves as bedroom, dining room and living room, with a small entrance and a little storage room. Sometimes perhaps fourteen children will be reared in a house like this.

The orthodox Protestant inhabitants claim to have never married off this island in the past 900 years. The inhabitants are divided into

seven family groups, and marriage is governed according to these groups. Fair lady may not marry until she has proved her skill at making a fine gown, while the young beau may not ask for her hand until he can carve an artful pair of wooden shoes.

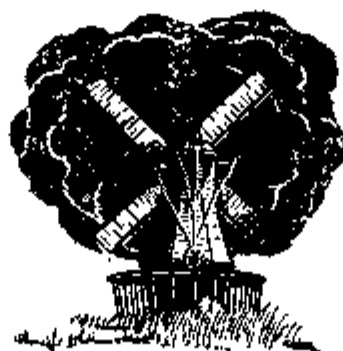
The Netherlands also represents some of the richest fruit- and vegetable-growing land in the world. Many potatoes, sugar beets and other crops are raised. On the very special type of soil the famous tulips and other flowering bulbs are grown. None forget the taste of the famous Edam cheese, nor the famous cheese market held in Alkmaar every Friday.

The Dutch are industrious. Diamond cutting, shipbuilding, textiles, chemical products, and good-quality beer and gin are a part of the Netherlands. It takes a thrifty 10 million people to be able to live on 12,000 square miles, which if neglected would in but a few years be nothing but a useless marshland.

On the political side things go on without any drastic irregularities. The calm, sober, think-it-over-well-first Dutch are not very likely to make headlines with a Thailand-style coup d'etat or a Panamanian election uprising.

Their economic problems are far greater. The war and its aftermath have been grievously felt. Nearly 200,000 Dutch citizens died during the five years of Nazi occupation. Among the greatest losses was the flooding of some of the richest growing lands in the country. Millions of cubic feet of destructive salt water was let loose on Walcheren island, sometimes called the Garden of Holland, and all plant life affected by the water died. The Nazi bombing of Rotterdam was the scene of another tragedy. And now the current war scare is drawing heavily on the Dutch budget.

Even though the Dutchmen love the land which they have rescued from the rivers and sea, many now realize that both the land and its people need the kingdom of God. However, this quaint land among the tulips and dikes may well provide a model for us, showing us what a properly tended paradise earth will be like under the reign of Christ the King.





# The Prodigy of



# RUBBER

WHAT is the first thing you think of when someone mentions rubber to you? "Why, it stretches. It's elastic." Yes, that is the reaction that most of us have, and rightly so, being just an average user of rubber. From childhood we encounter this subtle substance in many forms, but the one shape we delight in most is a simple round rubber ball. It did not make so much difference what size it was; rather, our enchantment came from the fact that we could kick, knock, beat, bat, and generally abuse it in almost any way, and to our merriment it was none the worse for the ordeal. Who is the boy who never had his rubber-band-powered 'jets' cruising through the air? Or who is the girl who failed to swoon at the soft flesh-colored rubber body of her baby doll?

But how many of the older generation are familiar with the forms of rubber more brittle than glass, harder than steel, softer than feathers, lighter than cotton, or stickier than hot chewing gum, just to name a few? It is all of these and many more qualities that go to make up the extensible prodigy of rubber.

Contrary to the premise most of us have, rubber is not very elastic, and far from "perfectly elastic", as many are prone to exclaim. As a matter of fact, crude rubber possesses almost no elasticity at all. Writing on the subject of elasticity and rubber, N. Henry Black, assistant professor of physics

at Harvard University, says: "The word elastic naturally suggests bands or cords of rubber, which may be stretched easily but which never recover

their original size when the stress is removed." He then shows that elasticity applies to a substance returning to the exact original size after stretching, and, consequently, rubber is not extremely elastic. (Only gaseous matter is perfectly elastic.) If a measured length is *well* stretched and remeasured, it will be found to be longer than it was originally. "High-tempered steel," continues Mr. Black, "and spring brass are much more nearly elastic than rubber." These will stretch or bend and return to their original size. But only rubber can be stretched so enormously and return to *nearly* its original size. Glass will shatter, steel will bend, and brass will break. Rubber just stretches, and stretches, and stretches.

But did you ever stop to ponder just what rubber is? How does it become the band to spin the model airplane's propeller or the snuggling baby doll? Actually, rubber exists in many plants throughout the world. In its crude or natural state it can be found as a milky-white liquid in certain goldenrods and dandelions, and, even more familiarly, in the tacky white secretion from a milkweed. Although common to us, these are not the sources of large-scale rubber harvests, which supplied



the world with over 1,977,000 tons of rubber in 1950, but rather these come from a tropical tree, *Hevea brasiliensis*. The Indians of South America discovered that this milklike, rubber-containing *latex* could be obtained by cutting into the bark of the *Hevea* and draining off the liquid, in much the same way that we tap a maple tree for sugar sap.

They learned, too, that by a coating process they could build up into a ball a mass of *caoutchouc*, meaning, in Indian dialect, "weeping wood." According to an old Spanish history, which may be as much legend as history, Columbus found the natives playing with such balls as early as 1500. Reliable history reports that Cortes, in 1536, observed a game of soccer-basketball played in a walled court with a *batos* or ball made of *caoutchouc*. Then, too, they hollowed out smaller balls for use at the various festivals of the tribe. A small hole was made in one end of the hollow sphere, the interior filled with water, and some celebrating victim received a discharge from perhaps the most elementary squirt gun. Cortes brought back stories of "shoes" that the natives were wearing. Dipping their feet repeatedly into a vat or kettle of gum, they built up a coating of tough, almost leathery crape on their feet, thus protecting them from rocks and sticks.

The production of rubber has been increasing in recent years by the aid of scientific culture. Whereas a few years in the past the average yield was 400 to 500 pounds per acre (or 70 to 125 trees), it is now upward of 1,000 to 1,500 pounds per acre, and the average plantation worker covers five to seven acres or 500 trees a day.

### **Early Uses of Rubber**

The first and earliest practical use of this *new* material brought its name. It seems that toward the latter part of the eighteenth century an industrious young

scientist, Joseph Priestly, the discoverer of oxygen, began to tinker with the material and entirely by chance he discovered that the material would erase or "rub" out pencil marks better than any of the crumbs or other substances that were in use at his time. Apportioning small pieces to his friends for this purpose, he called them "rubbers". The name caught on as, doubtlessly, somewhat scientific.

Paralleling this discovery was the application of Charles Macintosh—rubber was absolutely waterproof. In 1823 in Glasgow, Scotland, he began manufacturing a fabric which he made by coating two pieces of cloth with the rubber solution and pressing the sticky sides together. Adding a "k" to his name, these became known as "mackintosh" coats, and grew in popularity. However, there was one great drawback to all rubber and rubber products at this early date. In winter, the "mackintosh-clad" man would come in from freezing temperatures on the outside and his coat was so stiff and brittle that, after emerging from it, it could easily be left standing. But, as the temperature rose, the coat fell into a sticky, 'goosey,' repulsive-smelling mass.

It was left for another enterprising experimenter, Charles Goodyear, to make the discovery that changed the future of rubber and has influenced the life of almost every inhabitant of the civilized earth since. It is authoritatively reputed that Goodyear was utterly disgusted with a rubber life preserver purchased in 1830 in New York, and he set out to improve it. Nine years later he accidentally made his discovery. It had been found earlier (in 1832 by Ludersdorff) that a mixture of sulphur and rubber improved its consistency, and while trying various combinations he dropped a sample on a hot stove. When he noticed it, there was the result he sought, a tough, resilient, weather-change-resistant rubber. This heat treatment has



since become known as "vulcanization", after the Roman god Vulcan, god of fire and forge. In recent years experiments have shown that the life and wearability of rubber can be increased, a claimed 30 to 70 per cent, by reducing the vulcanization temperature from over 200 degrees Fahrenheit to 41 degrees Fahrenheit. This is known as "cold" rubber.

### ***Multifarious Products***

Leaving our picture of the plantation, let us again look at the ways rubber is processed, and its little-sung services, duties and products. When Goodyear discovered his process of vulcanizing he little realized the field that was then opening, nor did he envision the latent ability possessed by his new "leather". As progress was made it was found that the more sulphur was added, the harder the product, called "vulcanite", used for fountain pens; and, conversely, the nearer the mixture approached the sulphur-deficient point, the softer and more pliable it became, as foam and spun rubber. Why was this so?

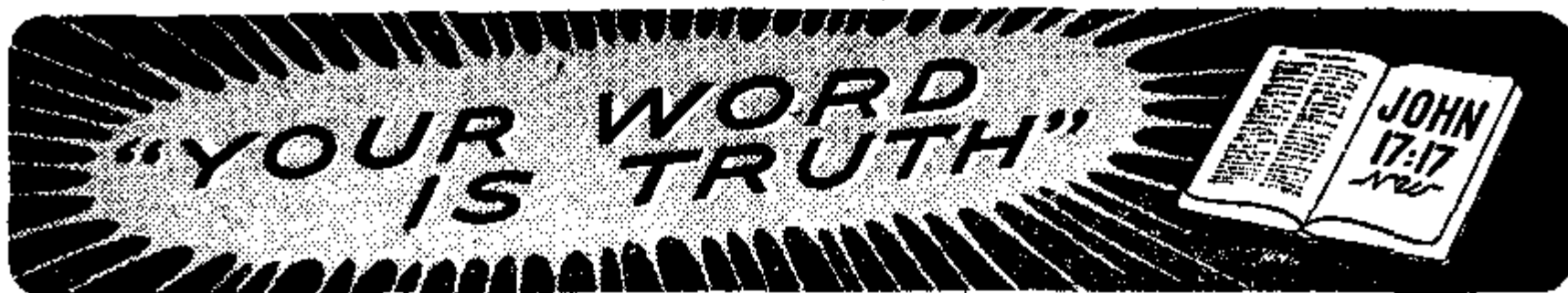
Late knowledge of molecular structure, made possible by the electron microscope and X-ray analysis, shows that crude rubber is just like a box of toothpicks that have been poured on the table. There is nothing solid in a heap of splinters, and likewise in a mass of crude rubber molecules. But what happens when the ends of the toothpicks are glued together? That is exactly what happens with rubber vulcanization. The atoms of sulphur seem to "hook" or aggregate the ends of the rubber molecules together.

Fulton's steamboat was able to make many more knots per hour by the use of vulcanized rubber gaskets, able to withstand temperatures almost twice that of boiling water. And almost every sea captain knows about the one rubber bearing in his ship that outwears steel 15 to 1.

This bearing, called a *cutless* bearing, guards the propeller shaft from dirt and sand, which would soon devour steel, by actually expelling the foreign materials. The ancient mariner and his albatross would turn over in their graves to see the way modern fishing schooners are being unloaded. In the stead of laborious shoveling, fish are whizzed through a special rubber hose at the rate of a ton a minute. Special concrete-mixing hoses have been developed. Crushed rock and cement are forced through these hoses at high speed and pressure, and water is added by a second hose and out comes concrete. It literally 'squirts' concrete.

It is true. We could continue telling of the marvels of this matter endlessly. We could tell of rubber with millions of air pockets to add comfort to seat cushions; or tell of the self-sealing automobile tires that lost only 27/100 of one pound pressure after almost 2,000 punctures by railroad spikes; or lead-filled rubber gloves that protect our doctors from harmful X rays; or gloves that protect electric linemen for handling 6,000 volts safely; or the rubber rollers that pick out bad peas and beans in canneries; or hundreds of other uses.

Yes, there are many more uses of this miracle of matter. Man has only scratched the surface to bring up all of the possible uses he can, but too often the result is a product of war and destruction. Since Satan's ousting from heaven by the enthroned King, Christ Jesus, in 1914, the whole bent of man's mind has been evil continually. Yet, Jehovah, who created these wondrous materials, has promised to usher in a new system of things glorious beyond our comprehension. In the new world now so near at hand peace and serenity will reign in complete control as Jehovah rewards his servants with everlasting life in a perfect and prodigious paradise earth.



## **"The End of the World"—When?**

**T**IME and again men have predicted the end of the world. Perhaps the most notable instance was that during the Dark Ages when it was predicted that the world would end A.D. 1000, on March 25, and men throughout Europe left their commercial pursuits and took refuge in monasteries. So widespread and firm was this belief that a famine resulted, because farmers saw no need of planting crops.

Only three years ago an end-of-the-world scare swept through Germany. The Leicester (England) *Mercury*, of March 17, 1949, under the dateline "Frankfurt, Thursday", had the following to say regarding it: "'End of World' Rumors Cause German Terror. Many jittery Germans were waiting for the world to end today. From the Black Forest in the south to the Czech-Bavarian border on the east, and in the north to Kiel on the North sea, a wave of terror has swept Western Germany since a Munich astrologer forecast that Mars would hit the sun today and end the world." Some Germans rushed to shops to use up their ration coupons, others sought to drown their fears with liquor, and still others crowded the churches.

A prediction for the world's end, one yet future, is that being made by the Zoomites of Rockport, Massachusetts. According to the Scranton, Pennsylvania, *Times*, April 12, 1950, these predict that the end of the world will come on April 7, 1954.

All such predictions show a woeful lack of understanding of what the Bible has to say on the subject. How so? Because, while

the expression "the end of the world" does occur in some versions of the Bible, that Book also assures us that the earth abides forever and that God created it not in vain but to be inhabited. (Ecclesiastes 1:4; Isaiah 45:18) What will end is not the universe nor the earth, but what has been better translated a "system of things". "Just as the weeds are collected and burned with fire, so it will be in the consummation of the system of things [end of the world, *King James Version*]."—Matthew 13:40, *New World Trans.*

When will Jehovah God make an end to this present evil world or system of things? Is there any way of knowing? Yes, there is. We find the answer in Jesus' reply to the question of his apostles: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?" Jesus did not tell the exact day and hour but he did indicate how we could know that this world's consummation or drawing to a close was at hand. Note his words:

"Look out that nobody misleads you; . . . You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the accomplished end is not yet." "Nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes and in one place after another pestilences and food shortages." "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name. Then, also, many will be stumbled and will betray one another and will hate one an-

other. And many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the finish is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come. . . . Truly I say to you that this generation will by no means pass away until all these things occur."—Matthew 24; Luke 21, *New World Trans.*

Since when have Jesus' words had fulfillment? Has it not been since 1914? Since that year have we not seen two great world wars, the first seven times as great as all the 901 major wars of the 2,400 years previous, and the second almost four times as costly in lives and property as the first? And since 1914 have not more earthquakes been reported than ever previously? have we not seen more food shortages and famine? more and greater diseases and pestilences? And since then has there not been increased persecution of Christ's followers, and have we not seen the increase of wickedness and the love of the greater number professing to be Christians cooling off?

Since that date has there not also been a striking fulfillment of the prophecy relative to the preaching of the good news of the Kingdom? Has not this preaching campaign kept on increasing till now it is being carried on in some 100 languages and in some 120 countries and isles of the seas, and that by hundreds of thousands of Christian ministers, Jehovah's witnesses? Surely the answer to all of these questions must be an unequivocal and emphatic Yes!

The consummation of this system of things or its drawing to a close therefore did begin in 1914. And it will continue until God's time for the "accomplished end" comes. How long will that be? We cannot dogmatically state in terms of so many

years, but note Jesus' words: "This generation will by no means pass away until all these things occur." That puts it within the lifetime of the present generation.

But some may mock, saying: This prediction is no different from the rest. But it is different. Could those making predictions in times past point to the fulfillment of so many prophecies at one and the same period of time? Did they see more war in 35 years than in the 2,400 years previous? Did they see more widespread earthquakes, food shortages and pestilences than ever before? Did they see such persecution and abounding of iniquity as we do now? Has there ever been such a worldwide witness given to God's kingdom as in our day? Absolutely not! Further note that the prophets and apostles as well as Christ Jesus foretold many other events which we see coming to pass in our day, making the proof still stronger that we are living in the 'consummation of this system of things'. It would be unreasonable to expect a still more marked fulfillment of their words at some future date.—Isaiah 6; Jeremiah 16; Daniel 11 and 12; 2 Timothy 3:1-5.

So, if we long to see the end of the present unjust and wicked conditions and the complete triumph of righteousness; if we have faith in God and in his Word, the Bible; if we have love in our hearts for God and our fellow man, then we will not be unduly skeptical or critical regarding the array of facts indicating that Bible prophecy is being fulfilled. Rather we will honestly and humbly examine the evidences presented in the light of reason and the Scriptures.

And once having proved to ourselves that these things are indeed so, then let us act upon this knowledge. Let us use good judgment by separating ourselves from this doomed wicked system of things and

fleeing to God's kingdom. Jehovah's witnesses count it a privilege to help all such

to do that very thing.—Matthew 24:15-22; Revelation 18:4.

## *From General Hershey to Draft Boards*

**I**MPORTANCE of operating the Selective Service System by draft boards so as to preserve freedom of worship and avoid the destruction of human rights was the theme of a special message from General Hershey to the draft boards. *Selective Service*, the monthly bulletin issued at national headquarters of the Selective Service, published the message in Washington and distributed it to Selective Service employees throughout the United States, in December, 1951. The title of General Hershey's national message was "Tolerance Is Faith in Human Rights". He said:

"The Christmas Season is an appropriate time for the members of the Selective Service System to review their relationship to the problems of religion in a republic. The administration of the Universal Military Training and Service Act of 1951, and the Act which preceded it, has placed important responsibilities on the Selective Service System which affect the exercise of the right to freedom of worship.

"The impact of the Selective Service System on freedom of religion occurs in two areas. First, the education and the identification of the members of the ministry; and secondly, in the determination of those registrants who seek classification as conscientious objectors because they either object to bearing of arms or to service of any kind in the Armed Forces.

"The basic difficulty lies in the absence of any accepted methods by which the beliefs and the sincerity of registrants may be tested. The attempt to judge these attributes by what the registrants have done or have said permits a large area of error.

Observation of a registrant is far from constant and witnesses are other human beings. These witnesses, moreover, are often prejudiced in favor, if friendly, and contrariwise, if unfriendly. Their membership in a more standardized religious organization often adds, rather than detracts, from the exercise of tolerance to bring unusual methods in the exercise of the right to worship.

"The great varieties of ways by which men undertake their ministry are often not understood, or even accepted, by those who require other forms of entrance into the ministry. There are many methods used in the practice by those who attempt to teach and to preach their beliefs. There may or may not be an economic relationship between the minister and those to whom he would give religious guidance. The yardsticks to measure his vocation as a minister are not universally accepted.

"There are dangers inherent in the elusiveness of the answers the Selective Service System must find in identifying and properly classifying ministers of religion. It is neither 'fair' nor 'just' to permit registrants to escape their obligations for service in the Armed Forces by a false claim of a ministerial status.

"Freedom of religion, on the other hand, receives only lip service when we insist on 'our' concept of what a minister should be, both in his preparation and in his ministration. It may well be that our hard decision will depend on whether we determine he works for hire, that he may eat to insure his dedication to his life's calling, or whether his is a pastime which seems now



convenient to use as a substitute for other obligations.

"The degree of our devotion to the perpetuation of freedom of religion will be measured by our ability to retain objectivity in recognizing sincerity, devotion, and dedication in those who are poles apart from us in their manner of practice of the forms of religion.

"The problem of the divinity student is not dissimilar to that of the minister. Again our laws, our regulations, and our concepts all tend to favor those forms of religions longer and better established in the public mind. The methods used to identify positively divinity students create a condition that makes their classification easier. Yet, as in the case of the ministers, the denial of opportunities to train ministers in any particular creed means that freedom of religion suffers.

"The conscientious objector provides a test of our willingness to implement our belief in freedom of religion. It is a difficult test because it permits registrants to escape service that is required of others—not because their efforts are needed in their present places, but rather that they cannot in individual conscience perform the service which the group from which they derive their privileges requires of other citizens and that constitutes the sole exception in the Universal Military Training and Service Act to the general principle that the interest of the Nation is paramount and that the registrant will serve where he is needed, whether it be within or without the Armed Forces.

"Because it is an exception, it is important far beyond the few thousands involved numerically. It is a recognition of respect for sincerity in religious belief, even though that belief prevents the registrant from assisting in insuring the Nation's survival. It can never be extended generally, a nation can afford only a few. It is an indica-

tion of a nation's strength and its confidence in itself and its own greatness that it permits, for the sake of the individual conscience, behaviour which is destructive to its own survival.

"The Nation has yielded its primary claim for survival from the services of the individual registrant because of its desire to permit freedom of religion under the widest latitude. The Selective Service System is bound to administer the law with this fact ever in mind. On the other hand, we are bound to search diligently for indication of sincerity, devotion to belief, and dedication to purpose. Particularly, it is necessary, though extremely difficult, to separate man's relationship to beings without his sphere from those of relationship within his sphere.

"The law does not recognize the opposition in conscience that follows philosophical, political, social, or economic belief. Those are relationships between men, and regardless of validity, they are entitled to no consideration. They are relationships that extend horizontally. They must extend vertically to be entitled to consideration by the Selective Service System.

"The hard task of the Selective Service System is to separate those who, because of their relationship with forces beyond the human sphere, cannot conscientiously bear arms or even join organizations of the Armed Forces. These registrants must have the privilege the law provides, no matter how completely we reject individually these beliefs. Any other treatment jeopardizes religious freedom.

"If any religious group loses freedom today by governmental interference, directly or indirectly, the religious freedom of any group will not be safe for tomorrow. It is also true that any masquerading of political, social, economic, or philosophical views as religious beliefs will, if successful, in the end bring an end to respect for the

right to worship in accordance with the dictates of conscience.

"With every care let us determine what is and what is not religion, seeking the essence rather than the form. When we have found religion, let us respect the right to exercise it as the conscience concerned dictates, even though it requires the utmost in tolerance on the part of those who must administer affairs that exist only in the mind and hearts of men.

"These decisions are the responsibility of those who make Selective Service work. You hold in your hands much that is vital to the exercise of freedom of religion in the United States. Let us be vigilant to exclude those who come with knowledge rather than with faith, but be tolerant to include those who believe.

"This is my Season's Greetings to those who are making Selective Service a reality as local board members and clerks, to those who supervise and operate in the State Headquarters, and to those who point

the way in the National Headquarters of the Selective Service System."

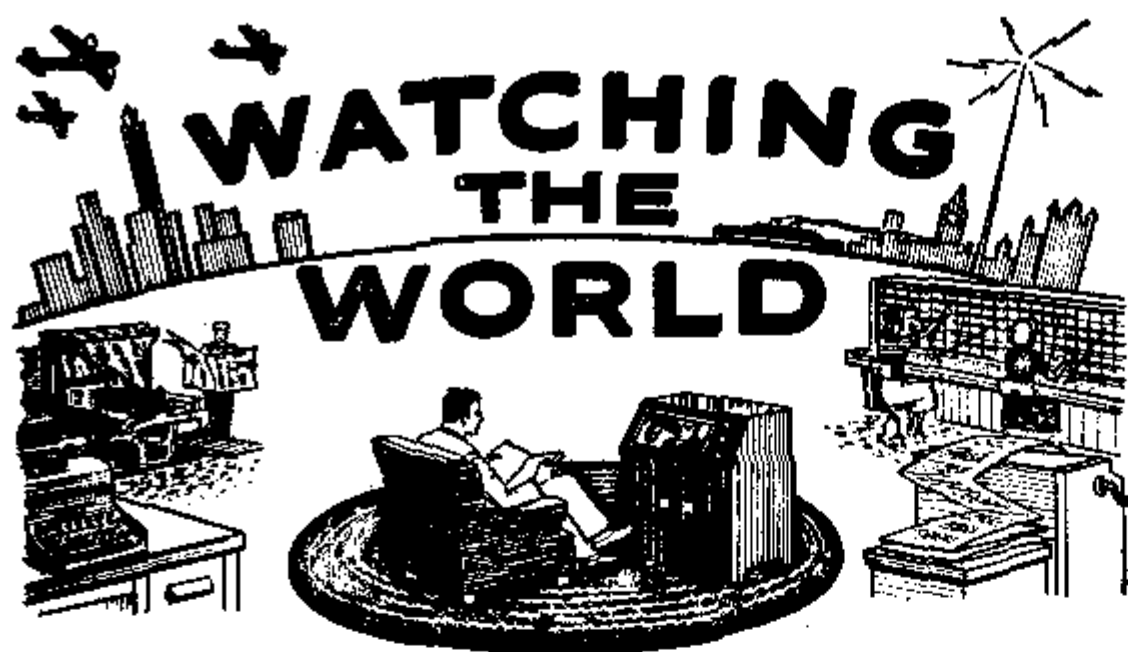
It is hoped that the draft boards will take the foregoing message to heart and follow it by recognizing the rights of pioneer Jehovah's witnesses to exemption and deferment under the Act as ministers of religion. This should be so in all cases where the evidence before the boards is undisputed that the witness of Jehovah before the board is pursuing his ministry as his vocation and that he is not engaged in it part time as an avocation and incidentally to some secular vocation to which he devotes more of his time and gives more importance.

All cases where the ministry is the main occupation of the registrant, even though secular work is resorted to for support, ought to be found by the local board to be sufficient to exempt one of Jehovah's witnesses and give effect to the theme of General Hershey's message, "Tolerance Is Faith in Human Rights."



### Strange Tales of Human Tails

Lovers of the unusual are always ready to keep alive myths and fairy tales. The New York *Daily News* published a short article by Dr. Theodore R. Van Dellen which recounted some of the prominent tales about men with "tails". He opened with a recent case from the *British Medical Journal* concerning a child born with an appendage to its spine. Full length, it measured three inches, could be wagged or flicked about and curled when relaxed. Surgery soon solved the problem. "Tail" traditions are plentiful. In some parts of East India, canoes were supposedly constructed with holes in the seats to accommodate the rowers' tails. Some tales have referred to tails as a curse, but off New Britain's coast, on the isle of Kali, infants born without tails were said to be slain by tailed natives for the dual purpose of encouraging tails and preventing ridicule. Darkest Africa has added its bit. The Niam Niams gained the reputation for smooth, hairy tails from two to ten inches in length. Dr. Van Dellen offers the observation that if a few individuals had been found with some manner of tail, the whole tribe could easily acquire the appendage by the time the story reached civilization. From Gould and Pyle's "Anomalies and Curiosities of Medicine" the instance of an eight-year-old Guaya-cuyan Indian lad with a ten-inch tail was related. But the source for the account is dubious. Dr. Van Dellen concludes with these observations: "But we cannot rely much upon evidence of this nature, especially when it was retold by a group of ignorant laborers. . . . Most of these structures are continuations of the lower spine."



### The Queen: Elizabeth II

◆ Amid the blare of trumpets and the blaze of medieval pomp this formal proclamation announced the accession of Queen Elizabeth II to the throne (2/8); "... we therefore Lords Spiritual and Temporal of this realm ... publish and proclaim the high and mighty Princess Elizabeth Alexandra Mary is now ... become Queen Elizabeth II by the Grace of God, Queen of this realm and all her other realms and territories, head of the Commonwealth, defender of the Faith to whom her lieges do acknowledge all faith and constant obedience with hearty and humble affection; beseeching God by Whom kings and queens do reign to bless the royal Princess Elizabeth II with long and happy years to reign over us. God save the Queen."

All is now in the queen's name, though coronation will not occur until 1953. (Speculation had put it this summer, although that would have made her the first in 200 years to be crowned in the year of succession.) "The King is dead; long live the Queen," expresses that the realm is not even for an instant without a ruler. Many adjustments were promptly made (such as the King's Counselor becoming the Queen's Counselor in London's

High Court during the process of arguing a case), because everything, even religion, is run in the sovereign's name.

### Royalty

◆ The world mourned the death and burial of King George VI (buried 2/15). In Britain shops and factories closed, the BBC canceled its programs, cinemas and theaters called off their shows. In Rome the Soviet standard atop the Russian embassy dropped to half-staff. In British-hating Egypt King Farouk declared a 14-day period of public mourning. Far corners of the world witnessed similar acts of respect and worship.

### U. N. Talkfest

◆ It took 13 weeks and 10,720,000 words (the equivalent of about 2 million lines this size) for the U. N. General Assembly to hold its Paris session. The accomplishments: establishing a disarmament commission which is not expected to work; resolving to ask member nations to keep armed forces ready for use against aggressors; and setting up a commission to investigate chances of free German elections. The session adjourned (2/5) until September 16, when it will meet again in New York. A special session will convene if Korean peace

comes, or if "other developments in Korea make consideration of them desirable".

### Talks and Casualties

◆ Arranging a cease-fire for World War I took 5 days; in the European phase of World War II, 2 days; in the Pacific phase, 4 days. Yet March 15 is the 277th day since the Korean truce talks began, and the Korean war still remains a killing war. During the 6½ months immediately preceding the talks U. S. casualties totaled 39,961, to compare with 25,862 casualties during the first 6½ months of the talks. The monthly average casualties since last June is four-fifths as great as the average during the first 12 months of the Pacific phase of World War II, including the attacks at Pearl Harbor and Bataan. The truce-talk "lull" is taking nearly as many casualties as do major battles.

### Who Choose U. S. Presidents?

◆ In an election year it is well to keep in mind just how few people actually choose the president. Is it the 150,000,000 population? Is it the 48,489,217 who actually voted in the 1948 elections? No; actually, less than 1,500 choose the presidents. They are those who select the candidates. The political organizations choose first. Their choices will be made when at least 616 men agree at the Democratic convention and 603 agree at the Republican convention. From their choices the voters can only express a preference for one of the two already selected by the two major parties.

### Two Months—Three Crashes

◆ When on December 16 a twin-engined C-46 airliner leaving New York's Newark airport crashed into nearby Elizabeth, New Jersey, it claimed 56 lives, the second-largest death toll in American commercial aviation history. Then, just

over a month later, January 22, another twin-engined plane crashed into Elizabeth homes, killed 7 inhabitants and 23 passengers. Elizabethans became incensed; but just three weeks later, February 11, a four-engined DC-6 headed for Miami had engine trouble leaving Newark, fell just short of an Elizabeth orphanage, spread burning gasoline through an apartment house and killed 31 passengers. The field, one of America's busiest and best-equipped, was closed down for investigation.

#### **Famine in Brazil**

◆ The hunger of thousands of drought-stricken inhabitants of chronically poor north-eastern Brazil has driven them southward in search of work and food. Recently, 1,100 a day were arriving in the booming industrial state of São Paulo, where their rapidly increasing numbers caused serious food, shelter and health problems. Efforts to bar them at state boundaries failed. Throughout all of Brazil the wheat supply is so short that white bread was banned even in Rio de Janeiro (2/16). Conditions were worse, however, near the equator in the state of Ceara, where violence was threatened against food shops unless more relief is provided. Relocation of these people in better-watered areas is under study. The minister of agriculture asked for \$3 million immediately to cope with the problem until more aid can be provided.

#### **Canadian Land Rehabilitation**

◆ Out in the prairie provinces of western Canada a project to rehabilitate 600,000 acres of a dust bowl is under way. In this once fertile land where bumper crops were produced farmers were contemptuous of conservation, but when drought descended in the 30's windstorms whipped off the topsoil, and feeble production plus a declining population resulted.

Now plans are under way to harness the mighty Saskatchewan river 60 miles south of Saskatoon, Saskatchewan. Approved by all political parties, the plan is expected to get a favorable report *this spring*; and, if so, construction may start soon. The 210-foot-high mile and a half long dam would back up water 135 miles, making one of the largest lakes in the prairie provinces. Rebuilding through irrigation what man lost through lack of conservation is expected to change the grain farms to mixed farming and provide room for 30,000 new families.

#### **Background on the Saar**

◆ A critical trouble spot in Europe today is the Saar, a tiny industrial and mining valley no bigger than the metropolitan area of the city of Philadelphia, but which produces more coal than any other Western European area except the Ruhr. Located on the French-German border, the Saar was a part of Prussia and Bavaria prior to 1919. It was put under League of Nations' control after World War I, and France got absolute ownership of its coal deposits as compensation for the wartime destruction of French coal mines. The Saarlanders are largely German, speak German, and observe German traditions. In 1935 more than 90 per cent of them chose to return to German control. After World War II France again succeeded in detaching the Saar from Germany, and a 50-year agreement signed March, 1950, allows France to control the mines and grants the Saar local self-rule. Germany could not object then, but now her importance to military plans for Western Europe has increased her bargaining power, and once again the Saar is producing seeds of serious trouble as Germany and France press for control of its rich production.

#### **Tribal Fighting in Iran**

◆ The governor and three officials had their heads chopped off by fierce mountain tribesmen who protested the local election machinery in eastern Iran (2/9). They virtually started a tribal war between followers of two chieftains running for office. Clashes followed with knives, clubs and rocks in the area around Zabol and Zahidan. Conflicting reports came from the government and the opposition. The government said only 9 were killed. *Opposition newspapers* claimed 55 were slain and that a wave of looting and burning spread through the town of Zabol before order was restored.

#### **Defiant Indian Bandit**

◆ A 650-man police force and a 50,000 rupee (\$10,000) reward have not stopped Bhupat, a fantastic, moustached outlaw leader in Saurashtra state in western India. With three or four lieutenants he swoops down on defenseless mud villages, looting the richest houses first and shooting all that resist (72 had been killed by 2/18). As he leaves, a defiant note, written on blue paper, sometimes even enclosing a snapshot, is flung on the ground before the terrified villagers, with the command, "Give that to the police when they come." Many legends, some with religious flavor, have grown up about him, and songs have sprung up about his deeds, although only robbery and murder have been attributed to him. Formerly a police officer earning 7 rupees (\$1.41) a month, this Hindu turned outlaw after he was denied a pardon for shooting a Muslim during a religious outbreak. The police claim he is helped by disgruntled former rulers who want to undermine the confidence in the government and re-establish their old power.



### Cigarette Claims,

#### Brutal Investigation

◆ Some time ago the U. S. Federal Trade Commission forbade certain cigarettes to claim they contain less nicotine, aid digestion, relieve fatigue, or are preferred by men who know tobacco best. Now Philip Morris' claims have come under the ax. Their "scientific" evidence that they were "less irritating" because their diethylene glycol is better than glycerin as a moistening agent was denied by competitors and glycerin manufacturers who produced opposing evidence. Smoke was blown against rabbits' eyelids, which were then cut off and weighed to determine the amount of swelling. It was pumped through dogs' noses. Holes were cut in rabbits, smoke pumped into their lungs (some of them died). Through it all the FTC stuck to its early findings that the tobacco itself is

the major irritant, and all cigarettes about equally irritating. They ordered Philip Morris to cease claiming they are "less irritating" and that "outstanding nose and throat specialists" recommend them.

#### Spiritual Trend "Incredible"

◆ A Harvard University announcement (2/10), putting its finger on 'present conditions, told of a planned revitalization of its Divinity School, and said, "The trend to worldliness during our own lifetime has brought with it a spiritual apathy and moral callousness that would have seemed incredible fifty years ago."

#### 'No Happy People'

◆ The world is in a difficult position today. Recently in her popular New York Times column (2/4) Anne O'Hare McCormick said, "Someone has said that there are no happy people any more, and the typ-

ical face of Europe, a composite face of the crowds in the streets, in subways and shops, churches and cinemas, bears out the observation." Some say religion's unifying force will usher in peace and contentment, but India's Prime Minister Nehru disagrees. He recently said, "Communalism [meaning India's ancient and narrow religious practices] is India's greatest enemy. In the north, this communal poison has created hatred between Hindus and Sikhs. In the south, it has created antagonism between Brahmins and non-Brahmins . . . Unless we wipe out these communal parties, India will go to pieces." In neither India nor Christendom have worldly religions brought true happiness. An accurate knowledge of God's purposes will, however, showing that now blessings, peace and happiness will come to earth under God's Kingdom rule.

## "The Word of God Is Alive"

SO STATES the inspired writer in his letter to the Hebrews. Truer words were never recorded! Powerful, sharper than any two-edged sword, the Word of God lives forever. Preserved through the centuries, this source of life-giving knowledge outlasts man-made provisions and promises, which fade into oblivion. God's Word cuts through lies and errors of false religion, strengthens the faint and enlivens the despondent. The use of an up-to-date translation like the *New World Translation of the Christian Greek Scriptures* heightens the effect. Read it and prove this for yourself. Its modern speech, along with the advantages of many wonderful helps provided in this 800-page volume, will be a real stimulus to you in your search for life. Sent, postpaid, for \$1.50.

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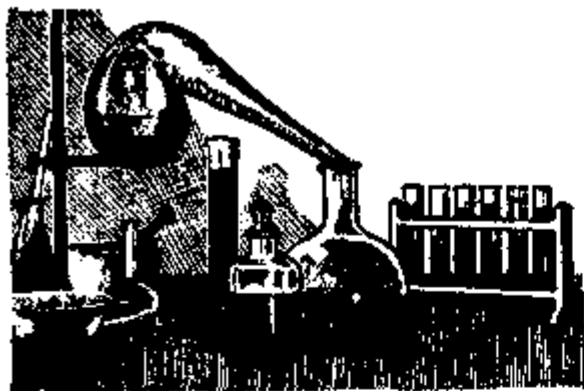
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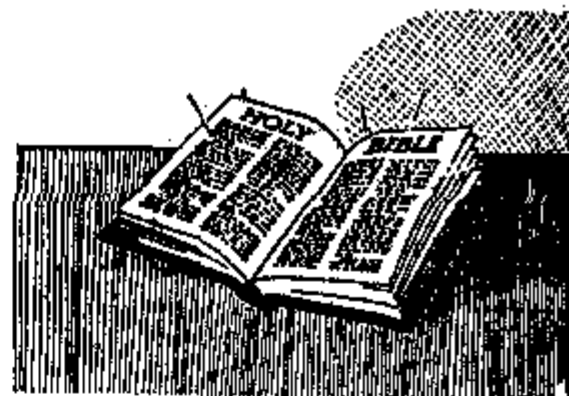
MARCH 22, 1952

31

# SCIENCE



*and the*



# BIBLE

SCIENCE and the Bible both indicate the possibility of everlasting life for man on earth. Science says it is more difficult to explain why men die than it is to prove that they can potentially live forever. So science bears out the Bible truth that man was created to live forever and not to die.

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# AWAKE!

## SLAVERY'S OFFSPRING —RACIAL SEGREGATION

Will discrimination ever end? The honest answer

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## Draft Officials Have Trouble in Court

Federal judges protect rights of  
ministers and conscientious objectors

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## The Problem of Staying Clean

A headache for housewives throughout the ages

---

## What About "Jonah and the Whale"?

Yes, a fish could have swallowed Jonah  
—even if scoffers cannot!



APRIL 8, 1952

SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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



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## CONTENTS

Give an Inch—They Take a Mile	3	Death from Hibok-hibok	17
Slavery's Offspring—Racial Segregation	5	Situation in a U. S. Tax Office	20
Discrimination	6	Draft Officials Have Trouble in Court	21
What Solution?	7	Judge Scolds Stubborn Board	22
Pointed Statements on Racial Prejudice	8	Full-Time Minister Exonerated	23
When a Man's a Man!	8	Curious Superstitions in the Middle East	24
The Problem of Staying Clean—a Headache		"Your Word Is Truth"	
for Housewives Throughout the Ages	9	The Justice of Sin's Penalty—Death	25
Reporting from Natureland	12	What About "Jonah and the Whale"?	27
Demonism Haunts Jamaica	13	Watching the World	29



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., April 8, 1952

Number 7

## GIVE AN INCH—THEY TAKE A MILE

### The record of religion in education



MUST a democracy provide government support for parochial schools to ensure equality in education? American tradition with its concept of separation of church and state has always answered in the negative. In the United States, where they have ever been a minority, Catholic authorities have professed to agree with this principle. But in recent years they have stepped up demands for limited aid, advancing the subtle argument that measures designed for child aid should apply equally to parochial student bodies.

In March, 1950, "Rev." John E. Walsh, C.S.C., of the University of Notre Dame, explicitly limited such pleas for aid to such "subsidiary services" as health, transportation and lunch assistance. Then Cardinal Spellman denied that any aid for the schools themselves, like "construction maintenance or salaries of teachers", was sought. He even said that to go that far would be "un-American".

But wary opponents have continued saying "no" to the little demands, afraid that ever larger ones would follow. In the first place, is not any aid, whether for teachers, buildings or health benefits, for the children? Why is one form of assistance less of an infringement on the bounds of church and state than the other? In a series of articles by Paul Blanshard, the *Nation*

magazine last year outlined the manner in which the Catholic Church had wormed its way little by little into education throughout Western Europe. Lamenting the Catholic conspiracy against public education in his land since 1831, Belgium's aged ex-prime minister and minister of education, Camille Huysmans, said: "They did not act this way in the beginning. They were moderate then. A Catholic is a gentleman when he is in the minority."

This magazine called attention to these matters in its issue of July 8, 1951. But when told, many choose to turn apathetically away or to dismiss the evidence as prejudice. But time and events do not stand still for such sleepy ones.

Consider an example. A United Press dispatch, dated September 14 and reported in the *New York Times* the following day, interpreted a statement by the pope as an assertion "that democratic countries by legislative methods should give Catholic schools the same privileges as public schools". The dispatch said, "The pope spoke of state aid to Catholic schools, an issue of some controversy in the United States, France and other countries, in an address to the first international congress of nun teachers." Quoting directly from the pontiff's words, the report concluded:

"One must expect from those who have part in the formation of scholastic legislation a sense of justice and, we would like to

say, a democratic sense to meet the will of parents in such a way that schools founded and directed by religious institutions are not put in a worse position than the state schools and that the freedom necessary for development be recognized."

All acquainted with the pope's habitual delight in vague and sweeping statements will find amusement in pondering how far aid must go to ensure that parochial schools will not be "in a worse position than the state schools", and will have "the freedom necessary for development".

The dispatch mentioned France. Since its clean break between church and state in 1905, the French Republic has been in constant retreat before demands of the French Catholic clergy. From 1940 to 1944, the nazified Petain regime granted money to Catholic schools in direct defiance of the laws of the Third Republic. The Fourth Republic reaffirmed the church-state division, but has been under steady fire. Opportunely, the pope threw in several rounds of high-powered ammunition. One week thereafter the *New York Times* reported passage of two French legislative measures:

"One of these bills gives indirect aid to Catholic institutions by making state scholarships available to students in Catholic schools. The other bill grants direct aid to Catholic families by an allotment to the parents' associations."

Why was the Hierarchy not so scrupulous about violating France's separation of church and state policy? Then are American institutions yet safe? Here, where separation of church and state was once so well understood that no religious organization could argue discrimination at not being included in federal aid, much has now changed. When the Barden Bill, with its proposed \$300,000,000 for badly needed federal aid to public education, failed to be passed by Congress in 1949 and again in 1950 Catholic pressure was the reason.

Apparently determined that if there was to be no corresponding federal assistance to parochial schools, there should be none at all, the church's voices cried pathetically that it was all 'only for the children, not for the schools'. Ah, but then what a pity that such golden opportunities to help the children in Latin America and Western Europe should be wasted! What a shame that critics should have to point an accusing finger at Rome for neglect of popular education in those centers where the tables of power are turned in her favor! Why did Italy's noted cultural leader, Pietro Calamandrei, charge that the Vatican-dominated regime starved the public schools in favor of the parochial institutions? In that case, what became of the church's appeals for equality and the pope's cry for "a sense of justice"? Such is the drab picture where Rome has the power to change it. Why?

Could this be the answer? At 2 Corinthians 3:17, the Catholic Douay Version of the Bible proclaims: "Where the spirit of the Lord is, there is liberty." Conversely, where the spirit of the Lord God is not, there are bondage and its partners, ignorance and superstition. Only where a strong system of free public education has rivaled it, has parochial schooling been separated at all from this evil alliance. If for no other reason then, there is little cause for wonder that proponents of American fundamentals shun the link between government and sectarian education. This is not 'locking God out of the schools'. Rather, it safeguards instruction about God at home, in places of worship and primarily from his Word. Therein, Jesus Christ said of his true followers, who had no political ambitions or desires to dictate to politicians: "They are no part of the world just as I am no part of the world. Sanctify them by means of the truth; your word is truth." —John 17:16, 17, *New World Trans.*



# Slavery's Offspring

## *Racial Segregation*



**R**ACIAL segregation is an outgrowth of slavery, a stain left by it. It has become a point of national antagonisms as well as local injustice. It has given Communist propagandists much good ammunition for the cold war. Its injustices have prepared the soil for communism in much the same way that Roman Catholicism prepared the soil for it in parts of Europe. Communist propagandists claim the Negro's position is a barometer of the reality of American democracy. Unfortunately that barometer's pressure has not been high.

Do you know of Willie McGee? Readers of Communist propaganda around the world do. For five years world-wide propaganda has held him up as proof that capitalism hates all nonwhites. Charged with raping a white woman, he was finally executed in Laurel, Mississippi, May 8, 1951. Guilty or not, he died for a crime that no white man ever died for in Mississippi. The Communists claim there are two kinds of law for two kinds of color in America. Are there?

Since 1907 fifty-two Negroes died for this crime in Virginia, but not a single one of the 809 white men found guilty of it was executed. During eleven years (1938-1948), in thirteen Southern states, 15 white men died for rape, and 187 Negroes. Does punishment depend on color?

At least three Negroes were known to have been lynched in 1949, two in 1950, one in 1951. Fifteen attempts were thwarted in

1949, nine in 1950. Riots, beatings, bombings and police brutality further blacken the racial picture. In Cicero, Illinois, last July 11, a jeering mob attacked and wrecked an apartment rented by a colored university graduate and war veteran. The furniture, including a piano and television set, was burned. Clothing was shredded, fixtures were torn out and the other apartments in the building ransacked. The next day 500 national guardsmen were called out to restore peace after a mob of 4,000, mostly youths, attacked again with bricks and torches.

In April, 1950, dynamitings of Negro homes occurred in Birmingham, Alabama. In October, 1950, the Charleston, South Carolina, home of Federal Judge Waring was pelted with brickbats. He was a critic of segregation. In January, 1951, a high school riot in Brooklyn culminated in a 1,200-youth free-for-all between whites and Negroes. In Indianola, Mississippi, "a small amount of heat," possibly a leather strap, was used to force three Negroes to confess the murder of Robert McKinney, who was not even dead. On October 2, 1951, a Negro man and his wife were left in critical condition in Dublin, Georgia, after being flogged with an ax handle.

In Miami, Florida, more than a quarter-million dollars' damage was done to Negro and Jewish buildings by bombings between September 22 and December 14, 1951. On September 22 two hundred pounds of dynamite demolished an apartment building in

Carver Village housing project. The mayor's wife received anonymous telephone threats to "get the niggers out of Carver Village or we'll blast them out". The next blast came November 30 and was followed by another two days later.

A climax came December 26 with the murder by bombing at Mims, Florida, of Harry T. Moore, state co-ordinator for the National Association for the Advancement of Colored People. His crime? Pressing the right of Negroes to vote and an effort to clear up a rape case and investigate a sheriff's shooting of two handcuffed prisoners.

### **Discrimination**

Such incidents are rare. Lynching and violence are the exception rather than the rule, but that such incidents occur at all is a shameful thing and a vile blot on the principles of democracy. Yet, despite these scattered incidents of violence, American Negroes probably fare better than many in other lands have imagined from the occasional reports they have read. *Life* magazine, June 19, 1950, said, "It might be a surprise to most Americans and to all Europeans to learn that a higher percentage of U. S. Negroes than of all Britons go to college." Negroes own 14 banks, 200 credit unions, 60,000 retail businesses, 26 savings and loan associations, 25 large insurance companies. They own and publish 150 newspapers and several major magazines. Yet the fact that their situation is better than some have thought does not excuse the degrading subjection, the position of inferiority in which they are held. An excellent analyzation of their treatment was given in a report of a typical Southern community in the United States by the *British News Chronicle*, April 25, 1951, which said:

"West of the highway the coloured live. The streets are narrower and the houses

are uglier and sometimes unpainted and unkempt. The lower standard of living is accepted as one of the facts of life in the sunny latitudes; but the coloured town stops a good way short of being a slum, and it does not look or sound dispirited.

" 'The way we run things down here,' a resident of long standing explained one evening in a saloon east of the highway, 'a coloured man can do all right, so long as he stays in his place. He knows he can fish from the bridge or ashore, he knows he mustn't fish from a boat. He knows there's some things he can do and some things he can't. So long as he takes it easy, does what he can do, doesn't cause any trouble, why he can live very nicely.'

" 'And if he begins worrying about things like equality—?'

" 'Why then, he's going to get into trouble,' the old resident said, shaking his head. 'He'd better move out, up North or somewhere.'

" 'There is very little trouble. The warm sun shines on both sides of the highway impartially, and all may live in it so long as the required compromises are made. There had better be no nonsense from liberal white men about reforms, and there had better be no nonsense from coloured men about infringements of the rules. Then everyone can be relaxed and happy in the sun.'

### **Subjection Decreasing**

This subjection, which amounts to a mild form of slavery, since the Negro can work for whomever he wishes but is still bound in servitude, has been drilled into both races since earliest youth, but there are signs that the rules are being relaxed, at least slightly. Violence is decreasing. Due to Supreme Court decisions Negro students are being enrolled in white Southern universities. One survey reported that "to the



surprise of a number of educators, the reaction as a whole has been good". The University of Alabama's student newspaper said, on October 5, 1950, "We fail to see what would be so terrible" about admitting Negroes to the school.

Negroes are on civic boards in some Southern cities. A slave's grandson was made "Chicagoan of the Year" recently. Dr. Ralph Bunche, U. N. mediator in Palestine, was given the Nobel Peace Prize in 1950.

The employment picture also brightens. Some stores are hiring Negroes. Factory jobs are being opened to them. In the South they now work in steel mills, coal mines, cigarette factories, aluminum plants, foundries, pulp and paper mills, and chemical plants, many of them holding skilled jobs. Yet mere mention of these things shows that such employment was formerly denied them.

These facts may give a false impression. Despite the advancements that have been made, the fact has not changed that in the South, simply because of his pigment, the Negro is pushed into inferior jobs, poorer homes, more dilapidated districts, and is given decidedly poorer schooling. Advancements in education are limited mainly to colleges and universities. Below that level he gets better education than formerly but is still pushed into segregated, second-rate schools.

Of the 14.9 million Negroes in the United States, ten million live in the South where, above all things, the color of their skin forces them into dismal squalor. In the country that said, "All men are created equal," they must stand at the white man's restaurant, or eat in the kitchen. They are kept out of white entrances, off white benches, away from white swimming pools, must not use white drinking fountains or rest rooms, and are rejected from white churches in both North and South.

APRIL 8, 1952.

### **What Solution?**

The Manchester *Guardian Weekly*, October 26, 1950, said, "The difficulty of the colour question is that it is a matter of emotion rather than of reason and so is little if at all affected by argument." The truth of this statement has been seen by those who have tried to find a more just racial arrangement. Discrimination invites an aggressive response. Hatred is evident on the part of both classes. Racial segregation in many lands remains one of the many almost unsolvable injustices of this old world. It stands as one of the prime evidences that even democracy has not achieved its claimed goals of justice and equality for all. At least six per cent of the people in the United States are still subject to segregation that smacks of slavery. Communism, which implies that it would be better, would be far worse. No political government has ever been established that could bring true justice to all the people. Only God's kingdom will do that, and that is why the Christian will not flout the segregation laws in a fight for freedom from such conditions.

The Christian recognizes all believers as brothers, irrespective of race or color. He knows that all men have descended from Adam and that all are equal in God's sight. (Acts 17:26, *New World Trans.*) But the Christian congregation has a work to do that is too vital for it to become embroiled in other controversies. The February 1, 1952, *Watchtower* discussed this modern offspring of slavery. It showed that actual slavery existed in the apostle Paul's day, that it was most unjust, but that Paul had a more important work to do than fighting it. Fighting slavery was not his field. His opportunities for preaching would be restricted through pressing for equality rights in this regard, so he concerned himself with Kingdom preaching, knowing that God's kingdom is the only thing that

will permanently end such injustices. (1 Timothy 6:1, 2; 1 Corinthians 7:21) Today's worldly religion does not follow this example. It has time to deal in many fields because it has rejected the all-consuming mission of true Christians, which is to point the people to God's now-established kingdom and the conditions of righteousness it will shortly bring to earth. The number of persons having sufficient faith in God's sure promises to do this is

decidedly small in comparison with the vast work yet to be done. But the Christian will work for that kingdom, knowing that it is the *one* thing that will remedy *all* of today's many evils, including racial injustices. Christians of all races will recognize the wisdom of putting the preaching work ahead of all else, knowing that soon all men will be as one under the righteous rule of God's kingdom.—Revelation 14:6.

## Pointed Statements on Racial Prejudice

CONCERNING the mechanics of developing a racial prejudice, Gardner Murphy, chairman of the Department of Psychology at the City College of New York, wrote in the *U. N. World*, August, 1951: "A child or adult hears ugly names applied to people nearby, or he picks up, in a movie or comic strip or a short story, an unlovely picture of an individual or family who is identified by race, religion or culture. He quickly learns that 'that kind of people' have such and such unlovely characteristics. Prejudice, in other words, is generalized. . . . prejudice is not a question of personal contacts. . . . the individual builds up a sort of total picture of outgroups, of 'those people' about whom he needs to know nothing in order to develop his hostility. . . . It is the stereotype of the people of India that Europeans are dirty, and it is the stereotype of

Europeans that the people of India are dirty. . . . People learn their prejudices early, mostly not by direct contact with large numbers of individuals of given groups, but by contact with the prevailing stereotypes which appear in folk lore, conversations, stories, pictures, etc."

Writing in the *New York Times Magazine*, July 15, 1951, novelist Lillian Smith, who frequently writes about interracial matters from her native South, offered this explanation of why people hold to racial discrimination: "Racial segregation has been a strong wall behind which weak egos have hidden for a long time. A white man who feels inferior, who can add up more failures than successes in his public and private life, craves the feeling of superiority which his white skin has given him in our culture."

### WHEN A MAN'S A MAN!

Under the above title the May, 1950, *Omnibook* quoted this item on masculine bathing from *Perfumes and Spices* by A. Hyatt Verrill: "In the days of the early Medes and Persians, bathing was deemed most effeminate, and a real he-man of those days would have regarded taking a bath much as a real man of today would regard plucking his eyebrows and painting his lips. It is related that when Parsondes, who was famed for his manly strength and valor, sought to usurp the place of Nanarus, the governor of Babylon, and was seized by the latter, the penalty imposed upon the prisoner was to be shaved, and given a bath twice a day, with pumice stone as an accessory of the compulsory ablutions. Unquestionably being thus treated like a woman was regarded as a worse form of punishment than flogging or maiming."



# The Problem of STAYING CLEAN



**H**OUSEWIVES, laundry-women, or little boys with dirt behind their ears will all agree that the problem of staying clean can be difficult. Throughout the earth many methods have been used to do this. Can you imagine beating your soiled clothes on rocks of a nearby stream and using crude homemade soap or even clay to get the garments clean? Some readers of this article probably do that very thing. To them the idea of using an automatic washing machine that puts in hot water and soap, and that rinses, all at the proper time, would seem fantastic.

Cleanliness as we know it today has not always been a popular virtue. Strange to modern ears seems the statement in the *Contemporary Review* (London, July, 1951): "In the court bulletin published during the reign of Queen Elizabeth it is stated: 'The Queen has built herself a bath, where she does bathe herself once a month, whether she requires it or not.'" It continued, "Even so, bathrooms were unknown in English homes as late as the last half of the 19th century."

## *Roots, Herbs, Tallow, Ashes*

The Bible mentions washing with "sope", at Jeremiah 2:22 and Malachi 3:2, but this soap was apparently far different from that in use today. It is only since 1800 that the privilege of washing with commercially manufactured soap has been made possible to the poor as well as the rich, although many substitutes had formerly been used.



Fuller's earth was a principal agent used for removing stains from cloth in ancient times. It was a claylike substance, named for its use by "fullers" (those who cleaned cloth).

Other earths were also employed. The juices of various plants were used as cleansers. In Syria a soap plant was employed for washing clothes and wool. Several plants in Mexico and the southwestern United States have been used for their cleansing properties. The root of the California soap plant, or soaproot, has also been used as a cleanser, as have other soap plants in various parts of the world. The Egyptian soaproot and the Spanish soaproot have been used for washing from time immemorial. In some of the tropical South Sea islands a species of vine has a stem which, if cut into pieces and softened by cooking on stones, produces a rich lather in water. The Navajo Indian uses the broad-leaved yucca plant for soap. The root is peeled and sliced, then pounded. Dropped into water, this produces suds.

The first actual record of soap as we know it today appears to be from the first and second centuries after Christ, when soap was made from ox's, goat's or sheep's tallow and ashes. Back in Rome the efficiency of laundry methods was a pressing problem. In search of suitable alkalies to aid in tramping the dirt and sweat of labor and the grease of feasting out of the flowing white togas in daily fashion, scores of substances were tried: the galls of animals, various plants, fats and oils, various kinds



of earths, even human urine. So nauseous was the alkalized urine that the laundry employees had to live on unfrequented streets. It was near Rome that women are supposed to have discovered that the washed-down earth from Sapo Hill, when used with water, would remove dirt and grease. Investigating, it was found that potash from burned wood ashes, combined with fat from animals that were sacrificed on the hill to pagan dieties, formed a new substance that dissolved in water and cleaned dirty clothes. Some claim that they called it "sapo", after the hill, and that from this came our words "soap", "saponify" (to convert into soap) and "saponification".

### ***How It Works***

The Romans set about to improve this product, which has proved such a boon to housewives. In the ruins of Pompeii, destroyed A.D. 79, a complete soapmaking factory has been found. From then until the fourteenth or fifteenth centuries knowledge of soapmaking gradually spread through Europe and to England, although it seems to have had little to do with ordinary household lives during that time. In the American colonies soapmaking depended generally on the housewife, who made it from fats she saved from the dripping pan, although small soap-boiling establishments existed in nearly all large American towns by 1795. The manufacture of soap on a large scale dates from only about 1823, in which year Chevrueil, a French chemist, first published his research on the chemistry of soap and the proper steps in its manufacture. After this, large-scale manufacturing operations developed to the point that today individual soap kettles several stories high hold hundreds of thousands of pounds of the brew at a time. Soapmaking has come a long way but it still operates on the principle that fat plus alkali equals soap.

Why does soapy water clean better than ordinary water? Ordinary water will often flush off plain dirt, but if grease or oil is present, then the problem becomes much more difficult, because water will not wet it. Some sort of detergent (*cleansing agent*) is necessary to help the water "wet" the dirt so it can be removed, and then to keep the dirt suspended in the water until it can be rinsed away. How does soap do this? Dissolved in water, the soap's molecules have two parts, one that likes water (called *hydrophilic*) and one that hates water (called *hydrophobic*). On the water's surface the molecule's heads, water-loving, point toward the water, but their tails, water-hating, stick out and point away from the water, where they are in an excellent position to attach themselves to oily dirt. These molecules are the link between the dirt and the water, which rinses the dirt away. Additionally, reducing the water's surface tension, the suds invade the tiny grooves and fissures of the fabric, seeking more dirt particles.

### ***The Family Wash***

The use of soap brings to the housewife's mind that problem of the family wash. Depending on the custom and climate in the part of the world in which she lives, laundering can be relatively simple or very complicated. Efficient washing machines, some of them entirely automatic, will do much of this work, yet vast portions of earth's womankind do not have such labor-saving equipment. Many a European peasant woman uses a flat rock in the nearest stream as a washboard. Many an Oriental woman stamps on her wet clothes with bare feet. In some places she beats the dirt out with a stick, or wades right into a mountain brook to do her washing, letting her clothes soak beside her. In parts of Italy housewives have an elaborate two-day ritual of carrying the week's wash to a



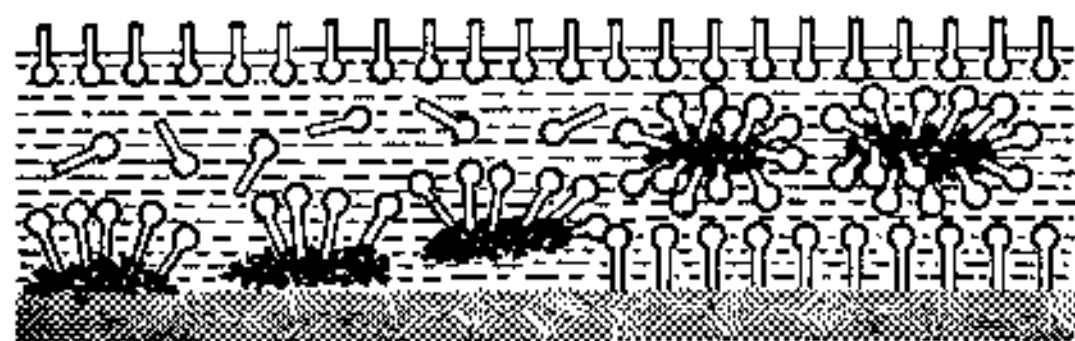
spring, to there soap and scrub the clothes, then back to the house for an overnight bleaching in ashes, back to the spring the following morning for rinsing, then finally to the house again for drying. In some villages in Europe, Asia and South America communal washing may be done in the public square, where water flows into a large shallow basin. Women sit around it, soaping their clothes, using the water for washing and rinsing.

The quantity of soap used throughout the world varies greatly. The average American housewife uses 25 pounds a year, while her Chinese counterpart averages only 0.12 pounds. In Britain she uses 20 pounds, in Russia 5.7 pounds.

### ***Look What's Coming!***

With all its merits, however, soap has major disadvantages. In cold water it is practically insoluble. In hard water it combines with lime or magnesium salts to form a soft gummy residue, making the insoluble curds that are responsible for bathtub ring, tattle-tale gray, and other unpleasant conditions. Water softener (separately or in the soap) or synthetic detergents that do not form curds are antidotes.

"Synthetic detergents," what are they? Do not let the name frighten you, because, according to *Scientific American*, October, 1951, they are "among the most successful developments in chemical technology during the past 20 years". It said: "In 1950



**How SOAP WORKS.** The two parts of the detergent molecules (the round part is attracted to water and the long repelled by it) cause them to seek the water's surface. At the surface between the water and the dirt they attach to the dirt, which may be dislodged by mechanical action, and they keep it from resettling by both surrounding the dirt particles and lining up on the cleansed surface.

the U. S. consumed approximately a billion pounds of these new cleansing substances. Considering that in the same period the consumption of solid soap, which man has made for at least 2,000 years, was 2.3 billion pounds, this is a striking statistic."

A far cry from the mud from Sapo Hill and the roots used by Indians and natives, these new products lather in any water, and under certain circumstances are better than any soap. No matter how hard the water, they form none of the undesirable scum that clouds glassware and dishes and complicates household washing problems. Some of them do not even produce suds, an amazing thing to those who are used to judging the soap's effectiveness by the amount of suds it produces. The New York State Agricultural Experiment Station reports that sudsless detergents are as efficient in dishwashing as the sudsy type, that foam is no guide to their cleaning ability, as it is with regular soaps.

But the progress continues. Fluorescent dyes are being put into some laundry soaps to make white clothes whiter, masking the yellowness which affects many fabrics as they age, a job formerly done with bluing. These dyes are actually colorless but they have the property of turning invisible ultraviolet light into visible blue light, to give a bluish cast to white fabrics.

From the roots of the yucca plant to modern packaged soap flakes, from ashes mixed with animal tallow to synthetic detergents, from beating garments on rocks in flowing streams to a now proposed method of washing with ultrasonic vibrations at frequencies too high for the human ear to hear, but able to dislodge more dirt in one hour than the best modern methods could in fifty; this is the story of the development of the art of keeping clean. But its success still rests primarily on the diligent efforts of the housewife.

**Spiders That Spin for Science**  
 One day in 1938 Mrs. Nan Songer of Yucaipa, California, befriended a traveling spider, and since has cultivated spider silk for such uses as cross-hairs in gun and bomb sights, surveyor's transits, periscopes, observatory instruments, etc. After the war's outbreak in 1941, Mrs. Songer acted on an appeal from

the Bureau of Standards to press her resources to the limit in mass production. Her top production aces are the Golden Garden, Green Lynx and the notorious Black Widow. For "operation silk", Mrs. Songer pins her artists to a soft yucca block by means of a staple passed over their bodies. Then she tickles their spinnerets until the liquid silk within the glands located in the body's tip begins to exude from the body.



As it contacts open air, the liquid turns to webbing. This is then wound about a shellacked, rectangular, two-by-eight-inch frame. Fifty-four turns fill the frame with ninety feet of silk. The produce is marketed at \$25 per

100 feet. At a single silking, which can occur every four days, young spiders yield fifty feet; adults, about 100. The average is good for 1,000 feet before death. When web for high-flying bombers is required, Mrs. Songer twists from three to five strands of Black Widow silk together. This calls for several spiders' appearance on the assembly line simultaneously. On the other hand, when very thin strands are needed, strands from baby spiders may be split as far down as to 5/100000 of an inch.

### Neptune's Radar Operator

As a friendly gesture, a fish from West Africa with the peculiar ability to swim forward and backward with equal facility was sent to Zoology Professor H. W. Lissmann of Cambridge, England. The professor quickly noted something else, that the fish, *Gymnarchus niloticus* by name, deftly avoided every ob-



stacle, whether swimming ahead or in reverse. An unusual tail growth attracted further attention. Dr. Lissmann dipped a pair of electrodes into *Gymnarchus'* aquarium after attaching them to an oscillograph. At once, electrical impulses registered on this instrument's screen, indicating that the fish was responding with its own signals. When

random impulses next entered the tank, *Gymnarchus* beat a hasty retreat as if from before an enemy. In contrast, when the professor sent back the fish's own impulses, *Gymnarchus*, as bold as a lion, sped to the scene. This could mean that *Gymnarchus* thought a relative was signaling.

### When Black Is White—Ask a Frog

Black frogs are masters of camouflage. When against a dark background, their dark pigment cells spread out in their skin, blending them into the scenery. When before a light



backdrop, the frogs can contract these cells and become light. This is accomplished by discharges from the frogs' pituitary glands. The effect can be produced artificially with an injection of hormone extracted from these glands.

### Stalking the Stubborn Starlings

Civic-pride-minded Philadelphians did not appreciate the effect starlings were having on Franklin Institute, so smeared its lofty ledges with a foul-smelling "antidote". But the birds proved immune to smell. A library in the same city was plagued, so acquired a caged horned owl and placed it conspicuously in front of the building. But alas, those starlings had never read of their species' dread of owls; and their incessant chatter made him rue the hour he was snatched from his peaceful zoo. On the successful side, it is noted that Detroit freed one neighborhood of starlings by means of

10,000 to 11,000 cycle whistles, inaudible to human ears but maddening to birds.



# Demonism Haunts Jamaica

By "Awake!" correspondent in Jamaica

**B**EAUTIFUL Jamaica has looked long and earnestly for freedom. Any political advancement by this enchanted isle of the Caribbean has been only a surface gain to compare with the land's terrible spiritual bondage. Spiritually, Jamaica lies in chains! She is agonizingly bound to one of the most diabolical forms of demonism known. It is an obnoxious occultism known as "obeahism". This is well described as "a superstition the most evil in its intended designs, the most filthy in its practices; the most shameful and degrading in its associations".

The vile medium of obeahism is the "obeahman", who is feared above God, obeyed and worshiped, for he is believed to have the power of God. He is accredited with having power to bestow prosperity upon others, for which reason many persons in business resort to him for prosperous sales. He is also a professional man. His clients are among the rich as well as the poor, among the educated as well as the ignorant. He is highly paid, often more highly than a doctor or lawyer. Many times he is hired along with a lawyer and goes right into court with his client, for he is believed possessed of powers to stop the mouths of prosecutor and witnesses and to influence judges and juries.

## Witchcraft at Work

An obeahman is commonly hired to curse someone by means of a collection of trash-heap souvenirs he always carries in stock. Such standard equipment might include pieces of cloth or broken bottles, needles, pens, nails, vials, cat's or snake's teeth, bones, etc. Objects obtained from the possession of the person to be injured, or over whom some influence or advantage is to be gained, are considered the most effective. Employing the stupefying precepts of mystery, the obeahman winds up such materials with thread, or places them in a vial or bottle or gourd. He mutters some hocus-pocus over it to convert it into a magical charm, and gives it to the applicant, who is to bury it in the yard or path of the intended victim. The buried object is believed to have the weird power to translate itself into the victim's body without his even suspecting it until he experiences the pain. The only hope for remedy is to have it "pulled" out by another obeahman, or, often, by the same one.

In inflicting his evil, the obeahman uses shrewdness in his diabolism. Poison is a frequent resort, but the obeahman knows that vegetable poisons are not so easily detected in post-mortem operations as mineral. So he is skilled in this line. Poison by the skin as well as by the mouth is the method best to his advantage. Often, when





the undergarment of a person is taken to him, the obeahman will brew a thin decoction of poison in which he soaks it. When taken back and put on by the unsuspecting owner, the poison is absorbed into his pores, afflicting him with a terrible malady or killing him outright.

Often he is called upon to cast a spell over someone's mind. This the natives call "Tun him ye ye" ("Turning his eyes"), by which expression they simply mean influencing his mind. Too often, jealous females employ this spellbinding scheme to prevent a sweetheart or husband from jilting them. At other times they may use it simply to get in their clutches some man who would not otherwise give them a decent look. Men are known to use the same devilish device. In conjuring up this evil plot, the bestial obeahman gives his applicant a "love potion", called by Jamaicans "Tempting Powder", a draft said to be exceedingly nauseous, and concocted in an utterly immoral, filthy and disgusting manner. But now, the poor female, led thus far by her own wiles into the obeahman's lair, often sacrifices her honor at his shrine through the villain's persuasion that unless she submits to this, what she gets would be of no service to her in bringing about her design. All such casting of spells and curses is referred to as "obeah putting". But liberation from such woes proves equally deceptive.

This latter operation is known as "obeah pulling", and it may consist of pulling from the ground or from the skin. When pulling an obeah from the ground, the obeahman stalks in the manner of a panther the exact spot where it is supposed to be buried. He gazes into his embers, he mutters, he moans; he chants his magic spell, and to the astonishment of his beholders, foretells precisely what is buried there. Now the man of mystery draws a circle on the spot. Knives and

forks are stuck around it. He rolls up his sleeves, mixes some ashes and water with which to moisten the ground as he digs, and at length, he thrusts his hand under the soil. And look! Out he brings the cursed objects composing the obeah, one by one, throwing them into a basin of water. Now, most important of all, the obeah charms must be "killed". So the shrewd obeahman sprinkles them down with ashes and squeezes lime juice over them. The "pulling" from the ground has been a success. The people have been entertained, fooled and robbed. And the obeahman goes home about £25 happy!

In "pulling" from the skin, the applicant is frequently told to fix his eyes on a certain spot with do-or-die concentration. Never must he look away, in fear of breaking the spell and preventing the obeahman from working the "pull". The simpleton, now blindfolded with his eyes wide open, is ready for the obeahman's trickery. Catching up the part of the skin supposedly concealing the obeah, he slits it slightly with a knife or razor and pretends to pull out the objects, which in reality were concealed in his own sleeve.

### *"Duppies" at the Keyhole!*

Since the Devil fathered his first lie in Eden that there is no death of human souls, his hoards of fallen spirits, evil impersonators of once living persons, have kept the people of every nation under the dark deception that the dead have the power to return as spirit mischief-makers, "ghosts." Jamaica has its dreaded "duppy". The word "duppy" is a corruption of *door peep* (an apparition peeping through the keyhole). In Jamaica these frightful fellows are said to appear to persons called *foy eyed* (four eyed), or gifted with second sight. They are believed to be souls of the dead having returned to haunt their houses or to lurk about the grave of their dead bodies to



scare the life out of the living. Of a truth, by many the duppy is dreaded above all. Persons have been known to abandon their homes at the slightest indication of a haunting duppy.

Among the many powers claimed for the obeahman is that of "setting duppy", or invoking evil spirits to afflict persons. The credulous, his head buried under a pillow of fear, need only have the corn on his little toe cause excessive pain, and he will send for the obeahman, whose business it is to convince him that someone has "set" a duppy on or in his house. Of course, he will offer to give chase to the pesky duppy—for a consideration.

In his game of chasing duppy, the obeahman is perhaps worthy of his hire for being able to keep a straight face while performing some sensationally senseless gymnastics. After many meaningless mutterings and motions and much chalk-marking upon the doors and windows of the house, the obeahman is ready to perform a "miracle". Before the amazed eyes of onlookers, he catches the duppy in a bottle, corks it up, dashes to a stream, throws it into the water and steps back, triumphant. The duppy has been "chased". Sometimes duppy-chasing is performed by simply exploding "clappers" (firecrackers) in the air about a duppy-haunted house. It all makes no sense, of course, but it is the obeahman's prescription, and the people swallow it, and like it.

Obeahism, though witchcraft in its meanest form, because of its appeal to and influence over the ignorant and credulous, has become a lush racket. For his quack remedies, the worth of which is only psychological at best, the obeahman will demand £25 or £30 without blinking an eye. One of his pet prescriptions for ridding persons or their houses of evil spirits is a quart of the best rum, so many pounds of rice and a fat white hen. A wee portion of

the rum and rice he mixes with the fowl's blood to be buried in the client's yard or path. But the remaining portions must be prepared with the hen as a feast for the obeahman, topped off with his cash for dessert. It is either this or, if you are to believe the obeahman, the duppy would never consider being "chased". People have been known to sell their goats, mules, cows or even their property in order to pay the obeahman. Many a man who might have been rich today is confined to a poorhouse for having squandered his savings on that scoundrel.

The "duppy" superstition is one of the evils of obeahism, and one of the obeahman's greatest assets. As long as the people fear the duppy, they will cater to the obeahman. And as long as they have faith in the obeahman, so long will they believe in the duppy, for, if left to him, the atmosphere of credulity will ever be filled with hallucinations and hobgoblins.

### *Prescriptions and "Bedtime Stories"*

The obeahman usually works with a partner, likely a pleasant chap and a good mixer, who works as a scout. In working their racket, the scout goes into a strange district or town, meets the people at their homes, learns their names, finds out their troubles and sicknesses, and smuggles vials of concoctions under the ground in their yards. He now goes back, or writes the obeahman, giving him all needed information. The obeahman next visits the same district, calls the people by their names, tells them their exact troubles and sicknesses, confides that someone is "working obeah" on them, goes to the exact spot where his partner had buried the vial in their yard and digs it up! The effect is colossal. He is nothing short of a miracle man; and his fame spreads abroad, crowds gather to him, he takes in hundreds of pounds in money, and then leaves the vil-

lage—leaves it, yes, but usually in confusion and strife. Not being satisfied with robbing the poor people, that wicked sorcerer sets them one against another, maliciously accusing neighbor to neighbor of being the one who was “working obeah” on him.

Often persons will seek out the obeahman at his home by night. It is then that the man-of-cures plays some of his most amusing pranks. Among the charms in his “magic sack”, the obeahman keeps a repertoire of the most frightful duppy stories, just for such occasions. So after performing some worthless hodgepodge over his caller, he lets go one of his most hair-raising tales, and sends the poor fellow home frightened stiff, and directing him along the darkest, loneliest road possible, with strict instructions *not to look back or run*, lest the charm be broken. The obeahman knows, of course, that on such a spooky road at night the superstitious and fearful will look back if he should but hear an ant tiptoe, and will run at the sound of a falling shadow.

The obeahman has been known to give as a cure a whole salt-cured fish of the briniest brand (a sure inducement to aggravating thirst), with the warning to his patient not to drink a single drop of water for a whole night or day after eating it. On all such occasions the persons are almost sure to violate the instructions given them. And the obeahman had calculated it so. If they desire to have the “cure” rejuvenated, they will have to pay him another £5 or £10, which they usually do.

An old man in St. Thomas’ parish had loud praises for the obeahmen. He considered them Christians, because, as he

explained it, once when he was feeling bad he went to the obeahman for cure, and, to his surprise, the obeahman merely gave him a bath, and he felt better. Here, for once, the obeahman probably used common sense and performed a kind act. The old man, coming into his presence, evidently offended one of his five senses. From there the diagnosis was easy. The old fellow simply *needed* a bath. Undoubtedly the obeahman derives much mirth from the cures he prescribes and their amazing “results”.

But, more seriously, the obeahman is truly an emissary of *spite and revenge*, and devoted to demonism. There is no depth of evil to which he will not descend, if he is convinced that there is money at the bottom of it. Often, poor dumb animals, hogs, donkeys, goats, or cows are found brutally beaten to death, or with their horns torn out by the roots, or with ears and tail or a hoof chopped off, or tongue cut out! Such are often the results of an obeahman’s having executed the vengeful labor of his hire.

Thus, obeahism, an obsessing occultism, potent with mesmerism and madness, though forbidden by law, stalks like a grim specter through the isle of Jamaica, shrouded in dark mysteries and deceptions. Despite its frauds, let none overlook the clear evidence this plague offers of the demon influence present upon this world. Not all Jamaicans, however, are taken by its devices. Many have not bowed down to its mocking form. And happy to say, many of them are now turning their faces to the promised new world where righteousness is to dwell and by means of which all evils, such as obeahism, will soon be forever banished from the earth.



# Death from



By "Awake!" correspondent in the Philippines

THE Philippine Republic is composed of three big island groups, including Luzon, Mindanao and the Visayas. Mindanao is second in size to Luzon, and the Visayas are composed of so many small islands. South of the Visayas group and a member of North Mindanao is a small island named Camiguin. It is believed that this island is volcanic in its origin, due to the fact that most of its mountains are volcanoes, and active ones too. Famous among these volcanoes is Mount Hibok-hibok. Mount Gi-ub, a sister volcano, displayed very costly fireworks in 1871, when it erupted and rained ashes for a week, burying many small barrios, killing many persons and bringing havoc to the mainland. The old flourishing town of Catarman was sunk deep into the sea in that eruption, after which the people again inhabited the next town and called it Mambajao, which is the spot of ruins in the eruption of Mt. Hibok-hibok on December 4, 1951.

On the third of December, Bishop James T. G. Hayes, bishop of Cagayan de Oro City, capital of Misamis Oriental and Camiguin, a part of this province, was elevated to the post of archbishop. Installed by Egidio Vagnozzi, papal nuncio to the Philippine Republic, Bishop Hayes was cheered by thousands of Catholics. In his own words, the nuncio said that the prov-

ince is blessed because for the first time in the history of the island of Mindanao an archbishop was installed. Blessing everybody in and out of the Cagayan de Oro cathedral, the papal nuncio pronounced the blessings authoritatively, as if from God. But look, just after the low mass said by the nuncio on December 4, Mount Hibok-hibok blew its top, trapping to death the inhabitants of barrios Mabini, Sadpan, Tibukas, Panasan, Kiburo and Kabuhi. Not a soul escaped death on that early morning. While most were asleep the volcano did its cruel job unsparingly, burying these barrios in ashes and molten lava. The people in the nearby towns noted the volcano emitting thick black and white smoke. Noting the sulphuric fumes in the air, the populace ran for their lives to the town nearest to the mainland. They stayed there and waited for ships to pull them out to the mainland. The governor of the province cabled the president of the Republic immediately for relief and transportation to evacuate the people to the mainland. The Philippine Naval Patrol, commercial vessels and U. S. Army planes rushed to the scene of disaster, bringing food, clothing, medicine and technical men to supervise the evacuation.

For more than five days the buried towns could not be penetrated and excavated for dead remains, estimated at 2,000, due to enormous heat. Showers of ashes and suffocating smoke were so vicious that lives in distant places were still harmed. Some survivors just could not believe their eyes when fire chased humans running for



their lives and ate them up in death by burning. In a report by the provincial commander of the death toll it was said that the bodies were dehydrated. Some could no longer be buried. They were then burned with gasoline for disinfection to avoid an epidemic. The Red Cross has done much in the relief work. All the civic organizations in Cagayan de Oro donated funds, clothing and food for the victims. Later donations from Manila, capital of the Republic, were received in the area.

Eleven thousand five hundred out of sixty-nine thousand five hundred inhabitants remained in the safer zones. The rest have been evacuated to the islands of Bohol, Cebu and Mindanao. There they were fed by the citizens with all they could spare. Most of their subsistence came from donations. Most of those persons from the devastated areas prefer not to go back to the island. They have witnessed a very cruel manifestation of furious natural phenomenon, which could hardly be forgotten in their lives. Poisoning by air, burning by lava, burying in the ashes and charred bodies are the sights they will never forget.

According to one eyewitness who survived the blast, the morning was calm with the usual gentle breeze filling the nostrils of inhabitants. The sea was calm and the volcano was not so terrific in its sign. The usual smoke was only a little bit heavier. It did not sound a warning of danger. On the morning of the disaster, he seemed not to account how they were saved. He saw the smoke flowing with the wind down to the town of Mambajao with a thick body of ashes behind it burying the above-named barrios. He was certain of one thing, death. But the wind changed its course. The smoke-and-ash-ridden wind current went high up in the air, so abruptly saving the town of Mambajao.

The island of Camiguin is mostly dependent upon its copra product. By recent

census of the governor's office, two-thirds of Mambajao's copra region was destroyed, leaving only a very little portion of the source of revenue. Plans have been made by the president of the Republic to transport eager families to the mainland, and a vast area will be subdivided among them for them to till. This will be the new Mambajao in the mainland. They will be given a six-month subsistence ration and clothing till they can possibly harvest their crops. People are taking part in the support of these fellow victims on the mainland. *The American Government* was deeply concerned that relief from the ARC be received promptly.

### *The Aftermath*

This is the third eruption in a series started in 1948. At that time, only a few unaware of the sudden activity of Mt. Hibok-hibok were killed. This happened just after the arrival of "Our Lady of Fatima" in Cagayan de Oro. Next was after the hand of Francis Xavier reached the same place. This one, the most disastrous of all, on the installation of the archbishop, the "vicar of Christ", in this province, "His Grace" Archbishop James T. G. Hayes, S.J., D.D. The authorities, with the so-called experts, had pronounced the volcano safe and inactive for a period of another fifty years hence. How short is the so-called experts' fifty years! Confident about the statement, the people went back to their farms at the foot of the volcano, only to meet their sudden death.

Old folks on the island related some stories in connection with the Gi-ub eruption of 1871, when, in dances, they said married couples exchanged wives to satisfy their fleshly lusts. Whether this is true or not, Gi-ub erupted and claimed a heavy toll in lives. This time the assigned cause of the eruption has not yet been circulated. One can always be sure that, whether peo-



ple exchange wives or not, a volcano when active will erupt whether the people like it or not.

From the mouths of some survivors come the sighs of relief that God has spared their lives, while from the same mouth you will hear that the eruption was God's will. One Kingdom publisher could not help but tell them the contrary. He said: "God could not be responsible for your delivery and the death of the others at the same time, because God is love. His time is near but he sees to it that everybody is given a fair warning before he strikes." He was talking about the battle of Armageddon. The survivor answered and said that there were people who were safe inside the chapel of Mambajao and all who were outside were dead, only to make a big laugh that he himself was not in the chapel at the time of the eruption. If it were true then he could not be alive to tell tales. In times of disaster people think of God in such a way that they go to the extent of creating scenes that never existed. Their love for God, temporary in nature, is established right at the spot of death, after which everything is forgotten for good.

This eruption brought a lot of money to photographers who were on the spot. Pictures of charred bodies, buried persons being excavated, the volcano crater with smoke, and other pictures in the island sold like hot cakes, with higher prices. Foodstuffs were so hard to get and merchants had a good time. It did not last long though, because the government did the best it could to avoid such profiteering in times of emergency. Gasoline, for example, was hard to get, so most of the is-

land's trucks could not move to help evacuate the people.

A father's bravery and love for his family was displayed once and for all. He was a public schoolteacher who by all means got his wife and children away from the danger area quickly. They had lain in safety waiting for a boat to take them across the channel. On the afternoon a day after the eruption he went back to his house to haul his rice. Before he could leave the good wife said that it was dangerous for him to go back just for the rice. He insisted on getting it because he had seen the hardship of getting food in the evacuation center. He went to his house and, in the absence of any transportation during the night, he had to sleep there. But at midnight the volcano again tossed high, sending lava and red-hot ashes to this teacher's barrio, burying his house and him, and the whole area.

Now, as the time of the accomplished end is approaching at the battle of Armageddon, there is still ample time to flee before the wrath of God comes upon this wicked world. The eruption of Hibok-hibok volcano is only the phenomenon of nature, its havoc of lives is only partial, but the fury of Armageddon will be the final execution of judgment, which includes the so-called "vicars". Then the whole universe will be under the righteous rule of the King of kings and permanent Governor of all nations, Christ Jesus. There will be no more wars, famines, pestilences or pains of death where Christ, through the loving-kindness of Jehovah, will give endless life to those who hear the voice of the Right Shepherd, Christ Jesus.

*And he will wipe out every tear from their eyes,  
and death will be no more, neither will mourning  
nor outcry nor pain be any more. The former  
things have passed away.—Revelation 21:4,  
New World Trans.*

# Situation in a U. S. Tax Office

**L**ET us imagine that you owned a collecting agency that handled three billion dollars annually. Yes, three billion dollars. That is a great deal of money, is it not? And that you had just 800 employees to take care of everything, to work in the office as cashiers, file clerks, supervisors, etc., and to scout around to make collections and to check on what your clients owed you. Would you keep a man in charge of that agency—

Who allowed ever so many of the members of the office force to while away their time in various forms of gambling, such as playing the horses or the numbers games? Who allowed one of them to operate a gambling business right in your office, doing thousands of dollars of business daily? Who allowed another employee to operate a bank for the gamblers? Who allowed these gamblers to make free use of your office phones to carry on their gambling racket?

Who was so incompetent, negligent or dishonest that he allowed, winked at or conspired with such practices as that of your employees, collecting cash from your clients and then falsifying the records so that they could keep part of the money? Or who was allowing some of your employees to make dates with your clients in their homes where they showed your clients how they could get out of paying part of what they owed you, which saving the employee would then split between himself and your client?

Who winked at or conspired with the practice of some of your collecting agents to accept fees for overlooking some of the ways in which your clients cheated you, or worse still, who blackmailed some of the clients that were defrauding you by threatening exposure? Who allowed the whole office to get into such a mess that important papers were lying around in the storeroom gathering dust and being overrun by mice? Who allowed the records to get so confused that when a client came in it was necessary to go to four or five files to locate his papers? Who let your employees come in from 9:15 to 9:30, yet signing as though they were on time, at 8:45?

Would you, would anybody in his right mind tolerate such a situation of negligence,

incompetence and dishonesty in his own business? Of course not!

And yet all this is exactly the situation that an investigation revealed as prevailing in the New York Third District office of the U. S. Internal Revenue Bureau, the second-largest of 64 such offices in the United States. The one in charge was a very pleasant but hardly competent lawyer, James W. Johnson. For seven and a half years, instead of looking after the government's affairs, Johnson was browsing through law books in his private office.

Yet when Senator J. J. Williams, after ascertaining some of the foregoing facts, urged the co-operation of the Commissioner of Internal Revenue, Schoeneman, in cleaning up the mess, Williams got nothing but rebuffs. Only after repeated efforts on the part of a Senate committee and Williams, then by a Senate resolution was Johnson removed.

Then employee after employee preferred to resign rather than to fill out questionnaires as to his income and net worth; then employee after employee was asked to resign, suspended or fired and indicted and convicted for failing to fully pay his own taxes, for blackmailing others who had failed to do so, for accepting bribes to falsify records, etc., etc.

Such as auditor Mrs. Anne-Brooks McAdoo Serge, who, together with several confederates in the bureau and some 25 on the outside, evolved a scheme whereby many refunds, ranging from \$100 to \$300, were made to nonexistent taxpayers; and such as Window Teller Joseph Levaca, who, in exchange for favors shown him and his girl friend by the China Doll night club, obliged the night club by *tearing up its tax returns and checks when they came into the tax office.* How simple!

To what extent such a condition prevails or has prevailed in the other 63 offices of the Internal Revenue Bureau is anybody's guess. One thing is certain, revelation of such conditions is not calculated to aid the collection of taxes. As one periodical (*Business Week*, October 13, 1951) put it: "Tax Scandals Hit Public Hard. Loss of faith in collectors breeds cynicism and can mean slowdown of payments and more phony returns." And so a vicious circle ever widens.

FEDERAL JUDGE  
FRANK A. PIC-  
ARD at Detroit,  
Michigan, on Sep-  
tember 13, 1951, de-  
clared a Michigan  
draft board and a hear-  
ing officer of the De-  
partment of Justice had  
unfairly denied one of

Jehovah's witnesses due process of law. Judge Picard severely reprimanded the prejudiced draft officials. This was in the case of *United States v. Walter Kobil*.

Kobil registered under the draft law and filed his questionnaire showing that he was a company publisher, or a part-time minister of Jehovah's witnesses. He claimed exemption as a minister of religion. In addition to this he filed his conscientious objector form, showing that he had conscientious objections based on Bible grounds to the performance of military service.

Upon personal hearing the local board manifested great prejudice toward Jehovah's witnesses and dismissed Kobil in a summary manner. At the close of the appearance the clerk of the local board stated that she had gone to federal court and had seen a lot of Jehovah's witnesses go to prison during World War II, and that she would be glad to go to court again and see another one of Jehovah's witnesses sent away to prison. The board refused to allow classification either as a minister or as a conscientious objector. Kobil then appealed to the Michigan Appeal Board, which also denied the claims for exemption. Next the case was appealed by the National Director to the Presidential Appeal Board at Washington. After taking the case as high as he could in the Selective Service System, the registrant was classified I-A.

When ordered to report for induction, Kobil went to the induction station at Detroit, Michigan. There, when lined up with

## Draft Officials Have Trouble in Court

other selectees in the roll call of the induction ceremony and called to step forward, he refused to step forward and submit to induction. The consequence was that his case fell into the hands of the

United States attorney, and he was prosecuted. A trial was had at Detroit, Michigan, on September 13, 1951.

On the trial the United States attorney vigorously urged a conviction. He relied upon the testimony of the clerk of the draft board and rested his case on the draft board file which was received into evidence. At the close of the government's case and without offering any evidence whatever in behalf of the defendant, Hayden C. Covington, counsel for Jehovah's witnesses, moved the court for a directed verdict of not guilty and an acquittal, because the draft board and the hearing officer, John T. Caniff, had violated Kobil's rights to procedural due process guaranteed by the regulations and the Constitution. He pointed out that the board had manifested prejudice and had refused Kobil the right to have witnesses testify in his behalf before the local board. He also showed the judge where the hearing officer had arbitrarily and capriciously held that Kobil was not a conscientious objector because he was not a full-time minister entitled to exemption under the law as a minister. The hearing officer held that since he was not a full-time minister he was not sincere and entitled to exemption as a conscientious objector. Kobil's attorney pointed out that this was arbitrary and capricious and in defiance of the law and regulations guaranteeing the rights of persons possessing conscientious objections to military service.



The I-A classification (making Kobil liable for training and service in the armed forces) was nullified by Judge Picard when, at the close of the evidence and the arguments of counsel, he found that the defendant was not guilty of violating the law, because the draft board and the hearing officer had themselves violated the law, thus excusing Kobil from complying with it.

Judge Picard admitted having prejudice against one who refuses to salute the flag or fight for his country in the armed forces on religious grounds. He said: "Now, the fact that this man won't salute the flag, makes my blood boil; and that he won't fight for his country also makes my blood boil, but that hasn't anything to do with this, with you and me. I am the judge; I have got to follow the law as it is in making the decision—not my natural tendencies, because he probably would have been in jail long ago if I had been permitted to follow my natural tendencies."

Judge Picard said that Kobil claimed that he was a minister of religion. Because he was a company publisher and not a full-time pioneer, the judge said: "This young man couldn't qualify as a minister under the regulations of Congress. He could qualify as a minister in the Jehovah's witnesses, but that isn't enough." He could not meet the qualifications because he was not a full-time minister, the court held.

### ***Judge Scolds Stubborn Board***

Judge Picard found that Kobil said he was a conscientious objector. He said that if a man comes in and claims to be a conscientious objector, "It becomes necessary to disprove that." Further, he held, in order to disprove it the boards must "have some evidence". In reviewing the draft board file the judge pointed out that the claim of Kobil to classification as a conscientious objector, in addition to his ministerial claim, was heard by John T. Caniff,

the hearing officer for the Department of Justice in Detroit. He quoted from Caniff's findings as follows: "The fact that registrant originally based his claim of exemption on the ground he was a minister of the gospel and afterward changed his reason for exemption, maintaining he did not consider himself a minister as his faith was not strong enough, clearly indicates his uncertainty and doubt about his religious belief!" Federal Judge Picard condemned that finding with this language, "That isn't true at all. Because a man doesn't feel that he is a minister, doesn't mean that he doesn't believe in that faith. As I told counsel before you came in, I have known people who have entered the seminary to become a Catholic Priest, and after they have been there they say, 'Wait a minute; I don't belong here as a Catholic Priest' and they have left the seminary and went out and they are good Catholics. I suppose that you have found that out about young men you know, Presbyterians or Lutherans, everybody else. They might have at one time said, 'I am a minister,' or 'I want to be a minister', and then change their mind. That doesn't change a man's faith at all. Sometimes it shows an increased faith instead of a lack of faith."

Judge Picard then added concerning Kobil, "He is a conscientious objector. The worst he should have gotten from his angle was to have been classified for noncombatant service as a conscientious objector. If he was a conscientious objector, no matter what they found, they could have classified him as a conscientious objector and could have classified him for noncombatant service."

A jury of twelve men and women listened carefully to these remarks by Judge Picard. The district attorney was astonished by the remarks of the judge. Expecting a conviction, he was baffled by the ruling of the judge. As the twelve men and



women sitting in the jury box were ordered by the judge in these words, "I instruct this jury to find a verdict of not guilty. You will take the verdict," he saw the prosecution crumble. The jury thereupon signed a verdict of "not guilty".

### ***Full-Time Minister Exonerated***

Shortly following this decision counsel for Jehovah's witnesses handled another draft case before the United States District Court at Trenton, New Jersey. The defendant had been a pioneer full-time minister of Jehovah's witnesses at the time that he registered and at the time he filed his questionnaire. Due to family responsibilities requiring him to support his mother he discontinued pioneer ministry. While acting as a company publisher, preaching part-time and also pursuing secular work, he was finally classified by the local board and placed in Class I-A, having his ministerial claim denied. He lost his case on appeal to the appeal board. Reporting for induction, he refused to step forward from the line-up on the roll call and submit to induction. The consequence was he was indicted and prosecuted before United States District Judge Forman, of Trenton, New Jersey. The United States District Judge could not acquit. The defendant had failed to file a conscientious objector form, therefore the I-A classification by the board could not be upset on the grounds of the denial of the conscientious objector classification. The ministerial claim fell and could not be sustained, because at the time he was finally classified the defendant was engaged in full-time secular work and was pursuing the ministry only part time.

Before the order of induction and the hearing before the trial judge the defendant had re-entered the full-time pioneer work, resuming the same status that he had at the time he registered, but which he did not have at the time he was classi-

fied. His sojourn from the pioneer work into part-time preaching as a company publisher prevented him from getting a IV-D classification, according to the judge.

Upon the final plea in behalf of the defendant, counsel made the remark that he had never begged for mercy for any of Jehovah's witnesses when convicted by any court of the land. He did, however, point out that this case deserved leniency and consideration on the part of the judge because the man was a victim of circumstances beyond his control.

The defendant was a full-time pioneer at the time he registered, at the time he was ordered to report for induction and at the time he was tried. The only reason for his quitting the pioneer work was, not for some selfish purpose, but because circumstances beyond his control forced him to support his mother for a brief period. Under these circumstances counsel suggested to the court that the judge ought to suspend sentence or make it as light as possible.

Judge Forman, after debating the matter at length from the bench in oral discussion, ruled that the defendant, although convicted, ought not to be punished for more than one day's imprisonment. He thereupon ordered the defendant committed to the custody of the United States Marshal for one day and ruled that, since he had spent the one day before the court in custody for trial, the sentence was satisfied. This was a victory for the brother! He went away rejoicing, re-entered the full-time pioneer ministry and is still there.

These cases show that if a registrant wants to be sure of his rights as a minister being recognized by the courts he must be in the full-time ministry work all the time. It is risky and not in keeping with theocratic procedure to sit back and avoid the full-time pioneer work and wait until one gets in the draft to act. Then may be too late to serve Jehovah without

restraint. A registrant ought not to gamble on getting a bad draft board and an alert and skillful attorney every time to cause the judge to protect his rights. These situations are rare. The sure thing is to be a

genuine, good-faith pioneer, full-time minister before registration with the draft and depend on the record as a full-time minister and Jehovah's spirit and approval to pull one through times of trouble.

## Curious Superstitions in the Middle East

By "Awake!" correspondent in Egypt

**T**HE Oriental people are very superstitious. Their large variety of superstitions keeps them completely blinded to Bible truths and enslaves them to the influence of demons.

If a man wears a beautiful suit and his neighbor pays him a compliment about his suit and later something accidentally happens to it, he immediately thinks that it was due to his neighbor's evil eye. It is believed that one should not stay at the corner of the table to eat his meals, otherwise he will not get married. If a person breaks a glass on the floor, or a mirror, it will bring a misfortune to him and his house. Whenever a black cat passes in the house, it is a foreboding and bad sign. A person should not pass soap, salt, vinegar, needles, pins, or handkerchiefs from one to another, for this may cause the rupture of friendship. You should not light three cigarettes with the same match, lest the youngest one among the three smokers die. Leaving a pair of scissors opened on the floor or sweeping the floor after sunset may bring mishaps in the house. One should not cut his nails or hair and leave them on the floor, because if he does he is considered as cursed by God. To see or hear an owl during the night means that something bad is going to happen in the house. The number thirteen brings bad luck. If a person does not like the visit of someone in his home he sweeps the floor after he leaves and throws salt on it. Never should a woman leave her baby alone before the growth of its first teeth, lest an evil spirit come and take the baby, replacing it with another baby having infirmities and defects.

Going through the villages in Egypt you will see the majority of men and women wearing long black dresses reaching the ground, because they believe that this will take away, as they walk, any magic influence directed against them. In order to be protected from the evil eye a person will hang on his neck

a blue bead or hang a bunch of garlic on the top of the entry door. Another custom is used among the Coptics to cast away the evil eye. They take a piece of paper and pierce it with a pin, pronouncing loudly one of the names of those having visited the house and who probably brought the evil eye, following each name with the words "Get away, you evil eye". The paper is then burned and the ashes given to the person offended by the evil eye. So the evil eye loses its effect.

If a man wishes to possess a woman who does not like him, he goes to a magician for help. The magician then writes a few magic words on a piece of paper which he afterward burns. The ashes are thrown into the house of the one he loves, to change her mind.

Many of the so-called Christians believe in the miracles of the saints, and to see if this particular saint to whom they are praying will listen to them, they place a coin on the glass covering his image. If the coin sticks on it, that is a sign that their demand will be accomplished; if not, they are sorry, because their prayer will not be heard.

In order to be protected from the influence of the demons, some have hung a cross on the neck as a protective, while others have small images of various saints and still others a few colored, and particularly blue, stones or beads. Many go to the priests and other religionists, who write a few magic words on a paper which they put in a small bag and always keep with them.

And now the message of the Kingdom is brought to the peoples of the Middle East by Jehovah's witnesses. This message from God's Word is setting minds free from demonic superstitions. The people are being taught to put their trust in the only true and living God Jehovah for their salvation. "Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."—Isaiah 26:4.

# "YOUR WORD IS TRUTH"



## The Justice of Sin's Penalty—Death

**A**RRIVING at the truth is essentially a matter of reasoning, reasoning done calmly, honestly and with open mind. Among the premises that reason requires us to accept is that every effect has a competent cause. Another is that for facts to be accepted as such they must be established by competent witnesses. On the basis of these premises let us examine our subject: "The justice of sin's penalty—death."

That title takes for granted the existence of one who has the right and power to determine what sin is and to inflict punishment therefor. Is such the case? Let us see: The immensity, power, scope, order, harmony, design and beauty of the universe as known to man all give eloquent testimony to the existence of a mighty and intelligent Supreme Being, the great First Cause, do they not? (Romans 1:20) Surely all such could not have come by itself.

Additionally, since man, who is a part of that universe, finds himself endowed with wisdom and certain moral qualities such as a sense of justice and the ability to express unselfishness, love, it must follow that his Maker must likewise have these qualities, and that on a scale as far superior to man's as the universe gives evidence of power and intelligence superior to that which man possesses. Yes, for, remember, every effect has a competent cause. All of which is in keeping with the divine revelation known as the Bible, which, however, expresses the matter conversely, namely, that the great Creator, the God of wisdom, justice, love and power made man in his image and likeness.—Gen-

esis 1:26; Psalms 62:11; 97:2; Romans 11:33-35; 1 John 4:8.

Further, since science has established the law of *biogenesis*, that all life proceeds from precedent life, we are also forced to the Scriptural conclusion that the great First Cause is also the fountain of life. (Psalm 36:9) It is also reasonable to conclude that, just as intelligent man has a purpose in all he makes, so God had a purpose in creating man. That purpose, as stated in the Bible, was: "Be fruitful, and multiply, and [fill] the earth, and subdue it: and have dominion over the [brute creation]." (Genesis 1:28) Circumstantial evidence corroborates this, for does not man try to do these very things?

Continuing, is it not reasonable to conclude that the Creator, who had so favored man, would expect a token of appreciation from man and his co-operation in carrying out his Maker's will regarding himself? This the Bible also indicates, in that God commanded man not to eat of the tree of knowledge of good and evil. And should man fail to co-operate, fail to show appreciation, then what? Well, would it not be reasonable that God would then withdraw his blessings from man? Note the Scriptural testimony on this point: "And Jehovah God formed man of the dust of the ground." He warned man that "in the day that thou eatest [the fruit of a certain tree] thou shalt surely die". Man disobeyed and was sentenced accordingly: "Dust thou art, and unto dust shalt thou return."—Genesis 2:7, 17; 3:19, *Am. Stan. Ver.*

Note that nothing was said about man's receiving further punishment after death,



nor of his going to heaven, either at death or later on. Why should God torment creatures who refuse life on his terms? Life is a gift, we are told, and a gift implies liberty to accept or reject. Were man to be eternally punished for refusing life, life would no longer be a gift.—Romans 6:23.

Though the majority of the world's religions teach that man has a soul that lives on after death, going either to limbo, purgatory, hell, heaven, or into some lower animal or other man, yet there is absolutely no proof to that effect, either by direct or circumstantial evidence. If a soul, separate and distinct from the body, existed, science should have been able to detect it, but it has not. No soul has returned from heaven or some other place to tell us about it. Nor do any of the lower animals give any indication that human personalities inhabit them. Nor can we think of any reason why man should have a soul, or needs to have one. We accept the fact that God exists even though we cannot see him, because it is unthinkable that the universe could have come into existence and continue its orderly operation without him; but no such argument can be adduced in favor of man's having a soul, separate and distinct from his body. See Genesis 2:7; Ecclesiastes 3:19; 9:5, 10; Ezekiel 18:4. Such texts as seem to indicate otherwise are obviously figures of speech.—Luke 16:19-31.

However, some object that the death penalty for man's sin was too severe. Was it? The law that was given our first parents was not hard to obey. They were perfect, and so it was only a question of whether or not they really wanted to keep it.—Deuteronomy 32:4.

God had a purpose in creating them, as we have already seen: to have the earth populated and cultivated by a perfect race of human creatures, exercising dominion over lower animals, with humans living for-

ever in peace and happiness and to God's praise. God gave them the power of choice as free moral agents (unlike the lower animals, which are controlled by instinct), but unless they chose to co-operate with God's purpose regarding them, he had no alternative but to cast them aside and use others. Since all that sustains life comes from God, God rightfully may deny the blessings of life to those who refuse to serve him.—Psalm 145:20.

But there was more involved. God had plainly stated his law. Man had deliberately disobeyed, thereby flouting the sovereignty of his Maker. For God to now change his law or fail to inflict the penalty would result in confusion in his universe. It would indicate that God had made a mistake in framing the law in the first place, that his laws could be violated with impunity, that God's law did not mean what it said; in short, that God was not dependable. For God to change his law would be to invite disobedience on the part of all his angelic creatures, all confident that they also could escape sin's penalty in one way or another. What confusion and friction would have resulted in God's universe! The execution of the death sentence upon our first parents thus magnified God's justice and gave notice to all that all rebels will be destroyed.—Malachi 3:6.

Thus both Bible and reason testify of Jehovah God, and to his attributes, to man's being made in his Maker's likeness, to the right of his Maker to require obedience, and to the nature of the death sentence and its justice.

But what about God's original purpose regarding man? And what about the injustice and wrong that Adam's offspring suffered because of Adam's rebellion? Could God still maintain the majesty of his law and do something about these matters? We refer the inquirer to a succeeding article: "Why a Ransom?"



# What About "Jonah and the Whale"?

"IT AIN'T necessarily so," said a popular song not long ago in ridiculing the Bible. Examples to prove its claim included Noah and the ark, Jonah and the whale. Now, the account of the flood at Noah's time has been proved reliable (*Awake!* June 22, 1949), but what about "Jonah and the whale"? Is it so, or isn't it? Many have said no, on the grounds that a whale's throat is not big enough to swallow a man.

Before jumping to a conclusion, let us examine the facts with open minds so our answer can be an intelligent one. First, the Bible does not say it was a whale that swallowed Jonah. It says, "Now the LORD had prepared a great fish to swallow up Jonah." That does not say it was a whale, does it? Many scoffers are ignorant of even this fundamental point.

But could a fish actually have swallowed Jonah? McClintock & Strong's *Cyclopaedia* (Vol. 10, page 973) says that the huge white shark (*Carcharias vulgaris*), a dreaded enemy of sailors, "is quite able to swallow a man whole." It presents corroborative quotations to prove this: "The shark 'has a large gullet, and in the belly of it are sometimes found the bodies of men half eaten; sometimes whole and entire' (*Nature Displayed*, iii, 140)." Then from *A History of the Fishes of the British Islands* it quotes the statement that if this shark has difficulty cutting asunder any object of considerable size to swallow it, "there is no hesitation in passing into the stomach even what is of enormous bulk; and the formation of the jaws and throat render this a matter of but little difficulty." It continues, "Ruysch says that the whole body of a man in armor (*loricatus*) has been found in the stomach of a white shark; and Captain King, in his *Survey of Australia*, says he had caught one which

could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark. . . . Dr. Baird, of the British Museum (*Cyclop. of Nat. Sciences*, p. 514), says that in the river Hooghly, below Calcutta, he had seen a white shark swallow a bullock's head and horns entire, and he speaks also of a shark's mouth being 'sufficiently wide to receive the body of a man.' "

But even the whale, not mentioned in the Bible account and scorned so haughtily by the critics, could have swallowed Jonah. Our doubt about the wisdom of those who scoff grows when we read in a reliable magazine, "The sperm whale has a tremendous mouth, capable of swallowing seals, sharks or a man . . . it can bite a whaling boat in half."—*Nature Magazine*, February, 1945, page 99.

The book *The Way to Paradise*, published in 1924, contains a drawing of a sea monster killed off the Florida coast in 1917. It said (page 126), "This deep sea monster was killed off the east coast of Florida in 1917. Scientists claim that it was comparatively young. In its stomach were a black fish weighing 1,500 pounds, an octopus of 400 pounds, besides 500 pounds of coral. It could easily have swallowed ten Jonahs without trouble. . . . Was mounted on a house-boat, and exhibited in many coast and river cities of the United States."

This was also reported by the *Watchtower* magazine of May 1, 1919, which said, "A great fish captured near Miami, Fla., a few years ago, had within its stomach another fish weighing 1500 pounds. This great sea monster is still on exhibition. It has been shown in various cities, and seen by thousands of people."

The same magazine on June 1, 1904, told of a press report of some years earlier

about a seaman who was swallowed whole by a whale, was later found in its stomach, and survived the ordeal. Further on this, the *Omnibus Believe It or Not* by Robert L. Ripley, pages 332, 333, said: "Did a whale swallow Jonah? Scientists declare that, although the whale is the largest animal that ever lived, its throat is so small that it will choke on a herring. However, it is also conjectured that the Cachalot, or sperm whale, may have been the 'great fish' mentioned in the Bible. When mortally wounded the sperm whale has been known to disgorge chunks of cuttlefish six feet long by four feet wide, and an 18-foot skeleton of a shark was found in the stomach of one, on another occasion. Then, too, read the following account of James Bartley, the English sailor, who was reported actually swallowed by a whale, and later rescued. This is a verbatim translation of the report of the French scientist M. de Parville in the *Journal des Debats*, 1914:

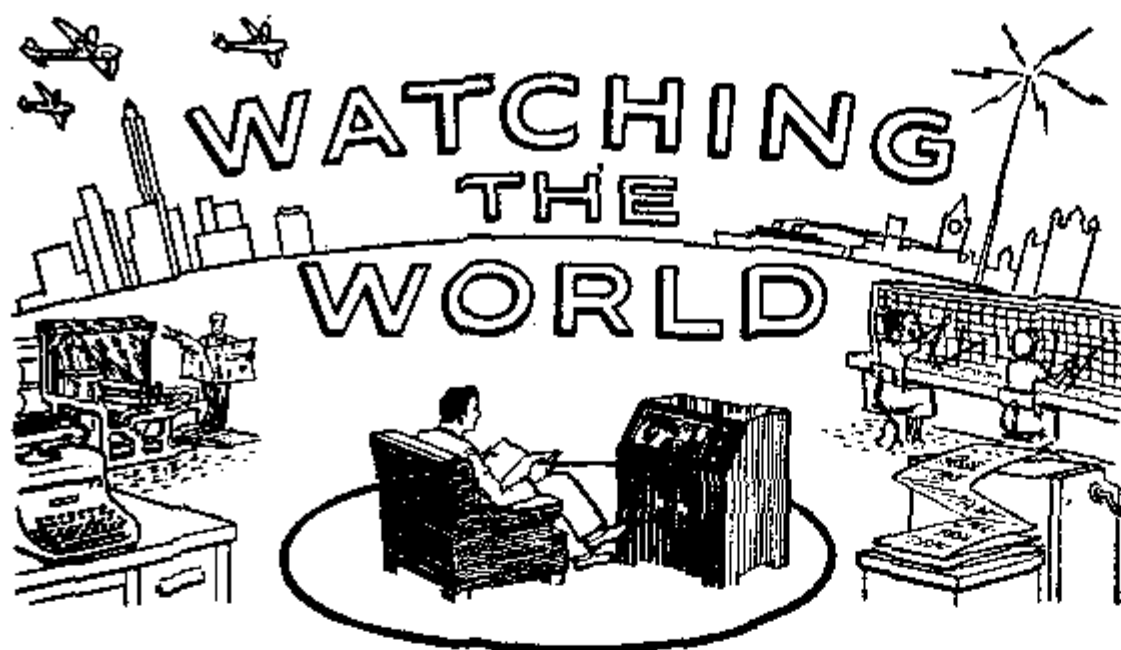
"In February, 1891, the whaling ship *Star of the East* was in the vicinity of the Falkland Islands when the lookout sighted a large sperm whale 3 miles away. Two boats were launched and in a short time one of the harpooners was enabled to spear the whale. The second boat attacked the whale but was upset by a lash of its tail, and the men were thrown into the sea, one man being drowned, and another, James Bartley, having disappeared, could not be found. The whale was killed in a few hours, its great body lying on the ship's side, while the crew busied itself with axes and spades removing the blubber. They worked all day and part of the night. The next morning they attached some tackle to the stomach of the whale and hoisted it on deck. Suddenly the sailors were startled by something in it which gave spasmodic signs of life. Inside was found the missing sailor doubled up and unconscious. He

was placed on deck and treated to a bath of sea water which soon revived him but his mind was not clear and he was placed in the captain's quarters where he remained for two weeks a raving lunatic. He was kindly and carefully treated by the captain and the ship's officers and gradually regained possession of his senses. At the end of the third week he entirely recovered from the shock and resumed his duties.

"During the sojourn in the whale's stomach, Bartley's skin, where it was exposed to the action of the gastric juices, underwent a striking change. His face, neck and hands were bleached to a deadly whiteness, taking on the appearance of parchment.

"Bartley remembered the lash of the whale's tail and then was encompassed by great darkness and he felt that he was slipping along a smooth passage that seemed to move and carry him forward. His hands came in contact with a yielding, slimy substance, which seemed to shrink from his touch. He could easily breathe but the heat was terrible. It seemed to open the pores of his skin and draw out his vitality. The next he remembered he was in the captain's cabin. While he recovered fully from his mental depression his skin retained its ghastly pallor to the end and never recovered its natural appearance."

Scoffers continue with their scoffing. The Bible account remains true. It is not dependent upon such debatable deliverance as that claimed by Bartley. That there are fish that can swallow man is a terrible blow to the scoffers. Jehovah's miraculous power is evident in that Jonah was preserved alive without serious harm in the fish's belly. Christ stamps the account as genuine at Matthew 12:39-41. Therefore, the song-singers to the contrary, it is necessarily so!



### NATO Acts

◆ Historic decisions were made in Lisbon, Portugal, by the ninth meeting of the North Atlantic Alliance late in February. Among the endorsements were German rearmament, the long-proposed European Army, agreement to spend \$300 billion for mutual defense, agreement to submit annual defense budgets to NATO for scrutiny and criticism, and decision to set up NATO headquarters in Paris and to appoint a secretary general. This was far more agreement than had been anticipated, but the optimistic planners, including America's Acheson, Britain's Anthony Eden, France's Schuman, were handicapped by being able to speak only for their governments, not for their parliaments or people. The European Army treaty can still be rejected by a suspicious Bundestag of Germany or a divided National Assembly in France.

### Defiant Red Prisoners

◆ Compound 62 in the sprawling Kojé Island prisoner-of-war camp off southern Korea has received world attention due to tight Communist control within the compound in defiance of U.N. prison keepers. The 5,900 internees hold mass demonstrations, refuse to work and occasionally beat or

murder other prisoners. When the U.S. 27th regiment moved in at sunrise (2/18) to screen the prisoners and allow the noncommunists to get out, the Communists stormed out of the barracks, locked their arms together into a solid line, grabbed and dragged soldiers and interpreters into the Red ranks. The troops were ordered not to fire unless attacked. They first used bayonets. Then the prisoners charged, singing, shouting, swinging clubs, tent poles, iron pipes and barbed wire, yelling "kill the Americans! They are enemies!" The troops fired. Seventy-five Koreans and an American lay dead when the riot ended; many more were wounded. A Panmunjom Red negotiator sneered, "The massacre fully testifies to the brutal inhumanity with which your side treats our personnel." The U.N. delegates bluntly rejected the charge. Only 9 out of 1,600 civilian prisoners accepted the chance to be transferred to another compound.

### Prayer at the U.N.

◆ In observance of a World Day of Prayer (2/29), about 1,000 men and women (Protestants, Catholics, Jews, Moslems and a few Hindus) entered a special room at the U.N. to pray for peace, each

in his own way. This again calls attention to the prayer question, which has become one of importance at the U.N. The General Assembly sessions are now opened and closed with a moment of silence, and a special room for this purpose will be included in the General Assembly Hall that is now being constructed. All the members cannot agree as to offering prayer, however, so the pause before and after the General Assembly sessions can be for "meditation", and the special room will be called "Meditation Room" instead of prayer room—and all can agree that the delegates need to meditate!

### \$85.4-Billion Monster

◆ If piled up in silver dollars the \$85.4-billion U.S. budget requested by Truman would rise 152,935 miles (not quite as high as the moon, which is about 238,857 miles away). Congress screamed for cuts. The administration's reply: fine, but where? Congress had neither the time nor the technical man power to give a convincing answer. Senator Byrd, however, has a four-man year-round staff that produced some suggestions. Among them: refuse request for 105,000 new civilian employees for the military; cut foreign economic aid; fire 100,000 domestic employees and shave secondary civilian programs, such as the school lunch program, since "the depression has been over for years".

### Cattle Disease in Canada

◆ An outbreak of hoof-and-mouth disease in Saskatchewan brought a U.S. embargo on all Canadian livestock (2/25), a serious blow to Canada's \$2,000,000,000 livestock industry. The disease affects cloven-hoofed animals—cattle, sheep, hogs and goats—and is carried by a virus which produces blisters on the mouth and feet, and frequently causes starvation. To check the dis-

ease infected animals are slaughtered, the carcasses destroyed. The Canadian outbreak is a mild one; probably 800 to 1,300 head will be slaughtered; suspected farms will be cleaned up, disinfected, quarantined, all at federal expense. The virus may stay in the ground for a year, so early removal of the embargo is considered unlikely. It does not affect canned meat, because the canning process destroys the virus. Similar embargoes are on beef from Argentina and Mexico. The last outbreak in the U.S. was in 1929; in Canada, in the 1870's.

#### **Puerto Rican Constitution**

◆ The Caribbean island of Puerto Rico took a step toward more self-rule (yet remaining a U.S. possession) when it voted overwhelmingly to ratify its new constitution (3/3) in place of the charter created by the U.S. The U.S. Congress' power to repeal local laws will be abolished; and auditors and Supreme Court justices will no longer be appointed by the U.S. president. The island's legislature will have the authority to override the governor's veto or repeal martial law if he declares it. The U.S. president will retain the right to order armed forces to the island in the event of invasion or rebellion. The constitution still has to be approved by the U.S. Congress, but observers doubt that serious objections will arise.

#### **Brazilian Train Disaster**

◆ Passengers were hanging on the outside of the old wooden cars of a heavily overloaded Brazilian train (3/4). Two of its cars skidded off the track 20 miles from Rio de Janeiro and into the path of an oncoming steel commuter train, which crashed through the wooden cars, flinging riders in all directions, mangling bodies, killing well over 100 persons and injuring 200. Early investigation of the disaster,

one of the worst in Brazil's railroad history, was hampered because the engineer of the wrecked train had fled in his steam locomotive, then abandoned it to hide. Due to a peculiarity in local law an engineer can be held indefinitely without bail if arrested at the scene of an accident, but if he escapes for 48 hours he can remain free, unless his responsibility is established in court.

#### **Two Popes Same Person**

◆ Broken is another link in the chain of papal successors. A United Press report from Rome (3/2) explained that "for years the sequence of papal portraits in [the Basilica of St. Paul's Outside the Walls] was one of the factors used in determining the papal succession", but now, according to Mgr. Angelo Mercati, prefect of the Vatican archives, it is believed that portraits of Cleto (supposed to be the 3rd pope) and Anacleto (supposed to be the 5th) are the same person, and should be ranked third. Until five years ago this error was carried in the Vatican Yearbook. Links in the chain can be lopped out, transposed, removed, yet the *Catholic Encyclopedia* (Vol. 1, page 642) says, "There is no other Church linked to any other Apostle by an unbroken chain of successors." Rome's chain is not unbroken either, as this current admission shows.

#### **Solar Eclipse**

◆ The total eclipse of the sun (2/25) meant many different things to different people. Scientists made careful studies with special instruments. African witch doctors tried to drive the evil spirit away from the sun. Iranians set up a terrific racket to scare the eclipse away. In India, praying, chanting Hindus threw the weight of their religious devotion into the struggle between the sun and moon, which to them symbolizes virtue in the grip of

evil. The total eclipse was visible over a 75-mile-wide arc running from the South Atlantic across French Equatorial Africa, the Anglo-Egyptian Sudan, Arabia, Iran and Siberia. A partial eclipse was visible over most of Europe, Asia and Africa.

#### **Trouble in East Pakistan**

◆ Pakistan is divided into two parts; one to the west of India contains Karachi, the capital. A smaller section at the east of India produces jute, the nation's principal export. Eastern Pakistan objects to the large jute revenue going to the western area, and objects to Urdu being the official language instead of Bengali, which is spoken by more than half the people. Objections broke into a three-day riot (2/21 to 2/23) in Dacca, the capital of the eastern province. Eight were killed, 100 injured, and a newspaper office burned. Some observers believe that concessions on both language and the financial schedule will have to be made.

#### **Defeat in Indo-China**

◆ It was a major victory when the late General Jean de Latre de Tassigny hurled the Communist Vietminh out of strategic Hoabinh last November. The city straddles Route Coloniale No. 12, down which ammunition passed from China to Red guerrillas. The Reds hacked out a new road through the jungle, moved 4,000 tons of war material down it, including heavy cannon, millions of cartridges, vast supplies of mortar shells and hand grenades. The French garrison was increased to 23,000 to hold it against counterattacks, and air support was given. Anti-aircraft guns shot down 10 French planes in 7 days. Out-numbered and outgunned, the French garrison pulled out of Hoabinh (2/24) in what was called a "tactical maneuver". The Communists called it a victory—they again held Route 12.



### The Case of the Missing Yen

◆ The prevalence of corruption today is not limited to any one country. A report to be presented to the Japanese Diet during March covered 1,113 confirmed instances of corruption, which during the past year involved 3,500 million yen (\$9.7 million). The report says corruption touched virtually every department except the Foreign Office.

### The Earthquake of Tokachi

◆ "The earthquake of Tokachi," one of the heaviest of the 20th century, caused huge tidal waves, produced great earth cracks, collapsed homes, swamped fishing villages and left a swath of ruin and terror in northern Japan (4/4). Snow and bitter cold added to the misery. Fires broke out in Kushiro. The center of the quake was located 43 miles out into the Pacific from Hokkaido island. But the dismal picture has a bright spot: despite the quake's severity the death toll was amazingly light.

### Will TB Cease to Be?

◆ Tuberculosis has been one of the great scourges of mankind. The germ that causes it was identified in 1882. Rest, diet, fresh air, have been prescribed for it. Yet its death toll is staggering. About a year ago two compounds were produced that killed the TB germ, but did not kill mice or rhesus monkeys, and were deemed safe enough to be tried on human patients. During the six months since then the aspirin-sized capsules, produced from coal tar, were given to 190 "incurable" cases in New York. High temperatures went down, patients recovered energy and appetite, and lung cavities began to heal. The drug is still in the experimental stage, and will have to be checked over long periods. Surgery, rest and sanatoria will remain necessary, but if the drug passes all tests it is expected to be ready for use in about six months.

### Guidance in Today's World

◆ "Every now and then one

hears the hope expressed that the news of the day may become cheerful," said one news magazine recently. Even occasional bright spots are darkened by the constant flow of dispatches about wars, near wars, economic mobilization, military expansion, taxes, crime and today's corruption. Many would like to escape, to make the world over and discard what they dislike, but this they cannot do. Trouble is chronic. Friction perennial. "People everywhere . . . are praying for guidance in a topsy-turvy world," said the same magazine. Where will they find it? If they *pray* they profess recognition of God, so why ignore his Word that provides the desired guidance? It outlines the reason for present difficulties and points to the solution shortly to come through direct intervention by God to end Satan's domination of earth. Looking to your Bible you can get this guidance the world is praying for.

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language of the people, avoiding ecclesiastical terminology not warranted by the original Greek in which these writings first appeared. It gives people the opportunity to know the truth that makes free. Send for your copy of the *New World Translation of the Christian Greek Scriptures* today; 800 pages bound in attractive green cover, \$1.50 postpaid.

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APRIL 8, 1952

31



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# AWAKE!

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Quack mediums, fortunetellers and allies  
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## "Let Them Have Dominion"

How man betrays trust as animals' caretaker

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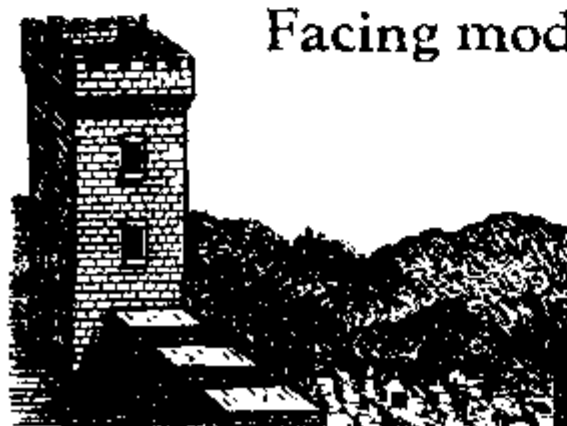
## Bootleggers Back in Business

One of rural America's "family traditions"

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## Help Wanted —Part-Time Job for Woman

Facing modern woman's economic problem



APRIL 22, 1952

SEMIMONTHLY

# THE MISSION OF THIS JOURNAL

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

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

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## CONTENTS

Has the Clergy Failed?	3	Quoth the Clergy	1
Specialists in Spookery	5	Help Wanted—Part-Time Job for Woman	1
Seances with "Built-in" Spooks	6	Netherland's Religious Dikes	2
Author Spillane Makes Mind Over	8	"Amy" Visits the Visayas	2
Bootleggers Back in Business	9	Moral Deterioration in Japan	2
A Family Business	11	Trailer-Park Ministers Upheld	2
"Brain Age" or "Comic Age"?	12	"Your Word Is Truth"	
"Let Them Have Dominion"	13	"A Ransom for All"—Why and How?	2
Man's Best Friend Has Man as		Juan Chapin Is No Communist!	2
Its Worst Enemy	15	Watching the World	2



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., April 22, 1952

Number 8

## HAS THE CLERGY FAILED?

**“WE** HAVE made a mess of telling the world about God. The mess the world is in is eloquent testimony to our failure.”

From the lips of a modern clergyman are these words taken. Their source is Alson J. Smith, pastor of Roxbury Methodist Church in Stamford, Connecticut, and a religious writer. He contributed an article titled “Have We Ministers Failed?” to *Tomorrow* magazine of May, 1949, in which he freely admits clergy shortcomings and deplores the inconsequential things that are allowed to substitute for weighty Christian teaching. He thus admits what cannot be denied. The absence of firm Bible truths from the mouths of the large orthodox religious organizations has evoked a tide of ridicule from critics and scoffers who charge that the Bible is impractical and its principles foolish, even childish in a modern world.

But Pastor Smith thinks the average parishioners ask for the spiritual famine that descends upon them. He says on this point: “The parish wants a minister who has ‘presence’ and ‘bearing,’ and if it can get a minister who has these qualities, and a mellifluous voice, its cup of joy is overflowing. He does not have to use the mellifluous voice to say anything; in fact, it is better if he says as little as possible—especially anything controversial.” It seems the parish’s chief concern is to acquire a

pastor who will “stand out” at community functions while vying with other clergymen. “In selecting a new shepherd,” Smith goes on, “its ‘call’ invariably goes to the candidate who seems to represent the best available combination of looks, manner, voice, and that quality which is known in less dignified circles as ‘sex appeal.’ What is in his heart is not particularly important.”

Note what they said of the apostle Paul, that “his letters are weighty and forceful, but his presence in person is weak and his speech contemptible”. But none who followed the advice of this inspired apostle suffered from spiritual hunger or moral breakdowns for which this modern world is known so notoriously. Paul himself explained: “Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present. For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding.”—2 Corinthians 10:10-12, *New World Trans.*

Modern false religion’s habit of straining at gnats and swallowing camels was hammered hard when Smith said: “The church unerringly points out the rum blossom on the nose of the drunkard, but at the same

time manages to overlook the cancer on the face of all human society. . . . Hitler's blood baths were justified, in some Protestant circles, on the grounds that he did not drink, smoke, or run around with women (although it now appears that he double-crossed us on all points). Sentimentality and moralism erode the body of Protestantism as destructively as the lust for temporal power and arrogant anti-intellectualism corrupt Roman Catholicism. Through these lesions the life-giving power and authority of the church drips slowly away."

This minister admits opening his career with the usual high-sounding vows, "to preach the Word, baptize, marry, bury the dead, comfort the afflicted, solace the dying, and visit from house to house." But what does all this amount to in practice? Smith's observations quickly hack down clergy pretensions of true Christianity. He says the clergyman "is a specialist in something that doesn't matter. . . . He is not an authority on anything. . . . He has a ceremonial function in the community as a marrier, baptizer, funeral orator, and pronouncer of invocations and benedictions at public functions. These are but vestigial remnants of a prehistoric age of faith".

As for the weightier matters, how much "house to house" preaching in the manner of Christ and the apostles do they do? Smith's article relates the tedious routine of sick calls and other visits around the parish which both clergyman and parishioner usually dread and deplore. No such activity among the general public for which Jesus set the example is carried on. (Matthew 10:5-15; Luke 8:1) And whether in pulpit or in the home of a parishioner, the "Word" preached by the clerics is far removed from the message of hope contained in the "good news" Christ preached. Christendom's many creeds are well-known. Equally well-known is how little

these say about the Bible's true teachings, God's purposes, his kingdom and the blessings it is destined to bring to the earth and man upon it.

So obvious have clergy shortcomings become that even official church hierarchies are forced to notice the problem. The Rural Church Department of the Drew Theological Seminary (Methodist, too, incidentally) issued a clever bit of satire concerning how some modern clergymen might respond to the call once received by the apostle Paul, to "come over into Macedonia, and help us". *Time* magazine published the seminary's version of what the cleric would say in reply, which, in part, went: "You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase in salary, and I am told that I made a very favorable impression on the church at Jerusalem."

Has the clergy failed? Yes. It has failed to bring God's Word of truth to the laity. Overriding any pretensions of Christianity are the all-impelling motives of pay, prestige and position. To be sure, wrong example by Christendom's religious hierarchies, for centuries apostate, contribute to the cause. Also, parishes that choose their pastors for the surface appearance they make come in for their share of blame. But the evil remains inexcusable. Persons of good will, seeking the truth, are turned away famished from such systems. The deplorable condition heaps reproach and disrepute on God's name and Word. Jehovah's prophet recorded that they were a people that drew near with their mouth but kept their hearts "far remote; since" he says, "their religion is a mockery, a mere tradition learned by rote."—Isaiah 29:13, *Moffatt*.



# Specialists in Spookery

Quack mediums, fortune-tellers and allies clean up on million-dollar "ghost stories"

**T**HE Middle Ages had it, ran it in the ground and almost killed it. Then it was attributed to

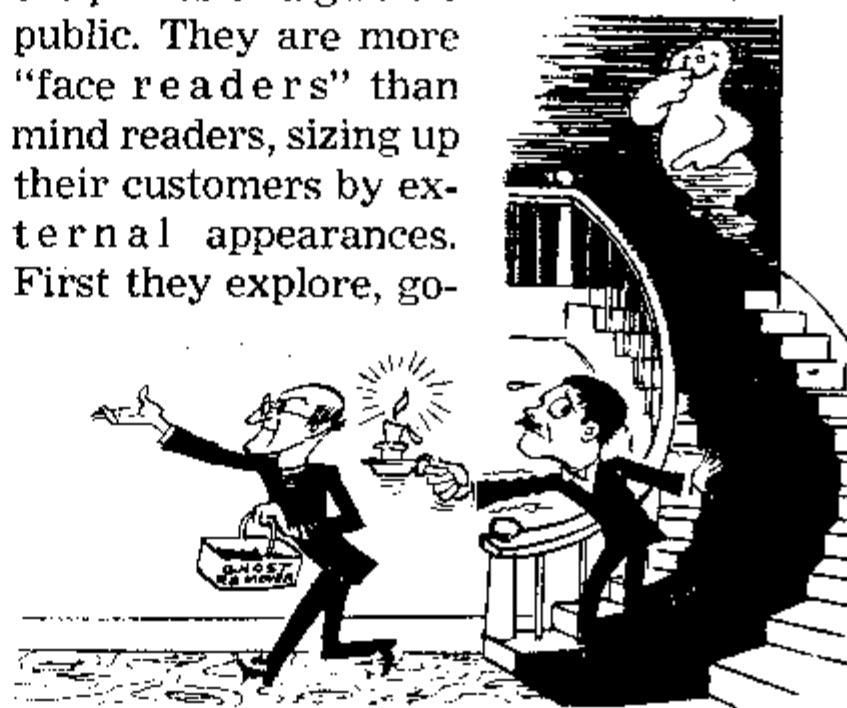
evil spirits, known more accurately as witchcraft or demonology, and came near to being scrapped as superstition. Just in time the "Brain Age" revived "it", that is, the practice of contacting the "other world" of the spirit. Now it is heresy to connect evil spirits with the matter. The phenomenon is at present attributed to "the operation of certain tenuous and imponderable laws that permeate the Cosmos". Not demon worship but "Extra Sensory Perception" they call this gift today. Far from superstition, in the fashion of the times the art has been exalted to the level of science, its study dignified with names like "Para-psychology".

A strange fascination for the unseen has drummed up trade for mystics of all ages—the sibyls, prophetesses of the ancient world, the famed Greek Oracle of Delphi, etc. In the twelfth century B.C. the same craving rushed Israel's apostate King Saul to the door of the witch of Endor. He got exactly what he deserved, a slick impersonation by a demon of the dead prophet Samuel. (1 Samuel 28:7-19) At the very best (or worst) that is all that any consultant of a medium before or since has received for his trouble. Modern haunted-house tales help keep interest at high pitch.

There was the incident in January, 1950, when residents of a house in Bristol, England, complained to their vicar of "haunting" by what was thought to be the ghost of the former owner, dead some eighteen years. The vicar rolled up his sleeves, studied up on an ancient church ritual for sparring with spooks, and went through the house, spreading his "ghost remover" behind him. But, alas! only two weeks later the inhabitants announced the return of the unwanted one, noisier than ever. The vicar had lost the first round and whether he wished to answer the bell for another was not revealed.

However, when and if man crosses the path of a real demon the damage is purely mental. But modern racketeers, "demons" of another sort, were bound not to let it go at that—not forever. And when they caught up with this great field of human interest, they converted it into one of history's best-paying rackets.

Most fortunetellers today are interested only in the fortune they can glean from the purses of a gullible public. They are more "face readers" than mind readers, sizing up their customers by external appearances. First they explore, go-



ing on what little the surface shows. Usually the client's facial expression will begin to register the hits and misses like a scoreboard and it becomes a simple matter of experienced "artists" to enlarge on the right guesses. The field narrows, becomes easy to follow. Then a sensitive point is touched and the customer, now the *victim*, opens up and tells all. Quickly, the fortune *teller* becomes fortune *listener*. He carefully notes the details, which he will fire back at the wide-eyed one later while he or she swears such knowledge is unbelievable.

To get things started the same general subjects are exploited on nearly everyone, things in which all are interested—love, money, business, ambition, health, friends, enemies, desires, dangers, etc. A character analysis, mostly flattering, will come in, a general air of mystery, a little advice and plenty of sympathy. One thing more, the victim's pocketbook is too bulky. The fortuneteller will offer immediate assistance there.

*Coronet* magazine reported in March, 1949, on the results of a survey made to trap these frauds in the act. The same person received reports from different seers that differed like day from night. More seriously, even immoral, illegal and highly dangerous advice was given. "Marriage" without legal sanction was mentioned approvingly, and a specific drug was named and suggested for medical treatment. Yet victims like sheep before the slaughterers will pay from \$2 to \$25 or more for such sessions. It is estimated that Americans swell the fortunes of such fortunetellers to the tune of over \$200,000,000 a year.

For those who prefer their forecasts by horoscopes and starlight, astrology is on the scene to take their orders—and astrol-ogers to take their money. Three million rabid followers will tell you that your entire character is determined by the exact positions of all the heavenly bodies, stars,

sun, moon, planets, at the moment of your birth. Devotees of the stars provide a glowing example of twentieth-century superstition. The late cinema actress, Maria Montez, was a typical astrology enthusiast, watching the stars for approval of contracts, working conditions, etc. Once she defied the stars and went motoring when the planets were "angry". A serious accident ensued. Ever after she maintained that she owed her life to Jupiter. Good old Jupiter alone of all the planets that day was disposed to help her and condescended to snatch her from death's door.

There is usually little to be done legally as long as seers keep reminding their following that they have "no occult powers to foretell the future". This brings up the amazing and amusing "Fast Luck Brand Incense" advertised by circular and sent out from Chicago. The ad was labeled, "16 Incense Lucky Numbers Tablets." Quaintly the burnt ash of the incense would form into numerals. But the fine print reminded, "We make no claims to lucky numbers." The circulars insisted that no claims of supernatural powers were made. But they were covered with "testimonials" relating phenomenal social and spiritual uplift experienced by users, all somewhat out of the ordinary for incense. Amid fumes from the product a girl was pictured with money falling into her lap. "Your Luck May Change," screamed the bold type. But, "We make no claims that it will," the fine print reminded.

### *Seances with "Built-in" Spooks*

Probably the most outstanding spook specialists are the mystic mediums who "illustrate" their ghost stories with spec-ters to match. These "artists" take their cues direct from the witch of Endor; but many of them lack the "contacts" necessary to conjure up a real, live demon to



imitate the customer's dead relative. Still, they reason that mediums must live too, so they "build in" their own spooks. Furniture that moves about without help is a fine aid in this direction. The customer never detects the thin rubber hose beneath the carpet connecting a bulb on one end by the magic one's foot with a balloon on the other just under a table leg. The general setting and the jiggling table fill the minds of the credulous with other conclusions.

Of course, courteous spooks must answer when addressed. But "ghost talk" is not difficult. The medium may gird his midsection with a belt and spring-steel attachment. Mere flexing of the stomach muscles and a little practice can make the spectral visitor very talkative! Three weird snaps for "yes", two for "no", one for "that depends". An old favorite is a wax hand, supposedly a replica of the hand of a dead medium, or, more interestingly, of Cleopatra, Enoch or Moses. Placed on a wooden tray, it can be made to tap out answers with its fingers. Inside, a steel ball bearing upsets the hand's balance at the slightest movement, causing the fingers to roll forward and tap on the wooden sounding board as the hand rocks on its heel. Or there is the imitation human skull that clatters out the messages with its jaws. A charming conversationalist this! Actually the jaw is set upon a wire pivot inserted through the cheek bones. A lever from beneath can turn this pivot like a crankshaft, and this in turn sets the jaws swinging.

Of course, some of the smarter victims are sure they know just what a "disembodied spirit" looks like. Have they not seen many of them in the comics, dimly outlined shapes resembling a bed sheet? So accommodating, up-to-date mediums turn out the lights, arrange the traditional circle, and provide for an assistant to enter, draped in cheesecloth specially treated with chemicals. He pauses at the right

spot and the medium turns on an ultraviolet ray light, the beams of which are invisible to human eyes. But it catches the reflection of these chemicals. When this runs its course the medium turns off the ultraviolet rays, the assistant removes the cheesecloth and retires.

Television has cut in on virtually every form of entertainment. But some enterprising mediums got a jump ahead and started telecasting their "spirit messages". After a widow would arrange to attend a seance, a fake "telephone inspector" would call, while unnoticed make a photograph from a picture of the deceased, later have it developed and touched up somewhat. At the darkened seance room, the poor widow would fix her eyes on a large television screen while strange, unearthly sounds belched forth from the set. Then, slowly, the slightly altered photograph would appear to convince the bereaved one that she had seen a telecast from heaven.

East and west, in heathendom or so-called Christendom, stark superstition makes possible the rise and spread of such merciless rackets. At the bottom of it all is the Devil-inspired doctrine found running throughout the tenets of false religion, that the human soul is immortal, it cannot die. In Christendom practitioners of the racket repeatedly quote the Bible to justify their wicked deeds. But the Bible says plainly that the human soul is mortal, it *can* die. The Bible condemns sorcery, fortunetelling, astrology, etc., whether faked or real. (Ezekiel 18:4, 20; 2 Chronicles 33:6; Isaiah 47:13, 14) "And when men say to you, 'Consult the ghosts and spirits that chirp and gibber! Should not a people consult its gods? On behalf of the living should they not consult the dead for instruction and direction?'—of a truth, they shall keep making a statement like this, in which there is no light."—Isaiah 8:19, 20, *An Amer. Trans.*

## AUTHOR SPILLANE MAKES MIND OVER

A NEWSPAPER headline in his hometown Newburgh (New York) *News* shouted "Spillane Forsakes Lusty Books, Seeks Greater Story in Religion." The next day the Pittsburgh *Press* proclaimed, "Author Quits Sex Writing, Joins Jehovah's Witnesses." Other headlines from around the country: "Hot Novelist Sees Light" and "Whodunit' Spillane Believes His Books Aided in Moral Breakdown". What had happened?

☞ Mickey Spillane, whose lusty novels are plastered over America's pocketbook racks and translated into several languages, whose writing is reportedly being sought by Hollywood and TV interests, suddenly quit writing filth. His five books in four years had become among the fastest-selling mysteries of the decade, skyrocketing in sales to ten million copies. The most recent one made the biggest first-printing splash in quarter-book history, 2,500,000 copies.

☞ Why the change from sex writing? One of Jehovah's witnesses had called at his home and placed the book *"Let God Be True"* with Mrs. Spillane. The author scoffed at first, then discovered there was truth in what was said. His belief in evolution was shattered by *Evolution versus The New World*, after which he sought more knowledge. Now, instead of describing the notorious night life of his favorite detective and that detective's favorite girl friends, Mickey Spillane issued this sharply written, worth-while statement to the United Press, February 22:

☞ "This world of ours has become a madhouse with a million kill-crazy problems trying to be solved by even bigger kills and bigger problems. We've been knocking down the spider webs without killing the spider. But it's all a planned madhouse and I've found out who's planning it, why and what the conclusion is. All it requires to learn is a little study and a little understanding, but it takes you to the Bible and because it does people are ready to laugh or condemn or put the finger of fanaticism on you. There are millions today associated with Jehovah's witnesses who are learning this truth and will live because of it, and not just for a little while, either.

☞ "Because of what I was, what I did and the way I wrote, the public, critics and columnists have slapped the stigma of the same old worldlyism on Jehovah's witnesses, but know this: I haven't written a book after my old fashion since I became a publisher for Jehovah's kingdom. [The latest book, just out in paper cover but circulated in hard cover for some time, was written before Spillane became associated with Jehovah's witnesses.]

☞ "And know this, too: there are more books on the way, but they won't contain the things that bolster the excuses for the moral breakdown of this present generation. I've changed my work and course of action to be in harmony with Jehovah's kingdom and be a favorable example as one who publishes the good news of this kingdom.

☞ "This world has been screaming for leadership, it has been getting leadership—but look where it has been led. Great, isn't it? Along with millions of others I've found the answer to the problem the world is going mad trying to solve, and the answer is a greater surprise than anything you or I will ever find in fiction.

☞ "The Kingdom of God so many have prayed for is not only going to be established, it's here! The physical proof is absolutely conclusive and open for anyone to see. Ask yourself this: Can you live forever in happiness on earth? and find out what I have found out and see why I've changed.

☞ "God says it can be done. Soon, too. And it's easy."

☞ The principle of making your mind over upon learning the truth was set long ago by the apostle Paul who had himself contributed to a delinquent world's delinquency (though in a different manner): "Quit being fashioned after this system of things, but be transformed by making your mind over." (Romans 12:2, *New World Trans.*) Only the truth will enable you to do this. Not more of the old world's religion, but more true religion is what is needed. Paul's advice to gain right knowledge and make your mind over is good advice. Those who do change from the old system's course, seeing, as did this author, that no comparison exists between what is discarded and what is gained.



# Bootleggers Back in Business



**B**OOTLEGGING is a multimillion-dollar business. According to the Licensed Beverage Industries, Federal government losses are \$650,000,000 a year in taxes! Add the loss in state and personal taxes and this figure will leap into a billion dollars a year.

Florida officials estimate that in their state alone moonshine business exceeds \$100,000,000 a year. Wilkes County, North Carolina, known to many as "The moonshine capital of America", is said to have made 500,000 gallons of whiskey in 1949, which brought some \$2 million into the county and cheated the government out of several million dollars in revenue. Some counties in Kentucky are operating as many as 100 stills. Georgia leads the 48 states in illicit whiskey-making. She and her three sister states, Florida, South Carolina, and Alabama, produce more than half the illegal whiskey in America.

However, recent seizures disclose big-time city operators have dwarfed the small-fry mountain moonshine stiller both in production and circulation of the "stuff", as it is called. Dwight E. Avis, chief of enforcement for the ATU (Alcohol Tax Unit), told the Senate committee investigating interstate crime that seven or eight moonshine syndicates operate in interstate commerce in the Middle Atlantic states and southern New England. A giant-size still producing 1,000 gallons daily was seized near Philadelphia and destroyed. This still provided moonshine for Philadelphia and New York markets. Another 1,000-gallon-a-day still was destroyed in

Atlanta, Georgia. More recently, 526-gallon-a-day stills have been uncovered in Camden, New Jersey, also in New York city. *New York Times*, August 18, 1951, reported the Treasury agents' seizing a "seagoing bootleg still that netted its operators up to \$3,000,000". The *American Mercury*, November 1950, shows still seizures have been 50 per cent greater during 1950 than in 1946. There were some 10,000 stills seized and as many arrests made.

Nobody knows definitely how much illegitimate whiskey is made each day, nor the number of illegal stills in operation. The State Liquor Authority pointed out "that stills seized in United States in 1949 could produce 12,000 gallons more a day than licensed distillers were producing in the same period". *Business Week*, October 21, 1950, states: "Best estimates are that home-cooked output of hooch has jumped 300 per cent in the past few years. The distillers say their illegal and taxfree competitors are cooking up the stuff at a 4-million-dollars-a-day clip." The article further asserts that stills "exist in every state of the union, and in every town and city of any considerable size".

## Reason for Boom

What is it that has put the boom in bootlegging? Both the retailer and the consumer agree—TAXES. High Federal and state taxes make bootlegging a profitable business. To begin with, the bootlegger escapes

a \$10.50 Federal tax and a state and local tax exceeding in most cases \$2 on every gallon of legal whiskey. In addition, he is not concerned with corporate taxes, social security taxes, welfare taxes, personal taxes, stamps, high rents, etc. Erwin B. Hock, alcoholic beverage control director in New Jersey, said it was "generally accepted that illegal distilled spirits can be produced and distributed to the consumer under current conditions for \$1 a gallon or even less", which is less than the Federal tax alone on a pint of legal whiskey!

His overhead expenses amount to almost nothing. To set up a medium-size basement or backwoods still costs as little as \$100, which can be paid for with the first run. Years ago moonshiners took pride in their ability to make good "cawn likker", but today commercialism and expediency have corrupted their pride and the art of hooch-making. Usually "Kentucky squirrel", "white lightning," or "panther sweat" were concocted from corn meal, malt and sugar. This mixture takes close to nine days to ferment. With the Treasury Department's ATU men combing the mountains and cellars, the distiller cannot afford to wait; so he leans heavily to a sugar-and-water mash which takes less than three days to ferment. During the war, when sugar was scarce, candy was used.

To rush fermentation when business is buzzin', Kentucky moonshiners are said to use "silo drippings or prepared cattle feed". In some cases, to give the whiskey a touch of daintiness, 'sprouted corn is buried in barnyard manure, then turned through a food chopper and mixed with the malt'. Not exactly appetizing, but it does the trick. Also, to add flavor and the famous "kick", "a little glycerin or fusel oil was added. Some cutters, however, used a sulphuric-acid compound. . . . To customers who demanded that their whiskey have more fire and bite than the usual stuff . . .

iodine was added. . . . In some of the larger cities manufacturers of hooch sometimes used embalming fluid to give their whiskey an even greater kick."

Ordinarily 1,000 gallons of live mash will produce about 100 gallons of moonshine. A wholesaler will buy this mountain or basement "dynamite" for less than \$3 a gallon at the still site. The driver who delivers the goods to the market averages close to \$1,500 a week. The wholesaler in the city will average about as much and the retailer will clear about \$300 for his troubles.

### *Battle of Wits*

The job of catching bootleggers is mainly assigned to the ATU, Federal men attached to the Treasury Department. They are known to be the best bird dogs in the business. He speaks the mountain language, goes to their prayer 'meetin's', and sometimes gives the mountain folks a plain talkin' to. In this game of matching wits with the mountain folks every trick, old and new, is used, plus mystery, bluff, woodcraft and intuition. Spotter planes and coast guard planes are used to locate stills. Walkie-talkies are used in raids. Even wives eager to get their husbands or sons home are a source of a surprising number of tips. Bootlegging is a highly competitive business. When one is captured and his still destroyed, in many cases he will give information regarding the whereabouts of other stills, to keep his fellow moonshiners from profiting from his temporary inability to supply his customers.

To make an arrest the operator must actually be caught "with his hands in the mash". This is about as simple as trapping an Alaskan bear in South America. It just isn't done. Owners seldom if ever come near the plant. Young long-legged mountain boys are hired to operate the stills on a 50-50 basis. These boys vanish from the still site at the first sign of suspicion or



warning. Their long legs and know-how in the hills almost ensure them perfect safety. The familiar cry of American folklore, "Maw, git the guns, it's the revenooers!" has been greatly exaggerated. These young boys know better than to try to shoot it out with them, and be sent up for a murder rap. Treasury Department regulations forbid ATU men to use their guns unless their lives are endangered, which is very seldom. The mountain boys run like scared deer through the underbrush confident that they will not be shot in the back. But when caught the game of tag is all over. Rules forbid him to run again, so he stays put. The mountain moonshiner is a man of his word. When captured handcuffs are dispensed with. Arrangements are made to meet the next day at the U. S. Commissioner's office for a hearing. The prisoner never fails to appear. That same informal code of relations also says that the "revenooer" must never abuse a prisoner, never seem vindictive about getting a conviction, never lie on the witness stand. Court sentences are lenient. In at least one case "a chronic still operator proved to have had more convictions than he was years old". Jail stretches are not considered a disgrace, just an occupational hazard.

### *A Family Business*

Moonshining is generally considered a family business and the birthright is usually the family still. In some locations a loosely knit co-operative exists. When the Federal officers destroy several stills, the moonshiners in that vicinity all pitch in and help the unfortunates get back into business again. To protect the family still, every ingenious art of camouflaging is used. Wire netting strewn over with branches and leaves, army camouflage cloth, retractable smokestacks, and to lessen the smoke chestnut wood or coke is burned, which are practically smokeless.

An alarm system equal to any radar screen covers the area. Tin cans are fastened to brush to rattle, thread is webbed along the earth, spotters are placed near ATU headquarters to flash the whereabouts and descriptions of any new Federal men, boy runners are sent out and dynamite explosions are set off to warn the entire community of the presence of officers.

To protect the transporters hauling the moonshine to retailers an elaborate lookout system operates. Some big-time bootleggers on the West Coast have used a radio station that sounded the all-clear signal by certain records that were played. The lookout system operates so efficiently that revenue officers are seldom able to intercept a loaded automobile.

To prepare for an emergency, the drivers practice for months to learn how to take hairpin curves at great speeds, and drivers and guards are always prepared to shoot it out with officers if they are cornered. Regular hopped-up Fords with superchargers, multiple spark plugs and twin carburetors, gear-ratio change, auxiliary fuel pump, oversized cylinders, aluminum pistons; also multiple rear-vision mirrors and a special switch for snapping off the taillight are used. When police cars could match them for speed, the bootleggers switched to Offenhauser engines made for racing cars. These young daredevil drivers streak down the highway at night with or without lights on at 110 to 125 miles an hour, with a pilot car in front and a block car behind. They stop at nothing.

It is admitted by bootleggers and ATU men alike that bootlegging is a battle of wits or an adult game of hide-and-seek or cops and robbers. Many stills are destroyed. Some operators are caught and prosecuted. Others are killed, but the business flourishes. Will it spill over with mobs, crime and cold-blooded murder as in years gone by? That remains to be seen.

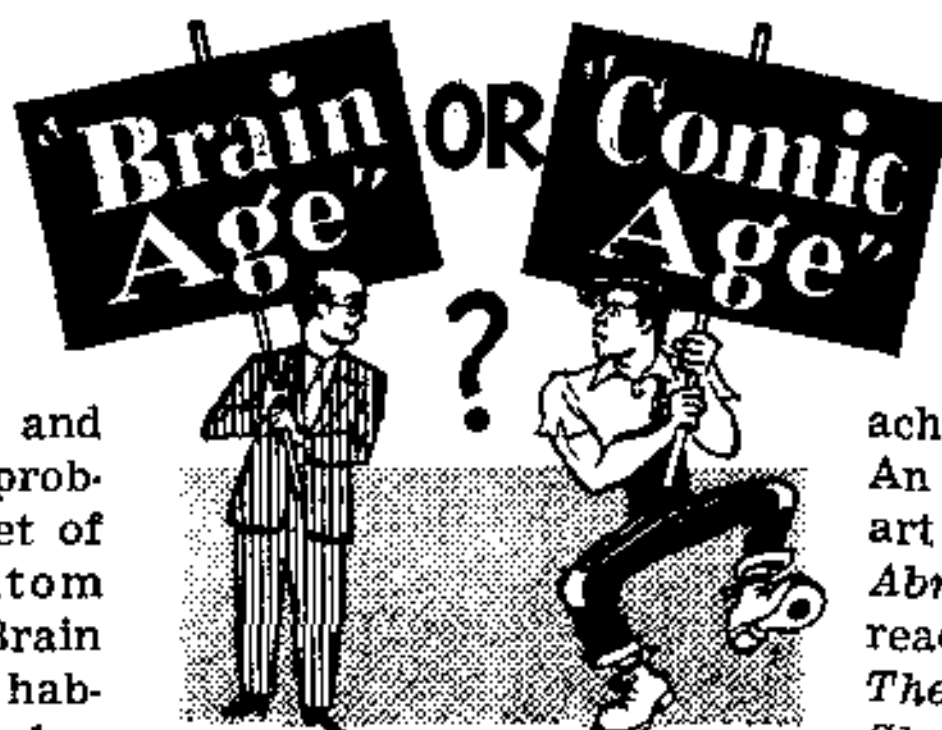
**C**ONFUCIUS is supposed to have fathered the popular saying that "one picture is worth 10,000 words". If he did, that venerable old Chinese gentleman proved himself a shrewd observer; and were he living now would probably lay claim as a prophet of the "Age of Comics". Atom smashers prefer the label "Brain Age", but popular reading habits might rather favor the former suggestion. Only now, with that in view, the statement should probably read, "one picture is worth \$10,000."

¶ Perhaps many factors make the comics the sellers they are. Adults show the same tendencies in all ages by their enjoyment of the prevalent picture magazines. Also, the air of mystery, of the unknown, plays its part, accounting for the love for such comic strips as "Buck Rogers" or of motion pictures dealing with space travel. In a sense comics are a juvenile edition of science fiction.

¶ Beyond denial, readers take their comics seriously. "Smiling Jack" fans implored Pan American Airways to dispatch a rescue plane when their hero was lost in the Pacific. "Captain Marvel" receives a reputed 30,000 letters a year, many from foreign lands. And a spinach-growing section in Texas raised a monument to "Popeye". The fabulous strong man's creator, E. C. Segar, received a tide of appeals from mothers asking that he make his hero stop opening spinach cans with his teeth. Comics are impressionable!

¶ American folklore and customs have become enriched by comic contributions. "Sadie Hawkins Day," the annual big day for all unwed gals of cartoonist Al Capp's fabled "Dogpatch" to literally "catch" a mate in a free-for-all marathon, has become a nationwide event. Dances or other social events are held to which the girl must treat her escort. But when comic books came in for a cut of

ECA funds, many thought that was carrying the realism too far. *The Christian Century* questioned whether such expenditures were for "relief and reconstruction".



¶ Satire has ever proved a potent weapon in newspaper editorial cartoons that graphically depict prominent evils or complaints of the day. In some comic strips it has

achieved a similar prominence. An outstanding master at the art is the above-named *L'il Abner*-creating Al Capp. He reached a high point in his book *The Life and Times of the Shmoo*, released at the close of

1948. The work capitalized on the success of the mythical little cure-all animal that appeared in *L'il Abner's* life earlier the same year. At once the shmoo's '*Life and Times*' proceeded to outsell the then nonfiction best seller, *Roosevelt and Hopkins*.

¶ Pointing to the satire present, *Life* (December 12, 1948), in editorial review of Capp's work, said: "For in *The Life and Times of the Shmoo* the happy little animal unfortunately gets caught in the crossruff of the class war. With shmoo meat providing a free living for everybody, Brewster McRewster, the egg tycoon, and J. Roaringham Fatback, the pork monopolist, are, naturally, outraged. They are gluttons of privilege and they don't like shmoo meat. And so, in spite of a few feeble yips from liberal capitalists who propose to make a living by producing shmoosical comedies, McRewster and Fatback hire a goon agency to kill all shmoos. Reaction is triumphant."

¶ So while atomic and military science set off explosions of untold significance on a Nevada desert, other citizens of the "Brain Age" relax on their porches to peruse their favorite comics. It is a strange contrast, but perhaps not without meaning. Possibly such trends betray a tense world's efforts to find relief and letup from its otherwise critical existence. Or maybe learning what is wrong is not so bitter a pill when delivered in the comic technique. But whatever the source, finding fault is always easier than correcting. Even the "Brain Age" has learned this. It is badly in need of a sure guide, something more stable than the comics it reads for diversion, or than even its atomic formulas.



“LET them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Thus man was empowered with authority by Jehovah God to exercise dominion over the lower animals. (Genesis 1:26, 28) As serious as is instructing the student in cruel and inhuman practices, there is a more terrible crime: the abuse of man’s God-given dominion over the animals.

History condemns man as being guilty of the foulest, most degenerate crimes against the animal kingdom. Animals can look upon man’s dominion over them as a reign of terror: being starved to death, ripped apart, burned alive, crushed piece by piece, skinned alive, torn to shreds, all to delight his master in games of sport or to satiate his lust for blood.

The abuse of this divine authority dates back to the world’s first-known dictator, Nimrod, ruler of Babel, the first human political government after the Flood. Thanks to his carnage of animal flesh, all for the sake of “sport” and his own fame as a great hunter, he scattered the wilds with the carcasses of the animals he cut down, and contributed to the fear and enmity of the beast for man. (*What Has Religion Done for Mankind?*) The taste for more brutalizing spectacles grew apace. Wild animals were pitted against one another or against men in mortal combat. The first certain instance on record of this is in the year 186 B.C., when M. Fulvius exhibited lions and tigers in the arena. For a single show Sulla provided 100 lions, and Pompey 600 lions, besides elephants, which were matched with Gaetolian hunters. Julius

Caesar is said to have invented the bullfight. At the inauguration of the Colosseum 5,000 wild and 4,000 tame beasts were killed, and to commemorate Trajan’s Dacian victories there was a butchery of 11,000 beasts.—*Encyclopædia Britannica*. During the seventeenth and eighteenth centuries “bull fights were held on Sundays or on Feast days in an almost religious light”. Cities petitioned for the privilege of bullfighting “to encourage the worship of God”, but no one ventured to say how this was possible with such brutalizing spectacle and desecration of God’s authority.

### “Over the Cattle”

In order to thrill the crowds the bull ring became a scene of terror. To infuriate the bull “baiters sawed through the horns to the quick”, “exploded gunpowder in the face of the expiring animal,” “boiling water was poured down its ears,” and if the bull collapsed from exhaustion, “fires were lighted against or under it,” “spikes were commonly thrust into the most tender parts of its body,” “tail was frequently twisted to dislocation,” all of this and more to quench the thirst of the crowds who lusted for the bull’s blood. (*Brutes and Beasts*, published 1933) *Collier’s* magazine of November 16, 1946, reports: “A new feature has recently been added to bull fighting in Spain to increase its excitement. The barbed darts



plunged into the neck of the animal to enrage it are now equipped with an incendiary device that, on contact, bursts into flame and inflicts pain that the bull virtually goes insane. In the first fight with these fire darts, a crazed bull gored one horse through its heavy protective mat and tossed another horse and its rider several feet off the ground." A similar fire dart was outlawed by Royal Decree published in the Spanish *Official Gazette*, on June 14, 1928, as being "unnecessarily cruel and repugnant to the majority of the spectators".

The horse, which has no doubt served man more faithfully than any other animal, tasted its share of humanity's inhumanity to beasts. Old worn-out horses were led into the arena "blindfolded" and with their "ears plugged", so as not to avoid the vicious attack of a wild bull. The furious charge of the maddened bull usually left the horse on "the ground in its own blood, its entrails gored out, perhaps with a leg or two broken". Not a sound from the writhing animal. You may wonder why. The cry of a horse in agony is one of the most pathetic sounds that can be heard. The cry might clear the arena! In consideration for the paid customers the humane bull-tenders "have ripped out its vocal cords before it comes into the ring"! His overlord has deprived him even of a relief of a scream of pain.—*Brutes and Beasts*, by John Swain.

The abuse of the horse does not end in the bull ring. The so-called "sport of kings", or horse-racing, has pushed many jockeys and owners to inhuman abuses, which are frequently winked at by racing officials. In an article dealing particularly with Maryland racing, published by the *American Weekly*, March 7, 1948, entitled "Horrors Mar the Sport of Kings", shocking disclosure was made that a slow-starting horse was regularly shot in the

rump by a blast of rock salt. Other investigations disclosed a trainer had his own sinister method of exacting the last burst of speed from his mount. In the privacy of the stall he would mercilessly beat the thoroughbred with a length of chain with such regularity that the animal began to associate his torment with the rattle of the chain. Then in the race the jockey would secrete a length of chain on his person, or have it handed to him with the last pat of the owner, and when the need was greatest for speed, he rattled the chain in the horse's ear. In a desperate effort to escape the horror of further beating, the racer burst ahead, driven by fright. Even after racing days are over miseries do not cease. (*American Weekly*, April 18, 1948) Dan Parker charges: "For every star of the turf that retires in comfort there are ten thoroughbreds abandoned with cruelest neglect."

*Man to Man* magazine, issue of December 1949, charges that a "veritable craze of gambling has taken over rich and poor alike throughout the Far East"; that "ancient and traditional sports which have not stirred the imagination of the people for centuries are revived". *True* magazine, June 1951, remarks, "bull fighting . . . cock fighting, fish fighting, cricket fighting, and even ant fighting" are among the popular sports of Thailand. All of these creatures are bred to bring out their "combative strains".

### *Fish of the Sea, Fowl of the Air*

Gambling and a thirst for pleasure and excitement make fish fighting popular in Thailand. Fish are matched, bets are placed, then the fish are put together in a jar—the fight is on! Their supporters bend forward on hands and knees, eyes glued to the jar, giving their favorite fish shouts of encouragement. After several minutes and sometimes after four, five or six hours



one fish will show signs of weakness. The stronger will rip mercilessly into him until he sinks motionless to the bottom of the jar. A cheer goes up for the winner—losers walk away or place bets on the next match.—*True* magazine, June 1951.

*Awake!* correspondent in El Salvador reports "cock fights are most popular, but the excitement of the fight is not the only attraction. There is another—betting". To make the fight thrilling for the audience metal spurs as sharp as razors are placed over the natural spurs of the cock. These spurs range from 1½ inches to 2½ inches in length. They allow the birds to literally tear each other to pieces. After being pitted against several opponents the birds are mutilated, with eyes gouged out, neck covered with blood, the breast and body torn to shreds. The dens and spectators are splattered with blood. Here also winners smile, but losers may pacify their wrath by roasting the "poor cock" to death. A case of this kind was reported in "An Essay on Humanity to Animals", 1798.

The commercial lust for gain has swept the forest of some of its most beautiful birds. The feathers from the heron, the beautiful plumes from the male bird of paradise and the sea-swallows, all are massacred to provide a few feathers for milady's hats. The slaughter of birds during breeding season means that countless young ones must die too. Great Britain alone imported every year over thirty-five million birds for hat trimmings, not counting those that were killed on the island. This was before the Importation of Plumage Act.

### ***Man's Best Friend***

#### ***Has Man as Its Worst Enemy***

The dog is often called man's best friend. But this friendship ends, as far as man is concerned, when he lusts for filthy lucre or thirsts for blood. This depraved mind has turned the dog into a killer and has

gone to almost no end to satisfy its brutality. Fighting dogs are bred for a price. John Swain wrote: "A newly whelped bitch had its feet hacked off one by one by its owner, when pinning a bull to show its courage and enhance the value of its litter." *True* magazine, October 1951, tells of an owner wagering that his dog would not let go of a bar even if its forepaw was chopped off. The dog's paw was chopped off to win the bet, while the dog held its grip on the bar. The beast was made to fight on three legs until finally killed. Such torture is nothing short of demoniacal.

How cruel would one have to be to skin a domesticated animal alive? Yet this was a common custom in England until prohibited by the Act of 1835. *A Century of Work for Animals* reports: "A woman and her two daughters, who made their living by selling skins, were found with the remains of 150 cats that had been skinned alive." Dr. Gordon Stables, R.N., writes in *Story of the Arctic Ocean*: "I have seen . . . living flayed seal [pitched] into the water to see whether it would move off or not."

These are only a few of a host of similar cases to prove a point. Multiply their number, their horror, their wickedness a thousandfold, and you will have a truer picture of the demonic abuse of man's dominion over the animal creation. In retribution for such cruel dominion over the lower creation, the Scriptures denote that Jehovah God will employ animals in the battle of Armageddon to act against those who have defiled the earth by such hideous practices. Jehovah God will not take joy in the death of the wicked, but justice will be done. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." (Proverbs 12:10) For such inhumanity and disrespect of authority wicked men will die. God will give animals rest under the righteous reign of Christ.

# Quoth the Clergy

IN REFERRING to conditions among the clergy, there would seem to be no more appropriate place to go than to the gentlemen involved. So with interest we note an article in the British paper *Evening Chronicle* of November 15, 1949. Writing is the "Rev." Rowland Jones, a Manchester vicar, and excerpts from his revealing article follow:

¶ "I know parsons, since I am one of them, and I say that if in the national crisis they were all liquidated we should be nearer to genuine Christianity than we are with them. . . . They swallow up millions with their stipends, they occupy their lordly vicarages and palaces, and periodically cry out about their 'starvation' wages. . . . But you ask a parson to go into the bar parlour, like Jesus did, and chat with the men there, or gossip with the bus conductor at the Tote window at Belle Vue, or ask him to leave his cosy vicarage fire and preach side by side with pacifists and escapologists on the Market-street 'blitz' site, and what will you get for an answer? . . . These professional parsons are as different from the hunch-backed Paul tramping the hard roads of the Roman Empire as their theology is different from the Sermon on the Mount. . . .

¶ "What kind of a gospel is all this? The measure of the Church's failure is surely the measure of the mile-distance between the parson and his master. The truth about this modern 'pagan' world is that while it will have little to do with the Church and her parsons, it is yearning for the true message of the Christ. But who is there with courage to give that message? Make no mistake, it is not easy to declare the uncompromising precepts of Jesus. They run counter to the basic fabric of our modern civilization. They make nonsense of our military pacts and our atom-bombs.

¶ "But, none the more for that, those precepts are the only hope for this rapidly disintegrating world. . . . You can rebuild all your blitzed churches and staff them with brand-new clerical collars from the universities, but

as long as you allow the Sermon on the Mount to be blitzed and shattered, as it has been by two world wars, then so long will this modern 'pagan' world run on down its crazy path to ruin."

¶ Across the Atlantic, in the United States, the *New York World Telegram and Sun*, on October 25, 1950, reported an interview by a staff writer with retired Congregational and Reformed minister Dr. Frederick Keller Stamm. Stamm, who spent forty years in the pulpit, expressed his fervent desire to hear voiced from the pulpit the preacher's impression of the faces before him. Putting it in his words:

¶ "He sees some stuffed shirts who have no interest in saving souls, but who insist that the preacher shall be their hired man, that he shall preach the types of sermons they prescribe, raise money for the budget and keep busy at any kind of work the church committees want done. . . . If more preachers would tell what these committees do to them, the public would learn why there isn't more of the spirit of primitive Christianity in the churches. People need to have their consciences disturbed. They need a minister to be rough and plain with them. That might make the preacher unpopular. It might make things tough for him and his family. But if the preacher wants to be popular he can behave like a politician, be good at back-slapping, tell terrible parishioners how wonderful they are. I know these things from my own experience."

¶ Such candid remarks must be appreciated by lovers of truth and honesty who have wondered at the clergy's failure to diffuse knowledge of God. Pointing to the same evils in his days on earth, Jesus once said: "You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'"—Matthew 15:7-9, *New World Trans.*

*I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned.*  
—Matthew 12:36, 37, *New World Trans.*



"Almost no firms answered 'position wanted' newspaper advertisements when looking for part-time workers," reported the survey made by the Women's Bureau during the period from June 1949 to June 30, 1950. While the statistical information below is exclusively for women as a result of the survey, the practical information can be of benefit and just as applicable to men seeking part-time work. Consider the following information carefully before you start out part-time job hunting.

**P**ART-TIME work has a place in the business world. It is not a full-time job squeezed into a couple of hours each week, or a "hang-over" from war years, nor a temporary job. It is well-planned and scheduled work time adjusted to meet the requirements of the business.

Eating places, stores, recreation services, beauty shops, etc.—businesses with regular rush-hour periods—often depend on part-time help to regularly supplement their full-time working force during these periods. Extra workers are needed to relieve full-time workers on days off, or as "relief workers" to cover over-all hours beyond the normal working week. And, too, there are small establishments that cannot afford a full-time bookkeeper or stenographer, but can use a part-time worker. Limited budgets and limited work restrict full-time employment in social agencies, hospitals, and educational organizations. Openings are made for part-time workers.

Married women fill most of the part-time jobs. Few have children. Many were

full-time workers, now doing the same work only part time. Most part-time workers are between 35 and 55 years of age. Over three-fourths live in small families of from two to four persons. Almost half of these do their own housework without outside help. About two-fifths have completed high school, one-fifth have grade-school education, and less than one-fifth have attended college. Over half have no vocational or specialized training.

Few part-time workers depend entirely on their earnings for a living. Their primary motive for working is the need to ease the strain on the family budget or to increase the regular family income. Widows sometimes said it helped them overcome loneliness, and housewives stated that part-time work overcame the boredom of housework. Some said that they felt the need for outside contacts, since their children were either in school or grown up. Professional or technical workers and those with special abilities accepted part-time jobs mainly to keep abreast of the latest developments in their respective field and to keep from getting "rusty".

Pioneer ministers of Jehovah's witnesses, devoting more than 100 hours each month in door-to-door preaching, often find it necessary to do part-time work to care for their material needs. They find pleasure in supporting themselves in the ministry. Their case is like that of the apostle Paul, who supported himself in the full-time ministry by working part-time as a tentmaker. (Acts 18:3; 20:33-35) Christian ministers of Jehovah have no desire to sponge off their brothers, even though 'a workman is worthy of his hire'.—Matthew 10:10.

Those experienced in part-time work highly recommend the system. Married women often say it contributes to the "enrichment of married life" and that it is a "morale builder for a housewife". Other part-time workers say they "feel better",

and are "happier", also that their "mental and physical health" has improved. Some appreciate the sense of "independence" that it creates.

A part-time job carries with it the same obligation and responsibility as does a full-time job. Just because it is part time does not mean that it is not important. If it is worth being paid for, it is worth your first attention during working hours. Lack of sense of responsibility and lack of dependability are two outstanding charges leveled against part-time workers. Employees appreciate receiving their check on time and a little consideration from employers, do they not? In the same way, employers appreciate employees that arrive at work on time and share some of the attitude of responsibility. Your indifference may mark you a *liability* and not an asset to his business.

### ***Suggestions for Women***

#### ***Seeking Part-Time Work***

Those seeking part-time employment should ask themselves these questions: Why do I want a part-time job? A full-time job may suit your needs better. Part-time work means fewer promotions, less chance for growth, perhaps no vacations with pay, and only a rare possibility to use your professional talent and training. If, however, your family obligations and household duties do not free you for full-time work, then arrangements can be made to work part time. If such arrangements are made, ask yourself: What can I do? Do I have any special ability? Am I experienced in any field? What did I do on my last job? If you were a bookkeeper, stenographer or secretary, it may be necessary to brush up on your shorthand, typing, office machine, etc. A few trips to night school or a private business school might improve your chances of getting a better job.

If you are a beauty operator, learn the latest techniques. If a professional worker, teacher, social worker, nurse, etc., bring yourself up to date in your line of work. Ask friends in your line of work what you must do to qualify for the job. Your profession might require a certificate, or a license, or a physical examination; be sure to do whatever is necessary to qualify for immediate employment. Sharpen your talents and skills. Be your best. Employers see you only as you are, not as what you have been or promise to be.

### ***Hours, Cost, Requirements***

Do you know what hours you can work? Are you available mornings? Noons? Nights? How early can you begin? How late can you stay? What days can you work? What schedule would you prefer—two or three eight-hour days a week, or two to three hours each day for five days a week? Before deciding, ask yourself: Will such hours interfere with my household and social activities? Are these hours agreeable with my husband? With my children? Will they assist me to make a "go" of part-time work by helping with the housework?

Determine, too, whether a part-time job will be an asset or a liability to you. All jobs cost money. It may prove more economical for you to stay at home. Carfare, meals, clothes cost just as much for a part-time worker as for full-time—only a part-time worker makes less. *Commuting time* is the same for both. It often runs into two hours each working day. Part-time workers find jobs in walking distance a great saver in time and money. Other questions that should be answered are these: Shall I need someone to take care of my child? Shall I be able to do my own laundry and house cleaning? Shall I be able to hire a maid part time on part-time pay? Your expenses may prove to be out of proportion



with your earnings. Will you be able to stand the extra "grind" and make it prove worth while?

Employers expect the same educational qualifications and efficiency of part-time workers as they do of full-time. Education depends greatly on the kind of work that is to be done. In professional fields, college degrees are almost always a "must". Nurses are usually required to have registered nurses' training. Clerical work calls for high school or the equivalent in education. Stores have no hard and fast rules regarding education. Employers often comment that their best workers are older women (35 to 55 years of age) without high school diplomas. Qualifications for motion-picture theaters, cashiers, ushers, and salesgirls are neatness, attractiveness, and good manners. Restaurant employers considered educational background unimportant for waitresses. She must be neat, pleasant, and know how to handle the public. Almost all jobs require these qualifications.

Experience is preferred to education. It is *the* requirement for many part-time jobs. Professional, technical, and specialized clerical jobs call for experience. Stores and restaurants have no hard and fast rules, although they do prefer workers who have experience.

### ***How to Find Part-Time Work***

List the industries and occupations that you are best qualified for. Fit local employers into your list. For professional jobs it is often useful to write out a brief digest, not to exceed one typewritten page, of your qualifications and experience. It is a good idea to leave something in writing about

yourself other than a formal application after an interview.

Employers do not use any one special method for recruiting part-time help. Friends, relatives, and former employers helped a majority of the women find their part-time jobs. Unions are significant only in locations where they are strongly organized. Banks, insurance, and real estate offices report they find their part-time workers among former employees or through their other employees. Doctors and dentists often remark that their part-time workers are recruited through friends and professional contacts. Direct applications, newspaper advertisement, or an employment agency might be used for part-time clerical or restaurant work. Professional staffs, however, often find their part-time workers through suggestions from the regular staff or professional acquaintances.

Pay rates for part-time workers for the most part are the same as full-time. Waitresses are paid the lowest hourly rates, but they usually receive tips and at least one meal a day. The highest hourly paid part-time worker is the teacher, but she does not get paid for added hours of homework and study required for her job.

Almost all of the more than 600 women interviewed by the Women's Bureau thoroughly enjoyed part-time work. For those who can arrange it, their part-time employment might prove to be worth while for them. Especially is this true in the case of some of Jehovah's witnesses, who do it to support themselves in the pioneer ministry of preaching the gospel of Christ's kingdom.

*If one can find a good wife, she is worth far more than corals. She is like the ships of the merchant, she brings her food from afar. She rises while it is still night, and gives her household food, with a portion for her maidens. She examines a field, and buys it; with her earnings she plants a vineyard.—Proverbs 31:10, 14-16,  
An Amer. Trans.*

## NETHERLAND'S RELIGIOUS DIKES

By "Awake!" correspondent in the Netherlands

**W**HAT has religion done for the Netherlands? Not any more than it has done for any other country in the realm of Christendom. Its religious history dates back to A.D. 350 when Bishop Servaas preached the tenets of Christendom in the city of Maastricht. Charles the Great is credited for spreading Roman Catholicism throughout the Netherlands in the ninth century. The Spanish Catholic overlordism of the Middle Ages finally was the leak in the loosely plastered religious dikes from which the infuriated Dutch broke away to free themselves from the yoke of tyranny. In 1564, before the Council of State, William of Orange declared: "The Netherlands lie between lands where religious freedom exists. The king is mistaken when he supposes that he can retard freedom here by bloody edicts." An envoy to Madrid brought only the answer of: "No more laxity, patience and pardon for the Heretics!"

¶ In the summer of 1566 serious disturbances broke out known as the "beeldstorm" (literally, image-storm). Bitter Protestants invaded scores of Catholic churches, destroying some of the finest and most valuable religious art. Enraged, King Phillip II sent the Duke of Alva with 10,000 men to quell the disturbances. The presence of these troops eventually led to a full-scale war for independence which the Dutch won.

¶ The Roman Catholic Church is the largest single organization in the Netherlands, taking in 38.5 per cent of the population, while the largest of the Reformed churches has 31 per cent, and 17 per cent are said to have no religion. Poverty and ignorance due to want of truth have created in many a bitter disregard for religion and the Catholic Church. Typical is an expression of a Dutch citizen in a letter to the editor of *Het Parool* published in the March 5, 1949, issue: "I read your article about Nijmegen's central section, the quarter of the miserable. Fully astonished I ask myself why so many churches and cloisters are being built and restored, and that in surroundings of hovels and bare fields. Why not one

church less (Nijmegen has plenty of them) and use the money to build homes for the workers?"

¶ Catholic penetration into the Protestant north is met by a constant barrage from those acquainted with her past. The daily *Trouw* of August 17, 1951, reporting on a gathering of officials of the Dutch Reformed Church where complaints against the infringements of the Catholic Church were registered, wrote: "The tax money of the two-thirds non-Catholic population of the Netherlands is being used for Roman Catholic propaganda and to drive the Dutch Reformed Church into a corner." In an editorial under the heading "Church and Politics", L. H. Ruitenberg wrote: "Politics have to do with power whereas in the churches the case revolves about the influencing of the entire lives of the people. In one way or another, each has something to do with the other. Mostly in a different way than one would think." (*Trouw*, January 13, 1951) By many it is yet hoped that religion will provide the solution to the world's woes, as stated by one paper: "There is therefore no other possibility than to fight. That is to say, not always with military means but also by spiritual means."

¶ But the Dutchman's hope is not in these religious dikes. For the dikes tell of wear and show signs of crumbling under the constant drive of the waters of truth that is brought to bear against them. At the diet of the Protestant Union held last August, H. E. Grave-meijer of the Reformed Church of Amsterdam deplored the divided condition of religion and that even within the Protestant organizations themselves.

¶ The Netherlands' religions are not all the same. On her crowded streets, in public places, and going from house to house are seen the world's greatest optimists, Jehovah's witnesses. Beaming with joy, these carry the waters of truth over the warping dikes to bring the message of hope to the sober Dutch. The increase among the ranks of Jehovah's witnesses proves that the Dutch love their freedom and desire the Kingdom.

# "Amy" Visits the Visayas

By "Awake!" correspondent in the Philippines

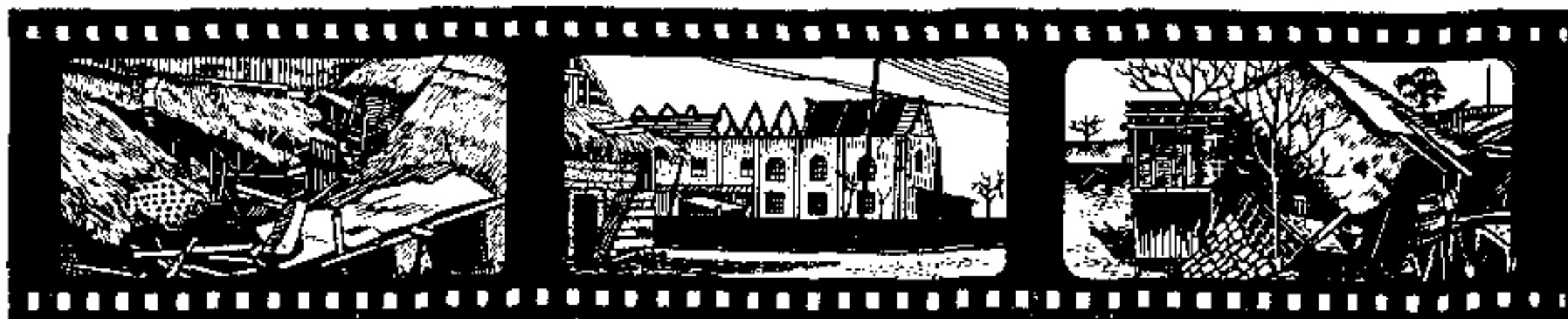
WHEN the announcement in the newspapers of December 7, 1951, told of a typhoon that had formed in the Pacific and was heading toward the Visayan Islands, the majority of the people were unconcerned. Had not many typhoons come in the past and either veered off or slowed down, not causing much damage? Had they not entirely avoided the Visayan Islands so far this year? Why worry about the report of another typhoon? However, some showed concern, for they remembered Typhoon "Wanda" of November, 1949, and how many of them had lost their homes and suffered financial loss. Little did any expect that Typhoon "Amy", as this one was named, would be the worst to hit the Visayan Islands since 1912. (The group of islands that make up the central part of the Philippine Islands is known as the Visayan Islands. Cebu City, the second-largest city in the Philippines, is located in the center of the Visayas. It was in this city that your correspondent observed and felt the vicious attack of "Amy".)

Here in Cebu City on Sunday, December 9, 1951, a light rain began to fall. There is nothing unusual about this, because we are in the middle of the rainy season; but around 6 p.m. the rain began to increase in intensity, and by 7 p.m. the winds had sprung up and had begun to drive the rain

in a furious tattoo on the roof. By 9 p.m. this howling she-monster had announced her presence by ripping up loose boards, peeling off metal G. I. roofing and slamming them against trees and houses and generally making such a racket that it warned the inhabitants that they would get no sleep that night and might even be homeless by morning.

Never seeming able to satisfy her lust, and breathing in heavy, panting breaths, the raging monster began to ravage vulnerable dwellings, spreading destruction and even death. With each mighty breath houses were decapitated, overturned or crushed to the ground and left helpless before the merciless rains which drenched everything in their path. Even in sturdily built homes, such as the missionary home, water squirmed its way through walls and ceilings, driven on by the whirling gusts of wind that penetrated every crack and crevice, determined to leave behind a stained trail in every abode. Souvenirs of "Amy".

If the sturdy homes lost their roofs and heavily built churches were shorn of their massive roofs, what chance did the little nipa and bamboo houses, which make up the majority of dwellings in Cebu, stand of surviving? The wise ones in these nipa homes abandoned them immediately after "Amy" had threatened destruction by lift-



ing the house with a forewarning gasp and allowing it to settle again, now sufficiently loosened to be thoroughly conquered on its next *putsch*. Children and babies were clasped to the sides of anxious parents or carried on the hips of older sisters and hurried through the driving rains to seek safety in some sturdier structure. Almost everyone in these nipa homes spent the night standing in varying depths of water, mud, debris or wreckage, shivering in soaked clothing with the rain pouring through their shelters while they continually whispered prayers or simply said, again and again, "God, stop now. Stop now, God."

Excited by the torrential rains and goaded on by "Amy's" insistence, the usually tranquil river, Guadalupe, rose up like a swollen, greedy, twisting, wounded serpent and lashed at her banks, devouring houses and eating great holes on either side of bridges, and threatening to tear them from their foundations as it hurled bamboo poles, tree stumps and other debris against them. Finally, holding to her course no longer, she leaped over her banks and spread her slimy body over a wide area of the city, spewing out tons upon tons of mud and debris in the streets, homes and stores. The owner of a small business had built his home-store at the approach of a newly constructed bridge. At the height of the storm he instructed his pregnant wife to take their toddling child and follow him to a safer place. The man reached another place and waited in vain for the rest of the family. The body of the child was found in the market place and that of the woman several blocks beyond where the rushing river had finally abandoned it.

### *In "Amy's" Wake*

By dawn "Amy" had left Cebu, her mission being accomplished in a few hours of darkness, but puny man's efforts would

take many months to erase the effects of her visit. As we surveyed the city great was the havoc that met our eyes. Electric light and telephone wires were hanging aimlessly from broken poles; houses had been pushed out of line and now displayed crippled, warped or crumpled frames. Roads were blocked with mounds of mud, broken roofs, telephone poles and other wreckage. The river Guadalupe suddenly returned to her usual trickle of water, almost lost far below the high banks, over which she had so recently overflowed with monsterlike proportions and strength. How innocent she looked now as women sat in the midst of her pounding clothes that she and "Amy" had soaked and muddied in that night of horror.

"Amy" had not spared the large buildings of the business district either. Ungraciously she scalped the roofings from many of these buildings, throwing them untidily throughout the entire business area. Merchants suffered loss from water damage and important books and papers were destroyed or blown away as "Amy's" tempest gushed through office buildings and warehouses.

But Leyte, a neighboring island, had suffered worse than Cebu. There a huge tidal wave caused much damage to towns and barrios, destroying homes and killing many inhabitants. The death toll in Leyte alone was over 600. According to reports received by the *Manila Bulletin*, a giant landslide buried a whole barrio at the foot of Abuyog town, entombing its inhabitants. As if this were not enough, a huge tidal wave hit Abuyog, littering the streets with decaying corpses of men and animals, as 20 per cent of the town's population died in the murderous baptism of the city. The remaining inhabitants were rendered homeless and suffered many privations in addition to their bereavement. In the same area, by the same mighty tidal wave, the



barrio Hilosig was reported swept away, drowning all its inhabitants.

The estimated death toll brought by Typhoon "Amy" in the Visayan Islands was upward of 700. Damage to crops was widespread. Whole fields of corn and rice became fields of mud. Most of the banana plants in the path of the storm were broken or uprooted. Thus the meager earnings of many, dependent upon their crops, were wiped out in a few short hours.

The people in general accepted the storm matter-of-factly and surveyed what they had left with apparent lack of emotion. Those whose homes had been destroyed set about to rebuild them or shift the wreckage around so they could live under it and keep dry until such time as they could improve their abode. Those who could afford it took this opportunity to build larger and more durable structures, whether their former home was badly damaged or not. This sudden spurt of building made the wrecked homes in which people were still living all the more pitiful by way of contrast. Peaked nipa roofs could be seen resting at an unnatural slant on bamboo flooring, and the people had arranged their scanty belongings between the two. The part of the

house which was once the roof became the whole house, and the window in the roof became the front door. One family had cheerfully hung a leafy green plant in the point of the roof which was now so near the ground that it provided very little standing room inside.

As these people continued on in pursuit of the necessities of life, what were they thinking? Everyone we had spoken to had the same idea, "God brought the storm to punish us for our wickedness." None seemed indignant, but all seemed to accept it as "the will of God". But would they silently resolve to make a stronger effort to please their God in the future? How would they respond to a true message of comfort as to the cause of these disasters and the real remedy for man; a message showing God in His true light as a merciful God, a loving God, warning them even now of a real, terrible storm ahead and the way of escape? Some are proving to be meek and teachable and for them a new hope has entered into their hearts: a new world of righteousness where people will be secure in their homes without fear of man or elements.

## MORAL DETERIORATION IN JAPAN

Quite a storm was stirred up in Japan over the attempt of Education Minister Teiyu Amano to set up a code to stem the moral deterioration reportedly afflicting the Japanese people. Part of the protest resulted from Minister Amano's belief that "the moral core of the state is the emperor"—a statement that prompted much adverse criticism. Another objection was expressed by *Nippon Times*: "What is more important . . . is that the cesspools which are contaminating the community be cleaned up." A firsthand report in the January 16 *Christian Century* said, "For some time there has been an outcry against the increase of crime, the growth of corruption in official life, the decline in manners. Japan is short on mink coats and tax scandals, but otherwise seems to have all the appurtenances of current American political life." It proposed that "the Christian faith can provide the basis for morality for which Japan is desperately seeking". That is true, but it also shows that not alone Japan, but neither the U. S. nor any other corruption-ridden country can lay honest claim to being Christian.

SOME narrow-minded and prejudiced landlords attempt to fence in the homes of persons to whom they have rented property and deprive them of their constitutional rights to receive callers, such as Jehovah's witnesses, who are ministers. A group of such ministers, on November 4, 1951, went to the Oakdale Trailer Park in Sunland, California, which is privately owned and contains about 100 trailer homes, for the purpose of preaching the good news of God's established kingdom.

☞ Shortly after they began calling on the residents, one of the ministers was approached by a man who identified himself as the husband of the office manager and said: "We don't allow anyone to solicit in this trailer park without first getting permission from the office [which was closed at the time] and you will have to leave." The minister drew from his pocket a copy of his legal booklet *Defending and Legally Establishing the Good News* and with its aid explained to this man that the decisions of the highest courts upheld his right of calling at the homes of the people, even the residents of trailer parks, and preaching to them. However, the man proved to be unreasonable.

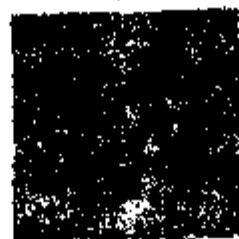
☞ Soon, from the amplifying system with which the park was equipped, came the command: "We will give you peddlers and solicitors in this park just three minutes to come to this office." When Jehovah's witnesses persisted and continued their assignment the threat was repeated several times, creating a furor among the occupants of the park and about forty of them congregated around the park office to see what would happen. Enraged by their refusal to leave, the man then, on the pretext that he wanted to water the flowers, turned the water hose on four of them, upon which the captain of the group of ministers summoned the police to settle the dispute.

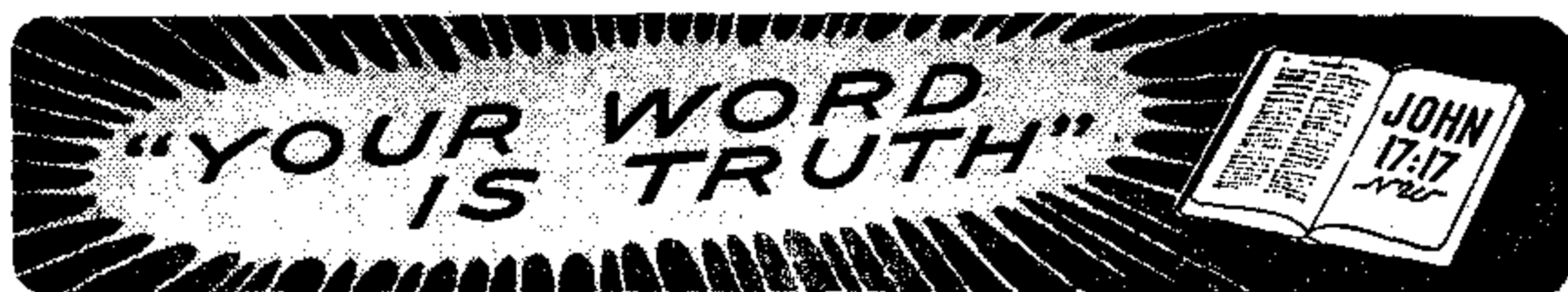
☞ When the officers arrived, two of Jehovah's witnesses went into the office with them and attempted to demonstrate with the legal book-

let that they were doing a lawful work of preaching the gospel. The officers said that they were "neutral" and quickly consented to the suggestion that the matter be taken to the city attorney's office for settlement. Whereupon all, including the owner of the park who was now present, agreed to present the controversy to the city attorney for legal advice.

☞ A deputy city attorney listened carefully as Jehovah's witnesses presented their defense, using *Defending and Legally Establishing the Good News* to show how the courts had decided similar cases. The attorney for the city was glad to obtain a copy of the legal memoranda which was offered to him, and read aloud for almost ten minutes from it (pages 52-55). Each objection by the management of the trailer park was answered with the explanation by him: "You cannot answer for another. It is up to each occupant in the trailer park to decide for himself whether he wants to see these people or not." Then at the close of the discussion, after each one of Jehovah's witnesses was given an opportunity to speak, the attorney asked the question: "You don't wish to push these charges any further, do you?" Jehovah's witnesses replied that they had no animosity toward anyone and that their only purpose was to continue to preach the gospel unhindered. At the close of the hearing the owner shook hands amicably with Jehovah's witnesses, but Sheppard, the man who threatened to throw them out of the park, still was disgruntled.

☞ While some misinformed landlords and managers of property do attempt to build up a wall and keep out of a portion of this country the great freedoms guaranteed by the Constitution, clear and unprejudiced legal minds are quick to point out to them that this cannot lawfully be done. The freedoms of speech, press and religion take precedence even over rights of property owners, assuring that "this good news of the kingdom will be preached" to all.





## **"A Ransom for All"** **—Why and How?**

**M**ORE than any other one doctrine taught in the Bible, that concerning the ransom presents serious obstacles to those professing non-Christian religions. They ask: Since God, as you claim, is supreme, can he not do as he wishes? Why should he obligate himself to comply with certain legal procedures, such as are indicated by the ransom, in order for him to be able to offer salvation to mankind? Like certain of Jesus' disciples, to whom a similar subject was broached, they are wont to say: "This speech is shocking; who can listen to it?"—John 6:60, *New World Trans.*

Such objectors, however, overlook one of the very cardinal attributes which the Supreme Being must have if he would command our fear, respect and worship. And that is? Justice and the related qualities of dependability and consistency. His judgment of 'dust to dust' for our first parents, because of their willful disobedience, was just. Having warned our first parents that death would be the penalty for disobedience, he had to enforce that penalty, even though, or more appropriately because, he was the Ruler of the universe. Failure to implement his word by consistent action not only would be tantamount to admitting that he had made a mistake, but would constitute in itself an invitation to all his other intelligent creatures to disobey, thus spreading friction and confusion throughout his domain.

But what about God's original purposes regarding the human race: to have it fill

the earth, subdue it, exercise dominion over the lower animals, all of which was to be done in righteousness? (Genesis 1:26-28; Isaiah 45:18) Could God realize these purposes and at the same time be consistent in the execution of his righteous laws?

And further: The rebellion of our first parents reflected upon their Creator, since the instigator of their rebellion, Satan the Devil, boasted that he could turn all men away from God. To prove the Devil a liar God permitted the first human pair to live for a time so that they could bring forth offspring, knowing full well that some of these would not join the Devil in his rebellion. What about these? Adam's sin had deprived them of the right to life. (Romans 5:12) Could it be restored to such deserving ones without God's making void his judgment upon Adam?

The Scriptural answer to all these questions is: Yes, by means of a substitutionary arrangement, whereby one who had the right to life would voluntarily surrender it so as to be able to give those deserving ones of Adam's offspring that of which they had been deprived by Adam's rebellion.

But who could sacrifice his right to life for the benefit of others? Certainly none of Adam's offspring, for none of these had the right to life, being 'born in sin and shaped in iniquity'. Of them it is written, "There is none righteous, no, not one." That being so, "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psalm 51:5; Romans 3:10; Psalm 49:7) This was one of the lessons God sought to teach the Israelites by

means of the law arrangement.—Galatians 3:19-25; Hebrews chapters 9 and 10.

God therefore went outside of the human race, to his spirit creatures, and offered to one of these, his firstborn, the *Logos*, the privilege of becoming the sacrifice that actually would take away sin. But how could a spirit creature atone for man's sin? By having his life transferred from the heavenly to the earthly realm and being born of a woman. The *Logos* agreed to do this and so he was born a perfect human creature, having received his life from God direct and not from condemned and imperfect Adam.—Colossians 1:15; John 1:1, 14; Hebrews 7:26.

When this One, Christ Jesus, came, he was identified by John the Baptist as "the Lamb of God that takes away the sin of the world". And Jesus himself repeatedly gave similar testimony, for example, "The Son of man came . . . to give his soul [life] a ransom in exchange for many." And so did his apostles: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—John 1:29; Matthew 20:28; 1 Timothy 2:5, 6, *New World Trans.*

As a perfect man Christ Jesus had the right to human life and corresponded exactly to Adam before Adam sinned, both having in their loins the potentiality of a human race. By willingly laying down his perfect human life and being raised to spiritual existence, Jesus would still have in his possession the right to life as a human. And what did he do with that right? He appeared in the presence of God, before the court of Divine Justice, and gave this right in exchange for the human race. Having purchased the human race he will set free from the bondage to sin and death all those who prove their love for truth and righteousness.—Hebrews 9:11-15; John 8:31-36.

Then, briefly, how a ransom? By the spirit son of God, the *Logos*, becoming a human creature, voluntarily laying down his life and then, after his resurrection and ascension into heaven as a spirit creature, giving the deserving ones of Adam's offspring the benefit of his right to human life. For thus co-operating with Jehovah's purpose he was highly rewarded.—John 10:18; Philippians 2:5-11.

And why a ransom? (1) In order that God's original purpose regarding the human race might be accomplished: to have it fill the earth, subdue it, make it a paradise, exercise dominion over the lower animals, and that in perfection and with everlasting life.—Isaiah 65:17-25; Revelation 21:1-4.

(2) In order that the injustice that Adam (not God) did to the human race might be done away with, while letting God's just sentence against Adam stand. (Ezekiel 18:1-4, 20) This might be briefly illustrated as follows: Say a family received a portion of the land. Through deliberate wrongdoing the head of this family lost all this land and he and even his family were sold into bondage, as in Bible times. A relative and friend, noting that some of the children were honest and industrious, pays for the release of such ones from bondage and also buys back the ancestral estate and restores it to these. The undeserving children and the wrongdoing parent continue to pay the penalty of the law to the full.

(3) And, above all, in order that God may uphold the majesty of his law and at the same time reward with everlasting life those who share in the vindication of his name by a course of righteousness (in contrast to Adam's course), and thus proving the Devil a liar when he boasted that he could turn all men away from God even as he had turned away Adam.—Job chapters 1 and 2; Proverbs 27:11; Romans 3:26; 4:3.



# Juan Chapin Is No Communist!

By "Awake!" correspondent in Guatemala

**B**ECAUSE of its ruthless expansion program throughout the earth communism has become the principal scare and worry of most democratic governments. It is almost impossible to pick up a magazine or newspaper in democratic lands that doesn't contain one or more articles exposing the threat of communism. Many writers have centered their efforts on bringing to light the fifth-column activities of communists in democratic countries. Without doubt these writers have, in many cases, exposed real threats, but in many cases, in their eagerness to break into print on the popular wave, they have given false impressions.

One of the countries that has been singled out as a potential communist stronghold is the Central American republic of Guatemala. Syndicated columnists and magazine writers have charged that there is communist influence in the government and in the labor unions. But from reading these articles many people have come to the conclusion that in Guatemala there is a communist lurking behind every banana plant or peeking out of every coffee tree. But don't believe it! Señor Juan Chapin (Mr. Average Guatemalan) is no communist! This writer has lived five years with Juan Chapin and has never knowingly talked to a communist. Taking as a criterion the editorial cartoonist's portrayal of the communist as a bemedaled military figure, he thought that he had sighted a communist one morning on a hotel balcony. It later turned out that it was just an American general in Guatemala on vacation. Someone said that he was getting away from a deep-freeze in Washington. But obviously he wasn't a communist.

So let's take a look at Juan Chapin and see how he lives and what his hopes and ambitions are. He is likely to own a small business, working by himself or with two or three helpers. He may be a shoemaker, a tailor, a carpenter, run a small store, or work for one of the few small industrial plants. He will average from \$1 to \$3 daily and feed a large family. In spite of his low standard of living he has some very capitalistic ideas of getting up in the world but just doesn't see much opportunity. He would like to have a car, refrigerator, washing machine, and other such commodities, but unless he can lift himself into the upper-income brackets his chances are very poor. If he works for one of the larger companies he may belong to a union, for there are many in the country. He may believe that there is communism in his country, but Juan himself doesn't know much about Russia and isn't very much interested. In fact, one of his favorite jokes goes something like this: It seems that Chepe had been converted to communism and was trying to convert his friend, Pancho. "Look, *amigo*," says Chepe, "communism is like this: If I have two houses, I give you one; if I have two cars, I give you one; if I have two horses, I give you one." "So that's how it is," says Pancho. "If you have two houses, you give me one; if you have two cars, you give me one; if you have two horses, you give me one. And suppose you have two chickens, you give me one, no?" "No," says Chepe. "No? but why?" "Because," says Chepe, "I HAVE chickens."

For the most part, Juan is very friendly toward the *gringos*. From seeing American movies he may have the idea that the West is still filled with pistol-totin' cowpokes and Indians and the big cities are

filled with gangsters. But he still likes the *norteamericanos* in spite of the movies. He admires their way of getting things done, although he is not too sure that he wants to speed up his own work to match it. Some tourists, with an overbearing attitude, cool his affection, but, fortunately, they are a minority.

Although it is claimed that about 99 per cent of the population is Catholic, Juan is not a very religious man. He may be found in the church during so-called "holy week", or at the wedding of a friend, but generally he leaves religion to the elderly women of the family. He still remembers the state-church dictatorships that ruled his country in the past, keeping it in ignorance and poverty. He has had a taste of freedom and he likes it, so he prefers that the priests stay in the church and out of politics. He is suspicious of his Latin-American neighbors that have not followed the same course, especially of dictator Rafael Trujillo in the Dominican Republic, where the old state-church union is ruling with an iron hand. Neither is he a friend of Franco, and he speaks out freely against the tyranny in Spain, even though he be falsely accused of being a communist for doing so.

Juan realizes that there are Communists in his country, for at this writing the Communist party operates freely in Guatemala. But he doesn't want the world to think that this small minority reflects the attitude and thinking of the entire nation. Juan himself is not Communist and doesn't care to live under a leftist "people's" dictatorship any more than he did a rightist au-

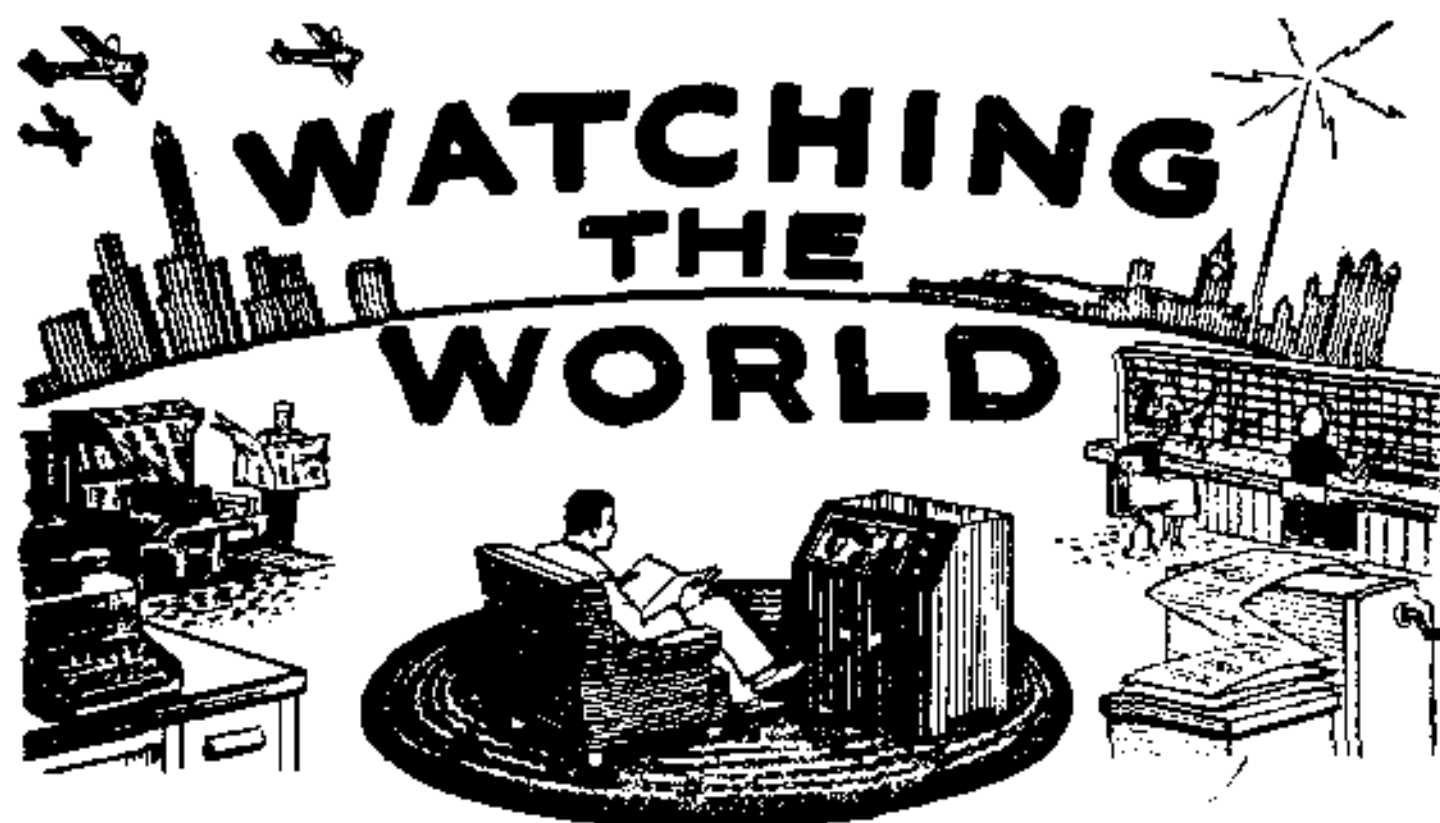
thoritarian rule, and he is beginning to raise his voice in protest against Communist propaganda and influence. He admires the people of the United States for their fight for freedom, and he distrusts Russia. But he has his attention centered in Guatemala. He wants schools, hospitals, good roads, freedom from oppression, whether political or religious, a home, and security for his family. But when he seriously considers the social and economic problems confronting him he realizes that it will take a long time and that, in view of world conditions, he may not have that time. So with the rest of the world he looks fearfully toward the future.

But increasing numbers of Juans are lifting their heads above the dark clouds of confusion, despair and war of this old world to the brilliant sunshine of a new world of righteousness. Through the illuminating pages of the Bible he is directing his attention, not to the United States or to Russia or to any other man-made arrangement, but to the throne of God in heaven, and his heart is gladdened by what he sees. In unity with other peoples of good will throughout the earth he is rejoicing in the knowledge that Jehovah God has begun to reign by means of his King, Christ Jesus, and that soon now that perfect, heavenly government will cleanse the earth of poverty, ignorance and oppression. Then Juan Chapin and his neighbors in all the earth will put their hands to the divinely assigned task of beautifying this globe and converting it into a paradise where the human family may dwell in eternal peace.

*And so Jesus went on to say to the Jews that had believed him:*

*"If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free."*

*—John 8:31, 32, New World Trans.*



### Yet No Peace in Korea

◆ With the arrival of another spring, peace was still not in sight in Korea. The slow-motion wrangling continued, occasionally punctuated by moments when a point would be conceded or the talks shifted to a new item to avoid a total deadlock. The issues were old and familiar. The Reds insisted Russia was a fit neutral to police the truce. The U. S. insisted on "voluntary" repatriation of prisoners. Insults over mishandling of prisoners continued. The Reds blamed North Korean epidemics on germ warfare. The U. S. angrily denied it. The Red Cross offered to investigate, but was spurned by Peiping. The U. N. offered assistance in fighting the epidemics. U. S. truce delegate Charles Turner Joy said the Korean truce would not arrive until "we force them to come to terms".

### Fear Spurs Rearmament

◆ Soviet Finance Minister Arseny Gregorevitch Zverev said (3/6) the Soviet Union would meet any aggression "fully armed", and proposed a military budget of 113,800,000,000 rubles (about \$28 billion at official exchange rate, which does not represent the actual value). This is the highest Soviet peace-time military appropriation. Shortly thereafter,

speaking for the proposed \$48-billion U. S. military budget, Secretary of State Acheson said (3/18) the duration of mutual security aid to the U. S.' allies would be determined by the size and direction of the Communist threat, and that advance calculations of the cost were out of the question. Both sides continue to arm as the world fears a catastrophe.

### Investigator Investigated

◆ President Truman appointed republican Newbold Morris as chief investigator of graft in the present administration. Democrats and Republicans alike are concerned with the scandals—the Democrats want them quieted, the Republicans intend to make political capital out of them. Republican congressmen vigorously attacked Morris during March, linking him with a surplus tanker deal that carried oil to China before the Korean war. His opponents said this helped kill American boys; he replied that the oil was shipped before the government banned trade with Peiping. The charges, however, may have seriously influenced Congress' decision (3/18) to deny Truman's request that Morris be granted power to force answers to his 25,000 financial questionnaires sent to government employees.

### The Primaries

◆ By June 3 at least 16 states will have held preferential primaries ("popularity polls") for a presidential nominee. Actual selection is made at the big conventions (Republican, July 7; Democratic, July 21), but the primaries have a decided influence on the delegates' decisions. In the New Hampshire primary (3/11), the first of the year, both Eisenhower and Kefauver got clear and unexpected majorities over Truman and Taft. Even more spectacular was the Minnesota primary (3/18). In what was called a "political miracle" Eisenhower got an overwhelming victory, when over 100,000 persons painstakingly wrote in his name on the ballot, despite the fact that a "favorite son" of Minnesota was also running, and who won by a comparatively small margin. Some authorities felt these votes indicated that party hierarchies and organizations are losing some of their old-time strength.

### Big Wind

◆ A tornado is a violent, destructive whirling wind accompanied by a funnel-shaped cloud that spins across the land, twisting out of shape anything it strikes. It occurs in many parts of the world, but most frequently in the U. S.' Mississippi Valley. Tornadoes that struck Arkansas, Missouri, Tennessee and Mississippi (3/21) with 200-mile-an-hour winds resulted from a clash of opposing air masses and a 50-degree temperature drop that helped "spin" the storm. This tornado, the worst in decades, took over 200 lives, injured more than 1,000 and caused fantastic property damage.

### Coup in Cuba

◆ Cuba's strong man, Fulgenio Batista, who in 1933 took over leadership of the country, then lost it in 1944 in an election so free that an opposi-

tion candidate unexpectedly won, staged another coup March 10 at 2:43 a.m., and by morning had control of the country. President Prío fled over back roads to Matanzas, 100 miles east of Havana, to organize resistance, but found Batista's men already in control there. He then sought asylum in Mexico. Smiling Batista calls his rule a "disciplined democracy", and said "anarchy and chaos were sweeping the nation". His men charged former officials took \$30 million of last year's budget, that Prío himself profited greatly and planned a coup of his own to make sure of the outcome of the June election. Most Cubans thought politicians had been lavish with the public purse, but Prío denied enriching himself and said the coup charge was a "lie".

#### France's Budget Crisis

◆ Current French cabinet crises hinge around the budget problem. It stumbled premiers René Pleven (1/7) and Edgar Faure (2/29). In 1952 \$3 billion more must be raised for rearmament, either by cutting other expenses or by raising taxes. Leftists oppose cutting expenses; rightists oppose raising taxes. The new premier, Antoine Pinay, hoped to overcome this hurdle. Some French party leaders believe stability can be reached only through an election law that would prevent returning the same incompatible party groups, as did June's voting. Unwelcome gibes have been directed at French politics, such as, "The general feeling prevailing in Tunis [which wants independence] is that France is not yet ripe for self-government." However, French ambassador to NATO, Hervé Alphand, said (3/13), "From birth I always heard of government crises in France—they seem a permanent element of our structure. But this instability is not as deep seated as you might think."

#### "Benevolence" to Protestants

◆ A worth-while question and answer in *Time* magazine (3/24): "When a high-ranking Roman Catholic prelate takes a scornful swipe at religious tolerance and storms at 'benevolence towards Protestantism,' as Spain's Cardinal Segura did last week . . . for whom or what does Cardinal Segura speak? The answer is that Cardinal Segura speaks for the oldest tradition of the Spanish church—one that has come down the years with stubborn strength since the power of the Moors was broken in the 13th century." The less than 70 cardinals are the highest Roman Catholic authorities, and the objection of this authority is to just 162 non-Catholic chapels in his land of 26 million people where all but one church is restricted, where a sign cannot identify a non-Catholic place of worship, where closed chapels cannot be reopened, where permits to build new chapels are not granted, and where a person ever baptized by the Catholics, though he has renounced Catholicism, can be married only by a priest. Yet in Segura's eyes, accustomed to Spain's traditions, this is still too liberal a position to take toward Protestant "heresy".

#### Tignes Yields

◆ "There has always been a Tignes and it isn't really going to disappear," was the attitude of many in this 1,000-year-old French Alps village. Twice they had sabotaged construction machinery at the massive hydroelectric dam down the valley. They refused to accept the payment offered for their homes, and refused to move to the new village nearby. Violence was threatened, but before dawn (3/17) 200 armed troops took the 400 villagers by surprise, enveloping Tignes and forcing the people to move before spring thaws make their position dangerous. Despite villagers' efforts, Tignes will soon disappear.

#### Concern over Nazis

◆ When Adolf Hitler's armies were defeated most of the world hoped for peace. It did not come. His "political testament", dated April 29, 1945 (released by Allied authorities after the war), predicted a rebirth of the Nazi movement. Most people hoped this would not occur, but Helmut Hamerschmidt, a German radio commentator, charged over the Bavarian radio network (3/17) that 85 per cent of the present Foreign Ministry's personnel are former nazis. The Associated Press said, "Some officials have said privately, 'You can't take a bunch of carpenters and try to make diplomats out of them, so we have to start our new foreign service with some experienced people.'" Is that kind of experience needed?

#### Anniversary and Dissention

◆ It was in 1652 that Jan van Riebeeck, a Hollander, led the first white settlers to South Africa. As the 300th anniversary was being celebrated in Capetown in March and April, tension between the whites and nonwhites in that land had reached a new peak. Strict apartheid (legal racial segregation) was practiced at the anniversary festival against Coloreds (part whites), Negroes and Indians. A race riot had recently occurred in Johannesburg. A passive resistance campaign was called for by Manilal Gandhi (son of India's late Mahatma Gandhi). Prime Minister Malan said (3/20) that parliament would defy the unanimous supreme court decision that the government's act to place Coloreds in a separate voting status was invalid, and he said he would not tolerate the 200,000-member Torch Commando, an anti-Malan political organization formed a year ago which has been joined by certain prominent business, civic and former military leaders.



### India Welcomes Spring

◆ Indians of all classes threw red powder on each other's faces and colored water over each other's clothes during the annual two-day spree of rowdy fun and frolic ushering in spring (3/11, 3/12). Called Holi, the festival's earlier concern with passionate love has retreated to the privacy of homes and villages, but celebrants still pay respect to passion, and the New York Times commented (3/13), "Among the less polished classes the exuberant celebration of Holi is still accompanied by outspoken songs and gestures leaving strong hints as to the ancient character of the spring bacchanalia."

### Battle in Burma

◆ In the Arakan province of Burma a small and little publicized war has been under way for two years, with Burmese Muslims fighting Buddhist Communists. Several

hundred thousand Muslims and a smaller number of Buddhists inhabit the area. They have skirmished for many years, but recently the Buddhists have reportedly benefited from organized Communist party help. A detachment of the Burmese national army sent to put down the rebels is said to have sold its guns to them and returned home. With more arms the Buddhists are attacking the Muslims with new effectiveness.

### Disease in China

◆ Serious epidemics have been reported recently in China. Delayed information from there indicates tens of thousands are suffering from "such contagious diseases as measles, smallpox, influenza, pneumonia and relapsing fever" in three provinces of north and east-central China. "The diseases spread very fast," the report said. Note was taken of both

floods and "deficient" rain and snowfall in various affected areas last winter. Several thousand medical workers and a special appropriation of grain were provided to fight the outbreaks.

### Good News Is Rare, but . . .

◆ A look at the day's news of war, armament races, widespread political graft, storms, revolts, financial crises, religious intolerance, racial injustice, disease and death points to the need of really sound, good news. Good news is rare, but the *best of news* is available. It is that Bible prophecies prove unquestionably that these unjust and unhappy conditions will end within this generation, and that the righteous rule over earth by Christ Jesus will permanently replace the wicked rule of this old world's god, Satan. That is the most reliable of all today's news. It is contained in your Bible.

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APRIL 22, 1952

31

# Will Religion Meet the

? ? ? ?

World  
Crisis

**T**ODAY the world faces a most significant crisis. Leaders and people alike recognize that serious and fateful events loom ahead. But why? And is there a way out? How will the crisis be met?

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# AWAKE!

## THE MODERN REFORMATION

*—Reform or relapse?*

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### Do You Believe in Vivisection?

Its scientific importance is questionable,  
but its moral wrong is certain

---

### Nature Builds a Twentieth Century

Natural wonders first proved modern design practical

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### The Waldenses and Their Form of Worship

Their doctrine, trials and significance  
in history



MAY 8, 1952

SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Religion's Diagnosis—Ailment and Remedy	3	'Patriotism—the Last Refuge	
The Modern Reformation		of Scoundrels'	20
—Reform or Relapse?	5	Do You Believe in Vivisection?	21
What Real Reform Would Mean	6	Vivisection Abuses Man's Dominion	23
Atomic Age Hard on Corn	8	The Bible or Evolution—Which for	
Nature Builds a Twentieth Century	9	Your Child?	24
Modern World Only Nature's Imitator	12	"Your Word Is Truth"	
The Waldenses and Their Form of Worship	13	The Heavenly and the Earthly Hope	25
Silent Weapons Puzzle Army	16	Eighteenth Class Swells Proclamation,	
Study Pays Off When Before Caesar	17	"Go Forth"	27
Night-Shift Watchdogs Patrol Warehouse	19	Watching the World	29



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., May 8, 1952

Number 9

## Religion's Diagnosis — Ailment and Remedy

THE scientists had high hopes for our day, but the grafters beat them to the punch. They had dreamed of calling this the "Brain Age". It better deserves the title, "Corruption Era." And it is not tribal chieftains of the Congo that must have themselves and their political cronies investigated by specially appointed examiners of vice. No, but this embarrassing condition is found in the "enlightened" Western world which boasts of its "Christian" religion. Clergymen themselves have made devastating admissions of guilt.

On September 30, 1951, New York's "Rev." Dr. Benjamin F. Farber alluded to immorality in society and corruption in government, and added that "it is crystal clear that a revival of religion is imperative". This theme was hinted at by the pope of Rome on February 10, 1952. He declared: "Now is the time to take decisive steps and shake off this fatal lethargy. . . . It is time we rise from sleep, for our salvation is nigh!"

If admittedly in a "fatal lethargy" is it an early *salvation* that they so much fear? Then why such grim words as the following from the Baptist publication, *The Watchman-Examiner* of October 4, 1951: "The Christian church has often denied a revelation of God to man by substituting evolution, a seared conscience, and an emasculated and irrelevant Bible. It is the Christian church that has forgotten God

and . . . spawned a host of Bible rejectors who, not without a measure of success, have drawn into dimness the person and work of Jesus Christ."

Does the religious conscience feel guilty? On September 7, 1951, a British clergyman told the World Conference of Methodists: "We live in an age when millions never read the Bible and have little if any personal knowledge of the gospel." Who failed to teach them? Here is "Rev." Joseph D. Huntley sermonizing from a Congregational pulpit in New York city on September 9, 1951: "The Christian Church's first business is religion, and not economics or politics. . . . Though I may personally prefer a competitive society, I cannot honestly equate any social scheme of men with the Kingdom of God. . . . Our great temples of worship are empty today because we have not proclaimed that Christianity is a living and vital thing."

Are they ignorant, then, of what reforms are needed? Listen to the words of the "Rev." Dr. Peter K. Emmons, president of the Board of Foreign Missions of the Presbyterian Church in the United States, on February 17, 1952: "The Christian religion is God's good news, and the purpose of good news is to be proclaimed to as many people as possible. . . . Anyone who hears and receives this good news becomes a herald of God's word, and has an obligation to go out and tell others." Within

Christendom anyone might talk this way; everyone might wonder why it is not done; but no one knows why not, and no one seems to care.

Figures show the sharp losses brought by increasing public apathy toward worldly religion. From 1929 to 1951 the population of the United States increased twenty-five per cent. But during the same time the number of persons employed in religious pursuits decreased from 222,000 to 218,000—a lag of twenty-seven per cent behind the population. In 1929 the average religious worker collected \$1,610, thirteen per cent more than the national average earning of \$1,421 a year. In 1950 the average clergyman reported an annual income of \$2,276. This was twenty-five per cent less than the national average income of \$3,024. That means thirty-nine per cent less in earnings during the twenty-one-year period. A 1947 survey revealed that the \$1½ billion Americans spent that year on religious contributions lagged behind their nearly \$1½ billion on jewelry and just over \$1½ billion for motion pictures. Even soft drinks drew a billion dollars and expenses for alcoholic beverages soared to over \$9½ billion.

Religious News Service on October 20, 1951, published an inglorious report, summarizing the Department of Commerce' analysis as follows: "In a twenty-one-year period in which employment has increased in occupations covered by the report from 37 million to 50 million only two major occupational groups have shown a decline in number—the clergy and housemaids." Are the clergy plunging toward extinction? With the housemaids will they follow the Indian as "vanishing Americans"?

Clergy confessions make them seem to be aware of this serious ailment and its cause. But is their anxiety to cure as sharp as their ability to diagnose? Christendom's clergy continue to meddle in politics. Chris-

tendom's flocks continue in Bible ignorance. Corruption-ridden, war-torn Christendom does indeed mourn her empty temples. But do they mourn the parishioners' losses, or the clergy's? How could parishioners be missing much when even the clergy admit they were not giving much? So any "reforms" would probably be calculated to bring relief to those suffering most.

Proposed remedies seem to follow out this logic. On December 1, 1951, the New York Times reported: "Most American and Canadian Protestants will be asked to give at least ten per cent of their income to their church in 1952, the National Council of Churches in the U. S. A. said today." As for Catholics, *A Simple Dictionary for Catholics* informs us: "Their payment is recognized fulfillment of the natural obligation incumbent on the faithful to contribute to their support of their pastors, which is also reckoned among the precepts of the Church."

The church-book population is supported by thirty million wage earners. Averaging \$3,024 apiece, this bloc receives \$90 billion in income. If this request is totally subscribed, the tenth part donated to the clergy in 1952 will total \$9 billion.

No plans to pull out of politics, no program for bringing better knowledge of God's Word to the truth-hungry people, nothing in the way of reaching more ears with the "good news" as preached by Christ. Spurning her much more serious spiritual bankruptcy, Christendom moves only to relieve her financial crisis. Not concerned really with combating false teachings, she is too involved in fighting off her competitors for the parishioners' income in the business world. Since she is admittedly not clad in the armor of Christ, how will she fare while stalking her prey in today's money-loving, pleasure-mad world? For answer see the following article.

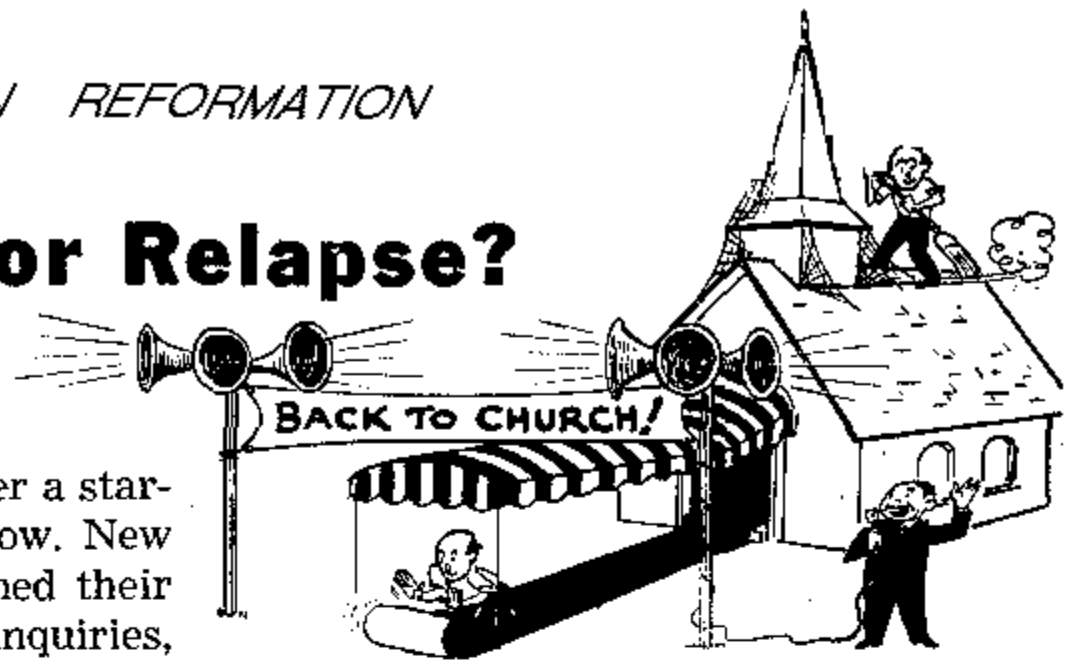
## -Reform or Relapse?

SPRING, 1951. The Kefauver crime investigating committee climaxed in sensational manner a startling exposé of crime high and low. New York and Washington, D.C., turned their TV cameras on the corruption inquiries, combining the magic of television with the public's roused curiosity. New York city's whole routine was violently altered for a week. Washington's citizenry was behaving similarly when one day television stations in the nation's capital decided to interrupt the crime show long enough to televise the Baptist Church Hour. Angry headlines flared: "VIEWERS PROTEST RELIGION, CLAMOR FOR CRIME INQUIRY." A paragraph from the Associated Press story reads:

"Station WTOP-TV had planned to televise the Senate Crime Investigation Committee's hearings this afternoon. In a last-minute switch it decided to carry 'the Baptist Church Hour' instead, starting at 3 p.m. An official said the station was swamped with telephone calls protesting the switch. Another station, WNBW, had started televising the afternoon hearings. . . . When it switched to a religious film at 2:53 its telephone switchboards were swamped with calls demanding a return to the committee. It resumed the crime inquiry broadcast at 3:03 p.m."

WNBW thus ran the religious film for ten minutes.

Sectarian religion did not need this disaster to convince its heads that their influence was on the wane. The past several years have witnessed a vigorous religious advertising campaign to rebuild the lost



prestige. Careful analysis was made of the product just as when any commercial venture goes on the market. Emphasis was laid on stressing any selling points and phrasing ear-catching appeals. Clergy salesmen have been cautioned against offending the consumers as when Methodist cleric Dr. Samuel H. Sweeney uttered aloud this thought: "We are failing to see the beauty of religion." He was reminded by Dr. Robert J. McCracken of New York's Riverside Church that the customer is always right when that dignitary almost said in so many words that maybe there is not much beauty there to see.

"Religion in our time has little 'kick' in it," announced Dr. McCracken. "It scarcely gives any offense. As a rule it is much too timid to make its influence felt outside its own immediate sphere. On most public issues it shows itself over-anxious to placate and accommodate the state and the world at large. . . . That is why all kinds of injustice, oppression and immorality can flourish right under its eye." He added: "Great numbers of people think of the Master as a meek and gentle soul who went about everywhere breathing mild benediction. . . . On the other hand, he went about giving the most violent offense to all kinds and conditions of folk—his relatives, the disciples, the scribes and the Pharisees, the

people with vested interests like the money changers in the temple." On another occasion this same diagnostician had said plainly: "Americans often speak of Russia as atheistic. It is openly and frankly atheistic. Ought we not to ask, however, in what significant or realistic sense we can apply the name 'Christian' to ourselves or to our national life?" The Church of England's Frederick A. Voigt had gone on record with the thought that "we believe that the Gospels must conform with our time and not our time with the Gospels".

### ***Campaigning for Favor***

How these men and others who see part of the trouble with worldly false religion feel about current advertising campaigns to restore to grace that great organization and its sprawling sects we will not attempt to say. But the campaigns do not sound very much like fearless offensives against evil. Rather, the old idea of making everybody happy comes again to the fore. Added glamor has been sought through use of television, the movies and numerous promotion stunts. Special incentive joined the drive last year when the Federal Council of Churches, the Synagogue Council of America and eighteen other national religious bodies started buying newspaper space and radio time at a cost of a million dollars a week. They experimented with a three-week trial program, from November 1 to Thanksgiving Day. Sponsored by the Advertising Council, the campaign material was contributed by the J. Walter Thompson Company, top advertising firm in the nation.

The theme selected was heavy on sentiment: "Find yourself through faith—Take your problems to Church Sunday; Millions leave them there." The advertising copy dramatically pointed to the "added strength given by spiritual faith in meeting everyday worries as well as critical problems

that afflict both the high and the lowly". Such melodious phrases were joined by pleas from twenty-nine governors in their Thanksgiving proclamations to attend church.

The Consumer's Union makes a practice of submitting highly touted commercial products to laboratory tests. What if they could test to see how many people leave their problems behind them in church? What if the Federal Trade Commission, the "watchdog" that guards unwary consumers against frauds, called for Christendom's clergy to show proof that their religious concoctions bear the most remote semblance to Bible precepts?

Those now trying to revive world religion are forever talking about a return to Bible teachings, but their talk never materializes. When the International Council of Christian Churches held a promotion clinic in Geneva in August, 1950, Baptist pastor Kenneth R. Kinney, an American delegate, cried out, "Crowns are falling, nations are crumbling, the whole world is shaken." It was thought that some golden theme of revival was needed. The second congress of the Geneva clinic concluded with a declaration that "only a return to biblical principles could bring order out of 'present chaos'".

### ***What Real Reform Would Mean***

A noble theme. But if world religion returned to Biblical principles, it would be the first thing cleaned up. By no stretch of the imagination would you be able to recognize the old product. There would be no more "reverends", "rabbis," "fathers," hierarchies, sectarianism, trinities, hell-fires, immortal human souls or other pagan theology. All such basic evils left entirely unscathed by the Protestant Reformation four centuries ago would be at once attacked and eliminated in any honest



modern-day reform. Best of all, these superstitions would be replaced by strengthening Bible truth and its "fruitage of the spirit [which] is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control".—Matthew 23:8-10; 20:24-28; 1 Corinthians 1:10-13; 3:1-4; Galatians 5:22, 23, *New World Trans.*

But far too noble, too "out of this world" are these principles for the corrupt modern world and its worldly clergy that insist on "brotherhood" with it. Fellowship with evil cannot hope to reform it—not for all the blessings religious organizations shower on individual nations or the prayers they publicly offer over the United Nations.

Therefore, committed as they are to such a pattern, one is not to be deceived by professions of reform made by the most distinguished religious dignitaries. For example, July, 1951, found the Central Committee of the World Council of Churches meeting in Toronto. More than two hundred of the brightest lights in the religious world, from 156 Protestant and Orthodox varieties of religion in forty-four countries, were present representing some 160 million nominal "Christians". This august council was dedicated to concoct a religious promotion potion that would set the world on fire. But no reform of false doctrine was proposed. No resolve to follow the one who said, "My kingdom is not of this world," came forth. (John 18:36, *New World Trans.*) Political issues were considered. Someone complained that the church has come to "isolate itself in a spiritual ghetto with a language and pattern of its own". The point is, sectarian religion is hedged about by fast-stepping competitors for the people's time and money. To compete they called for not less worldliness but simply a different approach. They must speak more and more this world's language, not the "pure language" of the Bible.

### ***What "New Language" Will They Speak?***

Already discussed was sectarianism's sorry rout in its popularity clash with the Kefauver Committee. But not only, real-life crime; fictional desperadoes, too, have taken their toll. At a time when we are told that not more than one out of five juveniles shows any real interest in religion, TV crime epics are holding them spellbound. During the first week of May, 1951, there were, on seven Los Angeles television stations alone, 692 crimes committed on the video screen. The casualty list included 127 outright murders, 101 "justifiable" killings, 359 attempted murders, 93 kidnappings, eleven jailbreaks and three hot-iron brandings. Eighty-two per cent of these gory details were staged for the chief benefit of youngsters. Only 5.5 per cent of the guns blazed and knives slithered across bare throats after "Junior's" bedtime. This is stiff competition indeed in the face of which one is trying to put over a nine-billion-dollar tithing campaign!

The same month as the Toronto conclave the World Baptist Congress met in Cleveland and called for "a fresh vocabulary", "a new language," declaring that such soulful phrases as "the precious name of Jesus"; "coming under the Blood," "saved by grace," for all their "profound truth" and "biblical background", simply "do not register in the mind of the average American listener". But note this vital reservation: "We can unite in co-operative endeavor in the preaching of the good news of Christ. We not only can do this *without the sacrifice of one iota of our Baptist message*, but we should do it and are doing it." [Italics ours]

None of the Bible's "one Lord, one faith" plea for them. (Ephesians 4:5) Little hope then is there that such a program will even unite the twenty-four split-ups of Baptist denominations, to say nothing of the na-

tion's 285,000 churches run by 166,000 clergymen who are split into 265 conflicting religions. And if so unsuccessful in uniting herself and overcoming the competition of secular commercialism and worldly pleasures, how successful will this generation's sects be in their global contest with communism? In the late spring of 1950 some 3,000 delegates to the Annual Assembly of the Congregational Union of England and Wales in London's Westminster Chapel heard this point made in the following cheerless words of Dr. Lovell Cocks, principal of Western College (Bristol):

"Can faith as halting as ours outrun the fierce dynamism of the Marxist creed? Can we hope to beat the Communists until Christians know their stuff as well as the Communists know theirs? Till we do, the Communists need not be afraid of us."

Criticizing religious emphasis on surface appearances like imposing (but ill-attended) church edifices, he continued: "These fellowships have come to believe that the cause of the kingdom means keeping these buildings going, and everything else is sacrificed. . . . May it not be that what Christ really wants them to do is to sell out, to get rid of their buildings and hire a room over a shop—an upper room, and begin all over again in an apostolic way?"

To this we can add only the words of Christ to a similar religious society of his day which was completely blind to the real significance of its time: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst."—Luke 17:20, 21, *New World Trans.*—Contributed.

## *Atomic Age Hard on Corn*

FOR some time now evolutionists have espoused the mutation theory to explain their view of human growth from more primitive levels. Over ages of time mutational changes in genetic make-up supposedly altered the species, lifting it from one stage to another. However, repeated experiments have burst this bubble, illustrating that mutations are harmful, not uplifting. Note the following case where such changes were induced in corn exposed to radiation from the Bikini and Eniwetok atomic bomb tests. An Associated Press dispatch, quoted from the *New York Times* of December 16, 1951, tells us:

"Kernels of corn that start growing on the ear, and others that glow under invisible light are among the freaks resulting from atomic radiation, a plant geneticist reported today. [December 15] Hundreds of specimens of dwarfed, twisted, frail or partly sterile plants are the progeny of seed corn subjected to radiation in the Bikini and Eniwetok bomb tests, said Dr. Ernest Anderson of the California Institute of Technology. These plants are giving scientists their first detailed picture of what

atomic radiation does to plant hereditary and how damaging changes in offspring can appear after many generations. Studies are being made of first post-atomic generation babies at Hiroshima and Nagasaki for possible signs of first slight hereditary changes but there have been no reports of results.

"Dr. Anderson's corn has gone through five or more generations. To get five-generation results on humans will require at least 100 years. In the Bikini tests of 1946, many packages of seed corn, each containing 1,500 to 2,500 kernels, were put aboard the test ships. . . . Bikini seed produced about sixty different kinds of hereditary changes. Most of them showed up as patchiness or paleness of the chlorophyll or green coloring matter. The others included all the hereditary changes previously recognized as natural ones, plus many new ones. Some of the new ones included corn plants that looked like grass. Some produced no ears, others had no silks or kernels. The ones with the preliminary growing kernels sprouted 100 or more little plants on a single ear."



# NATURE *- a -* BUILDS TWENTIETH CENTURY

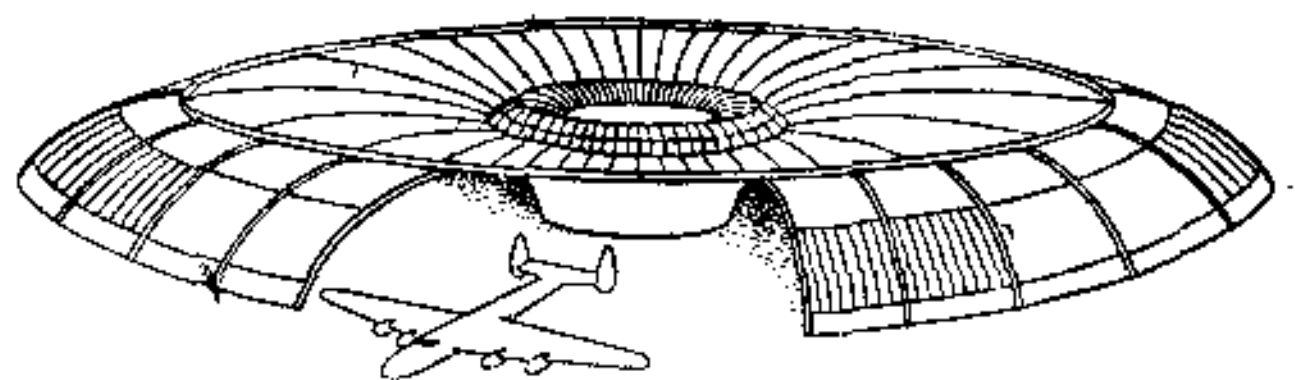
WISE King Solomon did not know everything. He confessed that one of the things he could not understand was "the way of a serpent upon a rock". (Proverbs 30:19) Not strange. Insect, bird, fish, land animal, even the vegetable kingdom, still teach a highly technical modern world. How then, you might ask, do we *learn* from nature?

For centuries earth-bound man longed to join the birds. But he imagined that to do so he would have to contrive a pair of flapping wings and attach them to his body. Perhaps, however, he was not aware of Midway Island's "goonies", turkey-sized birds, low on brain power but apparently equipped with strong legs. To take off, these birds run at top speed down a clear runway with wings outstretched stiffly. At flying speed they leave the ground in a low climb, then begin belatedly to flap their wings. In landing they also resemble modern aircraft. They glide down to one end of a runway, then run madly to lose speed, sometimes executing an ignominious ground loop in the process.

Closer to home, nature's earth stage is crowded with continuous exhibits of its architectural genius. The German magazine, *Kosmos*, in its issue of July, 1951, discussed, "Are the Accomplishments of Nature Attainable by Technical Science?" The article unearths interesting facts on the relation between the diameter and the height of

natural objects, or their "slenderness ratio". In man's works of construction this ratio under the most desirable circumstances favors the height of structures like chimneys, radio towers, etc., at from one to ten to one to twenty-three. But the open fields burst with natural examples over twenty times more breath-taking than this. The above-named article pointed to the stalk of rye a mere eighth of an inch thick and approximately five feet high, a ratio of about one to five hundred.

Closer inspection increases the marvels. It is far from likely that any construction engineer would even consider placing a weight of 3,000 tons atop a structure weighing but 100 tons. But in a relative way the rye stalk bears the load of an ear of grain thirty times the weight of the stalk. Modern skyscrapers must be built to accommodate a slight degree of sway. That stalk of rye which helped teach man this valuable principle is, of course, dwarfed by such structures as New York's Empire State Building that apply it. But this proves true only in size, and surprising things turn up in small packages. Compared with the Empire State's imperceptible sway, the rye stalk can bend in the





breeze to an extent of sixty or eighty per cent without coming to grief.

The amazing elasticity of living cells accounts for such superiority. Also to be borne in mind is the ability of a living organism to regenerate itself. A feature of this trait displays itself when a broken bone may be improperly set. It is weakened, unable to perform its normal tasks for the body's support. But then secondary parts of the organism build themselves up at the expense of the now weakened part, the needs of which these "substitutes" now fill. Thus does nature, the teacher, remain well ahead of technical science, the student.

### *Nature's Designs on Us*

Recent years have found construction engineers turning on a 'back-to-nature' movement in order to achieve the utmost for their craft. A devoted advocate is Fred N. Severud, an engineer of wide experience, who expressed his views on the subject in *The Architectural Forum* for September, 1945. Analyzing a simple blade of grass, he explains how it derives depth and stability from its triangular cross-section. This is a simple but very efficient example of corrugation.

Nature itself has demonstrated the practical use of the blade form in the construction of the stunning morning glory with its five corrugated blades flowing up from the stem. Architect Frank Lloyd Wright put a lesson from the morning glory to work in supporting the roof of Milwaukee's Johnson factory with thin-stemmed columns that sweep outward at the top. Structural beauty and great strength result.

Engineer Severud employed a morning-glory-inspired pattern to design a beautifully modern aircraft hangar. The structure consists of a central tower (the "stem") sixty feet across, from which the roof fans out, reaching a maximum height

of forty feet before sloping on a continuous curve to the ground along a point 120 feet from the "stem". The designer permits a look behind the scenes that we might visualize how this artistic building supports itself, saying: "Tension rings at the perimeter-prevent the shell from splitting and permit very thin steel members or concrete membranes. Compression rings in the stem—necessary because of the acute angle at which the cup joins the throat—absorb the forces tending to collapse it."

There is no mere coincidence in the art and strength derived from such architectural curves. They find their all-out example in the continuous, compound curves of the eggshell. Certainly the eggshell depends entirely upon its shape, not its building materials, for strength. Nor is it unsuccessful. Applied pressure gradually administered can run up to twenty pounds' worth without smashing the frail shell which is but 7/1000 of an inch thick. Auditoriums requiring no aggravating, sight-and-beauty-destroying pillars, industrial storage tanks, even some experimental automobiles, have all explored this basic design of nature. The Eskimo did not miss this trick in formulating his renowned igloo. In recent years some architects have been striving to benefit more of the world with what has hitherto been an Eskimo monopoly—private homes based on the circle.

In 1940 the *New York Times* published an idea for economical prefabricated homes that could be turned out in mass production. Harvard's Professor Martin Wagner had fathered the idea, calling for a cone-shaped design able to hold its own against harsh storms or earthquakes. Individual circular rooms were connected by covered passageways, lending a futuristic appeal. Evidently the idea was never fully developed, but time has increased the general prominence of circles in modern housing.



### ***Nature's Blueprints Have an Architect***

A close ally of the egg is the turtle shell. But here the unique animal has substituted a tension plate for the under half of the shell. This provides the turtle with highly protective cover from beneath. It is the center portion of the shell, with the tension plate as a tie, that bears the load. In building, this principle allows for a middle tubular section of whatever length desired, as in blimp hangars, exhibition halls, circus tents, etc. A tension plate to co-operate in load bearing is found in or beneath the floor. The supporting end portions can be stationary or, as with hangars, movable.

And speaking of strength, everyone knows that the walnut is a tough nut to crack. The hastiest examination of its shell tells why. Firm rings bind it at the fissure where the two halves join, and inside, two membranes intersect at right angles, providing a double tension-plate design. Lay a half walnut shell on a table open side up. Do you see what an excellent plan it furnishes for building foundations? The horizontal membrane covering the nut itself on a plane with the opening corresponds to the basement floor. Beneath it would lie the subbasement. The vertical membrane which has been split in opening the shell takes the form of upright supports that continue up through the structure as columns or pillars. This proves specially effective for poor soil where equal load distribution is essential.

In short, the twentieth century's modern design seems to be largely a result of doing what comes naturally. Where, until man looked to nature, did anyone fancy a *flexible* building? But the jellyfish, blowfish, even the human lung all make superb use of such construction. At last man has found out how to copy it. Such materials as aluminum and magnesium make it practical, and designs for structures like the air-supported roof of the proposed Balti-

more Arena seek to convert it to reality. This unique design calls for sealing the building and pumping air in until pressure becomes a little above atmospheric. This allows the magnesium plates of the roof to theoretically float; in the words of one source, "as safely as a jellyfish in the sea." Similarly, *Life* magazine of May 9, 1949, described an entire building of fabric as thin as a raincoat that could be blown up with a vacuum cleaner. Used by the army for housing radar installations, it was claimed able to withstand a 100-mile-per-hour gale.

The industrious spider has an unshakable reputation in the field of suspension building. Adaptations of the principle in our spectacular suspension bridges have, to be conservative, proved very successful. Consider, too, elementary supports like the rod that nature employs along with supporting membranes in the lily pad; or the tube, which is illustrated so favorably in bamboo. Even the natural blend of gray sea and sky came to replace the former patchwork design for naval camouflage during the last war. And when someone was once inspired by falling propeller-guided seed pods from maple trees, the "sky hook" of today began to form. This implement, a box capable of carrying about thirty pounds and landing where desired, delivers supplies to marooned soldiers.

Yet, more wonderful than all such natural blueprints that have contributed to building the twentieth century is the fact that behind them all is the hand of a Master Architect. His visible works rightly draw attention to the Great Jehovah who "laid the foundations of the earth . . . Who enclosed the sea with doors, . . . And said, 'Thus far shall you come and no farther, and here shall your proud waves be stayed.'"—Job 38:4, 8, 11, *An Amer. Trans.*

# Modern World Only Nature's Imitator

LOOK magazine stated in its issue of September 30, 1947: "Man has spent a lot of time and effort inventing mechanical gadgets. Strangely enough, many of his inventions already existed—in a more perfect form—in his own body. And if a part of the body breaks down, the body can often mend it."

To support its point the magazine illustrated how the camera is but a duplication of the principles of the eye. The brain acts as a switchboard to the nervous system, which set-up corresponds to a modern telephone network. The sensitive nose, which turns away dust and some bacteria and warms and moistens the air breathed, provided a matchless model for air-conditioning systems. The heart, which pumps 246,175,000 quarts of blood per average human lifetime, is the unchangeable pattern of the pump. From the lungs came the principle inspiring the bellows; the finger conceived the hinge; and the hip joint brought forth the invaluable ball and socket.

Modern man has become a talented engineer. However, insects have had much more experience at it. What of that pioneer in suspension bridge building, the spider? Or consider the "trap door spider" and its underground tunnel and swinging door at the entrance. Note the nest cells of the paper wasp fitted together in the precise hexagons of accomplished students of geometry. And the apparently frail walls of the hornet's house are said to be better insulators than glass wool.

Nor has man stolen the march on insects in developing societies. Says an ancient inspired proverb, "Go to the ant, thou sluggard; consider her ways, and be wise." (Proverbs 6:6) Ants, like men, give particular care to the rearing of offspring and divide their communal tasks. Talented engineers honeycomb great anthills with tunnels of the highest-grade construction, their carpenters chop through dead trees and fence posts, and they have their soldiers too. In fact, soldier ants of the South American jungle launch ruthless blitzkriegs, destroying any victims in their path and striking terror into native villages, which, in their vast numbers, they loot with the same savage efficiency. This may not be a good example to follow, but it shows that some of man's bad habits are not original.

The "great white ways" of the mighty metropolis lend a fabulous glow to the stone and steel accomplishments of modern man. Yet the luminescent organs in some marine, animal and insect life were producing wonder-attracting cold lights long before man's luminescent watches or neon signs mastered the principle.

Modern technical science has been much enhanced under force of necessity introduced by military needs. Thus, for example, has the submarine come into its own as a prober of the ocean depths. However, the normally air-breathing, land-dwelling fresh water spider has never required any surrounding body of steel to get along under water. There it spins a web in the depths, anchoring it to stones or weeds on silk threads. Along a line attached to a floating surface plant the spider distributes air bubbles under the web after picking them up with silk shreds adhering to her hair. After repeated trips up and down the line, delivering the air bubbles acquired at the surface, the web at length becomes buoyed up and forms an oxygen-equipped chamber. There the spider dwells, lays its eggs and rears its young.

To fly the great aircraft that have made the twentieth century the century that caught up with the birds, numerous complicated instruments are needed. Among them are the very things insects use to guide their flight. Dr. Talbot H. Waterman of Yale has stated that studies of insect anatomy uncover organs corresponding to airspeed indicators, turn indicators and polarized light compasses. The Sperry Gyroscope Company, while studying means of improving the gyroscope (instrument providing air pilots with an artificial horizon when they cannot see the real one), found that insects like the fly had been long users of the proposed improved variety. Behind the trailing edge of each wing were found small rods with balls on the end that vibrate from 160 to 210 times per second. Regardless of the insect's maneuver at the moment, the natural gyroscope strives for vibration on the same plane, keeping the "pilot" advised of his position.

# *The Waldenses and Their Form of Worship*



AT ONE time during the gross darkness of the Middle Ages the torchbearers for the cause of freedom were the Waldenses. Their noteworthy past shines brightly from the pages of history. They claimed to be an unbroken chain, separate and distinct from the Roman Catholic Church, linking the reform churches with the apostles of Christ. And yet today only dying embers remain of that Middle Age torchlight, and the number of people in Christendom who have a general knowledge of the origin, beliefs and history of that unusual and interesting sect are about as few as present-day Waldensians themselves.

It is thought by some (an idea fostered by the Roman Catholic Hierarchy) that the Waldenses suddenly sprang into existence about the year 1179 as a dissident sect under the leadership of a certain Peter Waldo, a merchant of Lyon. However, there are reasons for believing their origin was at a much earlier time. Statements made in manuscripts dated 1530, 1544 and 1580 repeatedly state that their beliefs had been handed generation to generation "from the time of the apostles". Another manuscript dated 1587 says that while documentary evidence shows this sect has been existing in the Piedmont valleys in northern Italy for the past five hundred years, yet, "according to the beliefs of the inhabitants of the valleys, it has been from time immemorial, and from father to son, since the time of the apostles." Why documentary evidence goes back only as far as the year 1100 is that "about the year 1559, the Roman Catholics, with a view to exterminate the protestants of the valley, cruelly butchered them and, in order to obliterate

every memorial of them, diligently searched for their records, which they committed to the flames".\* Among the few MSS. to escape that Inquisition bonfire were two dated 1120, "The Ancient Discipline of the Evangelical Churches, of the Valleys of Piedmont" and "A Confession of Faith of the Waldenses", and another, the "Noble Letter", dated 1100.

Admittedly then, Peter Waldo, although a shining light among them, did not form this religious body in 1179. The sect, incidentally, was not named after him, but rather, the English name Waldenses, or the European name Vaudois, is drawn from a root word meaning "valley" and refers to the geographical location of these people who lived in the valleys of the Po river and its tributaries. So the question of the origin of this religious denomination is still open for discussion.

Some have said Berengarius of Tours, who died a hundred years earlier, in 1088, was their founder. Others have said it was Claudius of Turin, who died in 840. There is a strong belief among certain authorities that this sect arose in the days of Constantine, in the fourth century, when Sylvester was the pope of Rome (314-335). In rebellion and protest against that powerful, extravagant and wicked combine of Church and State, so it is said, a few sincere and devout Christians withdrew from the immediate domain of Rome and moved northward under the leadership of a cer-

\* *The Waldenses*, compiled by the Presbyterian Board of Publication, 1853, p. 29.



tain Leo, and there continued a form of worship in simple poverty which they considered apostolic piety. Hence, in earlier times they were called "Leonists".

One of the strongest proofs that the withdrawal of this group of people from the rest of Christendom was at a very early date is their peculiar dialect. It stems from a very primitive form of Latin, thus showing that they were separated and cut off from Roman influence before that empire broke up under the infiltration of Teutonic powers.

Another conjecture is that the Waldenses are descendants of refugees who fled from Rome during the fiery persecutions against Christians, beginning with Nero and continuing thereafter down to the time of Diocletian. There is also a theory put forth by some that when the apostle Paul journeyed to Spain, as he proposed to do (Romans 15:24, 28), he stopped off in the valleys of Piedmont and there established a group of believers in the faith, and these thereafter held firm to the primitive teachings of Christianity. However, an examination of their beliefs and doctrines shows they are contaminated with the common errors adopted by Christendom at the Nicene Council in 325. In fact, a close look at the teachings and activities of the Waldenses will shed more light on their possible origin.

### ***Contaminated Christian Doctrine***

A.D. 325 the adroit Emperor Constantine produced a fusion religion, a fusion of apostate Christianity and outright paganism, and since then and out of that fusion Catholic cults and hundreds of Protestant sects have sprouted. Waldensianism is one of them, for like all the rest it, too, from its earliest times has tenaciously held on to what is known as the "Apostles' Creed", first composed in the third or fourth century, and which contains that notorious

pagan doctrine, the trinity. The Waldenses also believe in the heathen doctrines of immortality of the soul and hell-fire damnation. Consequently, their claim of apostolic origin falls flat, for these three principal doctrines did not originate with the apostles but are hand-me-downs from the pagan philosophers, picked up and adopted by cultists after the apostles fell asleep.

There is, however, evidence in their teachings to support the belief that the Waldenses isolated themselves from the Roman cult at a very early date, perhaps as early as pope Sylvester's time. These inhabitants of the northern valleys have always believed the inspired Scriptures as the only source of divine truth. They have believed the office of pope to be a creation of man. Papal pardons and simony they have considered a racket, nunneries and monkeries an invention of Satan, celibacy of the clergy a snare of the Devil, and confession before a priest and death-bed repentance of no consequence. They never believed in the doctrine of the mass, but held that the Memorial bread and wine are only symbols. Image worship, worship of the cross and temples they believe to be idolatry. Likewise the worship of Mary as the "Queen of Heaven". They have always believed that purgatory is a fable invented by men, that pilgrimages are only a means of emptying one's pockets, that holy water is no more valuable than rain water, that the so-called holy relics are nothing more than *dead men's bones*. They were also opposed to the shedding of human blood even in a so-called "righteous" war.

During the dark Middle Ages prior to the Reformation, these humble and sincere people demonstrated, not only in their beliefs but also in their activity, that they were of a very ancient order. They were most energetic in preaching what they believed and in carrying on an activity in harmony with what they preached. Their



missionary zeal and the method of their preaching showed the markings of primitive Christianity. They trained and sent out missionaries two by two, usually a younger one with an older veteran. While these ministers received food and clothing as contributions from those to whom they preached, they also worked with their hands to maintain themselves and their families. Some were merchants, others were artisans of various trades, and some were practicing physicians. Almost all of them had training in farming and stock raising.

These Waldensian ministers placed great stress on reading and studying the Bible, even back in those days before printing from movable type was invented and when copies of the Bible were very scarce. They memorized great portions of the Christian Greek Scriptures as well as passages from the Hebrew Scriptures. They also made handwritten copies of portions of the Bible and distributed these in the form of Bible tracts. Then, in the days of Peter Waldo, not later than 1180, they produced the Romaunt version of the so-called New Testament in what was known as the Provençal language which the common people spoke. This translation was therefore much older than any complete version in English, German, French, Italian or Spanish.

### *Victims of Religious Persecution*

At one time a large number of people in France, Spain and Italy embraced this religion. "There was no kingdom of Southern and Central Europe to which these missionaries did not find their way, and where they did not leave traces of their visit in the disciples whom they made."\* Little wonder then that this expansion of Bible preaching and missionary work brought upon itself the crushing wrath of the Roman Catholic Hierarchy. Exposing the

wanton lewdness of the clergy, teaching people that a sincere man's prayer in a closet is more likely to be heard than a hypocrite's petition at the altar in the cathedral, proclaiming that masses for the dead are of no value—and proving from God's infallible Word the Bible that such things are the truth—surely such a good work as that was bound to come under the condemnation of the Roman Hierarchy as the work of heretics worthy of death.

Many papal bulls were issued, no fewer than five between 1056 and 1290, demanding the extirpation of these humble and sincere people. In 1179 Pope Alexander III, backed up by the Eleventh Ecumenical Council, condemned the Waldenses and prohibited them from preaching without permission of the bishop, but they replied in the words of the apostle Peter: "We must obey God rather than men." (Acts 5:29, *Am. Stan. Ver.*) The excommunication weapon was used in 1184 by Pope Lucius III, but it too failed to stop them, and for the next five hundred years the Hierarchy employed every conceivable means, every foul scheme, in an effort to annihilate this sect. Says McClintock & Strong's *Cyclopædia* (vol. 10, p. 855): "So general and widespread became the so-called heresy, that Innocent III, one of the proudest and most bigoted of the Roman Pontiffs, determined to crush it out—'exterminate the whole pestilential race' was the language of which he made use." In this he was sustained by the Twelfth Ecumenical Synod in 1215, said to be "by far the most important council of the Middle Ages".

Political vassals of Rome, dukes and governors, princes and kings, were sent forth to bear the papal sword in this "holy war". When the Jesuit-sponsored Inquisition was invented, its flames and fiendish instruments of torture took a heavy toll among the Waldenses. In 1453 the sect was placed under papal interdict by Nicholas V,

\* *History of the Waldenses*, J. A. Wylie, p. 16.

and later Sixtus IV (1471-1484) vigorously fought against them. In 1487 Innocent VIII issued a bull of extermination and launched a crusade against them. Vagabonds, ambitious fanatics, adventurers and assassins, together with an army of 18,000 troops, marched out and ruthlessly butchered them. Some of the most horrifying pages of history are those recounting how these devout people were imprisoned in dungeons, burned at the stake, beheaded before their children, hurled over precipices. Their homes and villages were burned; their womenfolk were stripped naked and outrageously violated; their innocent children were massacred.

An instance or two will suffice to portray the suffering. For example, in 1545 after a ruse had forced an entrance to the fortified Waldensian town of Cabrieres in the territory ruled by the pope, the soldiers found most of the women and girls, between four and five hundred of them, in the church. What followed was most terrible: "The soldiers seized them, stripped them naked, outraged them in the most brutal manner, and then threw some of them from the tower to the ground, while others, after being dragged forth to glut the ruffianism of other soldiers who came up, were finally dispatched by being eviscerated [by being disemboweled]. The horrors perpetrated on this, and on many similar oc-

casions, were such as it is impossible to describe."\* In another town some years later, another victim of this same religious persecution, after being unmercifully tortured, was hurled out of his place to the pavement below. There he lay, half dead, yet still breathing, moaning. So the hungry pigs were turned loose to feed on him, and for quite a while he twisted in agony beneath the tearing teeth of the animals before death finally came.

Today the Waldenses, essentially Presbyterian in order and Calvinistic in order, are only a small inarticulate voice among the great Protestant organizations. Nevertheless, in times past they made a tremendous impression on history. While not of apostolic origin, yet by their love for the Bible and their understanding of many Scriptural truths, by their zealous missionary activity in imitation of the early Christians, and by their enduring fight for freedom of worship and liberty of speech, even though persecuted most severely, the Waldenses of medieval times will long be remembered. They may properly lay claim to being the forerunners of the Reformation which brought some freedom and enlightenment to a benighted and dark world that was groaning under the superstitions, fears and enslavements of Rome.

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\* *The Waldenses*, compiled by the Presbyterian Board of Publication, 1853, p. 76.

## SILENT WEAPONS PUZZLE ARMY

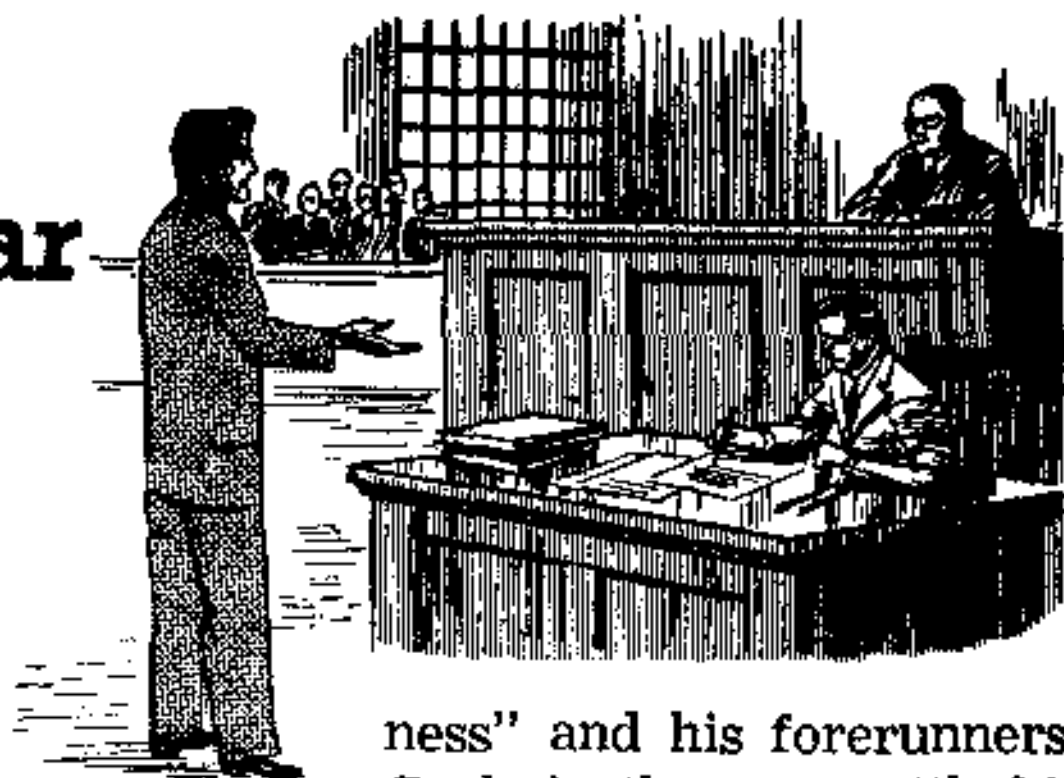
An Associated Press dispatch of May 16, 1951, asked why "a significant number" of soldiers do not shoot their weapons in the heat of battle. It was implied the army would like to be the first to know when someone turns up with the answer. Actually, a number of causes may contribute. The dispatch, as reported in the *New York Times* the following day, offered some suggestions as follows: "Official experts list some of the explanations that have been advanced: paralysis of fear; lack of confidence in the weapon; hoarding of ammunition; lack of confidence in one's own skill in using the weapon; lack of motivation or the will to fight and kill a specific enemy soldier, rather than the anonymous 'enemy'—a failure to realize it is a matter of kill or be killed; fear of provoking the enemy to direct, immediate retaliation—a desire to keep the front 'all quiet'; apprehension about disclosing one's presence or the location of a friendly position by opening fire; a distorted notion of sportsmanship, and just ordinary indolence."

# Study Pays Off When Before Caesar

**P**REPARATION to answer is in the heart of man; but the answer is from the Lord,' instructs Jehovah God's revealed Word. (Proverbs 16:1) For a man to be prepared to answer a matter is for him to be forearmed. Such counsel followed points the way to success. It assures success. For Christian ministers and ambassadors of Christ, preparation is an absolute necessity.

Christ, when walking in the flesh as a man, felt strongly about being prepared to answer and relied on the strength and confidence that it gives. He said, as recorded by the historian Mark, chapter 13, verse 11 (*New World Trans.*): "But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak, but whatever is given you in that hour, speak this, for you are not the ones speaking, but the holy spirit is." Christ himself studied for forty days in the wilderness so that he might properly answer the Devil when he was tested by him. He did this to fill his mind with intelligent thoughts, God's thoughts, which he knew would be his only effective armor against this wicked one. (Matthew 4:1-11) In rebuffing this sly deceiver with words of wisdom, he said, in respect to Jehovah's Word, as recorded by the prophet Moses in his record at Deuteronomy 8:3, when he was asked by the Devil to turn stones into bread, "It is *written*, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'"—Matthew 4:4, *New World Trans.*

If one feasts upon the thoughts of Jehovah as revealed in his written Word, he will be thoroughly prepared and equipped to meet any test of his integrity. Such was the case with "the faithful and true wit-



ness" and his forerunners. Such is the case with his modern-day footstep followers and fellow witnesses of Jehovah.

Thousands of experiences could be related of modern-day witnesses of Jehovah. They have occurred on doorsteps, in parks, on streets, in courts, before draft boards, and whenever and wherever a Christian minister is called upon to give an answer of the hope that is in him. They prove the necessity of *preparing* to answer.

One recent case which will be related here is that of D. J. Stegenga, an ordained minister and one of Jehovah's witnesses, in the little country of the Netherlands. It was early in the spring of 1951 when he was called by those responsible to appear for a physical examination prior to induction into the armed forces of the Netherlands.

The regulations are that anyone filling a religious office is not required to respond to this call. Minister Stegenga took his stand. He did not report for military examination.

As a result of this action he was obliged to write to the burgomaster or mayor of Haarlem, who was in charge of ordering him up to the army. He explained his course of action, based on the Bible. The burgomaster replied that he would have to prove his claim as a minister. The mayor asked for some sort of official document to prove this. He asked the Watch Tower Bi-



ble and Tract Society, the legal governing body of Jehovah's witnesses in the Netherlands, to supply him such a document which showed his ordination date, and other information. The branch office of the Society issued a certification of his being an ordained minister and one of Jehovah's witnesses, together with other needed facts. This was filed with the mayor.

The burgomaster, after receiving this affidavit, forwarded it to the Minister of War. The Minister in turn wrote Stegenga stating that he could not recognize him as a minister of the gospel, because Jehovah's witnesses and the Watch Tower Bible and Tract Society do not appear on the list of churches recognized by the Dutch State. It was also stated that if Stegenga had objections to this decision he would have to write for permission to appear before the Council of State.

Being a real disciple of Christ and not a minister in name only, Stegenga prepared himself in advance for this meeting with the council. This meeting took place on September 21, 1951. In a somber setting the chairman read the charge, as well as the remarks of the Ministry. He then gave a fine opportunity for minister Stegenga to make his defense. Stegenga spoke about fifteen minutes.

He expounded to the tribunal the pure, unadulterated truths of God's Word, in defense of his stand as a minister and witness for Jehovah. The president of the council was not well pleased with this interview. The chances of getting a favorable decision did not seem very bright at the moment. In respect to his sincerity, however, the president promised to bring the matter before the queen.

Weeks passed and finally the decision from the Crown came; plea rejected! Shortly before this decision from the Crown was received, D. J. Stegenga was called before the tribunal in Alkmaar to

answer the charge of refusal to appear for examination. His defense was that the Crown had not as yet rendered a decision. In view of this it would seem reasonable to wait for this important decision. The decision that the plea had been rejected by the Crown came through on December 11. All appeared lost. Success was not in sight. Very shortly, however, Stegenga was called to appear for the second time before the court in Alkmaar. Because of advance preparation a good testimony was given and a good fight put up. The officer of justice, who was judging the matter, brought down a verdict demanding 40 days or a fine of 100 florin (\$26.31). For some reason not known the justice postponed the verdict until December 20.

### ***Surprise Decision Favors True Ministers***

Why was the decision delayed? When would it be made lawful? The decision came as a great surprise. Through the pages of a local newspaper, *Het Vrije Volk* (The Free Nation), of December 20, they found the answer. D. J. Stegenga and another full-time minister, who came before the same court on the same charge, were declared to be recognized as ministers by the Crown according to the law of the land. The tables were turned. They had proved their ministry. This decision gave them their ministerial right of exemption from any obligation to do military service in the armed forces, leaving them free soldiers of Christ. The article, under the heading "Judge Decides Witness of Jehovah May Be Minister", read as follows:

"The two youthful witnesses of Jehovah, Dirk J. Stegenga of Heemstede and Napoleon J. K. of Haarlem, who stood trial before the Alkmaar court for failing to appear for medical examination for military service, have been acquitted. The court considered in its verdict that both of these young men occupy a religious office so that



they are not eligible for military service. They failed to respond to the call to appear for medical examination because on the call it is stated that practitioners of the office of preacher, or those in training therefor, are exempt from service.

"Their applications to the burgomasters of Heemstede and Haarlem for exemption from military service were at the time rejected. Their appeal to the Crown did not yield any success either. Both the suspected had been able to make it acceptable before the court that their religious work did constitute a day's work. The Officer of Justice with the Alkmaar court has not registered an appeal against this fundamentally important acquittal."

The apt and appropriate answers made by these young men in their defense evidently carried the power of the spirit that rested on them as Jehovah's witnesses and ministers, a power of thought and reasoning that could not be denied. How well could the Proverb (16:23) be applied to these youthful ministers: "The mind of the wise man imparts intelligence to his speech, and adds persuasiveness to the teaching of his lips."—*An Amer. Trans.*

In a few days the complete success of

their preparing to answer was made plain in what was to follow the decision. On December 21, 1951, the Netherlands branch office of the Watch Tower Society and Jehovah's witnesses received communication from a member of the Advisory Committee, the task of which committee it is to determine if one really has conscientious objections and is a minister. This man, who was a preacher, asked for official information on the stand of Jehovah's witnesses as regards military service. He admitted that due to lack of understanding, now made clear by the stand of these young men, many difficulties had arisen in properly classifying Jehovah's witnesses as ministers. He expressed his desire to receive further information explaining in detail the views of Jehovah's witnesses, which he felt would better aid the Advisory Committee in the future to properly classify Jehovah's witnesses as conscientious objectors and ministers.

Casting the bread of truth upon the waters by these young ministers resulted in its returning to them many days later, as fruitage of their ordained ministry. (Ecclesiastes 11:1) It pays off to study to answer when before Caesar.



## NIGHT-SHIFT WATCHDOGS PATROL WAREHOUSE

¶ The German shepherd's mental prowess is a well-known high light of dogdom.

Adding to this animal's past laurels is an account out of Chicago relating successful enlistment of four German shepherds for watchman duty in a building owned

by Marshall Field and Company. The dogs make regular inspection tours throughout the warehouse. After each completes its "beat" the canine "sharpshooter"

presses a pedal with its paw, setting off a bell to notify the regular watchmen that

all is well. The *New York Times* reports that these dog detectives provide added protection to the watchmen and "save them some nine miles of walking each

night". This enlightens one on the many profitable uses to which animals can be

put. The article on vivisection, starting on page 21, unveils a most disgraceful use society has found for them.

# *'Patriotism-the Last Refuge of Scoundrels*

WE HAVE heard a great patriotic clamor in denunciation of "un-American activities", "Communism" and "espionage agents". Could it be that such patriotic fleece was used to cover up the scraggly fur of wolfish scoundrels?

There was John Parnell Thomas; no other chairman of the House Un-American Activities Committee ever exceeded him in patriotic zeal. As the result of a Drew Pearson exposé, Thomas was indicted on 32 counts of defrauding the government and convicted of robbing the government by padding his payroll and of robbing his own employees by demanding "kickbacks", part of their salary for the privilege of keeping their jobs. He was sentenced to prison for 6 to 18 months and given a \$10,000 fine, the judge stipulating that Thomas was not to be released until he had paid his fine. At last reports Thomas had bought into a newspaper chain and the government was still trying to collect the \$10,000. Shrewdly, Thomas had put his home in his wife's name.

Then there is that shining example of sanctimonious patriotism, Mr. Louis Budenz, always ready to smear the reputation of others. According to one keen Washington analyst, "In the files of the senate committee is information indicating that Budenz was married to two women at the same time, that three children were born out of wedlock, and that he also had relations with a third woman." It seems that for fifteen years he lived with his first wife, and then for fourteen years with another woman before he legally married her. His first wife got a divorce on the grounds of desertion seven years after he left her for another woman. Who can take seriously the testimony of such a man who has so little regard for the rights of others and the laws of common decency? And especially when such testimony smears others, is unsubstantiated and is flatly contradicted by others as well as by the ones smeared? Incidentally Budenz is making a very profitable thing of his reconversion to the Catholic faith and his anticommunism in the way of writing books, magazine articles, giving lectures, etc.

And, of course, there is the publicized Joseph R. McCarthy, Jesuit-trained senator from Wisconsin. Though such a good Catholic

that he hardly ever misses mass on Sunday, he somehow managed to square with his conscience the running of such a divorce mill that his friends referred to him as "Reno's No. 1 Rival". On the other hand, he successfully knifed MacArthur's designation for presidential candidate in the Republican primaries with a letter in which he charged that MacArthur was unfit to be president because of having remarried after obtaining a divorce.

In 1941 the Supreme Court of Wisconsin censured McCarthy for destroying his final statement and notes on a case in which he had reversed himself to the advantage of a big dairy concern. Said the chief justice: "Ordering the destruction of these notes was highly improper . . . In this proceeding this court is the only judge of the materiality of these notes, and it should not be necessary to labor the point that the trial court [McCarthy] . . . misconstrued his function and mistakenly arrogated to himself the powers of this court . . . The destruction of evidence under these circumstances could only be open to the inference that the evidence destroyed contained statements of fact contrary to the position taken by the person [McCarthy] destroying the evidence."

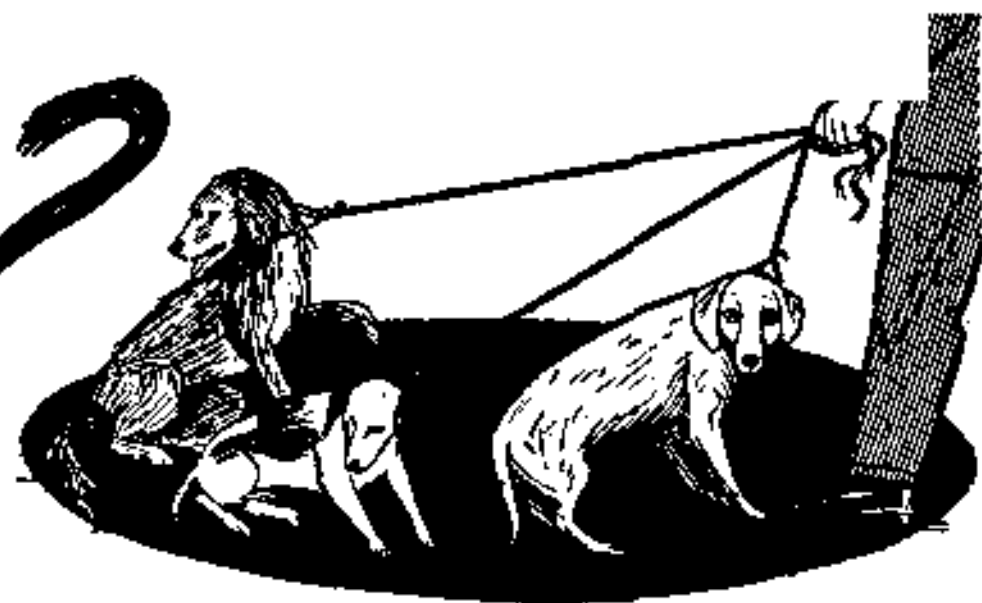
In 1943, while absent from his judgeship and serving with the Marines, he failed to file an income tax report on his \$40,000 income on the novel grounds that he was not a resident of the state that year! For a number of years he has managed to list speculation losses and interest payments in excess of his income. When asked how he lived, he snapped back: "Who I borrow from is none of your damn business!" The United States Department of Internal Revenue has managed to collect \$3,500 in back taxes from McCarthy but the tax collector's office of his own state is still trying to catch up with him. Or is it? His relatives, who are in modest circumstances, are as amazed to learn that according to McCarthy's tax returns they have received thousands of dollars as interest payment for loans they made to him as they are to learn that they have contributed thousands of dollars to his political campaigns. *'Patriotism the refuge of a scoundrel?'*

# Do You Believe in **VIVISECTION?**

Early this past March the New York State legislature made it legal for scientific laboratories to secure impounded domestic animals and use them for research purposes. Chief argument for the law lay in the claim that the animals were indispensable to medical progress. Vivisection thus received another green light. But is it really necessary and is it humanitarian? Do you believe in vivisection? Many informed persons do not, and their reasons deserve examination.

**I**T IS not undue emotionalism but simple human nature for man to love the lower animals. This feeling undoubtedly remains from the original perfect mind which God gave the first man whom he made caretaker of the earth, including its animal population. It is true, of course, as the vivisectionist argues, that man holds a higher responsibility toward his fellow man and that any human life is more important than an animal's. But it is certainly not true that the maintenance of human life necessitates the agonizing torture of animal life. Few patients would feel uneasy in the hands of a doctor whose scruples forbade bringing harm or needless pain to animals. But of those trained by vivisection, the words of George Starr White, M.D., F.S.Sc. (London), Los Angeles, California, are: "It robs them of their finer feelings, and turns them out coarse, vulgar, thoughtless physicians."

However, while passage of New York's provivisection bill was pending, the air was filled with the difficulties scientific laboratories were having in securing animals they asserted were so all-important to them. One state assemblyman declared that, as it was, research groups were often



dependent upon "illegal channels" for their specimens. A university professor of pharmacology gave way to the sweeping claim that "the whole of medical science is dependent upon basic research on animals". Another proponent said the bill affected the "future destiny of the human race".

As for point number one, surely the most rabid supporters of vivisection will concede that no crime is ever lessened by being legalized. If the practice is *morally* wrong no legislation on earth can make it right. It is granted that many medical and scientific authorities favor it. But this does not at all prove that "the whole of medical science" is dependent upon it. Let us see what other confirmed authorities say.

## **Doctors Denounce Vivisection**

Is vivisection indispensable to medical research? Lucas E. Hughes, M.D., M.R.C.S., L.R.C.P., London, England, exclaims: "Page after page of theory, theory built upon useless results of animal experiments, nothing but theory; and what is worse, one learned professor's theory flatly contra-

dicts another learned professor's theory." A. Eugene Austin, M.D., New York, says plainly: "No truths have been learned by animal experimentation that could not have been learned in other ways." Cancer is often singled out by vivisectionists as a prime excuse for animal experimenta-



tion. But E. M. Perdue, M.D., Director of Johnson's Pathological Laboratory in Cancer Research, denies ever using an animal in many years of conducting America's largest cancer research laboratory, and adds that such use of animals, in his opinion, has hampered the progress of the great research laboratories.

A favorite argument relates the supposed benefits young student doctors receive from practice on animals due to claimed similar reactions between animals and humankind. Of this Erwin Liek, M.D., of Danzig plainly says: "That mistaken idea has been very harmful to the art of healing and to the patients themselves." Dr. Hans Zimmerman, executive secretary, National Medical Society, concurs. Space will not allow the details voiced by other qualified physicians who have variously branded vivisection as "a crime", "not to be tolerated," "a snare and a delusion," "entirely unnecessary to the advance of science," "a veritable hell on earth," etc. (William Blackwood, R.D., M.D. Brig. Gen. Engineers, U.S.A., Phila.; Forbes Winslow, D.C.L., M.R.C.P., London; William Held, M.D., Chicago; J. B. S. King, M.D., Editor *Medical Advance*, emeritus professor, chemistry, Herring Medical College, Chicago, Ill.; Charles Bell Taylor, M.D. FRCS.)

The arguments of vivisection's opposers are frequently passed off as "sentimental reasons that do more credit to the heart than to the head". Would you say that of the above doctors, and many more like them? Charges of untold animal suffering are serenely labeled "mostly fictional". Did "fiction" prompt Dr. Taylor's "hell on earth" charge (above)? Surely more than fiction made Dr. Albert Leffingwell, Aurora, New York, call it "intense torture". And it tries the strongest imagination to believe that New York city's Dr. J. Howard Crum was so fooled by mere fiction that in 1946, after nearly forty years' experience

in medicine and surgery, he called vivisection "this barbaric form of experimentation and cruelty".

Without elaborating on reports of crushing animals' paws, pouring boiling water through their intestines, tearing out nerves with forceps, shocking them with electricity, beating and starving them, we simply refer our readers to the following words of Arthur V. Allen, M.D., Fellow of the American Medical Association and a doctor with a distinguished past record:

"The vivisector is aware, also, that I know of the fatal flaw in the American Medical Association's code for the handling of laboratory animals. This code sets up some fine provisions—and then stipulates that any or all of them may be set aside whenever any vivisector wishes to ignore them. . . . I realize perfectly well that exhaustion tests, poisoning experiments, and outright investigations into pain itself cannot be conducted under anaesthesia because of their very nature. And any doctor knows such tests go on and on, because he reads about them regularly in the standard medical journals which the public never sees." An amendment to the New York bill was offered before the bill was passed, and an attempt was made to add it after the bill was passed and signed by Governor Dewey, which would have authorized the state commissioner of health to appoint, for quarterly inspection of laboratories using animals in research, a person selected from a list submitted by the New York State Humane Society. The New York State Society for Medical Research cried "Sabotage!" at any such suggestions of inspection. No humaneness wanted to tie their hands!

And even if and when anaesthesia is used the poor animal must suffer post-operative pain and spend the rest of its days in whatever tampered-with condition the vivisectors have left him. It is all as



useless as the knowledge of practical science gained by the high-school child who cuts up a frog. In the end what revelations have the "scientists" uncovered? That pain hurts, that animal nerves are sensitive, or that they get along better with their natural organisms than they do following the vivisector's "alterations"!

### ***Who Are the Humanitarians?***

Vivisectors are exalted as "humanitarians". Are they? In the United States, where vivisection has enjoyed a field day, shameless illegal trafficking in domestic animals has repeatedly flared up in open scandal. Certainly the vivisection laboratories that create the demand for such animals can justly be classed as "partners" to the merciless "dognapers" and traffickers that supply them. Nor have they been particular about the methods used to supply them. Countless stolen pets have fallen victim. Face this fact too: Supplying the demands of vivisectors for animal sacrifices will not safeguard humanity from their insatiable desire to experiment! It has not done so. It did not safeguard 12,000 children in 1935 from an "experimental" anti-poliomyelitis vaccine. The American Medical Association had to ban the doctor responsible when conclusive proof showed the vaccine responsible for the paralysis and death of many of the children.

Vivisectionists like to place the burden upon their opponents to suggest a substitute for animals in experiment. But this is fallacious reasoning, since, if the practice is wrong, it should be discontinued whether or not a "substitute" is supplied. We are not contending that no discoveries of scientific importance are ever made through or contributed to by animal experimentation. Our contention is that the practice is morally wrong, that it violates divine principles, and hence cannot be reconciled to a Christian conscience, notwithstanding

all of the highly publicized ends that are supposed to justify the cruel means.

Those interested in the "humanitarian" viewpoint may point to the support of New York State's new law by many prominent religious leaders whose endorsement appeared in the papers. A Catholic cleric, the "Rev." Eugene A. Gisell, head of Fordham University's Chemistry Department, testified in the bill's support before the state legislature. Afterward a press report read: "He said there was nothing in Roman Catholic doctrine that would prevent any Catholic from supporting the bill for any but personal reasons." He was, of course, correct in this. The Catholic Church has long championed the after-death torture of countless human souls in a "hell" or "purgatory" of fire and excruciating torment. There is nothing whatever out of harmony between those teachings and the belief that it is all right to torture dumb animals in "scientific" laboratories. With similar lack of logic Catholic priests have sometimes pointed to the incident in Luke 8:32-34, where Jesus sent the demons he had cast out of a man into a herd of swine and the swine subsequently threw themselves over a cliff, as proof that Jesus approved the principle of general animal sacrifice. But the anxiety and zeal of such priests for vivisection far outstrips their zeal for God's Word. This Scriptural passage makes it quite plain that the demons, not Jesus, drove the swine to their doom.

### ***Vivisection Abuses Man's Dominion***

The Word of Jehovah God, creator of earth, man and the animals, removes the matter from all controversy. The Bible's two opening chapters identify Jehovah as the great mutual Benefactor of man and beast. Man was made the beast's superior caretaker in this command: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing

that moveth upon the earth." (Genesis 1:28) Following the flood of Noah's day man was specifically allowed to kill animals for food, but was prohibited from wantonly shedding the blood of man or beast. (Genesis 9:3-6) Thus man's dominion over the lower animals makes him responsible for their proper treatment. But remember this: Man cannot escape accounting to the Maker of both man and beast who reminds us that "every beast" and all the cattle, etc., are his. (Psalm 50:10) Let those who have made a little god of science in this twentieth century ask themselves if they think God's justice will be satisfied at Armageddon with the lame excuse that the reckless spilling of animal blood in the laboratories was justified by the demands of the great "science" of vivisection!

Jehovah's Word measures, finds wanting and casts aside the pious cry for blood in

the name of "science" and "humanitarianism": "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." (Proverbs 12:10) How true a picture of the modern world this proves to be! Experimenters, backed by religious heads, supposedly to save human life, unite to call for animal blood in time of peace; then divide to shed human blood in time of war.

How practical and sensible for righteous men now to practice living in accord with God's instructions as they affect man and beast! Do you believe in the fruits that the violation of these instructions has reaped? Then do you believe in the hope of a new world where they will be followed?—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—Isaiah 11:6.

## THE BIBLE OR EVOLUTION—WHICH FOR YOUR CHILD?

THAT evolution is taught in public schools is an accepted fact; whether the Bible should be taught is a point of great argument. In 1950 the United Secularists of America went to court in an unsuccessful attempt to prevent New Jersey schools from reading just five verses daily from the "Old Testament", while with little protest evolution continues to be crammed down the throats of young Christians as though it were an undisputed fact.

In New York questions about polluted water's carrying typhoid and vaccine's being developed for smallpox have been removed from high school examinations because Christian Scientists contend that these conflict with the church's teaching. In December New York's Academy of Medicine together with various teachers' groups demanded repeal of the ruling. Yet no comparable outcry is heard from religious groups over the state's teaching a theory diametrically and dogmatically opposed to the Bible, on which both Christian and Jewish religions claim to be based.

Persons who reject the Bible do not want even small parts of it read in schools. But

those who accept it certainly would not want the evolution doctrine thrust down the throats of their unsuspecting children. The intelligent and proper thing regarding evolution would be to teach it as just a theory, for that is all it is, having never been proved.

Those who hold to the Bible have no fear that such evidences will disprove its statements, so they do not object to free and open discussion of evolution, but they do object to its being presented to school children as though it were as thoroughly established as the provable principles of mathematics.

It is not, however, the schools' purpose to teach the Bible, nor could they properly succeed in doing so. Even regular Bible reading would not properly teach doctrine. That responsibility rests solely on *you* as the parent. It cannot be passed off to paid teachers. To follow divine instructions, *you* must get sufficient knowledge to teach your children. The instruction is given, "Train up a child in the way he should go; and even when he is old, he will not depart from it."—Proverbs 22:6, *An Amer. Trans.*

# "YOUR <sup>WORD</sup> IS TRUTH"



## The Heavenly and the Earthly Hope

**F**ALSE doctrines can no more stand the test of reason than they can stand the test of Scripturalness. Take, for example, the popular teaching in Christendom that man has an immortal soul whose destiny is fixed at death, at which time it goes to either heaven or hell. Those holding to this teaching have as difficult a time trying to reconcile it with reason and their sense of justice as they do in trying to harmonize it with the Bible.

Very plainly the Bible shows that to gain salvation one must first of all exercise faith in God and in Christ Jesus, and then follow a consistent course of action. (John 3:35, 36; Hebrews 11:6; James 2:14-26) But since, according to this teaching, there is no place for the supposedly immortal souls to go at death except heaven or eternal torment, and it is held that one's destiny is eternally fixed at death, most of those holding to this belief consign all, except the very wicked, to heaven at death, including the babes, the mentally unbalanced and the heathen who never had an opportunity to hear the gospel.

But how unreasonable! Can babes, can the mentally unbalanced, can the heathen who never heard of God and the Bible, exercise faith in God and in Jesus' sacrifice for their sins? Can they be faithful to the true God as Jesus was? Besides, if all the heathen are to be saved on the basis of ignorance, why not keep all mankind ignorant and save all? Clearly this orthodox teaching has its believers on the horns of a dilemma.

The Catholic religion has endeavored to solve the problem by means of a purgatory. It holds that, with perhaps very, very few exceptions, imperfect men are not fit to go to heaven at death and so all first go to a purgatory to be purified. To help matters along there is the provision of the mass whereby prayers are said for those suffering in purgatory. As to how long those who do not have the benefit of such prayers have to remain in purgatory is not clear.

However, is it reasonable that one's stay in purgatory should be mainly governed by the accident of his birth, whether of Catholic, Protestant, Moslem or Hindu parents (etc.), by the amount of money one is able to leave behind for the saying of masses for his soul, or by the financial ability of one's survivors to have masses said for one? So, while the teaching of purgatory may sound a little more plausible than the heaven-or-hell teaching, it also cannot be reconciled with justice and reason.

The Bible, being the Word of a just and reasonable God, teaches no such doctrines. According to it, when man willfully sinned in the beginning he was sentenced, not to a hell, a purgatory, a limbo, or sent to heaven, but was sentenced to return to the ground out of which he was taken, 'dust to dust.' Where was Adam before he was created? There was no Adam. Where was he after he had returned to the dust? Again, there was no Adam. He ceased to exist. The Bible plainly tells us that sin's wages are death, that in death man is sleeping, unconscious. As for man's soul, it does not exist apart from his body, for man at creation "*became a living soul*" and



the "soul that sinneth, it shall die".—Genesis 2:7; 3:19; Ecclesiastes 3:19; 9:5, 10; Ezekiel 18:4; Romans 6:23.

Then are these lost forever, meaning, dead forever? Such would have been the case had God not provided for the ransoming or buying back of the human race by the sacrifice of his Son. (Matthew 20:28; John 1:29; 1 Timothy 2:4-6) Since all of Adam's offspring up to the present generation have gone down into death, it follows that if any are to get the benefit of this ransom they would have to be resurrected from the dead, and so the Bible assures us that there will be a resurrection of the dead.—Acts 24:15.

God's Word further tells us that the first to benefit from Christ's ransom are those whom he has called and chosen and who have been faithful to death. These will have part in the "first resurrection", and are referred to as a "little flock", of sheeplike ones, because their number is comparatively small, only 144,000. (Luke 12:32; Revelation 7:3-8; 14:1-3; 17:14; 20:5) These have the promise that they will reign with Christ, judge the world and have a part in blessing all the families of the earth as the seed of Abraham.—Genesis 22:18; 1 Corinthians 6:1-3; Galatians 3:16, 29; Revelation 20:6.

These are the ones to whom Jesus' words apply: "In the house of my Father there are many abodes. . . . I am going my way to prepare a place for you." (John 14:2, *New World Trans.*) And concerning these heavenly hopes the apostle John wrote: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (1 John 3:2, *New World Trans.*) Note that what this heavenly hope will be like is not made manifest, for the human mind cannot comprehend spiritual bodies.

Over whom will those who receive the heavenly reward reign? Whom will they judge? Whom will they bless? Clearly such promises show that others will benefit from Christ's sacrifice and gain life in addition to those who gain the heavenly reward. Yes, and what their hope is, is very manifest now. They are assured that they will live in a warless world. Where, in heaven? No, on earth, where wars have prevailed till now. They will bring forth children to life, will build houses and inhabit them, plant vineyards and eat the fruit of them. Where, in heaven? No, on earth, of course. Then there will be no more death, neither sorrow nor crying, nor any more pain. Where? Clearly where such things have been prevailing, right here on earth.—Isaiah 2:2-4; 9:6, 7; 65:17-25; Revelation 21:1-4.

Bible prophecy shows that we are living at the threshold of that new world in which all these promises will be realized. (Matthew chapter 24; Revelation 11:15-18) Those who now seek Jehovah, righteousness and meekness may hope to pass into that new world without having first to go down into death. (Zephaniah 2:1-3; John 11:26) At Revelation chapter 7 these are described as a great crowd standing before the throne of God and numberless, in contrast to the spiritual Israel of 144,000. Jesus also referred to these in his discourse on the good shepherd and the sheep: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16, *New World Trans.*) Yes, a heavenly *fold* and an earthly *fold*, but together constituting one *flock*, under the one good Shepherd, Christ Jesus. How reasonable the Bible is! And how unreasonable and unscriptural are the teachings of orthodox religion!



# Eighteenth Class Swells Proclamation, "Go Forth"

**E**IGHTEEN times since its first class in 1943 the Watchtower Bible School of Gilead in beautiful upstate New York has dispatched classes of graduating missionaries to scattered parts of the earth that they might extend Christian education and liberate captives from superstition and bondage. Full-time ministers of Jehovah's witnesses journey to Gilead for training from all parts of the earth, though upon graduation they rarely return to their native soil, but enter fields entirely foreign to them. The eighteenth class,\* which graduated on February 10, 1952, will say "Go forth" to prisoners of false religion's superstitions in the United States, Quebec, Bahamas, Central and South America, parts of Europe, the Near East, India and Africa. (Isaiah 49:9) Telegrams from all parts of the world reflected the interest of Christians in these students' future activities.

In his graduation address to the class, the school's president, N. H. Knorr, took as his theme, "Working Together with Him," from Second Corinthians, chapters five and six. Not only did he offer advice on the proper use of the rich Bible knowledge the students now possessed, but he earnestly urged that they not let this "go to their heads", give them a superior attitude and thus undo all the good works the school had equipped them to perform. With their diplomas and new service assignments the graduates received the following letter:

"DEAR GRADUATES OF

THE EIGHTEENTH CLASS OF GILEAD:

"Today you are considered qualified to engage in educational work and devote

your efforts in behalf of permanent peace among all peoples loving righteousness. A great deal is expected of you on the part of your brothers everywhere. They believe that now that you have finished the course at Gilead School you are mature. Your brothers expect you to set a proper example in word and in deed. You have the knowledge. You have had the opportunity to make your mind over considerably during the five months of study.

"Will this training reflect itself in your daily actions? Are you going to show love and patience toward your brothers? Are you going to be long-suffering in helping the babies in the truth grow up? Briefly stated, Are you going to show your maturity in the Lord's organization? 'Of him that has much the more will be required.'

"Never for a moment treat any future assignment in the Lord's organization lightly. There is so much expected of you by your brothers in all parts of the world. Don't fail them. Show real devotion and sincere love toward all your brothers; and say to those who are still prisoners, 'Go forth.'

"Here is a little gift to help you get started now that you are leaving school. Use it wisely to keep in the work. Plan your affairs to keep really busy in preaching the gospel. Our prayers are for you in this behalf. We love our brothers world-wide, and we want you to share in that love of helping them. Our best wishes go with you.

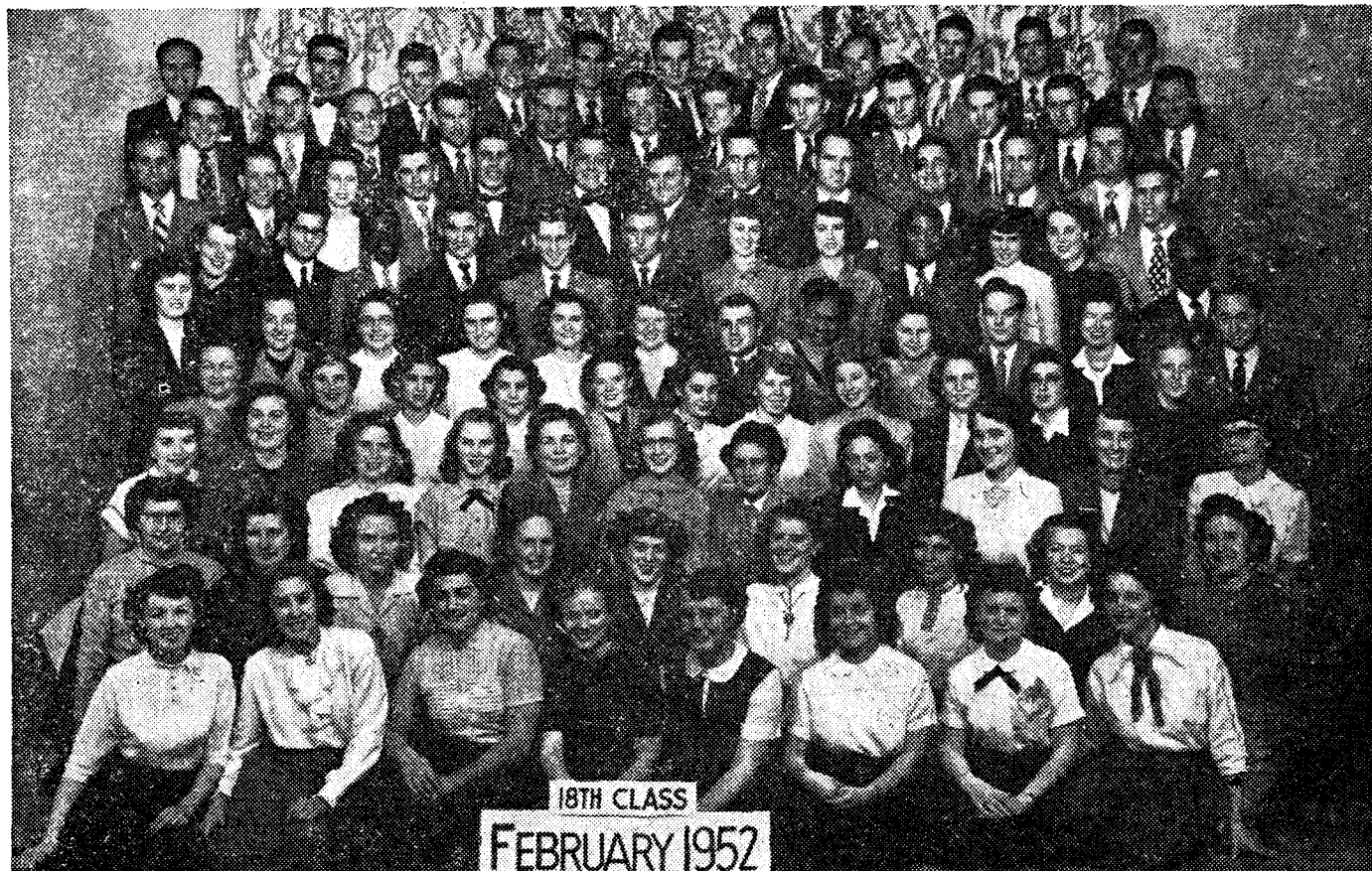
Watch Tower Bible & Tract Society

N. H. Knorr, President."

February 10, 1952

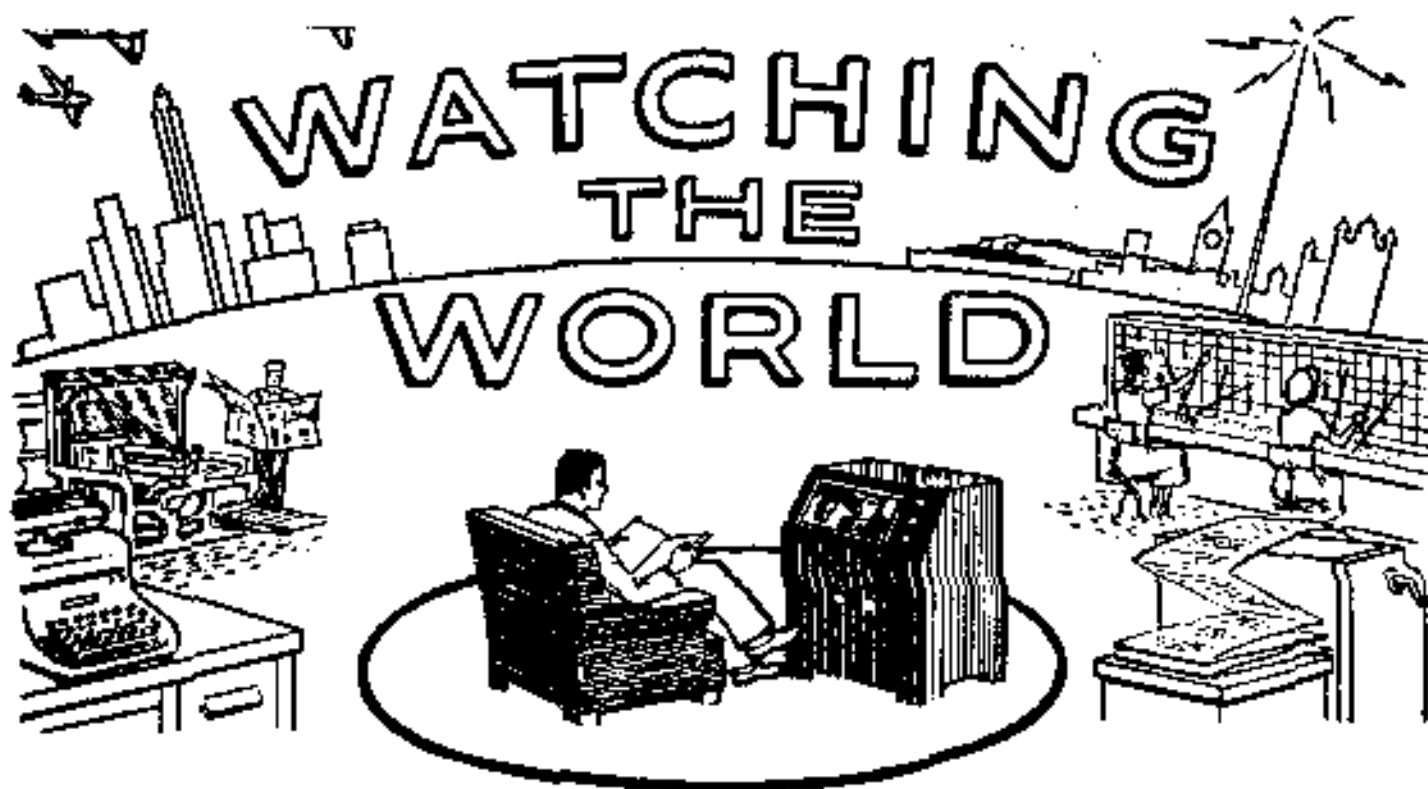
\* Class picture on page 28.





### Eighteenth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Weigl, D., Hexum, M., Burnside, V., Malaspina, G., Chyz, Z., Klukowski, G., Zimmerman, A., Alexander, M. **Second row:** Lassonde, J., Erb, N., Weiland, M., Parker, B., James, J., Selesky, L., Weigel, L., Deamude, P., Claus, I. **Third row:** Synoground, J., Baxter, N., Davies, J., Pine, D., Harrington, T., Wagg, D., Aragon, I., Perkins, E., Wettach, R., Desrosiers, E., Butler, J. **Fourth row:** Johnson, B., Leinonen, A., Matanzas, C., Fernandez, F., Dolton, D., Rodriguez, N., Halterman, P., Senyko, E., Taylor, R., Johnson, E., Boyko, R. **Fifth row:** Rosam, C., Kilian, M., Monroe, R., Bown, D., Joubert, L., Tadie, E., Leveris, T., Johnson, F., Olson, V., Zimmerman, H., Boshnyak, M., Baxter, L. **Sixth row:** Bauer, D., Gonzalez, R., Udoh, R., Almeida, H., Wagg, C., Fezyck, E., Powell, D., Klakamp, C., Akpabio, A., Hayhurst, R., Fern, L., Prighen, M. **Seventh row:** Malaspina, P., Fraser, D. L., Griffith, J., Jones, J., Fraser, D. J., Olson, R., Klakamp, B., Weiland, R., Claus, H., Rosam, E., Parker, C., Johnson, D., Haupt, D. **Eighth row:** Bown, C., Rains, G., Dolton, E., Taylor, J., Bittner, G., Boshnyak, C., Weigel, W., Burnside, F., Boyko, W., Newell, L., Kilian, R., Weigl, F. **Ninth row:** Calsbeck, C., Davies, R., Egilson, R., Johnson, R., Griffith, D., Wettach, G., Baker, S., Moyle, R., Butler, J., Goyen, J., Harrington, F.



### The Peace Talks

◆ The Western world's view of the Korean truce talks was well stated in *Time* magazine (4/7), which said: "Those who are hopeful of a Korean truce believe that the Reds are testing U.N. patience to the utmost in order to squeeze out the best possible terms for themselves: when they see they have nothing further to gain, they will make a deal. The pessimists—among whom General Ridgway must be counted . . . —believe that the Communists make minor concessions from time to time simply to keep the talks going indefinitely." They are certainly a test of patience. By April 6 there had been 319 meetings: 10 to agree on the agenda; 59 to agree on demarcation of a truce line; 130 without agreement on enforcement of truce provisions; 112 without agreement on prisoner exchange; 8 ending in tentative agreement on a political conference.

### Germ Warfare

◆ Throughout cities, towns and villages of the U.S.S.R. mass meetings have been held charging the U.S. with germ warfare against the Communists in Korea and China. Peking newspapers printed (3/15) photographic "proof" (including pictures of insects that scientists said could not carry

the germs and what the Reds called "one type of germ bomb", but which the U.S. army said contained merely 22,500 propaganda leaflets). Communist protest parades were staged throughout Europe, and in Iran a parade touched off a riot of 10,000, killed 12 and injured 250 (3/28). The Communist campaign was considerably discredited outside the Iron Curtain after Moscow flatly refused to let the Red Cross investigate the germ-warfare charges.

### Strength Beyond Challenge

◆ In his first annual report as Supreme Allied Commander in Europe, General Eisenhower said (4/2), "Visible and within grasp we have the capability of building such military, economic and moral strength as the Communist world would never dare to challenge. When that point is reached, the Iron Curtain rulers may finally be willing to participate seriously in disarmament negotiations." To build such strength the tax rates of all countries of the European Defense Community, with possible exception of Italy, are at or above the amounts usually accepted as the limit for nontotalitarian peace-time economics, yet such high taxes still cannot pay for all the arms necessary to reach the point where they will

begin destroying the arms that have been produced. What could be done instead? No one knows, because this old world's governments have rejected the only source of peace, God's kingdom, and even their apparent successes have led to further failures. The only safe course today is to put confidence in that kingdom, because it alone has strength beyond challenge.

### "Bipartisan" Corruption

◆ "The more you read and observe about this Politics thing," said Will Rogers, "you got to admit that each party is worse than the other. The one that's out always looks the best."

President Truman recently promised continued drastic action to counteract current corruption scandals, and he appointed Newbold Morris as corruption investigator. Attorney General McGrath fired Morris (4/3) and a few hours later McGrath's "resignation" was announced by Truman, who designated James P. McGranery as his selection to replace McGrath. McGranery said he would not appoint an investigator to replace Morris, who had charged he was fired because "I meant business", and "I guess . . . Washington doesn't want to be investigated". The Republicans also were not free from corruption charges. In late March Senators Brewster and Bridges were questioned for embarrassing connections with influence peddling, and Truman commented (3/29): "The Republicans make a great whoop and holler about the honesty of federal employees, but . . . these Republican gentlemen can't have it both ways—they can't be for morality on Tuesday and Thursday, and for special privileges for their clients on Monday, Wednesday and Friday." Increasingly evident is the fact that corruption is thoroughly bipartisan.

### Judicial Laxity in France

◆ U.S. politics are not the only ones being charged with corruption. In late March French newspapers charged that incompetence or scandal were evident in the handling of recent criminal cases. Paris' newspaper *Presse l'Intransigeant* charged: "The judicial profession as a whole came out of the occupation, and the period following the end of the war, diminished morally and materially." On the front page of the influential *Le Monde* Maurice Garçon of the French Academy attacked both police methods of obtaining forced confessions and judicial winking at such methods. An example is a man in Brittany from whom the police forced a murder "confession" four years ago and who has now been released since others confessed to the crime. In the courts' favor, however, is the fact that most of the revelations of injustice have resulted from judicial efforts to correct them.

### Bombs in Germany

◆ A stranger gave two small boys three marks to mail a package to Chancellor Adenauer (3/27). They became suspicious of him and the police got the package, which turned out to contain only a book. But the book was not innocent. Meant for Adenauer, it contained a bomb that killed one police official and injured three others. A letter from an "Organization of Jewish Partisans" made further bomb threats, but a World Jewish Congress spokesman said there was no such Jewish body, and the German Ministry of the Interior had no information that a Jewish organization was connected with the attempted assassination. A second bomb identified with this unknown group was sent to West German delegates to the conference held at The Hague, Netherlands (4/1), on German payments to Jewish refugees. Officials were far from sure

a Jewish group was involved, and that this might be an act of provocation by non-Jews.

### Trouble in Tunisia

◆ In North Africa the French protectorate of Tunisia has posed thorny problems that probably will not be settled for a long time to come. Nationalists want self-rule. France is concerned with the 150,000 French who own 65 per cent of the land and 95 per cent of the commerce. In October two years of French-Tunisian negotiations collapsed. In January the Tunisian position was carried to the U.N., nationalists were arrested by the French, and serious violence broke out. After three months of violence the French cracked down (3/26), arrested Tunisian ministers, proclaimed martial law, forced appointment of a pro-French prime minister. Then they announced a home rule plan which the nationalists promptly denounced as further French domination. Violence continued with no solution in sight.

### Indian Jews Leave Israel

◆ Last November 150 Jews from India staged a sit-down strike in Israel because of bad treatment and color discrimination. "We were fired with fanaticism. We had heard and read much about Israel. We were going to our own country, our own people," said one of their spokesmen (3/30). Other objections: "We could stand pioneering, but we couldn't stand the delays and bureaucracy, and we found no opportunity. . . . Whenever we dealt with the authorities, it was, 'Go to this office, see that man, fill this form, get that stamp.' But we got nowhere. . . . Our ladies are gentle. No good in queues. They don't argue—they go home and cry." Their protest finally prompted the Jewish Agency to return them to India (4/2) from which it had brought them to Israel two years ago.

### Violence in South Asia

◆ Southeast Asia is one of the several spots where a great stir is under way. Dissatisfaction has provided a fertile field for communism. In eight days in March and April 1,200 rebels were killed and 1,200 captured in Indo-China. Burma, whose policy is "to fight anyone invading Burma", was fighting both Communists and the Chinese Nationalist troops who had fled into northern Burma to escape the Communists. In Malaya, at Tanjong Malim, where 40 acts of terrorism occurred within three months, the British high commissioner cut the rice ration of 5,000 villagers and restricted them to their homes (3/27), allowing them out only between noon and 2 p.m. He personally told 300 village elders, "It does not amuse me to punish innocent people, but many among you are not innocent. You have information which you are too cowardly to give." Statistics show 1,902 civilians, 1,000 policemen and 2,879 guerrillas have been killed in the Malayan fighting since June, 1948.

### Mass Migration in Philippines

◆ There are 7,083 islands in the Philippines. One of them, Luzon, is overpopulated and overcultivated. Another, Mindanao, has rich undeveloped lands. Since 1938 the government has encouraged migration, but with irregular results. Postwar poverty and unrest caused by the Communist Hukbalahap rebellion have suddenly produced a change. Now possibly 15 to 20,000 persons enter Cotabato and Davao provinces monthly. Some go to established government reservations. Others settle on likely looking land near highways, where many have been preyed upon by others who waited until the new family was settled and then claimed ownership (often falsely) and demanded a cash settlement. Converted Hukbalahaps fare well be-



cause the government promised them free transportation to Mindanao plus aid to get settled in the new land.

#### 10 Million Suffer from Famine

◆ In the state of Madras in southern India five years of continuous drought have made more than 10 million peasants victims of a serious famine. They have been undernourished even in the best of times during the past two centuries, but now, due to lack of work in the sunbaked fields, they have no money to buy food even when it is available. Wells, streams and rivers have dried up. Many villages do not have drinking water. Even the birds have left the Chittoor district. Special government employment has been given 40,000 men who are paid one rupee (21 cents) a day, which is considered sufficient to feed them. Emergency "gruel centers" have been set up to provide those who cannot work

with just one pint daily of the cheapest grade of grain mixed with water. The government called the drought conditions "unprecedented".

#### Oaxacan Tax Riots

◆ Trouble began Friday afternoon (3/21). Groups of young men gathered in the streets of Oaxaca, 300 miles south of Mexico City, to protest the new tax law which taxed not only luxuries like refrigerators and radios, but also beds and dogs. The law was quickly repealed, but not early enough to stop the riots. The governor's palace was attacked and property was destroyed in the business section. Armed with machine guns, federal troops stopped the demonstrations, but business life came to a standstill. Food supplies were running out and a black market sprung up. Progovernment newspapers said the disorders were Communist inspired. Others said residents who had suffered

severe economic difficulties for years were rebelling against the state's financial policies.

#### What Does It Mean?

◆ This look at the world has taken us through failing peace talks, germ-warfare charges, fear of another major conflict, corrupt politics, judicial scandals, attempted assassinations, riots, foreign domination, dissatisfaction, violence, starvation and death. Much of this has occurred in lands claiming to be godly. But are they? These conditions exist because in neither democratic nor totalitarian lands do men love their neighbors (commanded at Leviticus 19:18; Matthew 22:39), and yet this is part of the sign that such conditions will soon end. There is a group today who show such love, who point to the end of these conditions, who are looking toward God's kingdom. Under its blessings neighbor love will cover earth as the waters cover the sea.

## —Evolution versus The New World—

THE sincere God-fearing person often needs to effectively and intelligently answer or refute the atheistic nonbeliever's views and the general lack of belief in the existence of an all-wise Creator. A definite aid to this end is found in the booklet *Evolution versus The New World*. Presented in an interesting manner are documentary evidence from scientists and the convincing testimony and facts found in the rocks, in the animal realm, in plant life, in man himself. These are all brought forward to give clear and conclusive proof of the existence of a Creator. Here, too, are logical grounds upon which to base refutation of the unscientific viewpoint held by the evolutionists. This colored-cover 64-page booklet will be mailed postpaid on a contribution of 5c.

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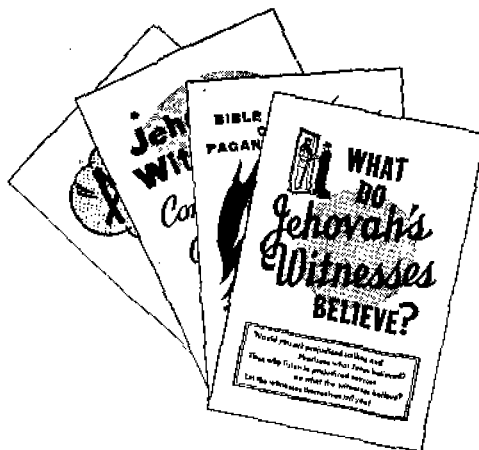
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**A**TTRACTIVE, pocket-size, two-color tracts. Four different ones, dealing with important, current topics. They offer a convenient and ideal medium to enable you to help another person—friend, neighbor, or relative—to have the truth on these vital subjects and benefit from the valuable information they contain. In this perplexing time why not make it possible for others to have their doubts and uncertainties dispelled by the truth from God's Word? The confusion of false theories and claims in regard to these subjects will be readily cleared up, and any misconceptions and misrepresentations removed. Many thousands of sincere, fair-minded persons are willing to consider the facts and to have their questions satisfactorily answered. Why not assist them to be alert to the dangers of these perilous days? You may send for a supply of any one or all four of these tracts and use their vital messages to further the truth. 200 for 25c; 500 for 40c; 1,000 for 75c.

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Please indicate tract or tracts desired.

☐ 1. *What Do Jehovah's Witnesses Believe?*

☐ 3. *Jehovah's Witnesses—Communists or Christians?*

☐ 2. *Hell-Fire—Bible Truth or Pagan Scare?*

☐ 4. *"Awake from Sleep!"*

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# ALWAYS!

## UNITED STATES CONSTITUTION —A FADING PARCHMENT

Watchmen guard the original parchment while  
courts c'estroy all it stands for

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## To Another World—by Microscope

Powerful lenses that stalk the invisible  
to answer "What lies beyond?"

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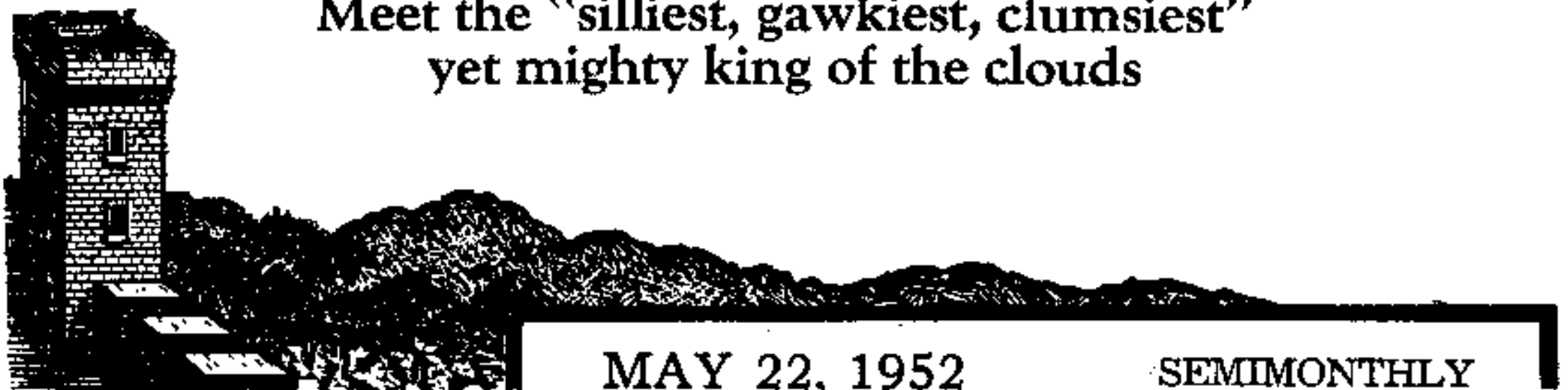
## From Gods to Flags

Flag origin linked to religious veneration

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## The Monarch of the Skies

Meet the "silliest, gawkiest, clumsiest"  
yet mighty king of the clouds



MAY 22, 1952

SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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## CONTENTS

Bible Truth—from God or Man?	3	Religious Antics Steal the Show	16
United States Constitution—a Fading Parchment	5	From Gods to Flags	17
Brush Off Bill of Rights' Petitions	6	A Cinderella Story in Cactus	20
Dissenters for Freedom	7	The Monarch of the Skies	21
Would Paradise Kill the Race?	8	Is It Genocide?	24
To Another World—by Microscope	9	"Your Word Is Truth"	
Air Travel—Safe or Suicide?	12	The Bible—Dispensable?	25
One Picture Worth 10,000 Words?	12	Court-Martial Discharges One of Jehovah's Witnesses	27
Truth Makes Free in Barotseland	13	Watching the World	29



# AWAKE!

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

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## BIBLE TRUTH—FROM GOD OR MAN?

CATHOLIC dignitaries, like the priest in Toledo, Ohio, quoted in the *Toledo Blade* on March 1, 1943, are fond of saying: "The Catholic Church made the Bible; she has preserved it; and she interprets it. . . . The Catholic Church was able to do this only because of the aid of the Holy Ghost, of the Holy Ghost actively fulfilling the promise of infallibility that our Lord made to his church."

Similar pious lip service is paid to the Book of books through functions like the Catholic-sponsored "Bible Week" in mid-February this year. Yet the fact remains that many devout Catholics do not possess copies of the Bible, and those that do get little assistance in its study. However, they are generously supplied with reading matter by the prolific Catholic press in the form of newspapers, periodicals, etc.

An example is the widely read paper *Our Sunday Visitor*, which made the following statement in its issue of February 3, 1952: "Speaking about the creation of man, the Bible tells us that God formed Adam's body 'out of the slime of the earth, and breathed into it an *immortal soul*.'" [Italics ours] With Catholic claims in mind the Bible student asks in alarm, 'What Bible have they preserved?' In the paper's original text it pretended to quote directly from the Bible by setting off the quoted portion in double quotation marks (indicated in our reproduction by single marks).

The words the paper would like its readers to think appear in the Bible the way they have quoted them are found in part at Genesis 2:7. But note how the following approved Catholic translations of the Bible render this text.

We find the *Douay Version* to read: "And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a *living soul*." Msgr. Ronald Knox's translation reads: "The Lord God formed man, breathed into his nostrils the breath of life, and made man a *living soul*." Says the translation of Genesis produced by the Catholic Confraternity of Christian Doctrine: "Then the LORD God . . . breathed into his nostrils the breath of life, and man became a *living being*." [Italics ours]

Examine, too, these further texts dealing with the human soul:

At Isaiah 53:12, the *Douay Version* reports: "He hath delivered his soul unto death and was reputed with the wicked." Msgr. Knox gives Ecclesiastes 9:4-6 as follows: "Were but immortality the prize! But no . . . They live under sentence of death; and when death comes, of nothing will they be aware any longer; no reward can they receive, now that every trace of them has vanished away; no love, no hatred, no envy can they feel." And at Ezekiel 18:4, Knox says: "It is the guilty soul that must die." Then turn to the Christian

Greek Scriptures and the Catholic Confraternity's version of Matthew 10:28: "And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell." See too how this translation reads at Acts 3:23: "And it shall be that every soul that will not hearken to that prophet, shall be destroyed from among the people." Yet somehow, from somewhere, *Our Sunday Visitor* insists that God breathed an *immortal* soul into the first man.

How then is an *immortal* soul 'delivered unto death'? By what phenomenon is a deathless soul placed "under sentence of death", left without a reward, or unable to feel love, hate, envy, etc.? Just how can an undying soul die, be destroyed in hell or "from among the people"? Please, how can these things be?

No, you are right. Black cannot be made white, the impossible rendered possible; not even to establish unscriptural, unreasonable and ungodly false religious doctrines. By inferring such a thing the sectarian paper above quoted deliberately seeks to suppress fundamental Bible truths. Any doubt of this vanishes when further in the same article the reader finds this passage: "Adam . . . had been told that if he remained faithful, none of his posterity would die, that all people would preserve the innocence in which they were created and, after living on this earth as long as God willed it, would be taken into a heavenly Paradise, where they would share all the glory of God's own home." Will the Catholic press, Catholic readers or Catholic scholars go to their Catholic Bibles and produce any promise from God to Adam to this effect? To do so will require writing in the words they desire, just as they put them into their printed article.

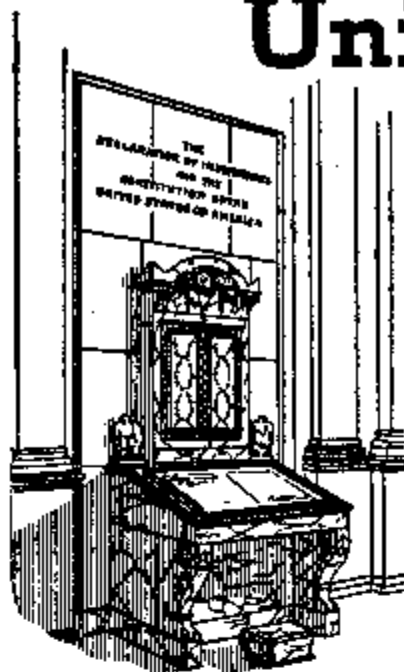
Are these tactics considered an exercise

of the alleged "infallibility" residing in the Catholic Church? Is such wholesale editing out of Bible truths and editing in of their false pagan doctrines what they mean by 'making the Bible, preserving it, interpreting it'? Nor is this practice new to papal Rome. An integral part of Catholic worship centers around the use of images. The second of the Ten Commandments specifically says: "Thou shalt not make to thyself a graven thing, . . . Thou shalt not adore them, nor serve them." (Exodus 20:4, 5, *Douay*) "Thou shalt not carve images or fashion the likeness of anything . . . to bow down and worship it." (*Know*) But though Catholics are woefully unacquainted with even their own Catholic translations of the Bible, they all have and read their catechisms. But in them they do not read the Second Commandment which has been completely eliminated and the Tenth Commandment dishonestly split in two in order to complete the regular number! See this for yourself in *A Catechism of Christian Doctrine*, Revised Edition of the Baltimore Catechism, Nos. 1 and 2, copyrighted in 1941 by the Confraternity of Christian Doctrine. Mention is made of images in connection with the First Commandment, but the Scriptural prohibition is not quoted.

What do the Roman hierarchs fear, that they must censor out such vital instructions regarding pure worship? Do they realize that the Bible, freely read in Catholic hands, would topple their tottering creedal structure like a house of cards? Not preservers but perverters of the Bible have they been! Despite their egotistic claims, what a blessing it is that Bible truth was *not* left to the mercy of such conscienceless counterfeiters of inspired teaching. What conclusive proof that Jehovah God its author and not any human organization has preserved the Bible in its integrity and truth.

# United States Constitution

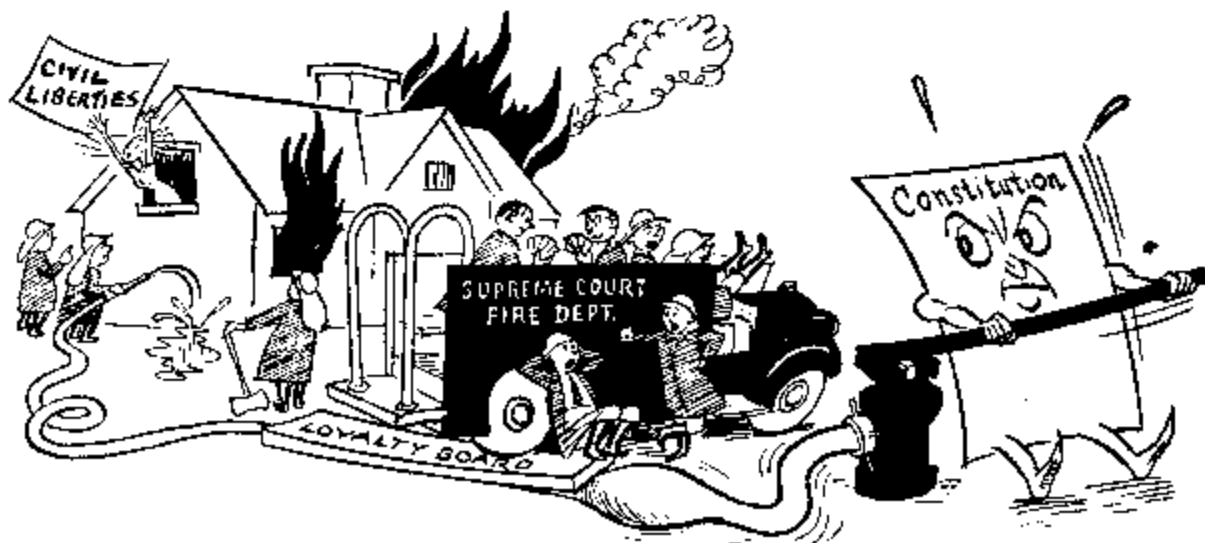
## —A Fading Parchment



Much lip service is offered in behalf of civil liberties. But recent developments affecting civil liberties have caused great concern to many and have given rise to these questions: Does the mind and spirit of man belong to the state or to the citizen? Does the state have the constitutional right to mold the thinking, choose the friends, limit the association, and dictate the private lives of its citizens? Are its citizens free to work at the jobs they choose, free to speak their thoughts, free to print and write articles they desire, free to distribute pamphlets, free to endorse speeches made or articles written or acts performed by others? Are its citizens free to criticize governmental policies, free to disagree with its administrative heads, free to offer suggestions and advocate new ideas and policies? This article offers an unbiased presentation of the facts regarding the recent trend of the United States Supreme Court and its effect on civil liberties.

**T**HE precious document of the United States Constitution is carefully guarded at Washington, D.C. Recently additional precaution was taken to preserve the aging document from the ravages of time. Amid pomp and ceremony the yellowing parchment was gingerly tucked away in an airtight helium-filled case for preservation. While faithful men stand guard to protect and preserve the fading parchment, the appointed guardians of the living Constitution—the Constitution in action—are slashing away at its liberties granted the people by the Constitution. Slowly anti-libertarian attitudes are being read into the Constitution. In place of the supremacy of the individual the Supreme Court is beginning to substitute the theory of the supremacy of the legislative will. The lack of fire, spirit and faith in individual freedom, which are the basic ingredients of any real appreciation of the Bill of Rights, has weakened the high tribunal so that it is steadily becoming a less effectual and less important bulwark against the modern onslaught on freedom.

Since the deaths of Murphy and Rutledge in the summer of 1949, a swing away from civil liberties was started in a slow and somewhat subtle manner. Eugene Gressman, in his article "The Tragedy of the Court", says that "there is not now a majority of five or more judges who have the personal background, the judicial character or the singular devotion to the cause of human freedom that are essential to the judicial protection and growth of freedom". (*New Republic*, September 3, 1951) True, strong lip service to the cause of human freedom is voiced by the court, but inevitably follows an emphasis on the equally obvious proposition that "right to speak freely is not absolute". As Chief Justice Vinson remarked recently, "The societal value of speech must on occasion be subordinated to the values and considera-



tions." In other words, the court is rejecting the idea that the rights guaranteed by the First Amendment—the rights of free speech, free assembly, free worship, and free press—are entitled to a preferred place in our framework of liberty. Out of the seventeen civil rights cases the court heard, Chief Justice Vinson voted for only three, while Justice Douglas voted for fifteen of the seventeen cases and Justice Black voted for fourteen. Where the heart is there will the decisions be also.

### ***Brush Off Bill of Rights' Petitions***

The court's decreased regard for the supremacy of the rights of the individual is mirrored in its summary rejection of constitutional claims via certiorari. During the last two terms (1949-50, 1950-51) about 85 per cent of the attempts to obtain certiorari failed. There were difficult cases, such as the Stuyvesant Town case where a Negro war veteran tried to rent an apartment there and was turned down because of his color. There was the Baltimore radio case. The trial judge fined the radio station for contempt of court because of its "obstruction of the administration of justice" for broadcasting an alleged confession by the defendant. The Court of Appeals of Maryland reversed the contempt order as an unconstitutional interference with freedom of speech and of the press. The U. S. Supreme Court would not hear this case despite its far-reaching effects. There was the Georgia case authorizing local movie censorship on the grounds that motion pictures are in no way entitled to freedom of the press. And there were other twisted, tough and unsettled civil rights issues that needed clarifying, but the court ducked its duty and stifled civil liberties by denying certiorari.

In the few Bill of Rights cases that it did consider, the court's decisions reflected a further disregard for individual liberties.

The *Dennis* decision in substance says to Congress, You may make and enforce a law which sends persons to jail for the mere expression of political ideas, despite the most famous Constitutional guarantee that "Congress shall make no law . . . abridging the freedom of speech". The Supreme Court took a wallop at freedom of speech in the *Feiner* case, which incidentally gives the police the "green light" to break up a meeting anywhere and be perfectly within the law. The federal loyalty program got a shot in the arm when the court split evenly, 4 to 4, in the *Bailey* case and thus automatically affirmed the lower court's 2-to-1 decision upholding the law involved. This law says in effect, Constitutional freedoms are not for everyone. For instance, government employees must choose between freedom of expression and freedom of employment. If you choose to freely express yourself, that most likely will mean you will be job hunting, if the Loyalty Board gets after you.

The Supreme Court again showed its colors in the *Feinberg* case. This law, upheld by the Supreme Court, March 3, 1952, simply wipes out freedom of thought and conduct and membership for teachers. This law makes schoolteachers second-class citizens, denying them the full protection of Constitutional rights and guarantees. The statute supposedly is designed to keep Communists and other subversives out of the public school system. The basic tenet of the majority opinion was that the state had a constitutional right to preserve the integrity of the schools and to protect young minds of children in its public schools from subversive propaganda, subtle or otherwise, disseminated by those "to whom they look for guidance, authority and leadership". Justice Minton, ruling for the majority, said: "That school authorities have the right and duty to screen the officials, teachers, and employes as to their



fitness to maintain the integrity of the schools as a part of ordered society, cannot be doubted. One's associates, past and present, as well as one's conduct, may properly be considered in determining fitness and loyalty."—*New York Times*, March 4, 1952.

### ***Dissenters for Freedom***

Dissenting Justices Douglas and Black disagree with the court majority and condemn the law as against the Constitutional guarantees of "freedom of thought and expression to everyone in our society. All are entitled to it; and no one needs it more than the teacher", said Justice Douglas. Justice Black sided in with Douglas and said:

"The importance of this holding prompts me to add these thoughts. This is another of those rapidly multiplying legislative enactments which make it dangerous—this time for schoolteachers—to think or say anything except what a transient majority happen to approve at the moment. Basically these laws rest on the belief that government should supervise and limit the flow of ideas into the minds of men. The tendency of such governmental policy is to mold people into a common intellectual pattern. Quite a different governmental policy rests on the belief that government should leave the mind and spirit of man absolutely free.

"Because of this policy public officials cannot be constitutionally vested with powers to select the ideas people can think about, censor the public views they can express, or choose the persons or groups people can associate with. Public officials with such powers are not public servants; they are public masters."

This law not only punishes teachers for their thoughts and their associates, but restricts them as to what they can write, what they might distribute and what they

might endorse. The state commissioner of education advised the teachers in a memorandum: "The writing of articles, the distribution of pamphlets, endorsement of speeches made or articles written or acts performed by others, all may constitute subversive activity. Nor need such activity be confined to the classroom. Treasonable or subversive acts or statements outside the school are as much a basis for dismissal as are similar activities in school or in the presence of school children."—*New York Times*, July 23, 1949.

Justice Douglas said the Feinberg law "turns the school system into a spying project . . . The principals become detectives; the students, the parents, the community become informers". The teacher for fear will repress her thoughts. On the streets, on trains, at theaters, she will look in all directions before speaking. Is this not typical of what happens in a police state?

Will truth and freedom ring from the housetops or will it be hid under a bushel of fear? Will the teacher feel free to speak out against the present administration and its policies, or against its trend toward socialism, or against its policies toward an oppressive fascist regime? or will fear of being labeled "disloyal" keep her gagged? What teacher in need of a job will be free to speak out against the NATO at this critical hour, or express her opinions regarding the war in Korea, and the waste and corruption in government without being tagged as "disloyal"? American democracy and freedom of thought have come to a deplorable new low in our schools when it is necessary for the state commissioner of education to warn that suggestions about possible improvement in the American form of government should not be considered disloyal.

The builders of the Constitution knew the strength that comes from a free mind,

when ideas may be pursued wherever they lead, not cramped in because of fear. "We forget these teachings of the First Amendment when we sustain this law," said Justice Douglas. He adds: "Of course the school systems of the country need not become cells for Communist activities; and the classrooms need not become forums for propagandizing the Marxist creed. But the guilt of the teacher should turn on overt acts. So long as she is a law-abiding citizen, so long as her performance within the public school system meets professional standards, her private life, her political

philosophy, her social creed should not be the cause of reprisals against her."

The great guarantees of individual liberty are beginning to show some of the corrosive effects of the passions and fears besetting our times. Those who have relied for long on the Constitution as the "Gibraltar of freedom" should take heed to what is happening to the living principles of the Constitution. Men might preserve the document, but in the words of the *American Bar Association Journal*: "Unless judges of the present generation reverse the recent trend, constitutions may become nothing but fading parchments."

## WOULD PARADISE KILL THE RACE?

WOULD the flawless blessings of paradise prove as destructive as atomic war? A "yes" answer seemed to be the point of an exhibit at the American Medical Association's 100th annual gathering in Atlantic City, New Jersey, last June. Ups and downs, a generous sprinkling of hard times and reverses, seemed beneficial in the minds of Drs. R. R. Spencer and M. B. Melroy of the National Cancer Institute in Bethesda, Maryland. Dr. Spencer related the case of a population of one-celled paramecia that was blessed with every advantage a paramecium could ask for, plenty of food, fine temperature, complete absence of enemies, etc. What happened? We read:

"In eight years, the whole population of paramecia died out. This happened to six different strains of them. But paramecia that lived under normal troubles and windfalls are going strong, maybe because changes and challenges 'keep them on their toes', Dr. Spencer said."

Another experiment showed that bacteria exposed first to hot then normal temperatures continued to thrive. Individuals died but the race kept going strong, developing the ability to live in hotter temperatures.

Applying the lesson of the bugs to humanity, Dr. Spencer added: "As individuals, we yearn for peace, stability, security. But nature seems to imply that all that may not be good for the race. The conditions that are perfect for one individual are not perfect for the

race. . . . We must expect change. It is the primary law of the universe. Nothing stays the same. Until a man is able to realize that your death and mine are just as essential for progress as is his birth, he is not mentally mature."

But the Bible contradicts this conclusion based on the ideas of fallen man. In the first place, there would be nothing paradisaic about a workless world. There is no basis in fact for the idea that man's Creator ever intended such a condition for humankind. Adam was furnished with constructive work which was essential in his role as caretaker of Eden.

"Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth. . . . The Lord God took the man and put him in the garden of Eden to till it and look after it."—Genesis 1:28; 2:15, *An Amer. Trans.*

Neither need we fear that death and all the other attending evils draped over the race since Adam's fall must remain forever as essential contributors to "progress". There has been nothing progressive about man's more than 5,900 years of degeneration since Eden. The Bible is true and Christ's sacrifice will finally make possible death's unconditional surrender. Death it refers to as not at all "progressive", but "the last enemy that shall be destroyed".—1 Corinthians 15:26.

# To Another World by MICROSCOPE

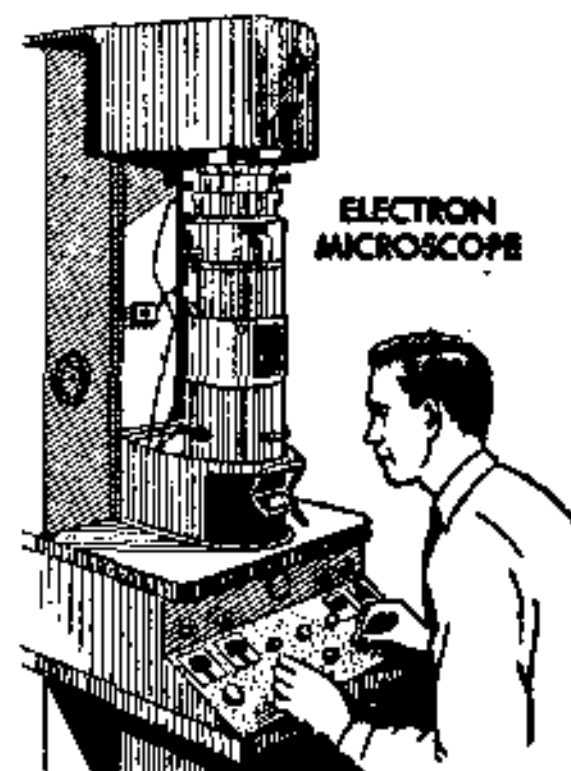
WITH the telescope man peers into limitless outer space and feels small. With the equally wonderful *microscope* he studies the indistinguishable world beneath, but he cannot feel big. What he still does not see keeps throwing up the challenge: "What lies beyond?" The story of the microscope is the story of man's invasion of the world of the unseen to meet that challenge. He has taken many frontiers, but countless more remain. All this involves innumerable populations of which the natural eye alone can have no idea. Yet they are close about us, in fact on us, even in us!

*Microscope* is aptly taken from two Greek words meaning "tiny" and "a watcher". Its origin, however, is not so clear. Layard's Nineveh excavations date a plano-convex lens of rock crystal found there from 721 to 705 B.C. Rome's tyrant-emperor Nero is said to have used an emerald as an eye lens while watching his gladiators. Known improvements in microscopy continued to the seventeenth century when Anton van Leeuwenhoek ground his own lenses and made serious and enlightening discoveries among microscopic

water life. His accomplishments both paved the way for Robert Hooke's compound microscope (having more than one simple lens) and made possible the epic research by Pasteur, Koch, Lister and others.

Today's compound laboratory-type microscope has some 300 parts and combines the highest mathematics and most deft skill. The "heart" of the instrument is its "optical train". This includes a *mirror* usually of two reflecting surfaces, plane and concave. A *condenser* relays light from the mirror to a point just above the surface of the top lens. *Objectives*, or *objective lenses*, seize and magnify the image of the object under study. Finally, *oculars* are lenses at the top of the microscope tube that further magnify the image and project it for the eye.

Particular needs have inspired specially equipped microscopes. The *stereoscopic* type is fitted with paired objectives that produce a third-dimension image. The science of metallurgy required a model for the study of opaque metals, for which transmitted light from beneath would be useless. A *metallurgical* microscope in which the objective combines with a vertical illuminator providing light from above the specimen resulted. Crime detection agencies employ two metallurgical microscopes connected by a comparison eyepiece to examine bullet specimens. Guns are known to leave characteristic marks on bullets fired from them. Two bullets can thus be compared to see if they were fired from the same weapon. And the *polarizing microscope* makes possible the study of





specimens under polarized light. This is important since the phenomenon of polarized light in vibrating in only one direction reacts in definite ways when passing through crystals, helping to identify them.

### *To Wonderland by Electrons*

To be seen, an object must be large enough to reflect the light directed toward it. Hence, regular optical or light microscopes, as discussed to this point, can probe down only to the objects that are larger than half the length of normal light waves. In the face of this brick wall, Ernest Abbe, brilliant optician of the nineteenth century, who had thrown his life into microscopy, dourly faced the prospect of never seeing anything smaller than four-millionths of an inch. Had Abbe but lived in this century his tears could have been spared. Light of much shorter wave-length was sought. It was found in the electron, most elementary charge of negative electricity and component part of the atom, the wave nature of which was declared by Louis de Broglie in 1924.

Once turned to microscopy, this idea led to the field's greatest step forward, the *electron microscope*. Only within the last ten years or so has it approached true efficiency, but it has now definitely arrived. Since electrons are disturbed by the slightest interference of air with its nitrogen and oxygen molecules, the "works" had to be enclosed in a vacuum tube. At the top a filament generates the electrons, the flow of which must, of course, be focused. In accomplishing this, two types of electron microscopes were developed, the magnetic and the electrostatic. A series of magnetic coils through which the electrons pass set up a magnetic field to do the focusing in the first type. The second uses an electrostatic field, between two oppositely charged surfaces, filled with static or undischarged electricity.

This new weapon has pushed the invasion of the Little World to unbelievable limits. Former talk of magnification up to 3,000 times or so is now revised to around the 200,000 figure! A single hair made this large would hide three average American automobiles parked bumper to bumper. *Microtomes*, used to slice specimens to desired thinness for microscopy, previously went down to 1/25000 of an inch. But new specifications outdo this by ten times. Imagination of the world on which this probing eye is trained is quickened by *Science News Letter*, which said succinctly on July 5, 1947: "One single grain of soil may well be more alive than a whole apartment house full of tenants—there are many times more individual organisms on it." But confidence in the electronic "eye" is furnished by Dr. Ralph W. G. Wyckoff of the National Institute of Health, who declared that by the close of 1950 the electron microscope had already opened up a world as plentiful as all that had been till then uncovered by optical microscopes. Indeed, the new eye loomed as a "magic mirror" ready to lead scientific "Alices" into a wonderland dwarfing that of the storybook.

### *Electronic Eyes in "War" and "Peace"*

What is to be dreaded so much as an unseen enemy, fully armed and bent only on destroying! Just that is the case with the viruses that attack your body's cells, which, by their infinitesimal size, get inside, multiply and destroy their objective from within. On this very vital warfront with mankind's invisible enemies, the electron microscope proves a most timely recruit. In his book *Seeing the Invisible—The Story of the Electron Microscope*, Gessner G. Hawley likens old efforts to see the influenza virus to trying to pick up a needle with a steam shovel. The light waves were simply too coarse for the job. Now, however, this deadly foe has been



seen at last. Furthermore, pictures have actually been taken by means of the electron microscope catching viruses in the very act of destroying a cell. On the cancer front elementary research is in progress through study of progressive growth of plant viruses. Factors encouraging and those that slow up cancerous conditions are closely watched. Nor has the villainous insect air force been overlooked. Rigid scrutiny of insect anatomies has proceeded in efforts to find ever more effective insecticides.

But "peace time" uses are abundant too. Electron microscopes are telling more about our nerve make-up, though the method of transmitting nerve messages remains a mystery. An industrial riddle has long asked why some costly tools fail in a relatively short time and others wear well. The "supereye" has been turned on the tiny metallic particles involved, in search of an answer. Nor is it likely to miss much of significance. A new razor blade appeared perfectly smooth when magnified but 315 times. But when enlarged 5,000 times under the electron microscope, a great, glaring gash appeared on the edge. Similarly are dust particles in the air quickly identified, and dangerous ones indicated; wood pulp fiber structures are studied for the paper industry; adhering ability of dyes for textile manufacturers and the suitability of soils for certain crops because the quantity and type of clay is revealed.

However, we are not to conclude that the electron microscope has obsoleted other types. Among its disadvantages are its size, cost and vacuum tube, which prevents specimens from being studied under their natural conditions. Within their range the old optical microscopes are entirely satisfactory, except for the most exacting research. Furthermore, ever restless scientists still want some features the electron variety has not supplied.

### ***What Will the Future Bring?***

For long, scientists have been anxious to discern more about the chemical composition of substances studied for which an X-ray microscope would be required. Such a product would reveal internal details of objects through which light cannot pass. Perfection of an X-ray microscope long remained doubtful, since there was no known way of reflecting or diffracting such rays. However, more than two years ago a spokesman for General Electric Research Laboratories announced satisfactory early performances by such an instrument that accomplished the reflection by a pair of curved mirrors.

Nor is this all! Earlier still, in the spring of 1949, announcement was made in an atomic science journal that Claude Mangan, of the laboratory of atomic and molecular physics, College of France, Paris, had described a "hydrogen eye" microscope. The instrument was attributed with the fabulous strength of being able to magnify to 600,000 times. Single protons from hydrogen atoms would be used to supply the ray, their wave length being shorter than others.

However, time and substantial trial will have to prove a suitable successor before the well-established electron microscope is shunted to a secondary role. Rumors of always newer, improved "supereyes" serve mostly to but reveal the restless human desire to get on with the probe of the unseen. But at every advance, not real satisfaction, only further curiosity waits. In closing his fine book cited earlier, Mr. Hawley embraced this attitude in his summary: "Highly useful as the electron microscope is and will be in the years to come . . . it is only one of the many means by which the truth is being sought. And when scientists have exploited its powers to the utmost, they will still be asking themselves what lies beyond."

# AIR TRAVEL—Safe or Suicide?

RECENT air crashes give rise to questions regarding air safety and air supremacy. Is it safe to fly? What are the average passenger fatalities? What do the facts show? From December 16, 1951, to February 11, 1952, less than two months, at least five major aircraft disasters have been reported in the nation. Three of these crashes took place in the city of Elizabeth, New Jersey, within an area of less than a square mile.

Despite these unfortunate catastrophes, statistics show air travel is still the fastest and the safest way of getting there. During 1950 there were twenty-nine major airplane disasters in the world, and close to a thousand persons lost their lives in these crashes. The United States domestic scheduled services maintained their high safety record with only four fatal accidents, the same number as in 1949. The major aircraft disasters in 1950 in America took a total of more than 167 lives. Notwithstanding, mile for mile the airplane was far ahead in safety of every other mode of transportation. On the basis of passenger fatalities this was a rate of 1.2 per 100,000,000 passenger miles flown in domestic service, to compare with 1.3 for 1949. This represents less than one and one-half fatalities for every four thousand times around the earth!

Compare these figures with automobile accidents and fatalities during 1949 and 1950. There were over 14,350,000 car accidents in the United States during 1949, in which 37,000 lost their lives. (1951 *World Almanac*) More than 545 lives were lost during the 1950 three-day Christmas holiday. This represents a loss of life almost five times as great as that lost in aircraft disasters during the whole year in the United States and about half the number for the entire world. Car accidents accounted for 491 deaths on Independence Day, whereas all the major aircraft disasters from January 27, 1950, to July 27, 1950, did not equal that number. Almost twice as many

persons died during the five holiday week ends, New Year's Day, Memorial Day, Independence Day, Thanksgiving Day, Christmas Day, as those who died in aircraft disasters throughout the world during the same year. (*Britannica Book of the Year*, 1951) The final toll of fatalities for 1951 due to automobile accidents shows an increase of eight per cent over the previous year. The automobile is still public enemy No. 1.

Statistics used by the Civil Aeronautics Administration for 1951 show a record of an estimated 22,960,000 passengers transported for a total of 10,666,000,000 passenger miles; the domestic scheduled carriers recorded 1.4 passenger fatalities per 100,000,000 passenger miles for the year. International scheduled airlines experienced a marked decrease in fatalities. They reported 1.2 passenger fatalities per 100,000,000 passenger miles, to compare with 2.1 last year. Combined, domestic and international lines exactly equaled their record of last year with an estimated 1.3 passenger fatalities per 100,000,000 passenger miles. This safety must be recognized in the light of the tremendous growth in commercial aviation over all previous years. An estimated 22,960,000 passengers were carried domestically; and 2,037,000, internationally. This represented a gain of 32 per cent on domestic lines, and a gain of 22 per cent on international lines.

Preliminary reports of air-travel business for the month of January 1952 show almost every scheduled line ahead of last year. Trans World Airlines announced its passenger business was 12 per cent greater the first month of this year than last year. Eastern Air Lines also reports heavier traffic than 1951. Air travel today is cheaper, faster, and by far safer than it has been in the history of commercial aviation. Despite the few disasters, facts show that when going somewhere you are much safer in the air than on the ground.

## One Picture Worth 10,000 Words?

Kindergarten children in Phelps, New York, were having no end of trouble with getting the wrong buses until the Board of Education came to the rescue and painted animal pictures on the vehicles. The five-year-olds could easily remember whether they went home on the "rabbit", "chicken" or "bear" bus.



# Truth Makes Free in BAROTSELAND



By "Awake!" correspondent in Northern Rhodesia

**S**ETTLE back in your armchair. Gaze into the embers and try to imagine the scene. This is Central Africa, Northern Rhodesia in particular at Mongu-Lealui, the seat of the Paramount Chief of the Barotse people.

Come with me now in the direction of the smoke clouds and toward that merry chatter that we hear. These signs are your first introduction to an assembly of Jehovah's witnesses. Perhaps you have attended an assembly of these Christian people in your own town or country, but the chances are small that you have been invited to a location such as this. Walking is hard in this sand, and these flies are a pest. You had better carry this flyswitch made from the tail of a wildebeest.

Now that we are nearer to the assembly, do you see this orderly arrangement of wood and dried-grass huts? Each one provides sleeping quarters for a man and his wife and children. These larger grass "tents" you see are communal dwellings, where many men stay together or many women share quarters. Some 900 people from the Chokwe, Luchazi, Lozi and Mbunda tribes are accommodated in the camp, witnesses from all over this area from ten different congregations. Reminds one of the camp arrangement in Israel, does it not? Over there on your left, where you can see the sacks of maize meal and the bundles of dried fish, is the cafeteria department. This hut behind us is the first-aid station. Antiseptic for cut feet and hands, aspirin or its equivalent for head-

aches, and preparations for coughs and common colds are available.

An arena about thirty by forty yards in area provides the "auditorium". No seats? True, but notice how carefully this area has been strewn with sheaves of grass to meet your comfort. Because the arena is situated on a fairly steep incline the platform has been fixed at the lower end, to give an amphitheater effect so that all can see what is going on. The raised mound of sand for the platform is tastefully canopied by leafed branches and sheaves of grass. Do you observe the small pile of neatly cut short sticks at each entrance? This is to enable a count to be taken of the audience. As each one enters, he removes a stick from the pile and drops it on another heap, which is afterward carefully counted.

## *An Eye for Dressing*

No, that is not a woman you point to, but a man dressed in the traditional outfit of the Lozi tribe. The dress is called *siziba*. It is made by gathering five or six yards of cloth and suspending it from a belt to hang from the waist down to the knees in front. Then seven or eight yards of this same material is suspended behind, having the appearance of a skirt divided on each side. Between the loins a strip of the same material is gathered. That is how the men dress to welcome their king, the paramount chief. Some *sizibas* involve as much as thirty yards of cloth. These, however, are only for show, as the wearer cannot possibly walk comfortably with such a burden. That is his wife standing beside him. She

is wearing the *misisi*. Very smart, too! The skirt is made from eight, nine, ten or even twelve yards of gaily patterned cloth gathered together and pleated like a kilt behind, but hanging slightly lower than the plain front of the dress. These Lozi women swing it very smartly. The larger the flare behind, the greater their wealth.

Over there are some new arrivals. Watch them greet their friends, first two or three rhythmic claps of the hands and now one takes his friend's hand in his right one and kisses the palm, men to men, women to women, men to women, etc.

What was that? You did not fancy that fellow's smile? You must get accustomed to it. He is one of the Chokwe tribe who file all their teeth to a sharp point, and a very painful process it must be. They do it when the child is about fourteen years of age by getting him to bite on a stick while another chisels his teeth with a sharp instrument. The Chokwe do this because the elders of the tribe have taught that while a person is sleeping his teeth will leave his mouth and go to eat the waste excrement unless he has them filed. Hence the rush on teeth filers. The Lozi tribe files only the two front teeth. However, children of Jehovah's witnesses are no longer affected by this superstition, because their parents have learned Bible truths, and this has freed their minds from such cruel, pagan practices of disfigurement.

### *Truth Frees from False Religion*

Ancestor worship, or the belief in the "immortal soul" or "spirit" of the dead ones living on after a mere physical death of the body is the basis for all the superstitions of these tribes. Of course, the religions of Christendom have sent their missionaries out here with the same ideas about immortal souls and hells of torments and purgatories, and so the superstitions continue in the minds of their converts. But

Jehovah's witnesses have brought pure Bible truth to these people and it is amazing to see how they have been freed from bondage to superstition and witchcraft. Because they lay aside and refuse to practice traditional customs, they are scoffed at and ridiculed and often ostracized by other persons of the tribe. But they know that God's Word teaches that the soul dies and that the dead know nothing and can do nothing to the living, and so they have learned to hope in the ransom sacrifice of Christ Jesus to give them life under God's kingdom, even by resurrection if necessary. (Ezekiel 18:4; Ecclesiastes 9:5, 10; John 5:28, 29) It has meant much for these people to lay aside their deep-rooted demon religion; but the power of the truth of God's Word is stronger than the traditions of men, and it makes them free indeed.—John 8:32.

People of the Lubale, Chokwe, Luchazi and Lozi tribes are taught to fear the dead. When a man dies leaving a living wife, or a wife dies leaving a husband, the people of the village will strip the clothes from the living partner and dress him in old dirty tatters. This is done in order to deceive the spirit of the dead one, making the living partner appear as a "stranger and man of the forest". Thus the spirit of the dead will not enter into the living partner and bring him to grief and trouble in his remaining lifetime. These tribes are taught by their elders that the one who buries the dead person must wash all the children in the village with a specially prepared lotion made from roots and herbs. This, they say, will prevent the spirit of the dead person from troubling them.

When a person is believed to be incurably ill, people of the Chokwe, Lubale and Luchazi tribes will leave the sick one alone in his hut and give the place a wide berth. When they observe from a distance that the sick one has died (little wonder, since



he is left without attention!), they close the door of his hut and make it fast with poles and leave the corpse for a day, fearing that the death of that one will pass upon the remaining villagers. Should three persons die in quick succession, the whole village will evacuate, as this is supposed to be a sign that the spirits of the dead are bringing trouble to that place.

### *Influence on Youth Training*

Young girls of the Lozi tribe have quite a trialsome time when reaching puberty. Village girls approaching this stage in life are separated from the other villagers and made to stay in roughly made booths of leafed branches. Their normal clothing is taken from them and they are made to wear only loin cloths of a very rough material. They are ostracized from village life for three months. Should they unwittingly find themselves in someone's path, they must greet the person only by clapping their hands together and bowing the head low as in shame. They are not permitted to wash or cut their hair, and soon become quite wild in appearance. Fellow villagers administer beatings to these girls from time to time, twisting their ears and attacking them in other painful ways. Should visitors come to the village during this period, they too may share in the chastisement. And so this unhappy life continues for the girls for three months without relief. Young boys of the Lubale, Luchazi and Chokwe tribes go through similar trials at the age of six or seven years, when they are put aside in a fenced yard for circumcision.

Native Jehovah's witnesses, however, have learned to love their children. From their Bible studies they have learned that circumcision or uncircumcision in the flesh means nothing, but the circumcision of the heart is the important thing with Christians. They teach their children Bible truth

and spend their time bringing them up in the discipline and authoritative advice of Jehovah to be ministers of God. So they have ceased from these tribal practices.

### *Turning in the Report*

Counting by figures is a great trial to these people, as most of them, especially of the older generation, have had no opportunity of schooling. They know, however, that it is proper to make a report of the work they accomplish in preaching to others concerning God's kingdom and that such reporting assists the Watch Tower Bible and Tract Society to compile a *Year-book* showing the advance of the Lord's work all over the earth. So they must count the hours spent in preaching by the movement of the sun, and in this they can be amazingly accurate. At the end of the week or month they bring to the one in charge of the congregation two small bags containing neatly cut sticks. Bag number one is the number of return visits they have made on persons of good will, and bag number two is the number of Bible studies they have conducted, each represented by a stick. The more capable ones in the congregation are thus able to compile a fairly accurate report of the work accomplished and to send a record to the branch office.

It appears that a session of the assembly is about to commence. At the sound of that whistle all are coming from their booths to the central arena. There they are, depositing their sticks at the entrance, thus registering their attendance. All the children are ushered to the front of the platform, then all the women behind and the men at the rear. It is very orderly. But you do not understand the language of the Lozi or Chokwe, so let us make our way out quietly, leaving these people to learn more truth from God's Word, that they may continue to enjoy true freedom in Barotseland.

# Religious Antics Steal the Show

## "For the Well-dressed Dog"

Under this catchy heading, an ad in *Hollywood Bowl* magazine in August, 1951, made the following appeal: "Give your 'best friend' a smart St. Rocco medal. This patron saint of all dogdom will keep your pooch happy and make him the envy of every cat in the neighborhood."

Anxious prospective buyers were next informed that they could secure the canine trinkets in 14-carat gold for \$30.00, and with a heavy 14-carat gold chain to match for \$42.00. They were also available in sterling at \$7.20, with chains starting from the same figure. Then the following history of the dog patron was given: "During the pestilence in Italy many years ago, a physician named Rocco was banished from a small village after he contracted the dreaded disease. Lying on the countryside, he was befriended by a strange dog who stole a loaf of bread from his master and brought it to him. The dog returned daily with succor until Rocco recovered. He was so grateful that he devoted his life to dogs and was later canonized 'Saint Rocco' . . . patron of dogs."

Logical? No comment. But, by the same "reasoning", the dog could probably have been canonized as the patron of all doctors who are banished for contracting a dreaded disease.

## Can You Top This—for Silliness?

Some silly antics have been concocted in the name of religion. But passing time seems to try the imagination with ever more and more fantastic approaches. A British paper of December 12, 1949, carried a picture of a group of small children kneeling in prayer in church, with their dolls behind them. The caption noted that 199 girls and one small boy attended the special service, and added: "One by one they filed past the vicar, the Rev. Alban Johnson, as he stood on the altar steps. In one hand he held holy water, in the other a bunch of leaves. He bent down to each child in turn, asked the name of the doll, and blessed it. Four-year-old Roy Cuff was the

only small boy. He carried a large china doll. 'It's not mine,' he explained loudly. 'I'm having it blessed for my sister.'"

## Elusive "Corpse" Livens Up Revival

A Maryland revivalist, "Rev." William Davis, 41, wanted to close a week-long revival campaign with a flourish. An anonymous volunteer thought he knew just how to do it. He would submit to being placed in a pine coffin, lowered into a deep grave within the revival tent, covered over, then be raised "by the spirits" before the crowd's startled gaze. To be sure the "spirits" would not have too difficult a task, a tunnel would connect the grave with an exit at the rear of the tent and the coffin would have a trap door.

To a packed house, the coffin was lowered into the grave without incident. But before the "resurrection" could take place, an outside curiosity seeker spotted the "corpse" leaving by the rear exit. By the time order was restored, the Washington, D.C., *Times-Herald* reported on August 4, 1951: "500 indignant folks had smashed the tent poles, torn the canvas to shreds, broken up the chairs and were preparing to vent their wrath on the revivalist." Davis and his assistant, Letha Glivings, both Negroes, landed in the Hyattsville, Maryland, jail. The "corpse" had displayed extraordinary presence of mind, and escaped while the tent was coming down.

## Japanese Let Dead Pay Own Way

The Japanese have apparently never been won over entirely to the idea of expensive masses for the dead, made so popular by Rome. Rather than suffer such later expense and trust in the efficacy of such practices to secure a satisfactory haven for their dead, they choose to take precautions ahead of time. A "Believe It or Not" item of April 24, 1951, explains it this way, under the heading, "The Heavenly Passport": "Japanese bury their dead in a shirt inscribed with their virtues and attach a bag containing a coin to pay for transportation of the soul."

*Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah.—Amos 8:11, Am. Stan. Ver.*

# From Gods to Flags

THE Bible reveals Jehovah God as the Almighty, the Eternal, and the Creator of all things. (Revelation 4:8, 11) To the extent that we appreciate what that means—to be the Origin, Source and Maker of the immense, yes, boundless universe—to that extent we will appreciate the futility of trying to picture him in any form or shape. Most fittingly, therefore, Jehovah God commanded Moses to tell the children of Israel: "Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image in the form of any figure."—Deuteronomy 4:15, 16, *Am. Stan. Ver.*

When Moses asked to see the glory of Jehovah, he was told: "You may not see my face, . . . for man cannot see me, and live." (Exodus 33:20, *An Amer. Trans.*) The apostle John bore testimony to the same fact, saying, "No man hath seen God at any time." (John 1:18) And repeatedly the apostle Paul assures us that, as far as human creatures are concerned, God is invisible.—Romans 1:20; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:27.

How did it come about that men began to worship images? The Bible tells us:

"Because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." They "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen". —Romans 1:21-25, *New World Trans.*

Concerning such creature worship the psalmist well observes: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; . . . They that make them shall be like unto them; yea, every one that trusteth in them."—Psalm 115:4-8, *Am. Stan. Ver.*

In ancient times idols were carried into battle by those that worshiped them. As if the idols could help win a battle when they could not even walk! This is apparent



from the account concerning David and the Philistines, appearing at 2 Samuel 5:20, 21, *An American Translation*, "So David came to Baal-perazim, and David defeated them there; . . . Moreover they left their gods there, and David and his men carried them away."

### **Origin of Flags**

Also replicas, representations or pictures were made of their gods, placed on the end of sticks and taken into battle as standards. Says McClintock & Strong's *Cyclopaedia* on this subject: "Egyptian standards consisted of the figure of an animal at the end of a spear. Among Egyptian sculptures and paintings there also appear other standards, . . . Among the ancient Assyrians standards were in regular use, chiefly of two kinds—one a pole with a ball and a flag at the top; the other having the figure of a person, probably a divinity, standing over one or two bulls and drawing a bow. . . . Greek nations also displayed the effigies of their tutelary gods, or their particular symbols, at the end of a spear."

Gradually the images on the poles became flags; the religious veneration of them, however, continued. Note the testimony of the *Encyclopaedia Britannica*, eleventh edition, of 1910, volume 10, on this point: "The Roman standards were guarded with religious veneration in the temples at Rome; and the reverence of this people for their ensigns was in proportion to their superiority to other nations in all that tends to success in war. It was not unusual for a general to order a standard to be cast into the ranks of the enemy, to add zeal to the onset of his soldiers by exciting them to recover what to them was perhaps the most sacred thing the earth possessed. The Roman soldier swore by his ensign."

Continuing in the same vein, this authority farther on states: "Early flags were almost purely of a religious character. . . .

The national banner of England for centuries—the red cross of St. George—was a religious one; in fact the aid of religion seems ever to have been sought to give sanctity to national flags, and the origin of many can be traced to a sacred banner, as is notably the case with the oriflamme of France and the Dannebrog of Denmark."

On this subject of Roman worship of military standards the second-century Tertullian in his *Apologeticus*, chapter 16, page 162, states that the entire religion of the Roman camp almost consisted in worshipping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all other gods. And Josephus, in his *Wars of the Jews*, Book 6, chapter 6, tells that after the Roman soldiers had set fire to the temple of Jerusalem on the tenth day of the fifth month of A.D. 70, they "brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them; and there did they make Titus emperor, with the greatest acclamations of joy".

As to how the Jews felt about these military ensigns, note the following historical incident: When Pilate transferred the headquarters of his army from Caesarea to Jerusalem, his soldiers brought with them their military standards bearing the image of the emperor. Cautiously the soldiers brought these standards into the city at night. Discovering them in the morning, the Jews became so enraged that they streamed down to Pilate in Caesarea. They would rather die than give in to such idolatrous encroachment upon their sacred realm of worship. Pilate yielded and ordered the offending standards to be cleared out of Jerusalem and returned to Caesarea.

### **Modern Usage**

The attaching of a religious significance to the flag has continued down to this day. Says the *Encyclopedia Americana*, Vol. 11,



page 316, on the subject: "The flag, like the cross, is sacred. Many people employ the words or term 'Etiquette of the Flag'. This expression is too weak, too superficial and smacks of drawing-room politeness. The rules and regulations relative to human attitude toward national standards use strong, expressive words; as 'Service to the Flag', 'Respect for the Flag', 'Reverence for the Flag', 'Devotion to the Flag'." And in respect to salutes we are told, "Placing the hat above the heart or hand on the left breast is also esteemed reverential."

In this connection it is of interest to note how the American flag came to be known as "Old Glory". "In ancient times it was the custom, on the eve of a sea voyage, to furl the banner as a triangle. The priests could then dedicate the flag to God, the Father; God, the Son; and God, the Holy Ghost. On the pronouncement of this dedication each corner would be raised, and all hands would shout, *Glory, Glory, Glory!*" It was during the re-enactment of such a "Holy Trinity of the Sea", by a Captain William Driver, back in 1831, that the American flag was first termed "Old Glory".—*Coronet*, November, 1951.

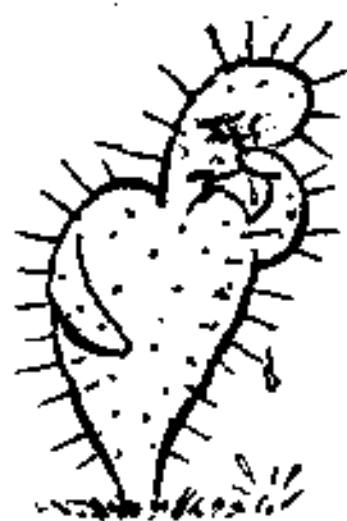
Jehovah God knew that fallen man had a tendency to worship a visible object. To protect his people from the idolatry practiced by the surrounding nations, he commanded the people upon whom he had placed his name: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor 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 unto them, nor serve them." (Exodus 20:2-5, *Am. Stan. Ver.*) Yet in spite of that command note how Israel began to

worship the ephod that Gideon had made, worshiped the brazen serpent that Moses had made in the wilderness at God's command, and repeatedly fell to the worship of idols.—Judges 8:27; 2 Kings 18:4; Psalm 106:36.

The flags of the nations may not always be in the form of a graven image, but surely they are in the form of a likeness of something. They are given religious significance in that they are held to be sacred and deserving of reverence and service. The saluting of them or the placing of one's hand over the heart when they pass by is a gesture of reverence and respect like the making of a bow. And while Christians are not bound by the Law of Moses, the principle stated in the Second Commandment still applies, as can be noted by the repeated references to it in the Christian Greek Scriptures.—1 Corinthians 10:14; Galatians 5:20; Colossians 3:5; 1 John 5:21.

Additionally, note that Christians are ambassadors of God's kingdom and are no part of this world. (2 Corinthians 5:20; John 15:19; 18:36) Even the laws of this world do not require an ambassador to salute the flag of the country to which he is sent. And since all the nations of this world are a part of the system of things of which the Devil is the god or ruler, and are therefore opposed to God and his kingdom and doomed to destruction, it would be most inconsistent for God's servants to consider sacred and bow in reverence before the symbols of such enemies of God.—Isaiah 34:2; Luke 4:5, 6; 2 Corinthians 4:4; Revelation 19:11-21.

In conclusion let it be noted that the foregoing is not printed for the purpose of telling others not to salute a flag. Rather it is presented so that all may see the light that history, modern authorities, and, above all, the Bible, throw on the position that Jehovah's witnesses take in this.



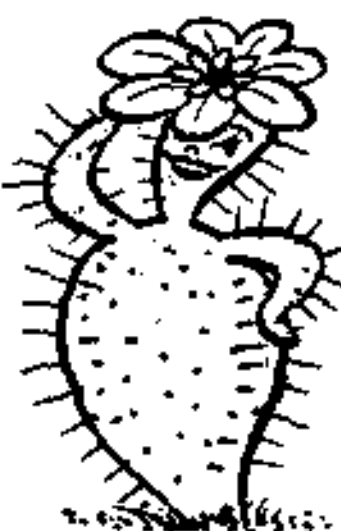
## A Cinderella Story in CACTUS

A CACTUS seedling starts its rise from the dry desert floor no larger than a grain of sand. Spines develop, size and form bring shape to the oddity as it reaches upward to take its place in one of the 150 known basic kinds and 2,000 varieties or species of cactus. Cactus plants uphold nature's law of variety. They may occur in miniature, the size of tiny peas, or as twenty-to-thirty-foot monsters.

The average conception of cactus is negative—something to stay away from, to be admired from afar. True, to anyone descending in a parachute, the disadvantages of a cactus bed are clear, but there is another side. The spiny, dried, columnar, knobby, round or climbing plant, whatever the variety at hand, is often capable of bursting forth into radiant bloom. Like a fairy-tale "Cinderella", these humble desert dwellers can suddenly become transformed, rivaling the famed "scullery maid to charming princess" change.

The barrel cactus, low, squat and round, grows a fiery, yellow-orange circlet of flower glory atop its crown. From amid the ears of beaver-tail cactus sprouts a flower of delicate pink. The prickly pear varieties of the *Opuntia* family do very well for themselves in the flower show, and the same can be said for the cholla, the cactus with "nervous" needles and a wicked reputation for throwing them. This, however, has been debunked. The variety known to laymen as "star cactus" serves a dainty set of yellow flowers grouped in the center of a star-shaped platter. Like Cinderella, too, cactus blooms for the most part are very short-lived. The claret cup hedgehog is one of the few blossoming cacti with flowers lasting longer than two days. Its glories, the color of claret wine, may last for five days and nights.

To a stranger, cactus is quite an oddity. He wants to draw closer, to feel—until he does so! On a grand scale, Australia went through this experience during the nineteenth century. Somehow a variety got into the island continent, and after 1839 its spread was at once noted. Innocent curiosity prompted

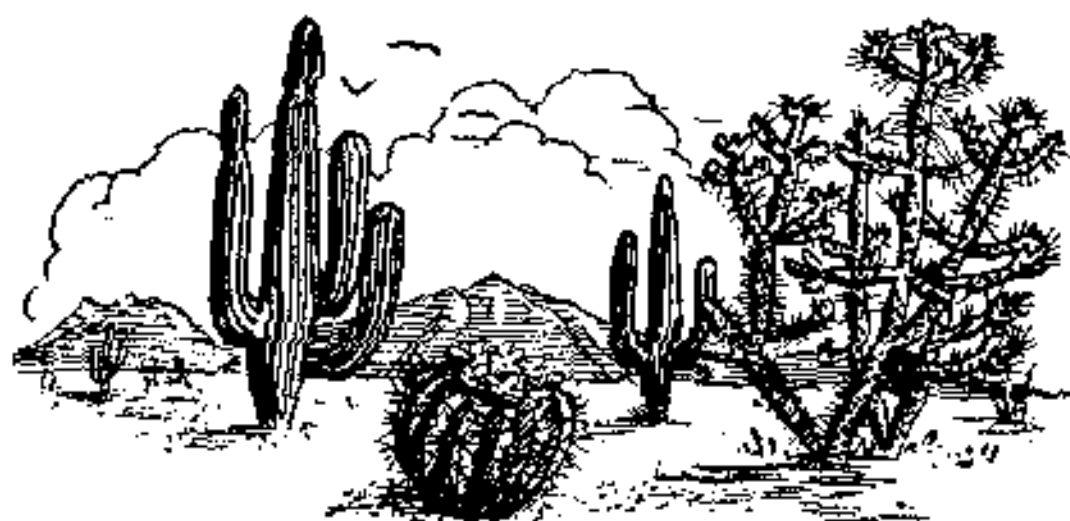


individuals to get samples, and in no time the cactus march was on. By 1923 more than 60,000,000 acres were claimed as the exclusive property of cactusdom!

All Australia was up in arms. Where were other plants to live? Where was man to live if this kept up! The next problem was to find a remedy cheap enough to make it worthwhile and still harmless to other forms of life. This seemed to nominate an insect cure, and a world-wide search was launched. Almost by accident, a perfect little rogue that qualified for the job, as far as cactus was concerned, was discovered in the Argentine. Even the pest's name, *cactoblastis cactorum*, would strike fear in seemingly any foe. Once in the land "down under", "Cactoblastis" did his job, munching cactus to his heart's content and reproducing his kind to keep up the good work. Fourteen years later, a scientific report exulted in Australia's liberation.

One must strain a little to find many uses for cactus outside the collector's garden. In Mexico the fruit of some varieties is well liked. The spines have been sold for phonograph needles. Cattle lunch on prickly pear or cholla varieties, with or without spines.

On each acre of the driest desert land, such as in Arizona, there might be thousands of gallons of water on the very face of the wasteland, stored in the trunks of the cactus. Cactus drinks in enormous supplies of water during the rare wet spells and, camel-like, saves it for its own irrigation purposes later on. Thus, the cactus is always ready to add its splendor to the magic of the desert when the wild flowers, like the beautiful lavender verbena canopy that cloaks the desert floors of Southern California, stick their heads up to announce that spring has come.



# THE MONARCH OF THE SKIES

ON THE ground he is just a big bundle of clumsiness and stupidity. But in the air he is a perfect picture of grace and beauty. None in birdlore question his supremacy. None challenge his magnificence in the sky. None can outfly him. Not even man with all his genius and contraptions. It is a sight not easily forgotten to see the monarch magnificently and majestically glide through the sky for hours with hardly a tilt of a wing or a motion of a feather; to rise to almost any height with incredible speed and turn, swoop, glide and dive with the ease of a swallow and plunge to his target with deadly accuracy. His greatness figures in the coats of arms of Colombia, Bolivia, Ecuador, and Chile. The Inca Indians used him as their symbol of the God of Air and they regarded him as the King of Heaven. He became to them a symbol of their own ruler, the Inca, and in many of their religious songs and poems this symbolism is expressed. They called him Kutur—Kuntur, The Condor God.

Though not God, the condor is the largest flying bird in the world, the greatest of all birds in birdland and a mighty monarch. Over all the mountains of South America, from Quito, Ecuador, to the north, down to Arequipa, Peru, to the south, the Peruvian condor rules as master. His California cousin (*Sarcorhamphus californianus*) at one time commanded all the highlands from Canada to Baja California, and as far east as Florida. But today he is con-



fined mainly to southern and Lower California.

The Peruvian condor is slow to anger, keen in vision, swift in flight, and mighty in strength. In his lofty position he commands self-respect and dignity, though he is considered to be the "silliest, gawkiest, clumsiest, most untidy and stupid bird known to modern man". In youth, his countenance is firm, innocent and kind. In later years, which may extend from sixty to a hundred, he takes on a miserable, doleful appearance, as if he were all fed up with life. Notwithstanding all his moods and characteristics, no ruler is gentler in disposition or more affectionate in his family life.

He is anything but beautiful. His head is bald and his plumage has the appearance of being shabby. The bare skin of his head, neck, and caruncle is dull red, and contrasts sharply with the white fur collar and dark feathers that cover his body. This dark plumage is enlivened by a slight metallic luster; the wing quills are tipped with patches of white, which gradually become so broad that shoulder feathers are almost entirely white, and only black at their very beginning. The male condor's eyes are usually grayish brown, while the female's are deep red. Humboldt describes the dimensions of the South American condor as being three feet three inches in body, the wing span an average of eight feet nine inches and the tail fourteen inches in length. The female is generally about

one inch shorter and nine inches less in breadth, according to this same authority.

### ***Not Fussy About Its Diet***

This monarch is of the vulture family and his meals consist mainly of flesh of dead animals, either fresh or in a state of decay. The Peruvian condor is a mighty hunter and killer, too. The bird is known to have destroyed pumas, vicuñas, sheep, and even calves. Cattlemen and shepherds have specially trained dogs to protect the herds from this flying giant. If the condor's life depended solely on dead animals it could find in the vast deserts and mountains, it would live a life of starvation. There are not nearly enough dead bodies to be found to satisfy the avaricious appetite of these gluttonous monsters. A. Hyatt Verrill, in his book *Strange Birds and Their Stories*, writes: "The wonder is that so many of these immense birds can find enough food to support them, but they are not particular and when they cannot capture or rather kill some unwary marmot or chinchilla there are the bird rookeries on the guano islands to fall back upon . . . for as the Incan verse tells us, 'to the condor there is no distance,' and a few hundred miles more or less is a mere jaunt of an hour or two. Also there are the Indians' herds of llamas, sheep and alpacas with their helpless lambs. In many places in Peru and Chile the condors destroy great numbers of lambs and other stock and when driven by hunger they have been known to attack and kill full-grown llamas or even cattle."

Despite all the weird and superstitious tales told about the Peruvian condor's attacking men and carrying off children, most modern writers agree that this species never molests children, and as much as possible avoids the vicinity of man. But if attacked by man, the condor is known to fight back with extraordinary courage.

Some defend themselves by vomiting a substance from which a sickening odor arises that is sufficient to repel any aggressor. In Cassell's *Book of Birds* an extract from the journal of Sir Francis Head is quoted, showing that the condor possesses tremendous strength, but is not much of a fighter. It would much prefer to gorge itself with food until it could not walk or fly, or content itself by just sailing in the skies. When joy flying, the monarch will take his family along, but when hunting or searching for food the members spread out and fly singly. Their method of hunting is usually to climb to an altitude where they render themselves almost invisible. Reliable authorities claim the bird is capable of reaching an altitude of 22,000 feet above sea level. After reaching a suitable height he continues to soar in a thirty-to-forty-mile circle. His keen telescopic eyes search the earth floor some four miles below him. The moment he discerns his prey the condor will nose-dive, aiming his entire weight at his target, if it is living, and striking it with a deadly blow. They never dine alone. Swarms of others flock to the scene and there they remain until nothing but the larger bones of the prey are left. Nothing is carried away. Neither condor claws nor beak is designed for lifting and holding any weight, so the bird must devour the prey where it falls.

Dr. W. L. McAtee of the United States Biological Survey identified some of the odd assortments of remains in the stomach of a cock to be: ten large pebbles, fragments of penguin, the hock and a few bristles of a domestic pig, two leg bones and some cartilages of a fur seal and bits of kelp. Other condors had scales and bones of fish, as well as the bodies of diving petrels. Because of the thorough job they do in cleaning up waste, they have won the distinctive but dubious title, "The Flying Garbage Can."



## ***Nesting and Feeding***

The condor builds its nest in the caves of the Andes or in the hollow of a dead tree. Dr. Brehm shows that the preparations made by the condor parents for their young are extremely slight, and in most instances, according to him, "the two eggs laid by the female are deposited upon the bare rock." The eggs are usually the size of a goose egg. The shell is yellowish and white, spotted with brown. When first hatched, the young are covered with a coat of gray down. The chicks mature slowly and stick close to home long after they are full grown. The young are fed on incompletely digested food regurgitated by their parents. The condor is close to a year old before it makes its first solo flight. And then it hangs around home for another two or three years before looking for a mate. It is not until the fifth or sixth year that they have chicks of their own. So when the monarch of the Andes soars in the sky the entire family of four or six can be seen soaring with him, one moment gleaming like burnished steel in the sunlight, the next instant vanishing in some drifting cloud. It is a sight not quickly forgotten. One that makes man's heart lift with praise to Jehovah God who created this, the largest of all land birds of flight.

## ***The California Condor***

The California condor is a separate and distinct species of the vulture family and is found only in the state of California. It is as large as its relative of the Andes. And when full grown its wings will spread out from nine to eleven feet. The fully matured bird is mostly black with sizable patches of white on the wing undersides, and has a naked head and neck, reddish or pink in color. Unlike the Peruvian species, the



California condor kills nothing for food. It is strictly an eater of carrion.

All the stories about this species' kidnapping children and carrying off lambs are without foundation. Rather than a kidnaper of children the California monarch is known to be a great lover of humans and an extremely gentle companion. Not even the youngest chickens in the barnyard show any signs of fear when the king of the air soars overhead. Condors in captivity become very attached to their keepers and show themselves comparatively tame.

The bird is slow to anger, ordinarily not quarrelsome, and, above all things, it demands privacy and resents intrusion. The female lays a single egg, and it is doubted if nesting occurs each year, since the young bird, when hatched after more than a month's incubation, is in the nest or dependent upon the parents for almost a year. This unusually low rate of reproduction, combined with the encroachments of civilization on its wilderness haunts, has placed the bird's future decidedly in the balance. In the whole world there are only about sixty of this species left.

A great battle to preserve North America's largest land bird is being waged by the Audubon Society and other conservation groups. A condor sanctuary has been established not far from Los Angeles, California, in Los Padres National Forest. It is reported that for the first time in a century the great flying monarch is holding its own.

Following the battle of Armageddon, any surviving condors will find the whole earth like a sanctuary. Under the reign of Christ the King, the earth will be a peaceful place not only for righteous men, but for birds and animals too—all to the glory of Jehovah God, the Maker of our earth.

# Is It Genocide?

**[** LIKE clay that can be shaped into a thousand and one designs, so has this word been treated in the hand of the propagandists. Charges and countercharges of genocide have shown deliberate misuse of the term for propaganda purposes. The following should clarify its meaning and proper application:

The word genocide had its birth shortly after World War II. A Polish scholar, Raphael Lemkin, took the Greek word *genos*, which means clan or religious group, and to this he joined the Latin word *cide*, which means killing; hence the birth of the word genocide. The simple Anglo-Saxon meaning of the word is "race or religious group killing". The powerful little word also embraces all the brutality, the savagery, and the moral disintegration connected with the crime. But many atrocities are loosely passed off as genocide which in fact do not at all qualify as such. For example:

Mass murder is not genocide. A man comes home, kills his wife, two children, father and mother-in-law. That is mass murder but not genocide. No race or religious group was involved. Lynching is not genocide. It is a crime against an individual. Genocide embraces acts committed with the intent to destroy a group by outright killing or by other acts which, in the course of time, will liquidate it.

Could one be charged with genocide if he ridiculed and reviled another's religion, race or nationality? Or deprived such of religious or intellectual guidance? No, however deplorable his conduct may be. If, however, such one directly incited a mass meeting arousing millions to massacre *all* Methodists, Catholics, Germans or Russians he would be guilty of genocide, or at least of inciting genocide.

Ordinary acts of war are not genocide. Wars are acts designed to defeat a national group but not to destroy it as such. The use of deadly weapons of warfare are not acts of genocide. Thousands may die in an explosion of a guided missile, rocket or an atom bomb, as was the case in Hiroshima and Nagasaki. However, these are recognized as *merely instruments of war and not instruments of genocide*.

Genocide does not embrace economic or social discrimination against a group, or mis-

treatment of a group, or suppression of a group's civil or political rights. The 240-page petition submitted to the United Nations on December 17, 1951, by William L. Patterson, executive secretary of the Left-Wing Civil Rights Congress, accusing the United States government of committing genocide against Negroes, is an obvious misuse of the word for propaganda purposes. No one can honestly say that America is deliberately and systematically planning the extermination of the Negro race. Dr. Raphael Lemkin, who helped foster the United Nations Genocide Convention, said the accusations were a maneuver to divert attention from the crimes of genocide committed against Estonians, Latvians, Lithuanians, Poles, and other Soviet-subjugated peoples.

Dr. You Chan Yang, Korean ambassador to the United States, charged that the Chinese "have cold-bloodedly determined to wipe out the Korean population and thus at least leave Northern Koreans free to exploit it and to people it with their own brand of snakes. This is genocide, the murder of a whole people, on a gigantic and unimaginable scale". While true genocide is organized or planned destruction of a people, such as the Romans' throwing Christians to the lions, the massacre of the Armenians by the Turkish Empire, the systematic destruction of the Jews, Serbs and Poles by the Nazis, yet there is no evidence of such organized murder taking place in Korea, the specific intent of which is to erase any certain racial, political or religious group.

Genocide cannot be charged unless one or more of the following acts have been deliberately committed "with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: (a) Killing members of the group. (b) Causing serious bodily or mental harm to members of the group. (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part. (d) Imposing measures intended to prevent births within the group. (e) Forcibly transferring children of the group to another group".—Article II of the Genocide Convention.

Unless the above acts are clearly identified in the charge, it is not genocide.

# "YOUR WORD IS TRUTH"



## The Bible—Dispensable?

**A**MONG the religious organizations that claim that the Bible is not indispensable to individual salvation and is not the only source of light is the Roman Catholic Church. Speaking for it the Religious Information Bureau of the Supreme Council of the Knights of Columbus, at St. Louis, Missouri, states in its booklet *But Can It Be Found in the Bible?* under the heading, "Why Must It Be Found in the Bible?" among other things as follows:

"People often indignantly demand that Catholics prove their teachings from the Bible. . . . The last part of the Bible written by St. John was not complete until more than 60 years after the Crucifixion of Christ. There was no Bible in anything resembling its present form until nearly 400 years after Jesus had died on the Cross. And the widespread distribution of the Bible as we know it today was impossible until the invention of printing, some 1400 years after the Savior's death."

The fact that the Bible was not completed until the apostle John wrote his epistles and his Gospel about A.D. 98 is no argument at all against the Bible's being indispensable to true faith and to the course of action that will win God's approval. Such as was revealed and written down was necessary, but not more. From the writing of the Pentateuch forward, God's servants had access to the Bible. In the Pentateuch we find instructions regarding the king that the Israelites would choose to rule over them: he was to write his own copy of God's Word "and it shall

be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them". —Deuteronomy 17:18, 19, *Am. Stan. Ver.*

Concerning God's Word the Psalmist wrote: "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) Clearly without it the psalmist would have had to walk in darkness. And said Isaiah (8:20): "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Faithful Israelites of his day had enough of the sacred writings to determine truth and error.

Ezra and Nehemiah did not have anything like our present Bible either, but that did not prevent them from restoring true worship in Jerusalem in postexilic times and gaining God's approval for their faithful course of action. They read to the people from the Pentateuch.—See Nehemiah chapter 8.

Christ Jesus and his apostles did not have the Bible as we have it today. Until Matthew wrote his Gospel about A.D. 41-50, they had only the Hebrew Scriptures. But they did not think these dispensable as the Catholic Church does, but continually quoted from them; there being 365 direct and 375 indirect quotations from the Hebrew Scriptures in the Christian Greek Scriptures.

As the apostles and disciples began writing under inspiration, their Gospels and letters were circulated among the Christian congregations of their day, and thus the Scriptures increased. That these were

considered as Scripture while the apostles themselves were still alive is apparent from the words of Peter as found at 2 Peter 3:14-16 (*New World Translation*), where he tells that the untaught and unsteady twist the things that Paul wrote even "as they do also the rest of the Scriptures".

From the writings of these it is apparent that Jesus and his immediate followers continually appealed to the authority of the Hebrew Scriptures. Said Jesus to the Sadducees who tried to trip him on the matter of the resurrection of the woman who had seven husbands: "Is not this why you are mistaken, your not knowing either the Scriptures or the power of God? But concerning the dead, that they are raised up, did you not read in the book of Moses?" —Mark 12:24, 26, *New World Trans.*

After the Greek Scripture writings were completed they too would serve as guides, authorities, even as did the letter written by the governing body at Jerusalem as noted in Acts chapter 15. Nor was it necessary that these be bound under one cover as Bibles are today. They doubtless had the individual copies and so were able to make lists of the inspired books and so it is that we find as early as the second century there were lists or catalogues of the Bible that agree with the Bible of today. The compiling of it did not need to wait until the end of the fourth century, as claimed by the Catholic Church.

The fact that widespread distribution of the Bible was not possible until the invention of printing is no argument against the indispensability of the Bible to salvation. Why not? In the first place, one complete copy in any one congregation could have sufficed, so long as they were used. According to Tertullian and other early Christians, reading from the Bible occupied the chief place in public worship in those days. They would hear God's words read to them and so their faith would be

based, not on the opinions of men, but on the Word of God. They did not come together merely to observe a ceremony carried on in a dead language.

Further note that men who were willing to risk their lives to become familiar with the contents of the Bible would stop at no labor or expense to get a copy. Says Sanford's *Cyclopedia of Religious Knowledge* regarding Wycliffe's Bible: "It shows what a welcome this translation had, that in 1850 one hundred and seventy manuscript copies of all or a part were found, that had survived the long and bitter war upon it in the fifteenth century." If that many copies survived the long and bitter war against them and were still extant after more than 400 years, who can say how many copies were produced and prevalent when Wycliffe's "poor priests" preached throughout England, emptying the Catholic churches for the time being?

No doubt it was because the Roman Catholic Church thought the Bible so unessential to salvation that she allowed it to lie in dead languages, and so the sorry conditions prevailed during the Dark Ages described in the *Encyclopedia Americana*, Vol. 21, page 253: "The condition of the Papacy reflected the evils of the times. Disorders in elections, corruption in administration, license in morals mark the Papal history of this period. . . . The lowest depths of degradation were reached when Alberic of Tusculum made his son, a vicious boy of 12, Pope under the title of Benedict IX."

And if that was the condition at the top of the Roman Catholic structure, what was the state of affairs at the bottom? And all of these Christians? Surely history itself gives a powerful and stinging indictment of the position taken by the Catholic Church that the Bible is not indispensable to completely equip Christians for every good work.—2 Timothy 3:14-17.



## Court-Martial Discharges One of Jehovah's Witnesses

**A**N INTERESTING court-martial was held at Fort Monmouth, New Jersey, in the fall of 1951. Corporal Richard A. Bergstrom was charged with refusing to wear the military uniform when ordered to do so by his superior officers. The maximum penalty authorized by the military code for this serious offense is many years' imprisonment. Setting the judicial machinery in motion the commander convened a court-martial, consisting of five army officers, to hear his case. A finding of guilty was inevitable.

When this case arose it created a lot of excitement at Fort Monmouth. Corporal Bergstrom was called before the chaplain. Then he was taken before his superior officer who referred him to the commander. Each of them attempted to persuade him to give up his newly found religion. He had become one of Jehovah's witnesses. However, he had the truth and he knew it. He requested a discharge that he might engage in the full-time ministry. This was denied. Thereafter he was ordered to put on his uniform by his sergeant. On refusing to do so he was ordered into uniform by his captain. Again declining to put on his uniform, he was then charged with violating the Uniform Code of Military Justice.

Bergstrom was given a copy of the charges and told to prepare for trial. The commander appointed military counsel who were zealous in their efforts to obtain an acquittal. They studied his background and talked to Jehovah's witnesses of the nearby congregation to learn more about Bergstrom's new religion. Because they knew so little about Jehovah's witnesses they insisted that members of the congregation come to testify in behalf of Bergstrom and also that they attempt to get

their general counsel to come and assist at the court-martial. Hayden C. Covington was notified of this request and consented to aid in the defense. He appeared at Fort Monmouth and participated with military counsel in the court-martial.

Upon the trial the evidence showed a violation of the military code by Bergstrom as a soldier. A conviction was unavoidable. The court-martial permitted counsel for Jehovah's witnesses to question witnesses who were ministers of congregations with which the accused had been associated, for the purpose of showing his sincerity. Also he was permitted to question Bergstrom and help him develop his case. His testimony showed that he had come to a knowledge of the truth of God's purposes while assigned to military duty at Staten Island in New York city. He and his witnesses showed that, after having studied diligently and attended meetings, he dedicated himself to serve the Lord. The evidence further showed that before deciding to discontinue military service and enter the ministry he was an excellent soldier. He had not been drafted but had volunteered. He had served over three years of his term and would have been due for a discharge in about a year. It appeared positively that he did not embrace the faith of Jehovah's witnesses for the purpose of evading military service. He became one of Jehovah's witnesses because he read the truth and the Word of God molded his conscience. No one of Jehovah's witnesses was responsible for the course of action that he took. According to the testimony he read the Bible along with the Watchtower literature and formed his own opinions. Neither the Watchtower Society nor any of Jehovah's witnesses encouraged him

to defy the law. He bore his own load of responsibility and made his own decisions on this matter according to the law of God which he understood.—Galatians 6:5.

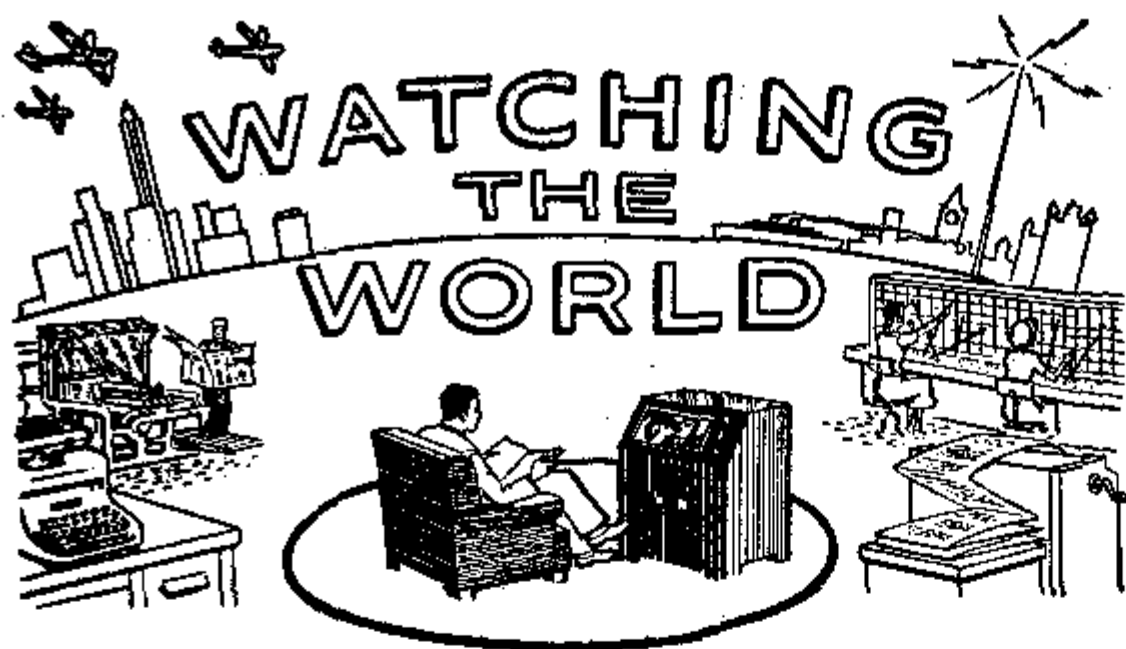
At the close of the evidence all witnesses were dismissed from the room while the court-martial deliberated. In a few minutes the people were called back. The accused and his counsel stepped forward to receive the judgment, "Guilty as charged." Before sentence was imposed counsel for Jehovah's witnesses was permitted to make an argument to the court. He pointed out that Bergstrom was not a coward. He joined the army voluntarily; he did not wait until he was drafted. He had been a good soldier. None of Jehovah's witnesses had advised this man to disobey orders, but his conscience had been molded by God. The court should not deal harshly with him, because the matter of being converted by the truth to embrace Jehovah God's Word and follow it was not a matter over which any person had control. If a person was of good will toward Jehovah God and had his heart turned toward righteousness, then he was bound by the laws of God, which required him to be separate and apart from this world. Only God and his Word were responsible for this soldier's predicament. The officers should act fairly and without prejudice. The apostle Paul was changed instantaneously from a persecutor to a follower of Christ and he himself, thereafter, was persecuted. No one could say the apostle Paul was dishonest in his conversion, but his sincerity was proved by his subsequent course of conduct. That course of conduct could be expected from Bergstrom in the future. Under the law of the land a minister is exempt from military service, and the law does not authorize the induc-

tion of conscientious objectors. If this man was on the outside of the army, certainly the army would not take him in and would not want him with a conscience molded by God's Word which dictated objections to the performance of military service. It would be much more practical to release him from the army so that he might continue in his ministerial work. He would undoubtedly talk to every soldier that he came in contact with and explain why he was convicted as a result of his refusal to do military service which followed from his vowed obligations to Jehovah. The court-martial should discharge the soldier that he might be free to preach the gospel, as the army could not be bothered with a man in this frame of mind, inept as he was for future performance of military service.

The court-martial thereupon again excluded all persons from the courtroom to deliberate upon the sentence. Finally the court called the accused back to receive sentence. He was given an opportunity to speak before sentence was pronounced. He informed the court that he stood in the same position as did Jeremiah, who said: "Behold, I am in your hand: do with me as seemeth good and meet unto you." (Jeremiah 26:14) The court-martial thereupon pronounced judgment: six months' confinement at hard labor, forfeiture of \$25 per month pay and a dishonorable discharge.

Afterward the commanding officer informed counsel for Jehovah's witnesses that he, as reviewing officer, would shortly review the conviction, reduce it to three months and let the discharge stay in effect. This was done. Bergstrom is now released from the army and continues to witness to the honor and praise of Jehovah's name.





### The Tenth Month

◆ The end of the tenth month of Korean truce negotiations was marked by one outstanding thing—the brevity and apparent futility of the talks. One day (4/17) it took just 20 seconds for the U. N. and Communist negotiators to inform each other they had nothing new to say about the two unsettled issues on truce enforcement, which were (1) Communist demands that the Soviet Union be one of the “neutrals” to police the truce, and (2) their demand that they be permitted to build airfields. Many thought the brevity meant a turning point would be reached, either for good or for ill, depending on solution of the prisoner exchange question. The Communists demand all prisoners be returned regardless of their wishes. The U. N. insists that only those who want to go back should be returned. A sidelight on the length of the talks was the brief “Truce note” in *Time* (4/14), which said, “At Panmunjom, the Communists began planting shade trees against the summer heat.”

### The Missouri on a Rampage

◆ Spring came late and suddenly to the broad snow-laden upper Mississippi-Missouri river basin. Snow melted in torrents which poured over fro-

zen ground into the rivers. The Mississippi surged violently through St. Paul (4/16), surpassing the 1881 flood record. The Missouri charged down through Nebraska, Iowa, Kansas and Missouri. Whole cities were evacuated. In places it was 15 miles wide, but after a 6-day struggle emergency wooden extensions on top of Omaha's concrete floodwall successfully squeezed it through a 1,200-foot channel between Omaha and Council Bluffs. Following a personal tour of the flooded area, President Truman again demanded the expanded flood control he had requested after last year's disastrous Missouri river floods.

### Steel Seizure

◆ “I have to think of our soldiers in Korea . . . the weapons and ammunition they need . . . our soldiers and our allies in Europe . . . our atomic energy program . . . our domestic economy. . . . We are faced by the possibility that at midnight tonight the steel industry will be shut down. This must not happen,” said President Truman on a nation-wide radio and TV hookup (4/8). Despite general belief that closing of the steel mills would seriously cripple the nation's arms program, the protests were violent. Some charged a “socialist state”, “dangerous

implications,” “a valid case for impeachment.” Earlier precedent could be found for presidential seizure, but many opponents felt politician Truman operated on the view that there are more votes in big labor than in big steel, and this position was somewhat corroborated by Price Stabilizer Ellis Arnall's statement, “The steel situation is the stuff on which campaigns—political campaigns—are won and lost.”

### Atomic Developments

◆ The atomic age surges ahead! Plans to build a new billion-dollar plant, probably in the Ohio river valley, to produce uranium-235 were announced (4/11). The bomb has been compressed into a workable artillery shell which can be fired with pinpoint accuracy from an atomic cannon already in production. Actual training of soldiers to protect themselves against the awful battlefield blasts began with the 15th detonation in the Nevada desert, about the 26th U.S.-controlled explosion. It was televised for a nation-wide audience (4/22).

### TV Flexes Its Muscles

◆ For better or for worse television is now a major and growing field of entertainment in the U. S. Although there are just 108 stations, during the past year the number of sets doubled to 17 million, watchers increased to 50 million, station revenue to \$239.5 million, the latter being 7 times the 1949 total. Nine different TV shows reached more persons than the highest-rated radio program. The 1948 Federal Communications Commission freeze on new stations was released (4/13) with provision for 2,053 new stations in 1,291 communities to broadcast on 70 new channels on a different frequency from present TV. When these are built, adapters costing from \$10 to \$50 will bring the new stations in on old sets.

### Expanding Crime

◆ According to the Federal Bureau of Investigation's annual "Uniform Crime Reports" (4/20), major criminal offenses in the U.S. last year increased 5.1 per cent over 1950 (which continued an upward trend begun in 1949). Auto thefts increased 15.3 per cent; larcenies, 7.1 per cent. The average day saw 5,157 major crimes. It conservatively reported 831,288 arrests last year and called the number of crimes committed by youth a "tragedy of our times".

### Proposed Seaway Progresses

◆ Canada announced steps to go ahead on its own to construct the long-proposed St. Lawrence Seaway which would connect the entire Great Lakes system with the Atlantic ocean, in view of continued opposition in the U.S. Congress to join U.S.-Canadian construction. Canada's secretary for external affairs, Lester B. Pearson, said (4/14) that under a 1909 treaty the first step will be to make application to change the water level on the river through construction of the dams for power projects that will be built in connection with the seaway. Canada is doing this, he said, because "we're anxious to proceed with the Seaway without delay".

### Big Blazes

◆ Fire, one of man's greatest friends, can also be his worst enemy. Two fires and a false alarm in April are well worthy of note. On April 18, in Tottori, Japan, a strong south wind fanned a small blaze into a conflagration that raged out of control for 12 hours, destroying a third of the city, injuring 160 and leaving 27,000 homeless. It was Japan's worst fire since the end of wartime bombing. In Bordolano, Italy, pressure of more than 2,940 pounds to a square inch shot flames 250 feet skyward from a nat-

ural gas well that burned for 22 days before Myron Kinley, who was flown from the U.S., calmly put on his asbestos suit and with some courageous Italian workmen and 550 pounds of TNT promptly exploded the blaze out of existence (4/14). In Santa Teresa church, one of the most important in Caracas, Venezuela, the cry of "Fire!" struck terror into the hearts of worshipers at Easter ceremonies (4/9). In a scene of complete panic and terror they stampeded and trampled down their fellow worshipers in an attempt to escape. Fifty-three died and well over 100 were injured as suffocating occupants wildly assailed each other to get out, and the dead piled up inside the narrow door. Police prevented more deaths by throwing open wide side doors. The cry was false. There was no fire.

### Religious Terror in Colombia

◆ Persecution of non-Catholics in Colombia recently included burning of 26 Protestant homes, destruction of Bibles, seizure of churches and even forbidding a family to read the Bible at home. A statement by 17 Protestant denominations (4/19) charged that a priest-led gang of children stoned the Presbyterian church at Ibagué, that another priest led children to attack the Pentecostal church at Bucaramanga, that police stood by as a mob attacked Sunday worshipers and stabbed a man and that police kicked and insulted a man for having Protestant books in his suitcase. Police involvement, the report said, apparently indicated government approval of the intolerance. The U.S. ambassador witnessed a priest-led stoning of a Bogotá Baptist church last December 22 and officially protested to the Colombian government. No public reply was made. Such reports sound fantastic in Protestant lands where Rome speaks of "toler-

ance", but they warn that in non-Catholic lands the iron hand of the Dark Ages may lie dormant but is not dead.

### Bolivia's 179th Revolution

◆ "Viva la revolución!" was the early morning cry in La Paz (4/9), as Bolivia witnessed its 179th revolution in the 127 years since its liberation from Spain. The seeds of discontent were many. The one valuable resource, tin, is in the hands of a few big companies. Of the 3,200,000 inhabitants only 130,000 (the literate males) vote. For three days fighting surged through the city as the National Revolutionary party wrested control of the country from the military junta (ruling council) that annulled last year's election after no definite victory had been won. Estimated killed, 3,000; wounded, 6,000. The new president: Paz Estenssoro, who polled high in last year's election.

### Britain's Serious Unemployment

◆ A slump in the textile industries, raising the number of unemployed to the highest level since the 1946-47 fuel crisis, has become a matter of major concern in Britain. By April between one-fifth and one-fourth of the industry's labor force was unemployed or was working only part time, about 72,000 in the cotton and wool industries alone. Many mills were shut down. Others were principally building up stock. Similar tales of woe came from textile industries in Belgium, Canada, Japan, Australia and the U.S. The industry had been riding a boom following the outbreak of Korean hostilities, but the boom collapsed and unemployment resulted as the scare of shortages subsided and closets and drawers were filled.

### Italian Land Reform

◆ Visits to Italian rural districts, where tourists seldom go, have been described as "frightening". Three million



are called "surplus" peoples, and ECA aid does not "seep down" to this strata of the population. Thousands of peasants have invaded and attempted to seize the huge, often ill-tended estates of the wealthy that exist side by side with constantly growing populations of landless laborers. Such peasant unrest led Italy to launch land reform a year and a half ago, and now 1,700,000 acres, principally in southern and central Italy and the islands of Sicily and Sardinia, are to change hands. Deterioration, soil erosion and impoverishment and the lack of modern methods of agriculture make technical improvements as important as redistribution of land, and, although steps are being made in this direction, they are not without opposition and difficulties. A more inclusive program had to be abandoned two years ago.

**Progress Toward Sovereignty**  
 ♦ The Rising Sun flag again flies in many places that for six years have formed pieces of the privilege that have long been the reward of conquerors. The luxurious rooms of Tokyo's famed Imperial hotel would no longer be for free use of U. S. officials, but would be open to all comers at from \$7 to \$30 daily. Japanese merchant vessels could once more fly the Japanese flag, and almost daily a hotel, office building, golf course, dockyard or apartment house was reclaimed from the occupiers. The peace treaty progressed toward official completion as Truman signed it (4/15), to take effect April 28. Special privilege for the conquerors would continue, however, with servants available at \$20 to \$30 a month, 10c cigarettes, 25c movies, and cheap army commissary food.

**The Peoples' Needs**  
 ♦ Statisticians divide earth into three areas: the Communist bloc, developed areas, underdeveloped areas. "Underdeveloped" is not a pleasant term, but outside underdeveloped Communist lands it covers most of earth except North America, Europe and Australia. Its diet is 20 per cent below the daily minimum standard. Its life expectancy is less than 35 years, instead of nearly 60. Among all earth's difficulties, this alone proves the severe need of a change for the better. Thousands of years have not provided livable conditions throughout earth. Communism will not. Neither will 20th-century developments. Just one thing will. It is the major promise of the world's most reliable book, the Bible, which tells that justice will come during this generation. Why not examine that promise and see that it is true?

# CRISIS!

**D**OWN through the centuries man has faced and passed through many crises. Today another crisis is imminent. Social unrest, economic uncertainty, and generally deteriorating political conditions combine with the grim possibility of modern warfare to disturb the people. Obviously the world is facing no ordinary crisis, but the exact nature of the threatening danger is not fully realized. Politics and commerce look to popular religion to meet the crisis; but will religion be able to meet it and so avert the dreaded debacle? The question is seriously considered and ably answered in the booklet *Will Religion Meet the World Crisis?* Support for the answer given in the booklet is drawn from a source accepted as authoritative by religion itself. Read the authentic answer to this question. Sent postpaid for 5c.

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MAY 22, 1952

31

# KINGS ON THE WAY OUT?



**I**T APPEARS that the day of kings is passing. Few monarchies remain on the scene. Those that have survived until now are growing weaker. Is this a hopeful sign? Good and faithful kings have in the past ruled over peoples in justice and benevolence, but they have been exceedingly few. Do the modern-day forms of man-rule prove to be entirely satisfactory? Many live in hope that some day a righteous rule for all will come. But the prospect seems to be a dim one.

**W**OULD you say it is impossible? Would you call a confident prediction of its coming unbelievable? Perhaps; but until you consider what has been written in support of just such an expectation, you cannot speak with authority. In the book *"The Kingdom Is at Hand"* are set forth proofs in abundance that a righteous rule will be established on earth so firmly and so universally that all humankind who obediently submit to it will derive unmeasured benefits from its sway. Evidence, factual and indisputable, is provided in the pages of this book for the consideration of every honest and sincere truth-seeking reader. Attractively bound, 384 pages, sent postpaid on a contribution of 50c.

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# AWAKE!

## BEHIND PROTESTANT MURDERS IN MEXICO

What is the Catholic answer to Catholic Mexico's  
flaming intolerance?

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## Decline of the Judiciary

Weighing the toll of corruption in America's courts

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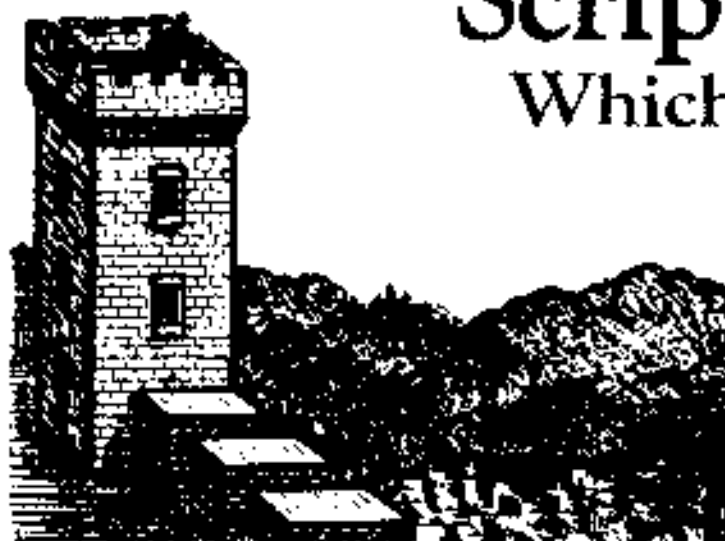
## Awe-inspiring Function of the Human Lungs

Our organic romance:  
lungs and air made for each other

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## Scripture or Tradition?

Which your safest guide to truth?



JUNE 8, 1952

SEMI-MONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

"A Wicked and Adulterous Generation"	3	Awe-inspiring Function of	
Decline of the Judiciary	5	the Human Lungs	13
Corruption in High Places	6	Nature's Famous Fasters	16
Presidential Pardons—Another Scandal?	8	Wycliffe and the Lollards	17
Embezzling: Another Sign of Times	8	Where the Kids Dictate	21
Behind Protestant Murders in Mexico	9	Courts Clarify Selective Service Rights	24
Catholic Clergy Are Blamed	10	"Your Word Is Truth"	
What Shall It Be—Coffee, Tea, or		Scripture or Tradition?	25
Yerba Mate?	12	Jehovah's Witnesses Preach in	
1,000-Year-Old Seeds Sprout	12	All the Earth—Venezuela	27
		Watching the World	29



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., June 8, 1952

Number 11

## "A Wicked and Adulterous Generation"

**D**O YOU see the title of this article? To whom does it apply? Does a tide of righteous indignation within you say, "Not me—not in this Christian age when the cathedral, the crucifix and the name of God on clergy lips fill every street of the Western world." Or is your conscience more tenderly aware of a gnawing religious apathy, juvenile delinquency, mounting crime, lax social morality, open political corruption? Does it make you wonder?

These words find their origin with Jesus Christ, the Founder of Christianity. Once a group of Jewish Pharisee and Sadducee sectarians, to tempt him, "asked him to display . . . a sign from heaven." Contrasting their ability as weather prophets with their knowledge of God's Word, the Son of God replied: "You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret. A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah." (Matthew 16:1-4, *New World Trans.*) There would be no "magic tricks".

Of course, modern Christendom is not like those foolish Jews. Why, they turned down Christ's kingdom and rejected him as their Messiah, choosing to meddle in Roman politics with a cry that "we have no king but Caesar"! Their dull spiritual eyesight saw in Jesus' works not fulfillment of prophecy but sensational magical art. They looked at the sky and forecast the weather;

but they peered into inspired written prophecies of a Messiah, stared at the fulfillment in their very midst, and saw nothing. When has Christendom ever been guilty of such things? When indeed!

Readers will recall a photograph given wide circulation by Religious News Service purporting to show planes on a U. N. bombing mission over Korea. However, as if etched on the cloudy backdrop, the likeness of what were passed off as the face and outstretched arms of Christ appeared. When an air of mystery settled over its explanation, a wide-eyed public made it a "best seller", a public that had gained its faith in Christendom's religions. However, Air Force Staff Sergeant Roy C. Burnham finally turned up with a duplicate of the photo which he had acquired in England during World War II. An Air Force photo laboratory technician had done the retouching against a picture of a B-17 bombing sortie over Europe with the idea of selling prints for souvenirs. Said Burnham, as *Time* magazine (December 3, 1951) quoted him: "I thought it was time people found out the truth. The thing has been carried too far. Some people are actually beginning to believe that stuff about the picture."

Take another example. Go back to October 13, 1917, near the little Portuguese village of Fatima. A great crowd is gathered to watch three small children receive a "vision". Of course the anxious crowd

saw no vision—anxious crowds never do—but the children claimed for sure that the “Virgin Mary” appeared. Something many of the others did see, however, has been handed down ever since like folklore. Witnesses swore that the sun swung crazily and dipped sharply toward the horizon.

For long the Catholic Church was cautious, but at length accepted the event as a true vision and miracle, never discouraging the “sun dance” story which acted as a sort of “physical proof” of the whole thing. However, *Life* magazine (December 3, 1951) remarked: “No astronomical observations in other parts of the world verify that it happened.” But finally, after thirty-four years, on November 17, 1951, the Vatican newspaper *L’Osservatore Romano* published photographs dated Fatima, 12:30 p.m., October 13, 1917. The amazing pictures show the sun very low, near the horizon. It is much hazed over and the sky is quite dark. If the time were accurate it would indeed leave one grasping for an answer, especially since no astronomical records bear any mention of it. Not daunted by this, *L’Osservatore’s* intrepid editors added that the pictures were of “rigorously authentic origin”.

Buoyantly, Vatican sources released the pictures for world-wide distribution. But in a stroke of woe to the original editors, copies naturally fell into the hands of their “rigorously authentic origin”. Between the official newspaper for the shrine of Fatima and Dr. Joao de Mendonca, brother of the man who took the pictures, their true origin was established. Alfredo de Mendonca, brother to the doctor, had been one of a party of pilgrims returning from Fatima on May 13, 1922. (The Fatima paper gave the date 1921, but the New York *Times* inserted the correction as 1922.) At about 5:30 p.m. someone thought the sun was performing in an unusual manner and Alfredo took pictures. Records estab-

lish that the day was rainy and cloudy. Considering the time of day and the weather, there is certainly nothing phenomenal about a dark sky and a hazy sun low in the heavens. Later, Dr. de Mendonca says he inscribed the date, Fatima, 1917, and presented them to a visiting cardinal (Federico Tedeschini) as a gift while still bearing the erroneous date. Most embarrassing. At first Rome hedged. On this March 10 “a high Vatican source” protested that its pictures were still “rigorously authentic”, and spoke wildly of “other photos” as the unauthentic culprits. Three days later Rome capitulated. *L’Osservatore Romano* limply admitted that if the pictures were not authentic, their editors had been deceived.

From this two things become very clear: (1) that it is a shame *L’Osservatore’s* editors were deceived, and (2) that it is an infinitely greater shame that they did not see fit to thus dismiss the entire sun hoax, the vision of Fatima itself, which is still considered quite “rigorously authentic”, and all the other alleged “visions” after which shrines the world over are named and which are considered “rigorously authentic”. Instead, in such spiritual sensations Christendom prefers to rest its faith while completely ignoring the great and positive sign of the birth of Christ’s kingdom which has been made evident for the first time in our day. (See Matthew 24, Mark 13 and Luke 21.) Concerning this truly important and authentic sign she does nothing except ridicule and persecute the few true Christians who take it seriously and go about preaching the good news of God’s kingdom. Like the faithless Jews of Christ’s day, she would gladly follow Jesus as the world’s greatest magician, but as the Messiah then and the reigning King now they ignore him.

# DECLINE of the JUDICIARY



**J**USTICE is not for sale. None should tamper with it. Its source is righteousness; its foundation, truth. The Great Judge and God of Justice is Jehovah. His judgments are sure. His decisions never reversed. His timely counsel to the judges of Israel was: "You must never tamper with justice, you must never be partial to anyone, and you must never accept a bribe—for a bribe blinds even men whose eyes are open, and it destroys the case of a good man. Justice, justice you must aim at, that you may live and possess the land given to you by the Eternal your God." "You act as judges not on behalf of man but of the Eternal, who is beside you as you give your decisions. So let awe for the Eternal control you; be careful to act in that spirit, for the Eternal our God knows nothing of injustice, nor of favoritism, nor of bribing." (Deuteronomy 16:18-20; 2 Chronicles 19:5-7, *Moffatt*) The judges of Israel spurned this wise counsel and the nation fell from its high judiciary to corruption and was destroyed.

A similar condition exists in the judiciary today. The incompetence, tyranny and political corruption in the courts is scandalous. Judges devoid of legal knowledge rely on secretaries and "has-been" lawyers to write their decisions. Some are lazy. Some are drunkards. Others sleep on the bench. Some are such miserable ad-

ministrators no business firm in the nation would have them. Yet it is to these "judicial misfits" that we have entrusted our lives and property in the highly precarious work of justice.

The Canons of Judicial Ethics of the American Bar Association lists judicial obligations as follows: "In every particular his conduct should be above reproach. He should be conscientious, studious, thorough, courteous, patient, punctual, just, impartial, fearless of public clamor, regardless of public praise, and indifferent to private political or partisan influences; he should administer justice according to law, and deal with his appointments as a public trust; he should not allow other affairs or his private interests to interfere with the prompt and proper performance of his judicial duties, nor should he administer the office for the purpose of advancing his personal ambitions or increasing his popularity." The disgraceful truth is that almost every rule in this judicial code of ethics has been smeared by judges who hide behind the black robe and the awesome aura of "Your Honor" and "May it please the Court".

Each year four million look to the traffic court for justice. It is a proved fact that a competent traffic judge can hear about fifteen nonaccident cases an hour, averaging at best four minutes for each. It is virtually humanly impossible to try more cases with justice. But an Indianapolis judge raced traffic cases through in less than two minutes each. Another judge boasts in disposing of six hundred traffic cases in a single day. A New York judge has "tried" 967 cases in three hours; the New York record is 1,016 in two and one-half hours! A traffic judge in Detroit has the habit of leaving the bench while the witness is testifying. He returns minutes

later to decide the case. An Alabama judge amuses himself by having Negro traffic violators roll dice to see what the fine or penalty will be. Of some 602 of those elected as justices, investigation in a single state showed only one-quarter had had any legal training and one in five did not even possess copies of the traffic laws he was administering. Favoritism and political influence has warped the sense of justice. In many of the lower courts even-handed justice is a forgotten principle.

### ***Corruption in High Places***

"There is scarcely a corner of our lives to which the power of a judge does not reach," said Harold H. Burton of the United States Supreme Court. A judge can deprive a widow of her rights, women the support of their husbands, commit persons to insane asylums, take away property and children, etc. The bench, therefore, is no place for a judge to be found sleeping, writing letters, or nursing a hang-over. Yet a judge of one of the nation's highest courts gave this flimsy excuse for his conduct: "I've been working at night. I just have to get some sleep in the daytime." He sleeps or sits there with a devil-may-care attitude while your life and property hang in the balance.

Justice Hubert T. Delany of the Domestic Relations Court charged that there were judges who drank to the point that "they aren't on the bench half the time". Presiding Justice David W. Peck of New York's Appellate Division spoke of a judge who was "so righteous he would never quash a jury notice, but when he got on the bench to discharge his truly vital duties he sat there writing letters—paying no attention to the case at hand". If an objection was raised he would stop writing and ask the court stenographer to read back a few lines so he could make a ruling. Another ambitious judge, who resorted to

handing out perfume and silk stockings to get elected, sent one of his decisions to a law journal which highly praised the ruling as brilliant, only to discover later that the judge made up the case and the decision out of thin air.

Federal Judge Medina, who spoke of U. S. trial methods as fantastic as "Alice in Wonderland. You could not believe it if it had not happened in front of your eyes"; also told of a judge who was famous for his swift decisions. "Once I asked him on what basis he was able to arrive at such swift decisions. He replied, 'I base it all on the witnesses. If a witness lifts his left heel off the floor I know he's lying. I simply decide against him.' " "But he wasn't serious, was he?" "Of course he was serious!" was Judge Medina's answer. "We have people on the bench much worse than you could believe." New York Supreme Court Justice J. Edward Lumbard told the cold truth when he said: "Only twenty-five per cent of our judges are anywhere near capable. Some of them are less fit than the people they put in asylums." But this judicial tragedy does not end here.

Attorney Morris Ernst, champion of civil rights, said: "One of the judges I know is a sadist, pure and simple." What chance for justice have you before such a man? Or before a judge who permits his black robe to turn him from a suave, affable gentleman to a dictatorial arrogant man on the bench, an unmitigated tyrant?

We would not tolerate a baseball umpire who was negligent of his duties or a referee who conveniently looked in the wrong direction, still we tolerate judges to leave the bench for a smoke while the livelihood of men, women and children is at stake. We shrug our shoulders and wink at politics and favoritism that has wrung the life out of justice in our courtrooms. Is not justice worth the price of a baseball ticket, or truth a pass to the prizefight ring?



Chief Justice Bolitha J. Laws, of the United States District Court, District of Columbia, declared: "No business house in the country would tolerate the devilish conditions of fiduciaries in our county courts."

Fraud, deceit, laziness and injustice have wormed their ways into the higher courts of the land. A litigant who had won an important decision in the federal district court at Philadelphia urged that it be set aside because it was tainted with fraud. In federal district court at Springfield, Illinois, A. F. Howe, an inventor, settled a patent infringement case for \$1,958,240. Before turning the check over to Howe, Judge Briggie, who approved the agreement, handed down a decree approving \$794,038 in attorneys' fees. After Howe had paid off the attorneys and settled his taxes with the government, his almost \$2-million check dwindled down to a mere \$132,840, or about \$50,000 less than Judge Briggie had granted to two of his attorneys.

Circuit Judge Martin T. Manton of the United States Appellate Court, considered to be number ten ranking jurist in the nation, was accused and convicted of corruption. Judge Manton had dealings with a host of shady characters, and his decisions were influenced by dollars and cents. Yet while he was so engaged, he was being mentioned as a Supreme Court possibility.

### *The U.S. Supreme Court*

The Nation's "best and highest bench" has recently come under a withering blast by Fred Rodell, professor of law at Yale University. Rodell charged that the Supreme Court of the United States "has sunk to its lowest point in a hundred years". And that by the quantity of work it takes on and by the quality of its work it has branded itself, "conservatism aside—as incompetent, indolent and irresponsible."—*Look*, July 31, 1951.

JUNE 8, 1952

Under Chief Justice Charles Evans Hughes, the Supreme Court heard arguments on, discussed, decided, and found time to write opinions on over two hundred cases a term with ease, but today's number has plummeted to a new and scandalous low. In the 1949-50 term, the first that saw the Truman-Vinson Court on the bench, the Court wrote opinions on a bare ninety-four cases; during the 1950-51 term, it dropped to a new low of eighty-six. This amounted to only about one out of ten cases brought before the High Bench. The Hughes Court in its heyday could have completed all the work of this past term—beginning in October, when the court meets—and could have been through in time for Christmas with the term completed. Incompetence and sheer laziness are the reason why no more work is being done, says Rodell.

Individual freedom of thought and expression—not free thought or expression for those who believe and agree with us, but freedom and expression for the thought that we do not agree with—is slowly being strangled to death by the loud cry of the present Supreme Court majority. The upholding of New York's Feinberg Law on March 3, 1952, is evidence of this fact. It "denies them [the citizens] freedom of thought and expression", said Supreme Court Justice Douglas. Condemning the Court's decision in this case Mr. Douglas said: "The law inevitably turns the school system into a spying project. . . . What happens under the law is typical of what happens in a police state. Teachers are under constant surveillance; their pasts are combed for signs of disloyalty; their utterances are watched for clues to dangerous thoughts. . . . There is no real academic freedom in that environment. Fear stalks the classroom."

Justice Black agreed with Douglas and said: "This is another one of those legis-

lative enactments which make it dangerous—this time for schoolteachers—to think or say anything except what a transient majority happen to approve at the moment. . . . Basically these laws rest on the belief that Government should supervise and limit the flow of ideas into the minds of men.”

This trend of thought is that the government is supreme; the individual is inferior. Fear dictates the policy of the present court majority instead of individual freedom. The scales of freedom which have always been tipped in favor of the individ-

ual are slowly but surely tipping in the opposite direction, in the direction of authoritarian oppression, from which history teaches there is no return.

How long will God tolerate the oppression of the poor and this underhanded justice? Not for long. Soon at Armageddon Almighty God will balance the scales of justice by destroying the wicked oppressors and establishing righteousness. He will not tolerate forever the wicked who tamper with justice, for “righteousness and justice are the foundation of thy throne”. —Psalm 89:14, *Am. Stan. Ver.*

### **PRESIDENTIAL PARDONS—ANOTHER SCANDAL?**

¶ The Constitution of the United States permits the president to pardon federal offenses. Logical reasons are actual reform of the criminal, unduly harsh laws as applied to a particular case, etc. Publicizing the names of those pardoned would provide a check on this presidential power. This was done prior to 1933, but not since, according to the December 26 Boston (Massachusetts) *Post*. It said that since 1933 more than 5,000 prisoners (over 300 a year for 18½ years) have been freed by Presidents Roosevelt and Truman, and that more than 99 per cent of these pardons were clothed with secrecy. According to the *Post*, certain “legislators believe secret White House pardons may cloak scandals”. It continued: “President Truman was in office less than a month when he began issuing pardons to fellow workers in the Pendergast machine. Beginning with James G. Gildea on May 5, 1945, he restored the civil rights of 15 persons convicted of vote frauds. He followed that with commutation of the sentence of James J. Gavin, an Indiana gambler serving a five-year term for dodging income taxes, who had obtained intercession of the Pendergast machine. Joseph M. Schenck, motion picture mogul, who was a heavy contributor to the Democratic political war chest, was the next to receive a pardon. . . . Edward F. Prichard, a former aide to Chief Justice Vinson and protégé of Justice Frankfurter, got a two-year sentence for ballot stuffing commuted by the President after serving five months.” This report further said that by “administration edict” the Justice Department firmly refused to disclose the names of others who have received White House clemency.

### **EMBEZZLING: ANOTHER SIGN OF TIMES**

¶ Persons who claim today's morals are no worse than those of a few years ago are in for a setback. Not all the scandals are in the government. One is in the increasing number of bank embezzlements, where the widespread tendency to walk off with other people's money shows another sign of the times. “This trend is being accepted as a rough measure of the broad decline in moral standards throughout the country,” said *U. S. News & World Report*, January 18. It provided the following information on how bank embezzlement cases have more than doubled since 1946, when there were 270 cases. The number of embezzlements increased each succeeding year to 393, 426, 513, 555, and reached 638 in 1951.

# Behind Protestant Murders in Mexico

By "Awake!" correspondent in Mexico



LIKE an angry serpent, religious persecution has raised its head in very recent years from its former place of seclusion to strike at those who form minority groups of various religious faiths in Mexico. Since 1944 reports have come in of more than seventy cases wherein religious groups or individuals, in widely scattered parts of the republic, have been persecuted and in some cases murdered in cold blood. News of these atrocities has been suppressed or published only locally.

On January 27, 1952, an incident occurred which was brutal beyond description and received publicity in many of the leading newspapers of the republic. So vile and malicious was the attack upon a small group of Protestants that it caused a wave of revulsion among the Mexican people of every walk of life. The incident took place about sixty-five miles from Mexico City.

A Protestant committee of six ministers had been visiting the small towns in the State of Mexico, preaching to their adherents on consecutive Sundays. On Sunday, January 27, they arrived in the small town of Mavoró. A group of about twenty persons were having a peaceable assembly in a private home, when suddenly they heard the approach of a mob of more than four hundred men, women and children. Armed with knives, axes, stones and other objects, the mob attacked the home, causing the meeting to disband. Some of the twenty in attendance were able to escape the fury of the mob, but the attack was directed primarily against four of the pastors. These were obliged to flee for safety,

but the crowd chased them for more than ten kilometers through open country.

By this time the crowd was joined by angry aggressors on horseback. Agustín Corrales, who had been pointed out to them as the leader of the Protestant group, was "lassoed" and dragged over rough terrain hanging from the saddle horn, causing him untold suffering and severe wounds. The climax came when the victims, now completely exhausted from running and the beatings which they had received, reached the highway leading to Querétaro. There the fanatical persecutors pelted the victims with stones, leaving them beside the highway as dead. After some delay the victims were taken to nearby towns where they received first-aid treatment. The above-mentioned Agustín Corrales was attended by a doctor who was unable to help him, but not only because he had been dragged by the horse. The doctor discovered that he had been knifed in the back as well.

Not satisfied with the taste of blood, the religious fanatics of the region have taken other steps to advance their ambitious persecution against resident Protestants. On February 15, the religious bullies together with their henchmen took upon themselves the task of expelling forcibly two entire families from their homes in Mavoró, with the threat that if any member of these families returned to the town, he should "consider himself as dead". The only "crime" charged against the two families was that they had been associated with the Protes-

tants. Before being expelled, they were the objects of innumerable annoyances. For days they had been practically besieged by the hoodlums; their water supply which came from private wells had been contaminated by dead animals, stones and all kinds of garbage thrown in by the hoodlums. They were prevented from going to the market to buy food, or from communicating with anyone. Under such circumstances, being unable to maintain themselves, they were obliged to leave their homes to find employment elsewhere. Why have not the civil authorities taken some action to prevent such atrocities? The facts are that the authorities are impotent or unco-operative and afraid themselves.

### ***Crimes Come to Surface for Judgment***

The newspaper *Ultimas Noticias*, of February 15, quotes Attorney Rafael Carvajal González, public prosecutor of the town of Ixtlahuaca, State of Mexico, as follows: "In these towns (Ixtlahuaca, Concepción de los Baños, Mavoró, etc.), murders because of fanaticism, because of religious intolerance, because of land disputes, and for whatever minor cause are everyday happenings. And we as judicial authorities are just a grain of sand in this sea of bloody acts."

Also, the same newspaper quoted the military commander of the Military Zone of Toluca, Lieutenant Colonel Manuel Vargas Maldonado, as follows: "The State of Mexico, of all the Republic, is best characterized by its bloody deeds, and by its religious intolerance, due basically to its lack of culture and economic backwardness for centuries. They lack soldiers, they lack police, they lack teachers."

Perhaps the strongest rebuke is found in the form of an editorial in the daily newspaper *Zócalo*, under date of January 20, 1952, entitled "A National Disgrace": "The foreign press has been pub-

lishing information, mysteriously eluding the attention of the Mexican reader, referring to the mortal and underground fight that has been developing for more than ten years between the Catholic clergy, with all its wisdom, power and influence, and the representatives and propagators of the Protestant faith. For more than ten years, foreign readers know that here other apostles of Christ kill new apostles of Christ in the name of the legitimacy of one church or the other. It has been necessary to have committed a bestial act which is unclassifiable, unworthy of Mexican tradition and of the courage and dignity of our people, in order for the news of this daring and unscrupulous war to come to the surface, from where it had been kept before, to the level of the pages of the national newspapers. The lynching of two Protestant pastors or ministers or propagators at Kilometer 115 of the Querétaro highway, near Ixtlahuaca in the State of Mexico, constitutes a motive for shame and disgrace for our nation. Who is it that so frequently and with such ability moves our Indians, who are indifferent to everything else, to rise up blindly as in moving pictures of the Indian Fernández against the propagators of another civilized form of the Christian faith?"

### ***Catholic Clergy Are Blamed***

Perhaps the answer to the question propounded can be found in the magazine *Tiempo*, which republished the following words of Monsignor Luis María Martínez, primate of the Catholic Church of Mexico, at the opening of the Jubilee Year of Guadalupe in October, 1944: "With Christian serenity, but also with great energy, we will oppose the Protestant campaign's continuing to spread. What is more, we will combat it until we do away with it."

The Protestant bishop, David G. Ruesga, president of the National Committee of



Evangelist Defense, charged: "The wicked acts of the Catholic Church against the Protestant people of Mexico constitute a real crime of Genocide." Commenting upon the Catholic-instigated crimes, the newspaper *Zócalo* said on February 8, 1952: "In these three years all kinds of crimes have occurred against Protestants: fires, lynchings, rapings of women, expulsions, persecutions, threats against those who refuse to abandon their religious creed, forced baptisms, etc. This continuous persecution, seemingly directed by the Catholic clergy themselves, as appears to be confirmed by the words of the Catholic priest of Los Reyes, justifies the accusation of Genocide according to Bishop Ruesga."

Arnulfo Uzeta R., special reporter for *Zócalo*, who made an on-the-scenes report of the crime, said: "Fernando Vidal, the priest of the little town, 40 kilometers from Toluca, where today judicial proceedings were started to determine who are the ones responsible, was indicated by those who were attacked as the one who instigated the mob. They said that from the pulpit of his parish he is continually inciting the faithful to punish severely those who come near with strange doctrines and who make fun of their beliefs and religion." He also quoted the vicar general of Toluca as saying that what is repeated the most in all the parishes of the State is the Fifth Commandment: "Thou shalt not kill" [It is actually the Sixth Commandment of the Law.], but that nevertheless when their feelings are hurt, they respect no one.

The same reporter spent one day visiting the two leaders of the two branches of these religions, but whose attitudes seem to be irreconcilable. The presbyter of the Protestant church finished the interview with the deduction that the Roman Catholic clergy should stop inculcating hatred among the Mexican people. He added, "After all, we are all brothers, and we

should love each other. We believe in Jesus Christ and they in God, but I believe that it is the same."

Next the reporter visited Archbishop José María Martínez, primate of the Catholic Church in Mexico, who whitewashed the crimes with these words: "We profoundly regret the happenings at Ixtlahuaca, but we have no control over the people in this respect. It is truly regrettable that Protestant ministers should go to Catholic peoples to spread their faith. We have always tried to avoid these disgraceful acts, but the people have their beliefs, and good or bad, we cannot take them away from them."

Confirming that the Catholic priests use the pulpit to stir up hatred, the chief director of the Evangelical Council of Mexico explained to the *Zócalo* reporter that in the past few years persecution of Mexican people has assumed alarming proportions. He declared: "Four years ago, 800 evangelists were going to be killed during a meeting which we were holding in Toluca, due to the instigation of a Roman priest."

To see members of one faith persecute and kill members of another faith and to hear their cry for justice may seem strange to honest-thinking persons. But to true Christians this is not strange, because they know this is an evidence of the closeness of God's kingdom to which they look for the establishing of love, tolerance, and good will among earth's inhabitants. Then Isaiah's prophecy will have its fulfillment, namely: "They shall not hurt nor destroy in all my holy mountain [kingdom]; saith Jehovah." (Isaiah 65:25, *Am. Stan. Ver.*) Furthermore, "You must love . . . your neighbor as yourself" and "Love does not work evil to one's neighbor; therefore love is the law's fulfillment".—Luke 10:27; Leviticus 19:18; Romans 13:10, *New World Trans.*

# What Shall It Be -COFFEE, TEA OR YERBA MATE?

By "Awake!" correspondent in Paraguay

YERBA mate? Never heard of it. What is it? It is a drink made from leaves of a South American tree. Yerba is the leaf from which the drink is brewed and mate (pronounced mah'tay) means gourd, the traditional vessel for the steeping and sipping of the beverage. Both the processed leaves and the infusion made from them are generally known as yerba mate, or simply mate.

There are three methods used in making the beverage, known respectively as bitter mate, sweet mate, and mate tea. The sweet mate is said to be a sign of friendship; the bitter a sign of indifference; and when served with cinnamon it says, "I think of you often," or with an orange peel it conveys, "Come to me." And the favorite saying is, "He who accepts mate will come back again."

The people of Argentina, Brazil, Paraguay and Uruguay are sold on it. They prefer it to either tea or coffee. The drinking of yerba mate has become so much a part of the national pastime of these countries that no occasion is complete without it, whether it is a *fiesta* or wake, a wedding or just the family gathering. Due to its popularity, certain customs grew up for its preparation and use. For example, among an assembled group, the same mate and *bombilla* (tube used for sipping the beverage) are passed from one person to another, in a similar manner as the early American peace pipe was passed around and smoked. It is customary that the guest does not thank his hostess until he has satisfied his thirst for the mate; his thanks at this point signifies that he does not wish any more.

Between the months of May and October when the leaves are fully matured and have the best flavor, small groups of strong, clear-

eyed natives go out from camp to locate the *yerbales*, or groves of these trees. The harvesters cut the smaller branches and tie them in huge bundles of two to three hundred pounds each and load them on their heads and shoulders to be carried back to camp.

The first step in preparation of the leaves consists of a rapid toasting over a hot open flame. Then the leaves are dried in large domed racks. The threshing of the branches removes the leaves, which are packed into sacks for shipment to the refining mills. Here, after several months of aging to improve the flavor, the yerba is cleaned, ground, sifted, blended, and packed. There are now more than eighty popular brands of mate on the market.

In Paraguay, yerba mate is credited for winning more battles than gunpowder. The reference is usually made to the fortifying and invigorating zip that the mate gives one—an asset to any army in action. Many Paraguayans attribute to mate much of the success of the victory of the war with Bolivia, which was fought under difficult conditions.

Further exploring the possibilities of yerba mate, "scientists have discovered the feasibility of extracting caffeine from the leaves for pharmaceutical purposes. There are at present half a dozen factories producing caffeine from mate in Brazil. There is also keen interest in the possibility of employing yerba mate leaves, which are especially rich in chlorophyll, to make the vegetable coloring matter so extensively used by the food and cosmetic industries."



## 1,000-Year-Old Seeds Sprout

The University of Chicago's Dr. Willard F. Libby has reported Manchurian lotus seeds 1,000 years old still able to sprout. Previously, it had been concluded by English scientists that seeds were lifeless if more than 150 years old. Dr. Libby's findings are also based on a more reliable standard than past calculations. Whereas formerly investigators had to gauge the age of seeds by the age of the places where they were found and local tradition, Dr. Libby employed the most up-to-date means of measuring ancient ages. He tested them for radioactive carbon 14, an element found in everything living, and found his seeds to be 1,000 years old.

## *Awe-inspiring Function of the*

# HUMAN LUNGS

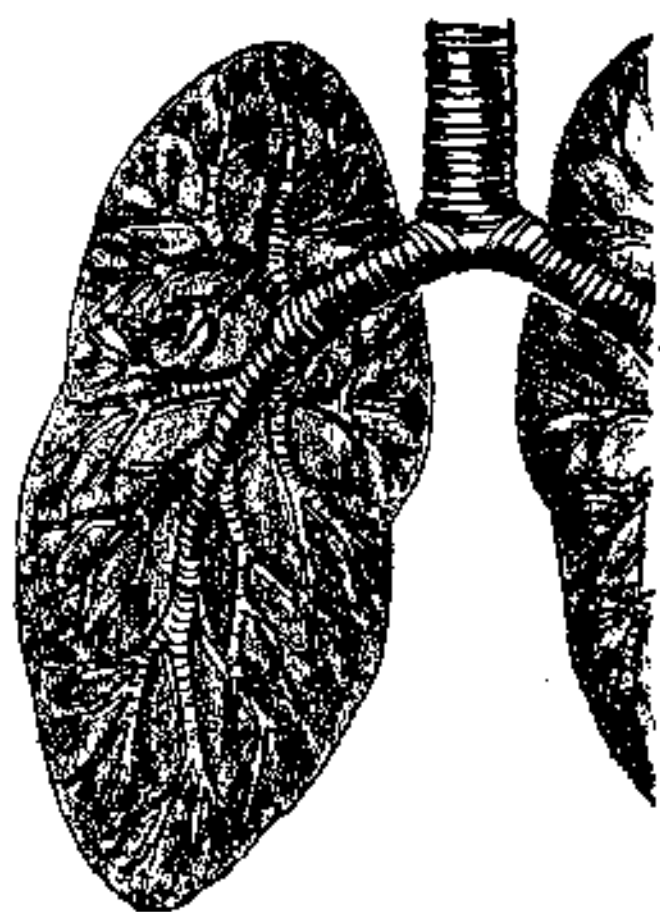
**O**UR lungs and the air we breathe are marvelously adapted for each other. Intelligent man realizes that the Master Chemist designed both, precisely fashioning this human organ to utilize the exact proportion of gases mixed together in the atmosphere of the earth. The lungs could not function with any large variation in this blend of gases. Both its composition and physical properties are exactly right for human usage. Strange then that any man dependent upon the air so bountifully bestowed could doubt that his lungs were designed to use it. Just as surely as the automobile was designed to fuel with gasoline, the lungs, with divine skill and craftsmanship, were made to take fuel from the air, and thus support all the processes of human life.

The function of the lungs is to provide oxygen for the blood stream and to remove carbon dioxide formed in cell consumption of oxygen. The lungs are made of spongy "frothed tissue", reddish from many blood vessels, so light that, unlike any other body organ, they will float on water. The lungs of an adult male weigh between forty and fifty ounces; those of a female from twenty-eight to thirty-five ounces. In structure, the lungs are composed chiefly of some 700,000,000 microscopically small air sacs, having thin walls in which blood capillaries are spread out. All the blood of the body passes through these blood vessels, called capillaries, many times during an hour. The walls of the capillary are so thin that oxygen passes from the air through them into the blood. The blood gives off carbon dioxide through the walls into the air spaces. The contaminated air is driven out of the lungs and is replaced by fresh air.

The more deeply one breathes, the more complete the change of air in these sacs.

The very position of the heart and lungs emphasizes the need of one for the other. The lungs are situated in an airtight chamber called the thorax. Together with the large blood vessels, the heart and lungs completely fill the thorax or chest. The heart is located in the center of the two lungs, occupying a forward depression. The floor of this compartment is formed by a large, arched sheet of muscle called the diaphragm. By action of the diaphragm, which converts the lungs into a sort of bellows, air is inhaled and exhaled. Within the thorax is a thin, two-layered membrane called the pleura. One of these layers lines the chest while the other covers the surface of the lungs. This permits the rise and fall of the lungs without friction during the process of breathing. But when the pleura becomes inflamed by the disease known as pleurisy, friction develops which causes a slight rasping noise distinctly audible through the stethoscope. In order for the blood to perform its vital function, which is to sustain life, it must be supplied with oxygen and purified of its carbon dioxide. Hence the blood makes a short trip to the lungs to be purified and refreshed.

Before considering the indispensable journey of the blood through the lungs, let



us follow the course of the air through the respiratory system. The air is taken in through the nose or mouth, next passes to the pharynx and then through the voice box, the larynx, located at the top of the windpipe. The larynx is the movable hard object popularly known as the "Adam's apple". Below is the flexible trachea, or windpipe, a tube about four and one-half inches long which divides into two main branches, called bronchi, each of which feeds one of the lungs. (Inflammation in the bronchial tubes is called "bronchitis".)

### ***Our Journeying Blood***

On plunging into the lung each bronchus breaks into numerous small branches, like roots of a tree, reaching out in every direction covering the entire lung. At the end of each of these roots or hairlets, called bronchioles, are tiny clusters of air sacs—this is the end of the line for air's inward journey. It is here at these air sacs that the blood through capillaries lining their walls comes in contact with the air. The blood releases its load of carbon dioxide and takes up a fresh supply of oxygen, returns with it through the capillaries, through the veins, to the heart. This circuit, or round trip of the blood from the heart, through the lungs, and back to the heart is known as the lesser or pulmonary circulation. This is to distinguish the passage of the blood through the lungs from its circulation through the entire body. So there are two circulatory routes or round-trip journeys of the blood, one throughout the whole body and return, another, through the lungs and return. The trip to the lungs is to discharge carbon dioxide gases and to pick up the oxygen. The complete cycle of the whole process is as follows:

The heart receives the highly carbonated blood brought by the veins into the right

auricle and discharges it to the lungs through the right ventricle. The carbonated blood is purified and refreshed and returns via veins into the left auricle of the heart, then the heart sends it forth to the body through the left ventricle.

But why does the blood in the capillaries take up the oxygen and give off its carbon dioxide? This is due to both physical and chemical action. Liquids under pressure will hold gases in solution, just as the pop bottle retains carbon dioxide, which, however, bubbles off when the pressure is reduced by removal of the cap. While in contact with the functioning body cells the blood receives the carbon dioxide produced in their operation, at the same time supplying the cells with oxygen. These physical operations which follow the laws governing the action of gases are greatly increased by chemical reaction between the blood and the carbon dioxide which is partly changed into sodium bicarbonate. There passes into and out of the lungs in one day no less than four hundred cubic feet of air.

### ***Process of Breathing***

Each outgoing breath contains two cubic inches of carbon dioxide, and contaminates five thousand cubic inches, about half a barrel of air. The lungs exhale every day an amount of carbon that, if caught and solidified, would about equal a lump of coal weighing half a pound. In the lungs and throughout the body the oxygen and carbon dioxide gases are carried along by the blood fluid and by the pigment of the red corpuscles called hemoglobin. The oxygen dissolved by the fluid of the blood is hardly 1/50 of the amount taken up by the hemoglobin of the blood cells in chemical combination. The blood when it comes to the lungs heavily loaded with carbon dioxide is dark red, and when it returns refreshed with a new supply of oxygen it is brilliantly crimson.



The process of breathing and purifying the blood must be kept up night and day, asleep or awake. The lungs have not the power to inflate themselves. They hang in the chest cavity inert and helpless. If it were not for the weight of air, which presses upon man from every side at the rate of about fifteen pounds per square inch at sea level, his blood vessels would rupture, his intestines would swell from the pressure of gases within, and he could not breathe. Breathing is accomplished by increasing the size of the chest. The compartment in which the lungs are located is airtight and when the ribs move outward and increase the space there is a tendency to form a vacuum between the chest wall and the lungs; the lungs, being thin and stretchable and having an opening to outer air, are forced to expand. It is generally thought that we draw in air, but the fact is that the weight of air on the outside is greater, causing it to rush in and expand the lungs, by stretching them, when the chest walls spread out and make room. This space between the chest wall and the lungs is kept constantly at a pressure below that of the outer atmosphere. The lungs are considerably smaller than the chest cavity, even at its smallest, but the vacuum on one side and the air pressure on the other keep them constantly on the stretch. In this way, without any mechanical connection, they are held in contact with the chest wall and are made to fill a space larger than themselves throughout lifetime.

In case the chest wall is punctured the lung will collapse on the side that is punctured and it will cease to operate. Air entering the open wound destroys the vacuum effect. However, a hole in one side deflates only the one lung, the reason being that the lining of the thorax is folded up snugly between the two lungs in such a way that

each is virtually in its own separate half of the compartment. There would be little advantage in having two lungs if both were affected by the one puncture.

The fact that lungs can be deflated by admitting air through the side is now made use of in the cure of tuberculosis. It constitutes a rest cure for the lungs. Instead of admitting air, however, the practice of the surgeon is to pump nitrogen into the space. If air were pumped in the body would soon absorb it and establish the vacuum again. So for more lasting effects a combination of oxygen and nitrogen is used.

### *Breath Control*

The control of breathing is chemical. The nerve center that sends out impulses to the breathing muscles is situated in the lower part of the brain, in the medulla oblongata. If a child were to stop breathing, or a man were at the point of death from asphyxiation, it would seem that the logical thing to do would be to pump in oxygen; but, to the contrary, a doctor will fill his lungs with carbon dioxide, thus shocking the nerve center at the base of the brain which wakes it up and starts it to operating the respiratory muscles again. Because of this stimulation by carbon dioxide no one can hold his breath for very long. Commenting upon this phenomenon one authority remarks: "When it is remembered that carbon dioxide is a waste gas, which must be removed from the body, we cannot but be overwhelmed with admiration for the ingenuity of the chemical control of breathing. Through the power of carbon dioxide to stimulate the respiratory center and through this the respiratory movements, it calls into play the means for its own removal." Here again is evidence of the Creator's wisdom and his awesome skill.—Contributed.

# Nature's Famous Fasters

**F**ASTING has, in all ages, and among all peoples, been much in use in times of mourning, sorrow, and afflictions. It is, in some sort, inspired by nature, which, in these circumstances, denies itself nourishment, and takes off the edge of hunger." (*Cruden's Complete Concordance*)



However, rather than choice, as it is with men, nature's fasters fast because of the conditions and circumstances they are forced to endure. If families were

to follow nature's example in fasting there would be no food shortages or grocery bills to pay. Nature simply closes shop and tucks itself away, not for days or months, but years!

Experiments carried out as far back as 1825, by professor of geology and mineralogy at Oxford, England, show that toads lived up to thirteen months without food or water.

The Natural History Museum in Kensington, London, England, once exhibited an Egyptian desert snail. This snail is said to have lain dormant for almost four years, from March 25, 1846, to March 15, 1850. It was placed in water and within 15 minutes the snail moved and the next day it ate cabbage.



Even the fish fast from food and water. The African lungfish, a long conger eel-like fish with a flattened tail end, enjoys its life in swamps and streams. But in certain parts of Africa these streams might remain dry for months. During this time the fish fasts. The lungfish, however, makes "hay" while it rains and dozes away after the sun dries pool and stream. But before things get too hot and the puddles dry up completely, the lungfish begins to prepare for his fast. No stock of vegetables or juices, just digs a cozy nest in the clay or mud, leaving a tiny air hole to the surface. His body will absorb all the muscle tissues to keep him alive during the fast.

But what keeps his body moist? Ah! Nature has seen to it that the lungfish is carefully sealed in an air- and water-tight cellophane-like wrapper, protecting it from all evaporation. So at the close of his fast he is just as moist as when he began it. Frank W. Lane,

in his article "Nature's Record Fasters", says, "Lungfish have proved themselves able to live in their mud cakes for over four years and then be revived by moisture." The first trickle of water will bring the fish to life, and long before the clump of clay is soaked the fish is ready to eat and swim again!

The bedbug by no means is a feeble faster. They have been found alive in homes that have been vacant for three years. W. L. McAtee, formerly of the U. S. Fish and Wildlife Service, writes: "In the town where I grew up was an old soldier's home, and it was reported that some of the inmates there had bedbugs which they had sealed up in bottles for various terms of years (five and ten, I recall), and I remember seeing at least one of these specimens which could move but was practically translucent."

Like the bedbug, the tick too is a warm-blood eater. It will hang on to a blade of grass or a plant until some warm-blooded animal

rubs up against it—the switch will take place and the tick will dine. But years might pass between meals! Russian authorities on ticks, Pavlovskii and Skruinnik, say that one species (*Ornithodoros Papillipes*) can live without food for seven and a

half years. In the book *The Nature of the Beast*, J. Baron Uexkull and G. Kriszat claimed, in 1934, that some ticks can live 18 years without eating!

Nematodes are small worms. These are known to have been revived after 27 years without food and water! Professor Heinrich Simroth is said to have kept in galled wheat at the Zoological Institute of the University of Leipzig a nematode that was revived after 28 years of dormancy. In June of 1945, G. Steiner and Florence E. Albin, two experts on nematodes, examined a dry rye seedling and found five nematodes on



it, two females and three larvae; moistened them, and these came to life after a 39-year fast! From the autumn of 1906 to 1945 these nematodes lived without food or water.

Next time you boast about your ability to stay on a diet think over these cases!

# Wycliffe and the Lollards

JOHN WYCLIFFE is chiefly remembered as the first one to translate the Bible (from the Latin or *Vulgate* version) into the English language for the benefit of the common man and to the great consternation of Catholicism. According to one of his contemporaries, the Roman Catholic archbishop of Canterbury Arundel, 'John Wycliffe was a pestilent wretch, a son of the old serpent, the forerunner of anti-christ, who completed his iniquity by inventing a new translation of the Scriptures.'

Wycliffe lived from 1324(?) to 1384, or what may be termed the halfway mark in England's struggle with the papacy for independence. Ever since King John, in 1213, surrendered sovereignty to the pope because of the threat of invasion by Philip Augustus, king of France, as sword of the pope, England chafed under the yoke of papal bondage, which was as grievous economically as it was religiously and politically. This bondage ostensibly came to an end in 1534, when Parliament, under Henry the Eighth, abolished all papal authority in England. In the latter part of the fourteenth century Wycliffe played a prominent role in this struggle.

In addition to translating the Bible Wycliffe also wrote hundreds of tracts in English at a time when there were no English dictionaries, spelling books or grammars, and all scholarly works were written in Latin. Because of these efforts he has been termed the father of English prose even as his friend, Geoffrey Chaucer, author of the *Canterbury Tales*, is known as

the father of English poetry. In his day Wycliffe was the foremost theologian, philosopher and scholar of England's foremost university, Oxford. He was also a keen student of the Bible and in his later years became known as the "Gospel Doctor".

## *Fourteenth-Century England*

Wycliffe seems first to have come into the public eye by reason of his discourses against the abuses of the monastic orders and, later, those against the mendicant friars. These begging friars of the Dominican and Franciscan orders had entered England comparatively recently but soon exceeded older orders in power and wealth. They roamed the countryside, mixed Bible stories with ridiculous legends and Greek fables, sold the pope's indulgences, privileges and livings and had great influence with the womenfolk. To swell their ranks they kidnaped youths from the universities; causing Bishop Fitzralph to complain to the pope in 1357 that as a result of their depredations students at Oxford had dropped from 30,000 to 6,000, all because of parental fears that their sons would be kidnaped.

Another burden against which the English people were rebelling at the time was the papal tax, which, according to one parliamentary remonstrance, was taking five times as much from the people as the king's tax. Another concerned the foreign occupancy of benefices. These benefices were church offices that carried with them

very lucrative incomes and political rank, and were auctioned off by the papal court at Avignon to the highest bidders. This meant that still more money left the country, as these benefices were usually purchased by foreigners who did not bother coming to England to live. And there were many other grievances: the ever-increasing wealth of religious bodies, tax exemption for the friars, the right of sanctuary, whereby any criminal could escape punishment by fleeing to a church building, and the pope's demand of resumption of payment of the annual vassal fee of 1,000 marks as per King John's agreement, after its neglect for more than thirty years.

Because of his outspokenness and reputation as an independent thinker Wycliffe's judgment and his opinions on these matters were frequently appealed to and adopted by the Commons, he himself sitting in Parliament. He held that each state had supreme jurisdiction over its own land and that the pope had no right to levy taxes but merely to accept alms, which could be refused on sufficient grounds. He further argued that it was sheer fatuity to send immense sums to the papal court, rich as it was, when the country was so impoverished. In 1374 Wycliffe was one of seven Royal Commissioners sent to the pope to discuss grievances.

Wycliffe's position in these matters won him many friends among both small and great. But not among his superiors in the Catholic Church! These summoned him to face charges, in 1377, at a convocation which drew a great crowd. A dispute between one of Wycliffe's friends and the presiding bishop caused the hearing to end in a riot. Shortly thereafter the pope issued five bulls against him and he was summoned before another convocation in 1378. Just before the trial got under way the queen mother sent word forbidding any untoward action to be taken against

Wycliffe. A popular mob also broke up this trial.

### *Wycliffe's Religious Activities*

As time went on Wycliffe became less and less occupied with political problems and more and more concerned with religious ones. To spread his message as well as to counteract the baneful influence of the mendicant friars, he instructed, trained and sent forth itinerant preachers known as the Poor Priests. The example that Wycliffe set before these was that of the seventy evangelists sent out by Jesus.

These Poor Priests went forth in simple attire and preached to the people from the Bible texts they had, to the extent they understood them, in churchyards, market places and in the fields. Their message so delighted the common folk that they often emptied the churches. They spread so that an enemy of Wycliffe complained that every second Englishman was a Lollard, or follower of Wycliffe.

Opinion differs as to why they were called Lollards. In the previous century certain devout and semimonastic societies in Germany and the Low Countries had been termed such because of their remarkable singing, or "lollen", as it was called in Low German. The term was also used to designate heretics. But, whatever its origin, the connotation of the term was unfavorable.

While there is nothing to indicate that Wycliffe and his Lollards had the truth on such subjects as the trinity, eternal torment or immortality of the soul, they did present a decided step forward to compare with the teachings and practices of the Catholic Church. They condemned use of images, pilgrimages, monastic orders, hierarchy of priests and prayers for the dead. Christ's sacrifice was sufficient and so no need for confessions, penances, indulgences and the mass. Condemned also were the great tem-



poral possessions of the church, political offices of the clergy and wars.

After Wycliffe's attack on the doctrine of transubstantiation (that the priest had the power to transmute the bread and wine of the Mass to the actual flesh and blood of Christ) a Catholic court convened to try him, and, as a result, Wycliffe was ousted from his position at Oxford. It seems that it was chiefly from then on that he translated the Bible into English, with the help of his friend Nicholas of Hereford; Wycliffe translating the Christian Greek Scriptures and about half of the Hebrew Scriptures ("Old Testament"), his friend translating the remainder.

One of Wycliffe's staunch friends was John of Gaunt, duke of Lancaster, second son of King Edward and considered by some the strongest man England ever had. During Wycliffe's time King Edward III died (1377) and was succeeded by his grandson Richard II, his ailing son, the "Black Prince", having preceded him in death. John of Gaunt had much influence with his father, Edward III, but not with his nephew Richard II, who leaned toward the papal party and was no friend of the Lollards. In 1395 he forced the chancellor of Oxford to publicly condemn Wycliffe's "errors". Toward the close of his reign he became the indefatigable pursuer of heretics. These were forced to recant Lollardism and to "swear to god . . . that fro this day forward I shall worship images, with praying and offering unto them in the worship of the saints that they be made after, and also I shall no more despise pilgrimage".—Wilkins, Vol. III, page 225.

In 1399 Richard II was deposed and Henry IV came to the throne with the help of the papal party. With his co-operation Archbishop Arundel caused a law to be passed that "none should thenceforth preach, hold, teach . . . [anything] contrary to the Catholic faith". Offenders

were to be "BURNED ALIVE, in a conspicuous place, for the terror of others".

Even with due allowance made for the fact that the record coming down to us was made primarily by Catholic historians, it seems recantations were the rule, and willingness to embrace martyrdom the exception, among the Lollards, especially at first. Evidently Wycliffe's outcry against the greed of the Catholic Church for wealth and power carried greater weight than the exposures of the unscripturalness of her teachings, which came mostly later in his life. The first "heretic" to be burned at the stake in all English history was one William Sawtre, a Lollard and priest of London who "was condemned chiefly for denying the doctrine of transubstantiation and refusing to worship the cross". As time went on, however, titled and distinguished gentlemen no longer associated with the Lollards and the Lollards showed themselves to be made of sterner stuff.

In view of the fact that ever since apostate Christianity and pagan religion united, in the time of Constantine A.D. 325, the Catholic Church had punished "heresy" with death, it does seem remarkable that it was first at the dawn of the fifteenth century that a "heretic" perished at her hands in England. Catholic authorities enlighten us on this by showing that it was due not to tolerance but to lack of heresy in England. Interesting in this connection is the observation found in the *Catholic Encyclopedia*, Vol. 9, page 335, on this institution of the burning of "heretics" in England, that it was "merely the application to England of the common law of Christendom". *Merely!* And of *Christendom?* What an excuse in view of the fact that all Christendom was Catholic in those days and since we look in vain among Christ's words for any authority to burn at the stake those who disagree with us in points of doctrine, or for any other reason,

for that matter!—See Matthew 26:52; Romans 12:19.

Nor can Roman Catholic apologists resort to the alibi found in modern encyclopedias to the effect that at a time when church and state were united all "heresy" was treason and therefore it was the duty of secular princes to destroy "heretics", thus exonerating the church. Why not? Because the history of England in general, and that of the Wycliffian era in particular, shows to what extent such actions were taken only because of the pressure exerted upon the state by the church. An incident that shows the difference between the way the clergy and the way the royal princes viewed this business of stamping out heretics follows:

In 1410, one John Badby, a simple tailor and Lollard, was brought before the whole majesty of church and state in England: two archbishops, eight bishops, the duke of York and the chancellor of England. And still he maintained that "Christ sitting at supper could not give his disciples his living body to eat". As a result he was condemned to be burned at the stake. At Smithfield Market, where the pile of faggots was awaiting him, the heir to the throne, Prince Henry, entreated with him long and earnestly, promising him life and wealth if he would but recant; but in vain. The faggots were lighted and, noting the agony of Badby, the prince thought he was recanting and so ordered him to be rescued from the flames. But no, Badby was not recanting and so he was again delivered to the flames. Says the historian: "Henry the Fifth could beat the French at Agincourt, but here was something beyond his understanding and beyond his power."

Yet such was the influence of the clergy that when this Henry became king he caused the law to be passed "that whatsoever they were that should read the Scriptures in the mother tongue (which was

called Wycliffe's learning) should forfeit land, cattle, body, life and goods . . . condemned for heretics to God, enemies to the crown, and the most arrant traitors to the land".

English kings came and went but the Lollards, in spite of all persecution, continued on. In 1428 a number were burned to death; concerning the deposition on which one of these was convicted we read: "Item Nicolas Belward is one of the same sect and hath a New Testament . . . and taught the said William Wright [for] the space of one year and studied diligently upon the said New Testament." In this same year the remains of Wycliffe were disinterred, burned and thrown into a brook nearby; the Council of Constance of thirteen years before having decreed that the remains of no such heretic should contaminate consecrated ground!

A century later Erasmus, also a great scholar but lacking the courage of a Wycliffe, wrote the new pope, Adrian the Sixth, urging the remarkable (!) doctrine of the uselessness of persecution, confessing that 'once the party of the Wycliffites was overcome by the power of the kings; but it was only overcome and not extinguished'.

Lollardism made more striking progress in Bohemia than in England, whence it was transplanted due to Wycliffe's manuscripts, reaching that land because of its relations with England, Queen Anne, wife of Richard II, being from Bohemia. There it found an earnest advocate in Jan Huss, resulting in the Hussite movement, the forerunner of the Lutheran Reformation.

In England it took more time. However, from the foregoing it is apparent that Wycliffe, the "first Protestant", with his Lollardism prepared the soil for the acceptance of Luther's teachings in England and the divorcing of that land from Rome under Henry the Eighth.

# Where the Kids Dictate

**M**ANUFACTURERS, workers, salesmen, agents, clerks, and parents all might think a toy is sensational, but if the kids say no, it is



no sensation. Junior dictates the who's who and what's what in toyland. Before a new toy is approved, manufacturers ask, "Do the kids go for it?" If no, junk it. If yes, mass production begins almost immediately.

Developing a new toy is an expensive business. Over a half million of some items must be sold before a profit is made. Great care is taken to choose the right toy. The toy must be interesting, different, attractive in appearance and price. It must meet the approval of fathers and mothers.

Before buying mothers will check to see if the toy is practical, safe, and durable. Are there any sharp edges? Is the costume inflammable? Is the paint poisonous? Are there any nails, tiny parts, loose beads, and insecure buttons that might be swallowed? Will it endure junior's manhandling? On-the-spot tests are made. The toy is bounced, pulled, rubbed, and stretched. If it is still in one piece, it might sell. Some adults play with the toy. They conclude if they enjoy it why shouldn't junior? But this almost always works in reverse. Others study the toy for its educational value. If they understand it, it's too simple; if they don't, then it's too impractical.

The toy must do a number of other things. Toy-shoppers will bring junior along to pick out his toy. Alas! He has found what he wants. Then mother must

know as she interrogates the clerk, "Will the toy stimulate junior's mental, artistic, musical, dramatic, scientific activity?" "Yes."

"Will it encourage junior to become physically active?" "Yes." "Does it mess the house?" "No." "Is it appropriate for city apartment, country house, indoors, outdoors?" "Yes, it is appropriate for all four." "Will the toy please both boys and girls?" "Yes." Then, "How much is it?" "Only two-fifty." "What? Two-fifty? That's outrageous!" Junior is yanked away screaming. No sale.

Science has learned by digging back through the ages that toys of very young infants, both boys and girls, are always basically the same. What is true of older girls' paraphernalia of play today has been true of girls in all times past—the idea has always been to imitate mother's round of household duties. On the other hand, the modern toys of boys, in whom the creative instinct is more strongly developed, bear little resemblance to ancient toys, for the boy of today is interested in things different from those which stirred the imagination and primitive skill of the boy of the Middle Ages. So science, delving in the excavations at Susa or uncovering graves in Egypt, has found among the Egyptian mummies dolls of wood with painted heads and hair of crocheted yarn. In Susa were found little images of a lion and a pig on tiny wheeled stands, with a hole through one end for a string. In Babylon a doll with movable arms was unearthed; in Kish a



toy chariot with horsemen, and in Greece a little toy cart which some child played with in the time of Aristophanes. Aristotle describes a doll that moved and looked like Venus, and the mathematician Ancyra made a child's rattle.

From this we learn that toys are about as old as man. Certain toys have never changed. Other toys adapted themselves to the times in which the people lived. Toy manufacturers, like children, like to innovate, explore new possibilities. This helps business, too. As usual, toys of today reflect interests as varied as those of a child. They tell of television programs, Alice in Wonderland, mamma's latest hairdo, the war in Korea, the world of science, the zoo and the Wild West.

### *March of Dolls*

The doll has always played a leading role in toyland. The china doll usually lasted about two weeks, after which the head invariably broke and the sawdust-stuffed body poured out its vital substance. The wax doll made its debut. Her complexion beyond words—exquisite; with yellow curls like rows of tiny sausages; blue eyes that opened and shut beneath long, curling lashes; and if this wax model was kept away from the fire it was of durable quality. Rag and bisque dolls followed. They were charming, but find themselves outclassed by the dolls of today.

In the land where youngsters rule the emphasis is on reality. Hair that curls, waves, combs, can be braided and shampooed. Dolly's eyelashes are real. She has miracle skin. Her custom wardrobe is a lace-trimmed flared ninon or organdy dress, rubber panties, white socks and booties.

Added to the known favorites that walk, sleep, smile or screw up their face and bawl, wink, and drink, are dolls that speak and sing in French and Spanish, dolls that

kiss, suck their thumbs, pat their hands, say both "mamma" and "papa", shake their heads, change expressions, and have removable chignons or human-hair strands rooted in the scalp. There are Toni dolls, each with a hairdo of a different period, and Blessed Event baby dolls amazingly like newborn infants. So cuddly! Press her tummy, her mouth opens, baby yawns, pouts, puckers and cries softly. And there is the Tintair doll. Inspired by the home hair tint used by adults, "Tintair" special doll hair-coloring lets sophisticated daughters change baby doll from a blonde into a redhead or brunette, keeping pace with fickle sister's tastes in hair color. Mothers are reassured that doll hair tints are claimed to be harmless, and washable. Just dip the redhead under the faucet and out she will come a blonde again!

### *An Eye for the Future*

From sister's doll land across the department floor into brother's pretty "kettle of interplanetary fish" equipped with every kind of "futuristic" gadget is some hop into the imaginary future. Junior is all enthused about receiving an "artificial gravity generator", a "viewport", "radar bridge" and a "teleceiver". What's that? "Every space cadet knows that these marvels enable the pilot to see as well as talk ship-to-ship, ship-to-earth, and ship-to-planet," says he. These are referred to as "futuramic" equipment. This part of the department definitely reflects an interest in science. Here are "atomic rockets", which scoot across the floor on wheels, "zoomeray" guns which shoot recoiling spirals of plastic, "paraloray" guns, "atomic rockets" that spit harmless sparks, jet helicopters and space sleds, space pups, and space-mobiles. Here also are the whirling silver wings of a scientifically designed airplane that will fly as high as three thousand feet. Connected to its rod by thread, it can be



reeled in like a kite. For the young physicist, a cloud chamber, showing alpha particles at 12,500 miles a second.

For tomorrow's mechanics and engineers, there are trucks with changeable tires, automobiles with plastic crankshaft and pistons which can be watched in motion; and the rear body comes off to reveal the metal works which make the miniature car run. There is the remote-control-operated train that puffs smoke, choo-choos, whistles short and long blasts; the push-button-control GI jeep that goes forward, reverse, left and right.

### *Emphasis on Realism*

In toyland animal lovers can take their pick. They look enough alive to walk away. Stuffed dogs and poodles covered with real lambskin which may be washed. Imported koala bears covered with real kangaroo and wallaby fur. Fluffy white kittens that would fool anyone but a mouse. An ingenious coil spring in its body allows the toy to be manipulated so that it crawls, eats, and does everything but "meow". Would you care for a small bearlike doll made of nonallergic materials, or animals whose limbs are wired so that they can be bent in various positions? Pull toys are plentiful in the shape of wooden caterpillars, rabbits and grasshoppers that move on wheels to simulate naturalness.

Puppets change expressions of face in the most subtle fashion by means of a control board of twelve separate dials. There are mechanical, electronic, and pneumatic controls that make it possible to repeat a facial expression exactly.

Music lovers find music boxes, miniature plastic player pianos, musical ukuleles, a musical mechanism in a little merry-go-round and a miniature covered wagon that plays "O Susannah". The big feature is nursery-rhyme books with built-in mechanisms that play the nursery rhyme.

Practically every product of the gambling world will have its counterpart in the toy world. With the exception of racketeers, of course. Everything from electric pinball machines to a variety of horse-racing games to suit junior's sporting blood. The directions of one of the horse-racing games carefully explained that in the parlance of the track, to "place" meant to finish second and to "show", to come in third. A Monte Carlo-type roulette wheel, complete with a green felt pad for placing bets, games played with cards and poker chips, along with miniature slot machines, chuck-a-luck sets and dice in a "bird cage", are all in the toyland of realism.

Christian parents need not deny their children the pleasure of toys. They can, however, choose toys that will contribute to the development of the mental and physical abilities of the child. A wise choice of toys will contribute to the constructive use of leisure time. Only an infant should play with a rattle. Toys should stimulate growth and development.

For girls select such materials as dolls, housekeeping toys, crayons, scissors, beads, and good books; while for the boys choose blocks, balls, dump trucks, wagons, electric trains, planes and good books. When selecting a toy see that it is sound educationally, of good quality and durable. It is unwise to buy poor scissors or poor tools. Good tools are a worth-while investment. A well-built toy will serve the succeeding children in the family or it can be given to those who cannot afford to buy playthings. A toy of educational value is a toy that makes a child do something for himself.

To want to play is a natural urge. It constitutes one of the great hungers of life. Make the toy you buy for your child do more than satisfy that urge. Make it contribute to his strength, health; to his posture, grace; and to his enjoyment, life.

# Courts Clarify Selective Service Rights

## Local Boards Must Grant Full Hearing

**R**ICHARD SOBOCINSKI, one of Jehovah's witnesses, registered with his local draft board and claimed exemption both as a minister and as a conscientious objector. The board ignored a request for personal hearing as provided for in Selective Service regulations, sent his file to the appeal board which, on an advisory recommendation, likewise denied his claims. In the meantime two agents of the Federal Bureau of Investigation sought to get Sobocinski to waive his conscientious objector's claim. He refused, since the law authorizes two such claims as he had made. The state director ordered the case sent back to the local board for a personal appearance.

☞ The registrant appeared at the local board as notified. He was fully prepared and brought a witness whom the board promptly excluded from the hearing. Almost at once the chairman became infuriated. The board adamantly refused to hear the registrant's plea and evidence, and handed him a I-A classification, turning a deaf ear to his requests and, in effect, driving him away without a hearing.

☞ Again the appeal board gave no relief and, further, failed to refer the case to the Department of Justice for an investigation, hearing and recommendation, as required by the regulations.

☞ Sobocinski was prosecuted for failing to obey the draft board's order. Upon the trial his counsel urged many grounds for acquittal, including the local board's refusal to grant a full and fair hearing. His attorney produced a letter appearing in the file from the United States attorney to the state director which stated in part: "It appears that the proceedings of this registrant would not warrant a successful prosecution."

☞ But apparently he changed his mind, for in court the government attorney pushed vigorously for a prosecution. However, to his chagrin, his earlier misgivings proved true prophecy as the case he directed at the instance of the state director crumbled in his hands. United States District Judge Lederle at Detroit, Michigan, wiped the record clean when he held the draft board had flagrantly violated the regulations by denying the defendant his vital procedural rights. He was acquitted.

## Appeal Boards Must Review All Claims

**T**HE case of *Milton H. Cox v. Lieutenant General A. C. Wedemeyer* arose under the Selective Training and Service Act of 1940. There was a long delay before the case got into the courts. Following the time that Cox reported at the induction station for the purpose of completing the selective process and exhausting his administrative remedies, the military authorities claimed that he had been legally inducted. However, Cox denied he had submitted to induction, stating that he refused to take the oath. He thereafter openly departed from the military base and returned home. There he resided openly for seven years and was not arrested until May, 1949, for desertion. He then filed an application for writ of habeas corpus in the federal court at San Francisco. Cox had first claimed conscientious objection to military service, then also asked exemption as a minister of religion. Still later, he filed a form for conscientious objectors.

☞ The local board classified him as a conscientious objector in class I-A-O, making him available for noncombatant service in the armed forces. He appealed, requesting a IV-D classification, that of a minister of religion. In taking his appeal he did not mention his claim as a conscientious objector. The appeal board denied his minister's claim and refused to consider the conscientious objection, saying: "The registrant does not appeal as a conscientious objector but only because he claims to be a minister of religion."

☞ The court of appeals reversed the judgment, holding that it was the duty of the local board to consider Cox's file entirely anew. The court pointed out that it was the duty of the board of appeal, if rejecting a conscientious objection request, to send the file to the Department of Justice for further investigation. This was not done in Cox's case.

☞ Registrants cannot safely depend on such slim prospects of the courts' finding the boards guilty of neglect. Those claiming ministerial and/or conscientious objectors' classifications must strive to meet full-time ministerial requirements. Sincere belief must always accompany pleas of conscientious objectors so that when this, rather than the board's carelessness, is the matter under fire, it too will prove able to justify the defendant.



### Scripture or Tradition?

WITH Christians God's written Word must come ahead of tradition. When their Exemplar Christ Jesus was being tempted by Satan the Devil he repeatedly warded off that adversary's thrusts with "It is written". (Matthew 4:1-10) And ever and anon in his discussions with the scribes and Pharisees and in his teaching of disciples and the people the Son of God appealed to the Bible.—Matthew 22:29-32; Luke 10:26; John 5:39-47.

While such citations could be multiplied, nowhere do we read that Jesus appealed to the traditions of Judaism as authority for what he had to say. On the contrary, he condemned the traditions of the Jewish clergy of his day in no mistaken terms: "Moses said, 'Honor your father and your mother,' and, 'Let him that reviles father or mother end up in death.' But you men say, 'If a man says to his father or his mother, 'Whatever I have by which you may get help from me is corban, (that is, a gift dedicated to God,)' you men no longer let him do a single thing for his father or his mother,' and thus you shove the word of God aside for your tradition which you handed down. And many such maxims you do."—Mark 7:10-13, *New World Trans.*

The early disciples and apostles followed Jesus' example in both respects. They also appealed to the authority of the Scriptures. Peter at Pentecost quoted scripture after scripture to prove his points. Stephen, in his defense before the Sanhedrin, reviewed the history of the Jews, showing the greatest familiarity with the Scriptures, and his manner of presentation showed that he

took for granted that his listeners were likewise familiar.—Acts chapters 2 and 7.

Paul's arguments in his letter to the Romans regarding justification or being declared righteous are all based on the assumption that his readers are familiar with the Hebrew Scriptures. The same is true of his arguments in Hebrews and of the letters of James and Peter regarding the identity of the Messiah. Christians were commended for diligent study of the Hebrew Scriptures.—Acts 17:11; 2 Timothy 2:15; 3:14-17; 1 Thessalonians 5:21.

And like Jesus, his apostles condemned traditions. Paul tells us that it was while he was so zealous for the traditions of his fathers that he persecuted the Christian congregation. (Galatians 1:13, 14) He warned: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Colossians 2:8, *New World Trans.*) And Peter told his readers: "For you know that it was not with corruptible things, with silver or gold, as a ransom that you were released from your fruitless form of conduct received by tradition from your forefathers."—1 Peter 1:18, *New World Trans.*

"But," says a Roman Catholic writer for the Knights of Columbus, in the booklet *But Can It Be Found in the Bible?* under the heading "Let's Take a Look at Tradition—Both Kinds," "that is *false* tradition . . . or *false* teaching. There is also true tradition—the tradition of Christ and His Apostles." And concluding, he states:



"The tradition of Christ is found in the 'many other things' that Jesus did, which St. John specifically states were never written down. It is found in the forty days' instruction that Christ gave His Apostles before He ascended into heaven after His Resurrection. Together with the teachings recorded in the New Testament, it forms the full teaching of Our Lord. It was the full teaching that the Apostles took into the world, that was believed by all Christians, and that the Catholic Church continues to teach today."

Without a doubt Jesus said far more than what is recorded in the Christian Greek Scriptures. (John 21:25) And in writing to the Thessalonians Paul did instruct them to heed the traditions he had given them: "So, then, brothers, stand firm and maintain your hold on the traditions which you were taught, whether it was through a verbal message or through a letter of ours." (2 Thessalonians 2:15; 3:6, NW) So there are true traditions as well as true Scripture. But, we ask, can that fact be used to support traditions that are contrary to the Bible?

Did Jesus, before his resurrection, teach that "One is your teacher, whereas all you are brothers" and then after his resurrection instruct his apostles regarding a complex hierarchical structure consisting of lay brothers, priests, bishops, monsignors, archbishops, cardinals and popes?—Matthew 23:8, *New World Trans.*

Did Jesus before his death say: "Do not call anyone your father on earth, for One is your Father, the heavenly One" and then, just before his ascension, make provision for a clergy class that were to be called "father" and for their chief to be called "most holy father"? Did Jesus preach against vain repetition in prayer in the Sermon on the mount and then after his resurrection give instructions about repeating so many "Hail Marys" and *Pater*

*Nosters?*—Matthew 6:7; 23:9, *New World Trans.*

And the apostle Paul. Did he insist in his letters that an overseer be the husband of but one wife, and in his oral instructions insist that overseers had to be celibates? Did he state in his letter to the Romans that the wages sin pays is death, and then in his oral traditions preach that its wages were purgatory and eternal torment? Did he tell the Corinthians in his first letter to them that flesh and blood cannot inherit God's kingdom, and then in his oral teachings state that the human fleshly bodies of both Jesus and his earthly mother Mary were taken to heaven?—Romans 6:23; 1 Corinthians 15:50; 1 Timothy 3:2; Titus 1:5, 6, *New World Trans.*

Did Paul assure Christians by letter that they were righteous in God's sight by reason of Christ's blood and their faith, and then by oral tradition teach them that to become righteous one must confess to a priest, do penance and have masses said? Did he say in his letters that no other foundation can be laid than Christ Jesus, and then by tradition instruct that Peter was also a foundation?—Romans 5:1, 9; 8:33; 1 Corinthians 3:10, 11.

Clearly, the Roman Catholic Church cannot use the argument of true traditions to bolster up her traditions that contradict God's Word. Her traditions are the kind Paul told us to avoid, and not the kind he himself delivered to Christians. (Colossians 2:8; 2 Thessalonians 2:15) True traditions are in harmony with the Bible. Such traditions as are not in line with the Scriptures are false traditions and could not possibly have been taught by Christ. Remember the specific instructions of the apostle Paul: "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed."—Galatians 1:8, *New World Trans.*





## Jehovah's Witnesses Preach in All the Earth



### Venezuela

VENEZUELA is a land of exciting contrasts. In the streets of its capital, the cool, modern city of Caracas, you will see both the latest streamlined cars and trains of burros laden with banana leaves. You will see a young lady dressed in the latest Fifth Avenue styles on one side of the street, and on the other side her sister balancing on her head a five-gallon water can or the week's groceries.

In Venezuela people say good-by when they meet you, and to indicate direction, instead of pointing their finger they pucker their lips. When they want you to come closer, they wave you away. While at an ultramodern hotel you might shudder to read such headlines in your newspaper as: "Wild Indians Attack Oil Camp. Five Dead, Pierced Through with Poisoned Arrows!" Yes, only five hundred miles away, on the other side of the "Gran Sabana", or great plain country, lies one of the most impenetrable jungles of the world where the Indians with their blow guns, jagged spears and poisoned arrows defy modern civilization.

In this land of contrasts and wonders you will find more than 500 witnesses of Jehovah, busy teaching the Bible. By constantly searching for the people of good will toward God and his Word they get to know the people and the country, their customs and their ways. This takes them from house to house, over the hot sand dunes, to the highest hills and into jungle country.

The joy of educating the Venezuelan in the Bible is great. Though his manner and

organization may not compare with some, yet he loves to talk and never lacks time. Often persons have been found engaging in Bible teaching themselves with pieces of literature obtained from the Watchtower Society before they even realized there was an organization with which they might work. As soon as they begin to study, it is only natural to explain the procedure to the curious neighbor at the corner store while waiting in line for water, or at the window grill in Spanish style.

The mild temper of the sheeplike Venezuelans is appreciated by the some thirty Watchtower missionaries that are engaged in the full-time ministry in five different cities. The 901 persons that attended the 1951 Memorial were an indication that there is much good-will interest and that the prospects of expansion are good. During the past decade thousands of pieces of literature have been placed in the hands of these people. Climb to the highest hill and you will find them reading *Despertad!* (Spanish *Awake!*) Go to a little town, or "pueblo", and there's *La Atalaya* (Spanish, *The Watchtower*) in the courthouse. Arrive at a hidden village in the jungle accessible only by canoe and you will find a group of persons joined together in preaching the Kingdom. And should you visit the various tribes of Indians of the jungle, you would find that they also have received the message by their unique "grapevine" method, because their queen and her family are attending Bible classes conducted by Jehovah's witnesses. These are some of the many joys of being a missionary in a foreign field. There is a constant stream of wonderful surprises!

In 1949 a missionary planted some seed in Puerto La Cruz among the people of good will toward God. When a special representative of the Watchtower Society visited them recently, to his surprise he found 25 persons publishing the good news although they had no literature or mature help. A total of 83 came to hear the talk on field preaching, and 108 came to hear the public lecture. The few brothers there are convinced that the "harvest is great, but the workers few".

Another unusual privilege arose, due to a young witness' honestly upholding the truth. It happened at St. George School in Caracas when the teacher said nonchalantly, "Mary is the mother of God." "That is impossible," contested a little ten-year-old girl, "because God had no beginning. How could Mary be his mother?" The teacher, an Episcopalian, though blushing, ignored the comment and continued, "God has no name." Came the speedy reply from the little girl, "But Psalm 83:18 says his name is Jehovah." At this the teacher snapped back, "Different people call him different names."

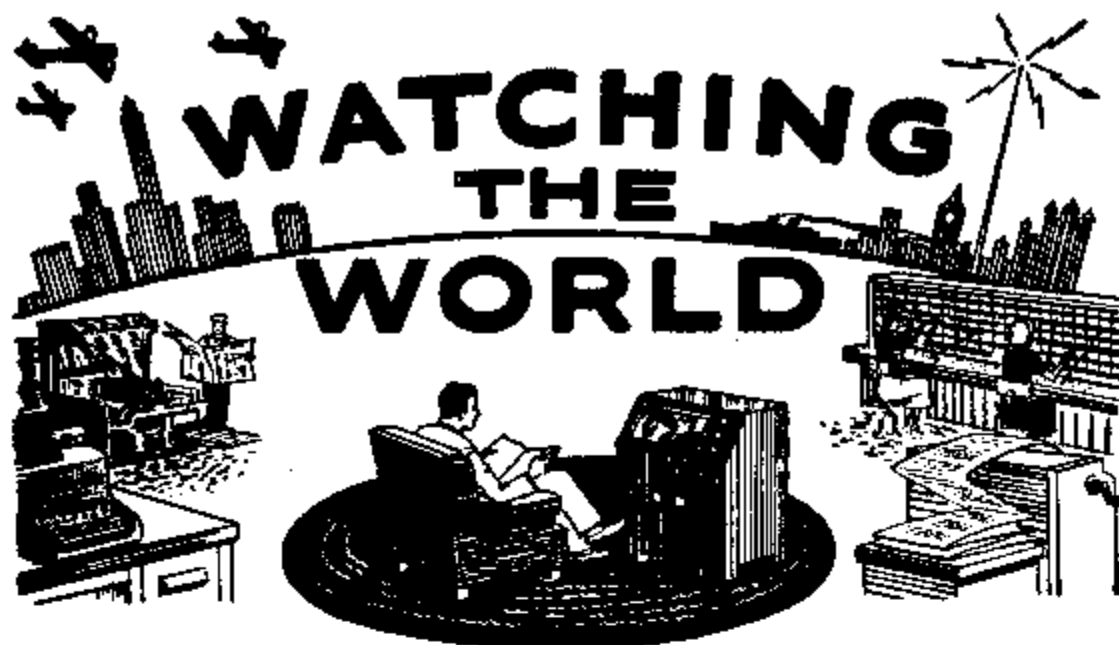
When the mother and a friend of this little girl visited the principal of the school to investigate the matter of Bible teaching, he suggested that, as undoubtedly the teacher was misinformed, perhaps they, the teacher and the friend, being Bible students, would be willing to take over that class and present the facts and truths as they should be from the Bible. Also he wanted to know how much would be charged for their services. Amazed to learn that it would be free, he remarked, "That's the first time in my life that I ever heard of anyone teaching the Bible free."

The new class got under way, but not without a bit of politics first. The Catholic children had been separated to take their catechism lessons from someone else. Yet a good group of about 20 remained, from

7 to 13 years of age. To obtain some information on just what instruction they had had, the new teacher, one of Jehovah's witnesses, began to describe different Bible characters and the children were to tell who they were by the history given.

Cain and Abel turned out to be "Cain and Abraham"; Samson was "Simson". And to the question: "Who was the disciple who cut off a man's ear, walked on water and denied Jesus three times?" a little miss cried out with confidence, "Judas Iscariot."

The hour passed quickly. They read from the Bible all the most important points of these famous men, thereby gaining accurate knowledge, and it was explained why God used them. The children were delighted and asked their new teacher to be sure to come back. For homework they were to learn the Lord's prayer and Ecclesiastes 12:1. Six students immediately ordered Bibles. So now, every Friday afternoon, you will know what is going on at one school in Caracas. In Venezuela the comforting message of Jehovah's new world proceeds peaceably, steadily increasing, in contrast with the baffling economic and political strife of the country and the general unrest among the people. Almost the entire population is gambling its money away on state lotteries and horse racing, many hoping with their meager winnings to better feed their hungry children. Amid these pitiful conditions, prevailing in spite of the country's very rich resources, the good news of God's kingdom is being preached and many are gladly freeing themselves of bondage and are having a share in saying to the prisoners, "Go forth." It is truly a great contrast to see the happy groups of Jehovah's witnesses working from door to door and on the streets enthusiastically offering God's Word of life to all who will listen.



### Voice of the Prisoners

◆ At the Panmunjom truce talks the U. N. stuck to its proposal to return only the prisoners who wished repatriation. The Reds asked how many this would be. Sessions were recessed and a survey was made. The question was not if the prisoners wanted to go, but whether they would "forcibly resist" being returned. The results were startling. Only one out of four (5,100 out of 20,700) Chinese "volunteers" would not resist being returned to "New China". There are 173,000 prisoners. A hundred thousand of them, 47 per cent of the North Koreans, 76 per cent of the Chinese, 77 per cent of the South Koreans who had been pressed into North Korean service, and 81 per cent of the Korean civilian internees, would "forcibly resist" being returned to Communist control. *Time* magazine (5/5) commented: "Almost against its will, the U. N. had uncovered a wonderful political and psychological asset in Asia—100,000 living witnesses against the hatefulness and tyranny of Communism. It was unfortunate that this great asset stood in the way of a truce."

### Korean Cost

◆ An interesting fact from the U. S. Defense Department (3/28) is that the cost of the

Korean conflict for the 12 months ending June 30 will be \$5,000,000,000. Another interesting fact is that if you earned \$10,000 a day, beginning when Columbus set sail for America in 1492, it would take until the 29th century to earn \$5,000,000,000!

### Prisoners in Protest

◆ Prison riots in April and May backed up demands for better food, better treatment, less brutality. At New Jersey's state prison at Trenton, 69 convicts seized four guards (4/15) and defied officials for three days. At the Rahway prison farm, 232 prisoners barricaded themselves and nine guards in a dormitory for 115 hours, demanding better treatment. The worst prison riot in U. S. history occurred in a crowded Michigan prison (4/20) when convicts overpowered guards and barricaded themselves inside their cell block. Then 2,600 prisoners rioted, wrecked and burned part of the prison. After five days their demands that the parole board be reformed, guard brutality and beatings be stopped and homosexuals be segregated from other prisoners were agreed to, and they surrendered. Soon thereafter (5/4) 500 Canadian prisoners in Montreal staged a four-hour riot over food conditions, breaking windows, set-

ting fires and smashing furnishings.

### The President: How Powerful?

◆ A major debate in the U. S. in April and May concerned presidential power. In the face of a strike Truman took over the steel mills (4/8) and implied he had power to take radio and the press if ever necessary. Condemnation was widespread. Resolutions of censure and impeachment were introduced in Congress. Court orders were sought by the steel companies. District Court Judge Pine ruled (4/29) "the acts of the [government] are illegal". The ruling was a sweeping restriction of presidential power. He ruled: "The contemplated strike, if it came, with all its awful results, would be less injurious to the public than the injury which would flow from a timorous judicial recognition that there is some basis for this claim to unlimited and unrestrained Executive power." The decision was promptly appealed to the Supreme Court, which would have the final say. The extent of presidential power has long been argued, but this constitutional debate was called "the greatest in a generation".

### Military Command Adjustments

◆ Major adjustments in Western military command were necessary when Gen. Eisenhower resigned as Supreme Commander of the Allied Powers in Europe to campaign for the U. S. presidential nomination. Gen. Ridgway was appointed to Eisenhower's position, and Gen. Mark Clark was appointed to Ridgway's place as U. N. commander in Korea. The adjustments are expected to take effect about June 1.

### Death on the "Hobson"

◆ Seven hundred miles out into mid-Atlantic from the Azores 23 U. S. warships engaged in a planned maneuver

(4/25). The 32,000-ton aircraft carrier "Wasp" sent out her planes, with the 1,600-ton destroyer-minesweepers "Hobson" and "Rodman" standing by. At 10:20 p.m. the "Wasp" changed course to take her brood back aboard. Suddenly the engines were thrown "emergency full astern", but not quickly enough to prevent the huge carrier from ramming the "Hobson", which sank within four minutes. Despite 24-hour rescue operations 175 men were lost. A huge gash in her bow, the "Wasp" limped back to New York with the survivors of the worst peacetime disaster in U.S. naval history.

#### May Day, 1952

◆ Long ago there was a celebration on the first of May called *Beltein* (Baal's fire). By 1899 it had evolved into an international labor holiday. It now is a special Communist holiday. This year violence reached its peak in Tokyo, where 20,000 May Day rioters, chanting anti-Western slogans, injured 450 persons and burned at least a dozen American automobiles. It is an annual crisis in the divided city of Berlin, where 400,000 turned out in anti-Red demonstrations and citizens hissed at each other across the East-West border. Communist rowdies who invaded the French sector were repulsed with water hoses. Around the world "peace" slogans were proclaimed, yet in Communist capitals hundreds of thousands of soldiers, sailors and airmen marched and displayed their guns, tanks and planes. Half a million gathered in Peiping; one million in Moscow.

#### Forthcoming Mexican Elections

◆ The Mexican government rarely worries about its congressional nominees. The Party of Revolutionary Institutions (P.R.I.) always wins, and the president usually chooses its congressional nom-

inees on a political favoritism basis. This year the tradition has been broken. The government is showing new concern with opposition party pressures, and the president refused to name favorites. Several opposition parties have banded together with a single list of candidates to gain more seats in Congress. (They now have only 4 out of 211 seats.) The break in tradition has caused many to anticipate important changes in Mexican politics at the July 6 elections.

#### German Unification

◆ Russia's recent comments regarding German unification, a peace treaty and "free" elections helped to gum up an already difficult situation. The German-French clash over the proposed European Army, and the "contractual agreement" to give West Germany almost complete sovereignty but tying her to the Allies, may both have been made more difficult. Western diplomats recognized that Russian proposals touched on a most important German political problem—unification of the Eastern and Western sectors. Some Germans would want to wait to see what Russia offered before tying too firmly with the West. Western officials were skeptical of the Russian proposals, but British Foreign Secretary Eden promised the door would not be closed on negotiations.

#### Thorny Problem of Trieste

◆ One of today's many problems in international relations concerns Trieste, a small neutral territory (population 381,000) claimed by both Italy and Yugoslavia. At present it is divided into two zones: Zone "A" occupied by Britain and the U. S., and Zone "B" occupied by Yugoslavia. Lengthy three-power discussions in London regarding Italy's claim to Zone "A" set off a wave of demonstrations in Yugoslavia. In Belgrade 250,000 to 300,000 protesters paraded, as did

thronges elsewhere. General Dveder of the Yugoslav General Staff warned in May of Italy's need for Yugoslavian co-operation if attacked by the Communist bloc, and that more thought should be given Italy's "relation with her neighbors". Both sides have such vigorous nationalistic feeling about Trieste that neither government appears in a position to make important concessions. Threats and public demonstrations will only increase the antagonism instead of helping toward mutual agreement.

#### An Unhealthy Trend in U. N.

◆ A practical warning was given by the Indian delegation (4/26) that the U. N. might disintegrate if big powers continue the "trend that threatened to become a habit" of refusing to consider disputes brought up by smaller countries against a big power. On orders from the Indian government, the warning was contained in a letter to the Asian, African, and Latin-American members, and was based on the Security Council's refusal to hear the French-Tunisian dispute. (France and Britain had voted against considering it, the U. S. abstained, Nationalist China and the Soviet Union voted for it.) The message, signed by Rajeshwar Dayal, chief Indian delegate, warned that the practice reminds of the defunct League of Nations.

#### Rewards in Malaya

◆ Since 1948 Communist guerrillas have harassed Malaya. Various plans have been instituted to encourage Malaysians to co-operate with British troops against the Communists. One was the controversial collective punishment measures which Britain's General Templer instituted against villages that had aided the Communists. The Manchester *Guardian* attacked this as being an attempt "to make the villagers more afraid of the



Government than of the Communists, and to win co-operation this way". Another method is the offering of rewards for top Communists, either dead or alive. In a stepped-up campaign the rewards were tripled (4/30) and now go up to 250,000 Straits dollars (\$84,000 U.S.) for key Communist leaders.

#### Peace Comes to Japan

◆ Ten years, four months, three weeks after the airwaves crackled with: "Air raid, Pearl Harbor! This is no drill," Secretary of State Acheson deposited the U.S. ratification of the peace treaty (4/28), and the war officially ended. A nine-day holiday began in Japan, commemorating the peace treaty, Hirohito's 51st birthday, May Day, Japan's memorial day, the new constitution, and children's day. A headline in *Nippon Times* said, "Little Signs of Joy; People in Quandary."

#### Jetliner Sets Record

◆ Twenty years ago commercial airplanes flew from London to Johannesburg in 10½ days. Thirteen years ago it took five days. Today's passenger planes take about 32 hours. Britain's de Havilland Comet, carrying 36 passengers, spent nearly five hours on the ground, loafed along part of the way, and still streaked into Johannesburg ahead of schedule (5/3), just 23 hours 38 minutes after it left London on the world's first regularly scheduled jet passenger flight. It averaged 390 miles an hour for the trip and hit 525 between Rome and Lebanon. It is claimed that this gives Britain at least a four-year lead in jet passenger service.

#### Unstable Island

◆ Current conditions justify the charge that the world is "unstable", but that charge concerns man's affairs, not the planet. Just imagine the plight

of inhabitants of the East Pakistanian island of Kutubdia, whose very island was unstable. After a month-long series of underwater explosions the northern part had sunk into the sea, and in late April about 40,000 inhabitants were milling about in panic.

#### Unsettled World

◆ Today's world is unsettled. No one can deny that. It debates official power, fears atomic war, faces the conditions Revelation 12 (*New World Translation*) predicted: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger." Gone mad, Satan drives earth into recurring crises and catastrophes. But this is because he knows "he has a short period of time". His violence unquestionably marks the fact that it will soon end. His wicked rule will be replaced by one of righteousness.—Revelation 21:1-4.

## Have You Wished for a Copy?

◆ Have you not, at one time or another, wished that you might have a copy of the original Greek text of the commonly styled "New Testament"? You may even have wished you could have it with the English words right under the Greek, enabling you to make comparisons for yourself.

◆ Such a Greek text is, in fact, available now in book form. It is called "The Emphatic Diaglott". The translation is based on the Vatican Manuscript No. 1209, one of the oldest Bible manuscripts in existence, and takes note of the various renderings of eminent critics. The 924-page volume includes valuable information on the Greek alphabet and grammar, history of the Greek text and English versions, and an enlightening preface and foreword to assist the reader in his examination of the text. Comprehensive footnotes, references and appendix add to the value of this remarkable work. Postpaid, \$2.

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JUNE 8, 1952

31



# PAPER

## Boon of Modern Times

### What is its most important use?

THE uses of paper are many. In this modern day its benefits reach into all avenues of life. It makes possible the wide distribution of printed matter, putting the means of learning into the hands of great and small, rich and poor. An outstanding use of paper is that of publishing the message of God's kingdom far and wide, in fulfillment of the Lord's words: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." Three recent products of the press are the vitally essential books: *What Has Religion Done for Mankind?* "Let God Be True", and "This Means Everlasting Life". The abundance of paper available makes it possible to put these splendid Bible-study aids into the hands of all truth-loving, life-seeking persons. It gives them the opportunity to gain firsthand knowledge of the way to life. It also points out the dangers of false religion. Let paper, boon of modern times, be a boon to you, by obtaining these three well-bound, attractive books, containing a total of 992 pages. Sent postpaid to one address for \$1.50.

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# ALWAYS!

## WE ARE NO ACCIDENT!

Earth's unique features declare we did not "just happen"

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## Cuba's Quick Change in Government

'Here today; gone tomorrow'—uncertain life of  
Caribbean republic

---

## Why Christians Shun Gambling

Because it is heathen, unscriptural and crooked

---

## Starlings Stump the Experts

Prime pest of birddom laughs off  
attempts to still him



JUNE 22, 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

What Real Missionaries Are Like	3	Bolivia's Popular Revolution	17
We Are No Accident!	5	"Overseas Wit"	19
Other Planets Offer		Religious News Items	20
No "Home Sweet Home"	6	Starlings Stump the Experts	21
The Earth, the Planet of Life	7	Draft Act Narrows Definition of Minister	24
Cuba's Quick Change in Government	9	"Your Word Is Truth"	
Quiet Revolution	10	Three Gods or One God—What Say	
The Balanced Congressman	12	the Scriptures?	25
"The Shape of Things to Come"	12	Jehovah's Witnesses Preach in	
Why Christians Shun Gambling	13	All the Earth—Jamaica	27
Do Scriptures Support Gambling?	15	Watching the World	29



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., June 22, 1952

Number 12

## What Real Missionaries Are Like

By "Awake!" correspondent in Puerto Rico



During the week end following April 11, newspaper readers throughout the United States and many other countries of the world looked at pictures of a pleasant-looking young man, his pretty wife, and a little two-year-old boy. Accompanying the pictures was an article telling of an air disaster in which 52 persons lost their lives when a four-motored Pan-American plane was forced down into the ocean a few miles out from San Juan, Puerto Rico. The little boy was Mark Van Daalen, one of the 17 survivors of the disaster. His parents, Leo and Eunice Van Daalen, were drowned. Only a few of the many newspapers mentioned the fact that they were missionaries, and fewer still that they were Jehovah's witnesses.

Among the members of the first class to be graduated from the Watchtower Bible School of Gilead, Leo and Eunice, together with Leo's brother Emil and cousin Donald, flew to the Caribbean island of Puerto Rico in March 1944 to take up missionary work there. Only six persons were active as Jehovah's witnesses in Puerto Rico at the time they arrived. The group of four found a place to live and then went to work. No, they didn't try to build up a following by making "rice Christians" out of the Puerto Rican people—offering them free meals or other material benefits. In-

stead they worked hard at learning the Spanish language and daily went out from their home into the hot tropical sun, spending the day going from house to house enlightening the people with the comforting truths of God's Word, the Bible. They gave the people food, all right, but spiritual food of greater value and more strengthening than their hearers had ever received. Evenings were spent conducting home Bible studies with the many truth-hungry persons. Only five such studies were being conducted when they arrived in March. July saw 122 in progress.

More missionaries joined them later and the work of announcing God's established Kingdom was extended to other towns. But these four had the joy of being in at the start of a grand expansion which was to see the half-dozen publishers of 1944 increase to 622 active witnesses for Jehovah by November 1951.

In January 1950, after having served for six years as a missionary, Eunice gave birth to a baby boy, Mark. To better carry out their new responsibility as parents, Leo and Eunice moved from the Santurce missionary home to their own home in nearby Puerto Nuevo. Leo took on part-time secular work but continued spending some 100 hours a month in ministerial work. Eunice was soon active again, and the month before the trip expressed her joy at having spent 30 hours in house-to-

house witnessing and Bible-study work. Perhaps soon she could be a full-time missionary again! The night before they were to leave for the United States to visit their parents, the congregation in Puerto Nuevo celebrated the Memorial of Christ's death (April 10), and some 90 persons attended (1,038 throughout the entire island). Leo and Eunice were very happy.

Next day, Friday, April 11, they took off with their little boy for the flight to New York, but ten minutes later their plane was in the water and within three minutes sank. Leo and Eunice, evidently calm, succeeded in getting out of the plane before it went under. Eunice, an excellent swimmer, gave her life preserver to a woman who was trying to swim with a child in her arms. High waves evidently proved too much for them and both drowned before rescue craft arrived. Leo, according to witnesses, throwing little Mark from him before sinking. The little boy was seen floating in the water by a survivor, was tossed into a life raft, given artificial respiration and lived.

Newspapers, especially local ones, gave much publicity to the pair and their orphaned son and one wrote an editorial praising Eunice in glowing phrase for her act of unselfishness in giving up her life preserver. But they pretty well bypassed Leo and Eunice's eight years of unselfish labor in bringing to the Puerto Rican people the comfort and hope of God's new world in which death and sorrow and suf-

fering will pass away. Where the newspapers failed, others did not. At the funeral services the following Monday some 370 persons came to hear a comforting talk which gave praise to Jehovah God for his loving and merciful provision of the resurrection. Literally scores of those present had come to a knowledge of the truth of God's Word due, at least in part, to Leo and Eunice's work. On every hand were heard expressions of determination to 'work yet harder so that we can attain to the new world along with them'; 'to be there when they stand up to life and happy reunion with their loved ones in an earth cleansed of wickedness.' New ones present spoke their amazement at the freedom from distress and the quiet assurance so evident among the members of the deceased ones' family. They realized that the sectarian religions in their island had never given them any foundation for such a firm faith in God's power to restore the dead to life in a new world of peace.

Since then the little company at Puerto Nuevo has reached a new peak in active publishers, and throughout the whole island the missionaries excitedly tell of greatly increased interest on the part of the people in the work of Jehovah's witnesses. And, for all who knew and loved Leo and Eunice, Jehovah's promise of a resurrection for faithful servants becomes that much sweeter and more precious. How wonderful to know that a new world is at the doors!

---

*God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering.*

*But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises.—Hebrews 6:10-12,*

*New World Trans.*



**W**RITE the number six and after it place twenty-one zeros. This reads six sextillion, the number of miles into outer space that our most powerful telescope has probed. This is a billion light-years, meaning that light traveling at its rate of 186,000 miles per second requires one billion years to flash from that point to the earth. In all that vast scope universal law and order over and over again keep confronting the trained and prying eye of science. Our earth, its eight companion planets and the host of asteroids between the orbits of Mars and Jupiter swing in their respective pathways about the sun. This is our solar system, which itself moves along, pulled by the sun in one corner of the great Milky Way galaxy, our "island universe". In turn this entire "island" in the sky moves round its central axis, which is apparently in the vicinity of the constellation Sagittarius. One complete cycle for this whole galactic system requires some 225,000,000 years. Beyond our galaxy are countless others, all guided by harmonious law, none tolerating chaos. As far as our most highly magnified sight has carried us this holds true, giving no reason to doubt that it is just as true in the endless reaches still farther out.

Some call all this a great "accident". But science is not an accidental art and the uni-

verse is very scientific. H. Spencer Jones, since 1933 Britain's Astronomer Royal, does not think it an accident. In his book *Life on Other Worlds*, he remarks: "The solar system has certainly not come into existence as the result of chance. It is not an accidental collection of bodies: there are too many regularities in the system."

The cumulative effect of some of these regularities is awesome. He points out that all the planets, including the many little asteroids, revolve around the sun in the same direction, their orbits lying in nearly the same plane. The inclinations of the planes of the other planets' orbits to the ecliptic, the plane of the orbit of the earth, are for the most part but a few degrees. The sun rotates in the same direction as the revolutions of the planets and the planets' orbits lie almost in the plane of the sun's equator. Also, the planets rotate in the same direction as the sun. With few exceptions the orbits of the satellite bodies are found to be nearly circular and lie virtually in the plane of the parent planet's equator; and the majority of satellites revolve around their parents in the same direction in which the planets themselves rotate. Then Mr. Jones summarizes, saying:

"We may compare the solar system with a pack of cards as it comes from the makers, in which the cards are arranged in suits and each suit in order of value, rather than with a pack which has been used and shuffled. The regularities demand an explanation, but to find an explanation of how a system such as the solar system could have come into being has proved to be the most difficult of all the problems of cosmogony."

But, of course, there are theories concerning the birth of our solar system. Some think a star once collided with our sun to

form the resulting necklace of surrounding planets. Perhaps more believe a star simply passed near enough to the sun to cause a mighty tide of matter to be ejected and ball up into planetary bodies. Though not necessarily denying these ideas, Jones states: "The chance that two stars will actually collide was computed by Sir James Jeans. He found that a given star will be likely to meet with an actual collision only once in 600,000 million million ( $6 \times 10^{17}$ ) years. The chance of two stars' approaching each other sufficiently close, without an actual collision, to give rise to the ejection of a tidal filament is somewhat, but not much, greater." Nor do we here take issue with the precise way in which the solar system was brought forth, but only with the conclusion that it came by chance. Further, note that even if a heavenly accident had produced the form of the planets, still more and more like "accidents" are needed to account for their harmony of action. Jones concludes: "Our solar system appears, therefore, to be a system that is nearly, though perhaps not quite, unique in our stellar universe."

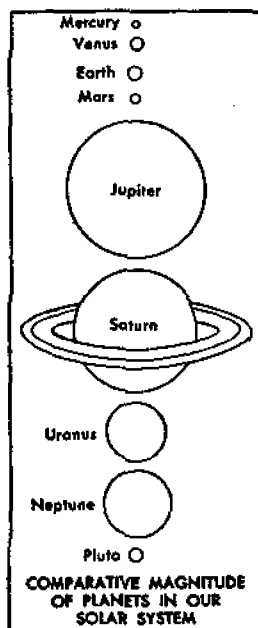
### Other Planets Offer No

#### "Home Sweet Home"

When one next looks for areas in which life as we know it can exist the eligible zone shrinks to a pin point around planet earth. The moon is a mere average of 238,857 miles away from us, yet it is entirely unsuited for life. Dreamy-eyed would-be moon rocketeers of our century would have to wear airtight, oxygen-equipped and bullet-proof suits to breathe where there is no natural oxygen and find

protection from bulletlike meteor showers. In a world devoid of atmosphere, temperature variations will be violent. One would find no comfort in either the moon's daytime high of around 215 degrees Fahrenheit or its nighttime low, perhaps 240 degrees below zero!

Nor would little Mercury prove a desirable home for man. One of its sides, turned sunward, bakes under an average 752-degree Fahrenheit heat while the other freezes. Any atmosphere is extremely rare and there is no water vapor whatever. Next-closest planet to the sun is Venus. So close to earth in size is this neighbor planet of ours that it is called our "sister planet". But there the resemblance ends. Venus' atmosphere is prolific with carbon dioxide but has little or no oxygen. In contrast with earth's much water vapor, the atmosphere of Venus is extremely arid. There are no oceans and the atmosphere keeps closed in heat waves radiating from the surface that are first absorbed from the sun, so that the temperature there remains hotter than that for boiling water.



Going outward from the earth, on Mars one finds little to justify the many fables concerning life there. Reliable authority grants only questionable possibility for some possible plant life, and that only at the poles. There is little or no oxygen and Mars' force of gravitation is but two-fifths of that on the earth's surface. What of the so-called "giant planets", Jupiter, Saturn, Uranus and Neptune? Best analysis available depicts these bodies with rock cores thickly covered with ice. They have atmospheres, but, as we have already found, just any sort of atmosphere is not sufficient.



Life is very particular and demands a certain kind, certainly not one such as these planets offer, empty of oxygen or water vapor and generously saturated with various poisonous gases. Pressures under these atmospheres are prohibitive. Jupiter's surface pressure is said to be at least a million times greater than that on earth.

Pluto is too far out to have yielded much information about itself as yet. But following the theory of progressive cold on the outward planets, it is probably as impossibly cold as Mercury's sun-exposed side is warm. The many little asteroids may be mentioned, but their slight size disqualifies them. They have no atmosphere, no water and no gravity. Our solar-system tour has uncovered no sign of life outside the earth.

### *The Earth, the Planet of Life*

The noted British scientist, Sir James Jeans, in his book *The Universe Around Us*, declared: "The earth is the planet of life, because it is at the right distance from the sun, but we have no reason for thinking that life of the kind we know on earth—life which requires hundreds of millions of years for its development—has either passed from Mars or will in due course appear on Venus; these planets are at the wrong distance from the sun." We need not be troubled by his tendency toward evolution involving man's age. More recent experiments have brought it much nearer. The point is nevertheless made that the earth holds a unique position able to bear life. And what magical fragmentary amount of the sun's total energy continually dispatched in all directions provides just the right amount for life on earth? About one two-billionths of the total! And were we placed at just the spot necessary to absorb that amount by mere chance? O most fortunate of accidents!

Earth's atmosphere, all-necessary to life here, is remarkable in itself. It shields the

earth from the meteor showers that plague bodies like the moon, vaporizing virtually all such intruders long before they reach terra firma. It lets man breathe. It diffuses the sunlight in beneficial proportions for plant, animal and human life. We note another phenomenon in its composition. Among metals, the sameness in kind and the proportion in which they are found on earth and in the sun make some scientists confident that the earth was born of the sun. If this is true the fact that this proportion does not hold good respecting gases in earth's atmosphere is extraordinary.

For example, hydrogen composes ninety or ninety-five per cent of the sun's atmosphere, but only a very minor amount of earth's. Nitrogen, very evident on the sun, stars and nebulae, in earth's atmosphere amounts to about only one part in two million of the entire earth's weight. This becomes most noticeable with the "rare gases", argon, neon, helium, krypton and xenon, rarest of all earth's elements. Their presence in the atmosphere is infinitesimal, and of these only helium is found in the interior of the earth. Yet some of these are known to be very abundant elsewhere in the cosmos. Again the conclusion rises that the earth was *prepared* for its purpose just as the sun and other bodies were for theirs.

Were it all an accident, how remarkable that the earth's speed turned out to be the rate it is! Fortunate indeed, for any appreciable change in its rate of revolution around the sun (once each year) or its rate of rotation (once each twenty-four hours) would work a vast change in our climate, and were this altered as much as fifty degrees for one year, then, says A. Cressy Morrison, in *Man Does Not Stand Alone*: "All vegetation would be dead and man with it, roasted or frozen."

It does not follow that all planets enjoy the seasons as we do, the winter following

fall, and summer the spring. But invaluable forethought in the earth's  $23\frac{1}{2}$ -degree tilt from the perpendicular assured this planet of seasons, further aids to life and growth. *The action is explained in the New Handbook of the Heavens*: "As the world moves round the sun with its axis always tipped at the same angle and pointing in the same direction, first one pole and then the other is nearer the sun. The direct rays shift from  $23\frac{1}{2}$  degrees north of the equator to the same distance south of that imaginary line. The sun shines alternately  $23\frac{1}{2}$  degrees beyond the north and then beyond the south pole. The days grow long in the northern hemisphere and then become short. These are the underlying causes for the change in the seasons."

We recall that the moon was found unfit for life. But that does not prove it useless. Neither was it provided as a simple "plaything" for idle human curiosity. Without the pull of its gravity our seas and rivers would enjoy no tide phenomenon. But this could easily be overdone. Suppose, just by chance, our satellite had turned up only 50,000 miles or so away. The continents would be deluged and the mountains eroded by gigantic tidal waves that man has never conceived. Hurricanes would tear the planet daily, the earth's very crust would crack! Consider the savage effects of the mere "ordinary" tidal wave accompanying Japan's earthquake early this past March.

### ***Wizards Left Baffled***

The extremely suitable natures of the forms of earth life for the earth further blast the idea that they and their home came together by some cosmic fluke. Take just one example, the marvelous co-operation between plants and animals to maintain the correct proportion of free oxygen. Animals breathe oxygen and exhale carbon dioxide. Plants absorb carbon dioxide and release oxygen. This further

stumps the "accident theorists": Admittedly, free oxygen appears as a result, not the cause of plant life.

Men once tried to explain the origin of the solar system by describing how a shrinking, rotating vast nebulous sun cast off matter that formed the global planetary bodies. Along came those who believed the sun collided with a star to discredit this idea, only to have the tidal theory rise and laugh at both of its predecessors. Variations continue to come forth and continue to fail. H. Spencer Jones takes us back to the time the universe was launched on its great creative project, but he is unable to do more than honestly admit: "Exactly what did happen at that time, and why it happened, we do not know." But there are some things of which we can be very sure.

For instance, we know that if, when it was finished, the earth had been given no atmosphere, like the moon, we could not live here. We can surely be grateful that our planet did not find itself with Mercury's unbelievable heat or the outer planets' unbearable cold or Jupiter's crushing pressure. How fortunate that the earth is just the size it is, has just the orbit it does and was not buried in ice, left without water or fumed with poison gases.

Unfortunately, some scientists, though they admit their lack of certainty concerning the origins and purposes of our universe, solar system or earth, are quick to speculate on how these will end. The variety of possible accidents they offer include a collision between two asteroids or a star with our sun or another body with the earth. But of such possibilities Sir James Jeans assures that "none of them is at all likely to happen within the next 10,000 million years or so". In that time he concludes that the sun might well black out, thus ending all earthly life and leaving the planet a void. Were scientists but as

learned in the Word of the true Creator as they are in some of his creative works they would have no fears of any of these threats in "10,000 million years", or in all eternity:

"For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited:

# Cuba's **QUICK CHANGE** in **Government**

**I**T DOES not surprise people much in these troublesome times to hear of rebellions, revolutions, wars and the shedding of human blood. They are coming to be commonplace affairs. They happen everywhere. Corrupt politics and bad economic conditions are the breeders of such uprisings and wars. Relief is sought through force and violence where other means fail. Underlying these violent actions can be seen the strong desire for freedom, peace, justice and the absence of want.

For many years the Cubans had been under the oppressive, tyrannical rule of Spain. They wanted their freedom, fought for it and gained it. They wanted Cuba for the Cubans and not for Spain. In 1898 they were freed, and in 1901 they drew up Cuba's first constitution and Cuba became a full-fledged republic, to take her place among the other nations of the world.

I am Jehovah; and there is none else."  
—Isaiah 45:18, *Am. Stan. Ver.*

Jehovah's Word is the only source giving full explanation to the Creative Force behind the scientific facts so evident in the universe. It verifies true science to show why all created works so marvelously fit their purpose. The Bible tells us what our eyes tell us, that *we are no accident!*

They were proud of their republic. They had molded and designed it to suit their needs. It guaranteed them freedom and was recognized as an equal by other democratic nations of the earth. She was accepted by her sister nations as a liberal country, even offering refuge to unwanted exiles of other nations, because she was liberal-minded and freedom-conscious.

Since the time of her birth as a republic it has not been easy to keep in view her original purpose and desire to be a free and liberal people. Honest men have had to guard carefully their ideals to see that they were kept alive in the form of laws and guarantees. They have passed many hard tests, men with different views and purposes have risen to power and imposed their ideals upon the people for short periods of time. There have been stormy fights, even bloody revolutions; but they have only served to confirm in the Cuban mind the necessity of guarding more closely the guarantees of freedom.

As an outstanding example of the need to be ever vigilant to protect the rights of the people, to keep bright the democratic ideals, was the revolution of 1933. The government in power under President Gerardo Machado was overthrown by the revolutionary forces under the leadership of Fulgencio Batista. The rule under Machado had not been in harmony with the former high ideals of a government by the people and for the people. The rights of individ-

uals were not respected if their thoughts and actions were contrary to the thoughts and actions of those in power. The tendency was toward dictatorship. Many cruel and barbarous acts were committed against political opponents. The memory of those times is not pleasant to the liberal-minded Cuban. Batista annulled the constitution and established a provisional government. He became known as the "strong man" of Cuba. But out of those dark days came a new constitution, setting forth anew the guarantees of rights and liberties so dear to the hearts of many.

The year 1952 was to be an important year to the Cuban people for two reasons: (1) It was the 50th anniversary of the birth of the republic, and (2) it was to be the year when the people would go to the polls to elect their new president for the next four years. In June would be the elections.

So for some time the different parties had been announcing their candidates, and they in turn told the people what they could expect from them when they were once in office. President Carlos Prío Socarrás of the Authentic party was the present president, but since a president cannot remain in office more than one term of four years, at a time, he was to go out, to be replaced by someone else. Carlos Hevia was the new candidate for the Authentic party. There were various other candidates running, among whom was General Fulgencio Batista (the one who had overthrown the government in 1933). He was chosen by the Pau party (*Partido Acción Unitaria*). The scene was all set for an interesting election.

### **Quiet Revolution**

In the early morning hours of March 10 a group of men were meeting together in the city of Matanzas. Their plans had all been made well in advance. The time had

come to put them into practice. The meeting was for the purpose of getting final, last-minute instructions from their leader, who proved to be none other than General Fulgencio Batista of the Pau party and who had led the revolution in 1933. This time their purpose was similar: overthrow the government of President Prío.

At a given order they all got into their cars and drove rapidly to their appointed assignments in and about the capital city, Habana. General Batista himself would go to the army headquarters in Camp Columbia and others would go to other strategic places, such as the police headquarters, Marine station, power plant, radio stations, etc. Prearranged plans had been so well made that none found any resistance to speak of. Thus far everything was perfect.

Doctor Prío, the president, evidently unaware of what was underfoot, was at his country place with his family. Out of a deep sleep he was rudely awakened by the ringing of the telephone. On answering it, he was informed of what had happened. Batista, through the army, had overthrown the government. He hurriedly dressed and drove furiously for Habana, to the Presidential Palace, where, upon arriving, he found various members of his government and friends assembled. This was about five o'clock in the morning. Discussions were carried on, phone calls made, possibilities weighed. Should armed resistance be offered? How many of the provinces remained loyal? What were the chances? The seriousness of the situation could be seen in the tense faces and movements.

Outside, the city was coming to life after a few hours of rest. People were beginning to move about, preparing themselves to tackle the problems of the day. To most people it was just another day, like the one before. But wait a minute! What was that? You say that General Batista has gained control of the army, the



police and the marines and has evicted the government of President Prío? When did it happen? How? Goodness, that may mean fighting and bloodshed. Now there are appearing more soldiers and policemen in the streets. There goes an army tank headed for the palace. Off in the distance are heard some shots. What was that? A fight between some of the guards in the palace and policemen of the revolutionary movement. Two were killed and several wounded.

Up in the palace President Prío arrived at a decision. There would be no armed resistance. He would not be responsible for any blood that might be shed, as he said in an interview reported in the magazine *Bohemia* of March 23. At approximately 8:15 a.m. he got into his car as the people looked on with mixed feelings. He went to the Mexican Embassy, where he stayed until Thursday, the 12th, on which day he with his family left for Mexico. Many persons were disappointed by this withdrawal of the president to a place of safety. As a public demonstration of their sentiment toward the action of General Batista, a large number of the students of the university buried the constitution, as though having been killed by the revolutionists.

On the other hand, General Batista justified his bold action because of the deplorable conditions that were prevalent in many parts, and almost unendurable, as he himself stated, as reported in the magazine *Carteles* of March 16: "Those that listen to me know perfectly that it is almost impossible to support any longer a reign of crime and bribery without guarantees, without hope and without any other horizon than that offered by those who have carried the country to the border of chaos," and, also, that Doctor Carlos Prío, convinced of the unpopularity of his candidate, Engineer Carlos Hevia, had purposed to suspend the elections and bring the country under dictatorial rule. The 15th of

April was the day set to bring this about. From this point of view General Batista would come to be a savior to the people rather than someone forcing his will upon the public contrary to their wishes. To fortify his position and assure himself of the necessary support, General Batista (as reported by *Bohemia* of March 16) raised the salary of the police to \$150 per month and the soldiers to \$100.

At the time of writing this article the constitution of 1940 has been annulled and a temporary one put in its place. General Batista says that when all necessary arrangements have been made, elections will be carried out and the people can select the officials they want. The slogan of the present government is "Peace, work and progress".

How has the average Cuban citizen reacted to the happenings of the last several weeks? Surprisingly, to all outward appearances, he has accepted it as something inevitable, that must be met, borne, and maybe it might even be for the better.

Past experience has taught them that comparatively few officials are moral men, men of integrity. Few of them work for the real betterment of the people. Corruption, vice and immorality abound on every hand. Therefore, it is not strange that the people at times take alarming situations passively. What's the use! We cannot change the situation. We will resign ourselves to it. Such is their attitude.

But do not despair. There is hope, a wonderful live hope. Do not look for it in corrupt, fallen man. Look for it through him who was able to make the universe and create intelligent human creatures, and who said through one of his faithful servants: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Peter 3:13, *New World Trans.*

# The Balanced Congressman

"TOPICS of the Times" is a daily column in the *New York Times* which rambles on with all sorts of interesting anecdotes. On February 5 it whimsically recounted the efforts of Virgil Lissom, "up in the Adirondack hamlet of Sugarbush," to balance the Federal budget. Part of the government's deficit, says Virgil, "is due to congressmen," some of whom are likely to go overboard on pet projects for their area because "nothing unbalances a congressman like the easy job of spending other people's money".

¶ It continued, "Since these pork-barrel projects may turn up wherever a congressman can find a likely body of water, Virgil decided some years back that there ought to be a river and harbor project in the Adirondacks, which has never had one, having no large rivers and no harbor. Virgil wrote that to his congressman and proposed a project to deepen Alder Brook to fit it for seagoing vessels. He even drew a map showing how Alder Brook ultimately connects, by a devious route, with the Atlantic.

¶ "Virgil's congressman grabbed at the suggestion. He admitted that he had never heard of Alder Brook and couldn't find it on the map, but that could only mean one thing: that

it certainly was in need of widening and deepening. The next thing Virgil knew government engineers came up for a survey and had quite a time slogging through the brush on the east side of Mount Kate. When they did find Alder Brook, which is about six feet wide there, they said it would take a lot of widening to make anything of it and even then they could not be sure just what it would make. Down in Washington the congressman must have picked up some adverse comment. He came up one day for his own survey and went away mad at Virgil, not so much because of the size of the brook but because the only constituents he could find in the whole area were six beaver.

¶ "Back in Congress he loudly withdrew his request for the Alder Brook project, saying his conscience would not let him support it at a time when the nation needed a strict sense of balance and economy. Everybody pointed to him as a staunch advocate of a balanced budget who was courageous enough to put the nation ahead of his own district and wished for more men like him in Congress. Virgil was pleased, too. He always felt that it may be tough to balance a government budget but it's even tougher to balance a congressman."



## "The Shape of Things to Come"

¶ "Two wars of unparalleled destruction have left in their wake no formula for peaceful living in the world. Forces that stir revolution and foment political crises are still rampant as populations increase and the flow of food and goods to nourish the world's economy is impeded. The path of collective security is strewn with the failures of nations. They have failed to keep the promises men must live by. . . . In such a world more shocks and convulsions must necessarily be expected. . . . The illusion of the hour is the belief that some magic medicine of materialism will bring a strong alliance based on some new-found faith in a pooled sovereignty or even a super-sovereignty. . . . Free men can alter the shape of things to come. Free men can abandon the false gods of materialism and heed no longer the voices that would substitute the short-range lure of Expediency for the long-range security of Principle. Only thus can the world of today avert disaster."—From an editorial in *U. S. News & World Report*, January 4, 1952.

# Why Christians

## Shun

## GAMBLING



**M**ILLIONS of  
professed  
"Christians" gamble

daily in America and in other parts of the world. Many character-building groups, including neighborhood and boys' clubs, patriotic organizations that specialize in developing good citizenship, and churches, of which perhaps the Roman Catholic Church is the most prominent, resort to illegal gambling enterprises to raise money. They justify the law violation on the ground that gambling is not immoral. This is "a type of rationalization which", says Judge Morris Ploscowe, "will permit an evasion of most laws."

Gambling in the form of bingo, which is quite popular in Roman Catholic churches, was recently defended at a legislative hearing in New Jersey as "an innocent pastime to which even 'heaven' could not object". "People want a little fun," said former Judge Robert B. Carey. "No God is looking down ready to kick people for playing a little bingo. . . . The playing of bingo will not disturb the angels of heaven." (New York Times, March 13, 1952) This view is entertained by many religious leaders. "Reverend" Vincent F. Holden, founder of the Paulist information center in New York city, expressed the position of the Catholic Church on gambling in this way: If a person has what is termed an "honest" chance of winning and at the same time can afford to lose, why, then "there is nothing morally wrong in gambling".

But is it true that "there is nothing morally wrong in gambling"? When played fairly is gambling just, right, and moral? Does the fact that gambling is upheld and played by religious and prominent men justify its practice? Is gambling for pleasure justifiable? Does the Bible grant a Christian the right to gamble? Upon the following divinely set principle let us answer the above questions and see why Christians shun gambling.

"By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men." (Matthew 7:16-20, *New World Trans.*) The fruits of gambling are unmistakably identified in God's Word as rotten, fit only for destruction. Consider:

Nowhere is gambling justified in the Bible. It is, however, rooted deeply in pagan mythology, which is condemned in God's Word as demonic and rotten. In Plutarch's treatise *On Isis and Osiris* reference is made to Mercury's playing at tables with the Moon, "and wins from her the seventieth part of each of her illuminations."

But to come down from the vaporings of mythology to prosaic fact, gambling has from antiquity been associated with crime and violence, which also is fruitage stemming from a rotten tree. Egyptians played at the game of Tau, the Game of Robbers. Romans were famous for their cheating with loaded dice. Sig. Rodolfo Lanciani, professor of archaeology in the University of Rome, says that wherever he had excavated he always found Roman gambling tables engraved or scratched on the marble or stone slabs for the amusement of idle

men, always ready to cheat each other out of their money. There was hardly a more ruinous pastime—a pastime in which Cicero himself places a gambler on par with an adulterer. (*History of Gambling in England*, by Ashton) Children were also initiated into the seductions of gambling by playing “nuts” and “head or tail”, betting on which side a piece of money thrown up in the air would come down. Today they are started off with bingo, beano, and the like. Pagan Roman gambling brought forth fruit worthy only of destruction.

The Roman Catholic Church has well named herself “Roman” by perpetuating Roman, pagan, religious pastimes in her religious organization. The lottery that originated with the Romans is a great source of revenue for the present “Roman” Church. Bingo, raffles, drawings, and guessing contests, changed only in name but not in deed, are but a few established gambling games carried over from pagan Rome and are now fostered by the present Roman Catholic Church in the name of religion.

Since such bingo games and drawings are considered small-time gambling, authorities seldom interfere with their operation, especially since such are operated in the name of charity. The church justifies gambling behind her walls by saying it is not immoral if a person has an “honest” chance of winning. There is no such thing as an honest chance of winning. The mathematical odds or probabilities in all gambling games are so determined that only operators can win. Professional operators use various types of gimmicks and gadgets to control their games and give players no chance of winning. The mathematical advantage runs from a minimum of 1.5 per cent to a maximum of about 90 or 95 per cent. Those that appear honest and above-board take in from 1.5 to 30 per cent of the money wagered by players, depending

on how the wagers are made. Bingo has an appeal because there is a winner in each game; but the players fail to realize that the prize is usually worth less than half of the money paid by the players. Thus, the bingo operator pockets a profit of 50 to 80 per cent.—*Annals of American Academy*, May 1950.

The true motive for operating these gambling games in churches is “easy money”. Herb Graffis, a well-known columnist, wrote: “Churches and charitable organizations run illegal gambling because that’s the sure way of getting money for holy causes from the people who otherwise wouldn’t contribute if the Almighty pushed a .45 at them.” But these same religious law violators are quick, says Graffis, to express themselves toward other violators in this way: “Those commies—they ought to be run out of the country. They’ve got no respect for American laws.” (*Chicago Sunday Times*, October 18, 1949) Here again we see where gambling fosters dishonesty and a disrespect for law and order. It also reaches into the pocketbooks of the poor and takes their money under false pretense, a practice strictly repugnant to all that is just and right.

The desire to get something for nothing often leads the player to defy the law of mathematics and logic to a point where he gambles away his wealth as well as his earnings for some time to come. The principal sufferers in such cases are members of his family who are wholly dependent upon him for support. The community is often burdened with the family until the gambling debt is paid. Such a person has no wages to take home for Scripturally supporting his family. He is rated worse than an infidel in God’s Word. (1 Timothy 5:8) The winner is not honored in gambling, and the loser is not pitied.

The Catholic Church says “there is nothing morally wrong in gambling”. The



Church must have a different, and in this case a lower, concept of morals than the rest of the world, because, commenting on the moral aspect of gambling, the *Christian Science Monitor* of June 1, 1945, says: "No amount of profit from gambling can outweigh the inherent loss in moral values." Ernest E. Blanch referred to gambling as an important social and political problem, "because it undermines the integrity of many public officials and helps finance gangster and underworld operations." Governor Dewey of New York state recently said: "It is fundamentally immoral to encourage families to look to gambling as a source of income. It is an indecent thing for government to encourage the weaknesses of the people in order to finance itself from such weaknesses. . . . The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime and corruption, demoralization of moral and ethical standards, and ultimately a lower living standard and misery for all the people." Yet the Roman Catholic Church sees nothing morally wrong with gambling. She is willingly blinded by the glitter of gold.

### ***Do Scriptures Support Gambling?***

Some try to justify their conduct by saying Israel cast lots and so did the apostles, which some understand to be gambling. (Leviticus 16:8; Numbers 26:52, 55, 56; Acts 1:26) They argue, if lots were used by Israel and the apostles with divine approval, why is it not proper to gamble with dice, cards, and other forms of gambling games? They reason that what justifies the one should justify the other, and what condemns the one should in the same way condemn the other. To continue with this same line of reasoning would rule out gambling completely and immediately. Why? Because lots were never used for

pleasure or sport, which would mean that dice, cards, tables, and other forms of gambling should never be used for pleasure or sport. Lots were used in connection with serious matters, by both the Israelites and the immediate followers of Christ.

Lots were to be used in much the same manner as was an oath. Both, when used, did suppose the testifying presence of God. So when lots were cast or an oath was given prayer was expressed or to be understood. The proper use of a lot, as of an oath, was to end a controversy. (1 Samuel 14:41; Hebrews 6:16) Israel did not cast lots for selfish gain. The Roman soldiers did, when they cast lots for Jesus' garments, but those were not the lots used by the Jews in obedience to Jehovah's arrangement. The Jews cast lots to determine Jehovah's decision in a matter. They were not trying to get something for nothing. When Israel cast lots, Jehovah caused them to fall according to his will; through this practice he made his wishes or decisions known to them. (Proverbs 16:33; 1 Samuel 14:41, 42) Jehovah God governed the falling of the lots; therefore, they were to be used properly and not in sport.

And, too, we are commanded not to tempt God by a vain desire of a manifestation of his power and special care. (Psalm 78:18, 19; Isaiah 7:12) "You must not put Jehovah your God to the test," said Jesus. (Matthew 4:6, 7, *New World Trans.*) Had the Jews been using lots for selfish purposes, such as gambling, they would have been tempting God, vainly desiring the manifestation of his special providence in his immediate disposing. Also, whatsoever Jehovah God has sanctified to a proper end is not to be perverted to an improper one. "My house will be called a house of prayer, but you are making it a cave of robbers." (Matthew 21:12, 13, *New World Trans.*) God had sanctified lots to a proper end, namely, to express his wish or decision.

Therefore, to say that dice, cards, tables, etc., fall in the same category as lots, means also that they should not be used without divine authorization and then only to express his wish regarding a controversial point.—Proverbs 18:18; Numbers 26:55.

Some argue that God has sanctified psalms to the praise of his name, and bread and wine to represent the body and blood of Christ, and yet it is entirely proper for Christians to sing psalms and to eat bread and drink wine, not only from necessity, but to cheer themselves; why, then, may not Christians enjoy themselves by gambling with lots or the like, even though He set aside the lot for the special purpose of ending controversy? Simply because we do not find in the Scriptures any special exemption for recreation by gambling, as we do find for wholesome enjoyment by singing, and for cheering ourselves by eating and drinking.—James 5:13; Deuteronomy 8:9, 10.

The Bible definitely condemns unlawful gain. "For I the LORD love justice, I hate robbery and crime." (Isaiah 61:8, *An Amer. Trans.*) The gambler does not work with his hands the thing that is good and pleasing, and he is not free from cheating and stealing. (Ephesians 4:28; Genesis 29:15) The fact that clergymen, priests, and prominent men gamble does not justify its practice, no more so than murdering would be justified if such men were to commit murder. We are admonished by God's Word to live according to the standard he set for us through his Son Jesus Christ. (1 Peter 2:21) Jesus did not gamble. He did not set up an organization of gamblers. His apostles did not gamble. Nor do Chris-


tians today. Those who look down on Christians as trying to be overly righteous are often heard quoting Ecclesiastes 7:16, which says: "Do not be over-righteous, and be not excessively wise; why should you ruin yourself?" (*An Amer. Trans.*) But such persons should not stop reading there, they should continue reading through verse seventeen, which says: "Be not over-wicked, nor play the fool; why should you die before your time?" (*An Amer. Trans.*) It is not good to be self-righteous or worldly wise, nor is it good to be foolish. We should consider the weaknesses of others, and not love pleasure more than we love God.—Proverbs 1:22; Romans 14:21; 2 Timothy 3:4.

Even though the word "gambling" does not occur in the Bible, the fruits of gambling are both mentioned and condemned. Christians will shun gambling as a rotten tree, rooted in demon mythology, prospered by pagan Rome, perpetuated by the false religious, corrupt, criminal element of this world, which will soon be cut down and, along with its rotten fruitage, will be destroyed in the battle of Armageddon.

Christians, as commanded, will respect their brothers, not deal falsely with them; they will not defraud, lie, cheat, or steal. They will take to heart the Scriptural admonition: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." (Ephesians 4:28, *New World Trans.*) In this way they will follow a course in harmony with God's Word, resulting in great joy now, and in the world to come everlasting blessings.



*Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit.—Galatians 6:7, 8,  
New World Trans.*



# Bolivia's Popular Revolution

By "Awake!" correspondent in Bolivia

**A**NOTHER sudden and very violent revolution has racked the republic of Bolivia, resulting in many dead and wounded and in a change of government. The people of La Paz were awakened by shots heard early Wednesday morning, April 9. Truckloads of armed men were seen going through the streets. The radio announced that during the early hours of the morning another government, the Nationalist Revolutionary Movement (MNR), had taken over in place of the military regime of General Hugo Ballivian. Radio Illimani, the official government radio station of Bolivia, which also had been seized by the MNR party, called the change of governments a bloodless, holy revolution, and announced that the *jefe*, or chief of the revolution, was General Antonio Seleme.

General Seleme, who had been the minister of government (minister of the interior) in President Ballivian's cabinet, ordered all troops to remain in their barracks without offering resistance to the new government. The radio also informed that General Humberto Tórez Ortiz, chief of staff in President Ballivian's government, was helping the revolution, but a later report stated that he tried to organize the resistance against the MNR. Others reported as participating on the side of the revolution were the national police, some of the young officers in the army, the veterans of the Chaco war and civilians, consisting especially of the laboring classes.

Another announcement was that the whole nation had been taken by the revolutionaries without shedding of blood. However, much blood was spilled, for, after all fighting was over, the press reported this revolution to be the bloodiest and most intense in Bolivia's history. Therefore it was not long before the call went out for men to defend the revolution against troops entering the south into Miraflores and against troops attacking from the "Alto" on the west. Spot announcements were also repeated about 7,000 miners' coming from Oruro and the mining towns beyond Oruro to reinforce the MNR. By evening Radio Illimani was admonishing all the revolutionary forces to stay by their guns all night without falling asleep and to stay without food if it was necessary.

On Saturday after the fighting the La Paz daily, *El Diario*, stated that the situation looked very unfavorable for the revolution that Wednesday night with a part of the National Police and the veterans and civilians standing against three regiments of the army that had remained loyal to the former regime. Fighting was heavy that night, and 75-millimeter cannon and mortar fire could be heard aimed by the Bolivar artillery regiment against the arsenal, which was in the hands of the rebels. The MNR held their ground that night, got more munitions on Thursday morning, and intense fighting continued all day. Later *El Diario* informed that by noon of Thursday the revolutionaries were in combat against eight regiments of the army, three from the south: the Military College, the

Engineers Battalion and the Lanza regiment; while there were five from the west and north: the Bolivar artillery regiment of Viacha, Abaroa cavalry regiment of Guacui, the Perez infantry of Coroco, the Sucre infantry of Achacachi and the Central Technical School regiment also of Viacha.

Big and little machine guns, rifle fire and occasional exploding mortar shells could be heard in almost all directions of the city. Ambulances and emergency Red Cross cars could be seen rushing through the streets picking up the dead and wounded. Planes flew overhead Wednesday dropping leaflets demanding that the revolutionaries surrender, while on Thursday MNR planes flew over and also dropped handbills. The roaring of guns continued until Friday afternoon, when all resistance to the MNR was silenced.

### *Casualties and Property Damage*

As a result of the revolution many lives were lost and much damage was done to buildings and property about the city. Estimates published in the press were that 1,000 persons were killed and 3,000 wounded or missing, but even personnel at the hospital and morgue said there were at least 5,000 killed and wounded. A young doctor said that most of the wounded that had to have bullets extracted from their bodies died. There were so many needing medical attention that the main hospital and the public emergency hospital were full, and other emergency hospitals were set up. It was a sad week end and Easter Sunday for many individuals, for they could be seen on the streets, in buses and in public buildings grieving or crying because of the loss of their loved ones.

A number of homes were damaged by mortar shells that missed their mark, which also killed and injured various persons not participating in the fighting. One entered the home of a worker, killing three

persons and wounding three others. The light lines were damaged, and the whole city was left without lights from early Thursday till Friday night and parts of it until Monday night.

There was also intense fighting in Oruro, where miners from the mines of Catavi, Siglo XX, Llallagua and Machacamarca and civilians of Oruro finally overcame the loyal regiments. About 100 persons were reported killed, and there were so many wounded that the local hospitals could not contain them, and therefore an emergency hospital was set up at the railroad station.

### *Historical Background*

It will be recalled that the MNR party was thrown out by a popular revolution in 1946, when its president, Gualberto Villarroel, and other officials were killed by the enraged people and hung on lamp posts on the central square. However, there was much published about how the MNR had brutally mistreated its opposers also, and the people were just as enraged to throw it out then as they were to put down the Ballivian regime. Since 1946 the MNR had made attempts to come back into power, both by force and by national elections.

The conditions of the country in general did not improve while under the regimes opposed to the MNR and elected by the people, nor under the late military government. The country's economy declined, the national currency continued to devaluate and lately there had been an acute shortage of bread, flour and other necessities of life. The sympathies of the common people began to swing back in favor of the MNR, and this was shown in the May 1951 elections, when the MNR candidates, Victor Paz Estenssoro for president and Hernan Siles Suazo for vice-president, gained a majority over each of the other parties in the race. It was shortly afterward that a facsimile of a document establishing a pact



for mutual co-operation between the MNR and the Communist party was reproduced in *La Razón*, a local paper. At the same time the president in office, Mamerto Urriolagoitia, resigned and handed the government over to General Ballivian's military government.

Bolivia continued under the temporary military regime until the night of April 8, 1952, when a crisis and disagreement over new elections arose in President Ballivian's cabinet, resulting in opening the way for the revolution. Then General Selenite collaborated with the MNR and the revolution.

### ***The New Rulers***

With this revolution the MNR candidates in the 1951 elections, Victor Paz Estenssoro and Hernan Siles Suazo, took over as president and vice-president respectively. When Doctor Paz Estenssoro arrived from Buenos Aires, where he had been exiled for almost six years, he was given a big reception at the airport in La Paz, men carrying him on their shoulders part of the way from there to the government palace. In his home-coming speech, given on the balcony of the government palace to a huge multitude estimated at 60,000 persons, he proposed to solve various problems, such as nationalizing or bringing about government control of mines, extending public health service to include all classes, solving the problem of land distribution, etc. On this occasion two large pictures were hung just beneath the balcony from which he spoke, one being of

himself and the other of President Villarroel, who was killed in the 1946 revolution. Out in the crowd banners were held aloft by the workers, one of which read "Villarroel Martyr, Estenssoro Savior". In another address the president stated that his government would stick to two principles: "austerity," or hardness, and "seriousness".

A press editorial observed that "Perón and Paz Estenssoro have many things in common. Both have the majority of support in the laboring class and attack capitalist imperialism as the principal enemy of their respective countries". Another item of interest in Bolivia is that *La Razón*, the principal newspaper in La Paz, an opponent of the MNR, has not been published since the revolution.

The common people in Bolivia, who are greatly oppressed, look to the MNR as a party that can help them. All thoughtful persons realize, however, that all man-made relief can be only temporary. The "sign of the times" shows that we are in the "last days" in which "critical times hard to deal with" can be expected, as described by the apostle Paul. (2 Timothy 3:1-5, *New World Trans.*) God's Word clearly shows that mankind's only hope is in the new world of righteousness by Christ Jesus, which will completely take the place of the present wicked system of things in the day of God's wrath, and in which new world man will long enjoy the fruit of his labor. (Isaiah 65:21-23) It is Jehovah God and not man that will "break in pieces the oppressor".—Psalm 72:1, 4, 7, 8.

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### ***"Overseas Wit"***

From Colombia:

¶ A priest was sent on a religious mission to a section of Colombia where the Conservatives and the Liberals were particularly violent in their opposition. When he arrived, one of the Conservative bosses approached him for a confession. "I accuse myself, father," he began. "I have killed many Liberal men and children, I have violated their women, burned their homes, destroyed their crops, and . . ."

¶ "Let's not talk politics, my dear son," quickly interrupted the priest. "Just tell me your sins."—From the *Pathfinder*, March, 1952.

# Religious News Items

## "What Say the Gospels?"

¶ A "Catholic Information" advertisement by the Archdiocesan Council of Catholic Men in New Orleans asked about Mary: "Ever a virgin?" What say the Gospels? How disappointing that it did not answer the question. There is no doubt about Mary's being a virgin at the time of Jesus' birth, but the advertisement quotes no statement from the Gospels that says she remained a virgin after Jesus' birth. No proof text is given. No Scriptures cited. Even so, the advertisement asserts: "Mary, the mother of Jesus Christ, was a virgin throughout her life. This is an article of faith which every Catholic must believe because it is one of God's truths revealed through the Scriptures and through Tradition." *Scripture* again, but why do they not simply quote the elusive text and be done with it? Having no such text, the write-up beclouds the question by arguing over whether the Bible actually meant Jesus' brothers when it spoke of them, or whether it might not have meant cousins. A telling blow to this argument is that the Catholic translators of the Douay Version Bible did not think so. They translated the word "brethren". (Matthew 13:54-56; Mark 6:1-4) But even if the Bible never mentioned Jesus' fleshly brothers, there is still not one solitary text that says Mary remained a virgin all her life. If there were such a text, they would cite it and end the argument. Instead, the account concludes with St. Augustine's statement that he would not believe the Gospels anyway "unless the authority of the Catholic church moved me thereto".

## Ninety Per Cent Not in Church

¶ If the people believed today's worldly religions worth while, they would support them, yet in Britain Dr. H. Watkin-Jones recently said that about 90 per cent of the people are not regular church-goers. The *News Chronicle* commented, December 28: "The statement by the president of the Methodist Conference that something like 90 per cent of the population do not attend church regularly is somewhat startling. Many people will think this

figure is too high. The *News Chronicle* Gallup Poll, however, put the average attendance at 15 per cent three years ago. Whatever the figure may be there seems little doubt that there is a decline in religious observance . . . empty pews are symptoms of how little a part religion does play in our lives today."

## Not a Christian Country

¶ On this matter of church attendance an article in the January 1 *News Chronicle* said, "It is important, when considering the position of the Church, by which I mean primarily the Church of England, to remember that ours is not in any strict sense a Christian country." In proof it cited a report that "not more than 10 per cent of the population are actively connected with any church", although 40 per cent "still wish to claim some connection", resorting to the church for marriages and funerals, while "another 40 per cent of the population profess some sort of vague religious belief". It further reported that "the number of clergymen at work in the country diminishes—there are 15,000 today in a population of nearly 50 million as against 21,000 in 1914 in a population of less than 40 million".

## Spellman's Slur Backfires

¶ When the American Council of Churches arranged a "pilgrimage" to Washington to protest the appointment of a United States representative to the Vatican, Roman Catholic Cardinal Spellman retorted with an underhanded, uninformed slur that the demonstrators might, instead of marching, donate blood for the soldiers in Korea—as though that related in any way to the Vatican's desire for political recognition. In Washington, January 21, "Rev." DeLoss M. Scott, chairman of the pilgrimage, retorted to Spellman's mudslinging: "American Council constituents are second to none in blood donation for our fighting forces. This same patriotism compels them to resist the threat to religious freedom and equality in our land by favoritism of Roman Catholicism through a United States diplomatic representative at the Vatican."

# STARLINGS

## Stump the Experts



THE starling's high-pitched twittering, whistling, bickering, squeaking and squawking may be annoying, but the experts are quite convinced there is little that can be done about it. They have battled the bird for years—in Asia, Northern Europe, Britain, and in America—and the starling has lost very few rounds.

This ornithological nuisance was introduced to America hardly more than a half century ago by Eugene Schieffelin. He released a hundred and twenty of them in Central Park, New York city, and today there are millions of them spreading from the Gulf of Mexico to southern Ontario and as far west as the Rockies.

Nature has gifted them with a joyous disposition. Nothing seems to worry or disturb them. They chirp, chat, babble, and confer; but never seem to complain, come rain, come shine. Even when the food supply is scanty they appear philosophically indifferent. Despite their good nature, they are cocky and pugnacious little creatures. They often prefer fighting to eating. Mentally they are superior to the sparrow. But they are always on guard. They are comparatively fearless where they are unmolested, but if hunted they become more wary than a crow. Rather than build its own nest the starling prefers to steal one.

Patiently it will watch a woodpecker dig and shape its nest in a decaying tree. When the nest

is completed the starling will occupy it the moment the woodpecker's back is turned. A fight begins and usually the woodpecker succeeds in throwing the starling out. But the starling will continue the fight outside while another starling enters the hole to defend it against the woodpecker. Having whipped the first starling, so he thinks, the woodpecker returns to find another starling enjoying the advantages of his possession, and he has another fight on his hands. After evicting the invader the woodpecker returns to find another starling occupying the nest, and the same thing takes place until the woodpecker, realizing he is confronted with a whole chain of starlings, gives up. The starlings will not molest him any further but will allow him to dig out another hole, when a similar battle will take place with more starlings driving the woodpecker from pillar to post until he has prepared sufficient homes for all the starlings in the neighborhood, or until he gives up in disgust and leaves the vicinity to the aggressors. The hairy woodpecker, the flicker, and the redheaded woodpecker all serve as carpenters for the starling.

However, the starling is not really particular where it nests. It lays its eggs indiscriminately in nests—often not its own. One instance is recorded where a starling fell down a chimney and before de-



parting took time to lay an egg in the fireplace. Many pairs raise two broods in a season, hatching twelve to fourteen babies a year. The babies are fed every six minutes for twelve days. When they leave their nest at the end of sixteen days they will have been fed at least 1,888 times. Their appetites carry them into cherry orchards, strawberry patches, olive groves and vineyards, which, in a matter of minutes, surrender all their crop. However, most farmers consider the starling a friend because of the worms and snails it destroys. A flock of starlings, it is estimated, will destroy no less than 12,600,000 snails and worms *daily* during the time they are in a neighborhood.

### ***The Urban Starling Menace***

In the old world the starling went south for the winter. But on being brought to America it had no ancestral air route to follow to a warmer climate, so it did the next best thing—it sought a substitute for migration. Cities, it found, are warmer than open country. So the adaptable starlings flock into cities in the fall and winter, as the best substitutes they can find for a warmer climate. Many flocks have taken up permanent dwelling places in the city and commute daily to the country for a living. Ten to fourteen minutes before sunrise they will be up happily jibbering and jabbering loud enough to wake up the entire neighborhood. Their early morning exercise is precision flying, which is the envy of any air corps. Hundreds and thousands will be in the air at the same time, twisting and turning in unified aerial acrobatics, swooping left and right, up and down, without a single bird getting out of line or without a bird to lead them. Their inner instinct for night flying works with the efficiency of radar.

The grating noises they produce are perfect imitations of a quacking duck, a creaking door, the clattering of a windmill, or

the crowing of a cock. Some starlings have been taught to speak. An instance is recorded of a starling's being taught to repeat the Lord's prayer quite distinctly, without missing a single word. Others have been taught to whistle tunes, utter syllables, and to understand and obey words and gestures as a dog. Occasionally a starling will have a little fun on *its own*. It will pick up a piece of white paper in its beak and chase after other birds in the neighborhood, *terrifying* them. The screams and alarms of the frightened birds seem to amuse the starling immensely. The city fathers would give almost anything to be able to play the same trick on the starlings, to be able to frighten them sufficiently to keep them out of the cities. Because wherever they are *real-estate values drop*, maintenance cost increases, the public buildings, billboards and neon signs are spattered.

### ***Blow by Blow***

The sanitation departments in some cities have tried to rid the starling from the city by clanging bells or by trapping them with molasses paste. The clanging merely caused the starlings to become noisier than ever, and quite often they would mock the clanging sounds.

In Springfield, Illinois, the capitol building was virtually covered with starlings. Professional starling "scare-aways" were hired to solve the menace. *Returning one* evening to their roosting places the starlings were greeted by dozens of their worst enemy, the two-faced owl. The owls were fakes. They were placed in trees and around the building. The terrified starlings flew high on the capitol dome to consult with one another. But each day the starling scarers would move the fake owls higher on the dome until the starlings finally deserted the building for less comfortable quarters. In less than a year's time



eleven tons of droppings were cleaned off the capitol building.

But that it works in one place is no guarantee that it will work in another. The two-faced owls were less successful in Lancaster county, Pennsylvania. The starlings stayed away a few nights but within a week they were back perching on the owls' heads.

A clergyman tried desperately to rid his church of starlings by trapping them. After a week, in which he caught 1,500 in a single trap, he gave up. The starlings were back and recoated the church with droppings in less than three days.

In London, England, the starlings are outlawed. The whole parapet of the National Art Gallery was charged with electricity in an effort to drive the birds away. So far it has merely succeeded in moving them onto other nearby roosts.

Indiana residents tried to discourage the starling by sitting on their porches with their double-barreled shotguns across their laps and when the birds would gather in the trees they would let loose a blast. The starlings would take off like greased lightning, but as soon as all was quiet and the people had gone to bed, they would be back—only with reinforcements.

Pennsylvanians had another sure-fire remedy—Roman candles. At the sounding off of the fireworks, the starlings would make a beeline for cover. But as soon as the show was over they were back, only noisier than ever because they had been frightened.

One businessman hit upon the bright idea of stringing bright lights around his place of business, but they stayed up only one night. When he checked its effectiveness, he found the starlings cuddling close to the bulbs to keep warm.

Every sort of weapon imaginable has been used, from slingshots to supersonic

sound waves, but the starlings persist. BB guns, paper sacks, tin cans, balloons, sloping glass, galvanized netting, trap-pings, and even homemade flash bombs—but at their very best most of these lasted only a few days. After the starlings got used to them, they would roost right on or alongside their would-be scarecrows.

When the starlings made their home in a certain group of trees the residents decided to get rid of them by cutting down the trees. Soon most of the trees in the neighborhood were cut down, but the starlings refused to leave the vicinity.

In one city the starlings chattered so loudly that few persons got any sleep. The people fought the birds and one another. Stanley Meyer, in his article "We're Losing the Battle of the Birds", writes: "Shoppers parked their cars blocks from the heart of town. Those who didn't had the paint on their automobiles ruined. Window shopping was done from curb, signs and marquees were unreadable, cornices and ledges of the buildings were black with roosting starlings. Finally town's skilled marksmen acted and in one summer alone they alone killed 80,000 starlings. But the starlings didn't seem to mind. They stayed, and today they still overrun the city."

What to do about the starling seems to be quite a problem to solve. Dr. Lytle S. Adams, a noted conservationist of Irwin, Pennsylvania, advocated a "birth control" system. This is the same treatment that brought the sparrow threat under control. He suggests that a shallow dish of crank-case oil and grain be placed near the nests. When they pick up the food they will get the oil on their feathers and transfer the oil onto the eggs, where it closes the pores, thus preventing them from hatching, and nipping the trouble right in the bud.

Whatever the future holds for the starling, this one thing is certain—it rests with the starling and not with the stumped.

# Draft Act Narrows Definition of "Minister"

UNITED States District Judge J. Joseph Smith of Hartford, Connecticut, recently decided a case of great interest to persons claiming exemption under the draft law as ministers. The case involved Hugo Kose, one of Jehovah's witnesses, who was prosecuted for refusing to submit to induction as ordered by his local board. In acquitting him the court focused attention on the meaning of the term "minister" as defined in the present draft act.

¶ The draft board file showed that Kose was not a full-time pioneer minister but a mere part-time company publisher. The evidence in his file showed that he was engaged in secular employment as a carpenter. His participation in the door-to-door witness work was limited to an average of approximately one full day a week. In addition to this time the records showed that he participated in the meetings and supervised the preaching work of the congregation as territory servant.

¶ Counsel made the contention upon the trial that the defendant was entitled to exemption as a minister of religion. The judge said that the ground was without basis in fact and without merit, because the evidence of the full-time secular employment and part-time ministry did not make the ministry his vocation. Regarding this point Judge Smith said:

¶ "The Act exempts regular or duly ordained ministers and students preparing for the ministry who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools. . . . That requirement of an application of this definition in the Act presents to the local board an extremely difficult problem. Even the Supreme Court has differed in the past as to the meaning of minister in the old 1940 Act, and the 1948 Act has amended that definition partly because of that difference of opinion among the members of the Supreme Court at that time."

¶ The judge further stated that Congress "in the present Act narrowed the definition and placed in the Act the following language . . . 'The term "regular or duly ordained minister of religion" does not include a person

who irregularly or incidentally preaches and teaches the principles of religion of a church, religious sect or organization and does not include any person who may have been duly ordained a minister in accordance with the ceremonial, rite or discipline of a church, religious sect, or organization, but who does not regularly, as a vocation, teach and preach the principles of religion and administer the ordinances of public worship as embodied in the creed or principles of his church, or organization.'" Consequently, the defendant's secular employment as a carpenter prevented him from being classed as a minister under the new code.

¶ Nevertheless, the defendant was entitled to a proper hearing and review before the board. The evidence presented showed that the draft board members did not act upon the definition of Congress as to what constitutes a minister, but, on the contrary, they resorted to fictitious and irrelevant considerations in determining his case. Judge Smith disclosed that "their compelling reasons for classifying him as not a minister was the lack of a formal divinity school education or college education. That is not a sound reason if it was their only reason as it appears to have been from the testimony of those two members of the board".

¶ Since the draft board did not act on the proper interpretation of the rule to be applied, "we cannot tell whether had they all understood properly the meaning of minister under the Act, whether they would have arrived at the same conclusion," said Judge Smith. So he acquitted the defendant.

¶ It is quite clear from the above that part-time ministers will find it difficult to receive exemption under the present draft act. However, they should exploit every possibility, trusting in Jehovah for the final results. "Trust in Jehovah with all thy heart, and lean not upon thine own understanding; in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil." —Proverbs 3:5-7, Am. Stan. Ver.



## Three Gods or One God —What Say the Scriptures?

ACCORDING to the *Catholic Encyclopedia*, "the Trinity is the term employed to signify the central doctrine of the Christian religion." Discussing this subject in *The Churchman*, November 15, 1951, Dr. Bowie, of the Virginia Theological Seminary, said the trinity was "the most abstruse and difficult of Christian doctrines". And Canon C. W. Chandler, in the *Star-Sun*, Christchurch, N.Z., remarked regarding the trinity, "This Mystery of the Faith needs tomes for its elucidation—that is, if it can be elucidated."

If the trinity is the central doctrine of the Christian religion, and if it is the most abstruse and difficult of all Christian doctrines, requiring tomes or ponderous volumes for its elucidation, is it not exceedingly strange that not one of the recorded discourses or illustrations of Jesus enlightens us on it? He was questioned by his opponents on the resurrection, on his prehuman existence, on the nature of his kingdom, etc. Now, can we imagine for a moment that he could have taught a doctrine so radically new and different from the teachings of Moses as that of the trinity, that there were three God's equal in power, glory, substance and eternity, without his enemies' questioning him about it?

Incidentally, lest anyone should think that when Jesus said "I and my Father are one" he was teaching the trinity, let it be noted that at most such would teach a duality, for he did not say, "I, my Father and the Holy Spirit are one." But that he

thereby taught neither a duality nor a trinity is apparent from the prayer that 'his followers may be one as he and his Father were one'. (John 10:30; 17:20-23; 1 Corinthians 3:5-8) Surely the many thousands of Christ's followers are not one in 'glory, substance, power and eternity'. But they are one in organization, one in purpose. The same is true concerning God and Christ Jesus. They are united, working in unity toward the same end.

The historical facts show that although the teaching of a trinity or triad of gods was held by others long before the Christian era, it did not creep into Christian writings until A.D. 180, when Tertullian first made mention of it. The mystery of the trinity appealed to those who preferred philosophy to God's Word. Violent discussions arose during the third century which, by the first part of the fourth century, threatened a serious breach among those professing to be Christians. With a hope of healing this breach Constantine convened the Council of Nice. The theologians being unable to agree, Constantine decided the question in favor of the trinity.

Those holding to the trinity doctrine admit that it is "impenetrable to reason", that it is an unfathomable mystery. But God through his word says: "Come now, and let us reason together." (Isaiah 1:18) We are also told: "Make sure of all things; hold fast to what is right." (1 Thessalonians 5:21, *New World Trans.*) How can we reason together on a teaching impenetrable to reason? How can we make sure of a mystery and determine that it is right? Impossible. God gave us reasoning facul-

ties and he does not fly in the face of those gifts by asking us to believe something incompatible with reason.

The Bible truth is simple and easy to understand. It plainly tells us that Jehovah God is *one* God whose name *alone* is Jehovah. (Deuteronomy 6:4, 5; Psalm 83:18) Jesus said that God is a spirit, not three spirits. (John 4:24) Throughout the Scriptures God Jehovah is referred to as the Almighty One. Christ Jesus is termed a mighty one, but never the almighty one.—Exodus 6:3; Psalm 45:3, *Am. Stan. Ver.*; Isaiah 9:6; Revelation 11:15-17.

Jehovah God is the superior One, the head of Christ Jesus. As the superior One he blesses his Son; the greater blessing the lesser, even as Paul states. (1 Corinthians 11:3; Hebrews 1:8, 9; 7:7) Jesus himself also so testified saying that God, his Father, "is greater than all" and "greater than I". (John 10:29; 14:28) If before coming to earth Jesus or the Logos was equal to his Father why does Paul tell us that he did not aspire to be equal to his Father?—Philippians 2:5, 6, *Diaglott; Revised Standard Version; New World Trans.*

Christ Jesus recognized God Jehovah as his God, he worshiped him, he sought to please him, he prayed to him. All such indicates that Jehovah God was superior to Christ Jesus. (Matthew 4:8-10; John 4:22; 8:28, 29; chapter 17; 20:17; Ephesians 1:3) Jesus learned obedience by the things he suffered. Learned obedience to whom? To himself? Can we imagine the Almighty, the Omniscient One, having to learn something?—Hebrews 5:8.

Jehovah God is from everlasting to everlasting. (Psalm 90:2) But Christ Jesus had a beginning; he was begotten by God; he is the "firstborn of all creation" and "the beginning of the creation by God". (Psalm 2:7; Colossians 1:15-18; Revelation 3:14, *New World Trans.*) Jehovah God, being eternal, could not die; but Christ Jesus

did die, was resurrected and is now immortal.—1 Timothy 6:16; Revelation 1:17, 18.

But what about John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God"? A literal rendering of the Greek text is "Originally the Word was, and the Word was with God, and the Word was a god". (*New World Trans.*) Clearly there is no trinity here.

In fact, there is only one text in the King James Bible that does teach the trinity, 1 John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The only difficulty with that text is that modern Bible scholars recognize it to be spurious, an interpolation.

And what about the holy spirit, mistranslated "Holy Ghost"? The word "spirit" translates the Greek word *pneuma*, in some places meaning "wind", the holy spirit being God's invisible power in action. If the holy spirit were a person, how could he be poured out upon 120 individuals? One can be baptized with fire, with water and with the holy spirit, but not with a person.—Matthew 3:11; Acts 1:15; 2:1-4.

Jehovah God and Christ Jesus are never referred to in the neuter gender, but the holy spirit is. (John 14:16, 17, *An Amer. Trans.; New World Trans.*) Stephen and John had heavenly visions and saw the Father and the Son, but no "Holy Ghost". If a part of the trinity and a person, why was the "Holy Ghost" not seen?—Acts 7:55; Revelation chapters 4 and 5.

God's Word is consistent with reason. The trinity finds no support in either reason or God's Word. However, the teaching that Jehovah God is supreme, the only eternal One; that Christ Jesus received life from his Father and is therefore inferior to his Father, and that the holy spirit is God's invisible active force sent forth to accomplish God's purpose is 'penetrable by reason' and consistent with the Scriptures.





## Jehovah's Witnesses Preach in All the Earth



### Jamaica

**T**HE largest of all the islands in the British West Indies is Jamaica. Cradled between the Caribbean sea and the Gulf of Mexico, some 80 miles south of Cuba, Jamaica is a beautiful tropical island, first discovered by Columbus in 1494. He called it St. Jago, but today it is called by its Indian name, Jamaica, meaning "the isle of springs". It is 144 miles long and from 21 to 49 miles wide. The surface is quite mountainous, with an accompanying variety of climate. One mountain peak towers up over 7,000 feet, while as many as 114 streams flow off the hilly backbone of the country into the sea.

The majority of the one and one-third million inhabitants of Jamaica are colored, only about 15,000 being white, although there are many shades and tints of color among the people. As elsewhere, a certain amount of class distinction and racial prejudice shackles the progress of the people, and the mixed promises of the two main political parties do not hold out much real hope. While a few persons have large holdings of land and own estates and others have jobs earning comfortable incomes, the unfortunate multitudes have to toil long and hard for a few shillings. For the most part the Jamaicans are industrious and work hard for long hours each day. Those in the country do a little cultivating of various foodstuffs, which they take to market either in baskets atop their heads or by donkey loads for long trips. The cost of living is rising and many of the people live from day to day without much hope for the future.

There are people on this island, however, who do have hopes for a better time, in a righteous new world. They are Jehovah's witnesses. They are spreading that hope to their neighbors, and many persons are being made glad by the message of Jehovah's kingdom. Jehovah's witnesses have been preaching in Jamaica a long time now. In 1914, 100 were preaching. In 1940, 591 ministers were actively engaged in telling others of the Kingdom. In spite of a ban temporarily imposed by the government against the importation of the literature of Jehovah's witnesses, the number increased to 884 in 1945, when the ban was lifted. Now this year the report shows a new peak of 2,603 ministers of the good news. Approximately 2,600 home Bible studies are being conducted each week by the witnesses with their neighbors.

In December 1950, the president of the Watch Tower Society, N. H. Knorr, made his second visit to Jamaica with one of his secretaries, M. G. Henschel. The first three days of their visit were featured by a well-organized three-day convention held in Kingston, the capital city of the island. Much admonition and counsel were given by the two travelers daily to the convention crowds, and a total of 4,500 persons gathered on Sunday night to hear the president's talk, "Can You Live Forever in Happiness on Earth?" As a result of the convention many persons have begun to take an interest in the good news of the Kingdom. The same talk was given before large audiences at Montego Bay, a beautiful tourist center, and at Port Antonio. During this helpful visit 158 new ministers of Jehovah's witnesses were baptized.

Particularly marked has been the increase of ministers in Kingston. In 1946 there were but slightly more than 200, while now there are well over 800, which means one minister for each 350 of the city's population of some 300,000.

The missionaries from the Watchtower Bible School of Gilead sent to Jamaica have been a tremendous aid in helping to gather the Lord's "other sheep". At present there are eight of these in the country, assisting in the advancement of Bible education and helping to organize the local ministers in a theocratic manner for the ministry.

The theocratic ministry school, which is a regular meeting of all congregations of Jehovah's witnesses, by equipping the brothers for better service, has also played a vital part in the increase. Many have been trained through this arrangement to give public talks; upward of ninety of these talks being given monthly. In Kingston alone, on a Sunday night, close to 1,000 attend the public lectures. One company in the country, with only 22 active witnesses, recently arranged for and advertised the public talk "Surviving Global War", to be given by a speaker from the branch office. An audience of 194 paid rapt attention to the speaker. After the talk one man went to the speaker and voiced the program's only complaint, that it was too short.

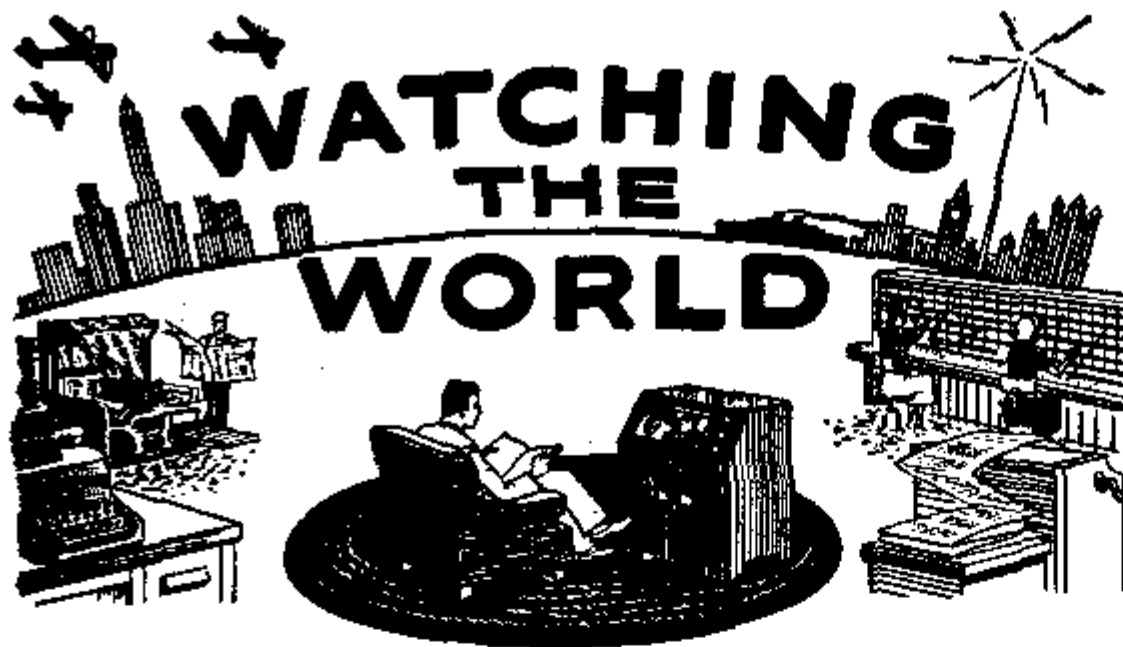
Some have asked how the various religious organizations are reacting to the work of Jehovah's witnesses in Jamaica. Well, during the past year the clergy have voiced much concern over what the Scriptures refer to as the 'spoiling of their pastures'. In 1950 an island-wide campaign was launched by the Christian Council movement in which all the clergy, with the exception of the Catholics, joined under the slogan "Christ for Jamaica". The campaign was extended into 1951, because, as the secretary of the movement said, "the people are hungry for God and for truth."

But hungry people go where there is food. The fact that many of the churches are practically empty shows they are not relieving the spiritual food shortage. There is even a shortage of parsons for the Anglican Church, it is reported. The newly installed bishop for the island stated that they should be supplied from England, but *sufficient stipends must be guaranteed first*. No pay, no clergy, he said, is the rule they would have to stand by.

The Christian Council with its "Christ for Jamaica" campaign is not accomplishing its purpose, for conditions are getting worse and worse and there is no church revival. In fact, in Port Royal a parson went to church to preach one Sunday, and he had to go home again, as no one came. On the other hand, when Jehovah's witnesses gave two public talks on the Bible there recently, there were receptive audiences of 260 and 217.

Commenting upon this contrast, the *Methodist Record* of April 1951 said: "The campaigners were impressed by the tenacity of two of Jehovah's witnesses with whom they came in contact on different occasions; and while their false doctrines and bigoted anti-church attitude are deplored, it would be good to commend to church people for imitation their seizing of every opportunity for *witnessing* to their beliefs, and their firm grasp of their particular doctrines based on certain Biblical texts. If only those within the churches had as much enthusiasm and knowledge of their Christian beliefs, and could quote their Bible with understanding, the churches would make much progress."

Many Jamaicans have a deep reverence for the Bible and a desire to know more of its application today. Jehovah's witnesses on this "isle of springs" are busy, even as are their brothers in all other parts of the earth, bringing the pure waters of Bible truth to all such men of good will.



### Where Can the World Turn?

◆ Following his close, first-hand look at Asia, U.S. Supreme Court Justice Douglas has accused the U.S. of perpetuating the conditions on which communism grew. He charged (5/14) that America has been "supporting corrupt reactionary regimes, pouring money into governments that are vicious governments, reactionary governments, insurgent governments, wasting the wealth of America, trying to underwrite the status quo". He said (4/7) that in some areas 3.5 million people work for one landowner, and, "I am sure that if the audience were tonight in many of the underdeveloped areas . . . we would be forming an American revolutionary committee to overthrow this octopus—these absentee landlords who live in Waldorf Towers or Paris or Beirut—that has enslaved millions of little people."

Justice Douglas' voice is not alone. Following her visit to Asia, Eleanor Roosevelt reported (4/1) a "great stirring" of the peoples. A four-and-a-half-year study in Egypt by the Rockefeller Foundation put that land's villages among the world's worst, and refuted the claim of the luxury-living landlords that the squalid, disease-ridden villages do not want anything better. A global survey by the U.N. reported

(5/12) that small-scale farmers in underdeveloped areas are the "forgotten men of the twentieth century".

Communism's promises to better conditions are false; yet the U.S. frequently supports oppressors instead of the oppressed. Where, then, can these people turn? Not to self-seeking politics, but to the sure promises of God's kingdom. Under its blessings to earth the individual will reap the benefit of his own labors. (Isaiah 65:21-23) It is earth's only hope.

### The Prisoner Issue

◆ The situation at the famed (for its rebellions) Koje Island prison camp was so fantastic that it was almost unbelievable. U.N. guards withdrew from Compound 76 because "we felt our lives were in danger". The Communists fly their own flags, display propaganda banners, have a communications system between compounds, and are believed to be in secret contact with North Korea's capital. Brig. Gen. Dodd, who commanded the camp, was seized (5/7) by the prisoners and held until "concessions" were made implying that the U.N.'s position on prisoner exchange was wrong. The U.N. command promptly repudiated the agreement, which was believed inspired by the critical truce-talk situation

where Gen. Ridgway had said, "Our position is one from which we cannot and shall not retreat," and Communist Nam Il said the proposal "cannot be considered by our side in any circumstances". The deadlocked issue was whether the U.N. would send back the 100,000 (out of 170,000) prisoners who said they would resist return to Red control. To do that, President Truman said, "would be unthinkable."

### German Tension

◆ Germany is a great prize in the battle between Russia and the West. The Western powers want West Germany tied closely to the Western alliance. The Soviets tempted the Germans with a promise of unification of East and West Germany, something Germans avidly want. The West has pressed for the *contractual* agreement, its substitute for a peace treaty, and for German military participation in the anticommunist European Defense Community. The Reds charged the West was seeking partition of Germany "forever" and was maneuvering in "preparation for a new war". West Berlin is a chief target of the Communists, and in another step in the cold war they began an on-and-off blockade of Allied patrols from the single road that connects it with the rest of West Germany.

### Proposed Aims Blurred

◆ A thought-provoking charge against the U.N. (5/16) for refusing to consider the Tunisian question by India's President Rajendra Prasad declared, "The United Nations organization was meant to represent the world community inclusive of all. . . . Gradually the noble aims of the founders . . . appear to be getting blurred. . . . I earnestly trust that this great organization . . . will return to its old moorings and become as it was meant to be, a pillar of peace and freedom."

### **A Gambler Squeals**

◆ On September 20, 1951, New York gambling king Harry Gross refused to testify against policemen accused of taking bribes, but after seven months of his own 12-year jail term he changed his mind, took the witness stand for six hours (5/7) and charged: "I paid everybody. Everybody." "Everybody" included nearly 200 members of New York's police department from patrolmen to chief inspectors. Gross said a chief of detectives was on his "payroll" at \$250 a month, radio-car crews got \$40 monthly, \$15,000 went to O'Dwyer's campaign. The result? Gross said he "was never raided", "was not molested," was advised in advance about police transfers, knew when investigators were around, and that "none of my help . . . even got a day in jail". He recalled watching gambling calls being checked in a police wiretap room against a list of bookies who paid the cops, and said, "If a name wasn't on the list, they went out and made a pinch." The story was fantastic, but was it true? Apparently the general substance at least would stick. Since his former charges a little over a year and a half ago, 18 officers had been dismissed and 110 had resigned, 36 in preference to testifying, 74 after doing so.

### **Klansmen Guilty**

◆ Much of the Ku Klux Klan's power has resulted from the fact that most of its acts have come under local law instead of federal jurisdiction, and local authorities have feared the Klan's retaliation. For the first time (5/13) the federal kidnapping law, which forbids transporting across a state line "any person who shall have been unlawfully seized", was applied to the Klan in Wilmington, North Carolina. Ten former Klansmen were sentenced to from two to five years' imprisonment under this law for hav-

ing seized a man and woman in North Carolina, taking them over into South Carolina, and flogging them. As is so frequently the case with the rabble that composes mobs, their own attorney protested they were uneducated men who had been gullibly misled.

### **Foot-and-Mouth Disease**

◆ The outbreak of foot-and-mouth disease is a more serious blow to Canada's huge livestock industry than was first anticipated. In February the quarantine area circled only a few Saskatchewan farms, but by May it covered 7,000 square miles. Meat prices were dropping, as the U. S. embargo on Canadian meat appeared to be set for some time. A case 50 miles from the border sent extra inspection patrols into Montana and North Dakota to guard against the virus, which has not struck U. S. cattle since 1929.

The disease is also plaguing Britain, where 28,000 animals have been destroyed in less than six months. Movement of cattle is under control in England and Wales and part of Scotland. The Isle of Man and Northern Ireland have banned import of animals. It is believed that the infection in Britain, the worst since 1942, was brought in by summer migratory birds from Africa and the Mediterranean countries.

### **Locusts Peril Food Supply**

◆ Since Bible times the locust has plagued Asia and Africa. This ravenous "flying stomach" can, under proper climatic conditions, hatch by the billions from eggs laid in the desert. Conditions were right in East Africa in January, and by May the locusts threatened "the entire food supply of agricultural countries from Africa through Asia Minor to Asia". A United Nations' Food and Agriculture Organization report (5/13) said further "serious breeding is going on", soon to threaten "the cotton and

grain of the Nile on one side and the rice fields of India on the other". Enmities were forgotten. Arabs and Jews, India and Pakistan, Russia and the U. S. assisted in the common fight against what could develop into the "year of the locusts", the worst such plague in a hundred years.

### **Beetles Invade Pacific Islands**

◆ Thousands of miles from the locust plague, South Pacific Tonga islanders were battling immense swarms of nightmarish tropical beetles. Native hunting parties 300 strong beat through the underbrush in defense of their rich coconut groves in May, clubbing rhinoceros beetles up to six inches in length. Among the world's biggest insects, they drill the palms for sap and cut through the early leaf buds.

### **New Dominican President**

◆ "That large plantation owned by the Trujillo family, which is better known as the Dominican Republic, is changing its managers. Of course, it remains the property of the head of the family, Generalissimo Rafael L. Trujillo, who has run it without any real interruption and without any argument since 1930. The new president, as he is called, is Gen. Hector B. Trujillo, 44-year-old brother of Rafael, who will be the nominal ruler of this rich *finca* for the next five years. He was 'elected' last Friday, a result which was not surprising considering that there were no opposing candidates."—New York Times (5/20).

Trujillo's Caribbean dictatorship, which lies between Cuba and Puerto Rico, sharing an island with Haiti, put an end to the civil strife that had been common in Dominican history, but did so only by abolishing individual liberty.

### **No Ruling Queen for Sweden**

◆ In Sweden, where six-year-old Prince Carl Gustaf is next



in line for the throne now held by King Gustaf Adolf, the matter of a possible future ruling queen was being considered. A constitutional amendment was proposed to extend the hereditary crown to women. The lower house shelved it without debate and in the Upper House a Labor spokesman said (5/14) the motion was undesirable, "since Swedish monarchical rule was bound for liquidation anyway, sooner or later."

#### Great Lakes Rise

◆ A great, creeping flood is under way on the Great Lakes. By summer Lake Superior is expected to be 11 inches higher than in 1934; Lakes Erie and Ontario, up approximately 5 feet; and Lakes Michigan and Huron, 5.8 feet. The demand for government assistance is getting louder. Chunks of the shore have fallen away, beaches have disappeared and homes have been damaged. The cause

is not certain. It has been blamed on (1) a wet cycle plus faster water runoff due to logging, farming and industrialization, (2) the earth's crust rising slightly on the Canadian side since ice-age glaciers receded, (3) man's meddling with canals and dams. Whatever the cause, the level is slowly rising and may produce a serious flood any time.

#### Superliner "United States"

◆ On her initial test run the 52,000-ton, 990-foot superliner "United States" (exceeded in size by Britain's two "Queens") is reported to have performed "beyond expectation". Following the tests Vice-Admiral Edward L. Cochrane, chairman of the U. S. Maritime Administration, asserted the trials "confirmed our conviction that the United States is the fastest liner in the world". She is to enter transatlantic service July 3 with accommodations

for 2,000 persons. At present the Atlantic speed record of 3 days, 20 hours and 42 minutes is held by the "Queen Mary".

#### Observing Invisible Stars

◆ The University of Manchester in England plans construction this summer of a \$940,800 radio telescope, 265 feet in diameter (approximately 20 stories). While seeing nothing, this huge rotating antenna will hear much—the hissing sound of radio waves from stars man has never seen. Dr. A. C. R. Lovell of the University of Manchester believes that there may be 100,000 million of these, and that if we could see them they would make starlight fill the whole sky. Increasing knowledge of the magnitude of the universe should remind haughty minds of insignificant man of the majestic power and wisdom of the great Creator, who alone can rule in justice.

## American Standard Version Bible

THE Watchtower edition of the American Standard Version Bible (1901) makes available at moderate cost an improved version of the English Bible. In it archaic terms and unfamiliar phrases found in the *King James Version* are rendered in more modern English. The edition has a fine concordance of Bible words, names and expressions which serves as an alphabetical index to the Bible, enabling you to locate many important Bible subjects, such as truth, hope, judgment, blood, knowledge, comfort, life, etc. These are but a few of the hundreds of terms listed for you to trace through the many places in the Bible where they are dealt with. Other features are improved punctuation, paragraphing and explanatory footnotes. Bound in tan leatherette, sent postpaid for \$1.50.

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# AWAKE!

## OUR ATMOSPHERE

Man's stairway to the stars

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### The Constitutional Crisis in South Africa

Controversy concerning courts and constitution

---

### John Huss and the Hussites

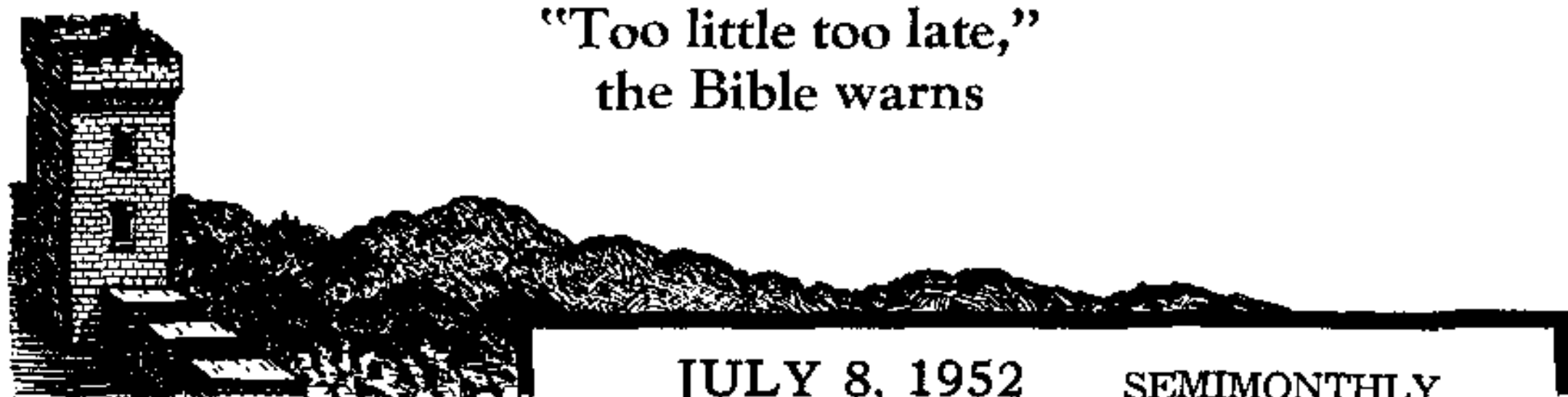
When free worship broke from tyranny and  
Rome's anger blazed against its champions

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### What About Deathbed Repentance?

"Too little too late,"  
the Bible warns

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JULY 8, 1952

SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Reprimand for Presidential Draft		Constitutional Crisis in South Africa	13
Appeal Board	3	John Huss and the Hussites	17
The Knotty Problem of Trieste	5	Push-Button Skin Color for Animals	21
Tiny Shrew Boasts Own Mosquito Net	7	Catholicism, Source of Bigotry	
Our Atmosphere, Man's Stairway		and Discord	24
to the Stars	8	"Your Word Is Truth"	
Blame the Troposphere, Not		What About Deathbed Repentance?	25
the Weatherman	9	Sketch of Surinam	27
Our Friend, the Ozonosphere	10	Church Deal Nets City Big Loss	28
"War of the Worlds" in Ionosphere	11	Watching the World	29
Does Electrical Ring Threaten Us?	12		



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., July 8, 1952

Number 13

## Reprimand for Presidential Draft Appeal Board



UNITED STATES District Judge Matthew M. Joyce on November 30, 1951, acquitted a young pioneer minister of Jehovah's witnesses charged with refusing to submit to induction.

Keith Glessing had filed his questionnaire as required by law. His questionnaire showed he was a pioneer minister of Jehovah's witnesses devoting the required 100 hours a month in active ministry. To sustain himself in the ministry, he worked 40 hours a week with the Minnesota Mining and Manufacturing Company. In addition to his door-to-door and street preaching he was an assistant to the presiding minister of a nearby congregation.

The local board, the Minnesota Appeal Board, and the Presidential Appeal Board at Washington denied him classification as a minister and placed him in Class 1-A. When ordered to report for induction, Glessing went through the necessary physical examinations and gave the induction officers the necessary information that they required as to his status. When Glessing's name was called during roll call at the induction center, he refused to step forward, and he was indicted and prosecuted.

On November 30, 1951, Glessing was tried before Judge Matthew M. Joyce of the United States Court at Minneapolis. At the conclusion of the testimony the

United States attorney made an impassioned appeal to the court to condemn Glessing as a faker. He argued that Glessing's vocation was not the ministry, but was his secular employment with the Minnesota Mining and Manufacturing Company. Hayden C. Covington, counsel for Jehovah's witnesses, pointed out that the apostle Paul was a tentmaker and that throughout history ministers had worked to support themselves in secular employment, and he condemned the finding of the Presidential Appeal Board as arbitrary.

Following the arguments Judge Joyce rendered his decision. He introduced his decision by saying to counsel: "You have supplied me with material, information and knowledge which I think will be of benefit to me always." Rejecting the sharp criticism of the youthfulness of Glessing by the draft boards and the United States attorney, he said: "It seems to me that this young man as I observed him on the witness stand, and heard what he had to say, he is an exceptional character. For his age he talks with maturity of one twice his age." The judge pointed out that William Pitt "wasn't 21 yet, when he was Prime Minister of England, and I don't think that history has ever recorded a greater one than he was". Judge Joyce condemned the local board for its refusal to hear three witnesses that Glessing brought

to the board, saying: "Why this board did not hear these three witnesses that the young man brought in, I don't know." The court rejected the government's argument that performance of full-time secular work destroyed Glessing's claim that the ministry was his vocation. Judge Joyce stated:

"In my own life I have known orthodox members of the various religions in Iowa, where I was reared, whose returns from their parish flocks were such that they had to engage in secular vocations, and did, and so raised their families. And I don't think that the mere fact that he had to eat, that he had to support himself, rather than be dependent upon his parents so to do, should operate to his prejudice here now." He condemned the local board for refusing to give Glessing a full and fair hearing. Said he, "It doesn't seem to me that it is quite the American way to slap down a man and say, 'We won't hear you at all about this thing.' He was there; he was earnest; he was trying to get his story to the board." The court criticized the government for failing to bring the members of the local board to bring testimony before it instead of merely calling the clerk of the board to identify the papers. "I should like to see them, particularly in view of the fact that the issue of credibility was involved and I should like to have heard them. I should like to have seen how they acted and observe their demeanor or conduct on the witness stand," said Judge Joyce.

Referring again to the fact that the local board had rejected the three witnesses, he remarked: "I haven't any doubt that there was new material that could very properly have been submitted by these witnesses whom he brought there, and it was the denial of that opportunity and the apparently summary manner in which he was denied the opportunity to point out what he thought was a legitimate mistake that brings me to this conclusion."

In his closing remarks the judge said: "I am not satisfied that the Government has carried its burden to prove this defendant guilty beyond all reasonable doubt." Thereupon the judge concluded the entire proceedings, rebuking the local board, the Minnesota Appeal Board, and the Presidential Appeal Board by a finding of not guilty, thus vindicating the stand of this youthful witness of Jehovah, who properly fulfilled his 100-hour-per-month requirement and supported himself on the side by secular work.

Following the trial a letter of complaint was written to the Presidential Appeal Board regarding the false requirement of 120 hours, which apparently the board was applying to all cases of Jehovah's witnesses, informing the board that the true requirement of full-time ministers is 100 hours per month. National Headquarters of the Selective Service System replied:

"In determining whether an individual registrant is entitled to classification as a minister, it is naturally a very relevant inquiry to ascertain how many hours the individual devotes to his ministerial work. But the time devoted is only one of numerous circumstances and in our opinion granting or denying classification as a minister should not be made to depend exclusively upon the number of hours the individual devotes to his alleged ministerial activity."

While hours alone are not the major factor, still each pioneer registered with the draft boards ought to be able to show that he actually is devoting 100 hours per month to missionary work and many, many more hours to preparation of public talks and his other ministerial activity.

Draft boards and appeal boards would do well to reconsider their thinking in the future to avoid the disgrace to themselves as administrative officers of being assailed by a federal judge as unfair.

# The



# Problem of **TRIESTE**



By "Awake!" correspondent in Italy

**I**N THE uneasy cold war between the East and the West, one of the many cancerous growths and sore spots agonizing the life of this world is the Free Territory of Trieste. Because of its strategic location it has been a controversial problem among the Allies since they occupied it in 1945, and it has occasionally threatened to be cause for a hot war. It is a potential threat to world peace. Recent riots in Trieste were a forceful reminder that the problem of Trieste is still unsolved, forcing it again into the limelight of international politics. A quick sketch of recent history will enliven our appreciation of the issues involved.

In April 1945, the greater part of the city of Trieste was occupied by Marshal Tito's forces from Yugoslavia. Allied troops entered the city the next month. Hostilities ended almost immediately. Forty days later a vast area of Italian territory around Trieste was divided into Zone "A", under British-American administration, and Zone "B", to be administered by the Yugoslavs. With slight alterations this division continued after the signing of the Italian Peace Treaty on September 15, 1947. The Italian territory was constituted a free territory under a governor to be appointed by the United Nations Security Council. Thus the Free Territory of Trieste came into being.

The existing situation added a few more "knots" when, in June 1948, Marshal Tito broke with Stalin. The Allies began to court Tito's favor. In time military and financial aid was given to Tito to strength-

en his hand against Russia. Now the Allies are in a most embarrassing position in that they are committed to give Trieste to Italy and yet to do so would offend Tito. To make matters worse, relations between Italy and Yugoslavia are none too good because of this question of Trieste, as both claim to have a right to her. The Allies have tried to have Yugoslavia and Italy negotiate together in order to work out something agreeable to the two. Italy, however, insists that negotiations start on the basis of the 1948 Allied declaration, while Tito has made several of his own proposals but now asks for a free territory as originally agreed.

Russia is taking advantage of this knotty problem and every so often pulls out the problem of Trieste during international discussions. She charges that America does not want to reach an agreement, as America is building up a military base of aggression against her. This charge seems to be without basis. Russia also has tried to tie the problem of Trieste together with the peace treaty of Austria, since it once (in pre-World War I days) was the chief Austrian port. The issues become more involved, while the tension between the two blocs mounts higher and higher.

## ***Commercial and Industrial Life***

The strategic value and importance of Trieste should not be underestimated. The city has a modern deep-water port which is the natural outlet for trade from Central

Europe and the Danube river basin. It is now one of the busiest ports on the Mediterranean sea, handling more traffic today than at any other time in its history. To further increase port facilities a new port area is being constructed which will include a navigable canal about thirty-nine feet deep, permitting sea-going vessels to enter the heart of the industrial port. The shipyards make up the principal industry. Between the two world wars these shipyards built fifty-two per cent of all the ships constructed in the Italian shipyards.

Also in Zone "A" are a steel mill and two refineries, one of which before the war supplied all the lubricating oils needed by Italy. There is a large merchant marine operating from this port as well as a large fishing industry. Grape culture predominates in the agricultural field, with grains, vegetables, fruits and nuts being produced. The city is the focal point of three railway systems and many minor industries.

### ***The Riots***

For seven years now the Free Territory of Trieste has been occupied by these powers, without arriving at any conclusion on the problem as to how it should be ruled. Hence on March 20, 1952, the fourth anniversary of the Allied declaration, patriotic meetings were planned by the people of the city of Trieste to affirm their desire to return to Italy and to protest Yugoslav persecution of Italians in Zone "B". Two gatherings were authorized by the Allies for this day.

A short distance from the Teatro, where the mayor and other local officials were giving talks, crowds began to gather with their Italian flags to hear the patriotic music that was to be played by the National League band. But before the band began to play trouble began to brew. Streets were blocked. Hundreds of police swarmed down on the Unit Square to keep order. Crowds

began to heckle the police. A young man was arrested. More jeers and heckling. Trucks with firehoses were called out to help sweep the square clear of the crowds. Police mounted on horses and motorcycles swung into action. Billy clubs were being used. All Allied troops were ordered into their barracks.

The next day the local government protested energetically to the British military commander, General Winterton. They accused the police of attacking peaceful and harmless citizens gathered at authorized meetings, and this for no reason at all. The local government declared that all co-operation between the two governments would be suspended until satisfaction was given to the people for the brutal attacks by the police. The local unions called a general strike to protest the police action. Rioting again began to break out in the downtown sections. This time more of the populace was involved. The mobs momentarily forgot their hatred of Tito and hurled all their fury against the English, as they are the ones in command in the zone. Mobs carried placards denouncing the English. Crowds shouted invectives. Cars were overturned. Windows smashed. More riots broke out. Greater numbers surged through the streets. Rocks, guns and tear gas went into action. Finally the mob spent its fury and an uneasy calm settled over the battle-scarred city.

On Sunday morning more demonstrations began forming in the center of the city, but these were soon broken up. Many were the injured and the arrested as a result of these demonstrations. It is to be noted that this was the first time that the local populace had engaged in riots against the military government, although they had often been incited by the extreme elements to do so. The fact the demonstrations seem to be supported by the people would indicate that many want Trieste to



be returned to Italy. It is hard to sustain, as charged by some, that these riots were caused by the fascists. It can be said, though, that there were elements of the right and the left mixed in among the crowds that took advantage of the situation to grind their own axes.

### ***Reactions to Riots***

The reaction of Italy to these demonstrations in Trieste was spontaneous. In many Italian cities mass meetings and demonstrations were held demanding the return of Trieste to Italy. In most cases the gatherings were peaceful. However, in Rome and Naples these degenerated into riots and street fighting, with hundreds being arrested. Demonstrations continued in Rome for over a week. Also, the Italian government of Rome took up the matter with the American and English governments. As a result of these diplomatic conversations, the Allied governments have agreed to allow the Italian government to have a share in the administration of Zone "A". The extent and details of these arrangements will be worked out by meetings in London. A further concession to the Italians was the announcement that local elections, which had been postponed for nine months, would be held at the same time and with the same system of elections to be held May 25 in Southern and Central Italy.

Not to be outdone by the Italians, the Yugoslavs organized mass meetings and demonstrations of their own in Belgrade and other cities. No rioting was reported during these demonstrations. Heightening

the tension, however, was a threatening talk by Marshal Tito himself, who refuses to recognize any unilateral action by the Allies allowing Italy to enter into Zone "A". He further warned that if the Italian army was allowed into Zone "A" and left there alone, there would be "fireworks". He cautioned the Allies that if they conceded to Italian demands they would lose Yugoslav friendship.

So within a period of fifteen days the problem of Trieste was aggravated and threats of war were raised. It is thus evident that the concessions to Italy by the Allies have by no means solved the problem of Trieste. In fact, the Italians are still shouting for Zone "B". The concessions may possibly make the present unsatisfactory division of the Territory of Trieste a permanent partition. Then, too, there is yet to be heard the reaction of Russia to these concessions by the Allies, in view of the original agreement made in the Italian peace treaty.

Whatever may happen, let those that seek justice, peace and freedom not look to the powers of this world to solve present world problems and woes. Often their solutions create more problems than they solve. Do not be disheartened by this, but look to the Great Liberators, Jehovah God and his King Christ Jesus, who will soon make the whole earth a free territory for men of good will to live on in peace and happiness. Christ Jesus will clear this world of all these nationalistic problems by the fast-approaching war of Armageddon and thereafter unite all mankind under his theocratic government.

### ***Tiny Shrew Boasts Own Mosquito Net***

☛ A Science Service bulletin tells of a tiny Malayan tree shrew added to the Smithsonian Institution that seemingly carries its own protection from mosquitoes.

The bulletin reports: "The netting is an extension of its three-inch-long naked tail and looks exactly like a feather. When the creature sleeps it twists its tail around so that the feather covers its face. This, scientists believe, may serve to protect it against mosquito bites."

# Our Atmosphere

## Man's Stairway to the Stars



THE sky is a temptress that offers wayfaring man an enticing vision of the starlit

vault beyond, then laughs at his attempts to reach it and knocks him back through a powerful ally, gravity. Today space-minded men speculate seriously on driving a hole through our sky and liberating a manned vehicle in outer space. They have climbed slowly, painfully, some of the lower steps of the layered gaseous staircase, the atmosphere about our earth. They have projected unmanned rockets to some of the higher levels, the "WAC Corporal" setting the record at the 250-mile mark.

But far from getting through the atmosphere, he does not yet even know its precise depth. At 120 miles air friction virtually ceases as a resistance factor; this could be one basis for drawing the line, but there are others. In the lower atmosphere about the earth nitrogen and oxygen are the air's main constituents,\* and these gases appar-

\* Earth's complete atmospheric chemical composition at sea level: nitrogen, 78.08 per cent; oxygen, 20.95 per cent; argon, 0.93 percent; carbon dioxide, 0.03 per cent; and neon, helium, krypton, xenon, ozone and radon together, 0.01 per cent.

ently hold this supremacy as high at least as the highest observed auroral displays at 700 miles, though at such altitude they are probably dissociated from the molecular to the atomic state. By still another gauge, air is compressible under its own weight, and about three-fourths of the atmosphere is pressed down beneath the

peak of the highest mountain. The higher one goes the more rarefied the air, and we are told that extremely scattered air particles would likely be found at twice the auroral height or even thousands of miles out into space.

The layers of atmosphere can be thought of as the earth's outer wrappings. The whole creative plan of earth reflects a spherical design. The planet's core, thought by some to be gaseous or liquid, is called the centrosphere, the rocky shell, the lithosphere and the watery belt, the hydrosphere. Then from sea level to an average of seven miles up (ten at the equator, five at the poles) is the first atmospheric steppingstone, the *troposphere*. It leads into stage two, the *stratosphere*, which, at about sixty miles out, gives way to the ionosphere. At any point from 120 miles on out different authorities are likely to begin the *exosphere*, an area of extremely rarefied atmosphere that links the ionosphere with outer space.

How, then, did our atmosphere originate? The planetesimal theory for the origin of the solar system holds that at first the earth was too small to hold atmospheric gases to it, but that as it grew by attracting other planetesimals the gases emitted from its interior were gradually retained. On the other hand, Laplace's nebular hypothesis (also the modern Jeans' hypoth-

A W A K E !

esis) contends that the earth was originally a mixture of gases and that a once vastly thicker atmosphere has been finally reduced to the present one through cooling.\* These, remember, are but theories. Whether either or neither is correct, we have been given an atmosphere peculiarly suited to life that is unique among the planets and meriting closer study.

### *Blame the Troposphere,*

#### *Not the Weatherman*

The atmospheric layer most vital to man is the first one, the troposphere, which clings so snugly to the earth and, below 20,000 feet, provides air that can be breathed without artificial oxygen supplies. It is said that the only thing consistent about the troposphere is its changeableness, a trait well known to the weatherman, since it makes his work a difficult and, as we know, thankless task. Any mention of weather automatically limits discussion to the troposphere, because only in the troposphere does weather exist. Now what is weather? One unique definition was given it as "the mood of the atmosphere"—it is a mood that involves various elements, such as air temperature and pressure, the winds and atmospheric moisture.

Insolation, the receipt of solar energy, warms the various parts of the earth in relative degrees, depending upon the angle at which the rays strike and the length of time they are granted exposure. It is estimated that about 45 per cent of the total solar energy aimed at the earth gets to the surface. Forty per cent is deflected by dust and cloud particles and another 15 per cent is absorbed directly by the atmosphere. Then, 10 per cent of

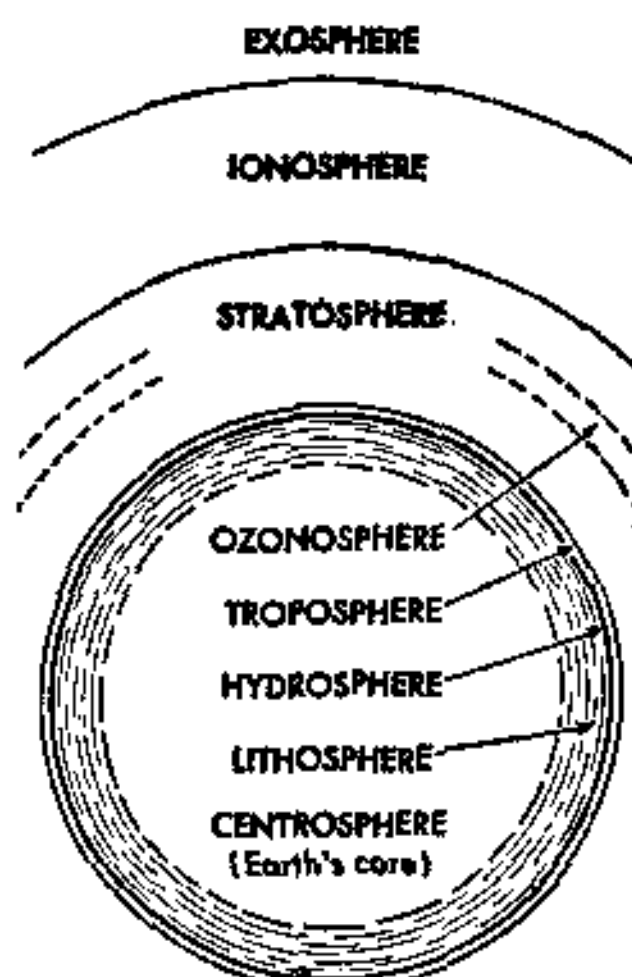
the energy actually received is immediately reflected back and lost. The most important phase of atmospheric heating occurs after the earth's surface has been heated and it responds to the law of physics that any substance possessing heat radiates heat waves in direct proportion to its temperature.

This process, *reradiation*, is not to be confused with reflected waves. Reradiation by heat already absorbed by the earth continues during the night. Also, these earth heat rays are much longer than the sunrays and thus do not pass freely through transparent substances. The atmosphere absorbs and retains them. The sun's short rays are let easily into our domain, then held captive so that the atmosphere can insulate us against excessively dropping temperatures. This principle is commonly known as the "greenhouse effect".\*

Varied air-pressure belts shift seasonably, making their contribution to the weather. The over-all sea-level atmospheric pressure is about fifteen pounds per square inch. Dense cold air makes for high pressure, moving downward, spreading laterally at the earth's floor. Lighter, warm air ascends to the upper troposphere, where it spreads laterally, leaving lower pressures

beneath it on earth. From this simple cycle one can easily see the plan for natural air circulation. Wind is but the drift of air from a higher pressure area to a lower one.

Finally, note the role humidity plays. High air temperatures will accommodate much water vapor, low temperatures little. The relative humidity refers to the per-



\* *Earth Science*, Fletcher, p. 355. (D. C. Heath Co., 1938)

\* See *Physical Geography*, Strahler, p. 282, and *Between Earth and Sky*, A. Piccard, chapter 4.



centage of vapor present at a given time in proportion to the total amount that air at that particular temperature will hold. By increased evaporation or by lowered temperature this relative humidity can be stepped up until the saturation point is reached. Then further cooling results in condensation to liquid form of the excess vapor. Clouds are simply made up of tiny drops of water or ice crystals that have formed around dust particle nuclei. *Fog* has been described as a type of stratus or layered cloud, closely hugging the ground. When, within clouds, rapid condensation occurs, then at different temperatures the various forms of precipitation can take place—rain, sleet or snow.

Dust particles, native to the troposphere, in their further vital capacity as light scatterers, make daylight what it is to us. The finest particles can reflect only the light of shortest wave length, the blues and violets. The coarser particles, found nearest the earth, reflect all but the longest wave lengths, the red. During midday, the sun, directly overhead, sends its rays to us in a perpendicular line, contending with the minimum of dust-laden lower air. The blue rays alone are scattered, bolting out in every direction, some turning earthward and painting our heavenly arch in blue.

But by approaching evening, when the sun is near the horizon, its rays must penetrate much more of the dust-filled troposphere. All rays but the reds are scattered out, fewer and fewer of the blues reaching earth as the declining sun's light is forced to penetrate through increasing amounts of dust. By sunset the orb of the sun as well as the western horizon is crimson. The grand finale occurs with the beautiful reddish twilight left behind after the sun has disappeared from sight. The higher one goes the less dust there is to perform this diffusion of light and the darker the sky grows, from violet to purple, to black.

### *Our Friend, the Ozonosphere*

Talk of climbing higher next brings us logically to the second great atmospheric layer, the stratosphere. We were correct in calling the troposphere the area of weather—as we know it—and to compare with the troposphere, the stratosphere is a peaceful paradise. Still, modern research has disclosed much more variation in our neighbor layer than was formerly believed to exist. *Nacreous* (mother-of-pearl type) clouds can be encountered at about thirteen or eighteen miles, and *noctilucent* clouds at about forty to fifty-five miles, observed after the sun has set. Upon entering the stratosphere a stable temperature of  $-67$  degrees is met, but this soars, higher up, in a zone that reaches 170 degrees above zero, after which it falls again. Early in the stratosphere a 5,000-foot-deep thread of fierce wind whips around us at about 200 miles per hour. Above that, instruments record a blanket containing 100 per cent water vapor saturation.

Why now does one area of the stratosphere attain such a high temperature as 170 degrees Fahrenheit? Because of the existence there of a layer absolutely essential to life on earth, the *ozonosphere*. Current calculations figure it at ten miles thick, extending from the twenty- to the thirty-mile level.\* Ozone ( $O_3$ ) is oxygen with three atoms to the molecule instead of the normal two and is produced through the operation of solar ultraviolet rays upon atmospheric oxygen. Its great importance to us lies in ozone's ability to absorb this solar radiation, letting just enough get through to benefit life on earth. If these

\* Authorities differ on the ozonosphere's thickness. Our figure agrees with a recent opinion of Dr. Joseph Kaplan, professor of physics, Inst. of Geophysics, University of California. In *Air and Its Mysteries* (1940), C. M. Botley, Fellow, Royal Meteorological Society, says it is thirty miles thick. J. Gordon Vaeth, aeronautical engineer, Office of U. S. Naval Research, states that it "extends through 30 miles or more" and finds its heaviest concentration at an altitude of 15 miles.—See his book, *200 Miles Up* (1951), p. 22.



ultraviolet rays were not thus filtered and had a clear target of us, we would quickly find our 'place in the sun' untenable, and we would perish.

### "War of the Worlds" in Ionosphere

Passage through the ozonosphere would place a space traveler "beyond the veil" of protection in which the earth is hedged. In the remaining technical limits of our atmosphere beyond that point (past about thirty miles' altitude) the sun's ultraviolet rays and other cosmic rays from space have free rein. The result might be termed a "war of the worlds", in which the tremendous energies of these rays from the outside universe are unleashed on the atoms of our rarefied upper atmosphere. This bombardment is described by J. Gordon Vaeth in *200 Miles Up*, as follows:

"Solar ultraviolet radiation bombards the air atoms and molecules of the rarefied upper atmosphere. As a result of this, many atoms and molecules lose electrons and become positive ions. The resultant supply of free electrons is in part captured by other atoms and molecules which assume the character of negative ions. As a result of this loss and gain of electrons by atoms and molecules comprising the upper air, regions are created which are characterized by an unusual abundance of free electrons and ions, and these regions are the layers of the ionosphere."—Page 28.

Cosmic radiation, while not producing so potent an ionizing effect, brings with it fabulous energies measured in literally billions of electron volts. Its collision with upper atmospheric atoms, in the words of the writer just quoted, releases "protons, neutrons, electrons, positrons, gamma rays, and mesons of several types". This sounds like a display that should make earth's most astute atom-smashing scientists widen their eyes in sincere wonder. From the foregoing it should now be readily

grasped that an ion is simply a charged atom;\* and the fact that in the ionosphere ionized layers form electrical fields about the earth interests us further.

These electrical layers are centers of the most dense ion concentration, and their names and approximate locations follow:

D layer	35-60 miles†
E layer	55-65 miles
F1 layer	100-125 miles
F2 layer	155-215 miles
G layer (?)	250-435 miles‡

The everyday importance of these layers to man is their well-known ability to reflect radio waves back to earth, a theory first upheld by two men, Kennelly of the United States and Heaviside of England, in 1902. When it was finally accepted more than twenty years later, the lower portion became known as the Kennelly-Heaviside layer, and the uppermost part, as the Appleton layer, after its discoverer. Waves of low frequency (up to 500 kilocycles or 500,000 cycles per second) are reflected by the D layer. Standard broadcast waves of intermediate frequency (about 500 to 1,500 kilocycles) pierce the D layer but are handled by the E layer. High-frequency radio waves (from 1,500 kilocycles to 20 megacycles) are sent back by the F1 and F2 layers. Only the ultrashort waves employed in radar can slip through all of the ionospheric layers to outer space, as was

\* Such atoms have either lost an electron to become positively charged by dominance of their positively charged nuclei or have gained a free electron to become negatively charged. Each atom is like a miniature solar system in structure with a positive nucleus of protons and neutrons balanced by an equal negative charge in the form of planetary electrons that swing around the nucleus.—*200 Miles Up*, pp. 27, 28; *Exploring the Upper Atmosphere*, Flak, p. 73; *The Air and Its Mysteries*, Botley, p. 270.

† The D layer is thus found within an area assigned to the stratosphere just above the ozonosphere. This is because its only slight ionization is allowed to preclude it from the ionosphere, which is considered to begin with the E layer.—*200 Miles Up*, pp. 11, 27.

‡ Though apparently confirmed in 1948 the G layer is regarded in doubt by authorities.

illustrated by the United States Army's radar contact with the moon.

It would be grossly unfair to miss mentioning the stupendous glory of the ionosphere,\* its auroral displays, some of which, as already stated, have been seen as high as 700 miles. The cause, long a source of dispute, is considered due either to excitation of gases exposed to bursts of solar electromagnetism or to bombardment of earth's atmosphere by gas or some electrically charged particles from the sun, diverted toward our planet's night side by its magnetic field.†

### *Does Electrical Ring Threaten Us?*

We now consider an unusual aspect to atmosphere study made necessary by the place in the stream of time at which we live. Today Christians can compare clear Bible prophecies with unmistakable fulfillments found in modern world affairs to prove to their satisfaction that the "accomplished ends of the systems of things have arrived". They read further that the old system of rule and society is due to be ushered out in flaming destruction, that the old "heavens and the earth that are now are stored up for fire". (1 Corinthians 10:11; 2 Peter 3:7, *New World Trans.*) Then, with this Bible knowledge in mind, some have acquired enough scientific knowledge to learn of the ionosphere's electrical layers. They have added this to a commonly known theory for the earth's creation‡ which holds that a once molten

\* Some auroral displays have been seen in the stratosphere as well.

† *200 Miles Up*, p. 26; also *The Aurorae*, a highly specialized and authoritative work on the auroral phenomena. See especially chapters 6, 7. The author is Leiv Høeg, chief scientist, Norwegian Defense Research Establishment, Oslo, Norway.

‡ The Vallan Theory—See *The Earth's Annular System*, by I. N. Vall. This theory no longer enjoys general scientific approval. However, that mere fact, of course, does not disqualify it; but regardless of its worth as a theory for the earth's formation, we here wish only to point out that it provides no excuse for the mentioned electrical-ring idea.

earth threw off rings of matter during formation that subsequently swirled inward about the equator, moved poleward and finally deluged the earth in succession. A supposed final remaining electrical ring from this process they contend now is moving in on us to eventually wrap the earth viselike and become the Lord's principal weapon at the universal war of Armageddon. Some, with their own personal ideas of chronology, conveniently time the ring's march to bring its arrival here at the right time to fit their theories.

It is to be conceded at once that the ionospheric layers are by no means stationary. Readers will note above the variation in the zones of their intensity where they were listed. Says Vaeth: "The E and F1 layers, present in the daytime, dissipate at night, as does the D layer. The F2 layer retains its identity throughout both day and night but experiences an evidently considerable rise and fall." He adds that the ionosphere's description is subject to "day-by-day and hour-by-hour differences". Still we are bound to note that never do these layers, indeed, never *can* they hope to leave the ionosphere that is named for them. Why not? Simply because of the ozonosphere which would absorb the ultraviolet and cosmic rays that cause the layers.

True, if something were to happen to this friendly ozone layer, man would be in for trouble were it not at once replaced. But it *would* be replaced—by the action of the ultraviolet rays upon the oxygen that creates the ozone. The rays themselves build up this layer that blocks their passage, so as long as the rays strike the atmosphere the layer will be there. The layer is the result of the rays, would not be there without the rays; it is not some independent barrier put there to block the rays. We are led to but one conclusion, that the electrical layers above us offer *nowhere* near the threat that the idle rumors about

them do that are uttered without scientific basis.

Will Armageddon, then, interrupt man's efforts to rocket himself to the top of his atmosphere and on "out of this world"?\* Whether it will or not is beyond the scope of this article, but if God-fearing man were

\* Proponents of this idea took new heart with release of news this March that five monkeys and three mice had survived at an altitude of eighty miles where they had been projected in V-2 and Aerobee rockets. Four of the monkeys perished of parachute failure on the return journey and the fifth died of desert heat where it landed. The three mice came through the entire ordeal.

FOR the Union of South Africa 1952 was to have been a sort of "Holy Year". In celebrating three centuries of European occupation of the subcontinent the two white races were to pledge themselves to a future of unity and fraternal peace. Old disputes and rankling differences were to be submerged, and white South Africans, of whatever racial origin, were to close their ranks and carry forward the task which Jan van Riebeeck began in 1652, and "build a (white) nation" on the southern edge of Africa. The central shrine was a great Festival Fair at Cape Town, and the celebrations were to reach their climax in a week of pageantry and symbolism, beginning Sunday, March 30.

On Thursday, March 20, South Africa's highest court of law, the Appellate Division of the Supreme Court, gave judgment in favor of four Colored South Africans in their dispute with the South African government, and the Van Riebeeck Festival celebrations became a farce. White South

given a view of the universe from the remote exosphere, what then? Would not this unobstructed sight from atop his atmospheric staircase of the starry worlds beyond only quicken his proper reverence for the great Creator of it all? But he could not live there as he does here. He would certainly only realize more than ever the blessings of his unique and God-given earth home. Such appreciation is left in store for earth's dwellers in the endless new world beyond Armageddon.

## THE CONSTITUTIONAL CRISIS in SOUTH AFRICA

By "Awake!" correspondent in South Africa

Africa was plunged into the bitterest constitutional crisis of its 42 stormy years as a politically united nation, and responsible men began to talk soberly of the possibility of civil war.

The case upon which the court had been called to adjudicate concerned the latest of the government's *apartheid* or segregation laws. A very small number of South Africans of mixed blood, residing in the Cape Province and known as "Cape Coloureds", have the franchise. They are registered on the same voters' roll as white South Africans and at election time go to the polls in company with their white brothers. Last year the government enacted legislation, the Separate Representation of Voters Act, providing for the separate registration of Colored voters and their separate representation in Parliament. This Act the Court has declared unconstitutional and of no legal force and effect.

The government refuses to accept the ruling of the court. Its declared intention

is to enact legislation enabling it to override both courts and constitution and make its Separate Representation Act law. This threat to the normal safeguards of democracy has aroused the government's political opponents to indignant anger. However, such legislation, known as the High Court of Parliament Bill, has now passed both Senate and House of Assembly, and has been signed by Governor General Jansen to become law.

### ***Background of the Crisis***

There are two main political parties in South Africa, the Nationalist party, which rules at present, and the United party, which governed for fifteen years until defeated in 1948. The United party is a fusion party. It has the support of most English-speaking South Africans and a large body of "moderate Afrikaners" (South Africans of Dutch-French descent). It claims to steer a middle course through South Africa's political maelstrom. The Nationalist party, as its name implies, is fiercely nationalistic. Its declared aim is the preservation of the Afrikaners as a distinct people, the preservation of their language and customs. It has a strong religious background, receiving the almost complete support of the several divisions of the Dutch Reformed Church in South Africa. Strongly conservative, it continually looks back into the past for inspiration for the present. Its Color policy is unyieldingly the Color policy of the past, the policy of separation which Jan van Riebeeck, the Dutch founder of European settlement in Southern Africa, instituted at the Cape of Good Hope in the middle seventeenth century.

Britain took the Cape from the Dutch in 1806. British Color policy was influenced by the first stirrings of liberalism which had begun to influence the philosophy of Europe, and by the tendency that was then fashionable among people safe at

"home" to regard all savage peoples as noble gentlemen of nature. British Color policy at the Cape was a liberal one, admirable in theory, sometimes admirable in practice, but often according ill with the primitive state of the peoples toward whom it was directed. To the Dutch-speaking South Africans, the "Boers", in whom 150 years of semi-isolation from Europe had bred fixed attitudes and a sturdy independence, British Color policy was unacceptable.

The economy of the whites living in and around Cape Town was largely a slave economy. Inevitably their Color attitudes became the same as those of their contemporaries in the American South. Color prejudice was their birthright. In addition to the settled population at the Cape, a large number of restless spirits had pushed eastward into the interior and led a semi-nomadic life as "Trek Boers", wandering with their flocks and herds in wild, inhospitable country as the need for water and grazing dictated. To the Color prejudice that they had inherited from a slave economy they added the hatred of a civilized people toward a barbarous and savage foe; for their wanderings had brought them into contact with the Amaxosa, the vanguard of the Bantu tribes, those black and savage warriors who entered South Africa from the northeast while the white man invaded it from the southwest.

In 1836, 30 years after the institution of British rule at the Cape, occurred the largest movement of population, known in South African history as the "Great Trek". Thousands of Boers, angry with British rule and all its ways, and beckoned by the broad and almost empty lands which lay to the north, packed their wagons and trekked, to found the two Boer republics of the Transvaal and the Orange Free State. Here, relatively free from hated British interference, they pursued the Color policy that their ancestors had handed down.



Broadly, such Color policy was not oppressive and fitted the circumstances of the times. It took note of the fact that the Native was inferior to the white man in development, intellect and ambition. By white standards the black man was lazy, shiftless and without any of the principles which governed white "Christian" society. Boer Color policy was reprehensible in the eyes of Liberals because it showed no great desire to help the Native out of his degradation. Its keystone was the doctrine that the black man could never, under any circumstances, become the equal of the white. By nature he was inferior, and inferior he would remain.

Under British influence and settlement the Cape Colony developed a Color policy of its own. The early, sometimes unreasonable Liberal policy was modified by experience and was adapted to the facts as administrators found them. It acknowledged the Bantu and the Colored to be presently inferior to the white man. But it envisaged, both by direct statement and by implication, the possibility of the black man's one day attaining equality with his white brother.

### *The Union of South Africa*

In 1910, with Britain's approval and blessing, the two erstwhile republics and the two British colonies of the Cape and Natal united to form the Union of South Africa. The constitution of the new state was the subject of long and searching debate. Economically there was much to unite the four entities. Historically and emotionally there was much to divide them. The three main points of division were language, allegiance and Color policy. The language of the Cape and Natal was predominantly English. The language of the Transvaal and Orange Free State was Dutch, becoming by simplification Afrikaans. English-speaking South Afri-

cans confessed fervent allegiance to Britain. The Transvaalers and Free Staters had eight years previously been defeated by Britain after four years of bitter and devastating war. A generous peace had served to largely heal their hurts, but they could not be expected to share feelings of love and loyalty toward their conqueror.

The third point of division, Color policy, was the thorniest. In the Transvaal and the Orange Free State non-Europeans were wholly excluded from the franchise. In British Natal non-Europeans could in theory obtain the power to vote; in practice they were debarred. In the Cape white and nonwhites were regarded as equal at the polls. Under the slogan "Equal rights for all civilized men", all males, white and nonwhite, who had attained a certain standard of education and income voted on equal terms. In 1910 the Cape resisted all pressure to conform its franchise laws to those of its neighbors, and as a prerequisite for union insisted that its franchise laws receive special protection in the constitution. The constitution eventually adopted provided that the franchise rights of Natives and Coloreds in the Cape could not be altered or removed except by a two-thirds majority of both houses of Parliament sitting together. A similar clause protects the equality of language rights of the two white races. Aside from these two "entrenched clauses" the Union Parliament may alter or cancel any provision of the constitution by a simple majority.

In 1936, under a United Party government and by the required two-thirds majority, Cape Natives were removed from the common voters' roll and given separate representation in Parliament. In 1952 a Nationalist government seeks to do by a simple majority the same thing to the Cape Colored voters, in defiance of courts, constitution, anger of its political opponents, and risk of shattering white unity.

## *The Issue*

A bewildered onlooker might well wonder at the government's urgency in enforcing its legislation. The Natives were removed from the common roll in 1936 because *white men feared a rising flood of black voters which might one day overwhelm them at the polls.* The 1952 legislation is not inspired by such fear. The whole Colored community numbers only three-quarters of a million and insignificantly few of these have the vote. Like hair in a bald man's house, the real reason for the government's urgency and the Opposition's anger is seldom mentioned: The Colored vote holds the balance of power in several Cape constituencies and at the general election next year will, if still existing in its present form, tip the scales in these constituencies in favor of the United party. The government is striving now to ensure its return to power next year. The United party is angry, not because Colored rights are being touched, but because its own prospects of a return to power are threatened.

Beneath the froth and fury white South Africans have never been as united on the Color question as they are now. The difference between the Nationalist party and the United party is only one of degree. Both have as their basic policy the doctrine of separateness and the color bar. The declarations of the Nationalists enjoin an extreme application of that policy. The United party preaches moderation and caution. And Cape-British Liberalism is heard only as a few lone voices crying in the wilderness.

Fear has been the unifying factor. White men everywhere in Southern Africa see ominous signs of a coming threat to the very existence of a white South African race. Black men in small but growing numbers are emerging everywhere on the African continent from their barbarism and are adopting the trappings of European-

ism, with its skills and accomplishments. The doctrine of inherent white superiority is trembling.

The division between white South Africans today is a division of emotion and sentiment: *the allegiance and loyalty* that the English-speaking South African still feels toward Britain, and the resentment and even hatred that still burns in Nationalist Afrikaners toward the destroyer of the republics. For the Nationalists have never forgotten nor forgiven the Boer war, nor the century of continual conflict with British policy and administration which preceded it. It is their avowed purpose to eventually break all links with Britain and constitute South Africa a republic on the pattern of the republics that the Boer war ended. The last remaining link is the tenuous allegiance which South Africa owes to the British Crown. English-speaking South Africans are determined to preserve it. Moderate Afrikaners support them in the interests of white unity and the economic ties that bind South Africa to Britain and the rest of the Commonwealth.

The present crisis, therefore, has little to do with *the rights of non-Europeans.* The issue is whether the Nationalist Party government has the legal and moral right to override the courts and the Constitution in order to entrench its position. In the past its opponents have accused the Nationalist party of totalitarian tendencies. Its present actions have lent weight to these accusations, and the totalitarian threat is the theme of the Opposition's present very vocal anger. Much of this anger is undoubtedly political stimulation, but at the bottom there is a sober fear that the Nationalist government has determined on a totalitarian state, and that if it can increase its slender majority at the next election a single-party South African republic will become an accomplished fact.

# John Huss and the Hussites



**J**OHAN HUSS (Jan of Husinec) was born in Bohemia in 1369. He was educated at the Prague university, one of the foremost universities of Europe at the time. In 1398 Huss became one of its professors, in 1401, its dean, and in 1402, its rector. He was also pastor of Bethlehem Chapel in Prague, where his sermons in the native tongue attracted large crowds. But why should we be interested in a man who lived five and a half centuries ago and in the movement which sprang from his labors? Why? Because of the pioneering role that these played in the struggle for freedom of worship, so dear to all Christians.

The views of Huss were largely molded by Wycliffe, famed Oxford scholar of some twenty years previous, and who has been termed by some the "first Protestant". Wycliffe's writings were brought to Prague both by the Bohemian scholars attending Oxford and by the Bohemian nobles at the court of Richard II, whose wife, Queen Anne, was a sister of the Bohemian king, Wenzel (Wencelaus). Wycliffe's writings attacked the abuses in the Roman Catholic Church and appealed to Huss because the Bible was quoted as authority. A biographer of Huss tells us that in those days "the state of education and average general culture in Bohemia was higher than that of any other country". No doubt that is a reason why Wycliffism found better soil there than in England; and, doubtless, also a reason why Bohemia evinced liberal tendencies even before the time of Huss.

While the common people welcomed the Wycliffian message Huss was giving them, his superiors in the Catholic Church and at the university considered them rank heresy. Over the strenuous objections of Huss and his friends, the faculty and doctors of the university publicly condemned the views of Wycliffe, on May 28, 1403; an incident which some claim was the beginning of the Protestant Reformation.

Two parties were formed, one favoring reform, under Huss, and the other opposed to it, under the archbishop Zybnek. The controversy between them continued for some years and was finally appealed to the pope, who sided with the archbishop. As a result, in 1410, two hundred of Wycliffe's volumes were publicly burned, and Huss was excommunicated. King Wenzel of Bohemia took the side of Huss and effected a temporary peace between Huss and the archbishop; but not for long.

Early in 1412, the successor to archbishop Zybnek, Albicus, published a bull of Pope John XXIII, offering indulgences to all who would engage in, or furnish money for, a crusade against the king of Naples, Ladislaus, who was an adherent of the rival pope (it being the time of the "Great Schism", when two rival popes were ruling, each claiming to be the vicar of Christ and each sending forth crusades against the adherents of the other). That ended the truce. Huss considered the bull an infamous document, contrary to all the principles of the Scriptures, and took an open stand against it.

A friend of Huss (and later also a co-martyr), Jerome of Prague, who had imbibed Wycliffe's ideas at Oxford, preached so strongly against the bull that students of the university formed a fantastic procession, gathered as many copies of the bull as they could, or imitations of it, and burned them outside the city. King Wenzel felt that this was going too far and so decreed the death penalty for anyone who reviled the pope or opposed his bull. Three students who had given the lie to a priest who was advocating plenary indulgences were put to death under this decree. Huss preached their funeral sermon and had them buried in his chapel.

### ***Huss Incurs Papal Wrath***

The pope, upon hearing of such happenings, excommunicated Huss for the second time and ordered the chapel razed to the ground. He also laid an interdict upon the city, thereby denying to all the use of the churches and services of the priests for the sacraments, funerals, etc. Again the king interfered, preventing the arrest of Huss and the razing of the Bethlehem chapel. However, in view of the wide publication of the interdict, he persuaded Huss to leave the city. In the next two years Huss did some of his most important writing, preaching in the villages round about and keeping up a voluminous correspondence.

In 1414 the Council of Constance was called together under the auspices of the recently elected Emperor Sigismund, who invited Huss to present his case before it, assuring him of safe conduct to and from it regardless of its findings. While Roman Catholic historians deny this, the facts at hand bear out that such a guarantee of safety was given to Huss. Huss complied, feeling certain that he had such a good case that he could persuade the Council to institute some reforms; for which purpose the emperor had convened the council.

But, in spite of the emperor's guarantee of safe conduct, in spite of the pope's solemn pledge for Huss' personal safety, in less than a month after Huss arrived at Constance he was imprisoned, primarily at the instigation of his Bohemian foes. The emperor, arriving at Constance after the arrest had taken place, was persuaded that a promise made to a heretic need not be kept. So Huss remained incarcerated and suffered much for about half a year, until the time of his hearing.

Early in June, 1415, Huss had three hearings before the Council, in which he was charged with a number of things, some true, some false, and a categorical recantation was demanded. Huss replied that he could not be false to God nor could he scandalize the people who had heard him preach by denying the truths he had told them. However, he offered to show that other Catholic theologians had held such views and that he had Scriptural support for them. But the Council was not interested in hearing any defense. After these hearings, efforts were made for about a month to get Huss to recant, much like modern totalitarian states try to force confessions from those within their power. All such failing, he was summoned before the Council early in July, condemned, promptly led to the stake and burned. His ashes were thrown into the Rhine.

Huss, by his writings on religious matters and the Bible, played a vital role in the development of the Bohemian language. He was, however, more concerned with the moral lapses of the Catholic Church than with her doctrinal errors. This doubtless accounts for his immense popularity and the violent wave of indignation that swept the country upon hearing of his execution. Everywhere, in both Bohemia and Moravia, the lives of the priests were in danger. Even the archbishop had to flee for his life. There were 452 nobles who



signed a protest to the Council; and although cited to appear before it because of this, not one of them obeyed its summons.

### ***Crusade Against Hussites***

In 1418 Pope Martin V issued a bull against the Hussites, terming them "schismatics, seditious, impelled by Luciferian pride, and wolfish rage, duped by devilish tricks"; all who held such teachings were to be turned over to the secular arm for punishment as heretics, namely, to be burned at the stake. In 1420 he ordered a crusade against them, determined to destroy the heresy root and branch. Though greatly outnumbered, the Hussites, under the direction of one Ziska, "the ablest general of the age," ward off the crusaders and assumed the offensive.

In this connection it must be noted that the Hussites had, after the death of their founder, split into two parties, the moderates and the extremists. The moderates were mostly those of the city of Prague and were known as the Calixtenes because of their emphasis on the laity's receiving the cup (chalice, *calixta*) as well as the bread at Communion or Mass. They demanded four reforms in the church: (1) free preaching of God's Word; (2) both bread and wine for the laity; (3) clergy to be deprived of great wealth and secular power; (4) proper punishment of crimes, be they committed by clergy or laity. Note, first came freedom of worship.

The extremists, on the other hand, came chiefly from the country where Huss later preached, and were named Taborites because of their location in the vicinity of Mount Tabor; they having given all their hills Biblical names. These insisted that many more reforms be made, were ready to drop anything and everything that did not find express approval in the "New Testament". Disagreement between the two was so bitter it led to civil war. Repeatedly

the Taborites were successful, because, among other factors, they had Ziska as their general. Not only did doctrinal differences keep these two separated but also political aspirations, both wanting to have their candidate as king of Bohemia. But when threatened by the pope's crusaders, they united to face the common foe.

The bloody and futile crusades had continued for more than a decade, when Cardinal Julian Cesarini, after an ignominious defeat in 1431, and as president of the Basel Council, made a bid for conciliation. The wary Hussites stipulated certain conditions before they would appear.

This was the first time a Roman Catholic council met on equal terms with a party demanding reforms, and an agreement was reached between the Calixtenes, the moderate Hussites, and the Council of Basel. Conditions were, however, considerably watered down by the Council. Instead of 'free preaching of the Word of God' the agreement provided for 'free preaching of God's Word by regularly ordained preachers', something quite different.

The Taborites disapproved of this pact, and when, in the following year, the Calixtenes agreed to recognize the authority of the pope, civil war broke out anew. This time the Calixtenes, united with the Roman Catholic party, were able to defeat the Taborites, some of whom united with the Calixtenes, to form the Utraquists, which name again was given because of their insistence that the "laity" receive both the bread and wine. Some of the Taborites remained separate to form the United or Bohemian Brethren and have come down to our day as the Moravian Brethren.

Pope Pius II, in 1462, declared the Basel treaty null and void and threatened with excommunication all who served the laity the cup or wine as well as the bread. However, it seems that neither Bohemia's kings nor their Parliaments took this decree seri-

ously. In 1519, the Utraquists sent words of encouragement, together with some of the writings of Huss, to Luther, who found a striking similarity between his own teachings and those of Huss. The teachings of Luther and Calvin soon gained a strong foothold in Bohemia. The followers of Huss (Bohemian Brethren), Luther and Calvin, united to form a strictly Protestant denomination and adopted a Bohemian confession, based on the Lutheran confession of Augsburg, in 1575.

### *The Thirty Years' War*

But Bohemia was not to be left in peace. Some forty years later Ferdinand II, Jesuit-trained emperor of Austria, determined to wipe out the Protestant reformation, and one of his first victims was Bohemia. His oppressive measures caused revolt, and in retaliation "then followed a persecution which has had no parallel since the slaughter of the Albigenses and the massacre of St. Bartholomew. The unhappy kingdom of Bohemia was abandoned to inquisitions and executions, all liberties were suppressed, the nobles were decimated, ministers and teachers were burned or beheaded, and Protestants of every rank, age or condition were . . . outlawed as felons and disenfranchised as infidels. . . . The land of Huss and Jerome [of Prague] became henceforth the strongest hold of Austrian despotism".—*Beacon Lights of History*, Vol. 8, pp. 146-149.

The unfortunate suppression of religious liberty in Bohemia and the sufferings of those who came to her aid caused Protestant princes to array themselves against Emperor Ferdinand II, it thus being the first cause of the Thirty Years' religious war. Even Cardinal Richelieu, prime minister of France, intrigued with Protestant princes so as to keep Austria from getting too strong. But Ferdinand had at his disposal immense wealth, large armies and

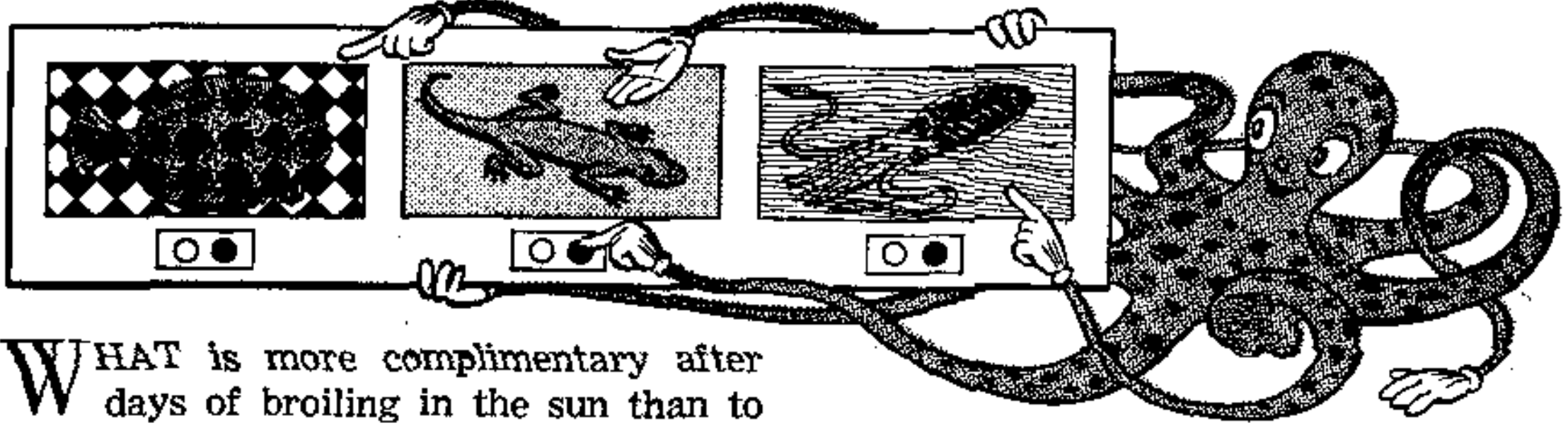
military genius, and so one by one the warring Protestant princes sued for peace while others remained discreetly neutral.

Ferdinand was bidding fair to make all Europe Catholic again when Gustavus Adolphus, king of Sweden, fearing the future of Protestantism in Europe, entered the fray and in two short years turned the tide, climaxing his victories with the decisive one at Lutzen, where he worsted Ferdinand's greatest army and his ablest general, Wallenstein. The victory, however, cost Gustavus his life. Although the Thirty Years' War did not end until sixteen years later, its outcome was determined at that time. The treaty of Westphalia, signed in 1648, granted equal rights to Catholics and Protestants, a signal victory for freedom of worship.

The Bible had foretold that the good news concerning God's established kingdom would be preached in all the world for a witness. (Matthew 24:14) Had Europe remained Catholic this prophecy would be fulfilled today with much greater difficulty for preachers of the good news. Can we be so sure of that? Yes, for note the following from the *New York Times*, March 6, 1952, regarding the very Catholic country of Spain: "Spanish law prohibits Protestants from publishing literature of any kind. They cannot print Bibles, hymn books, or other devotional literature for the use of their churches. Protestants have no right to operate schools."

Truly John Huss and the Hussites were pioneers in the fight for freedom of worship. And while their political activities and their use of carnal weapons precludes their having been a Christian instrument under the direction of Christ Jesus, their valiant struggle should make all Christians appreciate their own freedom more and spur them on to making good use of it in preaching the good news of the Kingdom.—Matthew 26:52; John 9:4; 18:36.

# PUSH-BUTTON SKIN COLOR FOR ANIMALS



WHAT is more complimentary after days of broiling in the sun than to hear an envious "Oh-oh, how brown you are!" Or what expresses the thought of embarrassment more fully than when one says, "Was my face red!" People are known to turn other colors too—green, blue, and pale—for only short periods, however. The miracle of the blush and the skin tan in man fades by comparison with the great variety of color changes in the animal kingdom.

Nature has equipped animals with the most wonderful automatic cryptic device in existence for both offensive and defensive purposes. Some animals use their change of colors for bluff, others for concealment; while others like to advertise, and still others use the color scheme for disguise. In the sea, nature exhibits what is perhaps the utmost triumph of all her optical illusions. Before your very eyes changes take place that have to be seen to be believed. The cuttlefish swims and its body vibrates with wavering stripes of horizontal light and dark, giving exactly the effect of streaks of water in motion. When it comes to rest these wavy horizontal lines slowly disappear. Mother Nature waves her "magic wand" and presto! in their place are vertical bands, shimmering and undulating. The motionless squid becomes a bed of waving water weeds, almost impossible to detect.

## *Physiological Color Mechanism*

But how are these color changes possible? The physiological mechanism respon-

sible for the changes is a complex one, involving reflex activities induced through the sense of sight, control by hormones (the chemical messengers that travel in the blood), or in some cases being due to the direct action of light on the skin. G. H. Parker points out that almost all the animals that undergo color change have well-developed sense organs, especially eyes, and that the eye seems to play an important part in initiating the color response, which is, however, essentially a reflex action rather than a higher nervous response.—*Adaptive Coloration in Animals*, by Cott.

Land animals may be prompted to change color by various other stimulants, such as a change in temperature, humidity, light, and an emotional disturbance. The tanning of human skin, however, is a special case; this change is purely local and has nothing to do with the nervous system or vision, but it is induced by ultraviolet rays invisible to the human eye.

Color changes affecting the animal as a whole are usually due to the action of hormones, while pattern formation, which involves only certain sections of the body, is under nervous control. It appears that vision, emotion or temperature influences the nervous system. Usually the nerves send directions to the chromatophores (pigment-bearing cells) by way of hormones, then the color change is effected.



There are a number of different kinds of chromatophores. Each chromatophore is named for the pigment it carries. These cells are usually shaped like a "star", with long arms reaching out from a central body. Its pigment is in the form of extremely tiny granules, and the granules may be distributed throughout the cell or concentrated in one spot in the center. A color change can be brought about by a decrease or increase in the number of chromatophores, rather than by the contraction or expansion of their pigment. When we blush or pale this color change is accomplished by the contraction or expansion of the pigment within the chromatophore. It is rapid in onset and soon disappears. Surprise, anger or fear can cause such reaction to take place. When the chromatophores are increased or decreased there is a gradual darkening or paling of the skin. It is progressive in onset and more permanent in duration. This sort of color we get through sunburn or sickness. But in all animals and people the basic operation is the same. The skin color change is due to a reversible change in the distribution of pigments.

According to Lorus J. and Margery J. Milne, biologists at the University of New Hampshire, "the granules of pigment in a chromatophore are all of the same color—black or yellow or blue or red. There are many kinds of chromatophores, each named for the pigment it carries. The chromatophore involved in darkening of the skin is called a melanophore, from its brown or black pigment, melanin. When the melanin particles are dispersed throughout the body and arms of the melanophore cells, they darken the color of the skin; when they collect in a tiny dot in the center of the cell, light passes through these cells and is reflected from the lighter underlying tissues, so the skin becomes pale. Progressive darkening of the skin is the result not only of dispersion of

the pigment through the cell but also of the manufacture of additional melanophores in the skin. This is the way the human skin develops a steadily deeper tan or a fish becomes darker and darker in a black tank. A black fish can bleach to gray in a few hours, merely by contracting the melanin granules into the centers of the melanophore cells. If it is kept on a light background for a long period, the melanophores themselves gradually disappear and the fish grows progressively paler. Similarly the human skin loses many of its melanophores when its exposure to ultraviolet rays is reduced."—*Scientific American*, March 1952.

Cells that carry yellow pigment are called xanthophores. Biologists say these cells produce changes in hue only by dispersing or contracting their pigment particles because they do not increase or decrease, but are constant.

### *Adaptive Coloration in Animals*

Guanophores form the basic color on nature's canvas. These cells carry a silvery white pigment and are not known to change. They are found densely packed at an intermediate level of the skin below the surface. Above the guanophores is a thin layer of yellow xanthophores. The guanine appears blue deep in the skin and this color filtered through the yellow xanthophores is what gives the incredible chameleon its usual leaf-green color. Below these cells are the melanophores of different shades—black, brown and red. These cells have long arms like an octopus that reach to the surface of the skin. When the cells contract they move the pigment granules downward into the base of the cells and the skin appears yellow or white. When the pigment cells move to the surface of the cutis the color of the skin goes dark, almost black. Intermediate variations give the greenish color most often seen in



the chameleon. The color change seldom occurs evenly over the entire body.

However, the chameleon's classical achievements pale by comparison with the rapid color changes in other animals. Dr. Townsend records 'instantaneous changes' in twenty-eight tropical species. Some of these can assume six or even eight different liveries, which may be put on and off within a few moments. Yet more striking are the changes recorded by Ivan T. Sanderson. He gives the following remarkable changes in the Cameroons (*Phrynobatrachus plicatus*), 'pure white, yellow, gold, orange, brick, various browns, maroon, purple, mauve, pink, sea-green, grass-green and dove-gray.' R. C. Tytler observed the lizard (*Phelsuma andamanense*) to have a color-range from rich emerald green, which is the costume worn in the sun or strong light, to nearly black, which it takes on when in dark places or subdued light. —*Adaptive Coloration in Animals*.

The chromatic response in cephalopods is very remarkable, both for its rapidity and range of action. The chromatic organs responsible for these extraordinary effects have been closely studied, in *Loligo*, by Bozler. Each is a complex structure, consisting of a highly specialized group of cells: a central element, the chromatophore proper, containing pigment—red, blue, yellow, black or white, and an amazing number of innervated muscle fibers radiating from it in the plane of the skin. Contraction of the radial fibers draws out the central cell or bag into a flat disk, showing the color. As these fibers relax the chromatophore regains its original spherical form. Cephalopods are high-strung animals, and the state of their emotions can be read in the twinkling of their thousands of chromatophores. Surprise an octopus and it will blush a deep maroon or blanch to a ghastly white, or "it may display a swift succession of yellow, tan, green and

blue spots as it agitates its chromatophores in protest".—*Scientific American*, March 1952.

The late F. B. Sumner found in experiments at the Scripps Institution of Oceanography in California that some fish possess remarkable ability to blend with their background. Fish placed in white-walled and black-walled sea tanks after seven or eight weeks matched the color of the tank they were in. In the white tank they became pale buff or gray, in the black tank they turned pitch black. Blinded fish do not respond to color changes, their change being controlled by sight.

Most remarkable of the background-matching fishes are the flounders and their flatfish relatives. Sumner's studies showed how remarkably accurately they could match their background. He placed flounders in a tank with a checkered floor; these became checkered in pattern. What seems more incredible is when he varied the size of the squares in the checkered board, the fish did the same. They matched the coarseness or fineness of the pattern to an amazing degree. They were quite successful in matching patterns of stripes, polka dots, herringbones, even quartz pebbles scattered on black lava sand.

Not all color changes create the so-called "perfect camouflage". Some color changes in animals are completely nonprotective. Many of the changes are emotional and are just as difficult to control as a human blush. According to Hugh B. Cott, lecturer in zoology and Strickland curator: "In any attempt to assess the biological status of any species as regards coloration, account must be taken of many factors—of its geographical distribution and its ecological habitat; of its diurnal activities and seasonal movements; its food and methods of feeding; its attitude and place of rest; its instincts, its enemies, and its means of defense."

# Catholicism, Source of Bigotry and Discord

## Intolerance on "Good Friday"

Not in a totalitarian land, but in the United States, shopkeepers in New York city were visited by Roman Catholic lay members and asked to close on "Good Friday". A printed window card was provided for those who fell into line. Failure to display it identified the others. In the Highbridge section of the Bronx, where the population is 50 per cent Jewish, shopkeepers were astonished and embarrassed by the wording: "We will close from 12 noon to 3 p.m. Good Friday, April 11, 1952, in observance of the death of Christ." They were even more upset over the attitude of visitors who implied failure to close would mean loss of Catholic trade. After two protest meetings at the Highbridge Jewish Center the Jewish shopkeepers agreed to remain open and refuse to display the card, despite "terrific tension" in the neighborhood.

Msgr. William C. Humphrey passed it off as "a matter of choice", but storekeepers felt the choice was, "Do you want Catholic trade or not?" Msgr. Humphrey said the program was new and the excitement would "wear away". Perhaps he means that the merchants will become accustomed to the pressure and succumb against their religious scruples. But one Jewish storekeeper said, "We don't ask them to close their businesses on our holidays, and there is no reason why we should close on theirs." It is not difficult to understand Jewish reluctance at such highhandedness.

## Montreal Merchants in Protest

If you are a merchant in Montreal you have two choices regarding Rome-sponsored "holy days". It matters not whether Rome's religion is your religion—either you close your doors or you are subject to a fine. By mid-January 170 stores, including the seven largest department and jewelry stores, were charged with remaining open on the Roman Catholic feast of the Immaculate Conception (December 8), and twenty had already been fined. The "big seven" have challenged the law's validity in an attempt to gain a freedom which should be their privilege in any democracy. Other days on which Rome orders Montreal's stores to close are Christmas, New

Year's, Ascension, All Saint's and Epiphany. It is well to remember that despite all this furor the Bible does not report even once that the apostles (on whom Rome's religion claims to be based) kept any such "holy days", advised us to do likewise, or were intolerant and oppressive toward those who could not be won by the truth of their words.

## A Catholic Views Discord

Attacking Catholic-Protestant discord, Thomas Sugrue, a Roman Catholic journalist and author, wrote in the Protestant *Christian Herald* that the church has no business in affairs of state. *Time* magazine, January 21, said Sugrue "thinks that his own church—particularly the church in the U. S.—deserves a good deal of the blame" for the discord with Protestants. Statements *Time* quoted from his article included: "Catholicism in the United States is . . . booming, aggressive, materialistic, socially ambitious, and inclined to use its membership as a paranoid pressure group, threatening anyone who so much as criticizes the way it ties its shoelaces. . . . American Catholicism may soon be dictating to Rome; there is suspicion, in fact, that this is already so. It may be a polite dictatorship, but where the money comes from, thence also the orders are apt to originate. . . . As an American Catholic, I am now expected to approve the idea of sending an ambassador to the Vatican. I don't. I see no good that such a move can do for anyone. It will upset non-Catholics. It will revive old suspicions of the Pope's plans and hopes. . . . The Pope is the bishop of Rome. We have an ambassador at Rome. Can he not call on the bishop as part of his job? . . . Love of money—even money for the erection of cathedrals—is the root of all evil. . . . If Catholic pressure and Catholic censorship continue in the future to succeed as they have in the recent past, the Roman Catholic Church in America will be set back 200 years, back to the times of the burning of the Pope in effigy." To overcome discord Sugrue recommends individual meetings of small groups of Catholics and Protestants as "only a start", after which "anything and everything could happen".

# "YOUR WORD IS TRUTH"



## What About Deathbed Repentance?

**W**HAT is this teaching of deathbed repentance? Briefly it is the belief held by many denominations of Christendom that a person may be a sinner all his life, but if, when brought face to face with death, he repents and confesses belief in God and Christ he will receive salvation.

In proof of this claim, Luke 23:39-43 is cited, which reads: "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."—*King James Version*.

First of all, let us note that to construe this text to teach deathbed repentance is to run counter to the tenor of the rest of the Bible. For example, from Acts 1:6-8 and Luke 24:13-27 it is apparent that Jesus' disciples were looking to the restoration of an earthly kingdom. Did this malefactor have more understanding than Jesus' disciples, who had been taught by their Master for three and a half years?

Note also that Jesus said, "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (John 3:3; Matthew 7:21, *New World Trans.*) Is there any evi-

dence that the evildoer did more than just say "Master, Master"? Did he follow up his words with a consistent course of action, and thus build his house upon a rock-mass? Did he leave the broad way that led to destruction and walk on the narrow and cramped way that leads to life?—Matthew 7:13, 14, 24-27, *New World Trans.*

Further, Paul counsels Christians: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out." How could a person who sowed with a view to the flesh all his life reap anything but death? Surely he could not expect to reap everlasting life from such sowing!—Galatians 6:7-9, *New World Trans.*

Again, Paul counsels to "keep working out your own salvation with fear and trembling, for God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act". (Philippians 2:12, 13, *New World Trans.*) Surely on one's deathbed it is too late to begin carrying out that admonition. And also too late to "run in such a way that you may attain" the prize of everlasting life; and too late to 'get a firm hold on everlasting life' by 'contending in the right contest of the faith'.—1 Corinthians 9:24; 1 Timothy 6:12, *New World Trans.*

James tells us that "faith without works is dead". (James 2:26) What works can a



dying man do? His time for works is past. At best his faith would be a dead faith. And Peter lists seven qualities which we must add to our faith: virtue, knowledge, self-control, endurance, godly devotion, brotherly affection and love, if we would gain salvation. How could a man on his deathbed put forth "painstaking effort" to supply these qualities?—2 Peter 1:5-12, *New World Trans.*

Additionally, the teaching of deathbed repentance is repugnant to reason and justice. Why should God reward with everlasting life a person who gave him no thought, who showed no faith in or love for God until he came to the end of his way? Would God not thereby be putting a premium on selfishness—serve self and the Devil until no longer able to do so and then turn to God for help? On the contrary, God states that he proves his people to see whether or not they really love him. How much proof can one on a deathbed give?—Deuteronomy 8:2.

In view of the perplexity manifested by Jesus' apostles we cannot read too much understanding into the words of the repentant evildoer. He doubtless noticed that Jesus was charged with being the King of the Jews, and in Jesus' innocence saw a ray of hope and he grasped it. And Jesus' answer is in keeping therewith, as is apparent when we read his words with a slight change in punctuation, from before the words "To day" to after them; a change perfectly proper since punctuation is no part of the inspired record, it being a comparatively recent invention. And so we quote Luke 23:42, 43 from the *New World Translation*: "And he went on to say: 'Jesus, remember me when you get into your kingdom.' And he said to him: 'Truly I tell you today, You will be with me in Paradise.'" Among other translations that render this text similarly are *Rotherham* and *Lamsa*.

But how can we be certain that the punctuation of these modern versions is correct? Because it not only brings the words under consideration in harmony with the scriptures above considered but also with the facts surrounding Jesus' death and resurrection. Jesus foretold that he would be dead and in the grave for three days. How could he have gone to heaven that day and at the same time fulfilled that prophecy? (Matthew 12:40) That he did not go to heaven that very day is conclusively proved by his own words to Mary three days later: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'" (John 20:17, *New World Trans.*) Clearly Jesus had not gone to heaven three days before. Forty days later his disciples saw him ascend up to heaven.—Acts 1:9.

Besides, other scriptures make clear that Paradise and heaven are not the same. Jesus held out the hope of his followers' entering heaven, but nowhere did he hold out Paradise to them as a reward. (Luke 22:30) Paradise means a garden. The original Paradise was right here on earth, and the Paradise to which the malefactor will return will be right here on the earth also. When there will be no more death, sorrow, pain or crying; when God's will is being done on earth as in heaven, then all the earth will be a Paradise.—Matthew 6:10; Revelation 21:4.

The thief will have an opportunity to be in that Paradise because he will come back in the resurrection. Having done evil he will come back for judgment. But with a right heart he will learn righteousness. (Isaiah 26:9; John 5:28, 29) Again the Bible is shown to be reasonable and consistent, whereas the teachings of false religion are neither Scriptural nor reasonable.



# Sketch of Surinam

By "Awake!" correspondent in Surinam

**A** LONG the northeastern coast of South America is that strangely beautiful country called Surinam. In your atlas it might be called Dutch Guiana. The vast abundance of impenetrable tropical jungle clearly shows that it lies in the outer reaches of the majestic Amazon river.

Early in the sixteenth century Surinam attracted the undaunted buccaneers of the Southern seas. Spanish, Portuguese, French and particularly the Dutch merchant vied for the possession of these rich beaches. The small Dutch settlements around the forts at the mouth of the Surinam, Saracca, Marowyne, Commewyne and Corantyne rivers developed a barter trade with the native Indians. Along coastal areas plantations were laid out specializing with good success in growing sugar, coffee and tobacco.

The sturdy blond European soon found that tilling heavy soil in tropical climate without any mechanization could be done only by laborers born and bred in the tropics, and these were not to be found in the country itself. A golden age for slave traders began. Black live cargo from Africa was shipped in. These slaves fled plantations by the hundreds and sought refuge in the darkness and solitude of the inaccessible jungles inland. There they regathered according to original African tribes and clans. But under untold suffering, severe illnesses and privations most of them were slaughtered. Only some 20,000 Bush Negroes, descendants of the African Negro slave, survived. There in the deep jungles they eke out their living as hunters, fishermen, lumberers and river freight carriers. With arch instinctive distrust, they now avoid and seldom associate with white people.

In the coastal region nearly the whole population, totaling some 196,000, has centered in the capital of Paramaribo. All of these people have one thing in common, at some time in the past their ancestors came to Surinam from abroad. The Surinamers are slightly dark-skinned people of Dutch or West European origin. The Creoles are descendants of the African slaves who fled into the jungle. Asiatics, laborers from India, Javanese from Indonesia, and Chinese from China all go to make up the people of Surinam.

In the immense unconquered forest is found the basic material for the production of aluminum, the bauxite ore, Surinam's most important mineral. Millions of tons of bauxite are shipped to the United States each year. In the nearby villages, crowded into a space of less than a square mile, live the Indian, African, Chinese and the Javanese. Naked Creole babies are seen bathing in muddy holes alongside the road. Faint Oriental fumes that can be scented above the jungle dampness; the expressionless Chinese merchant standing unimpressed; the two-wheeled oxcart rumbling by; the zigzagging dikes; the array of different faces and races; the laughing stalwart Creole women dolled up in their traditional *koto-missie*; the more unassuming and frailer Hindustani women with their pastel-shade *sari*, a golden ornament in the side of their nose, and the jingling of their bangles and bracelets as they seek their way through the crowded streets; the waddling tiny Chinese and the much more coquettish Javanese in their long pants and practical, straight high-neck blouses, ever conscious of their grace and clinging sarong; the numerous cyclists, homemade motor buses, mules and donkeys, make Surinam a land of make-believe.

For practical purposes the country is divided into provinces, known as "districts", each under a district commissioner. Apart from the town district of Paramaribo there are six so-called "outer districts". The Surinam district at present produces about half the country's total rice output. The Javanese and Hindustani womenfolk and children labor side by side in the rice fields along the Corantyne river. Before reaching Nickerie on the Corantyne river one gets to see a little bit of Holland. The Dutch maintain a sea wall that keeps the never relenting Atlantic ocean from flooding the low country. The fields are green with waving rice, intersected like a checkerboard by ditches and clean canals.

The pride of Surinam is the city of Coronie, called Surinam's Palmgarden. Only 35 miles away by air, but the trip will take 30 to 40 hours in a small motor launch up the winding rivers and hidden creeks. Here in Coronie women and girls spend little care with small children and babies. They look after the house and tend the gardens, which grow fruits and vegetables. They weave mats, mold pottery and make clothes. The Indians do not know the wheel in transportation, spinning or pottery making. Nothing ever seems to turn. They eat cassava bread made of water and flour of dried roots of the cassava plant. From the same root comes their beer. A tube suspended from a rafter is filled with cassava porridge. The aging liquid drips

into a bowl where it further matures. At the next village party it is brought out to play an important part in the celebration. Here in Coronie the manufacture of coconut oil takes place almost exclusively in small and inefficient home industries.

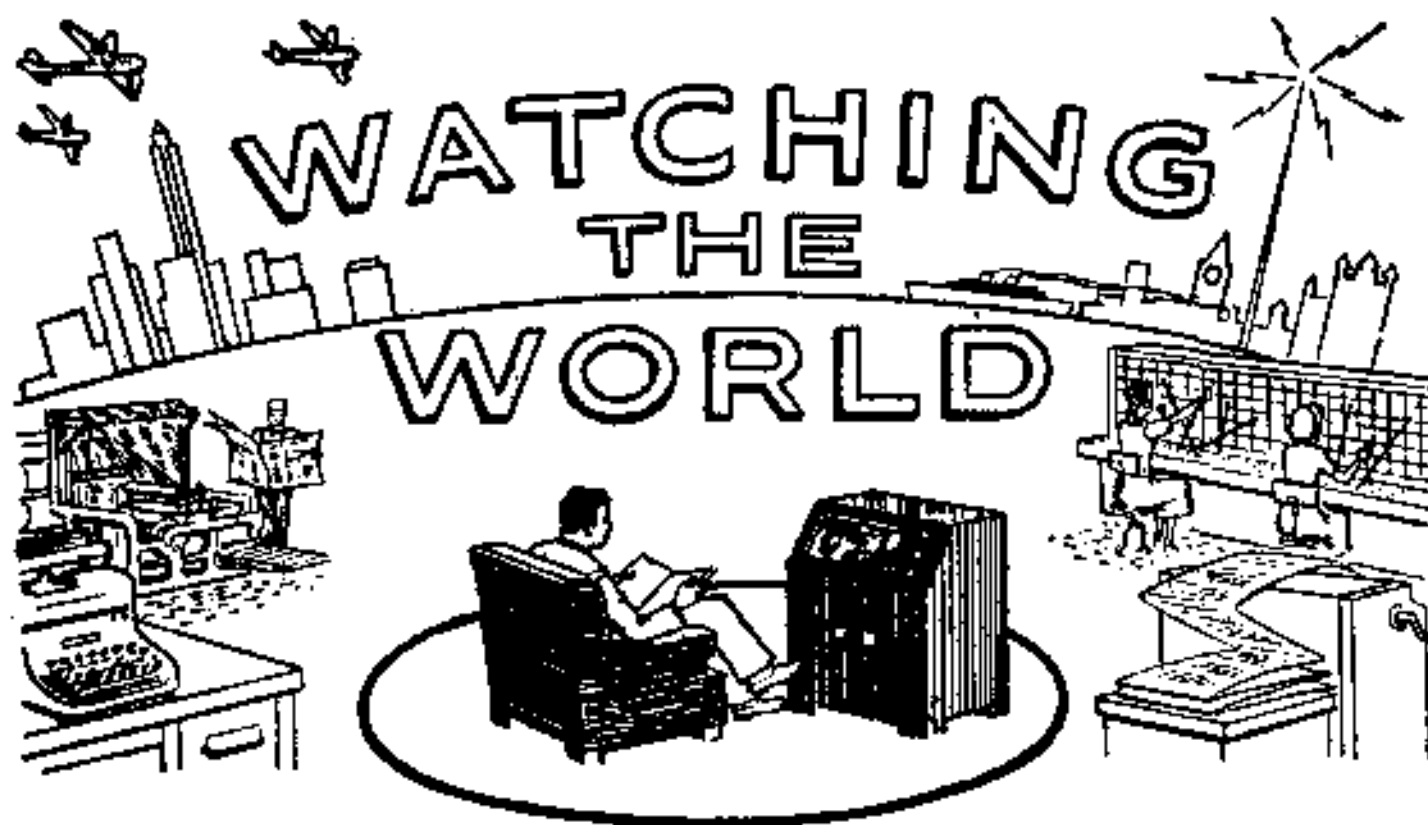
In the surrounding jungles of Coronie the white gold of the wild-growing *bolle-tree*, or balata tree, flows. The milk-white juice bled from these trees is turned to rubber. Unlike the Hevea rubber, it is hardly elastic, more easily compressible and more resistant to water and air. Balata bleeding is a process of pure ruin, carried out under difficult and dangerous circumstances deep in the dark jungle. The bleeder just taps haphazardly without the slightest thought or care for preservation. A fishbone pattern is hacked into the bark and the juice at once begins to flow. A canvas bag receives the juice, which is then poured in thin layers onto a zinc slab. The hot sun cakes it into a thick, leathery mat, which often weighs 150 pounds. The native carries this heavy load on his back for days, hacking a path ahead of him through dense wilderness into the open, from where it can be transported to the nearby city.

In this land of tropical splendor, of hundreds and thousands of moonlit coconut palms, their tops gently waving in the sultry sea breeze, one is moved to marvel at the magnificence of Jehovah's creations, and visualize the riches of his righteous rule under his Son, Christ the King.

### Church Deal Nets City Big Loss

☛ New York city stood a loss of \$1,075,000 involving real estate sold to the Catholic Church. *The Churchman* (January 1, 1951) described the procedures:

"On Dec. 19, 1944, the city of New York sold a choice piece of Madison Avenue real estate to Archbishop Francis J. Spellman, acting for the Roman Catholic Church, for \$275,000. On May 16, 1950, the city of New York bought back the same piece of real estate for \$1,350,000. The \$1,075,000 loss was incurred by the city after a process which found the property passing through the hands of four real estate operators—including Jacob Freidus and Samuel E. Aaron, who were sentenced to jail recently for Federal income tax evasion. The property is now to be used as the site for a \$1,600,000 public school."



### Rivals for a Thousand Years

◆ Meeting in Bonn, Germany, at 10:25 a.m., Monday, May 26, the U.S., Great Britain and France made peace with Germany, for the second time in 33 years. Joined in Paris the next day by representatives of Italy and the Benelux countries, they signed the unprecedented European defense agreement to bind into military alliance France and Germany—rivals for a thousand years—to extend Britain's frontier beyond the Rhine, and to permanently commit the U.S. to defense of the heart of Europe. Would this mark the turning point of a thousand years of history? *Time* commented (6/2), "Nobody could be wholly optimistic over a compact which involved so many uncertainties. . . . each signatory had done his best to hedge the future with guarantees . . . France's government amended and worried the agreement right up to the last moment, like a nervous bride searching the marriage contract on her wedding night . . . a free and revitalized Western Germany would soon become the strongest power in Europe outside Russia. The doubts, and there were many, lay in what effect that power might have on the world."

### The Soviet Reaction

◆ Attempting to prevent ratification of the German agree-

ments, Russia threatened to further divide Germany unless the proposals were shelved. First, telephone lines were cut between East and West Berlin (5/26). Then a 3-mile-wide restricted zone was established along the entire 600-mile border between East and West Germany (5/27). Travel across East Germany, even on the route to West Berlin, was further restricted and a new blockade was feared, similar to the one that made the famous 1948-49 Berlin airlift necessary.

### Rhee versus Korean Assembly

◆ When the U.N. established the South Korean republic, Dr. Syngman Rhee (long-time leader-in-exile of the independence movement) became president. When opposition charged 'corruption' he countered by jailing some of them. His position became 'shaky' in May 1950, but when his land was torn by war he continued in office. In late May he jailed 12 members of the Assembly, apparently to keep them from voting him out of power. The vice-president resigned (5/29) in protest to this "assault on the Constitution". Korean representatives protested the purge. So did Britain, the U.S. and other countries. Truman expressed shock at the feud with the Assembly and urged Rhee to take no "irrevocable"

steps until he conferred with Western representatives over the serious international complications.

### Censorship—Shackling the Mind

◆ A free press exists in less than a third of the world's area, according to Harry Martin, president of the American Newspaper Guild, who said (5/26) it is a "shocking thing to discover how little of the earth's surface is served by a free press". The *New York Times* reported (5/25) on "a growing censorship of school and college textbooks" in the U.S. that "is causing America's leading educators serious concern". It said widespread attacks have been made on schoolbooks charged with being subversive or written by suspected authors; that books have been "screened", removed from school or library shelves, and that books long in use have come into suspect because of an unfavorable comment. The *Times*' report attacked only the self-appointed censors who are "not accountable to any legal body" and "are sometimes doing great harm to their communities". It quoted one authority as saying: "Copying the Nazis or the Communists in thought control techniques in communications and education is not the way to meet our problem."

### Criticism Squelched

◆ During recent years newspapers daring to speak out against Argentina's dictator Juan Perón (who was inaugurated 6/4 for another 6-year term) have found themselves drifting right out of business, or having their doors forcibly closed. During this time the Argentine congressional record, *El Diario de Sesiones*, has gained in popularity among those who wanted to read the lengthy arguments of the opposition members who frequently injected facts and opinions unfavorable to the Peronistas and unavailable



elsewhere. Service deteriorated. Copies arrived weeks late, but even this has now been stopped. By congressional resolution (5/30) the record will now include only the text of proposed bills and not the interesting supporting argument.

#### **Britons View Napalm Bomb**

◆ The Manchester *Guardian Weekly* had said, "Manifestly there is anxiety, not confined to pacifists, about the civilian casualties caused by napalm bombs in Korea." Three times in ten days criticism was voiced in Britain's House of Commons over the use of napalm bombs or jellied gasoline by U. N. forces in Korea. Nigel Birch, Parliamentary secretary to the minister of defense, said (5/21) he thought the bombs were being used against military targets with much greater care than during the past winter. The use of fire bombs is a thing of horror. Their use indiscriminately is much worse, but the conscience cannot be salved by attacking only the most horrible weapons while corrupt or bungling politics on both sides continue to produce the conditions that lead to their use.

#### **Communists in France**

◆ French Communists, pressing the charge that the U. N. uses germ warfare, took advantage of General Ridgway's arrival at NATO. They organized protest demonstrations against "*Le General Microbe*" and scrawled signs throughout Paris, "Ridgway Go Home." The Communists scheduled a mass protest meeting (5/28), which the police banned. Communists arrived with clubs, bricks and iron bars, but were repulsed by the gendarmes. Party leader Duclos was arrested and charged with plotting against national security. Protest strikes were urged for the 3-million-member Communist-led General Confederation of Labor, but the response was not enthusiastic. French police raided Communist Party

offices in major cities, searching for arms and other evidence. Premier Pinay said, "The government does not seek battle. But if we are forced into it, order will be maintained."

#### **Italian Elections**

◆ At the extreme Right were the new Fascists, including dregs of Mussolini's fascism. At the Center were the Christian Democrats, backed by the Church (whose bishops said failing to vote would be a "mortal sin"). At the Left, but still in the pope's back yard, were two million Communists, the largest Communist party outside the Iron Curtain. In 2,400 local elections (5/25), which do not affect the national government, but could definitely show a trend, the neo-Fascists gained a million votes, the Communists gained 200,000, and the Christian Democrats lost a million, though together with allied parties they still held the majority. Many who voted for them in 1948 thought they were too closely allied with clerical interests, that the danger of Communism was not so great, or that the government had neglected the agricultural problems of Southern Italy's desperately poor peasants.

#### **Religion by Stoning**

◆ A new rule by the Municipal Council of Tel Aviv (6/2) banned taxicab operations, concerts, film and theater performances on the Jewish sabbath, following the stoning and burning of taxis and private automobiles by sabbath zealots during the past several months in that Israeli city.

#### **Racial Crisis Continues**

◆ Celebration of the 42d anniversary of formation of the Union of South Africa (5/31) came in the midst of the nation's most bitter racial crisis. Prime Minister Malan's Nationalists had put through a bill (signed into law 6/3) giv-

ing Parliament power to override the highest courts on constitutional questions: specifically on the court's decision outlawing governmental restriction of the vote of 50,000 colored (part white) voters in Cape Province. The anti-Malan Torch Commando urged the governor general to withhold royal assent from the bill (something that had never been done). Natal, which is pro-British, threatened possible withdrawal from the Union if the government fails to abide by the constitution. The African National Congress, representing the natives, planned a campaign of defiance of segregation on railways, defiance of laws restricting movement by natives and of other segregation practices. (For information on the issues involved, see page 13.)

#### **U. S. Steel Seizure Ends**

◆ The question was: How all-powerful is the presidency? The Supreme Court's answer (6/2) was that it is not as powerful as Truman thought. It said that by seizing the steel mills to prevent a strike he usurped Congress' legislative powers, and that he cannot make the law in good or bad times. He promptly withdrew the seizure order. The steel men promptly struck.

#### **"Miracle" in Court**

◆ The U. S. Supreme Court stepped forward with another striking decision (5/26) unanimously overturning a 37-year precedent that movies were not under constitutional guarantees. It ruled that they are entitled to rights of free speech and free press and that New York could not legally ban "The Miracle" on the sole ground that Catholics charged it was "sacrilegious". The stirring new decision said, "The censor is set adrift upon a boundless sea amid a myriad of conflicting currents of religious views, with no charts but those provided by the most



vocal and powerful orthodoxes." Wisely it cautioned there is not "freedom to exhibit every motion picture of every kind at all times and places", but held that "it is not the business of government in our nation to suppress real or imagined attacks upon a particular religious doctrine, whether they appear in publications, speeches or motion pictures". (Among supporting cases cited by the Court were eight fought by Jehovah's witnesses for civil liberties and religious freedom.)

#### Prices

◆ Using "100" to represent the wholesale prices of 1926, inflation in the War of 1812 went to approximately 150, but by 1849 had dropped to 60. It went up during the Civil War to 130, then dropped to 50 in the 1890's. It jumped to more than 150 during World War I, then plummeted to less than 70 during the depression of the

30's. It shot to better than 160 in World War II, and is more than 180 now! Authorization of one- or two-cent increases in certain grocery costs (5/28) is a further mark of the continuing upswing of inflation. Although the increases are small, price stabilizer Ellis Arnall said they would total \$100 million annually.

#### Wedding Prompts

##### Religious Riot

◆ A wedding ceremony was under way in New Delhi, India, between a high-caste (Brahmin) Hindu girl, 18-year-old Raj Sharma, and Sikander Bakht, a Moslem secretary to a government minister (5/24). The couple was about to put the ceremonial garlands around each other's neck when her 15-year-old brother tore them in two and trampled on them. A legal injunction postponed the wedding. Hindu riots broke out in objection to the mixed-religion marriage and a

15-day ban was imposed on public meetings and parades. The matter was discussed even in India's parliament (6/2) because Congress party members had hoped the wedding would foster unity. Instead, Hindus became so enraged that it became dangerous for party members to walk the streets.

#### Ours Are the Best of Times!

◆ Conditions in the world are not good; but these are the *best of times!* Not because man has so perfected his political, commercial and moral relations that we are in a golden era, but because world conditions and Bible chronology combine to indicate that man's bungling efforts are at an end, that the battle of Armageddon will destroy the wicked overlord Satan, and that God's kingdom will bring in peace and tranquillity without the political divisions, racial crises and religious hatreds so prevalent in today's world.

## Can you answer this one?

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JULY 8, 1952

31



## "The Lion Shall Eat Straw like the Ox"



THAT'S impossible and preposterous, you may say. Who ever heard of such a thing? It's just a dream. Yet pause a moment—is it really impossible? This prophetic statement is in fact taken from the Bible, at Isaiah 11:6-9. If it seems incredible to you, then it suggests that you need to know and appreciate a basic truth of God's Word. Its promises are to the effect that this earth is to be made a paradise in due time. To make clear this purpose of Almighty God, to point out the prophecies and the near fulfillment and to increase faith through knowledge, *The Watchtower* is published twice a month. It enlarges one's understanding, helping one to appreciate that God did not make the earth in vain, nor to be destroyed, but to be inhabited and enjoyed forever. The physical facts called to your attention in the *Watchtower* magazine, and the comforting truths made clear, will aid you in obtaining hope and courage in this day of world perplexity. The Bible is being proved right day by day and *The Watchtower* not only upholds but demonstrates the complete dependability of that ancient book made modern by occurring events. A year's subscription for the *Watchtower* magazine is only \$1. Send in your subscription today and learn of the new world of joy, peace and righteousness now at hand.

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# AWAKE!

**"PROTESTANTS, KEEP OUT!"**

Religious minorities persecuted in Colombia

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**The Way to World Unity**

—As human leaders see it

---

**Guard Your Child Through  
Proper Training**

Enlisting parents to fight  
instead of forward revolting delinquency

---

**Flattering Titles Unscriptural**

Would you wear a title reserved for  
God alone?



JULY 22, 1952

SEMI-MONTHLY

# THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Political Landlords in Outer Space	3	The Way to World Unity—As Human Leaders See It	17
Guard Your Child Through Proper Training	5	Religion and War	23
"Protestants, Keep Out!"	8	The Black Christ of Esquipulas	24
The Government's Position	10	"Your Word Is Truth"	
The Catholic Position	11	Flattering Titles Unscriptural	25
Both Sides Err	12	Citizenship Granted Despite	
A Greeting from the Land of		Conscientious Objections	27
the Midnight Sun	13	Mrs. Uemura Writes to Mrs. Ridgway	28
Watching the "North Pole"	16	Watching the World	29
Your Cola Drinks	16		



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., July 22, 1952

Number 14

## Political Landlords in Outer Space



THE art of land-grabbing has outgrown our planet. During antiquity and the Middle Ages the reaches of Europe and Asia kept conquest-minded men completely occupied. Then for the period of exploration, the vast American continents offered diversion until the Monroe Doctrine officially ended this amusement in the early nineteenth century. In modern times the dictator idea has witnessed the swallowing up or dominating of weaker powers by the stronger ones; so that now, for security reasons, the world is basically divided into the Red Cominform (Soviet Russia and her satellites) and those nations more or less allied in the interests of liberal Western democracy. But now, alas, it appears that a plain, simple dictator has little more land to grab, without incurring risk of a world war, unless he goes—*up!*

This was drawn to the public's attention by *Collier's* of March 22, 1952, in its special issue dealing with man's alleged coming conquest of outer space. One of the articles, written by Oscar Schachter, deputy director of the legal department of the United Nations, asked: "Who Owns the Universe?" So far along is *talk* on interplanetary rocketry that this writer, a lawyer versed in international law, has already been plagued with questions as to who would own what, once the various nations succeeded in launching rocket ships into

space. He clearly itemized the prominent difficulties—governments that might want to stake off claims to portions of space itself, desirable means for taking possession of and maintaining areas of a foreign planet, the securing of a single nation's right to fully exploit a valuable deposit of natural resources there which the same nation's representatives discovered, the need for identifying space ships with a certain nation of earth and that nation's subsequent responsibility for its craft. A fundamental problem raised is the necessity of determining how far *up* a nation's sovereignty extends. Mr. Schachter thinks this can best be solved by limiting the altitude of national sovereignty to the height at which aircraft, including balloons, can be operated. As for outer space, he would apply the principle of "freedom of the seas" and make that "no man's world". As to the nations' getting along together on the surfaces of other planets, he spoke about the necessity for rules and agreements.

It may seem very distrustful to even mention this, but if a rocket ship were destroyed by another in interplanetary space or a crew from one nation were ambushed by another on a foreign planet, it would be easy to get rid of the evidence, certainly easier than when freebooting Sirs Francis Drake and John Hawkins sent Spanish ships to the bottom in the sixteenth century. In view of the manner in

which the different governments get along on the earth, is it likely their diplomats would fare much better if transported "out of this world"? Is it more likely that Russia would give up the "Iron Curtain" idea on Mars, or that she would try instead to ring in the whole planet or a chain of planets? True, other planets might be brought into NATO by somewhat extending the borders of that organization; but would it make matters more peaceful and trustful simply by bringing our entire solar system into the cold war?

But the most amusing facet to current speculations by political "landlords" anxious to extend their real estate is their very conception of who owns the universe. The highest authority they have sought is *international* law. Just as they have done toward earthly matters, they show their intent to handle cosmic affairs without consulting the great authoritative source of *universal* law, the Bible. Therein Jehovah God's servant Job counsels today's would-be planet plunderers: "How can a man be right with God? If he should be willing to debate with him, he could not answer him once in a thousand times. . . . who ever resisted him and succeeded?"—Job 9:2-4, *An Amer. Trans.*

The modern politicians who think little of lives where land is involved (be that land on earth or Jupiter) and who dream now of sojourning around the solar system in the restless spirit of the explorers of yore, usually ignoring God entirely and attaching no importance to his Word, might figure out what God would say to them when he said the following to his faithful worshiper Job: "Where were you when I laid the foundations of the earth? Declare, if you have insight. Who fixed its measurements, for you should know? Or who stretched a line over it? Can you bind the chains of the Pleiades, or loosen the girdle of Orion? Can you send forth Mazza-

roth in its season, and lead forth the Bear with its satellites? Do you know the laws of the heavens? Or do you appoint the arrangements of the earth? Can you lift your voice up to the clouds, that a flood of waters may cover you? Can you send forth the lightnings that they may go and say to you, 'Here we are!' Who put wisdom in the inner parts, or who gave insight to the mind?"—Job 38:4, 5, 31-36, *An Amer. Trans.*

For vanity, power and selfish glory, harsh rulers have for centuries fumed and stormed and raged back and forth over the land until they have made the earth a ruin and piled carnage behind them. God's purposes? Everlasting peace and life on earth? What have they heard of such things? Time now only to extend *their* rule and benefits to other planets. What must God think of them? "Throned in heaven, he laughs, the Lord mocks at them; then in wrath he speaks to them, scares them with his fury."—Psalm 2:4, 5, *Moffatt.*

Dominant political leaders always disdain fear in public. They speak fearlessly of projected experimental flights into outer space. They can afford to. They will not be going along. They will find others for that. But no proxy will be available for them when God's fury comes against them in strength at Armageddon for their final lesson in universal law. At that time, too, those that have used science and other fields to aid selfish oppression will likewise vanish from the scene forever in utter, sorry confusion. Their confusion has begun already, for how else could they talk of going to other planets when science itself admits the earth is the only one suitable for life? It is just as well they have forgotten this, for Christ Jesus advises that eternal life here will be only for another type of people: "Happy are the mild-tempered ones, since they will inherit the earth."—Matthew 5:5, *New World Trans.*



# Guard Your Child Through Proper Training



ON February 5, 1951, Probate Judge Harry Albright of Bellaire, Ohio, was facing America's No. 1 problem—juvenile delinquency. Before him stood a boy, a mere babe, but with a police record of twenty-eight offenses. The judge said the lad had stolen a car, broken into a private home, set fire to papers around the Bellaire police station, pinched all the keys from a used car lot and distributed them up and down the street, and burglarized a number of business places. To top this record the boy pulled a sixteen-dollar burglary of the Belmont Federal Savings and Loan company with his brother. What follows will make you want to laugh or weep, depending upon your knowledge of criminology. The desperado's age was seven; his brother's five. "What would you do with a seven-year-old bank burglar? He's too young for reform school and too ornery for children's home," said Judge Albright. Just an exceptional case, you say. Not so.

A crime wave swept through Boston. Robberies, rapes, assaults, thefts were flashed night after night over the radio. Finally, one evening came the report: "Boston police in their battle against the crime wave have made an important arrest, holding three criminals!" "The criminals," said the announcer, "are 11, 12 and 13 years of age!"

A baby-faced desperado aged seven and his two pals stole government documents, and committed twenty robberies. The youngest stuck his tongue out at the government agent and said: "You can't do anything with me! I'm under seven."

On October 1, 1951, in Irvington, New Jersey, the police arrested three youths, who were veterans in their ill-chosen profession of burglary. The youngest engineered the jobs. His buddies paid him off in candy and movie tickets when a job was well done. Their ages were twelve and thirteen and their leader's, six!

A digest of Charles J. Dutton's article appearing in the *Kiwanis* magazine, June 1946, says: "In the latter part of the 1930's, when the police spoke of juvenile delinquency they meant youths from 16 to 18 years. Today, they mean 'kids', from seven to 15 years. Not only has the age limit fallen; the type of crime has grown worse. Such wild and savage destruction, sadistic cruelty, vicious vandalism were unknown ten years ago. Something has happened . . . and the police do not like the picture. What alarms law-enforcement officials today is the savage type of destruction they face. When children go wrong, they behave as if possessed. If these young offenders take over an automobile, they cut up the upholstery, stick nails in the tires or cut them, break everything they can. If they get into a school, church or dwelling, they destroy anything within reach."

In August 1951, the Skidmore Elementary School in Columbus, Ohio, tasted the vicious assault of youth. About sixty windows had been smashed, desks ransacked, walls and floors of the rooms were splattered with ink, a piano was damaged and furniture and cabinets were battered. A county rural school in Burke, New York, was completely wrecked last Halloween

night. In another town, churches were invaded, organ pipes cut, pews upset and windows smashed. The police chief looked at the ruin and said: "Kids! Five of them! They spent two nights in here. The oldest was almost fifteen, the youngest around eight. Ever see anything like it?" At Mount Vernon, New York, January 23, 1949, vandals entered the graveyard and overturned, uprooted or otherwise damaged twenty-two headstones and one marble madonna. Several headstones were smashed to bits. Choose any city you wish, the story is the same. Rampant destruction, damage amounting to hundreds of thousands of dollars.

Another thing that troubles the police is the sadistic streak in many of these children. Psychologists say that children love animals. But what will psychologists say of a group that stole dogs, took them into the woods, put wires around their necks, hanged them to a tree, and lighted a fire under the suffering animals. Those children were all under fifteen.

### ***The Rise in Crime***

Murder? Yes, many. Assaults? Hundreds, by youths with a vicious disposition, upon other children. Sadism of a type one used to think only the student of abnormal psychology would ever encounter.

On September 5, 1951, a 15-year-old boy told police he knifed his best friend to death at a revival tent meeting because "he hit me with a songbook". "I felt I had to do it. I'm not sorry." Another boy, 16, killed his friend for tickling his feet while he napped. A 13-year-old cop-hating girl with a rock beat 6-year-old James Bruce to the point of death and said, "I ain't sorry for what I did."

How can one explain the case of the 15-year-old girl in a Connecticut city, who, while her mother was at work, used the house for a brothel, the inmates being high

school girls and the patrons boys from the same school? In Zanesville, Ohio, nineteen teen-agers admitted participating in illicit sex relations in cars, alleys, and country lanes, while a 14-year-old girl in St. Charles, Missouri, told police she had been intimate with men in a series of group parties. (*Coronet*, February, 1951) In the spring of 1950, near Bakersfield, California, twenty girls, all under 21 and the youngest 13, were arrested for posing in the nude for lewd photographs. In the big-city sections many beautiful teen-agers group together into she-wolf packs for street fighting, bone-breaking "stomping" bouts, face-scarring knife battles. Some act as junior gun molls to outwit the police. At sixteen these girls are crime-hardened, willing to try anything, any kind of violence, theft, extortion, and promiscuity. Some dress in stolen mink coats, are alcoholics and dope addicts. Many are mothers before they reach fourteen!—*New York Times*, October 2, 1950.

Are these isolated cases? Let the figures published by the Department of Justice answer. The year 1944, to compare with 1929, shows the following increases in crimes committed by boys from ten to eighteen: murder up 47 per cent; rape up 69 per cent; assaults up 71 per cent. Sex crimes other than rape had risen 61 per cent. For girls of the same age range, sex offenses and prostitution rose 375 per cent. Drunkenness mounted 174 per cent. Children now commit 56 per cent of all crimes.

The *New York Times* of April 20, 1952, reports that "one-tenth of the 1,000,000 children apprehended annually by the police are sent to jails". Also that New York city's child delinquency increase is "20.3 per cent in 1951 over the year before, for the rest of the state the increase was 14.3 per cent over the 1950 total". "To the juvenile courts over the country come 300,000 children each year."



What is to blame for this outbreak of violence among children? High among the reasons the police assign is "the lack of discipline in homes and schools". The child does not receive the proper training. In Ohio, a lawyer argued desperately before a three-judge court for a 16-year-old confessed killer: "I know what's wrong, and so do you gentlemen. Too damned many bridge-playing mothers. Too damned many cold suppers for son and father to come home to. Too much afternoon and evening drinking."—*Pageant*, April, 1949.

Many suggest this as a remedy: Whenever a child destroys property, be it a school, car, or a graveyard, let the parents be made to foot the bill. When the child is arrested, let the parent too be brought into court and fined for neglect. Without any exception the parent should be fined for allowing a young child to be out after dark. Discipline should be restored to the home, and to the school. "Somebody ought to be putting what we call the fear of God into the children of America."

### ***The Right Training***

The parent and not any church organization nor any sectarian or Sunday school is the one responsible for instructing the child. So important in God's sight was such proper parental training of children that it was made a requirement of fathers before they could receive any service appointments in Christian congregations.—1 Timothy 3:2, 4, 5, 12; Titus 1:5, 6.

Parents were commanded to take their children with them to the congregation. (Deuteronomy 31:11-13) In such assemblies the child was made to listen and be submissive to parental control. Children were not left to themselves. "A child left to himself bringeth his mother to shame." (Proverbs 29:15) Neglect of proper training breeds juvenile delinquency, which in turn brings shame upon the parents.

Parents will set the example in clean living and Kingdom service, even as Christ set a proper example for us. (1 Peter 2:21) In such activities their children will come along as companions. Such service together creates a strong bond between parents and children. Parents should not act as harsh dictators, but should be close companions with their children, play with them, talk with them, work with them. Love your child and your child will love you. Be indifferent and the child will be indifferent. Instill confidence, respect and trust in the child and it will in turn respect and trust you. Then you can help him over obstacles that might otherwise trip him headlong into delinquency.

### ***Correcting the Child***

Concerning the relation between the boy Jesus and his parents it is written that Jesus "was subject unto them". (Luke 2:51) That is a good example for children. God's command is, "Children, be obedient to your parents in union with the Lord, for this is righteous." (Ephesians 6:1-4, *New World Trans.*) But, like adults, children do not always follow the good counsel of God's Word. Correction stronger and more impressive than words must come. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13:24; 22:15) The "rod" represents parental authority. It may or may not take the form of physical punishment, depending on the varying circumstances. Christian parents must present their children with a living example and with a consistent, morally wholesome set of values; otherwise, all the preaching in the world to the child will be greeted with amused cynicism, for "they know us for what we are". Mark the inspired words: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.



Religious Minorities Persecuted in Colombia

**"P**ROTESTANTS! Do not enter this home! We are Catholics. We do not need your propaganda." Signs containing those words are found posted on thousands of homes in Barranquilla, Colombia's foremost seaport city. Throughout the land "Communism" and "Protestantism" are synonymous to the great mass of Catholic population. Children are encouraged to learn and teach others a 19-stanza song against the Protestants. Among the sentiments this song expresses are:

"We don't want the Protestants,  
They have come to Colombia to corrupt  
us.

We don't want the Protestants,  
Who soil our fatherland and our faith.  
With a plate of food you corrupt the poor  
ones that hunger;

You can expect to pay for it in the next  
life with torments.

In hell you will find Satan your father."

Add to this, stonings of Protestant church buildings, boycotts, mobbings and murders, and you will have a condensed picture of what is taking place in Colombia, South America, in 1951-1952.

In Bogotá, the Southern Baptist Church dedicated a new brick building for religious services on December 22, 1951. Regarding

what took place, a cablegram sent to the U. S. Baptist headquarters stated: "Church attacked twice by priest-led mob Saturday December 22nd and Sunday December 23rd. Building badly damaged. Several people slightly wounded. Police present but inactive. All missionaries safe." Reporting on this incident, the foreign mission division of the National Council of Churches of Christ in the U. S. A. stated: "The attackers were led by the Rev. Florencio Alvarez, S.J., a Bogotá Catholic pastor, and the stoning broke 131 panes of glass and inflicted head injury on the co-pastor of the church." The United States ambassador, Waynick, who witnessed the entire affair, lodged a strong protest with the Colombian government.

Telling of other incidents, *Presbyterian Life* (February 2, 1952) reported: "A Canadian missionary and a Colombian lay evangelist were on their way to a church member's house near Cambao when two policemen and four townspeople attacked them, destroyed their Bibles and papers, beat them brutally, and forced them into the swift running Magdalena river. On December 31, a pastor of Ibagué . . . was seized and imprisoned without reason."

On March 20, at Ibagué, Colombia, two priests led a procession of over 1,000 children from the Catholic churches to the Presbyterian church, cheering "Long live the Virgin! Death to the Protestants!" Reporting on this incident, *The Christian Century* (April 23, 1952) stated: "There they led the children with more shouts and yells. When they were sufficiently worked up, the priests told them to throw stones at the church. For a half-hour the priests walked back and forth among the children, urging them on with shouts while they smashed over 60 panes in the stained-glass windows, splintered the doors and wrecked the pastor's study. When all the panes but

one were broken, a priest shouted, 'Keep on! Throw more! There is still one big pane left!' Some of the children were so worked up that they cried: 'Let the Protestants come out. We'll kill them!' When nobody appeared, the priest ran up and down shouting: 'They're afraid to come out! They're afraid to come out!' When all the windows were broken, the mob dissolved. Some of the children were so frightened at what they had been led to do that they had already fled."

In the city of Armenia on April 13, 1952, armed individuals entered an evangelical church, interrupting the services by shouting and firing upon the people. One woman was hit by two shots and seriously hurt. A child was struck in the face with a bullet.

The *Chicago Tribune*, of March 4 and April 20, told of the report of the Evangelical Confederation of Colombia, a group of 17 Protestant denominations, on 23 instances of persecution which took place between February 15 and April 17, or in two months. Among those listed were some of the foregoing as well as the following incidents: "Police and civilians tried to destroy a Protestant family by burning its farm home. Twenty-five other Protestant homes were burned and some confiscated. Houses were searched and Bibles destroyed. Police broke up services in a private home and seized a church and manse and turned them into barracks for themselves. The communications ministry banned four Evangelical radio programs in Bogotá."

Continuing, the report also mentioned the dynamiting and burning of the home of Esther Maud, a North American Pentecostal missionary. The native principal of an American school was jailed for three days and then released with the explanation, "Sorry, it was a mistake." In Tolima, an evangelical church was burned. In Magdalena, a man was placed in stocks. In

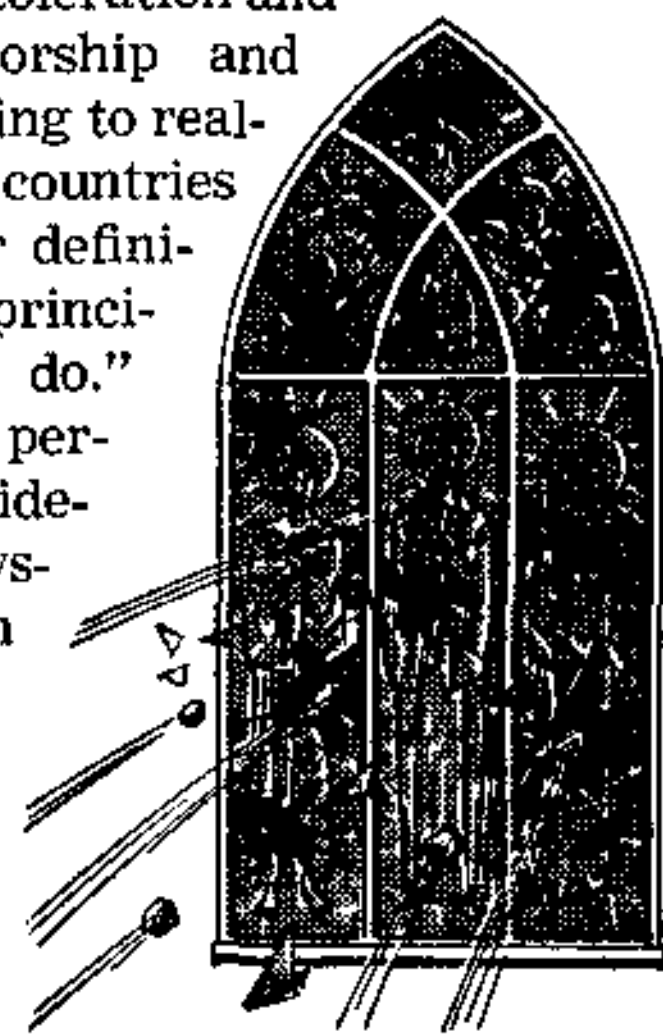
Valle, three girls, children of Protestant parents, were made to kneel during recess periods because they failed to attend Sunday mass.

Far more numerous than the above incidents, which have occurred in large cities, are those taking place in the rural areas. And according to the executive secretary of the Evangelical Confederation of Colombia, not more than one-fourth or one-fifth of all the cases are even reported. Some reports tell of attacks on women and girls; one report told of a young Gospel worker being emasculated. Since 1948 more than 100 Protestant congregations have ceased to function because of persecution.

### **Repercussions**

Repercussions caused by the foregoing have been widespread. According to a Herbert L. Matthews, writing in the *New York Times*, April 2, 1952, "Persecution of Protestants [Is] an Acute Issue in Colombia. Although a majority of Catholics decry incidents, they resent missionary sects." After pointing out that there are only 25,000 Protestants among Colombia's ten million, he observes: "The controversy has at least had the benefit of making the Colombians think and argue about religious toleration and freedom of worship and they are beginning to realize that other countries place a broader definition on these principles than they do."

*El Tiempo*, perhaps the most widely consulted newspaper, although 100 per cent Catholic, has repeatedly decried the outrages committed against oth-



er religions and has openly championed freedom of worship. One of its editorials had this to say: "We consider the campaign against Protestantism, above all in the aspect of violence, is against the democratic principles as set forth in our Constitution, and for that reason we criticize those who direct or stimulate such outbreaks of intolerance, openly antagonistic to the liberal criterion."

Right after the Spanish priests had incited 1,000 Catholic school children to stone a Presbyterian church building in Ibague, the local newspaper condemned this action by printing as a "proclamation" on its front page the following words from Mark 9:41: "Whoever causes one of these little ones who believe in me to sin, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea."—*Cath. Confrat.*

The Richmond *Times-Dispatch*, in telling of an advertisement appearing in the Washington *Evening Star* at the instance of the Association of Evangelicals, stated: "The advertisement showed pictures depicting destruction of a Protestant chapel at Campo Hermoso and reprinted an editorial from the Liberal party newspaper *El Nacional* of Barranquilla, dated October 2, 1951. The editorial mentioned the dynamiting of a Protestant church near Cali, killing one person and injuring others, and discovery of the dead body of a Protestant minister tied to a tree. Denouncing these and similar incidents, the Colombian newspaper took to task a Father Jordan. It said he blessed daggers in Málaga, calling them 'blessed weapons when drawn in the defense of the Catholic religion.'"

Concerning the Colombian situation, *The Christian Century*, one of the foremost Protestant U. S. weeklies, stated, April 9, 1952: "Mob outbreaks against Evangelicals are becoming more and more frequent. It is impossible to tell whether more blame

rests on incitement by Roman Catholic priests or the habit Colombian civil authorities seem to have contracted of looking the other way when mobs form. Not long ago a mob in Bogotá, the capital, stoned most of the windows out of a beautiful Baptist church which had just been dedicated. Baptist leaders asked the United States government to protest to Colombia, but if any such protest was made it evidently left little impression."

Then, after telling of the Ibague incident, the article went on to say: "After the attack on this Presbyterian church, the government radio station broadcast a demand, allegedly written by Bogotá professional men, that Colombia halt all further Evangelical propaganda. Protestants, it said, are 'disturbing public order' and their activities are 'disgracing Colombia among the community of nations.' We venture to think that a large part of the community of nations will not feel that the 'disgrace' attaches to Colombia's Evangelicals. Washington may again be asked to protest, but if it does we do not expect the action to accomplish much. But Roman Catholic authorities in this country and Europe should wake up to what such outrages are doing to the reputation of their church in the eyes of the enlightened portion of mankind."

### *The Government's Position*

What is the government's attitude toward the religious situation? The Conservative government in power solidly backs up the Catholic Church and a real church-state rule holds sway. According to the *New York Times*, April 2, 1952: "It would be wrong to think that either the Colombian authorities or the vast majority of Colombia's people look with anything but dismay at attacks on Protestants. Even these people, however, are deeply hurt at the idea of foreign missionaries, who are



mostly North Americans, coming here to convert this profoundly Catholic people to Presbyterianism, Seventh Day Adventism, or whatever it may be."

The excuse is given by officials that "these spontaneous primitive reactions were prompted by the presence of propagandists contrary to the Catholic tradition of the country". The acting president, Urdaneta Arbelaez, declared that the "Constitution permits and tolerates the peaceful practice of all religions. But there is an undeniable resistance of our people against every practice that is contrary to their Christian fervor and much more so when many of those pastors have been at the service of sectarian propaganda against the government".

However, the president's declaration as regards pastors' lending themselves to the service of "sectarian propaganda against the government" may be founded on facts. Admittedly, the vast majority of the Protestants of Colombia are members of the Liberal party or its sympathizers. Reports show that although Protestant clergymen may not have taken as open a part in politics as have the priests, they have, nevertheless, encouraged voting for the Liberal party leaders and hence must share some of the blame for the persecution that is being brought upon them. They have mixed in the affairs of this world contrary to the example and admonition of Jesus, who stated that his kingdom was "not of this world".—John 18:36.

*El Siglo*, Conservative organ, has continually excused the religious violence as being provoked by propagandists from North America. A distinguished Colombian, referring to the same matter, stated: "And to think, that this government of ours still permits these infamous Protestant pastors to brazenly walk around selling Bibles in the villages. . . . and to think that there is not one of our officials that puts these

vagabonds in jail or that prohibits their entry into Colombia!"

The government does seem to have followed a policy of discouraging Protestantism through indirect opposition that has reaped results. Though not deporting the missionaries that are in the country, the foreign relations office flatly refuses to issue visas for replacement of those that leave. Another significant fact is that no one can recall anyone's being jailed as a result of the attacks on the Protestants and their churches. One mayor, however, was fired in a town where a church was dynamited. In the cities the officials usually take some action that fizzles out; in villages and rurals no action is taken.

### *The Catholic Position*

According to Mr. Matthews' article in the *New York Times*, previously quoted from: "Colombia is startlingly like Spain in many respects. Spanish fanaticism runs through the church and politics and indeed many of Colombia's clergy are Spanish. Her church is therefore less liberal than the Vatican, which is permitting Protestants and the Colombian Liberals to point with telling effect to Pope Pius' statement to the Romanians last week. In it Pope Pius defined freedom of worship as permitting both public and private worship, which is not the case with Protestants in Colombia.

"A noted Jesuit, Father Eduardo Ospina, . . . argued that [the Colombian Constitution] means freedom for any individual to follow the dictates of his conscience and exercise of his belief within his place of worship, but . . . not . . . public propaganda outside the temples. Distributing Bibles or flysheets is not an act of worship. Freedom of propaganda is not guaranteed by . . . the Constitution."

By mixing in politics to get her Conservative party back into power the Catholic Church has disgusted many sincere

Catholics. To counteract her loss of prestige and followers she is using Catholic action to beat down her enemies. As foreign nations have been invited to aid Colombia in its strides forward toward a more modern way of living, international relationships have had their effects upon Colombia's inhabitants. Where advanced education exists people are more tolerant toward persons of opposite views, including religious ideas.

This has not been to the Church's liking, and so she has tried to justify her anti-Protestant campaign by educating the people to the idea that there are just two forces lined up against each other—Catholicism and Communism. Uneducated Catholics actually believe that literature explaining the Bible must be communistic, since it is not Catholic.

That Colombia is a Catholic country will not be disputed, although it is difficult to ascertain just what per cent of the population really is Catholic. During last year's census many people were not asked what their religion was, it was just taken for granted that it was Catholic. Then, too, many hypocritically, or because of fear to say anything else, profess Catholicism.

To what extent the people of Colombia have cause for fear can be seen from the

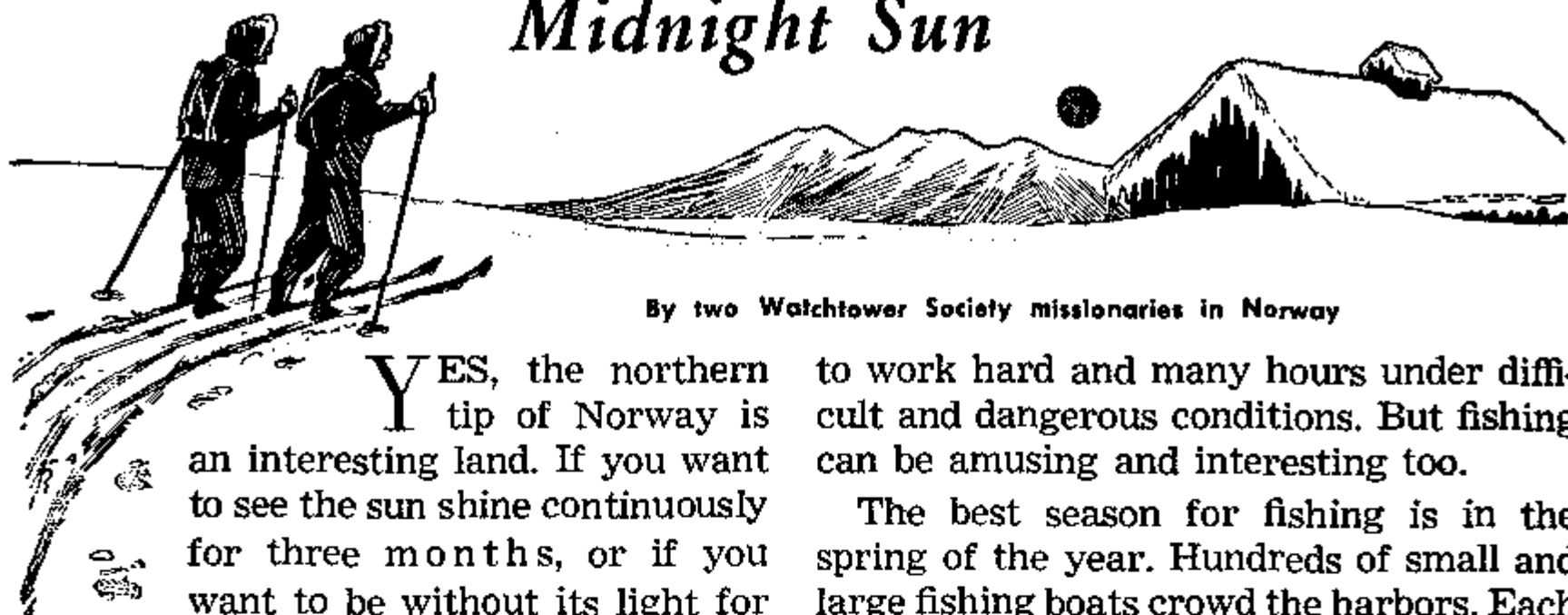
following experience: As a young missionary lady was visiting with a girl in the doorway of her home in Bogota, two men passing by became interested in the Bible literature being offered, and one of them accepted a free copy of a magazine explaining the Bible. A policeman appeared and confiscated the book the girl had contributed for and wanted to know what the man knew about the missionary work. Upon his reply that he didn't know anything about it, the policeman struck him across the face and snatched the magazine from his hands.

What will be the outcome of the religious situation remains to be seen. As of the present the persecution of non-Catholics is an issue bitterly viewed and debated. But with the anguished cries of persecuted Catholic leaders in Communist lands still fresh in their ears, many persons are unable to comprehend the intolerant position of the Catholic Church in Colombia. While pleading mercy from Communist governments she deals out harsh treatment to those that dare exercise their God-given right to worship according to the dictates of their conscience by associating with non-Catholic religions.

## Both Sides Err

¶ "I find no fault in your criticisms of the Roman Catholic Hierarchy," said a reader's letter in the March 12, *Christian Century*. "I think, however, of the absolute stupidity of our Protestant churches. The church means much more to a Catholic than to a Protestant. Why don't we analyze the reasons for this? I have always been bored with the average Protestant service. The collection takes up so much time. The notices take up so much time. The organist playing through an entire hymn takes up so much time. The sermons carry so much dead wood. They repeat the daily paper, the radio and television." We might also add that the attendants learn so little! Both sides have need for real Bible education, and yet many reject the very ones who bring that to them at their homes.

# A Greeting from the Land of the Midnight Sun



By two Watchtower Society missionaries in Norway

**Y**ES, the northern tip of Norway is an interesting land. If you want to see the sun shine continuously for three months, or if you want to be without its light for three months; or if you are interested in a northern people, their conditions of living, their religion or the expansion of the true religion, then come to Finmark. We have come here, and it is well over a year since we arrived, and we are not disappointed.

Finmark is located about 400 miles from the Arctic zone. Like most of Norway, it is a mountainous country with plenty of fjords. In square miles it is larger than Denmark, but it has only 60,000 inhabitants. The people live in small scattered villages and cities. The population is made up of Norwegians, Laplanders, and Finns. The Lapps or Saamisk people are a small, dark-complexioned race full of life and curiosity. For example:

When visiting their home one should be prepared to answer a lot of questions. The older women never seem to tire asking. They begin with, Who are you? What is your name? How old are you? Why are you here? Where did you come from? Are you married? Single? etc. This could go on for hours! If your visit is to prove successful, it would be best to answer all questions.

To eke out a living is a difficult problem for the northern people. Most of them are fishermen, and to make a living they have

to work hard and many hours under difficult and dangerous conditions. But fishing can be amusing and interesting too.

The best season for fishing is in the spring of the year. Hundreds of small and large fishing boats crowd the harbors. Each boat is well equipped with fishing tackle, supplies and other equipment. Fishing is done in crystal-clear water. The hook is lowered, and if the sea is not too deep one can see all kinds of fish, how they come up to the hook, nibble the bait, and when they are hooked. All this hastens the catch so that a boat of four tons can be filled in five or six hours by five men using nothing but hooks! That's fishing! Larger concerns have many different gadgets and inventions not seen elsewhere, such as a radio and depth meter, giant-size nets, etc. A few months ago one crew caught around 200,000 pounds of fish with one catch! One hundred tons of fish in one net! The modest fisherman, however, owns only fishhooks and perhaps some small nets. With these he makes his living. However, not all the land's 60,000 inhabitants are employed this way. Many Lappish people raise reindeer. These animals are easy to keep. They find their own food in the summer and winter. Reindeer hide is used for clothing and the flesh is sold for a high price. Five people can make a comfortable living if they own a herd of 250 reindeer.

If you ever plan to come to this land of fishermen and reindeer we suggest that

you bring along with you a good supply of vitamin tablets. In order to resist the long cold winters an added boost from vitamins is a great help. During the winter the sun is missed for three months and thick darkness settles over the land. Street lights are used the whole day and the moon is seen beaming in the middle of the afternoon!

### ***The Midnight Sun***

Around the beginning of February the sun begins to show signs of life. Days begin to grow lighter and longer. The day when the sun peeks above the horizon for about a half-hour the whole world seems to come to life. Nature rejoices! People everywhere are in good humor, greeting and speaking to each other. Life seems important. People want to live. They plan. They work. They are happy. Everyone feels as if being just released from a long stay in a dungeon cell. We missionaries who have just experienced our first winter here for the first time appreciate what sunlight means to man. From then on the days grow brighter and brighter with more light and warmth. Finally it reaches its climax in the middle of June, shining through days and nights, and then it is crowned by the name "The Midnight Sun". In this way it pays back to us what we missed during winter, making our summer wonderful indeed! But it is a short summer, only three to four months in length. The average temperature runs between fifty and sixty degrees Fahrenheit, which makes farming quite impossible. In some few places only potatoes have been raised, but not with good success. The largest part of Finmark is plain rock mountains and hills without vegetation. It is not a surprise to meet a child that has never seen a block of wood or a tree. Usually in September we say good-bye to our beautiful summer, and then come the autumn rains and the long winter with its darkness, cold

and snow. The temperature drops to fifty and more degrees below zero in the winter-time. But with a good, heavy fur coat all is well.

### ***Religion in Finmark***

Here in the cold north religion has done little to warm the hearts of the people. Most of the people belong to the church of the state, but there are a number who are adherents to the Lestadian religion. This religion comes from the north of Finland and Sweden, being established around 120 years ago by a priest whose name was Lestadius. He believed in "hell-fire" and the immortality of the human soul. So do his followers today. They have their own books and their own way of living. To them flowers, music, curtains to dress the windows, bright colors, anything and everything that tends to make the home a little more comfortable and enjoyable, are forbidden. They dress in dark-gray and black clothes. A good preacher, say they, cannot use a shirt with a collar, and as far as neckties are concerned, oh, my! they belong to those unbelieving ones who still want to dress up to please the ungodly nations. What they said after seeing our American-made ties, you can imagine!

Their religious meetings consist mainly of "getting the spirit". During their prayer meetings lights are put out. Then all go under a big carpet which is brought into the hall for this purpose. There under this carpet they pray to their god, confess their sins, and speak in "tongues". The uneducated are usually the ones that worship this way. They live far out in the country for the most part, but a few are found in the small villages and towns. They are a people that enjoy being by themselves.

In this land of the midnight sun and no sun there is a great need for light, the spiritual light of understanding of God's Word, the Bible. The spiritual darkness



that has settled over this land is dark indeed! During our stay here we have had many encouraging experiences. We find distances between places a major obstacle. But by our using bicycles, boats and skis we have been overcoming this barrier with good success.

A little over a year ago we were skiing to a little village beyond many big mountains and hills. A strong snowstorm and a blistering cold wave fell upon us unexpectedly. We were eight miles from the nearest village when the storm broke loose with all its fury. It was impossible to ski because of the fresh snow. The blizzard was blinding; the cold, unbearable. Fortunately we stumbled onto a telephone line, which we followed. By slapping our hands and swinging our arms in every direction and by drinking hot coffee every now and then we were able to keep from freezing. Upon our arrival we were told that ninety per cent of the villagers were Communists. We told the people we were interested in one thing, preaching God's kingdom as mankind's only hope. A public meeting was arranged. We were amazed to see the hall completely filled. There were more than ninety-five in attendance! A few months later we were told that the Communist percentage had dropped considerably, in fact, it was down to fifty per cent. When we came here we found three publishers. A year later with joy we can report fifteen. Now there are companies of Jehovah's witnesses on the top of the world, in the cities of Vardo and Kirkenes.

From the city of Vardo, which is a stormy and windy place built on an island in the Arctic ocean, comes this encouraging report: "Yesterday, we had a public talk and a day which again proved people are interested in God's kingdom. The talk was planned for eight o'clock, but what terrible weather had fallen at that time! It

was unspeakable! It seemed as if all of earth's snow was being emptied at one time on our little city of Vardo. It seemed incredible for anyone to venture outside. What about the scheduled public meeting? Nobody would come, so we thought. We waited in the warm hall as the icy wind howled furiously outside. To our amazement the door came open. People began to come! By two's and three's they came, until the hall was crowded! The public talk was given, which was followed by a Bible study. Everyone present was thrilled. What a blessed, unforgettable occasion!"

In Kirkenes, a distance of sixty miles from Vardo toward the border of Russia, comes this report: "It is encouraging to see how fast some people can take their stand for the truth. Two months ago in house-to-house work we met a man who seemed very sincere and interested in the Bible. He obtained the book *'Let God Be True'*. A week later we called back on him and at once started a study. Now, after each study, he keeps saying: 'Why haven't I seen these things before, which are so clear and easy to understand?' Then in the same breath he will say: 'Yes, I know. Those religious leaders do not study the Bible as you do and, therefore, they cannot help their sheep to get an understanding of the Bible.' This man is a happy, enthusiastic publisher for the Kingdom now. The villagers know him as one of Jehovah's witnesses. So do we."

So the good news of the Kingdom is being preached in "all the inhabited earth for the purpose of a witness". (Matt. 24:14, *New World Trans.*) We are very happy to have a share in it. We realize there is much to be done here as in other parts of the world before the accomplished end. But we are determined by the undeserved kindness of God to stick to our work until he says it is enough.



# WATCHING THE "NORTH POLE"

By two Watchtower  
Society missionaries  
in Norway

## Catching Polar Bears

¶ Mr. B——, who is an old veteran at catching polar bears, told us about his job. "Going to our hunting grounds we have to sail as far north as possible to the very edge of the polar ice. There we just wait and the bears appear. Believe it or not," said Mr. B——, "they come toward the boat boldly without being afraid of people. Of course," he continued, "that is because the wind is carrying our scent away from the animal. But once the animal detects our scent he becomes hard to find. The bear does not seem to believe what he sees but what he smells. We often get very near to the animal, a distance of a few feet before we finally act to kill or capture it. When I was a boy selling animal skins and fat was good business, but not anymore. Today polar bears are caught mainly for the world's many zoos." By contrast, in Jehovah God's new world men and animals will live together in peace.

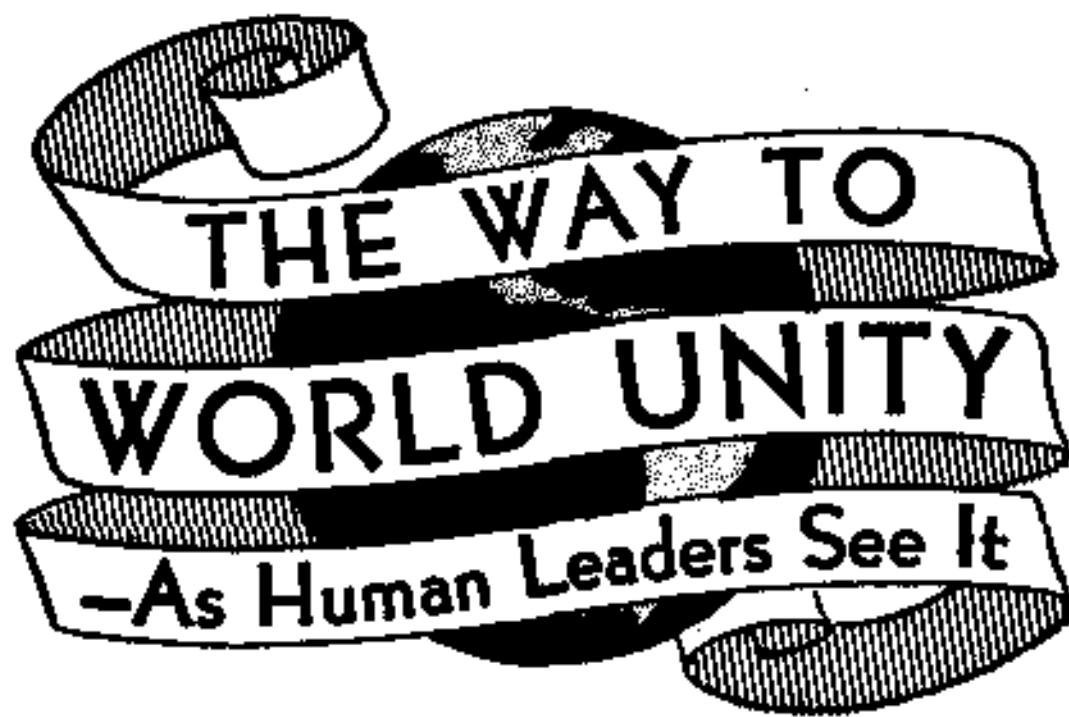
## Priest and Clergy Here

¶ The priests and clergy fight against the Kingdom work here as they do in other parts of the world. Some weeks ago we had the pub-

lic talk given, "Hell Used as a Scare." After the lecture a priest stood up in the audience and said that the Bible supported the teaching of "hell-fire". He neither gave nor cited scriptures to prove what he was saying. His explanations were so completely inconsistent and unreasonable that the whole audience laughed at him. In the audience were many of his own flock. After seeing what a "fool" he made of himself in the presence of all, their eyes were opened to what the truth really is, and the priest has not seen them in church since. These teachable ones are learning the truth of the Bible with Jehovah's witnesses. ¶ In spite of our short summers and long and cold winters, the north has a beauty all its own. The awe-inspiring northern lights and the midnight sun alone are enough to enchant many so that they do not feel at home anywhere else but in the north. We feel that fever in us too! Not only because of nature, but principally because we have met so many good-will persons whose minds are directed toward a new and righteous world. And it seems that there still are many who will take their stand for the new world society in the near future. Therefore, we hope we can continue in saying to those who still are in the darkness, "Go forth!"—Isaiah 49:9.

## Your Cola Drinks

¶ At a hearing of a United States House Committee investigating the use of chemicals in food, held in Washington, D.C., September 19, 1950, the following information was revealed by a Dr. Clive M. McCay, professor of nutrition, Cornell University, who for three years during World War II was head of nutrition research for the United States Navy (and so can hardly be classified as a food faddist). The popular cola drink is a "strange mixture of phosphoric acid, sugar, caffeine, coloring, and flavoring matter". The amount of phosphoric acid is .055 per cent, giving cola drinks an acidity or pH of "2.6 or about the same as vinegar". Why doesn't a cola drink then taste like vinegar? Because of the sugar added. But why so much phosphoric acid? Evidently to keep the water sterile, as no bacteria can live in such an acid solution. The solution of phosphoric acid in cola drinks is so strong as to cause human teeth to become very soft within two days. In fact, it is strong enough to dissolve nails and limestone. And the very substantial amount of caffeine in the cola drinks without doubt has a direct bearing on the prevalence of gastric ulcers. According to Dr. McCay, "We would not use cola beverages if we could escape it, in the Navy or anywhere else"; and, unfortunately, there is no way for the public to hear about these facts as information on them "is very restricted literature, it has not ever been able to get into the press".—*Chemicals in Food Products*, pages 87-96, H. Res. 323, U.S. Government Printing Office, Washington, D. C., 1951.



**T**HE Bible shows that unity will come only under the reign of Christ, but this world under Satan has no faith in this divine promise. Foremost among the schemes that the worldly leaders advocate in the stead of the Kingdom is the United Nations. Note how many hail it as the only hope.

In a joint Christmas message to the U. N., Secretary General Trygve Lie and the then president of the General Assembly, Dr. Herbert V. Evatt, said, on December 23, 1948: "Peace on earth and goodwill to men must be made living realities. We must make them living realities through the United Nations."—*New York Times*, December 24, 1948.

The *New York Times* of September 17, 1950, quoted these men as follows. Cordell Hull; "Upon the success of that organization [U. N.] depends the fulfillment of humanity's highest aspirations and the very survival of our civilization." Sir Alexander Cadogan: "Until someone has produced a better plan, the United Nations is the only way of salvation." Charles E. Wilson: "The United Nations will live only as individuals give it life, through their support, their pa-

tience, and their conviction that there is no other way."

Dr. Herbert V. Evatt, when he was president of the General Assembly, said, on April 5, 1949: "The United Nations has not failed the people of the world. The peoples of the world have faith in the United Nations. It is their chief instrument in the struggles to create a world based upon justice. Nothing else is a substitute for it; nothing else can be a substitute for it."—*New York Times*, April 6, 1949.

John Haynes Holmes, prominent New York city clergyman, said: "We have failed often enough, in Hague conferences and leagues of nations. We can't afford to fail again. The United Nations is our last chance to achieve enduring peace." (*New York Times*, October 24, 1949) That it will be the last chance that men alienated from God will have of putting an international alliance in the place of God's kingdom seems to be confirmed by scriptures.—Isaiah 8:9-13; Matthew 24:15; Revelation 17:1-18.

Clergyman Ralph W. Sockman, New York city, said that the U. N. offered the "best hope of peace", but added: "With all its organization and its new home now arising in our city, the United Nations lacks a soul—and this is what religion through the churches must give it. There must appear a spiritual and moral leader-



Today's Humpty Dumpty—Who can put it together again?



ship rising above economic and political situations." (New York *Times*, October 24, 1949) The above-cited seventeenth chapter of Revelation shows worldly religion riding the beast and guiding it, just as Sockman yearns for it to do. From its past record it appears that any "soul" or "spiritual and moral leadership" worldly religion could give the U. N. would be about as mythical as the pagan-taught "immortal soul" such religion has unscripturally assigned to the creature man.—Psalm 78:50; 89:48; Isaiah 53:12; Ezekiel 18:4, 20.

On October 24, 1949, when the United Nations cornerstone dedication ceremonies were held, President Truman said: "We have come together today to lay the cornerstone of the permanent headquarters of the United Nations. These are the most important buildings in the world, for they are the center of man's hope for peace and a better life. This is the place where the nations of the world will work together to make that hope a reality."—New York *Times*, October 25, 1949.

### ***United Nations Divided***

But the nations have not worked together there, and the hope has not been made a reality. After speaking of the imposing structures comprising the U. N. headquarters the New York *Times* of May 10, 1952, said in an editorial entitled "The Outline of a Dream": "This is no insubstantial fabric of a dream; it is so solid and costly and eye-filling as a material structure that it is hard to doubt its permanence as an institution. It is permanent in the sense that the dream will endure. The human race has embarked on a search for an insurance system against the scourge of war, and it will not give up until this aim is achieved. . . . Certainly the sense of permanence is enhanced by the permanent setting. The buildings constructed and planned are a splendid affirmation of con-

fidence in the future of the organization. But it goes without saying that the lasting structure is not this magnificent glass house—whence so many stones are thrown! The rock on which permanence must be built, the steel and cement of which it is compounded, are not material but spiritual elements. The United Nations will live only if the governments and people of the world have the everlasting perseverance to make it live."

Philippine statesman Carlos P. Romulo, who was president of the U. N. General Assembly in 1949, pointed out the magnitude of the task facing the United Nations, when he said, on April 28, 1950: "What we have been trying to do in and through the United Nations is to unite the many factions and blocs of nations, with their differing traditions and cultures and their diverse and sometimes conflicting national and regional interests, into one world society, one universal community. We have been trying to heal the cleavages and divisions of a thousand years, in the belief that real security and freedom and prosperity today cannot be achieved on anything less than a global scale. . . . The world stands in need today of unity, not uniformity."—New York *Times*, April 29, 1950.

But why the U. N. has failed to bring this unity General Romulo had pointed out a few months earlier. On October 17, 1949, he stated: "Our technological achievements have literally made the world smaller, but they have not drawn the nations close enough together to unite under a common allegiance to humanity. We have harnessed the power of the atom, but we have yet to bridle the passions of men and the ambitions of nations firmly enough to make war obsolete. . . . The critics who take the United Nations to task for having failed to give substance to the dream of one world gloss over one important fact. The U. N. was not equipped to make the peace.



That was a privilege which the big powers reserved to themselves." After showing how this was done through the big-power veto, he adds: "The ink was hardly on the Charter when the big powers split into two camps. Since then unanimity has been the exception rather than the rule."—*New York Times*, October 18, 1949.

On July 28, 1947, General Dwight Eisenhower said: "It looks more and more as though the United States will have to accept a two-world concept when we have been working for a one-world plan."—*New York Times*, July 29, 1947.

Similarly, President Truman indicated the hope now was for unity of the free nations, not world unity of all nations, when he said, on June 5, 1949: "Our great hope for peace and prosperity lies in the developing sense of unity among the free nations of the world. We have learned full well that no nation can live to itself alone. We have also learned that when the free peoples of the world stand united they are unconquerable."—*New York Times*, June 6, 1949.

Two years earlier, on July 4, 1947, Truman sought to assess the causes of disunity and how to overcome them: "Unfortunately, a number of countries maintain barriers against the flow of information and ideas into, or, out of, their territories. Many of them restrict international travel. Some of them, behind barriers of their own creation, present to their citizens carefully selected or distorted versions of the facts about other countries. They teach and broadcast distrust and scorn of their neighbors.

"These activities of organized mistrust lead the people away from peace and unity. They are a far cry from contributing to the full and free exchange of knowledge and ideas which we need if we are to have a peaceful world. The first step to end ignorance and suspicion would be to stop prop-

aganda attacks upon other nations. The second step would be to let down the barriers to information, ideas and travel. The final step would be to co-operate with other nations who are so earnestly endeavoring to increase friendly understanding among men.

"Here at the home of Thomas Jefferson, who dedicated his life to liberty, education and intellectual freedom, I appeal to all nations and to all peoples to break down the artificial barriers which separate them. I appeal for tolerance and restraint in the mutual relations of nations and peoples. And I appeal for a free flow of knowledge and ideas that alone can lead to a harmonious world. The fourth requisite of peace is that nations shall devise their economic and financial policies to support a world economy rather than separate nationalistic economies."—*New York Times*, July 5, 1947.

### *World Government Inevitable*

On August 14, 1948, a dispatch from India reported: "Prime Minister Jawaharlal Nehru said today that the world eventually would 'commit suicide' unless some form of global federation was evolved in which Anglo-Americans and Russians and others agreed to live in peace. In his first exclusive interview since India attained her independence one year ago tomorrow, Pandit Nehru called upon the great powers to make sincere efforts to settle their disputes instead of making 'deliberate attempts to annoy' each other. Giving the opinion that the danger of a third world war had lessened somewhat recently, he saw the powder keg, nevertheless, still smoldering because Britons, Russians and Americans were not making a real effort to resolve their differences. 'Some kind of world government is bound to come either in our generation or the next,' he said. 'Otherwise the world tends to commit suicide. In what

shape and how it will come about is difficult to say. It has to grow through the good will of peoples.'"—*New York Times*, August 15, 1948.

Dr. Quincy Wright, professor of international law at the University of Chicago, said at the World Citizens Conference, on May 22, 1948: "Unless we create a world citizenship attitude I think there will be a third world war. The world will then be unified through conquest, as was the Mediterranean world by the Roman Empire. That is the costly way to develop world federation." He declared that world federation was inevitable because of the atomic bomb and the airplane.—*New York Times*, May 23, 1948.

The pessimism of the peoples generally that world federation could be brought about by political schemes was reflected by reactions published in the *New York Times* of March 19, 1950. Men in many walks of life in Europe were interviewed to get their opinion of political efforts to gain the one-world goal, and a street peddler in Italy reacted thus: "World government is a nice dream. I have no time to dream. I sell fountain pens. I have to feed myself first. You tell me there is talk about a European council. I sell fountain pens." The writer Carl Sandburg, at a meeting of World Federalists on February 21, 1947, wryly observed: "There is one unity which the human family has now which perhaps it never had in such widespread fashion before. That is the unity of being in the wilderness together."—*New York Times*, February 22, 1947.

And when real Christians proclaim in the midst of this divided system of things that Christ's kingdom is the one-world government that is inevitable and no dream, their proclamation is like "the voice of one crying in the wilderness".—*Mark 1:3*.

### ***Men Must Change***

At a Lutheran convention President Truman said, on June 7, 1950, that there was "no reason in the world for disagreements between peoples; there is room enough, there are resources enough for everybody to live at peace with everybody else". (*New York Times*, June 8, 1950) The earth Jehovah created for man lacks neither room nor resources nor productiveness; the lack is in man's moral principles.

Dr. Frank Buckman of the moral rearmament movement said, on June 3, 1948: "The missing factor in the planning of the statesmanship of the world today is our lack of an ideology for democracy. So we try to meet the united plan and passion of alien ideologies with talk and with lip service to high ideals and with a last resort to force. We forget the eternal struggle between evil and good, victory in which brings the blessings of security and prosperity. Statesmen talk of moral values, but immoral policies prevail." He continued to say that the keynote of the world's troubles is disunity, to which the answer is union which "comes not by conferences, not by laws, not by resolutions and pious hopes, but by change. As individuals change a new climate comes to the nation's life. As leaders change, policies become inspired. As statesmen change, the fear of war and chaos 'will lift'".—*New York Times*, June 4, 1948.

Former president of Columbia University, Dr. Nicholas Murray Butler, said, on June 5, 1945: "Is such international cooperation both possible and practicable? Unless civilization is to be destroyed and come to an early end by giving way to savagery, the answer to this question must be Yes. If there is to be another world in which there are many peoples of different races, different languages and different religious faiths, those peoples must unite together to bring that new world into be-

ing—and, believe me, they must do it without delay. Such destruction as we have been witnessing for the past few years cannot go on without resulting in mortal injury to what we have so proudly called civilization. We must quickly create another world. That world will put moral principles and moral ideas before any economic ambition. The desire for service must displace the desire for gain and take precedence over it.”—*New York Times*, June 6, 1945.

A new world founded upon moral principles is needed and it will come, not by men but by God. (Isaiah 65:17; Daniel 2:44; 2 Peter 3:13; Revelation 21:1-5) Those who now are economically ambitious pierce themselves through with many pains and will never enter that new world; whereas those who put service to man and above all service to God first are storing up treasure in heaven that will sustain them for eternity in that endless new world. (Matthew 6:19-21; 1 Timothy 6:6-10) But how many today will believe and practice this?

### ***Stop Idol Worship, Start True Worship***

We conclude this survey of worldly opinion on obtaining world unity by reviewing parts of an article that appeared in *Look* magazine, August 17, 1948. It was by the English historian Arnold J. Toynbee, as told to Gretta Palmer. One roadblock to world unity he contends is fervent patriotism. He states:

“One of the reasons why our times are dangerous is that we have all been taught to worship our nation, our flag, our own past history. Man may safely worship only God; the First Commandment is also the first law of growth for individuals and for societies. When we break it and idolize our past, we fall. . . . In ages when men really worshiped God, they gave the State only such a limited loyalty as we render our city governments today. They paid their

taxes and cast their votes, but they did not allow the State to rule their consciences.

“Patriotism has become the modern substitute for religion—and a very bad substitute, to my mind. Hitler and Mussolini carried this modern cult to its logical extreme when they declared that the State commanded *all* loyalty of its citizens. Both leaders urged their citizens to idolize the national past: Mussolini, by equating modern Italy with the Roman Empire; Hitler, by reviving the pagan gods of Valhalla. But all citizens of modern countries share in the error.

“The fanatical State-worship which we take for granted today is a peculiarly dangerous form of idolatry. So is our backward-looking belief that science can give the answers to our present problems. Our recent scientific progress was a creative answer to the challenge of industrialism, and a fine one. But the problems that we now face are not of a kind that will be answered in the laboratories. They are moral problems—and science is amoral.

“The challenge of 1948 is clear: How are we going to employ the physical power our scientists have gained for us? If we try to answer this problem by the old response of piling up more and more scientific knowledge, we shall be heading for a grave disaster. Using an old successful response to meet a new demand is one of man’s great temptations, but it rarely succeeds. . . . Life is not that easy. A single formula for success cannot be written. Every new challenge demands a new, spontaneous response from a man or a society.

“But man is lazy. He does not like to think out new solutions when old ones are at hand. That is why it is hard for modern man to give up his hopes of finding a materialist solution to the problems of the world. Concentration on material progress has worked so well in other fields: it has spanned the oceans and harnessed the

storm. Surely, says the child of our times, surely it can help us to form One World of friendly, prosperous human beings? But it cannot, in the nature of things. To expect a political solution to be found by the specialists is a dangerous delusion. Man has been very clever in gaining control over nature. But he is very backward in learning to control himself.

"If a pat solution to the problem of world unity were possible, we could pay our scholars to find it. But if—as is true—the problem demands a *spiritual* change in modern man, we cannot hand the task over to any civil service class. Each of us has to do the job himself. That is a disconcerting prospect, but it is by a spiritual rebirth that every great civilization has reached maturity.

"One of the first things we shall have to learn, if we want this spiritual transformation, is to cease worshiping the pet idols of our day—machinery, our national flag, economics, science itself. The more we have accomplished to date with the help of these man-made devices, the harder it will be for us to outgrow them. The Rich Man has peculiar difficulties in entering into the Kingdom of Heaven in all ages. Those who belong to highly successful nationalities will find it especially difficult to surrender patriotism in order to found a world state. . . .

"If the great powers stubbornly insist on clinging to the old concept of nationalism—which is out-dated now—peoples who have not found nationalism a happy experience may be the only ones who can give the world the fresh solution that it needs. I suspect that the coming people in the Americas may be the French-Canadians; and in Asia, the Chinese. For the unification of the world *must* come. And it is desirable, from every viewpoint, that it shall come through peaceful, voluntary means. If mere unity at any cost had been our

goal, we might have accepted Hitler's offer to unite Europe through conquest. But the world is never willing to buy unity if the price is too high. The Roman Empire gave peace to the ancient world, but at too great a spiritual cost. Such unification through the sword has never in history been a lasting or happy solution.

"We must have unity. But it is quite possible that in making One World our *primary* hope, we may fail by aiming too low. For the brotherhood of man is, I am convinced, an utterly impossible ideal, unless men are bound together by belief in a Transcendent God. . . . We have tried allowing the machine to run us, with shocking results. It is now apparent that man's moral decisions are still necessary—even more fatefully necessary—than in simpler ages. Automatic abundance for all through industrialization has not been reached. Perhaps if our intention had been higher, if it had been the practice of Christianity, we should have come much closer to even this practical aim of controlling the machine.

"The great decisions of history are always moral. Technical accomplishments can be used either for good or evil; some man must decide which it is to be. . . . You cannot escape the moral choice: It lies in wait at the end of every path. For each new instrument we conquer intensifies the effects of our virtues and our vices. Every new scientific achievement offers a further test of our spiritual powers.

"Looking back over the 21 civilizations I have studied, I am not sanguine about man's ability to make a good moral decision if he aims only at a worldly goal. Love of mankind has been a force in history—but only when it was a by-product of an intense love of God. The great need of the modern world is a rebirth of supernatural belief. Without it, man—unregenerate man—is hardly to be trusted with the



dangerous toys his laboratories have hatched."

The Bible long ago recognized that this intense love of God and spiritual rebirth

are necessary, and declares that it will come about only in the new world of Jehovah's making.—Isaiah 9:6, 7; Matthew 19:28.

## RELIGION AND WAR

### *A Cardinal Notes the Cost*

¶ Before departing for a highly publicized visit to Korea last December, Francis Cardinal Spellman paused to utter a lengthy statement poetic of sound and quite evidently designed for public print. Replete with the usual note of sorrow for the warriors away at the front, he said, in part:

¶ "This selfless giving, this sublime sacrifice of mothers' sons in emulation of that first Mother's Son Who suffered and died that all men might learn to live together in justice and charity and peace exemplifies the true meaning of Christmas, for no greater gift the human heart can give than life itself."

¶ Besides trying vainly to link Christ's sacrifice with the human blood that has run in political wars of history, he gives some sign of recognizing the terrible cost of war in life. Yet he says nothing and apparently intends to do nothing about the fact that in repeated major wars since its establishment the Catholic Church has sent its sons forth to battle on both sides of the conflict. What possible good can be said for such blundering despite the wailing that follows while others pay for it?

### *Religious Crusaders March to Poetry*

¶ Medieval crusaders restored to life in this twentieth century would feel right at home to hear religious dignitaries spur on the populace to the old cry of 'down with the infidels!' False religious greed for world domination is as insatiable today as it ever was in the twelfth and thirteenth centuries, and voices in all directions seem eager to take up the cry. Note this example found in the *New York Daily Mirror* of February 23, 1951, in the column, "Day Unto Day":

### "THIS CRUSADE

"The Soviet, with Satan's help, is spreading like a blight . . .

Its aim—no longer secret—is to kill religion's light . . .

The Catholic and Protestant, Mohammedan and Jew

And every land that worships God to this Crusade must hew!

This is a holy war,  
A battle that we must win,  
A fight of the forces of God  
Against the forces of sin!

"So gird your loins, ye children of God, wherever you may be!

What matter creed or color when the fight is to be free?

The reds will promise anything, but this is their true goal:

To 'liberate' you from your God and your immortal soul!

This is a holy war,  
A battle that we must win,  
A fight of the forces of God  
Against the forces of sin!

"The Beast is on the prowl again and all that blocks his way

Is the united wrath of Godly men who fight for what they pray!

In every land that Stalin takes he tortures men of God

And buries them in nameless graves beneath the blood-stained sod!

This is a holy war,  
A battle that we must win,  
A fight of the forces of God  
Against the forces of sin!"

—Nick Kenny



# The Black Christ of Esquipulas

By "Awake!" correspondent in Guatemala

WHILE January is hardly the month in which fashion experts would choose to introduce new hat styles, the middle of January in Guatemala is marked by the sudden appearance of thousands of straw hats with strands of smoke-gray moss and bright lemon-yellow gourdlike fruit (*chiches*) about the size of golf balls draped about the crown. Rest assured these are worn with every bit as much pride as the finest of spring fashions, because they show the proud wearer has made the trip to Esquipulas and has seen the "Black Christ".

¶ The book *Four Keys to Guatemala*, by Vera Kelsey and Lilly de Jongh Osborne, makes this interesting observation: "The black five-foot figure of the Christ itself offers significant testimony that the pilgrimage to Esquipulas is another survival of pre-Columbian rituals. The Maya venerated Ek Ahau, the Black Lord, who was served by seven black retainers. He was the god who controlled death by violence in all forms, including sacrifice. Another black deity of the Maya was Ek-chuach, the Tall Black One, protector of all who traveled on the trails. The Pokomán nation worshiped an idol, 'black, shiny like jet,' records Thomas Gage, a colonial chronicler. And today the Quiché Indians still perform the *Baile de los Negros* (Dance of the Black Ones), in which the chief character is Ek, the Black One."

¶ Many are the legends that have grown up about the Black Christ. One tells of a man who, having recovered from a serious illness, made a vow to go to the shrine and worship the Black Christ, but adopting the *mañana* attitude, he postponed his vow. This man eventually died without ever having gone to see the "Black Christ". Several weeks after his death, an old woman making the last stage of her pilgrimage on her knees was horrified to see a grinning skull hopping along the ground beside her. A man caught the skull and took it into the temple and placed it on the altar. Immediately it disappeared! As the man and woman left the church they saw the skull returning to its place and starting the trip again. The skull made its way to the

altar this time and remained there for hours, while the priest told the people that it was the skull of the man who had not kept his vow. He could not "rest in peace". Today such legends of "hopping skulls" are told and accepted with more than just a grain of salt.

¶ Last January the ceremonies honoring the Black Christ were almost the scene of international trouble. Visiting pilgrims from El Salvador brought with them their famous image "Savior of the World", which was set in the place of honor where those from El Salvador could venerate it as well as the Guatemalan "Black Christ". However, due to the nearness of the day especially honoring the "Black Christ", the image from El Salvador was temporarily taken from its place of honor and set aside. The next day, according to the pilgrims from El Salvador, the "Savior of the World" image let its protest be known over this affront by projecting its image or shadow over the altar. This was interpreted as a sure sign of anger. The disrespect was to end. That night they were to remove the image and take it back to El Salvador. But in the nick of time concession was made, and the image once again shared honors with the "Black Christ".

¶ Every year many sincere persons go to Esquipulas seeking relief from their sufferings, but as sought-for relief does not come, many eyes are opened to believe the psalmist who wisely wrote: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." (Psalm 115:4-8) The many with enlightened eyes bow before Jehovah God as the only one worthy of praise. "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isaiah 42:8, *Am. Stan. Ver.*) These trust in Jehovah and in his kingdom by Christ to bring relief and blessing to all men of good will.



## Flattering Titles Unscriptural

**C**HRISt Jesus strongly condemned the practices of the vainglorious clergy of his day. Said he regarding them: "All the works they do they do to be viewed by men; . . . They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market-places and to be called 'Rabbi' by men. But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."—Matthew 23:5-12, *New World Trans.*

Clearly, Jesus is not merely condemning certain titles by the foregoing but is stating a fixed principle. Protestant clergymen, who are ever ready to quote the above to show that Catholic priests have no right to the title "Father", overlook the fact that the principle Jesus here enunciates also precludes calling any clergyman "Reverend". It also is a title of exaltation; it exalts the one bearing it in his own mind and exalts him in the minds of those who refer to him as "Reverend". And not only is there no Scriptural precedent for any man's using that title, but the only time the term is found in the Protestant King James and American Standard Version Bibles it is applied to Jehovah's name.—See Psalm 111:1, 9, *Am. Stan. Ver.*

Since the command of Jesus to his followers not to call anyone on earth "father" is also found in Catholic versions, how can that Church reconcile it with her practice of calling all her clergy "father"? Some Catholic theologians endeavor to dismiss the matter by stating that Jesus' words do not mean what they say, otherwise they would preclude one's referring to his male parent as "father".

However, it is not necessary to read something else into Jesus' words. Other scriptures as well as the context show that he did not have natural fathers in mind. He himself repeatedly referred to the male parent as "father". (See Matthew 15:4-6; 19:5; 21:31.) Further note that Jesus obviously was not discussing human parents at Matthew 23:9. He was discussing the religious leaders, the clergy of his day, who had taken flattering titles.

In seeking to justify the Catholic position another apologist states that Jesus was condemning the use of such titles by the scribes and Pharisees; that he condemned merely the misuse, the abuse of such titles, not their proper use. But note what Jesus actually did say: "But you, do not YOU be called 'Rabbi'." "Neither be [you] called 'leaders'." And as for the term "father": "Do not call ANYONE your father on earth." Those Jewish clergymen were reprehensible by their very taking of such titles, not merely because they appropriated them to themselves wrongfully.

Proceeding with typical Jesuitical casuistry, this Roman Catholic theologian (in *Why the Catholic Church Says "Investigate"*) claims that the term "father" "fits

the office" of the Catholic priest, "nor is it contrary to the Scripture, if the Scripture is read with intelligence." (Evidently it takes a Catholic theologian to read the Scriptures with "intelligence"!.) According to him a priest becomes the spiritual father of a Catholic when he baptizes him and therefore the priest is entitled to be termed his father, in support of which he refers to Paul's words at 1 Corinthians 4:14, 15. There Paul calls the Corinthians "dearest children" and tells them, "Although you have ten thousand tutors in Christ, yet you have not many fathers. For in Christ Jesus, through the gospel, did I beget you." (*Cath. Confrat.*) After showing that Paul also referred to Titus as his "beloved son", this writer continues: "Are we not reducing the gospel to a silly set of interpretations when we attempt to prove by it that a priest should not be called 'father'?"

Not being embarrassed by the slur that we may be indulging in "silly interpretations", let us note what the rest of the Scriptures have to testify as to the correctness of the Catholic position. For one thing, nowhere do we read of "Father Paul", "Father Agabus," "Father Aquila," "Father Peter," etc. At 2 Peter 3:15 Peter refers to Paul, not as "Father Paul", but as "our beloved brother Paul". If such had been the custom certainly it would have crept into the Bible. And, obviously, if anyone were entitled to the term it would have been those early Christian ministers.

Nor does Paul claim to have given life to the Corinthians by reason of having baptized them, for elsewhere he makes it very plain that he did very little baptizing. (1 Corinthians 1:13-16) He personally instructed them in the truth of God's Word, was the first to bring it to them. It was only because of this fact that he did a fatherlike work in Christ. That would preclude the Corinthians even from calling any other apostles or Christian overseers "fa-

ther", and there is no proof that they even referred to Paul as "father"

But what do we find in the Catholic Church? Every Catholic has "ten thousand" fathers, for every priest is referred to as "father" by every Catholic regardless of whether that priest was the first one to bring their religion to such a one. It is used as a title of respect and honor. In the Scriptures children are told to honor and obey their parents in the Lord, and by this title the Catholic Church would have all her population honor and obey every Catholic priest.

Continuing, this apologist for the Catholic Church becomes ridiculous by quoting Jesus' words "Neither be ye called masters" and arguing that if a priest may not be called "father" then no man should be called "Mister", because that term is derived from *master*. More specious reasoning that entirely misses the point. So long as "Mister" is applied to every adult male how could it be termed a title of exaltation? It simply could not and therefore would not come under Jesus' prohibition.

But that prohibition does cut straight across the use of such titles as Doctor of Divinity, Right Reverend, Monsignor, Bishop, Archbishop, Cardinal, Pope, Most Holy Father, Vicar of Christ, *Pontifex Maximus* or Chief High Priest. Incidentally, the latter title is not even applied to Christ Jesus. In the Vulgate version of the Scriptures Jesus is referred to as only *pontifex magnus*, that is, the great *pontifex*, but not as the greatest or chief *pontifex*.—Hebrews 4:14.

Are we concerned about receiving everlasting life? Then we will adopt the position taken by one Elihu: "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles; else would my Maker soon take me away."—Job 32:21, 22, *Am. Stan. Ver.*



# CITIZENSHIP GRANTED DESPITE CONSCIENTIOUS OBJECTIONS

**T**HE Constitution of the United States guarantees the fundamental freedoms to all persons, including aliens. All can exercise freedom of speech, press, assembly and religion whether they are citizens or not. However, Christians sometimes decide for themselves that it would be personally advantageous to apply for United States citizenship in order to obtain certain other special privileges, such as practicing a profession, operating a certain business or obtaining an American passport, which are restricted to citizens only. While not all the authorities are favorably disposed toward such applications, recently some naturalization courts in New York and Wisconsin did grant citizenship to such petitioners notwithstanding their conscientious objections to taking the oath to bear arms.

A full-time minister, who has been one of Jehovah's witnesses since 1908, filed an application for naturalization in 1950. She stated that she was a native of Hungary and had resided continuously in the United States since 1904. Having conscientious objections to bearing arms, based on God's commands in the Bible, she applied for exemption from taking the oath of allegiance prescribed by Section 335 of the Nationality Act of 1940, requiring a declaration of willingness to "bear arms on behalf of the United States or perform non-combatant service in the Armed Forces".

In addition to the preliminary statement the applicant also filed supplemental evidence of her good-faith conscientious objections and affidavits showing her long activity in the ministry. She also furnished the booklet entitled "Defending and Legally Establishing the Good News", explaining the organization and work of Jehovah's witnesses. Furthermore, she called attention to the law of the land which exempts ministers from all military service. She took

the position that, because of her covenant to serve God as his minister, she could "only perform such services which were her understanding of the will of God". She submitted that "she did believe in all laws which were in accordance with the Constitution of the United States, because there are no laws therein which are not in accord with her viewpoint". She requested permission to take the alternative oath provided by the act: "... any such person shall be required to take the oath prescribed . . . unless by clear and convincing evidence he can show to the satisfaction of the naturalization court that he is opposed to the bearing of arms or the performance of noncombatant service in the Armed Forces of the United States by reason of religious training and belief."

The question presented was: Can one of Jehovah's witnesses qualify to take the oath of allegiance prescribed by Section 335 (b) (2) (the alternate oath)? It reads: "I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely and without any mental reservation or purpose of evasion: So help me God. In acknowledgment whereof I have hereunto affixed my signature."

First, before the matter could be adjudged by the court, the case was referred to an examiner. His duty was to make a legal determination of the facts and applicable law, then report such to the court together with his recommendation. The

examiner considered the above facts revealed by the file and a question-and-answer statement of the applicant in which her position was clearly set forth. Following his examination of the file the referee fully sustained her claim as a true conscientious objector by virtue of religious training and belief. He found: "From the record it is apparent the petitioner has not sought to take advantage of the exemptions of the law because of a lack of attachment or lack of loyalty to the United States." His conclusion was that she qualified to take the oath of allegiance prescribed in the alternate oath and to be naturalized.

On March 28, 1952, Justice Isaac R. Swezey admitted the petitioner to citizenship along with upward of two hundred other applicants. Commenting to a large audience in open court he stated that the

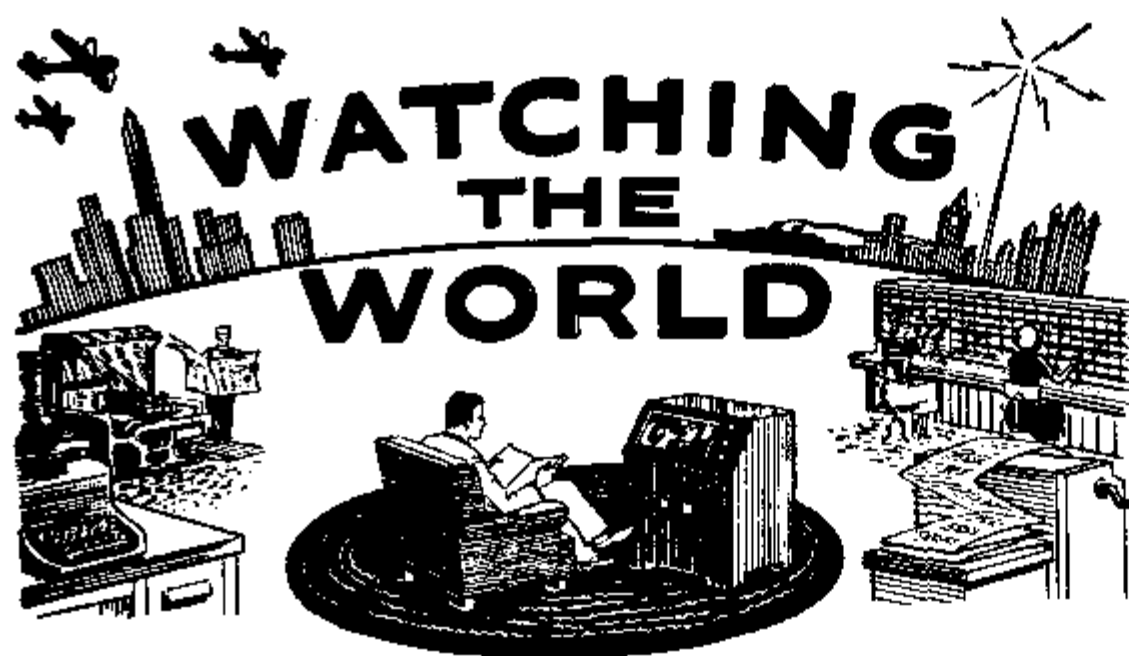
government not only did not object to the petition but recommended that it be allowed. He took a position favorable to the application, observing that the applicant had devoted a large part of her life to serving God.

Similarly in December 1951, Circuit Judge L. J. Fellenz, in Wisconsin, permitted another one of Jehovah's witnesses to take the oath of citizenship which did not require her to bear arms.

Not all examiners and judges are so liberal in determining citizenship applications. Nevertheless, a Christian whose application is denied should not be dismayed or discouraged. He can continue in an orderly, law-abiding course, confident that his standing with the heavenly government of the Theocracy will give him salvation in the new world of righteousness regardless of his present citizenship.

### Mrs. Uemura Writes to Mrs. Ridgway

UNDER the above heading *The Christian Century*, foremost undenominational U. S. religious weekly, published the following in its May 7, 1952, issue: "Never before in American annals, so far as we know, did the wife of a high-ranking officer of the U. S. army receive such a letter as came to Mrs. Matthew B. Ridgway in Tokoyo on April 20. The letter was written by Mrs. Tamaki Uemura, who is probably the best known woman in Japan aside from the empress. Certainly she is the Japanese woman best known in this country and among the Christians of the world. Mrs. Uemura's letter pleaded with Mrs. Ridgway to try to induce her husband to 'isolate immoral U. S. troops' from Japanese brothels and to do what he could to end the seduction of Japanese girls by American servicemen. To make sure that her letter was not ignored, Mrs. Uemura published it in Japan's largest women's monthly. She packed it with terrible figures, among them the charge that Japanese girls seduced by American soldiers have borne 200,000 illegitimate children and deserted many of them. It can be taken for granted that Mrs. Uemura would never have written such a letter had she not been convinced that a condition of the utmost social and moral gravity exists in Japan. She is, however, in addition to being an outstanding leader in the Christian movement, a member of the National Public Service commission which supervises activities of the Japanese police. As such, she is in a position to know what she is talking about. Officialdom may try to shrug off such a letter by saying something about the moral laxity inseparable from a military occupation too long continued. But American pride should be stung at this revelation that matters have reached such a pass in Japan that such an appeal was made, and not to the general commanding but to his wife in the hope that by this method of approach action could be secured. The Uemura letter hardly suggests that the American occupation, for which such great things have been claimed, is ending 'on a note of triumph'."



### Battle of the Prisoners

◆ The fantastic—and we do mean FANTASTIC—situation at Kojé Island prison camp in Korea was brought under better control in June. During the past year the prisoners had taken over, forced their guards out, organized their own “military” units, built up supplies of crude weapons, hoarded cooking gasoline for use as fire-bombs, set up kangaroo courts and executed at least 131 fellow prisoners. They provoked riots, attacked guards and even captured the prison commander. Some stockades held as many as 6,000 unmanageable prisoners, but in a crackdown 1,000 troops moved into the first of the compounds (6/10), laid down a tear-gas barrage, attacked the huts with concussion grenades, and stormed the defense trenches that were manned by armed prisoners. Within 45 minutes 30 were dead, 150 wounded. During following days other compounds were broken into smaller groups. Violence on Kojé gave the Reds much propaganda material and caused other U. N. members to accuse the U. S. of incredible laxity at Kojé and probably bungling of the crucial prisoner issue at Panmunjom.

### Britain Views Negotiations

◆ Britain's worry about the Korean situation prompted

Winston Churchill to send Field Marshal Earl Alexander to survey the “very grave” situation. *Time* (6/16) put it this way: “Since the Americans had made a mess of the P.W. situation and the Syngman Rhee affair, some Britons implied, they probably have balled up the truce negotiations just as badly.” However, Defense Minister Alexander reported (6/15) he was in accord with the U. N. negotiations at Panmunjom and that the Allied military position was much stronger than he had anticipated.

### Atomic Submarine

◆ At the laying of the keel for the U.S.S. Nautilus, which he described as the “forerunner of atomic-powered merchant ships and airplanes, of atomic power plants producing electricity for factories, farms and homes”, President Truman said (6/14), “The day that the propellers of this new submarine first bite into the water and drive her forward will be the most momentous day in the field of atomic science since that first flash of light down in the desert seven years ago.” A little over a year ago at Arco, Idaho, the practical possibility of using atomic fission as a source of power was first demonstrated. The Nautilus is expected to be ready for her first sea run in 1954. Oper-

ating on an engine that needs no oxygen, her speed will be greater under the water than on the surface, and her ability to remain submerged will depend only on the crew's endurance and need for air.

### Politics and Steel

◆ Rarely does a politician take a step for which he does not have political reasons, and when the U. S. Congress and Truman were at odds in June over the steel strike, most observers felt politics was involved. Truman dislikes the Taft-Hartley law, which he made a prime political target in his 1948 campaign. He did not want to use it against the striking steel workers after the Supreme Court ruled in June that seizure of the mills was illegal. Rather than using it he told Congress (6/10) the choice was a law allowing seizure, or an injunction under Taft-Hartley, and said, “Congress can choose . . . I cannot.” Congress rejected seizure, but did not hurry to order an injunction. Truman, it was believed, was trying to show his opponents were out to break the strike regardless of the workers' interests, and his opponents apparently wished to show he was so “pro-labor” he would allow the strike to hinder national welfare. The steel shortage began to pinch, with no solution in sight.

### Schuman Plan Advances

◆ Italy's Chamber of Deputies heeded Premier De Gasperi's request that they make “a decisive contribution to the rebirth of Europe” by approving the Schuman plan to pool Europe's coal and steel industries (6/16). The plan had already been ratified by the other member nations: France, West Germany, Belgium, the Netherlands and Luxembourg. The next step was a meeting of the foreign ministers of the member nations to plan the organization, which provides that these six Western European

nations stop pampering their own coal and steel industries and work together, bringing about greater mutual prosperity and greater national safety. It has been hailed as an important move toward eliminating commercial antagonism between France and Germany, and as an important step toward a united states of Europe.

#### **Busy Week in Argentina**

◆ Argentina had a busy week in June. First, Juan Perón was inaugurated for another 6-year presidential term (6/4). Instead of this being the gaudiest occasion of his career, ceremonies were severely curtailed and he did not even make a speech. Economy was given as the reason, but many believed the real cause was his wife's failing health. Since the vice-president had died, she sat in his traditional place and the chant arose outside: "Viva Evita, the vice-president!" A few days later Brazil announced it was sending troops to the Argentine border (6/11) to protect against "further attacks by Argentine police", whom Brazil charged had caused several deaths and kidnappings in recent incidents. Also, at San Juan in the Andean foothills a major earthquake injured about 150 and left thousands homeless (6/10). The situation was so serious that the government was asked for 10,000 tents to shelter those made homeless in the freezing cold.

#### **Land Reform in Guatemala**

◆ The Guatemalan congress passed a bill (6/17) to expropriate land from private owners and provide it to workers on a lease or purchase basis. Present owners will be paid with government bonds over a 25-year period. The bill's opponents charge it is communistic and gives the government title to vast areas of land. The opponents, however, are definitely in the minority in Congress.

The bill exempts farms smaller than 667 acres, along with plantations producing coffee, cotton, bananas and other important export products. Absentee landlords, seeing the handwriting on the wall, have tried to dispose of their property, but found no buyers. Their difficulty is that the land's value will be determined by tax records, and they have formerly followed an old custom in this Central American land of setting their own tax valuations.

#### **South Africa's "Divine Element"**

◆ Continual widening of the vast gulf between the European minority and the native majority in South Africa has grasped world interest. Other gulfs are widening between Boer (Dutch) and Briton. A prominent Nationalist member of Parliament, Dr. D. N. Diederichs, wrote in *Inspan*, an Afrikaans business magazine, that the Afrikaner (Dutch) "saw himself as part of the Creation, but separate from the rest of the created world in that he carried with him a divine element. He saw himself as a link between eternity and the temporal, and therefore as something particular to itself and unique with its own reality and value. We who are Afrikaners . . . as a people have been called to fulfill a God-given calling. . . . The trekker (Dutch pioneer) observed and maintained differences and lines of division. The divisions of day and night, summer and winter, rain and drought, black and white. . . . [We are] the only real people in South Africa, and the only white people in the whole of Africa".

#### **Bechuanaland's King**

◆ Just north of South Africa another racial problem faced the British. The district commissioner in Bechuanaland had some bad news for a crowded native parliament of the Ba-

mangwato tribe; news that their Oxford-educated chief, Seretse Khama, who had married blond London typist Ruth Williams several years ago, would never be allowed to return to his people. The reasons: South Africa threatens to annex the protectorate over Seretse's marriage to a white woman, so Britain is disposing of him to appease South Africa's Malan. For the first time Bamangwato tribal elders defied the British commissioner and rioted. "Seretse should lead us. . . . You have tried to rule us with a rod of iron. You treat us like ants. We won't have you." Sixty police were injured, three killed. Native troops were flown in to restore order and the Great White Queen's will was imposed, but there was still no native ruler for Bamangwato.

#### **Behind the "Bamboo Curtain"**

◆ Recently 14 Indian observers were welcomed to the "new China". For this look behind communism's "bamboo curtain" Prime Minister Nehru sent along observers he could trust. The picture they painted in private conversations indicated the Chinese might welcome a face-saving truce proposal offered by some neutral country; that substantial material progress has been made, but only with armies of slave laborers. The ancient charm of Chinese life has disappeared, and men and women alike dress in narrow blue pants and high-necked tunics. The "hate-America" campaign and germ warfare charges are the strongest. Editor of the *Times of India* said, "Since the dropping of atom bombs on Hiroshima and Nagasaki, Asian opinion has been particularly sensitive to the use of unorthodox weapons of war. . . . If the Japanese were the guinea pigs of yesterday, how about the Chinese and North Koreans today?" One morning he playfully remarked to his inter-



preter, "The mosquitoes kept me awake last night. They sucked my blood. From today I shall call them landlords." The Chinese interpreter replied, "No. Call them American aggressors."

#### Financial Matters World-wide

◆ According to U.N. statisticians (6/7) only half of the world's population had yearly incomes of \$100 in 1950, 90 per cent earned less than \$600. The "greatest concentration of low per capita income countries is to be found in Asia".

In an effort to deliberately reduce the standard of living and halt inflation, Israel issued new money for old (6/9), deducting 10 per cent as a forced loan to the government, on which it will pay 4 per cent interest for 15 years. It planned a similar forced loan or tax on property.

To compare with 1939, the U.S. dollar will now buy 105 cents' worth of electricity, 75c

worth of rent, 50c worth of clothing, 43c worth of a new house, 41c worth of food, or just 40c worth of farm land. On an average it is worth 53c.

The U.S. government announced (6/15) that since the end of World War II it has given away or loaned \$40,000 million to more than 90 nations and colonies: \$256 each for 156 million Americans.

#### U. S. Orders Blood Substitute

◆ While some doctors refuse to use substitutes for those who refuse to take blood, the Federal Civil Defense Administration ordered (6/11) manufacture of 1.2 million pints of PVP-macrose to be used in place of plasma in emergencies such as atomic attack. The United Press report claimed PVP was not yet available for commercial distribution, but was being produced by Schenley Laboratories of Lawrenceburg, Indiana.

#### War in the News

◆ The day's news abounds with war: truce talks in Korea, conditions in Eastern Europe, development of atomic weapons, U. S. Senator McMahon urging production of thousands of hydrogen bombs (6/14), the Philippines' defense minister predicting the Hukbalahap defeat is near (6/14). France will have 200,000 men and spend 435,000 million francs on the war in Indo-China this year. Resettlement of 500,000 isolated rural dwellers was necessary in Malaya to counteract the Reds' reliance on them for aid. Would it not be a fine thing if the news carried no such reports—if such things did not happen at all? That is not as fantastic as it sounds, because we are living in the day when God will do that very thing. He will destroy the weapons and *make wars to cease throughout earth* under his righteous kingdom.—Psalm 46:6-11.

---

## Why not let them tell it?

THE most preposterous statements are irresponsibly made about Jehovah's witnesses. They are "Communists" here, and "Imperialists" there. Some say, "They don't believe in the government"; others say, "They don't believe in Christ!" Still others exclaim, "They don't believe in God!" And these statements, ignorantly made, are repeated without any consideration for the truth. Is it right to bear false witness against them in this way, especially when the facts can be so readily known? Why not let Jehovah's witnesses themselves tell you? The two tracts, *Jehovah's Witnesses, Communists or Christians?* and *What Do Jehovah's Witnesses Believe?* will give you the basic facts, simply and clearly. Write for free copies, or, if you would like to distribute them to others that are honest seekers for the truth, obtain 200 for 25c. They will be sent to you anywhere postpaid.

---

#### WATCHTOWER

117 ADAMS ST.

BROOKLYN 1, N. Y.

Please send me a free copy of each of the tracts about Jehovah's witnesses. ☐

Send me 200 of the tract, *What Do Jehovah's Witnesses Believe?* for which I enclose 25c. ☐

Send me 200 of the tract, *Jehovah's Witnesses, Communists or Christians?* for which I enclose 25c. ☐

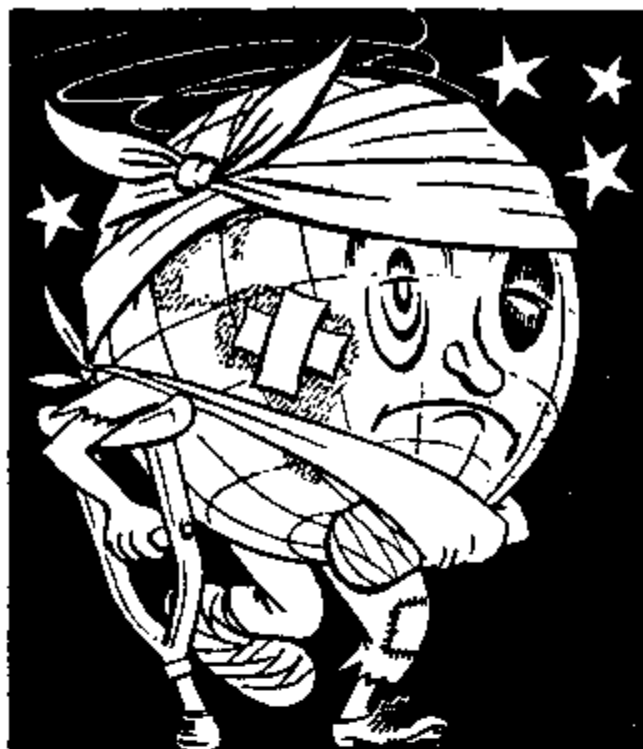
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Zone No. .... State .....

JULY 22, 1952



**T**HIS old world is in a troubled state—battered and bruised by wars, unrest and calamities. It is a sorry sight, a woeful spectacle. But why? Why must things be like this? Is there no way out, no righting of such conditions? Why does God permit things to go on this way?

For the dependable and satisfying answer the reader is referred to the one source of worth-while information, the Bible. Being the word of the Creator, the Maker of man and the earth, we should expect to find in it an adequate explanation of the situation and just why he has permitted this woeful state to develop. While he certainly cannot be blamed for these distressing conditions, it is equally certain that he is not unaware of their existence, nor is he unable to deal with them effectively in his own due time and way. He has not failed to show the right way even though false religion has failed to "let God be true". The prospect of everlasting life in a new world of righteousness, with all its attendant blessings, is one that you, too, may accurately know about. Obtain, read, reread and study the books *"Let God Be True"*, *What Has Religion Done for Mankind?* and *"This Means Everlasting Life"*. This trio of beautifully bound and well-printed books, each of 320 pages or more, used as an effective aid to Bible study, will prove of untold value to you. All three are obtainable for \$1.50.

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or Route and Box .....

City .....

Zone No. .... State .....

# AWAKE!

## EARTH'S PAST —CALM OR CATAclysmic?

Evolutionary science or the Bible—Which?

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## "Released Time" for Religious Instruction?

Court approves, but many fear consequences

---

## More or Less About Bathing Suits

Can the swimsuit's fading frontier possibly  
recede any farther?

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## A Tour Through Inca-Land

Romance and tragedy echo from Inca ruins



AUGUST 8 1952

SEMI-MONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Free Speech—for Ministers Too	3	Earth's Past—Calm or Cataclysmic?	17
"Released Time" for Religious Instruction?	5	Creeping or Sudden Catastrophes?	20
Arguments Pro and Con	5	Tragedies in the Animal Kingdom	21
Disadvantages of the Plan	7	A Mammoth Misrepresentation	23
Latest Example of U. S. Supreme Court's Inconsistency	8	Prophecy—Out on the Limb of the Future	24
A Tour Through Inca-Land	9	"Your Word Is Truth"	
Pope Demands Bible Study	12	"Giving Thanks Always for All Things"	25
More or Less About Bathing Suits	13	Jehovah's Witnesses Preach in All	
Nature News	16	the Earth—the Philippine Republic	27
		Watching the World	29



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., August 8, 1952

Number 15

## Free Speech—for Ministers Too

WHEN law ceases to protect law-abiding citizens it is either a bad law or it has fallen into bad hands. The ancient psalmist warned of God-defying men in places of authority who would even seek to stifle the preached Word of God behind the pious cloak of law, even claiming the blessing of God while doing so. He asked: "Can evil rulers have thee for an ally, who work us injury by law, who make an onset upon honest men, and doom the innocent to death?" (Psalm 94:20, 21, *Moffatt*) Vicious conspirators with law carried the principle to the highest extreme in framing the Son of God thereby. Afterward they haled into court his intimate followers and sought to still their preaching that was "upon the basis of Jesus' name"; but were told by these fighters for liberty, "We must obey God as ruler rather than men." (Matthew 26:59-66; Acts 5:40, 29, *New World Trans.*) In modern times totalitarian states have drenched carefully schemed laws with Christian blood. But, worst of all, in even democratic, Christianity-professing United States, the same principle, though to less violent ends, has been leveled against Christian activity.

More than twenty years ago in Green River, Wyoming, there was born a law designed ostensibly to control house-to-house peddlers. Shamefully, numerous municipalities throughout the land have since fashioned similar ordinances, outlawing

uninvited door-to-door callers, and then aimed them against itinerant ministers of the gospel. In the ensuing fight for civil rights the Christian minority, Jehovah's witnesses, came to the fore as champions of the right to speak in the apostolic manner, "publicly and from house to house," without asking for the privilege. In the words of Paul the apostle they rose in courts all over the country to say: "We are not peddlers of the word of God." (Acts 20:20; 2 Corinthians 2:17, *New World Trans.*) This fight interested more and more of the watching populace as the fact became clear that the rights of all were intertwined with the rights of these few. The pace quickened when two of Jehovah's witnesses, Elsie McCready and Lillian Lawson of Denver, Colorado, were arrested on such "Green River" basis in Cheyenne, Wyoming, and it appeared that a showdown fight would follow in the ordinance's home state. Arrest occurred while these ministers were attending a circuit assembly of Jehovah's witnesses in June, 1951; and convictions in the Cheyenne Police Court were appealed to the District Court in November.

The defendants, although not previously invited by the householders to call, contended with the apartment house owner and the police, who demanded that they stop preaching, that they were not subject to the ordinance because ministers are not

solicitors or peddlers. Notwithstanding their remonstrance they were arrested and prosecuted. Stipulation was made that Cheyenne's Green River ordinance was not enforced to halt unsolicited calls by the Community Chest, Red Cross, other local charities and clergymen who called at doors of the general public or their parishioners without prior invitation.

The prosecution appealed in questionable logic to the fact that the ordinance's long endurance proves its worth. Cheyenne's city attorney alleged that the defendants' asking for contributions in return for literature brought them under the terms of commercialism stipulated by the ordinance. However, he failed completely to establish a case and Judge Thompson rendered a swift judgment favoring freedom of speech—for ministers too—after which he added an opinion from which the following is quoted:

"This is a Christian organization and fortunately in this Country we have most of these organizations that attempt to deal with spiritual questions are Christian organizations and this is one branch of Christian work. . . . There is a Green River ordinance but it is the impression of this Court, its viewpoint as a matter of public policy that the greatest freedom possible under the law should be extended to religious organizations. . . .

"I am inclined now to say that in the opinion of this Court that this ordinance ought to be interpreted rather as a commercial activity controlling ordinance rather than a religious activity controlling ordinance. If we interpret it as a religious controlling ordinance, . . . then we are going to run right into these Constitutional provisions that have been mentioned. . . .

"But I think it is very important that perhaps some activity of this kind be permitted. . . . Why? Because I feel that from the mouths of babes truth may come and

I listened. And this activity here while it is annoying, takes people's time, keeps them away from the people on the radio or conversation with a neighbor who has come in and talking about some mutual interest yet I believe in view of the importance of spiritual understanding maybe it is a good thing that we do not curtail this kind of activity."

This opinion reflects good judicial sense and, more important, a proper respect for true godliness and Christian worship. It is certainly a much wiser position than that expressed by the Sunday issue, November 25, 1951, of the Rock Springs (Wyoming) *Rocket-Miner*, namely: "There are many who believe that this religious organization has been chosen to carry the ball for more powerful commercial interests. It is believed that attempts may be made to have the results of these preliminary cases used as precedents in having the law declared unconstitutional and thereby paving the way for large-scale house-to-house selling, soliciting, and peddling."

Rightly, some of Jehovah's witnesses locally sent to the paper a letter which was published and which flatly denied this charge. The letter called attention to the Christian, charitable purposes for which the Watch Tower Bible and Tract Society is incorporated, to preach the gospel of God's kingdom under Christ Jesus. Respecting treatment of those spreading this gospel, Judge Thompson's course reflects the wisdom of the first-century legal mind, Gamaliel, who said of the apostles of Christ: "Do not meddle with these men, but let them alone; (because, if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39, *New World Trans.*

# "Released Time" for Religious Instruction

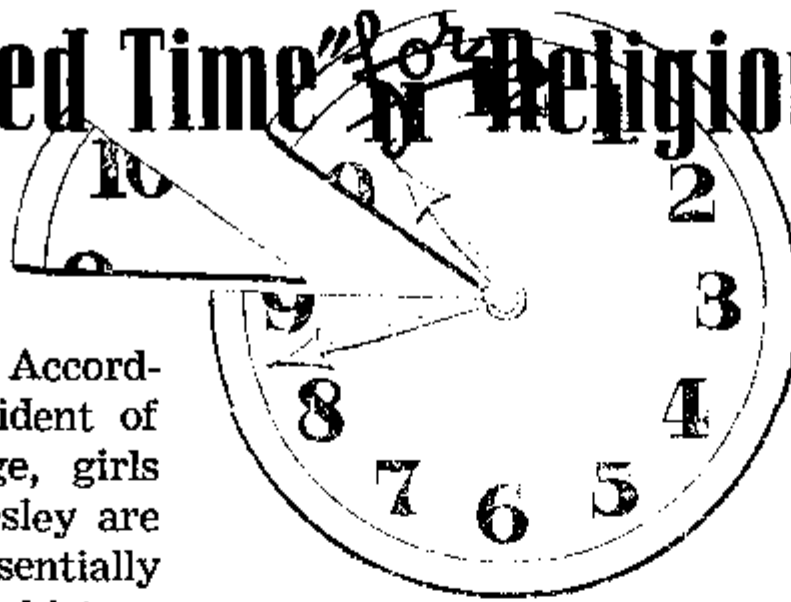
**R**ELIGIOUS illiteracy characterizes

American youth. According to the president of Wellesley College, girls who enter Wellesley are by and large "essentially ignorant of the history and literature of the religious tradition to which they claim allegiance". And commenting on the foregoing Harry Emerson Fosdick, one of America's foremost clergymen, states: "Concern about this matter, especially in regard to our public schools, has been mounting rapidly."

In an effort to combat this religious illiteracy many well-meaning persons advocate that children be released during the regular public school hours to take religious instruction, a plan which had its beginning back in 1913-1914. At present its advocates claim that about 3,000 communities in the United States have such a plan in operation, affecting some three million school children in 46 out of 48 states. Also that upward of 25 cities with populations above 250,000 make use of the released-time provision.

Unequivocally for the plan is the Roman Catholic Church. Opposed to it is American Jewry, the American Civil Liberties Union, Ethical Culture Societies, etc. Divided on the justice and wisdom of the plan are Protestants, educators and state courts.

The New York State court ruled in 1925 that such a plan violated the Constitution. However, two years later that verdict was overruled. Since then on nine different occasions this matter has been brought before it, and each time it has ruled in favor



of released time. Just a few years ago the Circuit Court of Missouri ruled the opposite; that released time was a violation of the constitutional principle of separation of church and state. In 1948 the Supreme Court of the United States ruled, in

*McCullum v. Board of Education*, that the Constitution forbade the practice of releasing school children for the taking of religious instruction within the school building.

## *Arguments Pro and Con*

Arguing for released time the *Catholic Digest*, May, 1950, stated: "Released-time advocates say the child is under his parents' control 24 hours a day, whether he is at home, at church or at school." In the denial of released time it sees an attempt to undermine the authority of the home. E. S. Greenbaum, in *The Nation*, February 9, 1952, argues for "the parent's right to choose". To forbid released time "would prevent parents from fully exercising their rights to give their children religious instruction in the faith of their choosing". He claims that teachers should excuse children for religious instruction just as they do for music lessons or for religious holidays.

The February 1951 issue of *Education* featured religious education and in "The Case for Released Time" argued that Church and State "must co-operate on behalf of the children" and that "if parents have the right to send their children to private or parochial schools for full time, they certainly have the right to send them for one hour a week".

But is the child under the parent's control 24 hours each day? Not at all. The state demands that the child receive an elementary education in the "three R's", etc., and no parent may exercise control of his child in such a way as to deny its child such an education. The state decides what the child must learn five hours each day, for five days a week during the school term, and unless matters of conscience are involved the parent may not interfere. And since 'religion is wholly exempt from cognizance by Civil Society', according to James Madison, it is difficult to see how church and state can co-operate in teaching religion to children.

True, parents have the right to send their children to private or parochial schools if they so wish, but they have no right to demand that the state's public and secular schools co-operate with them in teaching religion to their children. The state is not denying the parents the right to teach religion to their children; it merely states that it will not co-operate therewith and that during school hours. The state is not concerned with whether a child gets religious training. That is the business of the parent and the church. If it were to assume that responsibility it would have to decide which religion, decide the standard of the teachers of religion. Could it do that properly for all religions? Could it do it without doing injustice to some? Of course not!

Releasing children from public schools to take religious training is boring a hole or making a door in the wall of separation between church and state. It is a case of the church enlisting the powers of the state for its own ends. The state can compel children to go to secular and public schools; but it cannot teach religion nor compel children to study religion. The church, on the other hand, can teach religion but it is wholly without power to compel anyone

to study it. Clearly it was the purpose of the founding fathers of the United States to keep compulsion and religion separated; to do otherwise would bring two great evils upon the people, that of inflicting injustice on some of the people and that of abetting hypocrisy. By releasing children from public school, where they are compelled to go, on the condition that they take religious training elsewhere, is utilizing the compulsive powers of the state, intended solely for secular and general ends, for special and religious purposes. Such is clearly a violation of the principle of the Constitution.

### *The Basic Question*

The mere question of whether the religious instruction is held on school property is thus seen to have no bearing on the matter—the position taken by the Circuit Court of Missouri: "The differences are inconsequential. The controlling fact in both cases is that the public schools are used to aid sectarian groups to disseminate their doctrines. Whether these sectarian classes are conducted in school buildings or elsewhere can make no difference, since attendance upon them during compulsory school hours is deemed attendance at school. Failure to exercise supervision over the instruction of religion and to require the proper attendance records does not make the program legal; it merely indicates laxity on the part of the school authorities. The fact that any sect may participate in this program is immaterial; the public school cannot be used to aid one religion, to aid all religions."

The mere fact that religious education is denied during school hours is not an injustice nor does it work hardship upon the children. The government dictates the hours and what may or may not be taught, since it pays the bills. Such is right so long as no questions of conscience are involved.



In this matter of released time it is not a matter of conscience or principle but solely of convenience. All the state asks is for 11 per cent of the child's time to give it secular education. Surely in the 89 per cent left the church and parent can find one-half of one per cent of time, or one hour weekly, for religious instruction. Educators opposed to the released-time provision point out that while subjects taught in schools have doubled and trebled, in recent years, not one minute has been added to school time.

That the crux of the whole matter is the use of the power of compulsion of the public school, that is, of the state, to force religious education on children is apparent from the fact that the advocates of released time are unwilling to consent to dismissed time, that is, of having the entire school let out one hour earlier so that those who wish may have religious instruction while others are free to go elsewhere. No, that would not suit the released-time advocates, for they well know that the question is not just one of time, or else they would find one hour in the remaining 143 hours each week to give the children religious instruction. They know that were they to agree to dismissed time very few children would find their way to the places where religious instruction is being offered.

### ***Disadvantages of the Plan***

The basic principle of the Constitution as applied in this matter is just. It avoids working an injustice to those who do not wish to avail themselves of religious instruction, or are unable to do so because of lack of facilities, as would be the case in very small sects. That the plan does bring with it injustices is seen from the following examples.

In Chicago, where less than 10 per cent of the children are enrolled for released-time instruction, principals and teachers

have been instructed that "nothing significant shall be taught children not taking religious instruction so that those taking it shall not be penalized for their absence". Apparently our religious released-time advocates are so determined to have their own way that they are willing to waste one hour of 90 per cent of the class just so one hour of instruction in religion will be given to the 10 per cent of the children availing themselves of their arrangement. In New York it is estimated that 25 per cent are enrolled.

That released time does interfere with the studies of those who do not accept it has been recognized in more places than one where it was tried. In Harrisburg, Pennsylvania, the board of education observed that "in order to meet this problem there must be curtailment of activities in the school which are often the actual character-building agencies of the school itself". After three years' trial it discontinued released time because it "neither met the needs of religious education nor justified the effect upon the public school program".

Rejecting the plan, the San Diego, California, Board of Education issued a report, which, among other things, stated: "8. The year's trial of 'Released time for religious education' has demonstrated that the program interferes with the progress of school work during the entire day, increases the work of principals and teachers, and results in certain confusion and loss of time to all children in the grade, both those who are released and those who remain. The evidence does not show growth of character or desirable behavior beyond that of the children who did not participate in released-time program. The results do not justify a continuation or extension of the plan."

On three different occasions, the Public Education Association of New York con-

ducted a study of the released-time setup since the plan was put into operation some ten years ago, and as a result it has consistently opposed released time. Among the weaknesses it noted were truancy increase, exertion of pressure on the part of school-teachers to have children participate, and waste of time of both children and teachers. All of which, incidentally, clearly demonstrates that released time for religious instruction cannot be placed in the same category as the excusal of an occasional pupil for music or dancing lessons or for religious holidays such as Good Friday or Yom Kippur.

### ***Latest Example of***

#### ***U. S. Supreme Court's Inconsistency***

In the *Everson* case the Supreme Court ruled that New Jersey's law, which provided free use of public school buses for pupils attending Catholic schools, but denied such use to school children attending all other private or parochial schools, did not violate the principle of separation of church and state. In the *McCollum* case it held that to hold religious classes in public schools and to use the state's compulsory school machinery to provide classes for religious instruction by sectarian groups was in violation of that principle. In March 1952 it claimed to see no constitutional question involved in the daily reading from the Bible as practiced in New Jersey's public schools. And on April 28, 1952, it approved of the New York State's released-time program on the basis of the fact that the classes were not held in school buildings; entirely overlooking or choosing to ignore the fact, however, that the state's compulsory school machinery was being used to provide such classes with pupils, a thing which it expressly condemned as incompatible with the principle of separation of church and state in the *McCollum* case.

Endeavoring to gloss over this inconsistency the majority opinion (6-3) stressed that "we are a religious people", and pointed to prayers in legislative halls, reference to God in courts, Thanksgiving Day proclamations, etc. It held that the question was a matter of degree and that the First Amendment "does not say that in every and all respects there shall be separation of church and state"; and that the state "can close its doors or suspend its operations as to those who want to repair to their religious sanctuary for worship or instruction", for "we cannot read into the Bill of Rights a philosophy hostile to religion".

The three dissenting opinions had, however, by far the better of the argument. Justice Black pointed out that the use of the state's compulsory school machinery, which the *McCollum* opinion denied to sectarian groups, is "exactly what the court [now] holds New York can do". "It is only by wholly isolating the state from the religious sphere and compelling it to be completely neutral, that the freedom of each and every denomination and of all nonbelievers can be maintained." "State help to religion injects political and party prejudices into a holy field. It too often substitutes force for prayer, hate for love, persecution for persuasion."

And Justice Jackson, in his dissent, among other things stated: "Here schooling is more or less suspended during 'released time' so that nonreligious attenders will not forge ahead of the churchgoing absentees. But it serves as a temporary jail for a pupil who will not go to church." "It is possible to hold a faith with enough confidence to believe that what should be rendered to God does not need to be decided and collected by Caesar. We start down a rough road when we begin to mix compulsory public education with compulsory Godliness."

Justice Frankfurter emphasized his concurring with Jackson's dissent by adding such observations as the following: "The court relies upon the absence from the record of evidence of coercion in the operation of the system . . . but the court disregards the fact that . . . the petitioners were not allowed to make proof of it. . . . Petitioners sought an opportunity to adduce evidence in support of these allegations at an appropriate trial. . . . When constitutional issues turn on facts, it is a strange procedure indeed not to permit the facts to be established." The fact that released-time advocates would not agree to closing the schools entirely, he opined, "betrays a surprising want of confidence in the inherent power of the various faiths to

draw children to outside sectarian classes."

In view of the foregoing it is apparent that the released-time program has neither logic, nor facts, nor the Constitution to support it, the Supreme Court of the United States to the contrary notwithstanding. Actually the program is an admission that the churches and the parents have failed in their efforts to teach the children religion during the 89 per cent of the time that the children are not in the public schools, and therefore they are resorting to a crutch. If the sectarian groups clamoring for released time would teach what the Bible has to say regarding parental responsibility they would not have any occasion to resort to that crutch.—Deuteronomy 6:6, 7.

## A Tour Through INCA-LAND

By "Awake!" correspondent in Peru

MANY Peruvians will solemnly tell you that the first Inca, Manco Capac, with his sister-wife, Mama Ocllo, arrived from extramundane regions on the Island of the Sun, in the midst of Lake Titicaca. Hence, the lake had great sanctity, and on the island of their origin there was later built a temple of great beauty. They and their offspring founded the Inca dynasty and built an empire.

History, however, has it that the first Inca was chieftain of the Quechua tribe of Indians that ruled over Cuzco about A.D. 1200. He was worshiped as the Son of the Sun. About 100 years before the arrival of conquistador Pizarro the ninth Inca had extended his empire as far north as Ecuador and south to Argentina.



Only legend and supposition speak of this mighty empire, for there was no written language, not even hieroglyphics, as a dependable source of information. Their system of communication was by knotted cords made of llama or alpaca wool, dyed in varying colors, the significance of which was known to the magistrates. This *quipu* was knotted in such a way as to represent the decimal system and was fastened at close intervals along the principal strand. Thus messages regarding crops, taxes collected, or the advance of an enemy could

be spelled out by trained runners. Interpretations of the *quipu* as well as the history depend on the memory or imagination of those interviewed by the first Spanish chroniclers and there exists much ambiguity with respect to dates and events.

Huayna Capac, the last unconquered Inca, died in December of 1527, and his illegitimate son, Atahualpa, set himself up as Inca, aided and abetted by the army in Quito, Ecuador. In Cuzco the legal son, Inti Cusi Hualpa, or better known as simply Huascar, became Inca. The four years of civil war that followed resulted in triumph for Atahualpa, but he had only a year to enjoy his victory as he basked at the delightful hot springs of Cajamarca. On September 24, 1532, he was invited to visit Pizarro, but on arriving as honored guest of the Spaniards, his troops were hewed down by well-equipped soldiers, and Atahualpa was seized and imprisoned. Recognizing the enemy's thirst for treasure, Atahualpa offered to fill his prison room with riches in exchange for his release, a bargain that was readily accepted by Pizarro. The royal command went forth. Gold and jewels poured in, even gold-encrusted walls of sacred temples being stripped to meet the demand. The room was gorged with treasure, but it only served to show Pizarro the power and therefore the danger of this empire to his own fond dreams of domination. On a trumped-up petty charge, Atahualpa was condemned and executed in the public plaza of Cajamarca. Thus Cuzco, once holy city of the Incas, became subjected to the plundering, conquering Spaniards.

### ***Skilled Stone Masons***

The Incas were skilled as stone masons. The buildings of the second Inca period were patterned by absolutely symmetrical stones with smooth polished surfaces joined with such uncanny precision that a

penknife cannot be inserted between them. Cuzco's museums are enthralling. Outstanding among the exhibits are the mummies, their positions of burial being similar to that before birth, elbows resting on knees. Many of these mummies show evidence of scalp operations where a silver plate replaced the part removed. Also the surgical instruments used to perform such delicate operations are on display. Some years ago, in this same city of Cuzco, an American surgeon performed a successful operation with these same instruments, highly commending their flexibility and adaptability. To think that these surgical instruments were used during the thirteenth to the fifteenth century!

The Inca fortress of Sacsahuaman, meaning, in the Quechua tongue, "Falcon Rock," is truly a renowned fortress, which rises in stony majesty over the city, and evokes the most extravagant adjectives as its ruins stand in broken, yet arrogant grandeur. How its creators came by the science of such military fortification, with what tools they cut out such gigantic stones, and especially by what means they dragged them to the desired position, are questions that still plead for an answer. The "Falcon Rock" is a combination fortress and palace with three tiers of zigzag construction that leave one gasping to examine some of those monoliths, which are said to weigh as much as 130 tons apiece. Whether it is Inca or pre-Inca is still a subject of debate among archaeologists and historians, but a definitely undebatable fact is the foresight of those Incas in their choice of the most advantageous positions for their fortresses, and this bears mute testimony to a lost culture and civilization.

Not far is La Piedra Cansada, or "Tired Stone". This stone is said to weigh over 1,000 tons and was to have been part of the main wall of the fortress, but in the process of orientation 300 workers were



crushed to death by it. After that it was left strictly alone. The fortress was built by 25,000 men during a period of fifty years. It was garrisoned by the Spaniards in 1533, taken by the armies of Inca Manco in the Indian uprising in 1535, and recaptured soon after by the Spaniards, who afterward maintained a garrison there through the sixteenth century.

Peculiar to Inca-land are the herds of llamas, quaint animals very aptly described by one writer as "miniature, incorrectly-designed camels". They seem to be disdainful of everything in general and nothing in particular. Natives contend that llamas will stubbornly refuse to accept a load of more than fifty kilos, or 113 pounds, and if forced to do so, they sit down or spit at their would-be oppressors. They are very profitable animals, not only for their wool and burden-bearing capacity, but also because they eat so little and can go as long as five days without water. Their droppings are used for fuel, firewood being very expensive. One should not speak disparagingly of so worthy a creature.

In 1911 and 1912 Hiram Bingham, famous archaeologist and Yale University professor, discovered and unearthed the "Lost City of the Incas", situated on top of towering Macchupicchu, which means "Old Peak". The scenery here is breathtaking. Rio de Janeiro has only one jagged peak. Macchupicchu has half a dozen rising out of the midst of overpowering natural beauty. The yawning gorge below is said to equal the Grand Canyon. The mist plays queer tricks with the mountains, first becoming a beautiful frame and then wrapping the whole scene in swaddling clothes.

Little is known of the history of this stone city, but the evidence of its past grandeur bespeaks an unusual people with a vast knowledge of architecture, agriculture, and engineering. With stone implements an im-

portant city was carved and quarried out of a granite mountaintop, surrounded by scores of terraced gardens, and water was channeled into this almost impregnable citadel. A labyrinth of roofless white buildings of smooth polished stones perfectly joined together blends in silent harmony with the mountains.

The stone city had quarters for the military and the intellectuals, for the religious and the workers. The residence of the nobility, the apartment of the princesses, was built with stone staircases leading to the Priest's Divan and the King's tomb. Farther on is the city prison and a special place of punishment for erring women, cunningly contrived to break the neck. From the solar observatory, at the very top of the ruins, one can see a panorama of natural grandeur that begs description, mountains piled on mountains, steep crags and perpendicular cliffs with drops of thousands of feet to the gorge below, and wild orchids of indescribable colors vying for attention. Here, too, is the Reloj del Sol, an immense sundial carved out of a single huge stone.

### *System of Government*

The Incas had a wonderful system. The head of each family was given a piece of land for cultivation and for each son born an additional plot, but for a daughter, a plot only half the size. Upon the death of the owner the land was returned to the community. Most interesting is the fact that Inca rule required that all the land be returned for redistribution at the end of every fifty years, so that none could lord it over his neighbor. The three major crimes were laziness, lying and theft. These called for the death penalty. Rigid, but generous, were the laws that governed the subjects of the Inca empire which once embraced fourteen million people. Their system of marriage afforded little opportunity

for love matches. On a set day in the year a festival was proclaimed and all youths who had reached their majority of twenty-four years were lined up opposite the maidens of eighteen years in the main plaza of the city. The Inca himself walked through the file and, grabbing at random the hand of a male prospect, joined it to that of the nearest female. This simple ceremony granted them all the rights of matrimony. There was a similar ceremony performed by the *cacique*, or chief of the tribe, on behalf of those of lower rank, the Inca personally caring only for those of the nobility.

At the time of the harvest the Inca himself began the work as an example to his subjects. All of this reminds one of Jehovah's Jubilee system that operated in Israel under theocratic government. Then a glo-

rious fiftieth year of redistribution, restoration and plenty crowned their efforts. Today God's glorious theocracy and its nearness are discussed in Inca-land, perhaps for the first time. The people are told that in the new world without end there will be no Spanish invaders, no thirst for gold, nor inglorious execution to satiate such thirst, but instead "they shall sit every man under his vine and under his fig tree; and none shall make them afraid". (Micah 4:4) Legend and mystery will yield to truth and reality. As one views this dead city in a setting of living beauty, a prayer of gratitude is offered to Jehovah that the "mountain of the LORD's house" is now being established on the top of the mountains, and that people of all nations are seeking refuge therein.

## POPE DEMANDS BIBLE STUDY

THE following appeared in the morning edition of *El Comercio*, the leading newspaper of Peru, on April 11, 1952:

### POPE PIUS XII DEMANDED ASSIDUOUS STUDY OF THE BIBLE

He said that the eternal truths that it contains will give light to the mind and warmth to the heart

VATICAN CITY, 10. (A.P.)—Pope Pius XII said that there was a constant need of studying the Bible in order that "the eternal truths contained in it may illuminate and warm the minds and hearts of men". The pope spoke before a group of forty members of the Society of Old Testament Studies, of Great Britain, who were received by the High Pontiff in a special audience. Said group, comprised of Protestants and Roman Catholics, has just completed a series of conferences and studies in the Institute of the Pontifical Library in Rome.

The pope commented that the studies carried out by said religious group had concluded on a day—Holy Thursday—consecrated to the memory of Him "whose holy person occupies all the pages of the Bible". Today is the anniversary of the institution of the Holy Eucha-

rist, made by Christ at the last supper. The pope said: "The garden of Saint Chrysostom is beautiful, but even more beautiful is the study of the Holy Scripture. In the meadows we find flowers, but these rapidly wither; in the Holy Scripture we find words that will endure forever. The reading of the Holy Scripture provides the soul with advantages that have an eternal value." But those spiritual advantages, said the pope, "will be genuine and solid in proportion to the certain and exact knowledge of what the holy author has said." The high pontiff added: "hence the constant need of devout students, who with an untiring eagerness to make a wise and judicious use of the vast mechanism of the Biblical teachings related to philosophy, geography, archaeological history, textual criticism, and natural sciences, may succeed in making the eternal truths shine with all their splendor to illuminate the minds and the hearts of men." Then the pope said: "When men have searched and found peace with God, they will also find the way to enjoy true peace among the nations."

# More or Less About BATHING SUITS

An illustration featuring several stylized figures in various bathing suits. On the left, a man in a striped suit stands next to a woman in a one-piece suit who is sitting. In the center, a man in a suit is lying down. On the right, a man in a suit stands next to a woman in a one-piece suit who is sitting. The figures are arranged around the large, bold text 'BATHING SUITS'.

**I**T SEEMS improbable that the bathing suit will get larger and impossible for it to get smaller. What will next year's styles be? Expert designers predict changes. Manufacturers reserve comment. They are careful not to predict which way the swimming suit is going.

The modern bathing suit had its start some forty-three years ago, when Annette Kellerman tossed away the "extras" for a form-fitting suit. Her creation shocked the world. She very simply stated: "I want to swim. And I can't swim wearing more stuff than you hang on a clothesline." And swim she did, all up and down the country's beaches—incidentally, of course, displaying her new bathing suit. For this she was denounced as a wanton and dark predictions were painted concerning the future of America. Despite the strong opposition to her style of bathing suit the "new creation" stuck.

The "new look" of 1909 was a suit with trousers two inches above the knees and sleeves that hung a little below the shoulders. A far cry from the G string that is worn today. Before the turn of the century bathing suits were costumes capable of shielding one through a Canadian winter. To be in fashion on the beach meant to be dressed in trousers, skirt, blouse, long stockings, shoes and a hat with a knitted tassel. Also a cape with the wearer's name or initials on the back was worn. To swim with this paraphernalia on was not much

of a pleasure. Still as far back as the Romans and the Assyrians the costume worn on the street was used for bathing. The toga was just as long and full.

## *Bathing and Regulations*

Ocean bathing did not become popular until the late nineteenth century. Prior thereto, swimming was confined to pools. These pools were originally walled about to save passers-by the embarrassment of seeing bathers. Those walls also afforded women bathers protection from "Peeping Toms". But even with such protection the suits that were furnished had an apron fringe at the bottom for men, and baggy bloomers and knee-length skirts for women. The law required the skirt to extend within "four inches of the patella" because of conservative public opinion.

The rules for safeguarding public morals and decency on municipal bathing beaches, promulgated in 1917 with due solemnity by the American Association of Park Superintendents, was reported in *The American City* of May of that year, as follows:

"No all-white or flesh-colored suits, permitted, or suits that expose the chest lower than a line drawn on a level with the arm pits." For the ladies: "Blouse and bloomer suits may be worn, with or without stockings provided bloomers are full and not shorter than four inches above the knee." And for the men: "Men's suits must

have skirt or skirt effect, or shirt worn outside of trunks, except when flannel knee pants with belt and fly front are used. Trunks must not be shorter than four inches above the knee, and the skirt or shirt must not be shorter than two inches above the bottom of the trunks."

About the end of World War I, men's bathing suits took a modern swing. The shirt had a wide neck and the trousers were considerably shorter. Women began to ape their men. Their suits got briefer, though they retained the skirts and somewhat higher neckline. They did, however, throw away their long black stockings.

Around 1923 another howl went up and down the land, cries of moral indignation, and again the future of America was being weighed in the balances and sealed by such who insisted on wearing the new elastic wool bathing suit. The suit clung close to the body, especially when wet. About this time too, Hollywood turned a new leaf in styles and went in for the form-fitting industry.

Another seven years, and more drastic changes were made. Some brave manufacturer dropped the skirt off men's suits. Women's suits retained them for the most part. The top of men's suits took the shape of our modern T shirt. Then, from France, came the shocker of them all—two-piece suits for women! "What's this world coming to?" people were saying. But a glance at today's beaches shows the "oldsters" and youngsters alike enjoy the two-piece bathing suit. Styles were being revolutionized about as quickly as public opinion could be molded to accept them. Another courageous manufacturer came out with something different, a man's suit with a detachable top. A zipper held it to the trunks, but if a swimmer wanted, he could take it off. Many of them did, and some of those were arrested for indecent expo-

sure. But men insisted on topless bathing suits. The increased demand revolutionized the entire industry so that today it is difficult for a man to buy a suit with a top.

### *The Bikini*

Some Frenchman remarked: "Iz zer anything about zee body or zee love to conzeal?" And with this the French Riviera suit, the Bikini, was born. The two-piece women's suits became not only daring—they were almost nonexistent. It is hard to imagine, but neither the top nor the bottom piece is much wider than a man's double-sized hatband and they could easily be placed in an ordinary pamphlet-sized manila envelope and be mailed almost anywhere in the world for a dime. The Bikini did not become a sensation. The suit made ladies appear considerably more naked than nothing at all. Only those with the most sensational figure could wear them with ease. But even the shapely women cared little for them, because the tops would fall down without the slightest provocation, such as simply by exhaling. The bottoms would ride up, making an already revolting condition even worse. Or they would ride down too, showing unattractive areas. Abdominal scars were exposed. This has caused many women to shun the suit. As one observer commented: "Wish French people over twenty-five would get themselves some American-type bathing suits. The human body can be mighty revolting after age sags in." Although not all women look the way they would like to in bathing suits, they do, however, enjoy wearing a suit that is a little flattering anyway.

Toward the close of the "forties" a new sensation was created. For about sixty centuries clothes have been draped, tied, buttoned, pinned and buckled on the human form, but for the first time in history



were arrangements made to glue clothing to the flesh. Strapless, wireless, and backless tops for the bathing suit were made. The cups are held to the body by a thin but strong adhesive provided around their rims. They are said to be durable, dependable and offer the usual support yet are painlessly removable. The claim is made that these cups will stick even though the wearer plunges from a ten-foot diving board. Those who have worn them say they are left with an unusual sense of freedom. This new type of top gives the wearer a startling look especially when she is seen from the rear; but the new support cannot be worn by people allergic to surgical tape.

For those who find it difficult to stay afloat, a new revolutionary swim trunk was invented, known as float-ee. The suit has air pockets concealed within the suit. Even if you cannot swim, you float. Even if you drown you float with float-ee.

Men's suits have, in recent years, stayed much the same, in cut if not in color. Boxer trunks have become popular lately, but the basic male swimming suit is still much the same as it was before World War II. Those in the manufacturing end do not predict any drastic changes in some time to come. However, back in 1948, a United Press dispatch from Hollywood reported a Hollywood designer as saying: "Within five years bathing beauties will be wearing grandma's long black suits." Irene, Metro-Goldwyn-Mayer's fashion expert, at the time, said: "The new look was bound to get down to the beach. Every fashion trend pointed to resurrection of the black jersey bloomers that used to cover bathers from the wrist to the knee." But two years later found fashion dictum number one, in point of world interest, the fact that there will be less suit acreage per wearer, with necklines pursuing the downward plunge of the past few years, and with a new gim-

mick in the way of front-and-center zippers. At the present Irene, who designs for top stars at the studio and wealthy socialites in her own salon, is working on white lace, fringe and feathers. If she gets no more ideas, she may have to drag out the long drawers. She has encouraged the fashion toward \$100 bathing suits, which is rather a stiff price for a garment that does not keep one warm or cool, nor protect one from the wind or rain. It does not shield one from the sun nor keep one dry. Nor would one want to wear it down Broadway or Fifth avenue. About the only thing that it does is keep one out of jail.

According to the New York *Times* magazine of August 26, 1951, "The American male will pay an average of about \$3.25 for his suit, though he could spend up to \$8.95 if he wished. The American female will pay an average of about \$7 for hers, and she may pay up to about \$50 if she has the money. Twenty-five years ago both sexes would have had the same choice of colors, or black and blue. Today 14 per cent of the suits will be pale green, 13 per cent a strident yellow, 5 per cent will be white, 5 per cent will be a throbbing magenta and a somewhat smaller percentage will be a screaming cerise which the trade calls iridescent. Black suits, except in the expensive high-fashion woman's models, have dropped to about 4 per cent of the total sales, and though blue still sells well, the blues of today are gay pastel shades." Americans spent over \$6 million for bathing suits alone in 1951.

Prices have changed considerably in the last few years, but the styles have not. Will the swimming suit get smaller? Impossible! Will it get larger? Improbable. From all appearances the swimming suit is one garment that will for some time to come remain as it is, and, what there is of it, where it is!

# NATURE NEWS

## Two Men and a Whale

On March 28 two fishermen near San Francisco battled to a near draw with a killer whale, which broke surface and circled their 14-foot boat several times, then swam under it and gave a nudge. Seventy-two-year-old Louis Anderson whacked the animal over the head with an oar. The angered whale then charged the boat with open mouth and got a good bite on it. It "hung on, chewing and twisting", according to the second fisherman, fifty-year-old H. W. Van Buren. The boat's side splintered, water poured in, and Van Buren rammed an oar into the animal's eye. It retreated and the two men paddled desperately for the nearest rock. The boat went under as they reached it.

## Whaledom in Minnowture

Just a month before the above-related incident occurred, Oscar, a diminutive midget of a whale, so small that Jonah could almost have swallowed him as a college sophomore swallows a goldfish, was put on display at New York's Museum of Natural History. Smiling out of his jar of alcohol, this example of whaledom in minnowture has been described as wearing "an expression of blissful serenity, as if he were being tickled under the chin". Oscar is the unborn offspring of a finback whale that met the harpooners in Antarctic waters. Described as a "New York apartment-sized whale", scientific interest surrounds Oscar because, as a six-week-old fetus, he looks very much like a whale. At birth he would have been 22 feet long. He would have been nursed by his mother until he was 40 feet, and at maturity would probably have been 75 feet in length. Weighing 60 tons full grown he could have balanced the scales with

a herd of 15 elephants. Yet the museum's Oscar is just eleven inches in length and weighs slightly over a pound.

## "Lawyer" Fish Explained

When the New York State Assembly considered a wild-life conservation bill to permit the fish known variously as ling, lawyer or burbot to be taken by spear, arrow or hook in nontrout waters, a question was raised about the lawyer fish. "The lawyer," replied the bill's proponent, Leo A. Lawrence, "may be described as a very slippery fish with a very large mouth. When our pioneer forefathers discovered this fish in the state, they could find no better name for it." Assemblyman Max M. Turshen, a lawyer, expressed regret that the Assembly should recognize the lawyer by such a name, but he relented and the bill was passed unanimously.

## Mink Love-Life Exposed

The much maligned mink, a little animal sought for both its fur and its involuntary contribution to government scandals, had its love-life and traveling habits brought out before such an august body as the New York State Assembly when that body considered a bill that prohibits mink shooting but allows mink trapping. It was explained to the Assembly that mink males are travelers, while the females do not get around so much. Thus the males lend themselves to trapping, but the females are more often taken with a gun. By allowing trapping but banning shooting it is expected that the polygamous mink will be aided "materially in increasing their abundance" and the pelts that are taken from the males will be of an undamaged quality and not shot through with bullet holes.



*Speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of Jehovah hath wrought this, in whose hand is the soul of every living thing, and the breath of all mankind?—Job 12:8-10, Am. Stan. Ver.*



# EARTH'S PAST

## *Calm or Cataclysmic?*



Since the mid-nineteenth century the world has witnessed a far more than casual drift away from belief in the Bible. The doctrine of evolution has permeated education and culture. A so-called wave of "modernism" has taken captive great bodies of the clergy, many of whom have made open sport of the Scriptures. The Bible left in the hands of "fundamentalists" proves an inept tool because mutilated and misconstrued by absurd sectarian creeds. Today, great masses of the population in general, their leaders in religion, politics and society and cynical writers laugh off such accounts as that of the flood of Noah's day and relegate them to the folklore status of "Alice in Wonderland" or "Peter Pan". But in an age that boasts of its intellect all this could never have occurred without the assistance and blessing of science. In the following article *Awake!* investigates the past century's trends in modern geology, and questions the factors that have led to disavowal of the Bible's account of a global flood by so many current scientists.

**I**N 1654 Archbishop Ussher of Ireland soberly

decreed that as a result of his studies of the Scriptures he had concluded that creation took place on October 26 of the year 4004 B.C., at nine o'clock in the morning. Unhappily for Bible truth this assertion came to be inserted in the marginal reference of the King James Version Bible, where it soon influenced religious creeds; and sectarian Christendom generally adopted the idea that the earth with all its features was no more than 6,000 years old.

In the time of Archbishop Ussher and into the early nineteenth century the leading men of science believed the Bible; but we should not conclude from this that they necessarily believed in the archbishop's marginal reference or that they based their scientific principles on that. They did, however, accept the Noachian flood and regarded it as the last of a series of catastrophes to overwhelm the globe since its creation. Allowing for the previous cataclysms with long periods in between did no violence to the opening chapter of Genesis, which provided for such periods with its reference to creative "days" of unstated

time duration. In those times geologists placed

a literal interpretation upon the record in the rocks, which revealed disrupted and upturned stratified layers of rock and produced, on probing, the carcasses of animals given the quick-freeze treatment in the last of such catastrophes. Outstanding spokesman for this school of thought was Baron "Georges" Cuvier (1769-1832), who stated summarily:

"Life, therefore, has been often disturbed on this earth by terrible events—calamities which, at their commencement, have perhaps moved and overturned to a great depth the entire outer crust of the globe, but which, since these first commotions, have uniformly acted at a less depth and less generally. Numberless living beings have been destroyed by sudden inundations, others have been laid dry in consequence of the bottom of the seas being instantaneously elevated. Their races even have become extinct, and have left no memorial of them except some small fragments which the naturalist can scarcely recognize."\*

\* Cuvier's *Theory of the Earth*, translated by Robert Jameson, Edinburgh, 1817.

As long as this belief prevailed nothing would obstruct belief in the Bible with its account of successive creative periods with various forms of life beginning with the third and each period separated by or even interspersed with apparent cataclysmic events that wiped the slate clean and paved the way for further development. Belief in the Noachian flood would be ably substantiated. Where the Bible allowed for time periods science would be at liberty to fill out the picture with estimates of the exact length if sufficient grounds for such estimates turned up. However, a new school of geology arose which resorted to very vast expanses of time to establish an entirely new and opposing theory, a theory that has since become the prevailing geological principle. The new school of thought ridiculed prevailing scientists as old-fashioned, making their harmony with the Bible a prime target. But the new minds gained only a surface victory, bringing to grief features like Ussher's chronology, but not harming true Bible teachings. Still this was sufficient to gain the confidence of the layman, blinded by what he thought was "scientific progress". Such an attitude has grown until this day.

A typical modern text, after having described the former ideas about catastrophism, continues: "To the uprooting of such fantastic beliefs came the Scottish geologist Hutton, whose *Theory of the Earth*,\* presented in 1785, marked a turning point in thought on this subject. Hutton argued that *the present is the key to the past* and that, if given *time*, the processes now at work could have produced all the geologic features of the globe. This philosophy, which came to be known as the doctrine of *uniformitarianism*, is now universally accepted by learned men. It demands an immensity of time." To which uniformi-

tarians quickly add that Hutton meant not that each process has acted at a uniform rate, but that no processes have ever operated in the past which are not somewhere in operation now.\*

### *We Have the Time—*

#### *Do They Have the Proof?*

If Hutton was the founder of uniformitarianism, Sir Charles Lyell (1797-1875) has been accurately called its "high priest". In fact, it was Lyell that polished the idea and succeeded in selling it. His *Principles of Geology* scoffs catastrophism, asserting that it sought to "foster indolence and to blunt the keen edge of curiosity". He contended for uniformity as new, modern. No fault can be found with Lyell's scholarship. He was certainly a splendid example of the "learned men" referred to above. His was a restless desire for facts and he gave himself without restraint to a painstaking assembly of the fossil record by which he hoped to establish the gradual blending of life forms from one stratum to the next.

To have done so surely would have obviated a uniformitarian explanation of geology, since such an uninterrupted linking between life eras could not tolerate periodic destructions of all earthly life. This quickly shows us something else, that the uniformitarian theory was the resort of men who direly needed it to support a sister theory that likewise came to prominence halfway through the last century, Darwin's doctrine of evolution. Byron C. Nelson, Th.M., says bluntly: "*The theory of evolution has become united with the theory of uniformism to form the philosophical structure upon which modern geology rests.*"†

As just stated, Lyell wanted facts. But facts are helpful only when allowed to tes-

\* Not to be confused with Cuvier's work by the same name.

\* *Outlines of Geology*, by Longwell, Knopf, Flint, Schuchert and Dunbar, Section Two, p. 16, and Section One, p. 10.

† *The Deluge Story in Stone*, p. 140.



tify for themselves. Otherwise they are no better than the interpretations scientists choose to place upon them. Now let us examine this argument of time. The Bible certainly does not restrict geologists in this department to the narrow limits of time that some Bible believers argue for.\* Through use of the uranium clock scientists have of late estimated quite accurately that the earth must be approximately 1,800,000,000 years old.† In order to make their uniformitarian theory at all plausible, modern geologists are forced to claim virtually all of this time for the evolution of life on earth and the gradual seesawing of the continents and ocean beds up and down, as one land mass sinks, another rises, and slowly, ever so slowly, one stratum is laid in place upon its predecessors.

So, then, a few questions. Where are the fossil "links" between the life forms of the various strata? Lecomte du Nouÿ, a very modern and prominent evolutionist, says that there simply aren't any: "Not only do we find practically no transitional forms, but in general it is impossible to authentically connect a new group with an ancient one."‡ By what very "modern" rigidly scientific method do the uniformitarian evolutionists get their great time stretches? Declares E. A. Hooton, highly eminent evolutionist, in regard to geological periods: "In general, one has to judge the duration of the Pleistocene in proportion to the thickness of deposits and other evidences of the preceding geological peri-

ods. On these bases the Glacial Period is so short that it is hardly worth counting at all. Geologists round off their figures and give it a million years, since they do not use coins of smaller denomination. None of them really cares whether the Glacial Period lasted 500,000 years or 1,500,000 years, because it does not matter at all except in guessing at the age of man."\* —Italics ours.

How much of their calculation is guesswork was ably demonstrated in last year's University of Chicago experiments which, through the Geiger counter, ripped the age of modern man from a previously estimated million down to a mere 50,000 years.†

But since we are letting the evolutionary geologists take all the time they want of what the uranium clock allows them, the most vital question is, Are the features of one geological period adding toward the eventual sum the uniformitarians require? Du Nouÿ, again, cautions: "Let us not give in to the temptation of saying: many things can happen in 100 million years. If nothing happens in a year there is no reason why, by multiplying what has not happened one million or a hundred million times, something will happen at the end of that time."‡ True. Nothing times one or nothing times a million is still nothing.

In the same vein, Sir Henry H. Howorth, highly authoritative flood geologist of the later nineteenth century and early twentieth century, stated: "Because rain can wash away the loose sand on a mountain slope, it does not follow that it can carve a Matterhorn out of the hardest crystalline rocks . . . No amount of time will enable a set of human teeth to punch holes

\* *Apes, Men and Morons*, p. 48.

† Perhaps they dared not come much closer than this to the Bible allotment of 6,000 years for man's age. However, since there is so much latitude in their guesswork-calculating, this might be construed as practically the same thing. If they were off by 950,000 years before, they could easily still be off another 44,000!

‡ *Human Destiny*, p. 76.

\* It is true that one school of flood proponents, distinguished from the mentioned early teachers of catastrophism, believes that the creative "days" of Genesis chapter one are literal days of twenty-four hours each. Thus, to explain the presence of so many stratified layers of rock containing various forms of fossil life, authorities of this mind attempt to prove that they were all laid down during the last of the great world catastrophes, the flood of Noah's day. This seems to be straining in order to satisfy certain sectarian religious creeds, and is certainly not necessitated by the Bible, which allows for these "days" to be long periods.

† For complete details on how this "clock" works, its results and the accuracy and usefulness of such findings, readers are referred to the February 8, 1952, issue of *Awake!*

‡ *Human Destiny* (1947), p. 79.

in a steel plate. Hence when we are face to face with some gigantic problem, greatly differing in degree from any similar problem at present in solution, we must not hesitate to give increased potency to our cause in order that our induction may be sound."\*

"In truth," as another writer has put it, "the geologist draws bills at very long dates, which are never paid because they never arrive at maturity."† Uniformitarians, who conjure up ages of time all in vain, howl when catastrophists appeal to great cataclysms to explain earth's past. But how uniform are the uniformitarians?

### *Creeping or Sudden Catastrophes?*

Howorth, above cited, was thorough beyond reproach and exhaustively quoted and analyzed the arguments of his uniformitarian opponents. Furthermore, he held no brief for the Bible record, so that his contention for a global flood and previous like cataclysms was totally free of any charge of prejudice on this account. He pointed to the moon, the present placid state of which is entirely out of harmony with its crater-scarred surface bespeaking a violent past. And what of our earth? Building up with lesser examples, Howorth, pointing to earth occurrences out of harmony with presently known uniform actions, suddenly asks: "Who is prepared to say that the riven and twisted and upheaved masses of the Himalayas and the Andes, the huge faults like that of Durham, the vast cliffs and chasms of the Alps where the tertiary‡ beds are thrown up on end, etc., etc., are comparable in extent and degree in any way with phenomena of which man has had direct cognisance or which are within the capacity of any forces of which he has had direct knowledge?"

\* *Ice or Water*, preface.

† *Scepticism in Geology*, Murray, pp. 3-5.

‡ Or Cenozoic, the geologic age embracing the periods nearest to our own.

Such mighty topographical eruptions uniformitarians usually ascribe to erosion by glaciers. In an earlier book Howorth quotes Mr. J. C. Russell, whom he describes as "a great champion of glacial erosion", yet who says: "Those who attribute the formation of the Yosemite and other similar valleys to glacial erosion, should be required to point out the moraines\* deposited by the ice streams that are supposed to have done the work."† Howorth observes that debris piles of the size sufficient for such a magnificent task are absent.

Ice-age uniformitarians become almost amusing by their shunning the word catastrophe while describing great sheets of ice thousands of feet thick creeping gradually down over Europe and North America. Howorth declares: "A great Ice Age on the scale required, with ice working in the mode represented, I have always urged, is as much outside the range of uniformity as any catastrophe can possibly be."‡ He further derides the ice proponents who assume that giant boulders tossed great distances, even up steep hills far from their bedrock, got to their unnatural locations by means of ice and explains why:

"Assuming the specific gravity of the ice to have been 875 compared with water at 1,000,' says Jamieson, 'then the weight of a mass of ice 1,000 feet thick would be 378 lb. to the square inch, or equal to fully 25 atmospheres, and would amount to 678,675,690 tons on every square mile. If the ice were 3,000 feet thick it would, at this rate, amount to 2,000 million tons on the square mile' (*Geol. Mag.*, 1865, p. 403). It is this gigantic weight against which the stones would have to push and against which the stones would have to be lifted if

\* An accumulation of debris carried and deposited by a glacier.

† *The Glacial Nightmare and the Flood*, p. 614.

‡ *Ice or Water*, preface.

they were to be pulled out of their sockets. The process seems as likely as that St. Paul's Cathedral should proceed to dig up its own foundations. It is one of the hypotheses of despair."\*

Surely not against such an opposing pressure, certainly not by any means so slow-moving as a creeping glacier, but only by a lashing force of prodigious dimensions and propelled by a torrent of virtually irresistible power were the tremendous rock formations Howorth describes at length whipped, crushed and strewn abroad. Great driving waves of water in violent motion are assuredly the most feasible force of nature to accomplish this.† It becomes only a matter of which kind of catastrophe you choose to have explain the facts. But no laboring, tortoiselike glacier or ice sheet would be up to the Gargantuan task that the earth's topography says occurred.

### *Tragedies in the Animal Kingdom*

Lecomte du Nouÿ has told us concerning the various divisions of animal life: "Each group, order or family seems to be born suddenly";‡ and that certain ancient forms disappeared the same way. This fact is no secret to informed biologists and geologists. Nelson speaks of "the way fishes by the millions are entombed in the rocks of England, Scotland, Wales, Germany, Switzerland, the American Rockies; the way elephants and rhinoceroses are buried by the millions in Alaska, Siberia, England, Italy, Greece; the way hippopotami are buried by the thousands in Sicily; the way reptiles are buried by the millions in western Canada, the United States, South America, Africa, Australia, to mention only a portion of such instances". He adds that such

instances "absolutely require the explanation of great catastrophes for their elucidation".\*

In his book *The New Diluvialism*, H. W. Clark collects a wide selection of authoritative sources relating to the mysterious death of numerous life types of past ages. Many tiny creatures contribute their bit. "Trilobite fossils are discovered rolled tightly up into a ball . . . preserved in the defensive spasm into which they threw themselves as death began to overtake them."† Crinoids like the coral have formed vast limestone deposits. Numerous flourishing families of cephalopods met sweeping and sudden destruction. Again we are told: "The dynasty of the ganoids was at one time coextensive with every river, lake, and sea. The all but entire disappearance of the ganoids from creation is surely a curious and not unsuggestive circumstance."‡ The outstanding voice for evolutionary science possessed by H. F. Osborn once related the sudden, confounding disappearance of a vast array of reptiles that lived luxuriously in a land of fabulous vegetation: "We have no conception as to what world-wide cause occurred. . . . We can only observe that the world-wide effect was the same: The giant reptiles of sea and land disappeared."§

Those who doubt that facts such as these suggest global catastrophes need only try to explain them by the slow, gradual methods of uniformitarianism. The impossibility of this is ably indicated by I. P. Tolmachoff, another esteemed modern authority.¶ He does so with reference to perhaps the most outstanding proof of all for catas-

\* *The Deluge Story in Stone*, p. 140.

† Clark himself is a professor in science and a modern flood proponent. This quotation is from *The Science of Life*, by Wells, Huxley & Wells.

‡ *The Testimony of the Rocks*, Hugh Miller, 1859, pp. 93, 96.

§ *The Age of Mammals in Europe, Asia and North America*, 1910.

¶ *The Carcasses of the Mammoth and Rhinoceros Found in the Frozen Ground of Siberia*, Article I, Volume XXIII, Philadelphia: The American Philosophical Society, 1929.

\* *Ice or Water*, vol. 2, p. 345.

† Space will not begin to permit elaboration here on the geological lines of proof for this. In his two-volume work, *The Glacial Nightmare and the Flood*, and his three volumes on *Ice or Water*, Howorth treats this exhaustively from which we here present a few bare essentials.

‡ *Human Destiny*, p. 79.

trophism, the frozen remains of extinct mammoths found in Siberia. These giants of the past have been found imbedded in the frozen ground in standing or sitting positions, their last meals in their stomachs or their mouths, their flesh perfectly composed, with even the glassy texture yet retained in their eyes! Tolmachoff does not advocate catastrophism, but he honestly admits the failure of uniformitarianism to provide an adequate solution for these animals' death riddle.

He lists the possibilities that have been advanced: (1) The mammoths were exterminated by man; (2) they were eliminated by deficiencies in organization and adaptation to surroundings; and (3) they perished as a result of physico-geographical changes. The first suggestion virtually discards itself. Howorth and others he cites point to the futility of primitive weapons (even granting that tribes lived in the vicinity of the mammoth finds at the time the beasts perished) against such monsters. Furthermore not a trace of eligible weapons is found in these vicinities.\* In his work cited above (p. 68) Tolmachoff answers the second proposed cause with the point that organizational faults in one species would not affect others, yet a simultaneous obliteration of life types took place when the mammoths went. And as for the third possibility, that they succumbed to oppressive changes in their physico-geographical surroundings, we have only to note that the frozen behemoths are anything but puny. Apparently in the prime of life they perished with sound health and well-filled stomachs.

### ***Something Happened—What?***

Tolmachoff then sums up the difficulties: "Thus no one of three possible lines of explanation of extinction of the mammoth can stand criticism and give a satisfactory

solution of a problem which, in the opinion of the writer, must be considered from quite a different point of view, namely, as an example of a very well-known phenomenon of extinction, in different geological periods, of species, genera, families and even of faunas. In all these cases a group of animals was replaced by another one, when physico-geographical conditions did not become destructive for the former, which was sufficiently proved by the survival of the isolated representatives of the first group. . . . We know that the extinction must have a character of a momentary catastrophe when suffering animals would be destroyed in volume, geologically speaking." Yet modern scientific trends will not permit this learned man to admit that one of these "momentary catastrophes" was the flood of Noah's day. Shunning this answer to his problem, he says lightly of the diluvial opinions of Howorth and others:

"In a rather curious way these theories repeat, in somewhat modernized form, the tales of Siberian natives, reflected in Siberian folklore, and old Chinese traditions. *Unfortunately we are unable to replace them by new ones which could harmonize with all accumulated data and stand criticism from different quarters, but must be satisfied with more or less probable suggestions. . . . We must explain the extinction of an animal which was living in great numbers, apparently very prosperously, over a large area in variable physico-geographical conditions to which it was well adapted, and which died out in a very short time, geologically speaking.*"—Pp. 69, 65; italics ours.

Lyell, the "high priest" of uniformity, was wrong. The world of geology has embraced his ideas only to find that uniformity, not catastrophism, 'fosters ignorance,' 'blunts the keen edge of curiosity.' Bound to the theory that nature must *never* have

\* *The Mammoth and the Flood*, H. H. Howorth, pp. 171, 172.

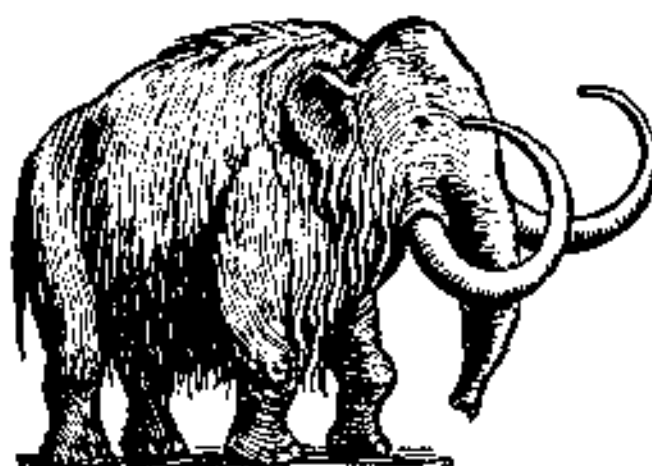


operated in any way not now evident, the "learned men" that follow it find themselves imprisoned in a scientific "Dark Ages". Thus Osborn had "no conception as to what world-wide cause" obliterated great families of life, though tantalized with the knowledge that *something* happened. Is this not a blank admission that this "something" is not now taking place? Tolmachoff relegates the flood theory to folklore while admitting his inability to replace it with anything better, and that uniformitarianism fails miserably to do so! And for what reason is this plucked and battered scarecrow theory propped up and

maintained despite logic, clear evidence and common sense to the contrary? Simply because without it the whole doctrine of evolution and all the phases of science based on or influenced by evolution would crumble forever.

Those who believe in God and his Word are not surprised when ungodly, atheistic creeds fall utterly flat, devoid of proof. Though suppressed by popular sentiment today, volumes could be written, in fact, *have been written*, concerning the scientific truthfulness of the Bible's earth-wide flood. So much is there to say that we must leave the task for further articles.

## A MAMMOTH MISREPRESENTATION



MANY scientists have succeeded in establishing the belief generally that man lived in Mexico from eleven to twelve thousand years

ago or even longer. In March this year it was announced that four weapons had been "found alongside the bones of an imperial mammoth, an extinct variety of elephant, uncovered near Santa Maria Tepexpan, about thirty-five miles north of Mexico City"—as the *New York Times* reported on March 20. It was noted that five years earlier a human skeleton which had been dated as 10,000 years old had been found near the same spot.

Continuing in regard to the newest find, the *Times* said: "The four weapons, according to scientists here, have supplied final proof to destroy a long-held theory that human beings and the prehistoric animals that roamed the Western Hemisphere jungles could not have existed together." Linking man with the mammoth's death, a later paragraph in the *Times'* account stated: "The weapons found were not powerful enough to kill, if the animals ran free. The scientists have deduced that ancient hunters chased the animals

into the swampland and used the arrowheads and perhaps a knife to administer the death blows."

One of the discoverers, Dr. Martinez del Rio, director of the prehistoric section of the National Institute of Anthropology and History, was quoted: "This is the first time that human manufactures have been found in precisely the same place as the animal bones and even in a position which clearly indicated that the instruments were used to kill the animal". *Life* magazine (March 31), covering the same story, ran the date for man and mammoth's coexistence in Mexico up to a possible 16,000 years ago; and, in much stronger language than that used by the *Times*, said that the discoverers "located the bones of an imperial mammoth with weapon-points embedded in its ribs and prehistoric knives and scrapers nearby".

But before the facts could be nourished yet further by more retelling, Dr. Martinez announced publicly that he had been misrepresented by the sources responsible for the story of the discovery. As quoted in the *New York Times* of March 28, Dr. Martinez declared that "other such discoveries have been made, notably in the United States, and full credit to the discoveries was given in my book on the early peopling of America. Nor did I say that the tools actually caused the death of the animal".

## *Prophecy - Out Of The Limb of the Future*

### **The Impermanent "Type-writer"**

¶ Prophecy is the most voluntary form of error, according to the Manchester *Guardian Weekly's* column "Miscellany". As an example it cited a little treatise of the 1890's on "How to Write and Address a Letter", which included these remarks on the "Type-writer":

¶ "This machine has, within the last few years, been largely adopted by commercial houses, solicitors, &c., but in our opinion it is not destined to become permanent; we may safely predict that ere long it will go the way of all American innovations, such as the 'spelling-bee,' 'skating-rink,' &c. There is no real advantage in its use by business houses, when we take into account the time occupied in the spacing and setting out of a letter; there is even no saving in time. The clicking noise is disagreeable in an office, and the errors are so glaring, even when corrected with a pen (as they must be) that good Hand-writing is quite as pleasing as machine work. In estimating its original cost, new ribbons, special paper, &c., the wonder is that it has even lasted so long. . . . If the Type-writer lasts at all, its use will be confined to lawyers and law stationers, as, by what is termed 'manifolding,' it enables them to obtain three or four copies of the manuscript by one operation. This, in our opinion, is the only real advantage which the Type-writer possesses."

¶ —What a pity the plagued thing stayed around all these years!

### **A Good, Serviceable Watchdog**

¶ Louis Lehrhoff, a service station operator in Newark, New Jersey, wanted to prophesy safely that his thrice-robbed service station would be robbed no more. He thought there would be nothing like a good watchdog; but the dog must be of a good, serviceable quality. A 120-pound German shepherd with a hostile disposition seemed to fill the bill. So one was acquired. The prophet felt sure that the station would now be safe, but the dog fell down

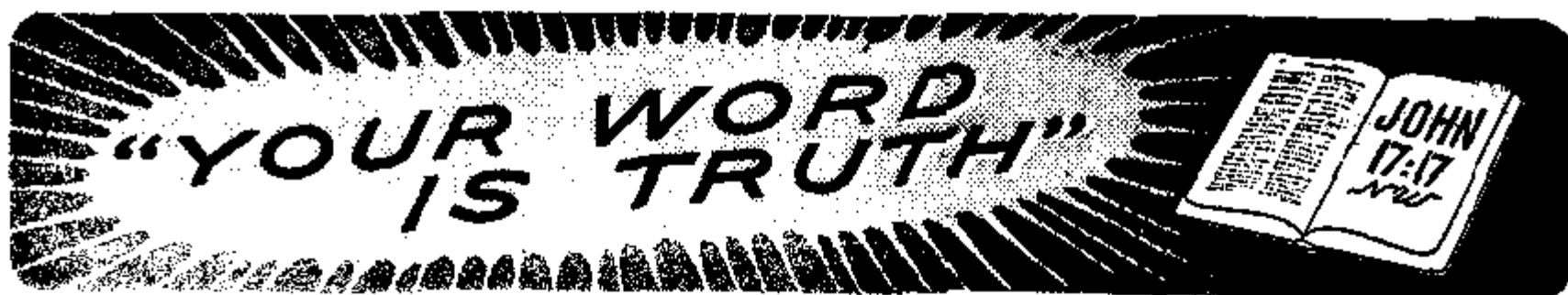
on the job. In spite of him thieves again took a radio, an acetylene torch and some tools from Louis' station. Oh, yes, this time they took the dog, too.

### **What of the Future?**

¶ Six prominent scholars from as widely scattered points as the University of California, Princeton, Harvard and the University of Chicago appeared at a "Conference of the Future" in New York on March 27 to tell what science could predict concerning coming events. They pictured atomic power being used for peaceful purposes only, women being happy in the home, new levels of wealth and health being obtained, babies tailor-made in a test tube, organized crime being stamped out. Quite a picture, but they tempered it with a repeated warning that war could change everything, possibly ending any future at all for today's population. Promises of a golden age are almost as old as earth's sinful condition which began in Eden. Through the ages continuing development of new weapons of destruction have repeatedly shattered man's hopes for peace. Alone he will never bring about a perfect world—he has not the power to do so. Such conditions will soon come under the blessings of God's kingdom, but the fact that comparatively few know about it is evidence that today's false religions have not pointed the people to this right path. The Bible's promises concerning it are the only unfailingly sure prophecies today.

### **Half Century of Progress**

¶ Whoever prophesied the auto would replace the horse? E. E. Kearns, General Electric's expert on urban traffic, has given us all a progress report that merits extensive meditation. In midtown New York fifty years ago, he notes, horse-drawn carriages averaged 11½ miles an hour. Today, says Kearns, automobiles average six miles an hour in the same area.—New York Post, January 28, 1952.



### "Giving Thanks Always for All Things"

**P**RAYER, above all else, is a matter of faith. Whether it consists of praise because of what and who God is, or of thanksgiving because of what God has done for us, or of petition to God for help in time of need, prayer is a matter of faith. "He that approaches God must believe that he is"; that requires faith, because "no man has seen God at any time", nor in fact can see him and live.—Exodus 33:20; John 1:18; 1 Timothy 1:17; Hebrews 11:6, *New World Trans.*

Faith, however, includes more than merely the giving of a mental assent to the fact that God exists. "You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder." They believe God exists, but they do not have faith. Those who really have faith will please God, for faith includes the confidence that God "becomes the rewarder of those earnestly seeking him"; and the way we demonstrate that confidence is by our works. That is why James says that without works our faith is dead.—James 2:19, 17, 18, *New World Trans.*

Too often professing Christians think of prayer only as a petition, an asking for something. In this way they betray how seldom God is in their thoughts. Of course, there is nothing wrong with going to God in prayer in times of need; in fact, God himself, through his Word, encourages us to do so. (Psalm 50:15) But if we go to him in prayer only when we are in particular need of his help, there is something radically wrong with us. We thereby show

that we are greatly lacking in gratitude and love. Do we not owe our very life to the great Fountain of life, Jehovah God? And has he not given us all things necessary to sustain and enjoy that life? Is he not the Giver of every good and every perfect gift?—Psalm 36:9; James 1:17.

So, when we awake in the morning after a refreshing night's sleep, should we not thank God for the rest we enjoyed? for the light of another day? and for the opportunities that another day brings with it of doing something to his honor, something for the benefit of our fellow man, something for our own welfare? And as we get ready to retire at night should we not want to express our appreciation for the things we were permitted to do, for the blessings and happiness that the day brought; thanking God for both the bitter and the sweet, since we need both to continue in the way of righteousness?—Hebrews 12:5-11.

Every time we sit down to eat we should express our thanks to God for providing for us our bread for the day. Not merely a mechanical "saying grace" but a sincere expression of gratitude. (Matthew 6:11, *New World Trans.*) If we imagine that we are too busy to take time to thank God then we simply are *too busy*, like the little child who asks its parent for some delicacy and can only wait to receive it to be off to play again, having no time to even say "Thank you!"

Nor should our prayers be limited to the times of rising and retiring and to meal-times. The mental attitude of thanksgiving should become a habit with us. We thank God for food, but do we also thank him for

a glass of water? We can live longer without food than without water! And do we thank him for the air we breathe? It is *more vital to our existence than either food or water, is it not?* God "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous". Do we thank God for the sunshine and the rain?—Matthew 5:45, *New World Trans.*

The Scriptures, particularly the psalms, contain many prayers of thanksgiving. "Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men!" "I will give thanks unto thee; for I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well." Do we thank God for the use of our mental faculties? for the use of our senses? the use of our tongues to speak and sing and for the use of our limbs to get about and perform useful work? In fact, life under the most adverse of conditions still provides a basis for thankfulness because it offers the Christian the opportunity to *demonstrate his love of God as did Job.*—Psalm 107:8; 139:14; Job 1:21, 22, *Am. Stan. Ver.*

Humility and thankfulness go hand in hand. And unless we are humble we cannot expect to receive God's undeserved kindness. In the first place it takes humility to be willing to accept kindness from others and it takes humility to express appreciation for kindnesses received. Some in the apostle Paul's day did not appreciate the fact that all they had came from God; and they became proud, and it was necessary for Paul to reprove them: "Indeed, what do you have that you did not receive? If, now, you *did indeed receive it, why do you boast as if you did not receive it?*" Particularly if we are Christian ministers, let us ever bear in mind that any success we might have in our labors depends more upon

God's blessing than upon our own efforts.—1 Corinthians 4:7, *New World Trans.*

We are counseled to pray incessantly. We can approach God anywhere, anytime, under any circumstances. It follows therefore that the posture taken in prayer is not the vital thing. Certainly there is nothing in the Bible to warrant the folding of the hands or intertwining of the fingers with an air of sanctimoniousness when talking to God. And while humility and earnestness may at times indicate a kneeling or even prostrate position before our Maker, standing while praying is likewise fitting.—1 Samuel 1:12, 26; Psalm 95:6, 7; Matthew 6:5; Mark 11:25; Acts 9:40; 1 Thessalonians 5:17, *New World Trans.*

Nor do we need to go to some "church building" to be heard of God. He does not dwell in temples made with hands. The heart condition is what counts.—Nehemiah 2:1-6; Psalm 34:15; Acts 7:48.

The matter of expressing appreciation to God for blessings received is forcibly brought home to us in the case of a certain ten lepers whom Jesus cleansed. "One of them, when he saw he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet, thanking him; furthermore, he was a Samaritan. In reply Jesus said: 'The ten were cleansed, were they not? Where, then, are the other nine? Were none found that turned back to give glory to God but this man of another nation?'"—Luke 17:13-18, *New World Trans.*

Where do we fit in? Are we like the nine Israelites, unappreciative, thankless, thinking only of ourselves and the blessings we receive? Or are we like the one lowly Samaritan, appreciative, thankful, and expressing our thanks, not only to God but to the ones he may use to bestow his favors upon us, "giving thanks always for all things"?—Ephesians 5:20, *New World Trans.*





## Jehovah's Witnesses Preach in All the Earth



### The Philippines

**T**HE Philippine Republic has been called the "show window of democracy in the Far East". The larger democratic powers hope to present such a pleasing display in this "window" that other Asiatic lands may be won over to their fold. Many eyes, particularly of Communist China, are on this republic. What do they see?

Foremost exhibit is the Constitution on which the Republic rests. It is closely patterned after the Constitution of the United States, guaranteeing fundamental individual rights. Next to catch the eye is the public press, which is one of the freest in the world and generally fair in presenting both sides of any public dispute. Education is also a popular attraction although it still has far to go.

All this, although inadequate, might be encouraging were it not for a national revolutionary movement which has thrown the country into turmoil: "The People's Army of Liberation," or *Hukbalahap*, in the abbreviated native dialect, or the "Huks", as they are generally called. This movement extols communism and wants to "liberate" the Filipinos. Many people in the provinces have had to evacuate their homes because of the guerrilla warfare. Frightened people flock into the already overcrowded centers, including Manila, to get away from the strife. In combating this evil the government at times makes short shrift of such constitutional guarantees as habeas corpus. No wonder the people are terrified, discouraged and long for a better condition.

Their longing for liberty is not going unheeded. Jehovah's witnesses in the Philippines as elsewhere are saying to the prisoners "Go forth!" by pointing them to the liberty of Jehovah's kingdom under Christ Jesus. As a result the ranks of the witnesses in the Philippines have increased from 2,902 in 1947 to 15,300 in 1952.

There are approximately 400 congregations of Jehovah's witnesses in the Philippines. Those who compose these come mostly from the poorer classes of the people, the kind that recognize their spiritual need. Most of their assembly places, or Kingdom Halls, are in private homes, very much like the assembly places of early Christians in apostolic times. Even in Manila, which has a population of about one and a half million, the seven congregations meet in private homes. Sometimes more than 300 crowd into these Kingdom Halls to hear a public lecture. A common sight during these meetings is the assorted heaps of wooden shoes at the bottom of the stairs leading to the hall. The owners go into the hall barefooted and pick up their shoes on the way out.

The ministry of Jehovah's witnesses is carried on in the Philippines the same way as it is in New York city. In addition to holding public lectures, they also go from house to house, finding the average Filipino, however, much more willing to discuss matters than the average New Yorker, for the Filipino certainly likes to talk. And Jehovah's witnesses can be seen every Friday and Saturday afternoon on the main streets of Manila presenting the *Watchtower* and *Awake!* magazines to passers-by. This activity so impressed a newspaper

columnist that he wrote the following in his column, "My Daily Bread":

"On the west side of Rizal avenue, between Bustos and Ronquillo streets, you will often see two or three girls who approach strangers meekly yet firmly, offering for sale Christian magazines that seek to pave the way for man's return to God. These girls do not shout. They do not force their magazines on people the way other girls sell sweepstake tickets. They just pick on you and say, 'May I disturb you for a minute, mister?' Well, one of these girls may have approached you and you, like many others, may have thought they were a crazy lot. Imagine peddling Christian magazines, of all things, and expecting people to buy them. A magazine with a girl in a bathing suit on the cover would be something else, of course. And yet, these girls represent something which seems to have been lost to mankind, today, and that is zeal.

"We may say we are Catholics. Would we do as much to spread our faith? We say we love democracy. How many of us would have the courage to peddle democratic literature in the streets? Oh, we have other kinds of courage, of course. The courage to criticize, to speak out, or even to face bullets in times of war. But most of us are cowards in the face of a people that scoff and laugh at meekness and humility. We who would not be ashamed to sell a scandal sheet would have no courage to peddle the voice of God."—*Sunday Times*, August 5, 1951.

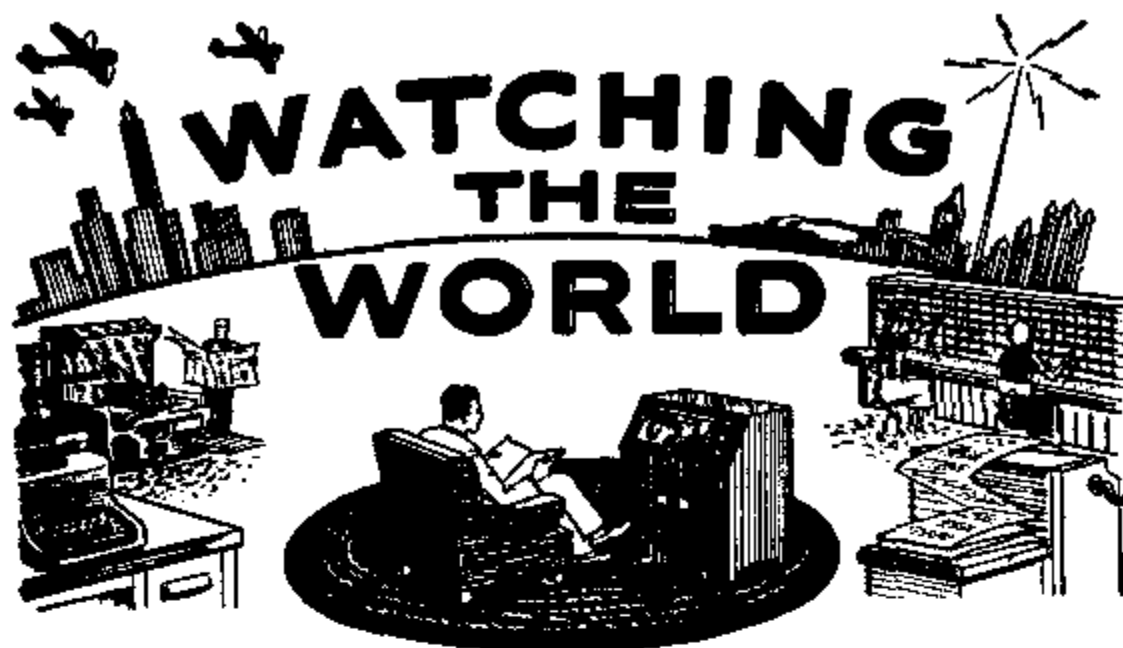
Public meetings are well attended and especially such as are held in connection with their regional conferences known as circuit assemblies. During 1951 these often provided much excitement because of mobbings. Read the following from *The Evening News*, April 21, 1952:

"TUGUEGARAO, CAGAYAN, April 21, PNS—Two persons were killed and 32 others were

wounded when unknown persons went into a shooting and stabbing orgy disrupting the closing exercises of the three-day conference of the Watchtower Society, a religious organization, at Solana, this province, at around 7 p.m. yesterday. Soldiers immediately rushed to the scene and restored order. They were reported holding the mayor and the police chief for investigation. Reports reaching here said a volley of fire believed coming from outsiders, started a commotion among the conferees who numbered about 4,000. Then the shooting and stabbing orgy believed also coming from the outsiders ensued. The conference hall was reportedly bathed with blood."

Jehovah's witnesses in the Philippines at present also have to deal with the flag salute problem. A former secretary of justice, Roman Ozaeta, ruled that compulsory flag salutes were unconstitutional; in this following the lead of the U. S. Supreme Court, which is customary. However, his successor, Bengzon, reversed this ruling, expressing himself very critically on the U. S. Supreme Court ruling on the matter. He subsequently resigned and the present secretary of justice is waiting for the courts to rule on the matter. In the meantime there have been expulsions from school, some of which children have been permitted to return pending final ruling.

In the Philippines, many happy Moros, Igorots, Cebuanos, Ilocanos and others forget about their national and tribal origins as they come together at their circuit assemblies, "happy as a bunch of kids." This is the most thrilling exhibit that the Philippine show window has to offer to Communist lands. It is the evidence that the everlasting theocracy by Christ Jesus is on the increase, of which increase there will be no end. (Isaiah 9:6, 7) Many God-fearing Filipinos now have this hope and are joining in taking it to others.



### Two Bloody Years in Korea

◆ In 1950 a terse cable to the U.N. secretary-general said: "Government of Republic of Korea states that about 04:00 hrs., today, 25 June, attacks were launched in strength by North Korean forces all along Thirty-Eighth Parallel."

In the first year the U.N. was driven almost into the sea, then sent the Reds reeling back almost into Manchuria, was driven back down across Korea, and finally pushed the Communists up across the 38th parallel. The second year was primarily a propaganda battle over the truce, during which time the Communists rebuilt and strengthened their armies. They now have twice as many troops as the U.N. and approximately an equal number of planes and tanks. Five hundred U.N. bombers lashed out at Communist rearmament (6/23) when they smashed five large North Korean power plants that supply 90 per cent of North Korea's power, and much of Manchuria's. Included was the famed Suiho plant on the Yalu river, within 1,000 yards of Chinese territory, that had thus far been purposely spared.

As the third year of war began, the cost totaled \$10 to \$15 billion for the U.S. alone, and 420,683 casualties to the anti-communist forces. It had

spurred rearmament, increased Asian unrest, and elevated Communist China to the role of a decisive Asian power.

### Rearmament Spurred

◆ Preparations for war have increased tremendously since blood started flowing in Korea. The first outstanding development was in December, 1950, when large-scale mobilization was ordered in the U.S. Then in February, 1951, General Eisenhower set up SHAPE headquarters in Europe. In September a Japanese peace treaty was signed, and Japan, the Philippines and Australia joined a mutual defense setup. In February, 1952, Greece and Turkey joined NATO, and in May agreements were signed to restore German sovereignty. In June the U.S. agreed to increase its military aid to Indo-China, and U.S. ambassador to Russia, George Kennan, reported serious concern over the organized "hate America" campaign, which has been stepped up to a point more intense than attacks on Hitler before the Nazi invasion in 1941. Russia charged the U.S. with employing germ warfare, slaughtering thousands of prisoners, preparing for extermination of 700 million people, being "inhuman beasts" with "master-race" ideas, and being worse than the Nazis. The new

campaign is not directed so much outside Russia, as others have been, but to the Russians themselves.

### A Mouse but Not a Tiger

◆ New Zealand's Sir Carl Berendsen helped found the U.N., was New Zealand's chief delegate, and is a great and good friend of the organization, according to *Time* (6/30), but is not bound to its drawbacks. He said, on returning to Wellington, "The flow of speech and the spate of words in the United Nations are quite incredible and in time become insupportable. . . . Votes are bought and sold, not for money, but by a system of bargaining which some think part of the democratic system but which I and many others think disgusting. . . . I say with amazement, agony and fury that millions of worthy but simple people act as if they believed it is possible to keep the peace by words and good intentions." He said that "if we did not have it we would have to invent something very like it", but "we established at San Francisco an organization which could no doubt protect the world against a marauding mouse but not against any real danger from a tiger".

### U. S. Senators and Patronage

◆ *Patronage: The offices, contracts, honors, etc., which a public official may bestow by favor.—Webster.*

U.S. senators had an excellent opportunity to lay aside some of their patronage (6/18) which many people believe is responsible, at least to some degree, for many of the current political scandals, but they chose not to do so. They overwhelmingly defeated the long-discussed bill to put 21,000 postmasterships, 94 U.S. marshals and 54 customs collectorships under civil service instead of politics, apparently wishing to retain these traditional political plums for election use.

### **Mass Prison Break in Brazil**

◆ It was Friday afternoon (6/20) and prisoners were cutting firewood on Anchieta island, just off the coast of Brazil. Suddenly they revolted, overpowered five guards, took their guns, stormed the prison arsenal, seized 10 machine guns, 60 rifles, 200,000 rounds of ammunition, and soon subdued the island's garrison, killing 17 guards and civilian employees. They then freed all the prisoners who wanted to break for freedom, headed for the mainland, and terrorized several small towns. Federal troops, air force planes and navy boats were called into action, and within three days had rounded up more than 200 of the 300 escapees. Hunger and cold forced some to give up. Others were believed drowned during the dash for the mainland.

### **Religious Murder in Colombia**

◆ There are only 30,000 Protestants in Colombia's population of 11 million. For almost two decades of a democratic (and mildly anticlerical) government they were not molested, but with a new government in 1949 priests began preaching inflammatory sermons and police officers became aggressive. Religious murder followed. Bibles and tracts were seized and burned, 500 cases of religious persecution were listed. Dr. Luis A. Quiroga of Colombia's Evangelical Confederation said, in New York (6/16), the hands of Roman Catholics who deplore the situation "are tied because of an alliance between the ruling Conservative party and the Catholic hierarchy". Pope Pius delivered a special radio address to the Colombian people (6/20), saying, "It is your Father in Rome who speaks to you, it is the Vicar of Christ who turns to you." However, he did not take the opportunity to speak as Christ and condemn their murder of Prot-

estants, that was not his subject. His counsel was against overthrowing the present political situation—the situation that made such possible!

### **Sweden versus Russia**

◆ Five times within three years Russia has fired on planes from other nations in a policy directed against any plane they suspect of violating their territory. Sweden, neutral for more than a century, fell victim when Russia shot down a Swedish plane (6/16) that was searching for a DC-3 that had not returned from a training flight. Russia claimed the Swedish plane fired first. Sweden said this was impossible because the rescue plane was totally unarmed. Thousands of angry Swedes demonstrated outside the Soviet embassy in Stockholm with cries of "Hang Stalin!" "Down with Russia!" They believed the missing DC-3 had also been shot down and Swedish fighter planes and the naval search fleet were ordered to open fire on any Soviet plane or vessel that interfered with the rest of the search.

### **Italian Fascism**

#### **and Communism**

◆ The rising again of Fascism in Italy through the *Movimento Sociale Italiano* (M.S.I.) has caused much concern in recent months. Two enemies, Premier De Gasperi's Christian Democrats and the Communists, got together to fight it and pooled their votes in late June to put through an anti-Fascist bill which imposes penalties of three to ten years in jail for Fascist activity; three months for the Fascist salute. The temporary alliance lasted only long enough to pass the law. When a Communist speaker denounced Gen. Ridgway, De Gasperi threatened the Communists with the same action: "Remember this! As long as I remain in this place, I shall not recognize

that you have a right to prepare a revolution in Italy. If present laws are not sufficient to curb you, we shall make new ones."

### **Labor Wins Holland's Vote**

◆ While the U. S. election campaign sizzled with oratory, the Netherlands, with praiseworthy orderliness, quietly went to the polls (6/25) and made a slight shift in the Second Chamber of the States-General, which amounts to the greatest change in Holland's politics since the war. (The Second Chamber corresponds to Britain's House of Commons or France's National Assembly.) The Laborites gained three seats, the Catholic party lost two, and they stood neck-and-neck with 30 seats each in the 100-member assembly. The Communists lost two seats, suffering losses in Amsterdam, the center of their strength. This was the first time in any postwar election that Catholic bishops stayed out of the country's politics and did not advise their parishioners how to vote.

### **Central African Federation**

◆ For several months a Central African Federation, composed of Northern and Southern Rhodesia and Nyasaland, has been under discussion. Most of the area's 169,000 whites strongly support it, but representatives of the 6 million natives were vigorous in their opposition. A British White Paper (6/18) gave a plan for a "Federation of Rhodesia and Nyasaland" in Central Africa, which would have a 35-member federal assembly (at least six of whom would be Negroes) and an African Affairs Board made up of white and Negro representatives to safeguard the Negroes' interests. Native objection has been over fear that white settlers would close the door on eventual native self-government, and fear that Southern Rhodesia's color bar would be



extended to the other two areas.

#### Protest in South Africa

◆ In planned nonviolent defiance of South Africa's new racial restrictions 30 nonwhites pushed past waiting police (6/26) and used an entrance and bridge in Port Elizabeth that were reserved for whites only. They submitted quietly to arrest. Near Johannesburg 50 volunteers notified a magistrate they would break racial regulations, and likewise submitted willingly to arrest for trying to do so. It was reported that 10,000 have volunteered to risk imprisonment in such protest demonstrations in a "continuous struggle" against "unjust laws". South Africa's non-white population outnumbers the whites four to one, and although almost all of South Africa's whites favor some kind of control, many object strenuously to the present

method of doing this. Their objections are based on political considerations rather than on good principles of justice and equality.

#### Holy Day Store Ban Illegal

◆ When Montreal bowed to one religion and made it illegal for stores, whether Roman Catholic or not, to sell on Catholic holy days, that was just a little too much for seven of Montreal's largest stores, and nearly 500 smaller shops. They flouted the law last December 8 (the Roman Catholic Feast of the Immaculate Conception), and 200 of them were fined \$40 each and costs. Those who respect the right of men to hold whatever religion they choose, without being forced by the state against their will, will rejoice to know that Canada's Superior Court upheld the stores (6/17) and declared the city had no right to enforce this religious law.

#### The Solution

◆ What do you think when you look at the world? That everything is fine or that things are in such a mess that no one knows what to do about them? At least it could certainly stand improvement. But who has the solution? Did the U.N. when it went to Korea? Does the Western camp by re-arming? Was New Zealand's delegate right about the U.N.'s weaknesses? Will either Britain's or South Africa's current plans actually solve the color question? Actually, the solution for the world's problems is so simple few will accept it. The Bible indicates conditions are as bad now as before God destroyed corruption in Noah's day, and the Bible proves He is going to bring just such a destruction of wickedness in our day. Despite the scoffers, that alone will open the way for a righteous new world. —2 Peter 3:3-13.

## What's the Use?



DO YOU ever feel that life is not worth living? There are times when an individual gets to feel that way. Particularly in this trialsome period of human history, no doubt, many ask, "What's the use?" But there need be no such attitude. No, not when these

very conditions, prevalent now, were long ago foretold and shown to be a "sign" of a better "system of things" at hand. It becomes apparent that life can be very interesting and worth-while. Viewed from the standpoint of the Bible, life becomes meaningful. Directed by its righteous principles and appreciating its promise of a new world, we learn to live and work in harmony with our Creator, our families and our fellow humans. Obtain the 320-page book "*This Means Everlasting Life*" and learn how you, too, may really enjoy life. Mailed anywhere, postpaid, on a contribution of 50c.

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AUGUST 8, 1952

31

## YOU ARE INVITED

to attend one of the 1952 District Assemblies of Jehovah's Witnesses in the United States, Canada and England, not far from where you live. You are welcome to be present and enjoy the three full days, Friday, Saturday and Sunday, if you can, or, if you are unable to do that, be sure to be there for the last day, Sunday, and hear the advertised talk:

# World Unity—Is It Just a Dream?

by a representative of the Watchtower Society, at 3:00 P.M., at one of the following cities on dates shown:

**August 29, 30, 31, 1952**

**Birmingham, Ala.**, Alabama State Fairgrounds.  
**Butte, Mont.**, Butte Civic Center, 1200 Harrison Avenue.  
**Birmingham, Eng.**, Bingley Hall, King Alfred's Place, Broad Street.  
**Cardiff, Wales**, Sophia Gardens Pavilion.  
**Sheffield, Eng.**, City Hall.

**September 5, 6, 7, 1952**

**Los Angeles, Calif.**, Shrine Auditorium, 665 W. Jefferson Blvd.  
**Colorado Springs, Colo.**, City Auditorium, corner of Weber & Kiowa.  
**Bridgeport, Conn.**, Candlelite Stadium, 246 River Street.  
**Wilmington, Del.**, Convention City, Prices Corner.  
**Jacksonville, Fla.**, The Gator Bowl, Adams & Haines Sts.  
**Waycross, Ga.** (Colored), City Auditorium, Oak and Pendleton Sts.  
**Rockford, Ill.**, Illinois National Guard Armory, 605 N. Main St.  
**Burlington, Iowa**, Memorial Auditorium, Jefferson & Front Sts.  
**Owensboro, Ky.**, Sportscenter, 1301 Hickman Ave.  
**Portland, Maine**, Portland High School Athletic Stadium, Deering Ave.  
**Pontiac, Mich.**, Wisner Memorial Stadium, 441 Oakland Ave.  
**Duluth, Minn.**, National Guard Armory, 1305 London Road.  
**Laurel, Miss.**, Laurel Civic Center, S. Magnolia St.  
**Joplin, Mo.**, Miners' Baseball Park, East 3rd & High Sts.  
**St. Joseph, Mo.**, City Auditorium, 400 N. Fourth St.  
**Albuquerque, N. Mex.**, Ice Arena, 129 N. Truman.  
**Buffalo, N. Y.**, Oftermann Stadium, Michigan Ave. & E. Ferry St.  
**Syracuse, N. Y.**, MacArthur Stadium, 820 Second North St.  
**Raleigh, N. C.**, Raleigh Memorial Auditorium.  
**Toledo, Ohio**, Sports Arena, One Main St.  
**Zanesville, Ohio**, Municipal Auditorium, 4th & Shinnick Sts.  
**Corvallis, Oreg.**, Gill Coliseum, Oregon State College.

**Allentown, Pa.**, Allentown Fairgrounds, Chew & N. 17th Sts.

**Memphis, Tenn.** (Colored), Martin Stadium, 476 E. Crump Blvd.

**Amarillo, Texas**, Fair Park Pavilion, Tri-State Fairgrounds, East 10th & Grand.

**Galveston, Texas**, City Auditorium, Rosenberg St. & Ball Ave.

**Port Arthur, Texas** (Colored), West Side Auditorium.

**Seattle, Wash.**, Memorial Stadium, 401 5th Ave. N.

**Sheboygan, Wis.**, Municipal Auditorium and Armory, 516 Broughton Drive.

**Edmonton, Alberta, Can.**, Sales Pavilion Exhibition Grounds.

**Lethbridge, Alberta, Can.**, Sports Centre, 11th St. & 5th Ave. So.

**Vancouver, British Columbia, Can.**, Forum Building, Pacific National Exhibition.

**Vernon, British Columbia, Can.**, Vernon Civic Arena, 3003 37th Ave.

**Winnipeg, Manitoba, Can.**, Amphitheatre Rink.

**Halifax, Nova Scotia, Can.**, Queen Elizabeth High School Auditorium, Robie Street.

**London, Ontario, Can.**, London Arena, 65 Bathurst Street.

**Ottawa, Ontario, Can.**, Coliseum Arena, Lansdowne Park.

**Toronto, Ontario, Can.**, Mutual Arena, 60 Mutual Street.

**Saskatoon, Saskatchewan, Can.**, Exhibition Stadium, Exhibition Grounds.

**London, Eng.**, Mitcham Stadium, Eastfields, Mitcham.

**September 12, 13, 14, 1952**

**Sacramento, Calif.**, State Fairgrounds, Stockton Blvd. & Broadway.

**Belleville, Ill.**, Belle-Clair Fairgrounds Park, Rte. 159 & South Belt.

**Indianapolis, Ind.**, State Fair Coliseum.

**Goldsboro, N. C.** (Colored), Goldsboro Municipal Stadium, S. Slocumb St. Ext.

**New Brighton, Eng.**, The Tower Ballroom, New Brighton.

**Newcastle-on-Tyne, Eng.**, City Hall.

If you want to know the answer to the all-important question, World Unity—Is It Just a Dream? and want to learn what the future holds from the Bible viewpoint, don't miss this outstanding event of the year. You will be glad you came. All sessions of these assemblies are open to the public. All persons of good will are welcome. Seats are free and no collections will be taken.

# AWAKE!

## The Last World Died Violently!

Powerful proof of the Bible flood is  
carved in the crust of the earth

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## Mighty Mammoth Laid Low

What sudden tragedy befell the giant beasts?

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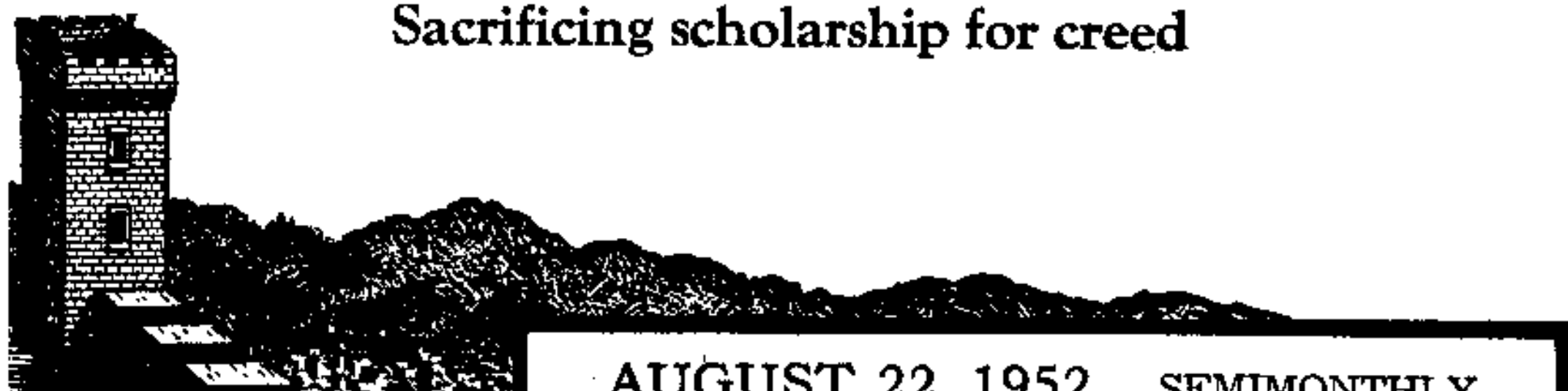
## Wresting the Land from Italy's Feudal Lords

Medieval slavery stubbornly clings to Italian soil

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## Injecting Bias into God's Word

Sacrificing scholarship for creed



AUGUST 22, 1952

SEMITIMOTHLY

# THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

No Steel for the White House	3	Religious Notes	16
The Last World Died Violently!	5	The Totempolar Region	17
The Old World Left in a Hurry	6	A Winner at 13!	20
Scoffers Advocate "Slow Death"	7	Wresting the Land from Italy's Feudal Lords	21
Mighty Mammoth Laid Low	9	Troubled Minds in Today's World	24
Sudden Death and Global Change	10	"Your Word Is Truth"	
Climate Change at the Flood	11	Injecting Bias into God's Word	25
The Last "World's" Lesson for This One	12	The Purge	27
Nwankwo Takes a Wife—How They Do It in Nigeria	13	Watching the World	29



# AWAKE!

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

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## No Steel for the White House

ON April 8 President Truman issued an executive order seizing the nation's steel mills and placing them under government control and operation. Reason for this was offered in the fact that the United Steelworkers of America, C.I.O., was about to execute a nation-wide steel strike. Because of defense needs in the present emergency and his own expressed sentiment favoring the cause of the union in its dispute with steel management, the president considered his action justified. At once the private owners appealed to the courts, and following hearing of the case federal district judge David A. Pine ruled on April 29 that the president had exceeded his powers and that the seizure was unconstitutional. The United States Court of Appeals stayed action on Judge Pine's decision, allowing government appeal to the Supreme Court, and at President Truman's insistence the union held back from a strike threat. On May 12, 13 the Supreme Court heard the case and on June 2 ruled against the president, upholding the lower court by a vote of 6-3.

More than the mere unprecedented seizure of a basic industry was involved in the decision. It was a historical move in the long dispute over centralization of power that dates from the birth of the American republic. It is the Thomas Jefferson-Alexander Hamilton or the Theodore Roosevelt-William Howard Taft

controversies anew. For long now the trend toward more and more federal power has threatened to all but destroy completely the magnificent structure of popular rule known to our history as "Jeffersonian democracy". The Supreme Court's action in the steel case was a long-awaited deterrent to this trend. A review of the Court's stand reflects these ancient and basic issues.

Voicing the majority opinion, Justice Black said: "The founders of this nation entrusted the law-making power to the Congress alone in both good and bad times. It would do no good to recall the historical events, the fears of power and the hopes for freedom that lay behind their choice. Such a review would but confirm our holding that this seizure order cannot stand."

Chief Justice Vinson wrote the dissenting opinion and attempted to allay fears of spreading dictatorial powers, saying: "One is not here called upon even to consider the possibility of Executive seizure of a farm, a corner grocery store or even a single industrial plant." Appealing to the government's argument that the national emergency justified extraordinary executive action, he added: "Such considerations arise only when one ignores the central fact of this case—that the nation's entire basic steel production would have shut down completely if there had been no government seizure."

But the majority opinion was not fighting President Truman the man. Their view

was long-ranged, regarding the office. Their concern involved the placement of ruling power. Justice Douglas, concurring with the majority, stated succinctly:

"We pay a price for our system of checks and balances, for the distribution of power among the three branches of government. It is a price that today may seem exorbitant to many. Today a kindly president uses the seizure power to effect a wage increase and to keep the steel furnaces in production. Yet tomorrow another president might use the same power to prevent a wage increase, to curb trade unionists, to regiment labor as oppressively as industry thinks it has been regimented by this seizure."

And Justice Frankfurter added significantly: "The powers of the president are not as particularized as are those of Congress. But unenumerated powers do not mean undefined powers. The separation of powers built into our Constitution gives essential content to undefined provisions in the frame of our government."

For a democracy the majority opinion is a refreshing renewal of faith in popular rule. When Thomas Jefferson became America's third president many were the die-hard Federalists who forecast an era of "mob-rule". But he was to prove such troubadours of trouble wrong. His administrations firmly established the security of American democracy, the conviction that men could govern themselves. Now the Supreme Court has expressed new faith in that principle, that self-government by a great people is possible "in both good and bad times". Government by law, not decree, has been given judicial vindication.

But what a responsibility this places on Congress as the law-making body! No court can by legal decision implant wisdom and strength into the legislators. As Justice Jackson said: "I have no illusion that any decision by this court can keep

power in the hands of Congress if it is not wise and timely in meeting its problems." A Congress can hardly act with wisdom if its members busy themselves with home district "pork barrel" projects at the expense of time needed on pressing issues of national concern, if they cater to the interests of lobbyists or are absent while bills are being passed. Ancient Greek democracy failed because it became corrupt. They had their five-percenters too. And if mink coats did not cause government scandal there might have been some bribing with sheep-wool cloaks or tunics. In our day the charge of corruption is leveled more seriously than ever and against the strongest, most successful democracy on earth. What does it mean?

It means that at its very best human government is afflicted with inherent weaknesses traceable directly to the exercise of satanic control over the affairs of earth's governments. (2 Corinthians 4:4; 1 John 5:19; Revelation 12:12) The greatest corrupter and grafter of all time, the Devil, has fought a losing battle for six thousand years to wrest the government of all the universe out of the hands of Jehovah God, the Almighty. Not five per cent, not even two per cent, not one-tenth of one per cent will those get in return who follow him, but only death and loss of everything, at the latest, in the battle of Armageddon. (Revelation 16:14-16) For that reason Christians point out the way of deliverance through the newly installed heavenly government of the Prince of Peace. They appreciate liberal human government just now that better facilitates their preaching work along with the exercise of inalienable human rights. With absolutely no fear of misused power or cruel oppression men everywhere can now trust in this "Wonderful Counsellor, Mighty God, Father of Futurity, Prince of Prosperity".—Isaiah 9:6, *Rotherham*.

# The LAST WORLD DIED VIOLENTLY!

**O**URS is not the first world. Not if "world" refers to the arrangement or system of things prevailing over a specified period of time. Planet earth was formerly the home of a world very different from ours, to which its stratified rock, fossil cemeteries and numerous occurrences in its crust yet bear witness. Our oldest reliable history book, the Bible, relates the strange fate of that world in the following few swift lines: "There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water." —2 Peter 3:5, 6, *New World Trans.*

Today's geologists are not supposed to believe this account of the last world's end. Growing up along with Darwinian evolution since the middle of the last century, the theory of uniformitarianism has enslaved learned scientists to the conviction that they must explain every change in earth's past by means of very slow, gradual processes.\* Thus have they been forced to describe such enormous acts as the appearance of mountain ranges and the sawing of continents and ocean beds through a monotonously molasses-like se-

ries of drawn-out actions. In despair some have resorted to "momentary catastrophes" in an effort to approach a rational explanation of otherwise inexplicable evidence. Creeping glaciers or sheets of ice hundreds or thousands of feet thick are offered, all of which sound dangerously close to catastrophic. The prominent physicist, George

Gamow, grows bold beyond words in honestly estimating a series of twelve "revolutions" of the past during which earth development processes were immeasurably speeded up. Follow now the account of the latest of these revolutions as he words it:

"One of the first great achievements of the Cainozoic revolution . . . was the giant crumpling of the crust in the southern part of Asia, which raised the brand-new mountains of the Himalayas high above the surrounding plains. This crumpling was accompanied by terrific volcanic activity, and unprecedented quantities of basaltic lava were spread over the surrounding regions. The Deccan plateau, for example, which includes a large part of the Indian peninsula, rests upon basaltic rocks 10,000 feet thick, the cooled-down lava poured over the surface of the Earth during this period of upheaval."\*

Whatever else the severest critic might say, there is no denying that words like these bring the Biblical account of the catastrophic Noachian deluge entirely within the realm of science. The universal flood, last of earth's early cataclysms, would hardly require more than one of Gamow's "revolutions". True, he says the latest of these occurred about forty million years ago, whereas the Bible allows only

\* The trends in modern geology, development and shortcomings of the uniformitarian theory are discussed in our last issue, August 8, on page 17, in the article, "Earth's Past—Calm or Cataclysmic?"

\* *Biography of the Earth*, by George Gamow, p. 154.



forty-three centuries since the flood. But do not forget that events that happen suddenly do not require vast time periods to account for them. Furthermore, in our last preceding issue it was shown that the fabulous time scales of evolutionary scientists were admittedly largely the product of guesswork and void of results in supplying proof for evolutionary changes. The very cornerstone of uniformitarianism, Sir Charles Lyell, confessed the hopelessness of trying to assign "a chronological value" to any of the geological periods except the latest.\* Uniformitarianism, then, has replaced the older theory of catastrophism with guesses, not facts; so we need not fear to quote the older geologists as if they were outdated and disproved. W. B. Galloway, M.A.,† a writer of the last century, gives us the views of Cuvier, who was to the older geological school what Lyell became to the later one:

"I am well aware," says Cuvier, "that some naturalists lay prodigious stress upon the thousands of years which they can call into action by a dash of their pens. In such matters, however, our only way of judging as to the effects which may be produced by a long period of time is by multiplying, as it were, such as are produced by a shorter known time." And this remark he applies to the question of the fixity or the transmutation of species,—a question which grew up alongside of the assumed vast periods of the geologists. In regard to the periods that preceded man it is unnecessary here to speak; but as to the Diluvial or Boulder deposit Cuvier is very decided. 'By a careful investigation,' he observes, 'of what has taken place on the surface of the globe, since it has been laid dry for the last time, and its continents have assumed their present form, at least in such parts as are somewhat ele-

vated above the level of the ocean, it may be clearly seen that the last revolution, and consequently the establishment of our existing societies, could not have been very ancient. This result is one of the best established, and least attended to, in RATIONAL ZOOLOGY; and it is so much the more valuable, as it connects natural and civil history in one uninterrupted series.' And again, after taking notice of the traditional evidence of many nations, as well as the narrative in the book of Genesis, he says in his concluding reflections, 'I am of opinion, then, with M. Deluc and M. Dulong, —that if there is any circumstance thoroughly established in geology, it is that the crust of our globe has been subjected to a great and sudden revolution, the date of which cannot be fixed much farther back than five or six thousand years ago.'"

### *The Old World Left in a Hurry*

The evidence is overwhelming that the last world left as suddenly as it did catastrophically, not having time to neatly pack before moving. Galloway furnishes an authoritative account of wondrous boulder drifts, the apparently aimless scattering of massive rock formations, often far from native settings, as if some Gargantua had grown weary of his building blocks and with a sweep of the hand had hurled them earth-wide. "With these," we read, "there are also long and lofty ridges of sand and gravel, mingled with boulders, stones, and shells, stretching from northward to southward in approximately parallel lines, while in extensive tracts, both on hills and in deep hollows, sometimes to the depth of a hundred feet or more, there are masses of clay intermixed all through with angular stones and blocks, partially rounded or blunted at their corners and edges, occasionally scratched or striated, and not at all stratified, but confusedly mixed pell-

\* Lyell is so quoted in a footnote on page 23 of *The Testimony of Science to the Deluge*, by W. B. Galloway.

† *Ibid.*, pp. 19, 20.



meat, as if by the prodigious rush and stirring of some unmeasured power, like plums all through a pudding. And this vast deposit contains abundant animal and vegetable remains, bones of fossil elephants, rhinoceroses, hippopotamuses, lions, tigers, bears, elks, and other denizens of warm and temperate climates, with walruses also, and mixed sometimes, in its lighter portions, with arctic drift of shells . . . and these animals, which largely belong to species or varieties now extinct, appear to have all at once suddenly perished, seemingly from the operation of the same cause which has covered the earth with the prodigious and overwhelming drift that still imbeds them."\*

Sir Henry H. Howorth, nineteenth-century flood geologist of much stature professionally, agreed emphatically with such conclusions, considering these depositions sure signs of a great flood. He added too that water's denuding power qualified it as the cause of the evident cataclysm as much as its depositing qualities. He pointed to districts where any flood waters would surely flow with particular force and speed and emphasized the consistently bare nature of these areas, all debris swept aside into clefts and hollows. He indicated that the great boulder deposits were generally in northern regions, the rocks thinning out to the southward and the softer debris, sand and loam, etc., increasing. Then he adds: "It would be natural if there was a great flood that the softest and finest of the materials which the water swept away should be carried the furthest and left in wide-spreading layers; but this is quite inconsistent with any action of land ice, or the diurnal [daily, hence regular or normal] operation of water, and, in fact, of any other agency than that of a great flood."†

\* *The Testimony of Science to the Deluge*, pp. 7-9.

† *The Glacial Nightmare and the Flood*, p. 863.

### ***Scoffers Advocate "Slow Death"***

Modern scoffers, armed with their doctrine of uniformity, convinced that nothing has ever happened in the past for which there are not now processes somewhere in operation, claim that the world before us, to use a figure of speech, quietly passed away in its sleep. They visualize all of earth's past ages gliding serenely by, stratified sedimentary layers forming in ocean beds or by glacial erosion and deposition, the continents and sea bottoms ever so slowly changing places.

However, Professor H. W. Clark attacks this position, saying: "Nowhere on earth today are the rivers laying down sediments that even resemble the deposits found in the stratified rocks." He applies this in turn to well-known rivers like the Amazon and the Mississippi and, as well, to the very swift-flowing streams of British Columbia and Norway. Even in the latter case what boulders and gravel might be brought seaward in the flood season are, he states, "dropped into deep fjords or left as delta deposits in narrow canyons. There is no evidence anywhere of the formation of vast plains covered with gravel and sand as we find in the rocks in the interior of our continents." What these continental sedimentary plains are like he shows, referring to an Oklahoma limestone deposit\* in one place over 7,000 feet thick and to the Spring mountains in southern Nevada where 16,000 feet of sediments are reported, the upper 5,000 feet of which is limestone.† Explaining that such solid lime deposits cannot be accounted for by any known processes now going on in the seas, Clark next cites another authority, W. B. Scott, whose words fill the listener with wonder:

\* This is a dolomite deposit, that is, magnesium limestones, whereas ordinary limestone is calcareous, composed of calcium. Says Clark: "Dolomite is not being formed to any extent in modern waters."

† *The New Diluvialism*, pp. 26-28.

"In the East this great limestone has but a limited extension southward, but south-westward it stretches for nearly 1,000 miles, to Wisconsin and thence across Illinois, Iowa, Missouri, and western Tennessee. Many scattered outliers in Manitoba and the region west of Hudson Bay indicate the probably former extension of the limestone unbrokenly to the Arctic shores and islands."\*

Clark states that the earth's great mountain ranges were produced by the upheaval of thousands of feet of sediments previously laid down in long, narrow troughs, which earlier depositing process points over and over to torrential running water. As to oceans performing this chore, George McCready Price says: "The ocean currents are very superficial in their action, and at the bottom of the deep-seas there reigns a perpetual calm; so that no true stratified formations are now forming there at all. Yet all of our stratified rocks on the continents contain deep-sea fossils interbedded with other fossils from the lands—conditions which are wholly without explanation in the light of present-day conditions."† Howorth presents compelling evidence to disqualify the sea, rivers and especially melting glaciers as the deposition agents in a gradual process. On the latter point, the cause of floods from melt-

ing ice at the close of the glacial age, he says interestingly of the quick entry of warm temperature this would necessitate: "The change of climate involved must have been very sudden, or very rapid, much more sudden and rapid than is consistent with any uniformitarian theory."\*

Driving home appreciation of the power that the evidence shows the all-important water must have carried with it, one of Howorth's sources declares: "The impulse of an ocean upturned from its bed, rolling impetuously over the land, and carrying everything before it, may be supposed competent to such a work."‡ Thus on every hand multiplied evidence mounts to point in the same direction, toward a global flood of universal scope and sudden occurrence. Yet, because of having to upset the entire accepted theory of modern geology to establish this point, we next proceed to the flood's most outstanding physical proof of all, one that best points up its dimensions, its suddenness and its following effects on the earth. In mind are the globe's great fossil cemeteries, in quest of which in the succeeding article we first turn our attention to the wastes of the now frozen north.

\* *The Glacial Nightmare and the Flood*, p. 814.

† From Dr. Mitchell's appendix to the American translation of Cuvier's works, published in 1818 and entitled, "Observations on the Geology of N. America." Incidentally, he here argues that American inland lakes are remnants of a once vast sheet of water. This has been upheld elsewhere for all inland seas and former inland seas of the world. See *Jour. of Transac. of the Victoria Inst.*, Vol. LXII, 1930, p. 79.

\* *An Introduction to Geology*, W. B. Scott, p. 581.

† *History of Some Scientific Blunders*, p. 121.

*God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof.—Psalm 46:1-3, Am. Stan. Ver.*



# Mighty Mammoth Laid Low



SUPPOSE we let our minds drift back to the year 1926. That year a Russian health inspector in Siberia received word that one Liuba Lattik, a woman innkeeper of the Buriat tribe, was selling what was advertised as "whale steaks" at an exorbitant price. Traveling the considerable distance to the inn, the curious inspector found the meat to belong to a mammal all right, but not to a whale. Referred to the woodsman who supplied the innkeeper, the inspector and a companion were led to a desolate spot on one of the region's vast, frozen arctic plains or tundras where they discovered the yet partially buried and well-preserved body of a great mammoth, extinct prehistoric variety of elephant. The inn's customers had been dining on a literal "feast of the ages"!

Only the somewhat humorous circumstances leading to this discovery, certainly not the discovery itself, are unique for Siberia. Howarth devoted the majority of his exhaustive work, *The Mammoth and the Flood*, to recounting remains of mammoths and their contemporaries found throughout the world. His account is buttressed by repeated eyewitness testimonies concerning Siberian cliffs so profuse with mammoth remains that their bones protrude from or fall out of the slopes. Regarding the soil of one of the Bear islands we read of such quantities of mammoth bones "that they seem to form the chief substance of the island". Furthermore: "There is not,"

according to one explorer, "in all Asiatic Russia, from the Don as far as the extremity of the peninsula of the Chukchis, a river or a stream, especially those flowing in the plains, on the banks or in the bed of which there have not been found bones of elephants or of other animals foreign to the climate."\* Some natives are known to have made their living partly from gathering these fossil remains, and instances were cited where the bones piled up like driftwood.

However, we are even more interested in various characteristics of these dead denizens of the past. As evidenced by the mammoth discovered in 1926 by the Siberian health inspector, the more northern finds have frequently been dug out of their icy tombs in a state of perfect preservation, their long hair retaining its color, their eyes their luster and their red meat (though rarely occurring on an innkeeper's menu!) providing frequent feasts for dogs and wolves. Commonly these carcasses when found have displayed a position of terror and struggle. They are sometimes found in a standing position and frequently with an undigested meal in their stomachs or even still caught unchewed in their teeth!†

We hear uniformitarians talk of the mammoth's extinction by starvation, yet these frozen beasts were eating well, some

\* *The Mammoth and the Flood*, p. 55.

† *Ibid.*, p. 61; Chapter IV.

dining when killed; we hear that they perished of a gradual change in climate, but they were hale and hearty, not at all pale, wilting or undernourished. Death by other animals, local diseases or plagues—each suggested “normal” cause fails. The carcasses are found whole, bones are found ungnawed. Moreover, not alone the mammoth, old and young and in vast herds, perished. So did all other forms of life. Howorth cites the tropical hippopotamuses, rhinoceroses and hyenas, as well as the more northern bear, glutton, musk sheep, reindeer, snowy owl, ptarmigan, etc., that tasted death in the same swift catastrophe. Clark lists others, creatures many of which we no longer are acquainted with: “titano-theres, huge rhinoceroslike creatures; hyracotheres, like horses; giant pigs; even-toed ungulates resembling modern deer, cattle and antelopes; great dogs, wolves, and the saber-toothed tiger; series of camels; and in the water many queer forms, including the zeuglodon, a whalelike creature 75 feet long.”\* What disaster cut down the mighty mammoth and his awesome entourage?

### ***Sudden Death and Global Change***

Where the carcasses are not preserved and only bones remain—often a conglomeration of mixed parts from innumerable species—we learn further lessons. Howorth, the distinguished Joseph Prestwich† and others consistently agree with Gallo-way cited earlier in supporting the aimless, “junk-heap” piling together in which these bones are found. Such deposits in caves and fissures, or completely cluttering the soil of concentrated areas like the islands Howorth mentions off Siberia, are found the world over. We read of one of

these cave deposits in America that yielded bone sizes all the way from “a house mouse to a mastodon”.\* Many different sources all point out that the bones are broken and scattered with anything approaching a complete skeleton very rare. This fact amply answers the uniformitarian opposers who contend these beasts slipped and fell into the fissures.

On this point, in fact, the hopelessness of their cause should appear plainly to all: To detour around the admission of a great overwhelming catastrophe like a global watery deluge that would sweep the bones of one and all into common burial vaults, they obligate themselves to supply an individual catastrophe for every single skeleton or carcass! It is only fair to warn them that some estimate as many as 5,000,000 mammoths alone died in whatever sudden cause ended the last geological period. Supplying so many disasters will indeed be hard on the quiet natures of easy-going evolutionary-uniformity advocates of continual calm.

Now for extremely direct evidence that a deluge of waters did indeed cut short the careers of the mammoths and company. Says Howorth: “The first piece of evidence I would quote is of a singularly direct kind, and we owe it to the experienced skill of Professor Brandt. Speaking of the famous rhinoceros found on the Wilui by Pallas, he says, ‘On a careful examination of the head of the *Rhinoceros Tichorinus* from the Wilui, it was further remarkable that the blood vessels and even the fine capillaries were seen to be filled with brown coagulated blood, which, in many places, still preserved its red colour.’ This is exactly the kind of evidence we look for when we want to know whether an animal has been drowned or suffocated. Asphyxia is always accompanied by the gorging of the

\* *The New Diluvialism*, p. 24.

† See his book, *On Certain Phenomena Belonging to the Close of the Last Geological Period and on Their Bearing upon the Tradition of the Flood*, 1895, pp. 6, 7, 30, 31.

\* See “A Pleistocene Cave Deposit of Western Maryland”, by J. W. Gidley (from the Smithsonian Report for 1918, pp. 282, 283).



capillaries with blood, and the facts justify at all events a probable inference that this particular rhinoceros was the victim of drowning."\* Howorth's own conclusion satisfies logic and the evidence of the case:

"We want a cause that should kill the animals, and yet not break to pieces their bodies, or even mutilate them, a cause that would not merely do this as a wide-spread murrain or plague might, but one which would bury the bodies as well as kill the animals, which could take up gravel and clay and lay them down again, and which could sweep together animals of different sizes and species, and mix them with trees and other debris of vegetation. What cause competent to do this is known to us, except rushing water on a great scale? Water would drown the animals, and yet would not mutilate the bodies. It would kill them all with complete impartiality, irrespective of their strength, age, or size. It would take up clay and earth, and cover the bodies with it. This is the very work it is doing daily on a small scale. Not only could it do this, but it is the only cause known to me capable of doing the work on a scale commensurate with the effects we see in Siberia."†

Moreover, this source exhaustively recounted examples showing identical circumstances to those in Siberia existing in Europe, in all Asia, North and South America, Australia, New Zealand, in short, in all the world.‡ Note his account of elephants buried sixty feet deep with shells

\* This is a very general finding in the mummified heads sufficiently preserved to be so examined. See *Jour. of Transac. of the Victoria Inst.*, Vol. LXII, 1930, pp. 65-70. Also, the news report regarding the earlier mentioned mammoth found in 1926 told the same story in that case. Of another rhinoceros Howorth says the examiner, Schrenck, found its nostrils "wide open, and in the case of the one on the right side, which was uninjured, a number of horizontal folds were ranged in rows about it. The mouth was also partly open, whence it may be concluded that the animal died from suffocation, which it tried to avoid by keeping the nostrils wide asunder".—*The Mammoth and the Flood*, pp. 184, 185.

† *The Mammoth and the Flood*, p. 184.

‡ Besides the above book see also *The Glacial Nightmare and the Flood* and *Ice or Water* by same author.

and underdeposits forming one continuous, undisturbed strata near Lake Ontario; or take his reference to Darwin who was once shown some imbedded mastodon skeletons in South America by guides who, not understanding how they got into the cliff, thought the monster was once a burrowing animal! Bone deposits being found in the highest places, Howorth argues that the lower lands for vast distances about were automatically covered by any waters attaining the peaks. Hence the deluge was continental, and, since the signs are found everywhere, global as well.\*

### *Climate Change at the Flood*

From the mammoths found standing upright it is apparent they sank straight down into their earth tombs. This means Siberian soil must have been very soft at that time. Yet the ground had to become frozen immediately after enclosing them to account for the complete preservation of so many carcasses. Howorth underlines the futility of the great tropical mammals' subsisting on the barren, frozen, treeless tundras of today's northern Siberia: "They cannot graze close to the ground like oxen. They live on the foliage and small branches of trees, and on juicy canes and long grasses (which grow shoulder-high in the jungles and the beds of African rivers)." Do not forget that fragments of their preferred food are found between their teeth so that any doubt whatsoever is removed. Though some uniformitarians weakly argue that the animals migrated northward, Howorth quaintly reminds that even so "we cannot conceive trees doing so"; yet there buried with the mammoths are the remnants of the rich forests that once surrounded them.†

The evidence pieced together, then, depicts an earth of old that luxuriantly flour-

\* *The Mammoth and the Flood*, pp. 311, 312, 336-338.

† *Ibid.*, pp. 57-59, 61-64.

ished in warm climate, soft soil and rich vegetation far, far north of all such bounds today. It was an age of giants, not only in the plant kingdom, but among animals too, an age of the last of the great monsters. Painsstaking study long ago revealed to geologists how it ended, the only way conformable to the multiplied facts: by a great global flood. These facts have never changed, but in geology, as in other sciences it has influenced, the atheistic doctrine of evolution points in the way it chooses, obstinately ignoring facts. Only because they have become enslaved to evolutionary philosophy and oppose the Bible as a part of their evolutionary creed, not because they have uncovered new evidence, have modern geologists rejected the older, well-proved views which conform with the Bible. Thus they have had to invent circumstances to fit the facts and push the close of the last geological period far back into the dim past.

Still, the surface of the earth, the rock layers, the gouged canyons, rugged upheaved mountains and the world-wide cemetery of mixed bones and frozen carcasses all tell of a time when an unparalleled deluge poured down from on high, when the earth shook, its very seams split and its oceans scooped out their might from their beds and hurled it flush at the land. Imagine the effect of the continual supercloudburst, the oceanic tidal waves pounding in never-say-die fury, animals (and where they existed, men) scattering to hilltops only to wait a bit longer for the mounting waters.\* Left behind was an

\* Usually, flood geologists stress that the earth's surface cracked and emitted great volumes of water from within, thus accounting for the flood along with the seas overrunning the land. The rain torrents from above are sometimes played down in importance. However, this seems generally to be based on their understanding of the phrase "the great deep" in Genesis 7:11. We do not choose here to argue this point in detail, but it should be noted that showing where in the earth's interior such waters resided may be difficult, whereas considerable water in the vaporous state yet remains in the atmosphere, though not now in any proportions necessary to another Noachian flood.

earth mutilated and, as Wallace long ago put it, "zoologically impoverished." In just this way does the Bible confirm that "the world of that time" met its violent end.

### *The Last "World's" Lesson for This One*

"World"? By this we mean more than geologists would have in mind. Noting the verse from Second Peter found in our opening paragraph, it is seen that besides an "earth" "there were heavens in ancient times." The "earth", that is, the ruling factors thereof and their society, being entirely wicked before God, as Genesis tells us, it is evident the "heavens" or superior part of that world was likewise evil. The Bible is clear that Satan and other disobedient angels that had forsaken their trust by the time of the flood composed this superior element. (2 Peter 2:4; Jude 6) Of course the flood waters had no effect upon the satanic heavens, but they were nonetheless overturned in such a way as to require reorganizing. The effectiveness till now of Satan's revamped world organization is very evident. But most important of all, Second Peter goes on to state: "But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."—2 Peter 3:7, *New World Trans.*

The battle of Armageddon ending this present system of things will bring a wave of destruction far beyond that of even the flood. Most interestingly, besides the past revolutions in earth's history of which he speaks, physicist Gamow describes another one coming, featuring wild volcanic activity, crumpling and shaking, and says that the earth will not then "be a very comfortable place". He admits his inability to predict the date for this holocaust, and, truly, neither does the Bible tell us that. But it tells us more important details. It assures us that Armageddon does not depend upon

geological calculations, that it is a certainty for the same reason the flood was, God's judgment against wickedness. Jesus likened our day to Noah's and urged our awareness of the flood's lesson for us. —Matthew 24:37-39.

The Bible is the most competent source in pointing out the way of deliverance for the godly. Some learned men who found evidence of a former global flood had to exempt some remote areas where life could flee so that they could have an explanation

for life's continuance to now. As to just where these places of refuge were, they are not usually very specific. However, the Bible alone shows how the limited amount of life preserved was carried over and yet remains consistent with the geological proof that the flood covered the whole earth. As the ark saved then, so does its counterpart, the new world society under the Greater Noah, Christ Jesus, offer salvation now to those who believe what they see in the earth and in God's written Word.



## Nwankwo Takes a Wife

### —How They Do It in Nigeria

By "Awake!" correspondent in Nigeria



**M**AZI IJOMA is a prosperous farmer. Being considered a "big man" in the community he has eight wives and all together about fifteen children. His first-born is a daughter and is the favorite. She has been blessed with an education which many of his other children have not had. She is now seventeen and has left school. Her name is Mgbafo.

In the same village is another well-established family. The husband has three wives, and his eldest son, named Nwankwo, is twenty-four. They keep a general store in the village and Nwankwo works under his father. Nwankwo wants to marry, and his eye has come to rest on Mgbafo.

Nwankwo belongs to the populous Ibo tribe and his marriage will conform to Ibo custom. Nwankwo tells his father, who makes secret inquiries about the status of Mgbafo's family. They include such matters as the reputation and integrity of the

family, whether the girl's mother is suspected of witchcraft, whether there is any serious disease in the family, etc. Also the local juju will be consulted. Offerings of chickens or goats may be made and with suitable incantations the juju priest will say whether the juju approves the match.

Next the fathers meet, the proposition is made and finally agreed upon, the girl's consent being automatic in accordance with her father's wishes. But what about the price? Yes, you cannot get a wife for nothing in Nigeria! Dowry must be paid in hard cash. How much? Mgbafo is an educated girl, the eldest and the favorite. Mazi Ijoma demands £120 (\$336.00) for her. After much haggling, £100 is agreed upon, two-thirds of which must be in cash.

Bride price varies throughout the country. Formerly the payment of dowry was a mere token and sums demanded were moderate and often strictly regulated. But



not now! For educated girls sums from £80 to £150 are common and for illiterates up to £50 may be demanded. Many are the complaints about exorbitant bride prices, and the common people are tiring of such practices. In one area the local Native Administration fixed the price at £10 and got the wholehearted support of the local community. One man demanded more for his daughter and the enraged populace broke his house down to the foundations.

### ***Fattening the Bride***

Unlike Western women, reducing is not a problem for the African bride-to-be. African husbands like them plump. So now follows the strange custom of fattening. A special room, known as the fattening room, is set aside in Mazi Ijoma's compound. Here Mgbafo will be more or less confined for quite a long time. It may be a few months, it might even be over a year. While fattening, Mgbafo is allowed to do very little work, just a few domestic chores. She must bathe three times a day and eat only the richest food. Every day she rubs into her skin a mixture of oil and powdered redwood. As the wedding day approaches, all kinds of elaborate patterns will be tattooed on her skin with certain plant juices that leave a deep stain. In some communities a special day is appointed when all the fattened brides in the neighborhood are brought out into the market place to be exhibited to admiring onlookers amid much merriment, drumming, singing and dancing. The fattened girls are carried around shoulder-high.

With the wedding day come many elaborate arrangements. Gifts are presented to the bride, her father, mother and relatives. Many items of native food and drink will be provided, such as yams, palm oil, kola nuts, palm wine, bamboo wine, walnuts, alligator pepper, palm gin and other things. Various gifts of money will be paid to Mgbafo's

relatives according to local custom. Strange customs are found in some tribes. The Urhobos wash the bride's feet and sacrifice a he-goat, placing blood marks on the foreheads and toes of both husband and wife. In some cases wedding celebrations stretch over several days and there is much merriment, dancing, drumming and feasting. Finally, after dark, at the close of the final day of rejoicing, Mgbafo will be led to her new home, to start life with Nwankwo.

### ***Polygamy***

But African marriage, with all its varied customs, is tainted and defiled. Heartaches and wrecked homes are not peculiar to the Western world, by any means. Polygamy has always been practiced, but with the "last days" the evils and abuses it has brought, and the trail of marital wreckage that strews the country, stagger the imagination. More particularly has this been the case since World War II, with the return of thousands of Nigerian soldiers from the Far Eastern battle fronts. A recent article in the *Daily Times* estimated that one in every eight marriages now ends in divorce, but this tells only a small fraction of the real story. As an example of the general moral collapse, it is reported that in the Ijesha tribe, in former times, if a clergyman or a teacher was found with more than one wife he would be severely penalized and relieved of his position. But not so now! One so-called "Christian father" is reported as having four wives and numerous concubines, such being general knowledge in the district.

Domestic troubles in polygamous households are many and serious. The first wife is always considered the senior and it is upon her that the husband is expected to bestow most attention. *Woe betide him* if one of the junior wives becomes more attractive to him! One report tells of an unhappy man with but two wives. They poi-



soned each other and poisoned him at the same time. Both women died, and he recovered only after a long and costly illness. If the senior wife has a daughter and one of the junior wives a son (who is heir), the senior wife may try to kill him. Among the Ijeshas the practice of poisoning children has become so widespread that some children will renounce their father's property in order to safeguard their lives.

One motive for multiplying wives is to obtain help for working the land. Wives are cheap labor and do more work than the men. One Ibo man is reported as obtaining three extra wives to help on his farm. He transferred his affections from his first wife to one of the new ones. Off to the medicine man went the senior wife. After the next meal he and his two sons were found writhing in agony. The poison did its work and all three died.

The custom of demanding exorbitant bride prices has encouraged immorality. Unable to find the money to buy a wife, many young men will seek the easy way out, and fornication has become rampant. At one time it was frowned upon and even to this day, in Agbor, the name of a fornicator will be incorporated in some popular taunt-song, which will be sung publicly in the streets to the shame and embarrassment of the offender. At one time an Ibo woman caught in adultery would have her head shaved and the skull of a dog would be bound to her head.

Marriage by proxy, practiced mostly by the Ibos, brings much trouble. A man living many hundreds of miles away will write to a relative and ask him to find a wife, sending down whatever dowry he is prepared to pay, and probably a photograph. The relative acts as a go-between and concludes all arrangements, and the wedding day is the first time the girl will have set eyes on her future husband. Imagine the

complications! A recent newspaper story told of one such girl traveling to the north of Nigeria to meet her husband. On the railway platform she was introduced to a rough, ill-mannered "bulldog" whom she was told was her husband. After an embarrassing "scene" in public, she took the next train home. Another account tells of an Ibo girl rushing into the bush and hanging herself after the first meeting with her husband-to-be.

The birth of children gives rise to many curious and elaborate ceremonies. At one time the birth of twins was considered an ill omen. Both children might be put to death and even the mother done away with for fear the juju would bring a curse on the village. Sometimes just one child would be killed and the mother banished to the bush in isolation for about three months, because considered polluted. But more recently there has been a complete about-face in some tribes. Some Ibo communities look on the birth of twins with great joy, and among the Ekitis they may be revered and even worshiped. Superstitions connected with the birth of children include the widespread belief in reincarnation. Ibos believe that if their children manifest some particular trait that was present in a dead relative, that child is a reincarnation of that person. The belief is also shared by other tribes. Even those professing Christianity still cling to such superstitions.

To those who regard marriage as a sacred arrangement, and the birth of children as a blessing from the Creator, the above account is truly a sad story. But it will not last much longer. In the new world there will be no polygamy with its attendant evils, no exorbitant bride prices, nor will there be domestic quarrels, hatred, jealousy and murder. All that will be gone. Nigerians, like all others, will be able to enjoy true theocratic marriage.

# Religious Notes

## Religious Successes Questioned

¶ "The churches must find a better 'measuring rod' for their successes or failure than the counting of heads and the number of church buildings, a sociologist suggested Monday," said a December 11 Associated Press report from Buck Hill Falls, Pennsylvania. "Dr. William G. Mather, professor of rural sociology at Pennsylvania State college, told a conference of the National Council of the Churches of Christ in the U. S. A., that the 'measure of religion' can no more be gauged by church membership 'than the counting of the number of people in an area is a measure of health.'" Dr. Mather proposed the church's ability to change with the times as a better measuring rod, but even that does not get to the base of the problem. The test of the success of any teacher is what the students learn. The church's failure can be observed by asking your friends a few simple Bible questions.

## Who Turns On the Sun?

¶ Not only was the communist god, Stalin, hailed as "infinite, like light and the waves of the ocean", by a Moscow radio commentator on April 4, but the extent of this Red religion was shown by a *Time* magazine report, January 21. On a special children's broadcast on the Soviet home radio, the narrator told of a group of youngsters visiting the Kremlin. They stood awestruck under a lighted window late at night, imagining Stalin to be working there. One said: "And then, I suppose, the light goes out and he—actually goes to sleep. Well, do you know, frankly, I simply can't imagine him going to sleep just like anyone else. No, no, I know it's silly. I know he must have sleep, like other people. But it's just that I can't imagine it, somehow. Not him. And do you know, whenever the sun rises over Moscow I always think it's he, Stalin, who switches on the light . . ."

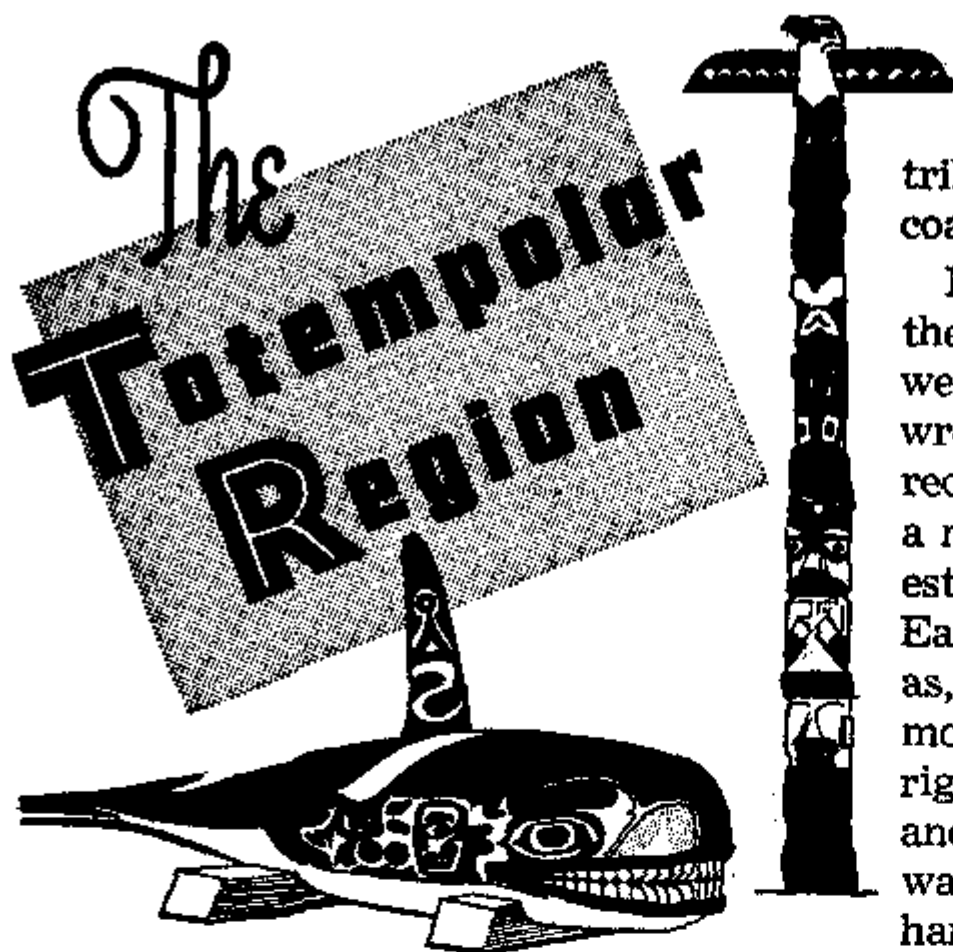
## Gregory VII versus Stitny of Bohemia

¶ POPE GREGORY VII of the eleventh century expressly thanked God that the Bible was written in Latin, a dead language, so that the common people would not be able to read it. In striking contrast with those sentiments are

the ones expressed by the fourteenth-century Roman Catholic knight, Thomas Stitny, who has been termed "the father of Bohemian prose". Said he: "A sermon of St. Augustine has encouraged me to be bolder in writing Bohemian books which relate to the Holy Scriptures; for from it every one can see how good a thing it is to read the Holy Scriptures. And those who condemn books in the Bohemian language, even if good ones, wishing perhaps to be the only persons who appear wise, might well dread the vengeance of God, when they reflect how guilty those are who wish to stop the letters and necessary messages therein, and to prevent the Lord God, the Eternal Bridegroom, from teaching His bride His will, and comforting her in her distress thereby. Yea, justly would he be in terror who should stop the letters of a king addressed to his queen, if he knew that the king was aware of it. And how much greater is the Lord God than any king! How much dearer to Him is His bride—that is, every soul that longeth for Him—than was any queen dear to any king! Wiser men understand this, and know that a Bohemian is as precious to Him as a Latinist."—*History of the Church*, Sheldon, Vol. 2, page 428.

## "Saint" Buddha

¶ Perhaps you were surprised to learn that Thomas A. Edison had been added to Japan's list of demon gods (see *Awake!* October 22, 1950), but the January 21 issue of *Life* pointed out that Roman Catholicism had even made Buddha a saint! Defending its statement that "when the Roman Church heard of Buddha, it made him a Christian saint", *Life* reported: "Before canonization became official, it was common Christian practice to venerate holy men, including those of other religions. One of the most popular holy men was Buddha, whose story and legends had spread through Christendom. Although Buddha himself was never canonized, the first authoritative list of saints, drawn up in the 16th Century, included a Saint Josaphat who, according to the *Catholic Encyclopedia*, was 'a Christianized version of one of the legends of Buddha.'"



By "Awake!" correspondent in Canada

**T**HE Indians are coming! Those dread words sent a cold chill down the spine of many an early American settler as he hurriedly prepared for fight or flight. When and how these first inhabitants arrived, how they lived and spent their time, etc., are questions that have engaged the attention of many writers and filled numerous books. Not all are based on fact, for the wildest and most weird imagination was often the main spring from which such stories issued. But, paper is cheap, pens are docile and fiction goes unchallenged.

The story of Indians cannot be told on a few pages. Their language, habitation and customs can be traced from the Straits of Magellan to the Arctic circle and are as varied as the changing scenery of the Western Hemisphere. Nor were they all isolated or nomadic. Some were as permanently settled as their white brothers are today. But their marvelous prowess, sagacity and powers of endurance were often exaggerated. Neither were they always the savages that careless writers de-

picted. This account does not claim to be a complete description of the red man. We propose to discuss only those tribes settled along the British Columbia coast where the totem pole is found.

Much misunderstanding has surrounded the use of the totem. Guesses that they were idols and worshiped as such are wrong. The fact is that they were visible records of family prestige. The more crests a man had the higher he stood in his own esteem, and in the opinion of the tribe. Each crest or totem represented a clan, as, for example, the bear, eagle, hawk, salmon, whale, etc. And each had to stay rigidly within his own clan; the only way another coveted totem could be acquired was through marriage. This did not enhance the success of marriage, but it was good for the totem business.

Owning and erecting a totem was not simple, it had to be accompanied by much traditional custom and ceremony, as in the white man's lodges or in his awarding of decorations. The owner had to qualify. If he assumed a position higher than his station in the tribe permitted, he became the laughingstock as a fraud. Skulduggery and chiseling often went on as one owner vied with another in keeping up with the Joneses. Among the Kwakwaka'wakw there were nobles, commoners and slaves. Nobles had special privileges and inherited rights, such as the use of family crests, songs and dances. Only the nobles took part in the complicated ceremonial rites of the tribe, and only they were permitted to wear the ceremonial regalia, such as elaborate button and Chilcat blankets, carved masks, and feathered headdress. Nobles had all the privileges. A commoner might raise his status if he could accumulate enough goods to give a great potlatch, but a slave was always a slave.

## ***The Potlatch***

The potlatch (meaning gift) became popular as a means of attaining special position and favor. A chief scraped up everything in his possession and went into limitless debt to accumulate valuables, such as guns, knives, canoes, blankets, utensils, foodstuffs, etc. Then a great feast was proclaimed and hundreds, sometimes thousands of Indians were invited, where they gorged and feasted, sang and danced while the greatness of the host was extolled by paid proclaimers and hired singers, until his dusky highness decided upon the propitious moment to play Santa Claus. Then everything was given away according to the receiver's status in the tribe. These potlatches became so lavish and competitive that the owners often suffered complete destitution until the government stepped in and stopped the custom. But these potlatch gifts were not without strings, because each receiver was obliged to return them upon demand of the bestower, sometimes at exorbitant interest. Thus, besides the social elevation, the Indian viewed the potlatch as a kind of insurance policy that would net him profitable returns when required. It was on these festive occasions that totem poles were raised and set into place. It everywhere represented Indian history carved in wood.

The elaborate complex structure of Indian life called for continual effort to accumulate wealth for potlatch ceremonies. This desire for prestige and self-aggrandizement became their chief stimulant to creative genius, giving birth to bizarre, highly imaginative and vigorous art. Not only were crests carved on poles, dishes, canoes and masks, they were even tattooed on the bodies of highborn people. There were heraldic poles, memorial, house and mortician poles. Some honored not only the dead but also served to proclaim the worth of the successor. Totem poles, therefore, in

general, signified not only a chief or noble's crest, but those of his wife, and the hereditary crests of both sides of the family. They were genealogical trees. The Haida Indians on the Queen Charlotte islands carved totems from stone. Intricate and artistic were the designs, the more weird and terrifying the better. Totem, song and dance makers were highly skilled specialists who carved and composed exclusively for their employers, and woe to the thoughtless Indian who sang his neighbor's song!

## ***Skillful Improvisers***

Besides totems the Indians had other uses for cedar. Weird masks were ornately carved with sea shells, human hair, animal skins, animal and bird claws, rattles and drums. Boats were made of cedar and the famous Indian dugout was chipped out of a solid log sometimes sixty feet in length. Some of these war canoes held forty men and were surprisingly seaworthy. One of these, decked in and equipped with sails, was sailed around the world in a 40,000-mile cruise by a Captain Voss. It is now on exhibit at Victoria, B.C. It withstood the ocean's shock and returned in one piece. A remarkable testimony to the red man's skill.

Unlike the white man the Indian was no inventor. Primitive indeed were his tools until he learned of and accepted the white man's machines, which he quickly learned to use. But until then, his food, clothing and shelter came only by the laborious work of his hands. It made him a keen hunter. Empty stomachs have a way of demanding action. His vocation was that of the permanent sleuth and the methods of obtaining his ends were often ingenious.

Blankets were made from mountain goat wool with yellow cedar bark designs so expertly woven that not a flaw could be detected. Watertight baskets made of spruce roots and cedar bark were used as con-



ainers; buoys were made from seal bladders. Leather was softly tanned and dyed or painted with native-made colors of mellow tone and permanent quality. Human hair headdresses were worn only by fully graduated members of secret societies. Of their designs it may be said that no machine has yet been able to duplicate their intricacy and workmanship. These people had developed an art that, for class and style, was second to none.

### *The Hunter's Religion*

The men were the hunters. To kill the wild game by hand in their own elements required shrewd tact and toughness, it meant do or die, quite often both; so when the men delivered the game that was considered sufficient, the women then took over. The braves generally loafed around, conserving their strength for the next ordeal. No doubt, too, like their white brothers, they would bluff and brag while describing the big ones that got away.

As with other races, so the Indian always considered his own tribe the superior. Also in their religious beliefs they greatly differed. Myths, legends and superstition had a tight grip upon all. Like the modern patent medicine pill, the medicine man's mystic relic, whether a bone, a doorknob or pebble, had miraculous curative powers and was good for anything from an earache to a broken leg. A few mystic whirls and the patient was either cured or buried.

Also, like apostate Christendom, they believed in an immortal soul, only everything had a soul and all were people, as, for example, the "salmon people", the "whale people", etc. They believed that they had themselves transmigrated from the animals and at death would return to the animal world. The animal carvings on their totem poles portrayed this. Therefore, even now in places when a body is buried extra clothes, trinkets and usable

articles are buried with the body for later use. They know the articles themselves rot, but the soul does not; thus, everything buried with the body becomes good for its owner's use in the afterlife. How they need the truth!

The white man's religion has been pushed upon the Indian and all reserves are under some kind of "church" administration; but while he outwardly conforms, inwardly his beliefs are doubtful. In many reserves the churches are cobwebbed and musty. The Indian ignores them.

### *New World Hope*

Theocratic new world instruction has come to the Indian along the coast by boat for some years, but the natives have been exploited by the white man so long and successfully that everything a white man brings is under suspicion and distrust. The native looked but said nothing. However, since the full-time ministers of Jehovah's witnesses had nothing to sell and nothing to join, gradually this reserve broke down and now in many places the publishers are openly greeted as "Tillicums" (friends) and many heart-cheering acceptances are experienced. Along the coast there are now some valiant fighters among the native people, whose dexterity at handling the truth has made many a white domine take to the tall timber in retreat. The movement is growing, and once these people take hold of the new world instruction themselves there is no telling the final number that may be affected. The Lord will have all kinds of men in his new system of things.

But the day of the totem is past. In many villages ancient relics still silhouette the sky but they are mere memories of a past that has faded, their one-time pomp and ritual gone, their present dilapidation proving Solomon's conclusion: "All is vanity." Soon the white man's "totem pole" civilization

will follow along the same road to oblivion. Only the tourist agencies are interested and still use them as advertising attractions. Except for commercial purposes no one makes them anymore.

Today the Canadian native Indians ask for education. They want their children to stand equal to the white man's; they demand the franchise. They own and operate a fine fleet of boats. They drive streamlined cars and many of their homes are as up-to-date as those of citizens. The truth is they are reaching for equality with all other men. And why not? The Creator has made of one original man all nations.—Acts 17:26, *New World Trans.*

It is most thrilling to see our red-skinned brothers engaging with us from door to door and on the street in the education

campaign of exposing the fallacies of an old, antiquated ruinous order and punching home the logical, practical-working possibilities of the new. What is more practical than a new system ushering in one world, one government, one people, where all barriers are removed and mankind is again forged into one united family? Under such a regime no settler will be frightened by the dreaded war whoop. There will be no international conflicts. And there will be no totem poles to bind men to boastful excesses or mystic superstitions. The truth will make them free. (John 8:32) For the first time since Eden mankind will be so satisfied that "the former things shall not be remembered, nor come into mind". —Isaiah 65:17, *Am. Stan. Ver.*

## A Winner at 13!

☛ The following appeared in the Greensboro, North Carolina, *Daily News* of Friday, May 23, 1952:

☛ "Doris Ann Hall, 13, who lives near Hudson, N. C., today correctly spelled 'far-raginous', 'vignette,' and 37 other toughies to win the 25th annual National Spelling Bee. In the second place—and the winner if it hadn't been for a pesky 'r'—was tiny Marjorie Folliart, 13, of Crafton, Pa., a girl with such an almost perfect photographic mind that she can spell either frontwards or backwards. . . . To the winner went \$500 and a week-end trip to New York. To the runner-up went \$300. . . .

☛ "Doris Ann, daughter of a carpenter, is as painstaking as a cabinetmaker when it comes to spelling. Indeed, she's so slow that, as her 19-year-old sister, Eunice, puts it: 'She takes so long she gives us fits. During the state finals, we'd have to go outside. We just couldn't take it.' . . . The two

finalists were both here last year. Marjorie wound up eighth, Doris Ann an unspectacular 31st who missed 'condign'. So she went home and studied. This year she was ready. Those who know her well said her winning this year was a lesson in faith and perseverance as well as a 'condigned' triumph. She has made three trips through her dictionary, memorizing all its words. She estimated that she knows 10,000 words. . . .

"Doris Ann, a slight brunette, was accompanied to Washington by her sister, Eunice. They live with their mother, Mrs. Francis Hall, on a small farm near Hudson in Caldwell county. Their father is dead. Doris Ann downed 34 finalists in the state contest, who had emerged from about 100,000 classroom spellers, to represent North Carolina in the national finals. It was the second year in a row that she had taken the state contest. Quiet and reserved, Doris Ann is deeply religious. She is an active member of Jehovah's witnesses."

# Wresting the Land FROM Italy's Feudal Lords

By "Awake!" correspondent in Italy

THE bootlike peninsula of Italy dips down into the Mediterranean sea in southern Europe sporting a land area of 116,310 square miles tightly inhabited by more than forty-five million people. With more than twice the land area of Italy, the American state of Texas has a population of less than five million. To supply its needs Italy depends entirely upon its own food production, and tries to yield an extra supply of fruit, nuts, wine and olive oil for export to other nations from which she must purchase the many metals and raw materials that she does not possess. Despite a steady flow of emigrants away from the homeland, the population has increased steadily from twenty-five million in 1861 to its present figure. Understandably, then, land distribution is a major problem.

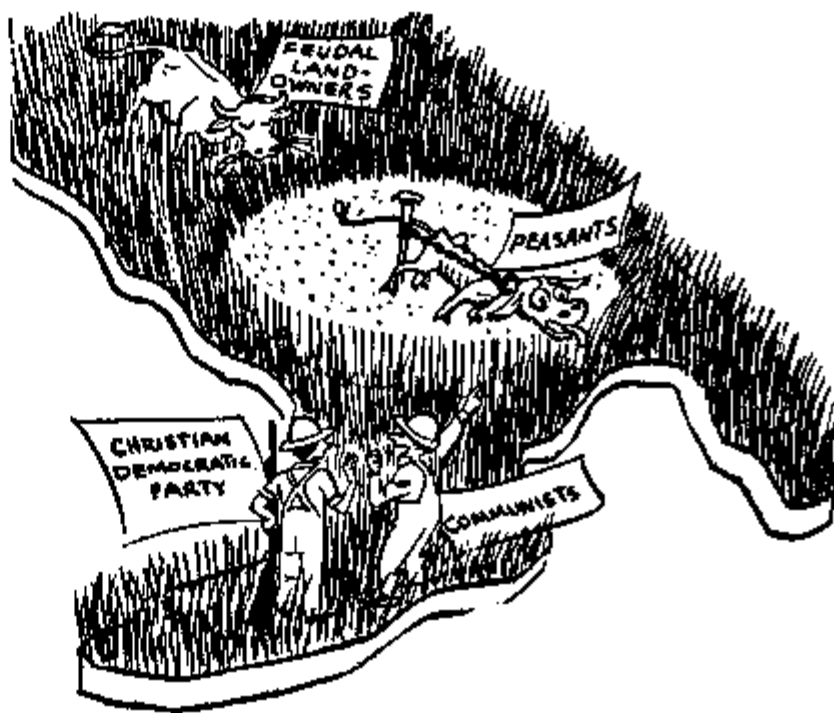
Under the early Roman empire the Romans were too busy waging wars of conquest to care much about the land, and agriculture on the Italic peninsula was neglected. Once the empire was established former warriors received a compensation of land for themselves and their families. Thus during the empire's sunset the peninsula reached a new height in agricultural perfection and won the reputation as the garden of the world.

As time went on the Romans again lost interest in the land, and when, due to the influence of the conquests, life became more refined, the people generally aban-

doned the farms and turned to city life. This produced an economic condition that has existed to this very day. The land thus came into the hands of a few ultrarich landowners who were not personally interested in working and developing it, leaving that to the slaves.

Serious agitation for land reform first manifested itself at the end of World War I, and in 1921 a decree authorized peasants to occupy land that was barren or insufficiently cultivated by the owners. However, when fascism climbed into the saddle the situation changed in favor of the landowners, peasant needs were disregarded, and the fascist government did not dare to do anything that would cause reactionary elements to withdraw their support of its regime. Mussolini was more interested in carving an empire in Africa than in solving the land problem of the poor Italian peasants.

When fascism went down in defeat at the close of World War II, cries of the poor farmers rose weakly for the first time in nearly twenty-three years. But the new government, controlled mainly by Chris-



tian Democrats, had other problems, and land reform was shoved into a corner. But Italy had more freedom now and the peasants decided to use it. They became more and more insistent, determined not to be denied again. Italy's Communist leaders did not have to be hit on the head to see in this situation their golden opportunity. Into the daylight they streamed, the cry of the peasants on their lips. Probably surprised, but starving and disgusted with the government in control, the peasants joined ranks with their new Socialist and Communist allies, all to the discredit of the party in power.

### ***What Is the Real Problem?***

The peasants are after the *latifondo*, not too fertile portions of land belonging to wealthy landowners in the regions of Lucania, Puglia, Calabria and the islands of Sicily and Sardinia. These rich proprietors inherited the land for the most part from their feudal fathers. So despite the fact that some like to believe that the old feudal system has ended, it is still very much in effect, and peasants live like serfs under this oppressive and unjust arrangement. A noted authority on Italy's land reform is Manlio Rossi-Doria. In his book *Riforma Agraria e Azione Meridionalista (Land Reform and Southern Action)*, he writes: "The agricultural reality of which we are speaking is dominated—and it is easy to understand why—by the farmer's hunger for land. It is a common saying that the social reality of the south is yet a feudal reality."

However, land reformers that are not dominated by communistic tendencies are in agreement that the land-reform problem is not due primarily to the monopolistic control of the land by rich feudal lords. Some say that actual ownership of the land has less to do with the problem than

most people think. It is not a social problem that can be solved by the mere distribution of land. If the land reform is to prove successful, the peasants must receive from the government further assistance in order to make the land yield good crops. Thus the importance of a government agency engaged in soil restoration service known as *bonifica*. Economists give as the solution: better hygienic conditions, control of the water problem, schools, medical aid and doctors, roads, improved social and living conditions for the farmers, financial aid and control of contracts between landowners and the peasant workers.

But from another side there are those who argue that the land should belong to the ones who till it and that private ownership is essential in land reform because a farmer who receives all the profit from his labor is more inclined to put forth an extra effort to make it yield.

### ***Degraded Lot of the Peasant***

On October 30, 1949, police who had been assigned to prevent illegal seizure of land fired on a number of peasants who tried to occupy land in the *latifondo*. In the shooting three of the peasants were killed and twelve others wounded. The police action set off an avalanche of criticism, both internally and abroad, against the indolence of the government. The government's land-reform policy was strongly decried by the communistic and independent press alike. *Il Messaggero* of Rome, an independent newspaper, went to some length to describe the miserable and pitiful conditions under which the peasants in Calabria have to live. This paper reported that the peasants worked (when employment was available) for 250 to 300 liras (40 to 50 cents) a day. On November 4, 1949, *Il Messaggero* reported:



"Few know how man's living conditions can descend to positions any more degrading. . . . I found Cutro buried in a mess of dirt and the inhabitants that I met were more like people coming out of a sanitarium than elements meditating a revolution. Consumptives, in rags, weakened by terrible diseases, surrounded by a cloud of flies, such as I have never seen in my life any place in the world. Anyone that moves or stops is encircled by a gloomy and repugnant halo of them. On the walls, on the ground, on the miserable things that are exposed, is a thick layer of flies. Babies are covered with them and they no longer rebel, unable to defend themselves. . . . They call these homes and they are so crowded and so dark that the few household goods appear colorless from the filth and where it is impossible to spend the day because of the horrible smell that comes forth.

"In a few square meters tens of persons are heaped. Women, men and children sleep side by side in the most unthinkable manner, on improvised beds, on boxes or on the ground. The bed of one farmer puts up six persons at night. Two others—two boys—go under the bed, wrapped in a sack. . . . Tuberculosis rules absolute. The mortality rate reaches frightful figures. The lack of water worsens the situation. Only one miserable fountain furnishes the town. . . . With what are the people nourished? Bread is a rare food for the majority, meat is an unattainable luxury. A handful of beans and several onions serve for a dinner or supper; when there is work, a little macaroni on Sunday, otherwise one lives on whatever comes along or starves to death.

"Illiteracy reaches about 90 per cent of the population. . . . They want to be at least men, with water to drink and a little good food for nourishment. And for this the provisions relative to the land or the

hasty remedies suggested by the seriousness of the matter are not sufficient. Above every party and faction, it is necessary to face Calabria like a virgin territory, without false modesty or human respect. Before it is too late, before another kind of speculators spreads obscure germs that multiply in surroundings ready to receive them, before these people, still kind and patient, really learn to hate."

During that same month, November, 1949, other peasants in the south rose up to seize uncultivated land. Police drove them off while the roused peasants kept coming back for more, sometimes beginning to work the land by night. But the police were careful this time not to fire on the peasants. This time, too, a storm of wrath broke over the heads of the government, forcing the first concession, some 45,000 hectares of land that would provide for 5,000 families. This was a start—little more. In the meantime the government made it clear that no illegal occupancy of land would be tolerated. But the peasant had little more confidence in the state. Too long had the politicians waited to act. Now the peasants felt what little they had gained had been forced, not granted freely, and they gave the government no credit for it.

### *'The Meek Inherit the Earth'*

Politically, therefore, the fortunes of the Christian Democratic Party, so strong since the war and which had apparently crushed communist opposition in 1948, have been on the decline. Marked signs of the times appeared in the elections of May 25, 26, this year, involving city government offices in practically all Italy south of Rome as well as several provinces in the north. Communist strength has grown rapidly. Said *Il Messaggero*, May 14, 1952: "In Melissa, Rocca di Neto, Casabona and in the entire active center of the

reform, contrary to every conjecture, the increases of members in the parties of the left have reached some two hundred per cent; in Santa Severina, where no communist organization existed, *after the distribution of land* a party was organized with its own candidates." (Italics ours) To even stand a chance in the election the Christian Democrats were forced to align themselves with the Italian Social Movement (the present-day fascist party) and the Monarchists in many localities of Calabria, the region of the violence and where land reform is most critically needed.

However, such political scrambling availed little for the Christian Democrats, who suffered heavy losses in votes and prestige when the May election results were in. Though maintaining their control of Rome, Trieste and a majority of other municipalities, they lost in Naples, Salerno and Palermo to candidates of the Right. The neo-fascists came out a potent political force. In popular votes, the Christian Democrats, who lost control of fourteen of twenty-two formerly controlled provincial councils, lost over 1,000,000 votes. The Right gained more than 1,000,000 and the communists 200,000. Though provincial

elections do not directly affect policy of the national government, many wonder what this handwriting on the wall means regarding next year's general elections.

Whatever the outcome, no democratic election or feudal decree can fully satisfy the sore needs of Italy's poor or all the earth's poor. Not until Jehovah's righteous war of Armageddon has wiped out the most ruthless land baron of all, Satan the Devil, loosening his oppressive grasp of *the human society of this wicked system of things* and ending the tenure of his tyrannous earthly copycats can true relief come. It will come then because then "the wicked shall be no more; though you look hard at his place, he will not be there". (Psalm 37:10, *An Amer. Trans.*) Gone then will be the feudal lord with serfs chained to the land; gone too all speculating with land, the destruction of "unprofitable" surplus produced from the land and any need for violence to obtain enough land to live on. There will be no more poor of the earth forced to live without complaint in the most abject want, like Italy's peasants who finally rose to protest only when food itself was denied them. There will be plenty for all.

### Troubled Minds in Today's World

"The facts are appalling. Unless something is done to prevent it, one out of every twelve children born in the United States this year will at some time in the course of life suffer a severe mental illness—an illness severe enough to justify hospitalization. Nearly half of the persons in hospitals in the United States today are mental patients. Even among those in hospitals who are not designated as mental patients there is a startlingly high percentage (the estimates range from 25 to 50 per cent) whose illnesses have important psychiatric complications. During World War II more than a million registrants were rejected by Selective Service because of mental and emotional disorders, and nearly half a million more were discharged for the same reasons after having been accepted. But the institutionalized mentally ill and those who were rejected by Selective Service are only a fraction of those with some sort of mental or emotional disturbance. Reasonable estimates of the total run as high as 9 million. This number includes . . . a good share of the 50,000 persons who are addicted to narcotics, and . . . the 17,000 Americans who, in an average year, commit suicide."—*The New York Times Magazine*, May 4, 1952.



## Injecting Bias into God's Word

**G**OD warned the Israelites not to tamper with his Word or law. (Deuteronomy 4:2; 12:32) Selfish men, however, have ever failed to heed that warning. That some Protestant translators have erred in this respect cannot be denied. The *Catholic Encyclopedia* (Vol. 3, page 180, 1913 ed.) claims that it was because of this bias that the *Douay Version* was brought out; so that English Catholics would have a Bible upon whose accuracy they could depend. But we ask, How accurate are the *Douay* and other Catholic versions? Are they altogether free from any bias? Let us see.

According to the *Douay Version*, Genesis 3:15 reads: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." A footnote calls attention to other readings but adds, "The sense is the same: for it is by her seed, Jesus Christ, that the woman crushes the serpent's head." According to "Father Quiz", who answers questions for *Our Sunday Visitor* (August 28, 1949), "There is no justification at all for the Douai translation [of this text] as a translation." Yet the modern Catholic version of Msgr. Knox renders the text similarly. In a footnote he shows that in both the Hebrew and *Septuagint* texts the words are in the masculine or neuter gender. "But most manuscripts of the Latin version have 'she', which plainly gives a better balance to the sentence." He then glosses over this weak argument by adding, "That the reference of this passage, in any

case, is to the Incarnation, is the general opinion of the Fathers."

But what does the rest of the Bible say? Is there any reference to a woman crushing the seed of the serpent and the serpent's head anywhere in the Bible? No, but, on the contrary, the apostle Paul tells us that it is God, not the woman, who will crush the serpent: "For his part, the God who gives peace will crush Satan under your feet shortly." Using, of course, Christ Jesus to do so. (Romans 16:20, *New World Trans.*) Would Catholic translators have used the feminine form in Genesis 3:15 had it not been for the exalted position they give to Mary?

Another striking example with the same purpose in mind, that of exalting Mary, is found at John 2:4, which records Jesus' words to his mother at the marriage feast at Cana. The *Douay Version* in a footnote endeavors to explain away the rebuke Jesus gave to his mother. The modern *Catholic Confraternity Version*, not content with a footnote which, while allowing that the words allow of a disagreement, insists that no rebuke was intended; takes the liberty to translate just the opposite meaning into the text, namely: "What wouldst thou have me do, woman?" Msgr. Knox, English theologian, however, prized his reputation as a Greek scholar too highly to compromise it in any such manner and so translated the text thus: "Nay, woman, why dost thou trouble me with that?" In his footnote he adds: "The Greek here is ambiguous; . . . but it is more probably to be understood as a Hebrew idiom, . . . that is, Leave me alone, do not interfere

with me, as in Matthew viii. 29, and in many passages of the Old Testament." Are the *Catholic Confraternity* and the *Douay* versions free from controversial bias?

Let us consider another example: The text of 1 John 5:7. This text, according to a footnote by Msgr. Knox, appears in no good Greek text. "But the Latin versions may have preserved the true text; scribes often omitted, by error, the former of two sentences which had deceptively similar endings. In this very chapter, two important manuscripts omitted the first six words of verse 15, for the same reason." How farfetched an argument! Because two manuscripts omitted six words in the same chapter it is most likely that all good Greek manuscripts are wrong as well as the earliest Latin versions; a theory running counter to all rules of textual criticism.

The *Catholic Confraternity* edition, not concerning itself with the fine points of textual criticism, simply solves the problem by putting the responsibility upon the pope: "The Holy See reserves to itself the right to pass finally on the origin of the present reading." But to whom, outside of Catholics, is the Holy See a substitute for sound textual criticism? Clearly, the only reason this text has been kept in Catholic versions is that it is the only one in the Bible edition that teaches a trinity, and in doing so it conflicts with ever so many texts which teach otherwise. The addition does not even make sense, for to whom in heaven would it be necessary for the Father, the Word and the Holy Ghost to bear witness? (1 John 5:7, *Cath. Confrat.*) Even the phraseology is suspect; in the Scriptures the Son is associated with the Father, and the Word with God; not the Word with the Father.

However, the bias that is injected into the Bible by Catholic translators and publishers is not always limited to doctrine. Sometimes it takes the form of anti-

Semitism. At Apocalypse (Revelation) 2:9, *Catholic Confraternity*, we read: "I know thy tribulation and thy poverty, but thou art rich; and that thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan." A footnote states: "2. 9: The Jews are the *synagogue of Satan*. The true synagogue is the Christian Church." Note the obvious contradiction. God's Word says that those who are of the synagogue of Satan claim to be Jews but are not; the footnote states that the Jews are the synagogue of Satan. What could be the purpose of adding this footnote except to arouse prejudice against the Jews? Incidentally, this version was distributed among Catholic soldiers during World War II, and created such an uproar that the U. S. army ordered the footnote deleted from further copies to be distributed among the soldiers. Copies that had been distributed, however, were not recalled.

Revealing as to the Catholic viewpoint on this matter was the *Denver, Colorado, Register* (May 27, 1943), which, under an article entitled "Crazy Criticism", concluded with: "The footnote on Apocalypse ii,9 can be omitted without loss, because it adds nothing to an intelligent understanding of the text. But let outsiders keep their hands off our sacred books!" If the footnote added nothing to an understanding of the text, why insert it? Apparently to add misunderstanding, misapplication.

All the foregoing helps us to understand why Pope Pius X stated, as quoted in *The Catholic Faith* (1934), page 110, "If a Catholic were offered the Bible by a Protestant, he should reject it with horror, because it is forbidden by the church: and if he has obtained it inadvertently, he should at once throw it into the fire or give it to his parish priest. Protestant Bibles are forbidden, because they are corrupted and contain errors, and because they are not



approved by the church, and are without notes explanatory of difficult passages, and hence may do harm to the faith."

In conclusion we quote Jesus' words: "I testify to everyone who hears the words of the prophecy of this book. If anyone shall

add to them, God will add unto him the plagues that are written in this book. And if anyone shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life."  
—Apocalypse 22:18, 19, *Cath. Confrat.*

## The Purge

By "Awake!" correspondent in Italy

**F**REEDOM of thought is being suppressed outside the Iron Curtain, in one of the Western democracies, Italy. In the modern little industrial city of Varese, Italy, the following experience took place:

Two missionaries of Jehovah's witnesses took up residence in Varese. As usual the first activities of these missionaries caused an awakening out of sleep by many honest, God-seeking people. For instance, the schoolteacher who for years wanted to understand the Bible. She had become acquainted with its contents but prayed for an understanding of its prophecies. Her prayer was answered at last and she believed. Now all her spare time is dedicated to helping others understand the Bible.

Then there was the case of a young man who was indifferent to the Bible and its message. The Roman Catholic Church gave him no satisfaction. The priest's meddling in politics served only to harden his heart against the existing government. The missionary who contacted this young man was faced with a serious problem, but not a fruitless one. Many times they sat up together discussing the Bible to the wee hours of the morning. After only a few months of Bible study he completely renovated his mind, gave up his political affiliations and confined his zealous activities in favor of God's kingdom.

But the truth is seldom welcomed with open arms. It seems that in this city of

Varese the Roman Catholic clergy were not at all pleased with the preaching of these missionaries. For example: A heated discussion arose in a public square over the ridiculous sum asked by the local priest for the burial services of a member of his church. Someone in the crowd shouted out that Jehovah's witnesses offer their services free of charge for hours teaching the Bible, and that a study of the Bible shows that the Catholic priests are not the real representatives of God but interested only in money. As a result, persons searching for knowledge of God called on the missionaries to be instructed. One of such was a lad who had resorted to Buddhism. All this shows that the teachings of the so-called "Church of God" are insufficient to quench the thirst of the people for truth.

### *Priests Show Colors*

Up to this time the weekly sermons conducted by priests were generally directed against communism, but now these took a turn in the opposite direction. The parishioners were warned that "false prophets", "sons of the Devil," were in their midst. Who were these? "There are two Americans visiting the people with a false Bible containing the stamp of the Catholic church. As your spiritual advisor I feel a deep responsibility to take the matter to the police. In a few days they will not bother you anymore. In the meantime, if they come to your door tell them that you

are a good Roman Catholic and then shut the door." So cajoled the local priest his spiritually impoverished flock.

But all the falsehoods told by the priests and all their underhanded tactics failed to bring their desired result. Instead, many sincere people felt that the priests were hiding something from them and they desired to know for themselves what it was. So these investigated. Miss L—— was one of such. After a brief investigation, she learned what it was that the priests did not want her to know. She read in her Bible at Matthew 23:13, 14, *New World Translation*: "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in." Miss L—— quickly accepted the Kingdom message and today she, along with many others, openly professes to be one of Jehovah's witnesses.

Since pressure from their pulpits failed, the priests resorted to public print which they have at their disposal. A church bulletin "*La Nostra Radio*" of April, translated into English, said: "In these days there has been intensified the Protestant propaganda. In a special way some individuals pass from door to door forcing upon the people books and booklets of a pure Protestant brand. More than this in some families they have meetings and discussions. Be warned for the salvation of your faith. Stay with the Church 'foundation and pillar of truth' and have no relationship with those who have separated themselves from her. Do not permit them to enter into your homes, refuse their books and also their help because they are nothing more than an enticement to the denying of the faith." A similar article was circulated in another church bulletin.

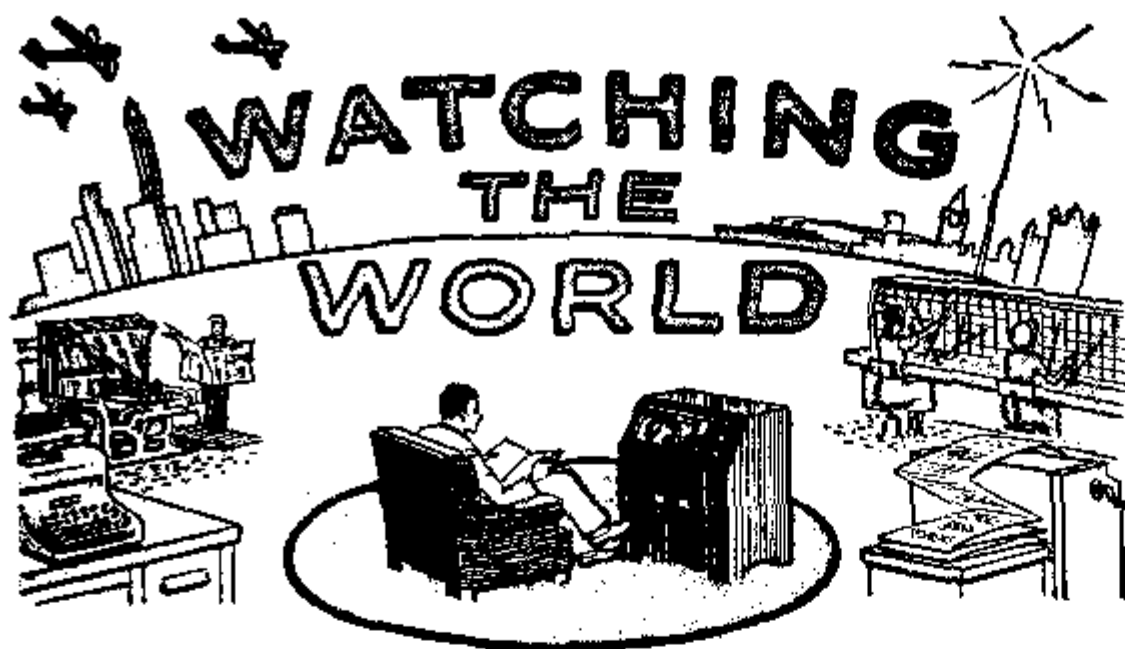
On one occasion a curious priest wanted to speak with one of the missionaries with-

out the knowledge of local parishioners. Not being able to sustain any sensible argument he resorted to compromise. When all failed, the priest, very much embittered, then spread the word around that the missionaries were "excommunicated priests".

### *Police Pressure*

Without warning or notice the two missionaries were invited to police headquarters to be questioned. The officials agreed that the missionaries had a perfect right to preach under the Constitution, but stated that the laws in force were those of the fascist regime and not those of the Constitution. A paper was presented to be signed. The paper stated in effect that they agreed to discontinue their missionary work immediately. The missionaries refused to sign. The police warned, you will be forced to sign. After a verbal battle, the police admitted that it was not their desire that the work be discontinued, but they were taking orders from the local bishop. "Our higher authorities" are the priests, they said. The missionaries suggested that the officer use his authority to champion freedom. His answer was quick: "I don't want to be hanged for you!"

Although the police officials do (on the surface) obey their "ecclesiastical higher powers", a week after the above incident these same officials gladly signed a three-month additional stay of the missionaries' sojourn in the province of Varese. The activities of Jehovah's witnesses in Varese have been intensified. In this city where no more than ten months ago not a person knew of their activities now there exists a healthy, active congregation. This victory can be attributed only to the power of Jehovah's holy spirit and has served as a stimulus to the people in this province who are now actively engaged in the work of preaching God's kingdom as the only hope for mankind.



### The U.N. and Germ Warfare

◆ For several months world-wide Soviet propaganda had charged the U.S. with germ warfare in Korea. When Korean commander Gen. Ridgway was transferred to NATO in Europe, French Communists violently demonstrated against "Le General Microbe". When Soviet U.N. delegate Jacob Malik raised the issue in the Security Council, the U.S. countered with a request for an investigation of the charges by the International Red Cross. Ten of the eleven council members voted for the proposed investigation, but the eleventh vote was Malik's and he killed the proposal with the Soviet Union's 49th Security Council veto (7/3). The New York Times commented (7/6), "Under the original conception of the United Nations, the Security Council was supposed to be the decisive and dominant organ. In practice the Security Council has been reduced to little more than an East-West debating society and propaganda forum" in which the Soviet vetoes what it dislikes and the Western nations vote down any Soviet proposals of which they disapprove.

### Truce Just a Possibility

◆ A "year on treadmill" is what one major newspaper called the first year of Korean truce negotiations. The U.N.

armistice team had traveled more than twice the distance around the world in its shuttling to and from the truce talks, yet a member commented, "We're still running in the same old circle." The delegates spoke for almost 800 hours during that first year, but one observer said, "Only an incorrigible optimist would say that peace was any nearer than a year ago." A more hopeful note was sounded early in July when talks resumed on a "businesslike basis" after two months of stagnation over the remaining prisoner-exchange issue. Brig. Gen. Nucklos of Allied headquarters in Tokyo commented (7/6): "As long as both sides are talking directly about the problem at hand certainly there is a possibility—and I underline the word possibility—of something constructive coming out of the talks." He qualified even this, however, with, "This is not to be interpreted in any way as a statement that progress is necessarily being made."

### Democrats versus Republicans

◆ Its far-reaching effects are making the major item of U. S. news a matter of world concern. The world fears U. S. politics may lead to war, while within the U. S. political arguments include high taxes, high cost of living (attacked by the Republicans who are "out" try-

ing to get "in") and current good times, bigger pensions, fear of change (pointed to by the Democrats who are trying to stay in). The Republican party, formed 98 years ago, has won 14 out of the last 23 presidential elections, winning its last in 1928. (Up until Franklin Roosevelt the Democrats had only two presidents since 1860: Grover Cleveland and Woodrow Wilson, both of whom served two terms.) Republicans feared and Democrats hoped that the violent pre-convention fight between Taft and Eisenhower (Eisenhower won) would split the Republican party enough to prove its death knell, and assure a Democratic victory. As political tempers rose, so did public interest and world attention.

### Truman and the 82nd Congress

◆ The Republican Congress that adjourned for the 1948 political conventions was dubbed the "do-nothing Eightieth" by President Truman. The Eighty-second Congress that adjourned (7/5) for this year's political conventions had a Democratic majority, but Truman's policies were frequently voted down by a coalition of Republicans and anti-Truman Southern Democrats, so still did not do nearly all Truman would have liked it to do. It appropriated \$57.8 billion for defense, considerably below Truman's request, and raised taxes \$5.7 billion, while Truman asked for twice that much. It weakened economic controls over his protest, overrode his veto of the McCarran immigration bill, increased Social Security old-age benefits. It did not launch universal military training, approve the St. Lawrence Seaway or statehood for Alaska and Hawaii, and it ignored Truman's plans for the civil rights program, national health insurance, the Brannan farm plan, and repeal of the Taft-Hartley Act.

### **Suspense in Mexico**

◆ There was no suspense regarding which candidate would win the Mexican presidential election. A long spell of military dictatorships, which had followed Mexico's 1910 revolution, was ended in 1934 by the Party of Revolutionary Institutions (P.R.I.), which has won every election since then. The suspense surrounded fear of election-day violence. The army mobilized to prevent it, but the people had no stomach for revolution. The election (7/6) was hailed as one of the most orderly in Mexico's history, and, of course, P.R.I.'s candidate, Ruiz Cortines, won. The next day, however, supporters of a defeated candidate rioted and it was three hours before troops with machine guns, gas bombs and revolvers had restored order in the downtown sector of the capital. Several were killed, several hundred injured, 400 arrested. The peaceful elections had, after all, ended in violence.

### **Rhee's Problem Compromised**

◆ So many of South Korea's 20 million people cannot read or write that in the 1948 election (their country's first) the ballots contained photographs of the candidates. Few voters knew much about them. Syngman Rhee is the only nationally recognized leader, although few really understand what he stands for. They know mainly that for 30 years he was leader-in-exile of Korea's struggle for independence. However, he was not equally popular with the National Assembly which elects the president. It felt his measures were high-handed and ruthless and it overwhelmingly disapproved of his re-election. Rhee declared martial law, imposed press censorship, jailed assemblymen, threatened to dissolve the assembly entirely, before a compromise was finally reached (7/4), which allows the president to be elected by the people, but gives control of his cabinet to

the National Assembly. Preparations then got under way for the presidential election.

### **New "Peace" Meeting**

◆ The Soviet-sponsored World Peace Council held a week-long session in Berlin early in July, in which it called for a huge "Congress of the People for Peace" in Vienna, December 5. In the final speech (7/6) Pietro Nenni, Italian Left-Wing Socialist leader, likened the proposed meeting to similar Red congresses in Paris the day after the North Atlantic pact was signed, and in Warsaw when the Korean war threatened to spread to China. He said the next one is to be preceded by an intensive drive to turn public opinion against the German peace contract and the European Defense Pact, and he said it was the "duty" of the World Peace Council to undertake a "campaign" against these agreements, first to try to prevent ratification by the parliaments, then to try to block "ratification by the peoples".

### **The Fall of Ana Pauker**

◆ Ana Pauker, formerly Rumania's No. 2 Communist, was charged with deviation from the party line in May and dropped from the Politburo, though allowed to retain her post in the Foreign Ministry, which she had headed since the Communists took over in 1947. Her fall was apparently complete when she was relieved from this (7/5), and Ana Pauker, 59, who had spent long years in prison for the Communist cause, and was said to be one of the few persons outside Russia who could telephone directly to Stalin, would now probably go down in Communist annals as a "traitor to the Fatherland". Why? A factional feud in Rumania is a possible cause, collapse of food transport from farms to the cities was involved, and the Associated Press reported, "She was said to have incurred

the Kremlin's displeasure because she arranged to have her aged father sent to Israel two years ago."

### **Russian Slave Labor**

◆ "If any lingering doubts had persisted regarding the reality and large scale of Soviet slave labor," said the *New York Times* (7/7), "the mass of documentary evidence submitted to the United Nations Commission on Forced Labor by American representative Walter Kotschnig should prove conclusive." The evidence included official Soviet documents and thousands of affidavits from former slave laborers, showing that Soviet slavery exists "on a scope unknown in the history of man", and that it is these slaves who dig the vast canals of which Soviet propaganda boasts, who cut the Siberian forests, and perform other severe labor. Not ordinary criminals, they are for the most part political prisoners accused of opposition to the Soviet regime, for which, the *Times* commented, "these unfortunates must labor under conditions comparable to those of galley slaves of the past, working under brutal masters who do not care whether these workers live or die, so long as they fulfill the 'norm'."

### **Deliverance from Zamandars**

◆ Twelve million Indians in 10,000 villages of the state of Uttar Pradesh celebrated (7/1), with street parades, community singing, and free candy. The festivals marked the end of an oppressive tax system that has held India's masses in bondage since the thirteenth century. The Indian zamandar (land agent) could levy taxes, take a cut out for himself, then pass the remainder along to his superior. Even Britain's merchant conquerors had no concern over how much was collected or how. Zamandars seized land (or daughters) in payment, and gradually became the landholders. For 30



years Prime Minister Nehru's Congress party has fought to outlaw the practice, and has finally succeeded in the state of Uttar Pradesh, where 12 million peasants will now pay their taxes directly, and can even buy back the land. The zamandars, many of whom are likewise small holders, will be paid for their land. One peasant's comment on the change: "At least I can walk erect."

#### Mt. Everest—Higher and Higher

◆ Mount Everest, the world's highest mountain, is apparently gaining in its lead over other peaks. The *World Almanac* gives its elevation as 29,002 feet. The Indian government's geological expert says it is 29,200 feet, and has grown 200 feet in 100 years due to movement in the earth's crust. Dr. Edouard Wyss-Dunant, leader of a recent Swiss expedition to Everest, said he started off with the calculation 29,083 feet, "but later calculations indicate

the present height of 29,610 and still going up." Dr. Wyss-Dunant's expedition probably reached the highest point from which any man has returned alive, climbing to within 900 feet of the mountain's summit (5/28).

#### New Sea Queen

◆ Four hundred sixty years ago Columbus crossed the Atlantic in 70 days. In 1851 the last U.S. speed queen, the paddle-wheeler "Pacific", made the crossing in less than 10 days. Since then the British, Germans, French and Italians have held the record, which was last claimed by Britain's "Queen Mary" in 1938. It crossed in 3 days, 20 hours and 42 minutes. Builders of the new "United States" hoped it would recapture the speed laurels for the U.S., and on its maiden voyage (7/7) it averaged 35.59 knots, chopping 10 hours and 2 minutes off the "Queen Mary's" time which averaged

31.69 knots. Such speed is not just a matter of glory. It can be converted into a monstrous troop ship within 24 hours in the event of war—a time when speed is vital.

#### Flee!

◆ Tensions between East and West are not lessening. Russian germ-warfare charges and U.S. denials, the "peace" meeting attempt to unbalance the West in Europe, internal divisions in both East and West, preparations for war—all these fill the day's news. The world that less than a decade ago fought for the four freedoms does not have a particularly hopeful outlook today. Wars and rumors about them are here, as they have been since 1914, contributing to the sign that Satan's corrupt, invisible world rule is at its end, and warning of the vital need to flee today from such corrupt system to God's kingdom.



## Where did we come from?



WHAT is your conception of our racial beginning? Where do you suppose we originated? With some little pollywog? In some mud puddle? Has your so-called modern schooling befuddled your mind regarding this vital matter? Would you like to know the real facts, scientific and Scriptural? You can now get a real, sane, logical and reasonable view of this subject, judging evolution by its own standards and showing what it really is, as well as getting a view of a new world in contrast. It will be a delight to read and discover the truth on this question as you read the booklet *Evolution versus The New World*, obtainable for only 5c. Order it today.

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AUGUST 22, 1952

31



**S**HORTAGES of food are all too frequent, even in the United States. In other parts of the earth this lack is far more seriously felt in these days of stress. Food shortages and famines are the cause of much suffering. However, mankind does not suffer only from want of material food. There is a famine of another kind that greatly afflicts them. It is a famine of spiritual food and of knowledge of the truth.

Lack of this vital necessity has resulted in far-reaching woes upon the world. In the book *What Has Religion Done for Mankind?* one gains an understanding of the devastating results of spiritual famine, not only in so-called "heathendom" with its multitude of religions, but also in what is known as "Christendom". The book also shows the provisions made to reach those who "hunger and thirst for righteousness" and to meet their need, in order that they may be fully satisfied with life-giving spiritual food. It will give you a realization of the devastation that has resulted from spiritual famine and the thrilling prospect of ultimate victory over this universal scourge. Send today for your copy of the book *What Has Religion Done for Mankind?* enclosing 50c to help defray costs. It will be sent postpaid.

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# AWAKE!

## NOAH'S FLOOD IN THE FOLKLORE OF NATIONS

Traditions draw favorite theme from Bible record

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## Why Asia Turns to Communism

Starving people trade freedom for food

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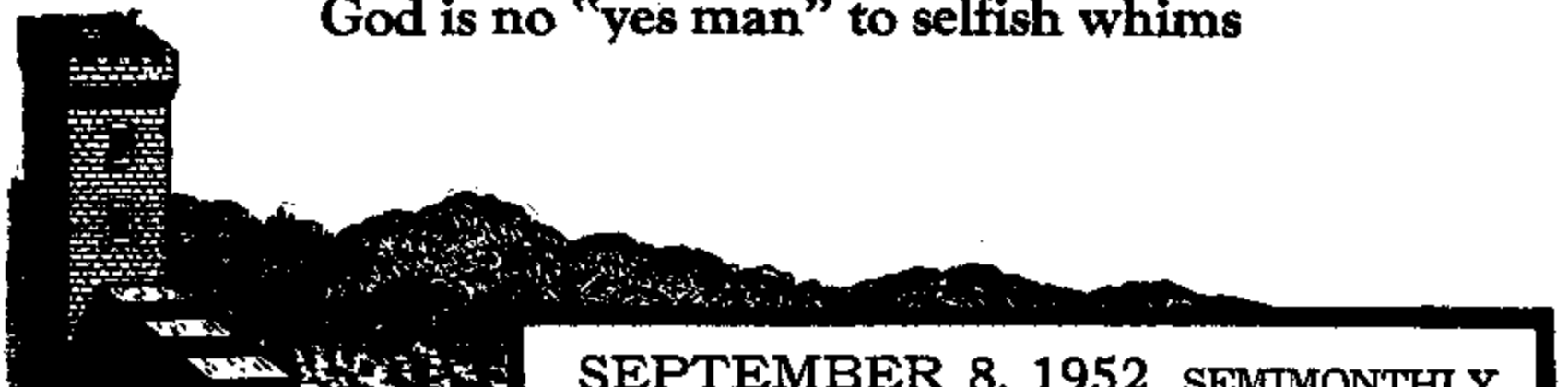
## Choosing the Right Hat

Is the hat on the model the hat for you?

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## Futile Prayers

God is no "yes man" to selfish whims



SEPTEMBER 8, 1952 SEPTMONTHLY

## THE MISSION OF THIS JOURNAL

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

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## CONTENTS

Noah's Flood in the Folklore of Nations	3	Nature's Amazing Chameleon	16
The Celebrated "Epic of Gilgamesh"	4	Blood and Oil	17
Egypt's Water God Saves Face	5	"Melancholia" in Art Circles	20
Flood Tales Across Asia	6	Choosing the Right Hat	21
As Told in Pacific Isles and the Americas	7	Today's Civilization	24
Fight Against the Bible Fails	8	"Your Word Is Truth"	
Why Asia Turns to Communism	9	Futile Prayers	25
Blessed Tobacco Seed	12	Jehovah's Witnesses Preach in	
The Clergy and the Box Tops	12	All the Earth—Ireland	27
Blossoms Provide Exquisite Food	13	Watching the World	29



# AWAKE!

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

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## Noah's Flood in the Folklore of Nations

World's traditions draw favorite theme from authentic Bible record

"GONE and forgotten" remains the true summary of the great majority of men and their works. Mighty cities, whole civilizations of the past have been so completely blotted out that there is even controversy as to their former location. It is indeed difficult to make a mark on the world that will be long remembered. Therefore, when we do encounter the relation of an apparently common event told and retold by many different nationalities in all parts of the earth, and find that these traditions, altered according to local conditions, beliefs and characters but based upon the same unmistakable theme, have been handed down for thousands of years, we are driven impulsively to seek the origin of such tales. An event is thus indicated that must practically stand alone in the history of mankind.

Such is exactly the case with the story of Noah's flood. Critics who scorn the Bible account find themselves faced with the unpleasant chore of laughing off more than ninety clear-cut versions of the same event found in the traditions of all nations. Though supplying a "Hollywood touch", these traditions show what a profound effect the original catastrophe left on the race. Rather than detract from the truth of the original, as Byron C. Nelson puts it, "it is only natural that memories of such an event would be carried with men wherever

they migrated after the Flood, if all men were sprung from those who were the sole survivors." This writer points out three fundamental points of similarity in nearly all the legends: (1) an ark refuge for the few survivors, (2) an otherwise global destruction of life by water and (3) a seed of mankind preserved. Finally, toward another strong indication of Bible truthfulness, he says: "The more ancient a tradition is, and the more close geographically to that central place in Asia where the Bible says the ark landed, the more reasonable and sane is the legend, the more generally like the Biblical account, and vice versa."\*

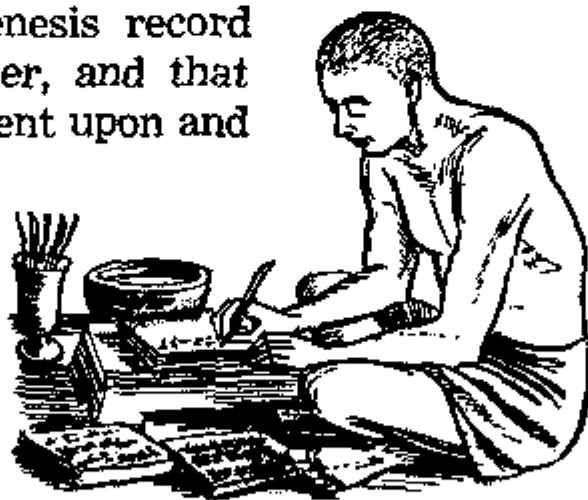
Some will argue for a series of local floods in the histories of the various peoples, thus accounting for the legends. But local floods simply do not make the sort of niche in history that inspires long-lived traditions. Furthermore, we have the similarities that Nelson names to account for. Even Marcus Dods, one of countless "D.D.'s" who came to spurn the global scope of the flood, has to admit: "Local floods happening at various times in different countries could not have given birth to the minute coincidences found in these traditions, such as the sending out of the birds, and the number of persons saved."†

\* *The Deluge Story in Stone*, B. C. Nelson, pp. 166-168.

† *The Book of Genesis*, commentary in *The Expositor's Bible* series, by Marcus Dods, D.D., 1899.

But can the critics be proved wrong who claim that the Bible account is derived from the heathen traditions rather than the traditions from the Bible? Let us first reason. In these days of elaborate and imaginative motion picture stories it should be clear that original, uncolored records are inevitably garnished to suit dramatic adaptations. It is never the other way around, fanciful tales being made more realistic. Next, any honest comparison of these traditions easily qualifies the Genesis account above its rivals on these grounds, finding it free from the others' lore and sentiment. Professor Ira M. Price found that "a careful examination of all these traditions shows that the Genesis record is the purest, the least colored by extravagances, and the nearest to what we must conceive to have been the original form of these traditions".\*

Now let us turn to fact. Oldest of the non-Biblical traditions are those belonging to Babylon, which date back to approximately 2000 B.C.† Here critics exult that Moses did not write the Genesis record until 1513 B.C. and thereafter, and that therefore he would be dependent upon and influenced by the earlier Babylonian legends. However, their haste lays waste to their argument. It is no longer any secret that cuneiform writing was known before the flood, thousands of clay tablets bearing that type of inscription and dated positively in antediluvian times having been discovered. In this way, Genesis tells us, the "books" or "histories" compiled by certain preflood men preserved an accurate record of affairs later to be recorded in



the Bible that occurred from creation to the deluge. Among these ancient sources were the histories compiled by Noah and by his sons.\* (Genesis 6:9; 10:1) It would be consistent and easy for God's direction to see to it that Moses received the preserved written record transmitted from Noah through his son Shem's line. The Egyptians were well acquainted with cuneiform writing, and Moses "was learned in all the wisdom of the Egyptians". He was ably equipped to tap the most original flood story possible, the one written not by the postflood Babylonians but by the flood's survivors.† And now we are prepared to consider some representative traditions‡ that demonstrate an event of just the scope and dimensions the Bible relates.

### *The Celebrated "Epic of Gilgamesh"*

The most ancient non-Biblical flood legends, from Assyria and Babylonia, are now known to have sprung from the deluge tradition that became incorporated in the celebrated "Epic of Gilgamesh".§ This was established by discovery of the "Epic" account on cuneiform tablets by George Smith of the British Museum in 1872. Apparently no original part of the "Epic", the flood story, as noted above, a very early Babylonian legend, was worked in and

\* Instead of "generations", the Hebrew word *toledoth* is more accurately translated *history, historical origins*.

† See *The Watchtower*, July 1, 1948, or "Let God Be True", Second Edition, Chapter IV.

‡ Except where otherwise noted the following summary of flood traditions is derived from the accounts given in: *The Deluge Story in Stone*, by B. C. Nelson, *The New Diluvialism*, by H. W. Clark, and *The Mammoth and the Flood*, by H. H. Howorth.

§ Thus the "Epic" is the source of the historical work of Berosus of the third century B.C. which he prepared for use by the Greeks. The essentials of his flood account are very similar. His "Noah's" name is Xisuthros, who likewise builds a boat, rides out a great flood, launches birds at the climax of the experience, lands on a mountain and disappears afterward to sojourn with the gods.—Pp. 173, 174, *The Deluge Story in Stone*.

\* *The Monuments and the Old Testament*, by Ira M. Price, Prof. of Semitic languages, University of Chicago, 1925.

† It is believed their earliest sources may date as early as 2100 or 2200 B.C. But they cannot rival those written by the flood's very survivors.

made an episode in the adventures of the hero Gilgamesh. Gilgamesh is referred to as ruler of Erech, and at this stage in the drama is depicted suffering from a dread affliction. Fearing death and in search of the secret of life he departs for the distant abode of his ancestor, Ut-napishtim, who dwells in an immortal state.

While asking advice, Gilgamesh inquires how it came that his ancestor was transferred alive to "the assembly of the gods". Ut-napishtim's reply describes his preservation through an earlier great flood and composes the eleventh tablet of the long poetic ballad.

Told by the gods of their determination to bring a flood of which the world at large knew nothing, Ut-napishtim followed these directions: "Forsake thy possessions, take heed for thy life! Abandon thy property; save thy life. Bring the seed of life of every kind into the ship, the ship that thou shalt build, measure well its dimensions." [Lines 25-29] Having followed all directions of construction for the craft, offered daily sacrifices and completed all loading, the narrator continues: "I embarked with all my family and my kinsfolk, with cattle of the field, the beasts of the plain, the craftsmen, all of them I took on board." [Lines 85-87] Describing the height of the flood, he says: "Violently it drove, [it raged about] the mountains. Like an onslaught in battle it swept over the people . . . No one could see his fellow; no more were people recognized in heaven—(Even) in heaven the gods feared the deluge. They took flight, they climbed up to the heaven of god Anu (i.e., highest heaven). The gods crouched like dogs, by the walls they cowered. Ishtar cried like a woman in travail, the queen of the gods,

the sweet-voiced one, mourned [saying]: (The creatures of) the former time are turned to clay.' " Finally, the crest of the deluge is reached, it subsides, the boat rests on a mountain, birds are dispatched, and at length, after disembarking, Ut-napishtim is called away to live with the gods.\*



### *Egypt's Water God*

#### *Saves Face*

Perhaps the famed Greek flood legend of Deucalion was derived from Assyrian versions. Because the head of the Greek deities, Zeus, according to this tale, wished to blot out men of the iron-race, Deucalion and his wife Pyrrha stored themselves and their necessities of life in a large coffer or box. Except for the Peloponnesus and the Isthmus, all Greece was flooded, and the very mountains of Thessaly were split asunder. Afterward these two survivors threw stones behind them, Deucalion's becoming men, those of Pyrrha, women.

Southward, we find in Manetho's *History of Egypt* (about 250 B.C.) record of a world-wide deluge of water from which one Toth was saved who carried over the "principles of all knowledge". Such a record in Egyptian annals is the more remarkable since their water god of the Nile was supposed to be a most beneficent deity. In another more typical legend all of the usual flood symptoms are found: the godlessness of men and divine wrath, preservation of a remnant of mankind, all but the watery destruction. This was altered to save the face of the water god, who must never be

\* See *The Monuments and the Old Testament*, by Ira M. Price. The author reproduces "the most interesting parts" from a reliable translation of the tablet from which we have quoted.

linked with such goings-on. In a legend Howorth relates, possibly the same one, a goddess acts as executioner, thus preserving the good name of the water god.

In Italy we hear the Deucalion legend again, but told this time in the literary eloquence of the Latin poet, Ovid. Northward in Lithuania a tradition tells of a god called Pramzinas dispatching two giants, Wandu and Weyas (the water and the wind), to punish a disorderly world. From the resulting fury only a few men flee to a mountain height, where Pramzinas, indulging in some heavenly nuts at the time, takes pity and lets fall one of the shells in which the refugees hide. After subsequent scattering only an aged couple was left in this land, leaving prospects of future Lithuanians rather dim. Pramzinas also took care of this, bidding the couple to jump over the bones left behind from the upheaval. They jumped nine times and were delighted to see this result in nine more couples who became the beginnings of the nine Lithuanian tribes.

The Laps tell of a deluge drowning everyone but one boy and one girl who were carried to refuge on a high mountain by God's power. One Scandinavian tradition relates a mass drowning in the blood flowing from the wounds of a slain giant. The Welsh possess two legends of saving by means of a ship during a flood; and ancient Britons believed that "the lake Llion burst its bounds, and the waves of the sea lifted themselves high around the borders of Britain, the rain poured down from heaven, and the waters covered the earth".\*

### *Flood Tales Across Asia*

Back again to the site of origin of the oldest of the legends, let us spread out in the opposite direction. In the ancient

Syrian city of Hierapolis is a temple said by Lucian, in his *Dialogues on the Syrian Goddess*, to be ascribed by Hierapolitans to the building of Deucalion (the same "Noah" of the Greek legend). Over in Persia one encounters tales of a time of watery destruction of all evil forces by the forces for good. Two Indian legends, one from a collection of old Hindu poems, tell of warnings of floods forecast by fish, which advice saved some. In one case the fish was the god Vishnu in disguise.

A Vogul legend of the Russian Urals interestingly combines in its narrative a faint trace of a period of warning sounded through an earthly voice that might correspond to the preaching of Noah. A giant man and woman built boats for their protection, then warned their countrymen of impending disaster and how efforts to find refuge in any other way than by the type of boat they recommended would prove in vain. Some heeded them and made similar boats, but the flood caught and destroyed most of the populace. Altaic peoples of central and eastern Siberia claim legends quite closely resembling the Bible account, going so far as to mention loading the refuge craft with animalkind, then entering it and waiting *seven days* till it drifted free. These peoples believe the "ark" rests on the summit of one of their local mountains.\*

In the Hihking, ancient Chinese classic, *Fuhi*, alleged founder of Chinese civilization, is described appearing with his wife, three sons and three daughters (note, the same number surviving the Biblical flood) as initial members of the new postflood race. Sir William Jones assures us, "after full inquiry and consideration, that the Chinese believe the earth to have been wholly covered with water."† Highly in-

\* *Finn-Ugric-Siberian (Mythology)*, Vol. IV. *Mythology of All Races*, p. 366, Archaeological Institute of America, Boston, 1927. 13 volumes.

† *Asiatic Researches*, Vol. 2: re Chinese; also see *Connections*, by Shuckleford, Vol. 1, p. 29.

\* *The Mythology and Rites of the British Druids*, by E. Davies, 1809, p. 226.



teresting is the report of Gutzlaff of what he saw in a Buddhist temple in China. As Byron Nelson quotes him; he saw, "in beautiful stucco, the scene where Kwanyin, the goddess of mercy, looks down from heaven upon the lonely Noah in his ark amidst the raging waters of the Deluge, with the dolphins swimming around him and the dove, with an olive branch in its beak, flying toward the vessel."

### *As Told in Pacific Isles and the Americas*

One does not next make the long Pacific hop from Asia to the Americas without encountering the flood story, for the Pacific islands have it in profusion. Almost inevitably these tales trace the flood cause to the anger of one or more native gods. Generally a global flood is described. From the Leeward islands we hear that the ocean god, Ruahatu, was angered when a careless fisherman's hook became tangled in his hair while he was sleeping in the depths. A Fiji Island version tells of a vengeful flood brought by the god Mdengei because his two evil grandsons had slain his favorite bird. Sumatra natives think that Noah landed on their Mount Marapi, and they are said to build their stilt-elevated houses in the shape of an ark.

From tip to tip the American continents contribute a wealth of flood traditions. An Alaskan legend relates the preservation of the father of the Indian tribes along with a host of animals in an earth-desolating deluge. This fascinating story attributes the power of speech to animals of that time, but explains their loss of it following the deluge due to their having murmured against the skipper while afloat.

The English traveler George Catlin reported a very elaborate religious ceremony in memory of the flood among the Mandan Indians. Included was the calling at each village lodge by one representing the lone survivor of the catastrophe and his request

for an offering of an edged tool to be offered to the water, thus avoiding another deluge. Such tools, it is explained, were used to construct the "big canoe" in which this man was carried through the flood to safety. A representation of the ark in the form of a great canoe is present, and these Indians claimed to possess in four containers within their medicine lodge waters from the four quarters of the earth preserved since the settling of the waters after the flood.

The Pima tribe in the north of Mexico and in southern California holds to a legend involving the warning element supposedly delivered by an eagle, a warning of a flood that was repeatedly ignored. And very interesting is the notice given by Ixtlilxochitl, a Mexican historian, to beliefs of the Toltecs in the end of "the first world" under "tremendous rains and lightning from the sky, and even all the land, without the exception of anything, and the highest mountains were covered up and submerged in water fifteen cubits". He further relates the saving of a few in a closed chest and afterward their building a great tower as protection against a possible second flood. Will any miss this link with Babel?

Guiana Indians have long related a tale of a vast flood caused by waters gushing forth from a tree stump. A man restrained the waters for a time by placing a basket over the stump. But a mischievous brown monkey, hopeful of discovering some choice morsels, peeped under the basket. The waters then flooded over the land, driving the man, birds and climbing animals into a tall palm tree. Other animals were sealed in a cave for protection. A novel twist is supplied from Peru where a legend recounts a shepherd learning of a flood from his flock of llamas, and preserving himself, his wife, children and animals by resorting to a mountain peak that floated over the surface of the waters like

a ship during their height. Finally, interesting too is the legend of the Tupi Indians of Brazil who believe that one Monau, "author of all that is," once brought an earth-wide fire which scarred the whole land surface, gouged valleys and raised mountains. Professor H. W. Clark attributes such beliefs to intimate knowledge of volcanic action. At any rate, following the fire purge, out of pity Monau is supposed to have sent great deluging rains "which quenched the fire, and flowed on all sides, forming the ocean".\*

### ***Fight Against the Bible Fails***

No, such imaginative pagan legends in themselves cannot be relied upon to furnish us with a truthful account of the end of an entire world civilization during the last great global revolution. But their startling repetition of a theme so obviously copied from the Biblical flood adds automatic verification to that. Furthermore, in harmony with the Bible, these accounts, so widespread among peoples of such varied descriptions, seemingly point back to a time that saw, in the words of Howorth, "a once continuous community broken asunder by some great disintegrating cause."† Comparing the Bible account with the oldest non-Biblical flood story, on Babylonian tablets, F. G. Jannaway, in his book *The British Museum with Bible in Hand*, quotes another source as follows:

"The similarities have led some of the German professors and so-called 'Higher Critics' to imagine that the inspired account is derived from the polluted pagan source. 'Doth a fountain send forth at the same place sweet-water and bitter? . . . So can no fountain both yield salt water and fresh' (James iii. 11, 12). As well

\* *The Myths of the New World*; a treatise on the symbolism and mythology of the red race of America. New York; Holt, 1868, by D. G. Brinton.

† *The Mammoth and the Flood*, by H. H. Howorth, pp. 463, 484.

might we affirm that the ocean receives her supply of seaweed from the shore by gathering with her waves the dried dead piles of weed that lie upon the beach. The shrivelled weed originally came from the ocean. It was once living and fresh, but exposure to the air and sun has made it dry and putrid, and it only has a slight resemblance to what it once was. So with the ancient records of the past—they too are dead and dry, and contaminated with many traces of heathen religion'."—Page 67.

So does the Devil's campaign to pollute the pure Word of God with demon mythology and creature worship fail. The demon gods have suffered many setbacks by repeated verifications of Bible truth; yet their worst defeat is still ahead of them. Note how they quailed and behaved like frightened puppies in even the Babylonian "Epic" flood story. Imagine their dismay while toppling to destruction during the colossal rout of Satan's entire organization at Jehovah's universal war of Armageddon, pictured by the Bible flood!—Matthew 24:38, 39.

The approach of this event and the complete vindication of Jehovah's Word should cause sober reflection. Due for certain reckoning are the "fundamentalist" sectarian creeds that twist the Bible and make it appear unscientific, a source of ridicule and jest; "modernism" and its denial of basic Scriptural truths and divine power, and evolution which has sought to pervert the proved facts of science itself to discredit or even eliminate the need for God. Before joining this band wagon on the road to ruin the wise will remember the shrivelling end of all anti-God falsehoods and that "all flesh is as vegetation, and all its glory is as a flower of the vegetation; the vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever".—1 Peter 1:24, 25, *New World Trans.*

# WHY ASIA TURNS TO COMMUNISM

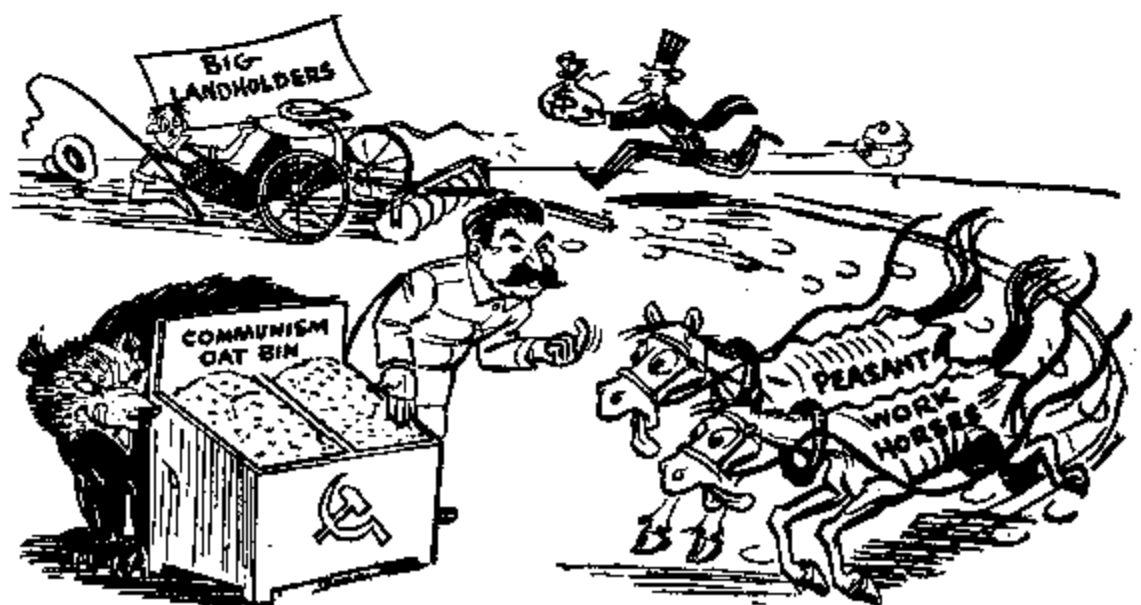
**T**HE common people of the Middle East, Far East and Southeast Asia are the peasants. They comprise the vast majority of the population of Asia and of the world. Most of these people are hungry. They need food. They need clothing, houses, hospitalization and education. They are an overworked and overexploited peasantry. A large part of misery and hunger arises from the relationship between the peasants and the landowners.

For centuries the Asiatic peasant has lived at the mercy of the local landowner, who doubles in the role of the village moneylender. In some underdeveloped areas as many as 3,500,000 people work for a single landowner. The share of crop allotted to the peasant is so small that he could not live through the year's sowing without securing advances from his proprietor-usurer. Interest on loans cuts his share still further. In some provinces 70 per cent and more of the harvest goes to the landlords. In this way the peasant is kept in perpetual poverty and slavery. It is not for nothing that four-fifths of the human race have changed from a state of despair to a new grim resolve to come up from poverty and oppression, and that determination is growing everywhere with ever-accelerating rapidity. These masses are increasingly unhappy and are determined to free themselves from want.

The Communists have exploited this fact and placed this issue in the center of

Asiatic politics. Their successes have been great. Their "success story" is now well known in outline: the methods of indoctrinating students who can mobilize peasants, the techniques of rent reduction and land redistribution, "of village 'liberation' and class reorganization, of personal conversion and guidance by self-criticism." On the lands they conquered from Chiang Kai-shek they reduced the rents from the general 60 to 70 per cent to a more modest 35 per cent.

On the other hand, even though America has encouraged, often aided, both in dollars and in military might, China, India, Burma and Indonesia to win their national freedom, these very nations today condemn America as reactionary and imperialistic. Why? "Along the entire eastern seaboard the American is utterly unwelcome. In countries like China, Malaya and Indo-China he runs the risk of being murdered. In great cities like Singapore, Saigon and Jakarta wise Americans stay indoors at night. Where he is not hunted, the American is reviled. Never in our national history have we been so feared and despised,"



said James A. Michener in his article "Blunt Truths About Asia" appearing in *Life* magazine for June 4, 1951. Why this animosity?

### *American Policy in East*

When India was hungry, American representatives declared that food would be used as a political weapon without reference to peoples and without due regard for their plight. Such cold-blooded power politics brought no love nor did it create good will among the Asiatics. American dollars have 'upheld only those persons who were willing to take direction from America; usually persons rejected by their own people and who followed America for the most corrupt reasons of personal power and gain'. For generations Asiatics have looked to America as a source for help, and then to be turned down cold has created a surge of bewilderment and despair that flooded Asiatic hearts.—"Why Asia Hates Us," *Look* magazine, August 28, 1951.

Regarding this policy, Prime Minister Nehru of India recently told Americans this very important fact: "The people of Asia do not bend easily. They are accustomed to disaster, invasions, floods, famine, discrimination from the outside, exploitation, recriminations, blows, indignities, threats, prison—they have had these things and more, for hundreds and thousands of years. And they are still here. . . . This sense of having endured causes India to be not too much upset by angry reaction to her course. And what is true of India, in this particular respect," said Nehru, "is true of China. They too," said he, "have suffered many, many disasters. China today might be defeated by force of arms. But 450,000,000 Chinese cannot be subdued by winning a war against them, or by visiting military punishment on them. They can be won over; but they will never be won over by force, no matter how great

the military victory."—*Collier's*, June 23, 1951.

Communism is not important to the Asiatic peoples. Food is. This hateful truth the Communists constantly push before the destitute masses of Asia: that they are hungry, while America is fabulously rich, and wasting more than Asians ever get to eat or wear. Like Esau, these hungry people will sell precious rights for a promise of a full stomach. Russian Communism presents two most attractive offers to these peasants. One is freedom from the yoke of landlordism. That each peasant will have an opportunity to own land. To own a piece of land in China holds the final key to success. The second offer is individual freedom.

Basically, Communism's concern with the division of the land among the hungry peasants is a tactical fraud. It is used simply as a means of gaining power. Once the Communist government is firmly seated in the saddle the destruction of private ownership begins. Their policy, apart from the fraudulent act of land reform, has nothing to offer the peasant save regimentation and decades of technical stagnation.

But tell this to a hungry man. Talk to him about the glory and freedom of democracy and the dangers of being enslaved to Russian Communism and he will laugh in your face. Democracy comes to the hungry in the form of bread. They cannot eat guns, airplanes or bombs. Empty promises as a substitute for food and deeds are loathsome to hungry people. The people of the East do not believe in absent treatment. America wants the Asiatic peasant to resist communism. But what is America doing to lighten the burden of the common people of Asia who are toying with communism? What is America doing to set a higher standard of living, to lift the peasant above poverty, above sickness, above exploitation and oppression? America claims to believe in "freedom and justice,



dignity of the individual and equal opportunity for all, not just for the British, the French or the Dutch, but for all the little people, the goat-herders and the tenders of the rice paddies", but what is America doing to bring these conditions to the needy of the East? Asians will say, "Do not American boasts belie her actions?"

Supreme Court Justice Douglas adduces factual material freshly gathered from a recent extended tour throughout the Middle and Far East, and here is his report: The Asiatic peoples are "puzzled and bewildered" that we Americans, "who profess such high ideals," instead of aiding oppressed peoples to secure their freedom, "throw our weight and influence and give our money and support (two billion dollars of it) to corrupt and reactionary groups such as Chiang Kai-shek's."—*Look* magazine for January 16, 1951.

The Russians have jostled the democratic world into co-operating with a bureaucratic feudalistic system until in at least a number of instances American dollars are backing oppression and corruption, the very thing it parades before the eyes of the world as being against. For example: Most Asiatics of French Indo-China are not in sympathy with harsh French regimentation; yet America has loaned France over three billion dollars, knowing full well that that money is being used to oppress the peasant and to suppress all opposition to the French in Indo-China.—*Wake Up or Blow Up*, by Frank C. Laubach.

President Truman's Point Four technical assistance program, according to Justice Douglas, is "only underwriting the status quo" of landlordism and tenancy, the very powers responsible for the plight of the peasants in Asia. On April 7, 1952, Justice Douglas stated that the technical and scientific aid offered under Point Four, amounting in fiscal 1951 to only \$19,000,-

000 for the whole world, would mean little to "the fellow at the bottom of the economic pile" because "the average return to the 99 per cent of the people who produce the crop is between 5 and 10 per cent, while the rest goes to about 200 people who own the economy", the landlords and usurers. While Mr. Truman is willing to provide a little bit of window dressing in Asia and Africa through the expenditure of a few million dollars on Point Four, "on March 7 he proposed the expenditure of about \$1½ billion in 1953 for military aid to reactionary despotisms in Asia and Africa to put down the peasant masses."

The common people of Asia no longer trust America. They are saying that "Americans are no different from other white people". Moneylenders and landlords are not loved. Any nation supporting the Kuomintang remnants now on Formosa, which have oppressed the poor for years, or the rich landlords of French Indo-China, Egypt, India and Africa, is also supporting the poverty, illiteracy, hunger and disease in which the peasants are kept. The people of the East have reason for skepticism. Harold Isaacs, in *Bold New Program*, Series No. 2, writes:

"The great gold and diamond mines and farms of South Africa . . . have been made possible by the mass dispossession and virtual enslavement of the African people. About 6,000,000 rural Africans have been pushed off their land into forty million acres, while 800,000 whites have 204,500,000 acres, seized from the blacks by the state without compensation. Deprived of his land the African was forced to work for the white or die . . . Virtual forced labor in the mines, other industries, and on white-owned farms, policed and herded, deprived of all freedom of movement, and paid from \$1 to \$12 a month."

When Egypt built a great dam across the Nile the land tripled its production. Land

values soared. Rents went up. The common people went in debt to the moneylenders at rates of 30 per cent and higher. They lost their land. In 1941, half of Egypt's land was owned by 12,000 landlords, 442 acres each on an average, 2,280,000 peasants held an average of .8 of an acre each, and millions were landless paupers. The farm family received an average income of \$36 per year—family income, not individual. Such improvement the common people do not want.

The Bell report of 1950 made the great landlords of the Philippines angry. John Collier comments on that report in the *New York Times* for October 31, 1950: "Usury, peonage, unproductive landlord-

ism, administrative corruption, must be ended." Dr. Laubach stated: "If there were no great estates there would be no Communist threat in the Philippines."

It is this kind of feudal system, with its grip on the governments, that is responsible for nine-tenths of the advances of the Communists around the world. Therefore, when American dollars are spent to uphold landlordism instead of breaking up these large landed estates and liberating the masses of people in dependent areas, these dollars fan the flames of hate against America and are one of the greatest contributing causes to the growth of communism in Asia. If Asia goes Red, Americans must take some blame to themselves.



## BLESSED TOBACCO BEED

☞ If God helped the members of one religion to make more money than those of another, if the fields tilled by those who attended one church miraculously bloomed, if God changed growing conditions at the fence line of the nonbeliever, then the religion on the dollar side of God's favor would really bloom in this commercially-minded world. But he does not, despite an April United Press report from Maysville, Kentucky, which said: "Sacks of Burley seed tobacco were blessed by the Rev. Paul Brinker during a special service held at the St. Rose of Lima Catholic church. Farmers of the Mays Lick community carried the sacks down the aisles to the priest, who blessed each sack."

## THE CLERGY AND THE BOX TOPS

☞ When religious organizations meddle in affairs outside their field they often antagonize parts of their own congregations. The *Rural Co-operator* (Toronto, January 8) severely criticized certain United Church officials' public views toward agriculture. One point concerned farmers and income tax. Another dealt with dairy interests and cited an advertisement in the *United Church Observer*, an organ of the United Church, which said: "Get your whole parish collecting All-Sweet carton ends. All-Sweet is the favorite spread of thousands of home-makers because it's the only margarine with delicate natural flavor! Get a pound or two of this guest-quality margarine tomorrow . . . your start toward winning \$1,000 or more for your Church!" The farm paper commented: "Christ . . . drove the money-changers from the temple with the scathing words: 'It is written: My house is a house of prayer; but you have made it a den of thieves.' We would respectfully suggest to these clergy that instead of spending their time poking their noses into the personal affairs of Canadian farmers they show a little Christian zeal in ridding their church organization of the disgusting commercialism which has crept into it. What the church needs today, quite obviously, is fewer third-rate economists and more first-rate preachers of Christian faith!"

# Blossoms Provide Exquisite Food



By "Awake!" correspondent in the Netherlands

**B**LOSSOMS provide the costly liquid from which honey is made. The tiny bee with her ligula, or "tongue", which is about  $6\frac{1}{2}$  millimeters ( $\frac{1}{4}$  inch) long, draws the nectar out of the flowers. It is a sweet liquid, actually a watery solution of sugars, small amounts of phosphates, fats and minerals. This naturally sweet matter is taken along by the bee. But how? In her abdomen is found the so-called crop, also called the honey sac. This honey sac is really the bag-shaped widened fore-end of the intestinal canal. This bladder can contain 100 milligrams of honey. But, per flight, the bee does not carry more than 20 to 40 milligrams of this delicious sweet matter which she has extracted from the flowers.

While yet in the honey sac of the bee the sweet juice undergoes a change, for by certain substances as formic acid and saliva the nectar is turned into fruit sugar (levulose or fructose) and grape sugar (dextrose). By the change, which takes place in the honey sac, comes the color and fragrance of honey while fermentation

is checked by the admixture of saliva. Upon arriving at the hive the bee gives the honey to the younger brood or she deposits the honey into the honeycomb cells herself. The honeycomb contains the well-known hexagon cells made out of wax by the bee. Each cell is hermetically sealed with a thin layer of wax by the jealous bee. In this way the honey is safeguarded against deterioration. During the time that it is in the honeycomb the honey ripens. Thereafter it is fit for consumption.

Actually this stored-up honey is to serve as food for the bees to be used up later. The beekeeper, however, makes it possible for the bees to store up a larger stock of honey than they need. In this way a surplus results, which surplus is for human consumers. One can eat the honey together with the honeycomb, but in general the honey is first extracted from the honeycomb. This it is possible to do in several ways. With an instrument built especially for this purpose, a honey extractor, the honey is extracted from the combs by centrifugal force. Honey that is thus gotten out is called extracted honey. The honey that is left in the comb is then permitted to flow or drip out. The last honey is pressed out of the honeycomb. So there are thus the following sorts: comb honey, extracted honey, drip honey, and pressed honey.

The finest is the pure honey out of the honeycomb, the comb honey. This is the honey that we come across in the honeycomb made by the bees themselves (apiarists sometimes use artificial honeycombs). Pure comb honey is a nature product. It must be clear in color. Then one has fine-quality honey. The honeycombs must be well filled and sealed in white. As one eats comb honey he also eats the wax, which is indigestible but harmless. The honey one

buys in the grocery store is mostly extracted honey. This honey is the best sort of the prepared honeys. The honey is hurled out of the honeycombs by the extractor, and thus one gets a beautiful and clear product. Of lower quality is the drip honey, which is, apart from that, good to eat. This honey is not quite as pure as extracted honey. The pressed honey which follows is not entirely pure, for while it is being pressed impurities such as pollen dust work their way into the honey. That is the reason for the often somewhat sharp and bitter taste of this honey.

### ***What Is Honey?***

But what exactly is honey? The chief constituents of honey are the inverted sugars levulose and dextrose. Levulose (also fructose) is the fruit sugar which occurs in all sweet fruits. Dextrose is grape sugar which is present in grapes and also in sweet fruits and is likewise secreted by the starches of plants. Honey contains 33 to 40 per cent fruit sugar and 32 to 39 per cent grape sugar. (According to the *Encyclopædia Britannica* 40 to 50 per cent is fruit sugar and 32 to 37 per cent grape sugar.)

Further, we find in honey small amounts (1 to 4 per cent) of saccharose, that is, cane sugar. The saccharose has the inclination to turn slowly into fruit sugar or grape sugar. This conversion occurs under the influence of heat and the presence of invertase and acids which are found in honey. Further, honey contains very small amounts of minerals: iron, calcium, manganese, potassium, phosphorus, and sulphur. As it is generally known, the fermentation of enzymes is responsible for the conversion of foodstuffs. These are substances that are necessary for the maintenance of life. Not all foodstuffs can just simply be taken up into the blood as they

are. No, they must first be converted, for only dissolved foodstuffs enter the blood. As far as it can be established, the enzymes are of great consequence in the conversion of foodstuffs. Now, we find many enzymes in honey. Therefore honey occupies an important place as an article of food. Since only very small amounts of minerals are needed for the maintenance of the human body, and honey contains such minimum quantities of minerals, it is also of consequence for this reason.

Finally, honey contains water. The water percentage fluctuates between 15 and 35 per cent. (According to some scientists, between 13 and 20 per cent.) There are countries, as, for example, the United States and the Netherlands, where the set requirements for sound honey are that the water percentage totals not more than 25 per cent.

### ***Health Food***

Honey is really a prominent, natural article of food. A pound of honey provides about 1,600 calories. Thus honey serves our body with a goodly amount of energy. The caloric value of eggs is considerably less. A pound of eggs provides about 800 calories, while a pound of meat yields about 500 calories. The wise king of old did not write in vain: "My son, eat thou honey, because it is good." (Proverbs 24:13) Honey is easily digestible because the conversion of the sugars in the honey has already begun in the honey sac of the bee; therefore an important part of the digestive process on the honey has already taken place before it enters our stomach. This explains why honey can be given as supplementary food to small children from nine months to two years; daily a teaspoonful or a bit more in an ordinary glass of milk. It is in their formative years that children need sugar. Well known is the child's desire for sweets. For the child's stomach honey is better



than ordinary sugar. History teaches us that the ancient peoples (Romans and Greeks) gave their children much honey.

One can take much honey in place of sugar in tea, in cereal, in sandwiches and cooked foods. For mixing with other foods the transparent flower honey can best be used. When anyone, however, uses the same kind every day it can go against his grain. For this reason it is advisable to introduce a change. There are so many kinds. For example: Many relish heather honey, which is very pure because heather fields are not treated with artificial fertilizer or other harmful chemicals. Heather honey is dark golden brown in color and has a full-flavored and spicy taste and aroma. Linden honey is also fragrant and sometimes somewhat minty. Anyone who relishes something very sweet will enjoy clover honey, which has a pale color, yes, is almost white. Strongly aromatic is the dark-brown buckwheat honey, which is not recommended for daily use, but, on the other hand, is pleasant for a change. Rapeseed honey is light-yellow and crystallizes quickly.

When honey crystallizes, after a short or a long time, some think that there is ordinary sugar in such honey. That is not the case. Crystallized honey is pure. Crystallization proves that honey is pure. Such crystallized honey can be liquefied very easily. Place the container in warm water. But be careful what you do, for, although honey liquefies at 154 degrees Fahrenheit, many of the important constituents can be harmed at 159 degrees. If a container with honey has stood in a cool spot for a length of time it can indeed become stiff and hard to handle. But, placed in the room, it takes in the temperature of the surroundings and then too becomes softer and easy to spread.

Besides being an article of food and strengthening, honey is a medicine. George

Ebers found a medicinal papyrus in Egypt which contained very many prescriptions of which honey was the chief constituent. Honey contains inorganic salts which are important for the formation of blood-coloring agents. People with anemia and chlorosis do well to eat honey. Because honey is hygroscopic or water-absorbing it acts as a disinfectant on infected mucous membranes, and hence honey is often medicinally effective in the case of affected air passages, while the mucous-dissolving quality is also of importance. All living micro-organisms need a certain amount of moisture; the bacteria come in contact with honey and they are forced to give up moisture and as a result die. An old and simple remedy against the cough is a glass of water and lemon juice and a few teaspoonfuls of honey, of which one may take a little several times a day, or a 10 per cent solution in warm milk, which solution likewise dissolves mucous and soothes coughing.

Interesting is the observation of the American physician D. C. Jarvis that honey is capable of checking and curing the unpleasant habit of bed-wetting by its hygroscopic quality. The honey must in this case be taken in the evening. There are many persons who suffer with constipation. Honey is for such persons a simple and an easy-to-take laxative. As a laxative one can also make use of warm honey-water with an extract of senna leaves.

Blossoms provide us with a truly exquisite food by means of the busy bee. Honey is sweet, pleasant and soft. It can be kept a long time in preferably a dark, dry and not-too-warm spot. Next time you have honey remember its Source, not the bee, nor the blossom, but in the words of the Romans: "Here is honey, which God has made for your health."

# Nature's Amazing Chameleon

By "Awake!" correspondent in Southern Rhodesia

**N**O CREATURE has as many gadgets, as many devices, as many rugged horns, as fantastic a hood, as bony a shield, and as many different paint jobs for each mood in its make-up as the chameleon. Its hands are different. Its feet are different. Its eyes are different. Its tail is different. Its tongue is different. Well, best described, the chameleon is a little bit of everything different. It is the only animal in creation that can capture its prey more than a body-length away without moving anything except its tongue.

☛ The chameleon is a slowpoke. Its every action is deliberate and drawn out. All parts seem to operate in slow motion, that is, all but its eyes and tongue. These seem to belong to this age of marvels and speed. The eyes are unique organs projected prominently from the sides of the head as cone-shaped tubes, possessing conspicuous power of independent movement. The eye fixed at the tip of the cone makes it possible for the chameleon to see its own forehead, nose, and even have a look at its other eye without undue strain. The turret-mounted eyes swivel in every direction. One eye scans the ground below for possible enemies, while the other searches overhead branches for food, but instantly, when a fly, beetle, or worm is sighted, both eyes work in unison. They judge the distance of the prey and plan the attack. The chameleon's mouth opens—fire! With bulletlike speed a long elastic tongue is shot out. The tip of the tongue, which is club-shaped and sticky, strikes the target. It never misses its mark. Once tagged with the sticky end the insect has no hope of escape. The tongue returning to the mouth is slow and can be watched. With a big gulp the insect is swallowed and the chameleon gets set for its next shot.

☛ Chameleons are said to be "one long contradiction to our general conception of a small four-footed reptile". The chameleon's tail cannot be lost in a moment's notice and regrown at leisure. It is a delicate organ, fully equipped

with muscles, nerves, and a sense of feeling. It is curled downward like a coiled spring when not used, but up in trees it is used as an extra hand for holding and grabbing.

☛ The fingers and toes of the chameleon are not arranged as ours are but they have bundles of two that oppose bundles of three in each limb—three toes on the outside and two on the inside for the feet and the other way around for the hands. This thoughtful arrangement allows for the firmest of grips on the branches and twigs. They are known to lay some twenty to fifty eggs and bury them in the moist ground. When the babies are hatched, wet and sticky, they are able to take care of themselves and get right at work with their strangest of equipment.

☛ The chameleon is world famous for its ability to change color. It uses an endless variation of green, yellow, brown, black and white. Contrary to general consensus, the color changes are not necessarily for camouflage governed by the background the animal is in. Often it uses colors that make it more conspicuous in its habitat. The chameleon will decide to change coats when the temperature has changed, or if it has been emotionally disturbed, but a greenish color is its favorite jacket.

☛ According to African legend, the chameleon was sent by God to bring immortality to mankind, but it traveled so slowly that the lizard carrying the message of death arrived first. Gullible mankind accepted the message arriving first—thus lost out on immortality. While only a small portion of "gullible mankind" believes in this race of the lizards, the great majority has swallowed the fable of immortal human souls. Death came, not from a lizard, but as a result of disobedience to God's law. Everlasting life, on the other hand, is the gift of God through Jesus Christ. (Romans 6:23, *New World Trans.*) This precious heritage is not dependent on nature's slowpoke, the chameleon, or upon mythical immortal human souls, but on the spirit and power of Jehovah God.



# Blood and Oil

## The Long Struggle to Give Brazil's Fabulous Treasure to Her People

By "Awake!" correspondent in Brazil

OF ALL the precious materials extracted from the earth, there is not a single one that does not drag along in its wake a legion of selfish men that, because of greed in their unending quest for riches, contaminate the morals of earth's inhabitants, whose plight becomes worse and worse. They are possessed of a burning fever that consumes them until they perish. It is for this reason that all humanity contends in the hope of more controlling power—not so much world dominion as the control of earth's riches. Today, even though gold is the most alluring, it is not gold that fomented revolutions, friction, wars and heated debates among the modern nations. It is the dark-colored oil that flows from the bowels of the earth in gushers or drilled wells.

Ever since its discovery, Brazil has been cruelly beaten, its people ruthlessly crushed beneath the heavy boot of foreigners, and its riches, mineral, vegetable or whatever other, are controlled by foreign influence that monopolizes everything.

In spite of its beauty and position, Brazil has a high percentage of illiteracy that is almost without remedy. Its commerce is dominated by trusts that do not allow this profitable prey to escape, and any undertaking to open up the rich resources of the country is immediately cut off by certain occult interests, and hardly ever accomplishes anything. Such is the problem of Brazil's oil.

The oil campaign in Brazil is not of recent date, for since the beginning of this century attempts have been made to regulate the oil situation in the country. In 1902 the first book on the subject was written, and for some years now there has been strife over "black gold".

In the book *O Escândalo do Petróleo* a partial vision is presented, showing how, at the outset, Brazil did not prosper in her national companies and the desire to stop the exploitation went to such a point that crime of every variety was used in a strong effort to hinder those who wished to see Brazilian oil flow out of the earth.

### The Martyrs

Josef Bach, a German geologist, studying the soil in Alagoas since 1905, finally made certain of the presence of this precious substance and established a modest business for extracting it. This was in 1918, and on August 26 of the same year he wrote a letter to the local police asking protection for himself and his family in order that he might continue to live in that little town and proceed with the development in that zone. Measures were taken and nothing happened, but on a certain day when he was crossing the lagoon in a canoe with a different boatman from the regular one, the bark suddenly upset and he was drowned; the boatman escaped unharmed except for a bath. His disappearance served the occult interests well; complete inac-

tivity reigned thereafter in the digging for oil.

Years after, Pinto Martins, a young Brazilian engineer with big ideas, acquired from the widow the studies and rights to renew the enterprise. He went to London to start negotiations, then came to New York and from there to Rio in a sensational flight. He was acclaimed a national hero by the people. He was offered a premium of \$10,000, which he never received, because he committed suicide before the time, without anyone's knowing the motive for the tragedy.

Later, in the state of Mato Grosso, Barzaretti, an Italian engineer, made studies and contracted for some land to continue the exploitation, announcing that oil wells were going to be drilled in the region. And what happened? A gunshot, from nobody knows where, mortally wounded him. All activities were stopped and the ever-increasing enthusiasm died down.

Monteiro Lobato, an outstanding Brazilian writer, participated actively in drilling and exploiting and also in spreading oil wells all over Brazil, beginning with the land he owned in Lobato in the state of Bahia. At a great personal financial loss and after many pleadings and supplications he saw the oil that was not to be discovered flow out of Brazilian soil. For this, Monteiro Lobato fell into the bad graces of the government, his oil wells were nationalized, and he was thrown out of his job as chairman of the Merchants' Exchange. The metal plates that identified the field were torn down and in their place was put up an obelisk with these words: "The first field of the national council of Dr. Getúlio Vargas' government from which oil flowed in Brazil."

### ***Development of the Fight***

Standard Oil and Royal Dutch & Shell are the two great international trusts; con-

sequently Brazil, with so many places marked with indications of oil, meant a real danger for them; so the first thing they had to do was to monopolize the potential oil-bearing land and then to catechize the Brazilians. Knowing the various weaknesses of the Brazilians, they thought: Nothing is easier than to fool these simple people, who, although they live on top of oil, do not know anything about it; they must always buy oil from us, while we calmly acquire the land that can serve us as future reserves, and as we exhaust the fields that we now possess we shall have sure recourse to our oil in Brazil.

During the past three years the newspapers have employed many blaring headlines, the people have organized mass meetings, going out and shouting in the streets: "The oil is ours"; carrying placards with such phrases as: "We urge the taking of measures; out with the international trusts," and walls have been daubed with pitch in the same words. It looked as if the thing were going ahead, but this was pure deception. During the period of May-June, 1951, the morning newspaper of Rio de Janeiro, *Diário de Notícias*, published some interesting items about the oil situation in Brazil, one of which was on the occasion of the National Oil Convention promoted by the Cedpen, when Gen. Arthur Carnaúba, chairman of the convention, said:

"Its aim will be, once again, the defense of the fundamental thesis of state monopoly, not only with reference to refining but also as to research, production and distribution. . . . To hand these over to the oil monopolies constitutes a crime against our native land. Let us avoid the necessity of our sons' being obliged to fight a battle like that in which the heroic Iranians are engaged . . . Oil is a factor of emancipation for those who know how to exploit it and an instrument of slavery for those who criminally hand it over to the international trusts.



... Reflect a little before you throw yourselves in the path of colonization and of tyranny!"

In the same paper we read further about a meeting in the Senate, at which Senator Domingos Velasco spoke: "The Brazilian Socialist Party is in favor of state monopoly. . . . All of us are called by the trusts' lawyers 'useful innocents' in the service of communism, whereas the truth is that we are in the service of Brazil. And what have we gained in our fight against the trusts that have never hesitated to kill patriots who opposed themselves to their interests?" Then he denounced a list of prominent persons, accusing them of being "useful innocents" on the side of the trusts. At the close of his discourse, the senator appealed to the president of the Republic to nationalize the Brazilian oil, as he had stated in his speeches in which he had so enlarged upon the riches of the Brazilian soil.

There was the closing of the National Center opened in 1935 for the study and defense of oil, because it was supposed that it had become infiltrated with Communists, a claim which was strongly refuted by Mr. Domingos Velasco. Some days later the *Última Hora* published a note containing parts of a document presented by a representative from Bahia, in which he asked what had happened to the national gasoline and how much had already been produced in Brazil. The magazine *Time* in its Latin-American edition published news of the release of Brazilian gasoline in Rio de Janeiro and the joyful and enthusiastic reaction of the motorists who acquired it, but in reality it had already been released some time before at a station in Guareí where a few motorists bought; the *cariocas* that bought the Brazilian gasoline said that it was just as good as the imported.

Really things began to warm up after 1949, but the very complicated problem

that for the time being presents itself has not been solved. There is a refinery in Mataripe in the state of Bahia with a capacity of 2,500 barrels a day, which guarantees enough for the consumption of that state; but Brazil has 21 states. Plans are under way to open another refinery at Capuava in the state of São Paulo with a capacity of 20,000 barrels a day. This refinery, not yet completed, already has a lot of shareholders and owns \$3,000,000, but it needs \$15,000,000 to finally get into action. The basis of shares is as follows: Only native Brazilians can be shareholders, so that the controlling interest of the refinery always remains in national hands; the maximum subscription per person will be \$75,000, and the minimum, \$150. Studies and installations will be made by a competent American firm, the Hydrocarbon Research Corporation, the same that was selected to install the official refinery at Cubatão, all to be under the supervision and approval of the National Oil Council; and the distribution of the bonds was trusted to Roxo Loureiro S/A—Investment Bankers, under contract signed and approved by the National Oil Council.

Beneath the deceptive surface some questions arise, such as, How much money borrowed from foreigners is back of this? Where did the first shareholders or founders get the \$3,000,000 for the first payment? And many others. Who can certainly guarantee that what is going on in Iran will not come to pass in Brazil? This is only the beginning. What will be the end?

The *Última Hora* of June 27, 1951, published a notice which said: "The president of the Republic in his policy of attracting foreign technicians offered the Brazilian Oil Council a group of German technicians who wish to collaborate, under the supervision of the Brazilian government, in the drilling of oil wells."

Who can be sure that tomorrow or the next day the trusts will not reveal the part they play behind the well-disguised representatives in shareholders of high financial capacity?

Brazil was represented at the Third World Oil Congress at The Hague. Assemblies and conventions have been held in defense of oil. Theses have been published in the Chamber. Lately in some filling stations are seen banners with the following inscriptions: "Bahia gasoline accepted with the same good will as the imported." This is only superficial bravery. Its depth is not easy to fathom.

What will be the outcome of this weighty and complex question of oil, not only for Brazil, but for all the other countries beneath whose soil lies the precious mineral and whose inhabitants wish to live in

peace? Who put the oil in the earth, and for what purpose? These layers of petroleum were placed in the earth by a loving, wise Creator to whom belong "the earth and the fulness thereof", who made the earth to be inhabited and the produce of the earth "for the service of man". When, soon, the new world of righteousness is in dominion of the earth, its willing subjects, the survivors of Armageddon, will enjoy the blessings of oil and all the other precious things stored in the bosom of the earth along with the knowledge of their Creator and his manifold wisdom and they will adore Him as worthy of their praise and confidence, not trusting "in princes, . . . in whom there is no help", but "whose hope is in Jehovah . . . who made heaven and earth, the sea, and all that in them is". —Psalm 146:3, 5, 6, *Am. Stan. Ver.*



### *"Melancholia" in Art Circles*

When viewing abstract painting the uninitiated frequently get a vague impression that "modern art" does not amount to much. Sometimes the opposite is true and something that does not amount to much is hailed as "art" by red-faced authorities. *Melancholia in a Swamp* looked little different from dozens of other abstract paintings, and Sidney Key, curator of the Toronto Art Gallery, penned this to the "artist": "You are considerably interested in a variety of effects that can be arrived at through experimental use of your materials, and you seem to be aware of the accidental effects that can result from lines, calligraphy, blots and the use of a spray gun." The picture and letter were turned over to the local press and *Melancholia* became the best-known abstraction in Canada when newspapers explained that it was nothing but a piece of cardboard used by commercial artists for wiping their brushes and testing their spray guns. The 17-year-old "artist" had merely picked it out of a wastebasket, mounted and titled it. It still might be "art" to the modern mind, however, as Jerry Morris, curator of the Vancouver Art Gallery, said, "This accidental doodle can be regarded as a work of art worthy of serious criticism on two levels. The artists cleaning their brushes may either consciously or unconsciously contribute to this form and selection by the placing of their brush strokes. The man who recognized the quality of the picture in rescuing it from the wastepaper basket was to a certain extent functioning as an artist."



# Choosing the Right Hat



CHOOSING the right hat is more easily said than done. Each season the styles change, the shapes radically change, and the colors become unfamiliar. But style is one of the great obscure mysteries of life. What women would give for a definite formula for choosing "the right hat"! Think of the hours it would save, the agony, and the embarrassment! Lucky you, if you are the model type! Some girls are, but they are few and far between. Such a woman can try on a large hat, the new "Cavalier" or "Caque", or a cloche, or turban, a sailor, an inexpensive, or an exclusive hat, all with equal success. But unfortunately this is not true with most women.

It would be simple enough to recommend the general shape of hat for each face if the head, neck, and shoulders, etc., conformed to type. As the case is, the round face goes with sloping shoulders just as often as with square ones. The receding

chin may accompany the long thin neck or the short plump one. The coloring of skin, hair, and eyes will differ; likewise, the age of the face. Neither do the size and proportions of the entire figure always correspond to the type of face. All these factors are to be considered, and will shed light up-

on the perplexing search for the right hat.

When hat-hunting be sure that the little model you think is "just darling" is "just darling" on you! The right choice should be the finishing touch to an outfit instead of an unrelated or unbecoming eyesore. The right hat will add, not detract, from your costume. No one will say, "What's that thing on your head?" A well-chosen hat will not be seen as a distinctive feature, but becomes a part of the person. It merely completes the costume as a whole. It is a frame for the face which, after all, should be the center of attraction. The outline of the head and hair should be closely related to that of the hat.

## Selection Often Difficult

When making a wise choice, it would be well to consider the words of the newspaper columnist, Westbrook Pegler, who said: "Now it is one thing to place a wadded washrag over the eyebrow of some cute, skinny little trick of 18, stick a sprig of parsley on it and strap it beneath her pert little chin with a couple of lengths of dyed bandage. She could look cute beneath a tomato surprise or with no hat at all because she is cute, and the hat really makes no differ-



ence one way or another." But those who have had a little more aging require a little co-operation from their hats, and deserve it at the price. A hat should be an adornment. It should give you a lift. Unless it really does something for your looks, it would be best not to purchase it. The proper selection will put the smart woman at ease, giving her a sense of confidence, knowing she is correctly and becomingly groomed from top to toe. A hat is different from a shoe. While you can hide your feet under a table or a chair, you cannot exactly do that with your head.

There are mainly three things to consider when buying a hat: whether it is becoming to you, whether it combines well with the rest of your outfit, and whether it is always comfortable to wear. Lilly Daché, designer of hat models, said: "The right hat on the right head is pretty. I can make any hat becoming to any woman. But it must be designed for her, and her alone. It must be properly fitted, and it must be in proportion. This, I think, is the secret of success in anything in life: enough of this, enough of that, and all things in proportion. The big hat for the big woman, the small chapeau for the *petite femme*. The big thoughts and the big heads for the big person; the small things for the small souls."

It takes time and thought to choose the right hat. If you are in ill-health or fatigued, you require all the more care in fitting a hat to your face. Never worry about a hat's making you look older—worry does that, not the hat. If you select a model that you *feel* silly in, then, no doubt, you *look* silly and ridiculous in it. Choose a hat that makes you feel gay but at ease. Never wear a period on top of your head for a hat or a silly, provocative little creation with a flowing veil unless you are the type. And the "unpardonable sin" is to try to make one hat do for both sport and

dress. If you must economize, it is better to be a bargain hunter than a one-hatter.

Money is an important factor in the choice of a hat, and often women spend more for a hat than for a dress. One lacking taste would accomplish less with more money. A woman with good taste can frequently complete her costume with a low-priced though suitable and becoming model. The average woman can pay only a limited price for a hat. Anything beyond a certain price level cannot even be considered. If this allowance permits only one hat each season, there is all the greater need for discriminating choice.

### *What Hat to Wear*

Very young people can wear almost anything and look good. If you are young and observe the prevailing style or mode of hairdressing you will find a great variety of hats suited to your face. While there is an asset in being born beautiful, no one need be discouraged because of irregular features. Almost everyone has some redeeming points. It may be your hair, skin, or eyes. The clever woman will learn to accentuate her good points, which will leave the unfortunate ones unnoticed.

A thin woman should avoid too large a hat; it gives the appearance of an open parachute. She should wear pillboxes or something with small perky brims and off-face brims. If you like to be conservative but smart, the tiny sailor model is best of all. If your personality permits, add a pert veil. But don't wear a veil if you feel uncomfortable in one.

Some seem to think that tall women should always wear a drooping brim. The features as well as height should determine the kind of hat to be worn and not merely whether a woman is tall or short, plump or thin. For example, a drooping brim will have a tendency to accentuate the large curved nose or the retroussé nose. A flat



brim with a straight or irregular edge makes the short upturning nose less obvious. In general angular features are not so pronounced when round brims and soft edges such as ostrich or plaitings are used. The very round face is seldom improved by a rolling brim. If you are tall and conscious of your height, wear a smart beret or a large hat. An extremely large hat can be worn to better advantage with a long skirt than with a short one. Another thing, solid materials like velvet make a hat look larger than does transparent material. If there are two hats of the same size, one made of maline and the other of velvet, the latter will appear larger. But a tall woman should never wear a period on top of her head for a hat.

Hats with wide brims should never be worn by those who are pleasingly plump and shorter than average. A hat with a definite angle, one that tilts over the right eye, will usually be becoming. Front-draped turbans are very elevating, both in height and spirit. If you like a pompadour hat, make sure it does not give you a moon-face appearance. A bright-colored hat is apt to cut your height, so have your color in your jewelry and accessories instead. If you have a dramatic personality, let the richness of material express it rather than the color in your hat.

The off-face style which sits firmly on the head is good for the lady that has no outstanding features. If you do not want to emphasize that plainness, wear a hat that accents you and your costume. The small sailor is very flattering to most women. The new flaring brim also cups the head and has a youthful effect.

### ***How to Wear a Hat***

Fashion decrees each season determine how the hat shall be placed on the head. To ignore this custom makes a woman appear out of date. No amount of accessories, dramatic or otherwise, can offset a wrong hat angle. When trying the hat on test its becomingness from all angles. Not only the front but also the rear and side views are important, because the wearer is seen from all sides. A hat chosen sitting down before a mirror is likely to be disappointing when the woman sees herself at full length. The final decision should be based upon the outline of the entire figure.

Occasionally, you will find it smarter to wear a bright hat with an all-black, all-brown, all-blue or all-green suit or dress. Then it would be well to carry the hat color to your jewelry, gloves or bag. This way your hat will not stand out and you will not become to everyone you meet "the lady with the pink hat"!

The right hat can bring out your personality, add to your costume and charm. It can "do strange things psychologically; the most conservative can be made to feel like a glamour girl, a femme fatal, or a debutante, by donning appropriate headgear. A smart and becoming hat will buoy up a woman's spirits, give her confidence and make her wit scintillate". Or so they say. Some women think they can wear anything and get away with it. While it may be true that "a woman of wit can make a man admire her even if she wears a cabbage on her head", it may also be just as true that "you can tell the quality of a woman's brain by the kind of hat that covers it". Let the selection you make speak well of you.



# Today's Civilization

## Civilization's Effect on Honesty

Inspector Henry A. Larsen, the Royal Canadian Mounted Police officer over a 3-million-square-mile precinct in the frozen wilds of the Yukon, the Northwest Territory and northern Quebec, visited in New York in January. In its report of his visit the *New York Times* said (January 13), "The Eskimos are still largely untouched by civilization and therefore, according to the inspector, 'naturally honest.' 'If you happen to drop a trinket in the snow they will make a hundred-mile trip by dogsled to return it,' he explained." Perhaps the rest of the world could use a little less "civilization" and a little more of such honesty. It reminds us of a cartoon that recently appeared in a popular magazine. It shows a native girl of the South Pacific holding an American GI by the arm as she argues with her protesting brown-skinned father: "So he's civilized—I still love him!"

## Topic of Most Interest

The "Inquiring Photographer" for the *New York Daily News* asked, "What topic is of most interest to people today?" The answers, published in that paper on January 8, included, "Affairs of state," "The high cost of food," "Unbearably high taxes and the somewhat related subject of corruption in government," and "The possibility of another world war". The final answer, given by Gail Mischke, a New York newspaperman, was, "Morals in general. Morals in our homes, in business, in schools and intolerable morals in government, from lesser officials to high government executives. . . . We've got to get away from money as a standard."

## Black Markets Condemn World's Morals

The 1951 *Black Market Yearbook*, a detailed study of illegal dealings on the currency markets of 54 countries, is a fantastic report of globe-girdling lawbreaking. A *New York Post* column, March 7, pointed out that this yearbook was prepared by Franz Pick, an international currency expert who estimates black market trading in currencies and precious metals in 1951 alone hit the fantastic total of \$10,000 million. He says flatly, "There is no doubt that black markets are here to

stay . . . as a permanent institution of society," and "conscience has long since lost meaning for the average citizen of all nations". Yet a part of the blame for this delinquency must rest on the governments themselves. In 13 years the paper currencies of 11 countries, having 729 million inhabitants (Albania, Austria, Bulgaria, China, Czechoslovakia, Germany, Hungary, Japan, Korea, Poland and Rumania), have been destroyed. During 12 years 20 other currencies have lost at least 50 per cent of their value, and during just 27 months war preparation has contributed to devaluation of 55 currencies.

## Cost of War

Under this heading the *Railway Inst. Magazine* (Perth, Australia, August 1, 1951) reported: "The International review of Diplomatic and Political Science (Geneva) estimates that the money spent on [World War II] could have provided £4,000 worth of furniture, a £12,000 house, £20,000 in cash to every family in the United States, Canada, Australia, Britain, Ireland, France, Germany, the Soviet Union and 'Belgium.'" (Changing Australian pounds into American dollars that is over \$80,000 per family.) Continuing, the report said, "In addition, each town of over 200,000 population could have been given a cash donation of: £25,000,000 for hospitals, £25,000,000 for libraries, £25,000,000 for schools."

## "Social Workers" in Stinking Sewers

Marthe Richard, Paris' only woman city council member, shouted in 1945, "I will not rest until Paris is cleaned of these stinking sewers." Paris' 178 legalized houses of prostitution were put out of business. When the brothels closed, 7,000 registered whores went outdoors and underground. Reinforced in numbers they nightly patrolled the Champs Elysées and Place Pigalle, and swarmed through the nightclubs. The situation went from bad to worse, and *Time* magazine (January 14) reported Marthe Richard has "just written a new book . . . in which she now says: 'The situation has become intolerable. We have to reopen the *maisons de tolérance*. . . . The girls should be considered some kind of social workers.'"

# "YOUR <sup>WORD</sup> IS TRUTH"



## Futile Prayers

**F**UTILE prayers cause twofold harm. They bring reproach upon God and cause creatures to lose faith in him. That there is much futile praying cannot be denied. For example, during World War II, Catholic, Protestant and other religious organizations in both Axis lands and in lands of the Allies prayed to God for victory. Obviously God could not answer the prayers of both. He certainly did not answer the prayers for an Axis victory. Did he answer the prayers on behalf of the Allies? or was not their victory due to superior forces? Indicative of the reproach such prayers heap on God is the taunt of Voltaire: "It is said that God always fights on the side of the strongest battalions."

During that same conflict millions of prayers were offered for the safety of both soldiers and civilians. "There are no atheists in foxholes," we were told. Yet casualties mounted in spite of all such prayers. True, many who prayed survived, but who would claim that prayers determined the fates of those involved when all prayed?

The same principle holds true regarding prayers offered in times of peace: prayers for recovery from illness, for material prosperity, for the obtaining of a mate, for safety in travel, for victory in sports, and such like. May it not be said that the very success of the insurance business is rather strong circumstantial evidence that such prayers are not answered?

Then there are the prayers of the clergy for divine guidance and blessing upon the

United Nations, upon the various heads of state, etc. Are these being answered? When we consider the ineffectiveness of the United Nations organization, the moral tone of politics, the strife between nations and the confusion within each nation, we are forced to the conclusion that all such prayers are likewise futile.

The 1950 "holy year" furnished another example of futile praying. According to the pope it was to be "a year of special devotions and prayers, especially for world peace". Yet, although the world's greatest religious organization thus petitioned God for a whole year for peace, the year saw the East-West cold war become a shooting war with the invasion of Korea, not to say anything about uprisings and armed conflicts in some ten other lands.

Equally futile have been Roman Catholic prayers for victory in her struggle with communism. In Italy, her own back yard, she has scarcely been able to maintain the status quo for the past five years, in spite of all her prayers to God and in spite of all the money (\$1,300,000,000) sent in to help out by the United States. In the recent elections her Center coalition lost more than a million votes to the Right-wing (Neo-Fascist) and to the Left-wing parties. —*New York Times*, May 28, 1952.

Why is so much praying futile? First of all let us note that God is not to blame. The Bible assures us that he, omniscient and omnipotent, can answer prayer; that he can do for us "more than superabundantly beyond all the things we ask or conceive". And Jesus assures us that our heavenly

Father is more willing to give us good things than earthly parents are to give their children good things. (Ephesians 3:20; Luke 11:9-13, *New World Trans.*) And does not the Bible record instance after instance where God answered prayer? See 1 Samuel 1:27; Jonah 2:1, 2, 10; Acts 10:4; James 5:16-18.

If God is not to blame because so much praying is futile, then it must be the fault of those praying. Is it? It is. For one thing, certainly prayers offered to nonexistent deities are futile. "All the gods of the peoples are idols; but Jehovah made the heavens." (Psalm 96:5; 115:3-8; *Am. Stan. Ver.*) Therefore prayers offered to others than to Jehovah are bound to be futile.

Christ Jesus, on this matter of prayer, said: "If you ask anything in my name, I will do it." And again, "No one comes to the Father except through me." (John 14:14, 6, *New World Trans.*) There is no provision or authorization in the Scriptures for endeavoring to come to Jehovah God through Jesus' mother Mary, or through some deceased "saint". Prayers directed to these are futile, for they ignore the only channel of communication with God, Christ Jesus.

Prayers that fail to take God's purposes into consideration are likewise futile. God does not change his purposes to suit the whims of men. "I have purposed it, I will also do it." (Isaiah 46:11) God having purposed to destroy Sodom and Gomorrah, Abraham interceded in vain. God decreed that his unfaithful name-people should go into captivity, and so Jeremiah was commanded not to pray for them. This present wicked system of things is doomed, and therefore it would be futile to pray for it. —Genesis 18:23-33; Jeremiah 7:16; 2 Peter 3:10-13; John 17:9.

Even though we pray to the true God, through Christ Jesus and in harmony with

God's purposes, still our prayers may be futile. How so? If we do not ask in faith. Said Jesus: "All the things you ask in prayer, having faith, you will receive." The disciple James makes the same point, that unless we ask in faith, "not doubting at all," we shall not receive anything from Jehovah.—Matthew 21:22; James 1:5-8, *New World Trans.*

Many prayers are futile because the motive is wrong. Concerning this we read: "You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." (James 4:3, *New World Trans.*) For the same reason those who pray merely to impress men are offering futile prayers, wasting their breath as far as God is concerned. Those proud of heart likewise talk to God in vain, as Jesus pointed out in his illustration of the self-righteous Pharisee and the contrite tax collector. As for the prayer of the wicked, it not only is futile but is actually an abomination, a disgusting thing, to Jehovah God.—Proverbs 28:9; Isaiah 1:15; Matthew 6:5-9; Luke 18:9-14.

The misguided, selfish, hypocritical prayers of many professed Christians have brought much reproach upon Jehovah's name and have caused many to lose faith in God. But from the foregoing we can see that the fault does not lie with him that such prayers are not answered, but with the ones offering such prayers. Let all lovers of righteousness who pray in sincerity avoid the foregoing pitfalls when praying to God. Let them follow the pattern given us by Christ Jesus in the prayer he taught his disciples. Let them learn what God's purposes are and what we may pray for. Doing so they will find that God does indeed answer prayer.—Matthew 6:9-13; Proverbs 15:29.





# Jehovah's Witnesses Preach in All the Earth



## Ireland

**T**HERE are many verdant islands on this globe of ours, but only one "Emerald Isle", Ireland. Lying west of Britain, its 28,000 square miles boast about three million inhabitants. Life in Ireland is slow-moving and the countryside is beautiful with its intensely green fields and lazily flowing rivers. Its people are humble and hospitable and likable in many ways. It would truly be a pleasant place were it not for the bitter feud that religion has created in the minds of the Irish, splitting the country in two.

In the north we find six counties holding to the English rule. In the south we find twenty-six counties, standing independently, having their own flag, disliking the British but forced to do business with them nonetheless. Officially and ostensibly their parliament in Dublin rules, but unofficially and actually their laws come from Rome. Recently this has become more and more apparent, and deep are the rumbles of discontent coming from the working-man as he faces this fact.

As in 120 other lands and isles of the sea, Jehovah's witnesses are preaching the good news of the Kingdom in Ireland. In the north they work free from physical molestation, protected by the law, and there their chief opposers are evangelical pastors. In the south, however, things are entirely different. There religion does more to help a man earn his daily bread than any college education, and the church seeks to dominate every detail of life.

The faith of the typical Irishman is based not so much on love and knowledge as

upon fear. Any unfamiliar word, any information given that differs from the usual type of Catholic conversation, regardless of its support in logic and the Scriptures, conveys only one meaning to him—Communism! The priests use great power against the parishioner who dares to read non-Catholic literature or listen to non-Catholic discussion. Thus fears of loss of employment, friends or property, or boycott, and finally excommunication, hold back many a sincere and God-fearing Irishman from taking the necessary steps to gain correct knowledge of the Bible.

A public appeal was made to the government some while back to have Jehovah's witnesses expelled from Ireland. The efforts of the Catholic Hierarchy in this regard failed because Ireland's Constitution guarantees freedom to practice religion by others as well as by Catholics; and so Jehovah's witnesses continue to preach there.

Living accommodations present the greatest problem for the missionaries of Jehovah's witnesses, for the few Protestants there as well as the Catholic population in general fear reprisals if they have as guests such "church undesirables" as Jehovah's witnesses. As long as the witnesses can keep the address of their living quarters secret from the public, as well as keep the nature of their activities secret from their landladies, all is well. But unfortunately this secrecy can never last long, for the Irishman is a curious fellow, and find out about you he most certainly will! Occasionally a fearless household will brave threats and abuse, but for the most part it is just a matter of time before the missionaries are ousted.

Typical in this regard is the experience of a full-time minister and his wife in county Wicklow: "We finally obtained a cheap room near our territory, but only for a few weeks. Almost immediately complaints were made to the police to have us ousted. These failing, our landlady received a warning that her house would be smashed unless we left. This frightened her, and although she liked us we had to go. We are now living on top of an old tram car, four miles out of town 'way up in the hills on the farm of a Protestant. We stay out of town as much as possible, as we have interesting Bible studies with ten different families and we want to continue caring for these. Returning about midnight from a Bible study on our bicycles a short time back, we were followed for about three miles by a car full of people. They stopped us in a quiet lane and three men got out and warned us to leave this Catholic country, threatening that violence would accompany the next warning if we remained. But we have stuck it out and are still here. A man nearby shows his good will by supplying us with milk at half price and by taking part in the work himself. He passes out literature to all around here in the hills and says that it will not be his fault if his neighbors get a shock at Armageddon."

In an adjoining county two natural sisters, also serving as full-time ministers, are busy taking care of thirteen home Bible studies in spite of stiff opposition. There two schoolteachers, learning about the Bible for the first time, have added to their library the *New World Translation of the Christian Greek Scriptures* and are passing on to their young students the things they themselves absorb.

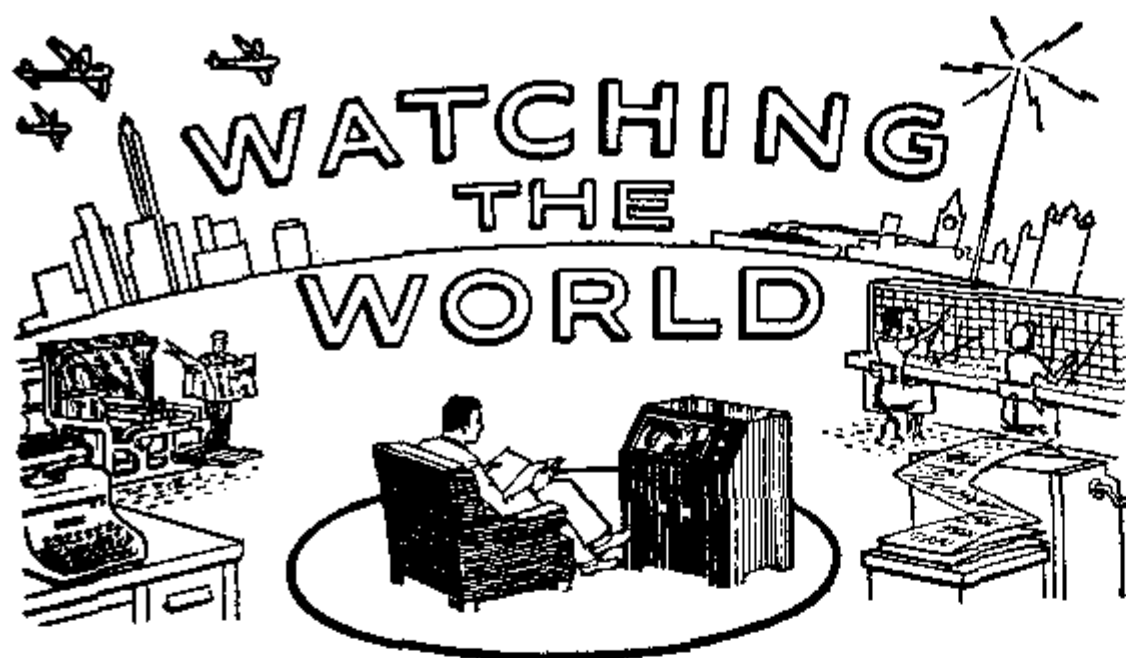
Away down in the city of Cork is a home of Gilead missionaries who have succeeded in establishing a Kingdom Hall, one of the three to be found in this country. By working quietly and advertising their meetings

only by word of mouth to persons of good will, they are able to hold their weekly scheduled meetings without molestation.

At Dublin, Ireland's fair capital, we find a strong congregation of Jehovah's witnesses working with Gilead missionaries and other full-time ministers. In three years the number of those taking part in publishing the good news of the Kingdom has doubled, the number attending the congregational meetings has trebled, whereas the number of homes in which Bible studies are being conducted has increased fivefold. Many are the happy experiences of those who go forth to preach the good news, and the prospects for greater increase in the future are truly bright. One Roman Catholic woman, denied a Bible study in her own home because of what she termed "the ignorance of my family", told that when she sits in the Catholic church she is thinking about what she has learned from Jehovah's witnesses. Roman Catholic families obtain Bibles and then read them at night so as to avoid persecution.

July 1951 the witnesses of Jehovah in Ireland were greatly cheered by a visit of the president of the Watchtower Society, N. H. Knorr, while en route from the United States to the Clean Worship Assembly at London, England. He gave an address to 32 at the Kingdom Hall in Cork, considered very good for that place, and 215 packed out the Engineer's Hall in Dublin. More than 800 heard him at Belfast.

Hundreds of humble and hospitable Irish folk respond to the first hearing of the message, only to be retarded when they are browbeaten by the church. (Matthew 13:20, 21) Still the work goes grandly on. Many an emigrant in a far-off land thinks of home and says "God bless Ireland". Well, with Jehovah's witnesses on her soil, holding out the waters of truth and life to those who wish to accept them, it can be truly said that God is blessing Ireland.



### Dollars or Lives?

◆ One of the numerous well-nigh unsolvable governmental problems is what to do about trade with Russia, in view of the opinion that materials sold to her may have to be bought back with human lives. The U.S. Battle Act provides that "no military, economic or financial aid be supplied" to any nation that ships arms or strategic materials to Communist countries. Yet trade continues because Western Europe needs to sell its products to keep up employment, and needs supplies it gets from the Communists in return. A general furor was stirred up when Denmark delivered an oil tanker to the Soviet (7/8), although it was known since 1948 that the tanker was under construction, and although nearly 60 other ships are now being built for the Soviet Union in Western shipyards. Reliable sources have suggested that except for war equipment the U.S. "cannot object to Western European exports toward the Soviet bloc unless we are willing to assist in development of new sources of imports for our friends and Allies in Europe". But U.S. commercial interests want increased trade restrictions. Commercial interests force Europe to trade with Russia. Commercial interests prevent the U.S. from remedying the

European situation. Angry words fly, but money still talks the loudest and dictates the action!

### In the East-West Struggle

◆ The propaganda war and armaments race between East and West continue. When Moscow proposed a Big Four conference over German unification, the West feared unlimited talks would delay German participation in the European army, but agreed (7/10) to meet on the condition that the sole subject be the possibility of free elections throughout Germany. In West Berlin Communist cold-war pressures have even included kidnaping. Germ-warfare charges are being pressed to the point that one visitor to China described the drilling of school children to rush out and pick up insects with chopsticks. In the Netherlands (7/17) an international ring was uncovered that bought Western goods with forged documents and transshipped them to Communist countries. In Malaya the British instituted a drive on the high-ranking officials among Communist raiders. (Said a spokesman: "We are very happy to kill rank and file bandits, but we believe that doesn't get us very far.") It was announced (7/13) that Yugoslavia will get jet planes, tanks and heavier guns from the

U.S. this year. Apparently each side is daring the other, while the cold war continues on both sides of the curtain. An example: When the keel was laid for a new U.S. super-aircraft carrier, the world's largest, U.S. Deputy Secretary of Defense William Foster warned (7/14) that "not even in their innermost lairs" could a foe "escape the devastating force of this mighty weapon".

### "Red Dean" Stirs Furor

◆ Hewlett Johnson, the "Red Dean" of Canterbury, who won Stalin's "peace prize" last year, and for many years has been to the left of center, stirred up another furor in Britain when he returned from a visit to Moscow and Red China proclaiming the Communists' germ-warfare charges. A petition was started asking his dismissal. The *Daily Mail* mused, "There must be some way of removing him from his high and ancient office." The *London Times* said, "There can be little doubt that, if there were any lawful means of dispensing with his services, his ecclesiastical superiors would have long since adopted it." But in Parliament, Churchill declined to launch any action, and the Archbishop of Canterbury told the House of Lords that swallowing "all the foolish, unpleasant, venomous things that are said" is "a small price to pay to keep unblurred the freedom of speech which is a vital concern in the church and the nation".

### Many Reject Israel Citizenship

◆ Despite intense social pressure in many collective settlements and charges of "traitor" by a leading newspaper, thousands in Israel lined up (7/14) in a last-minute rush to "opt out", for one reason or the other, under the law that provided that all immigrants who did not declare that they wished to retain foreign citizenship would automatically become citizens of Israel. Out

of the million who still possessed citizenship in other lands, 21,499 chose to "opt out", including more than half the estimated 5,000 to 6,000 immigrants from the U.S. and considerable numbers from French North Africa, Europe and South Africa.

#### **Mossadegh Out and Back**

◆ For one year and three months Dr. Mohammed Mossadegh was premier of Iran (still called *Persia by the British*). His prime objective: Expulsion of the British. His success: Excellent. So good, in fact, that Iran lost the huge Anglo-Iranian oil royalties and the government's finances slid to where its expenses were \$10 million a month more than receipts. Even so, the policy won him great popularity, for the British are fervently hated. Yet his political difficulties mounted, and finally the Shah, Iran's constitutional monarch, balked. Dr. Mossadegh resigned and was replaced by Ahmad Ghavam (7/17), a wealthy landowner who has three times in the past served as premier, and who has been openly critical of Mossadegh's policies. He said regarding the oil dispute, "I hope to be able to settle the matter." He was not able to do so, however, for a hard core of fervid supporters staged fierce riots in many Iranian cities and towns, demanding that the "servant of the British" be removed. After three days of rioting and many deaths, he resigned (7/21), and Mossadegh was reinstated.

#### **Just to Give a Report!**

◆ When Prime Minister Menzies returned to Australia from recent talks in Washington and London, he gave a radio address from Brisbane's City Hall (7/15) to tell his people that he had arranged to get materials Australia could not produce, to get defense supplies from Britain and to sell

Australian uranium and food products. In keeping with Commonwealth tradition he stood up to the Communist hecklers in the audience, which became one of the rowdiest groups he had ever addressed. He called them "Communists", "yahoos," "squealing rats." When a "we want peace" chant started, he retorted, "That is what the Chinese Communists shouted [in Korea] while they were killing Australian troops." Despite the commotion, only those who started fights (24 men, 6 women) were thrown out.

#### **South American Border Strife**

◆ Trouble was brewing on the border between Brazil and Argentina. A special congressional investigating committee left Rio de Janeiro (7/17) to investigate border violations by Argentine border guards. In one instance they were charged with going thirty kilometers (18 miles) into Brazil to capture two men, in others with firing on and killing Brazilians. Argentina's interior minister explained (7/17) that large-scale smuggling, which both countries admit exists, was the cause of the difficulties. Brazil admits "the policing of our frontiers is deficient in the most populated parts and almost nonexistent in others", and says it is not complaining against attempts to halt the smuggling, but against Argentine guards operating on both sides of the frontier.

#### **Brazilian Gold Rush**

◆ In 1849 California gold drew fortune-seekers into the untamed western United States. In 1952 it is drawing adventurers northward through Brazil's jungle, past 22 waterfalls and rapids, into an area of malaria and bubonic ulcers, on the Jarí river, a northern tributary of the Amazon near Dutch Guiana (Surinam). Communication is poor and little is actually known except that at least a small area is remarkably rich. Farmers are leaving

their land for the gold field and it is feared that when the poverty-stricken population has abandoned farming the gold will be exhausted, after which they will be worse off than ever. A merchant in Macapa is said to have advanced one million cruzero (about \$50,000) to prospectors and made 80 per cent profit from his share of the gold they found.

#### **Jet Approaches 1,300 M.P.H.**

◆ "The demonstration that . . . a practicable machine [cannot] . . . fly long distances through the air, seems to the writer as complete as it is possible for the demonstration of any physical fact to be."—Simon Newcomb, 50 years ago.

"At an air show . . . last Saturday, however, an Air Force major . . . said the Skyrocket had flown more than 1,300 miles an hour."—AP bulletin, July 15.

Scientist Newcomb was not alone in his skepticism. In recent years other skeptics have doubted the possibility of passing the speed of sound. The new record, which was actually 1,238 miles per hour, approaching twice the speed of sound, was made over California's Mojave desert back in August, 1951, and was released now only through accident. The announcement was supposed to mention only the new 79,000-foot altitude record. The previous record, 72,395 feet, was set by a balloon in 1935. Passing through the air at such speeds builds up so much heat that enough refrigeration equipment to cool a 3,000-seat theater is necessary to keep the pilot from roasting and the plane's structure from softening.

#### **More Saucers**

◆ People are still seeing those elusive flying saucers. Two Pan American Airways pilots reported (7/13) seeing "eight glowing red-orange disks" traveling at 1,000 miles an



hour near Norfolk, Virginia, and an air force spokesman in charge of such investigation said a few days later that sixty reports of flying saucers had been received within one two-week period. He said, "People are seeing unidentified objects in the sky at a rate almost double over last year."

#### Russian Train Crashes

◆ Just beyond the Oder river in Polish-occupied territory a speeding train carrying Soviet occupation forces on leave from Germany to the Soviet Union left the rails (7/9). According to the West German news agency, D.P.A., the train was near Frankfurt on Oder, just east of the contested Oder-Neisse border line when it crashed down a steep embankment into a lake, carrying 160 soldiers to their death.

#### The Earth Convulses

◆ In 1906 California's worst

earthquake hit San Francisco and 452 perished. Its second worst (7/21) hit hardest at little Tehachapi (population 1,700), 80 miles northeast of Los Angeles. An eyewitness said: "In 45 seconds, the light went out, women screamed and whole buildings erupted. This little mountain town became a screaming madhouse in those few moments. The water tank above the city toppled, flooding the streets. Cloud after cloud of gray dust rose in the eerie darkness, illuminated here and there by a fire which poked a yellow finger into the sky." Fires broke out in widespread communities. The entire San Fernando valley was reported blacked out. International News Service reported that in downtown Los Angeles buildings "swayed like reeds in a hurricane", driving sleepy-eyed residents from their homes. Although the quake was felt from San Fran-

cisco all the way down the coast to Mexico, much greater death and destruction would have occurred had its strongest part struck a major population center.

#### Like Grasshoppers

◆ Man has done many things, not the least of which is flying at a speed almost equal to that of a rifle bullet. Yet when a small part of this huge planet quivers slightly, he is thrown into consternation, his handiwork crumbles upon him, and his power is shown to be infinitesimal. Little wonder that the inspired Record says of God in relation to man: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." (Isaiah 40:22) Yet some men still think their way to solve world difficulties is the only way, without looking to God's Word to see what he says about it.

## Two Timely Tracts

### Hell-Fire

For long centuries various religions have used the hell-fire scare to preserve their power. How much actual truth is there in the idea? Is the doctrine Scriptural and Christian? Is it reasonable and just? What about the 'lake of fire and sulphur'? By letting God's Word do the teaching you will be able to learn the facts. Read this revealing tract *Hell-Fire-Bible Truth or Pagan Scare?*

### "Awake from Sleep!"

That these are significant times is obvious to all the mentally competent. Yet, while acknowledging this fact, few appreciate the real meaning of these critical times. The most vital information is being side-stepped. Why? Do you want to know the truth about the world situation? Then read the tract "*Awake from Sleep!*" It will enlighten and profit you, alerting you to this day's significance, and the things that lie ahead.

WATCHTOWER

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BROOKLYN 1, N.Y.

Please send me a copy each of the tracts *Hell-Fire* and "*Awake from Sleep!*" ☐

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SEPTEMBER 8, 1952

Time!

Time!

Time!

Time!

CALENDAR, sundial, hourglass, clock—all are inventions of man which indicate that he is conscious of the value of time. Man himself did not originate the idea of measuring time. At the very beginning of his existence, with the long future stretching out before him, his Creator instructed him in regard to this matter.

Not only did the sun, moon and stars serve for light, but they were to be for "signs, and for seasons, and for days, and years". (Genesis 1:14) The Creator is still the greatest instructor, showing man how proper use may be made of the time at his disposal. His Word is of the greatest value in seeing that our time is well spent. Study of that Word is made more effective by the version called the *New World Translation of the Christian Greek Scriptures* (containing only the so-called "New Testament"). Also, the book *What Has Religion Done for Mankind?* is a timesaver, enabling one to gain a comprehensive knowledge of the subject of religion through the ages, and particularly what is of value to us in this most significant of all times thus far. It will help you to make use of the remaining time to your enduring profit. The two books in combination are a special offer made this month on a contribution of only \$2. Take time to order copies now.



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# AWAKE!

## OBJECTIONS TO BLOOD TRANSFUSIONS

Unrest Marks the Ballot in Italy

The Army Chaplain's Role

Popular Misconceptions  
Regarding Prayer



SEPTEMBER 22, 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

The Army Chaplain's Role	3	Objections to Blood Transfusions	16
Unrest Marks the Ballot in Italy	5	Blood Transfusion Risks	17
A Priest Changes Sides	6	Scriptural Objections	19
Reds Charge Vote Fraud	6	Jehovah's Witnesses Preach in	
Blood Extenders—PVP, Dextran		All the Earth—Panama	21
and Okra	8	Indonesia Today	23
My Aching Feet!	9	"Your Word Is Truth"	
Take Care of Your Feet	11	Popular Misconceptions Regarding	
Hurricane Madness!	12	Prayer	24
The Banana—Fruit of Antiquity	13	A Prime Minister for the Gold Coast	26
The Home of Banana	14	Watching the World	29



# AWAKE!

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

Volume XXXII

Brooklyn, N. Y., September 22, 1952

Number 18

## The Army Chaplain's Role

**I**N HIS public declaration before Pontius Pilate Christ Jesus stated, "My kingdom is no part of this world." And in his prayer to his heavenly Father on the night of his betrayal he said regarding his followers, "They are no part of the world just as I am no part of the world." (John 18:36; 17:16, *New World Trans.*) In striking contrast with these words of Christ the clergymen of Christendom, though claiming to be his followers, are very much a part of this world, as much a part of it as are big business and big politics. At no time is the unity between business, politics and religion more apparent than when a nation is at war. Political and military strategists direct the conflict, business finances it and religion provides the all-necessary morale, pulpiteers fixing the public mind upon the righteousness of the cause and chaplains doing the same for the soldiers in the army.

But one exception regarding the latter is the little land of Denmark. It is the only European country outside the Iron Curtain that does not provide regular chaplains for its soldiers. Chaplains may volunteer, but that is entirely up to them. The clergy are very much concerned about this state of affairs and it is interesting to note what they have to say regarding the need of chaplains to serve the men in the Danish army. Quoting from "Rev." Sandbaek's *Chaplains in War and Peace*:

"One of the greatest generals of the last war, Field Marshal Montgomery, made the following statement before the famous battle of El Alamein: 'I would as soon think of going into battle without my artillery as without my chaplains.' . . .

"After pointing out that the true task of the chaplain is to inspire the army, Hughes [England's chief-chaplain] establishes the fact that it is of the greatest importance for the soldier to feel that his fight is a fight for truth and righteousness. Moreover he says: 'There are three main roots around which the religion of the army will grow and shape itself. The first is faith in God's indisputable rulership . . . The second is the belief that God is interested in the fight that the men are fighting. The third is to get the men to believe in God, not as an indefinite, meaningless Being, but as One who demands of them the things Christ advocated.

"The chaplain must find the way to the heart of the army by explaining the significance of godliness for the soldier. . . . The chaplain, when the coming battle begins to occupy the thoughts of the soldiers, must throw light on the subject of the fight between good and evil. He must speak to the soldiers about the righteousness of their cause, about the presence of Christ, the value of prayer, the honor of sacrifice, the gift of eternal life, all of which will deepen their earnestness and build up the

faith that they are soldiers unitedly fighting for things pleasing to God. . . .

"When the battle is being fought the chaplain should attend to the ones falling; should strengthen those who have lost courage. After the battle the reaction sets in. It affects the men wherever they may happen to be, among the wounded or in the military units. The chaplain must immediately restore the mental balance of the men."

In an interview with *Kristeligt Dagblad*, August 16, 1949, a young English chaplain, E. G. Oliver, told that the soldiers had to attend classes for religious instruction by the chaplain once a week: "These lessons are a part of the training of the soldiers. Just as the army is training the soldiers in various physical ways it also sees to it that they receive elementary training in spiritual things. These lessons are of great value. . . . I tell the soldiers how God's ways are inscrutable and that he has a work to do which they must perform during the war and now after the war in Germany. God wants them to be there and he has a plan in connection with it. It is simply God's plan that they should be soldiers."

Asked if the chaplains mean quite a lot to the soldiers, this young chaplain replied: "Montgomery has put it this way, that he would rather do without his artillery than without his chaplains. I was in the Eighth army in North Africa before and during the campaign in the desert, and we saw many a proof of how important Montgomery, himself a sincere Christian, considered the work of the chaplains. . . . Before every big battle a divine service was held and after each battle we all assembled in commemoration of the dead and to give thanks."

Quoting another Danish clergyman, "Rev." Thorkild Claussen, who acted as a chaplain in England, the *Kristeligt Dag-*

*blad*, January 7, 1948, said: "Montgomery in November 1944 in an order to the army said: 'I do not believe a commander can inspire big armies or units or single persons to achieve great things unless he has a firm religious conviction himself. All commanders should realize that a well-organized and healthy institution of chaplains is an invaluable aid to victory.'"

Protestant chaplains in endeavoring to convince their soldiers of the righteousness of their cause and of the deeds that they are called upon to perform may call to mind what Martin Luther once said:

"The hand that wields the sword (of the authorities) is no longer a human hand but God's hand, and it is not man but God who hangs, tortures, beheads, kills and wars. . . . A soldier must have the conviction and comfort of knowing that he is obliged to do what he is doing, being assured of serving God and able to say: 'It is not I who strikes or stabs or kills but God and my prince of whom my hand and my body are servants.'"—*If the Military Can Abide in a State of Salvation*, pp. 626, 656, 661.

According to the "Rev." Sandbaek, "The need of chaplains when an army goes to war is self-evident. It has been done all the way back to the time of paganism. Some of the oldest 'chaplains' known presumably were the priests of Amon-Ra who accompanied the Egyptian armies in the sixteenth century before Christ. The institution thus is seen to be mellow with age."

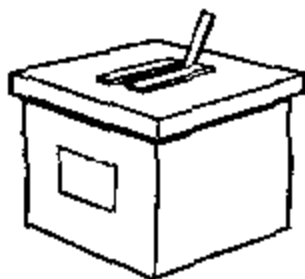
Not all the clergymen in Denmark are of the same opinion as Sandbaek as regards the need of chaplains in the Danish army. The argument is a fertile one. However, ministers of Jehovah God, his Christian witnesses, in Denmark as everywhere on earth, find their time occupied without involving themselves in such controversies. They maintain neutrality from them while preaching God's kingdom.—Matthew 24:14.

# UNREST *Mark the* BALLOT ITALY

By "Awake!" correspondent in Italy

CATHOLICS, communists, fascists and royalists rushed to the polls during Italy's local elections of May 25, 26, 1952. Political unrest was in the air in a land where unrest is no longer unusual. Since the April, 1948, national elections the power and influence of the clerically backed Christian Democratic party had been steadily on the wane. Not the least of the government's trouble lay in the miserable Italian peasants' cry for land. As a climax to a long-standing grievance the peasants had resorted to violence and thus forced some land away from Italy's feudal barons by way of government decree. (See *Awake!* August 22, 1952.) But this only turned the peasants' gratitude to communism, which had inspired the violence; whereas many land barons, in anger, had turned to monarchist or neo-fascist parties of the extreme right. The 1952 elections came upon the government at a most unfavorable time; but, what was more important, Christian Democrats were somberly pondering the consequences of defeat now upon the national elections of 1953. Realizing the real fight for next year was starting now, they waged a bitter battle, striking hard with their usual big gun, the Catholic Church. The Roman Civic Committee's official bid to the Catholic electorate of Rome declared:

"Every citizen, man or woman, able to vote is *seriously* held to vote under the penalty of mortal sin. Anyone who gives his vote to lists that contain candidates of



Communists and associate parties *commits mortal sin*, and furthermore, by order of a decree of the Holy Office, remains excluded from the Holy Sacraments. The faithful are strictly held to give their vote only to lists and to candidates that guarantee to respect religion, Catholic morals, both in public life as well as in private, and the education of the youth."

The government also dug out its favorite slogan, that it had saved the land from communism, assumed the role of savior and thereby hoped to minimize its mistakes and shortcomings. Still, the Catholic Church was astute enough to realize its party could no longer win alone. So the Christian Democrats formed an *apparentamento* with other smaller center parties, thus pooling their strength. The communists formed a similar coalition with the socialists of Pietro Nenni. At this it seemed that the lines of major political rivalry, as they have been known in Italy since the war, were drawn. But a prime surprise was in store, a surprise ushered in to the militant beat of drums and martial music.

The "surprise" was Italian fascism—"neo-fascism" they call this version—the fascism of *Il Duce* in only a slightly new dress. While the familiar bucket-jawed profile is missing, many of the current leaders are the very men who stood behind their former chief and listened to him stir up the popular spirit of Italian patriotism. The spring election provided a suitable springboard. General Graziani, once convicted as a war criminal, was back. The

familiar crowds gathered in Rome's public squares were back too, now cheering the cries that Italy would never be slave to either America or Russia. Thousands of young men educated in fascist schools supported the movement. Fascist songs of war were sung boldly on the streets of Rome during these political rallies. Inadvertently, through their joint failure to satisfy the people, both the Christian Democrats and communists contributed to the unexpected boom for fascism.

### ***A Priest Changes Sides***

Amid growing tense hostilities events took a sensational turn. On April 25, exactly one month before the elections, *Il Paese*, a Rome newspaper with communistic tendencies, reported an interview with "Padre" Alighiero Tondi, "one of the most noted and influential members of the Society of Jesus (Jesuits) and of the Roman ecclesiastical world, a professor of the Gregorian Pontifical University." Here this well-known priest and Jesuit announced that he had quit the priesthood and Catholic doctrine and would adhere henceforth to communism's ideology and politics. "Padre" Tondi explained that he had abandoned the Catholic Church because in all his years of study among the Jesuits he had never received any scientific proof of so-called "Catholic truth".

"The Church," said Tondi, "represents the historical arrangement of man's need to believe, as long as scientific impossibility to dominate natural and social events lasts. But this era must end. That is why communism has appeared to me finally as the only truth, proven in the light of the most rigorous science." He went on, "The history of the Church is a fabric where, side by side with admirable sacrifices, but rare, separate from the prevailing theory, endless misery stands out.

Bloody battles, religious wars, common wars, protestants, Waldenses massacred, popes who sent for foreign armies, prison, force, anything to maintain their power. Documented facts. A political technique that disclaims the kingdom of this world with words, but vice versa acknowledges it with facts, at any cost."

This renegade priest defined Catholic politics thus: "An internal tyrannical politics, unjust, above all unhelpful and selfish. The popular masses, disinherited, caressed with words: *capitalism, with facts*. Enormous scandals. Powerful frauds. In Rome, the capital of Catholicism, an immense multitude of people reduced to living conditions of animals. Social reforms conceived in bad faith, promises unfulfilled or fulfilled cunningly at the service of the powerful. Sand in the eyes. Government positions given to unprepared persons, to a clique of traffickers in public wealth. . . . Result: scandal and discontentment everywhere." This denunciation of Catholicism by a former prelate provided a political bombshell of no small proportion. Though the clerical party tried to mitigate Tondi's resignation by branding him a hypocrite, the communists and allies gave the matter wide publicity, using it to spur their campaign.

Tension and animosity built up right to the time of balloting, from Sunday morning, May 25, to 2 p.m. the following day. The three major blocs appeared on virtually every ballot in the country, while the total number of individual parties thus embraced, of course, ran far higher. In Rome alone there were sixteen different parties represented.

### ***Reds Charge Vote Fraud***

Outstanding was the number of priests, nuns and members of religious orders present at the polls. Invalids and bedridden



persons were taken out of hospitals and even mental institutions so that they could go to the polls and vote the way the nuns and nurses of the Catholic Church had instructed them. One instance reported a sick person who died while voting. Taking a back seat for a time was the familiar resort to prayers and miracles. These religionists apparently regarded their right of suffrage a more potent means of defeating their political opponents.

In their zeal for victory, the communist press charged Catholic nuns with voting through the names of deceased persons and by means of electoral certificates not belonging to them. In Italy there is no truly independent newspaper, all are influenced by one or another political faction. Hence, the above information appeared only in communist papers or those leaning markedly that way. There was, of course, no mention whatever of these charges in the Catholic-controlled press. The neutral observer is left with these two extremes in news sources when making his conclusions. A circumstantial bit of evidence decidedly against the church, however, is the obvious political activities carried on by priests prior to the elections. Their almost frantic desperation adds damaging weight to the charges of fraud.

Final results of the vote indicated victory for the Christian Democrats by the proverbial skin of their teeth. Without the alliance of other center parties they would certainly have gone down. Tabulations in Rome gave 384,020 to the center bloc, 314,243 to the left-wing bloc, and an astounding 206,819 to the extreme right, the monarchists and fascists. Out of twenty-four capitals where blocs were formed, thirteen remained in the hands of the center, six, including Naples, went to the monarchists and fascists, and in five the communists won out.

So much alarm was caused by the showing of the neo-fascists and their allies that immediately after the elections their legality was contested in Parliament. For once the Christian Democrats and communists agreed and they teamed together to approve a bill declaring their common foe illegal. However, in view of the large and apparently growing support for the movement attested in its vote, it remains to be seen as to how effectively the law will be enforced. Their attitude indicates that neither the Christian Democrats nor the communists realize the blame which through their own failures they must share for fascism's rebirth in Italy. Italy is a current outstanding example of the multiplied failures of monarchies, democracies and police states to establish lasting order, harmony and contentment. Italians are painfully aware of this, which they show by resorting in turn to first one and then another alleged human remedy.

But men of faith and good will toward God here need not continue in frustration. Real Christians do not seek favors from politicians, nor do they mix religious teachings with political speeches. Nor are they upset by world upheaval. By study of their Bibles they know we are at the end of the Devil's corrupt system of things. (2 Corinthians 4:4) All efforts to save or prolong it must in the end prove vain. Jehovah's witnesses are engaged in preaching God's theocratic government worldwide. And this righteous kingdom requires no elections or political parties to keep it in power. Italians now have opportunity to demonstrate their faith in this government and reliance upon it. For this they need not the ballot, but the Bible. The formula does not include hatred, coercion or violence. They need only hear the Bible, believe it, and preach it.

## Blood Extenders—PVP, Dextran and Okra

THE present era may be properly termed not only the "machine age" but also the "synthetic age". We have synthetic rubber, synthetic fibers, synthetic food flavors, etc. And now we are also getting synthetic plasmas. Foremost among these are PVP, dextran and an okra derivative. Under the heading "New Plastic Primes Human Hearts" the *Popular Science* monthly, for July 1951, had the following to say regarding polyvinyl pyrrolidone, made from acetylene and known as PVP:

☞ "In Philadelphia General Hospital I watched the golden fluid [PVP] trickle from a transfusion bottle into the arm of a patient who lay deathly still. A 50-year-old woman, weakened by internal bleeding, had been brought to a state of total collapse with no discernible pulse or blood pressure. As the fluid surged through her veins she stirred and opened her eyes. After 45 minutes and about two quarts of fluid, her blood pressure was close to normal, and she sat up and talked cheerfully with the doctors."

☞ In Germany, where PVP was developed, this synthetic plastic plasma was given to more than 800,000 persons during the last war and is credited with saving the lives of thousands of soldiers. It has been successfully administered to nearly a million persons in Europe and has been so successful that it continues to be standard treatment for emergency cases not only in Germany, but also in France, Italy, Belgium and other countries. The PVP solution is now being used throughout the Philadelphia General Hospital at one-seventh of the cost of plasma. All together some 50 hospitals are employing it, and in several hundred cases not one unfavorable result has been noted.

☞ Further testimony along the same line was given by the New York *Sunday Mirror*, March 25, 1951, which told that "Science's Synthetic Plasma" can sustain the life of a patient who has only 15 per cent hemoglobin, whereas 30 per cent is the minimum required to keep alive patients receiving regular plasma transfusions. Of 75 infants treated for extreme gastrointestinal disturbances, 40 were quickly cured where human plasma had had no effect. And according to the manufacturers

of PVP, this product "appears to have other valuable properties . . . gives promise of detoxifying dangerous drugs . . . and to increase the efficiency of drugs including antibiotics, anaesthetics and others".

☞ Speaking at the 170th meeting of the Massachusetts Medical Society, a Dr. Everett I. Evans said that dextran is cheaper to purchase and just as effective as plasma in the emergency treatment for burns. Where 12 to 20 pints of blood plasma are needed at times to heal a patient, only three or four pints of dextran have the same effect. "We tried it on 59 severely burned patients and found it just as good as plasma."—*Boston Post*, May 25, 1951.

☞ "Common Vegetable Substitute for Blood." Thus the Milwaukee *Sentinel*, January 28, 1951, headlined an article which told of a product made from okra having all the advantages of blood plasma without any of its disadvantages. It is free from the hepatitis virus which can cause serious aftereffects to those taking human plasma. It can be stored in powder form in just a fraction of the space a similar amount of plasma would require and it will keep indefinitely at any temperature without losing any of its life-giving qualities. This is in striking contrast with human plasma which must be kept under constant refrigeration, and even then becomes useless when it has been kept too long. Further, plasma from okra can be made for a fraction of the cost of obtaining human plasma, even when this is obtained from nonprofit organizations.

☞ "According to the experts responsible for the new discovery, someone with no medical training could learn within three days how to give transfusions. Victims suffering from a loss of blood could be given a transfusion right at the scene of accident by a policeman or rescue squad, thus eliminating the often fatal delay caused by a trip to the hospital for blood or plasma transfusions," the article declared.

☞ Nor would we overlook the time-honored saline solution, which according to a Massachusetts surgeon has never failed him once in more than 20,000 operations.



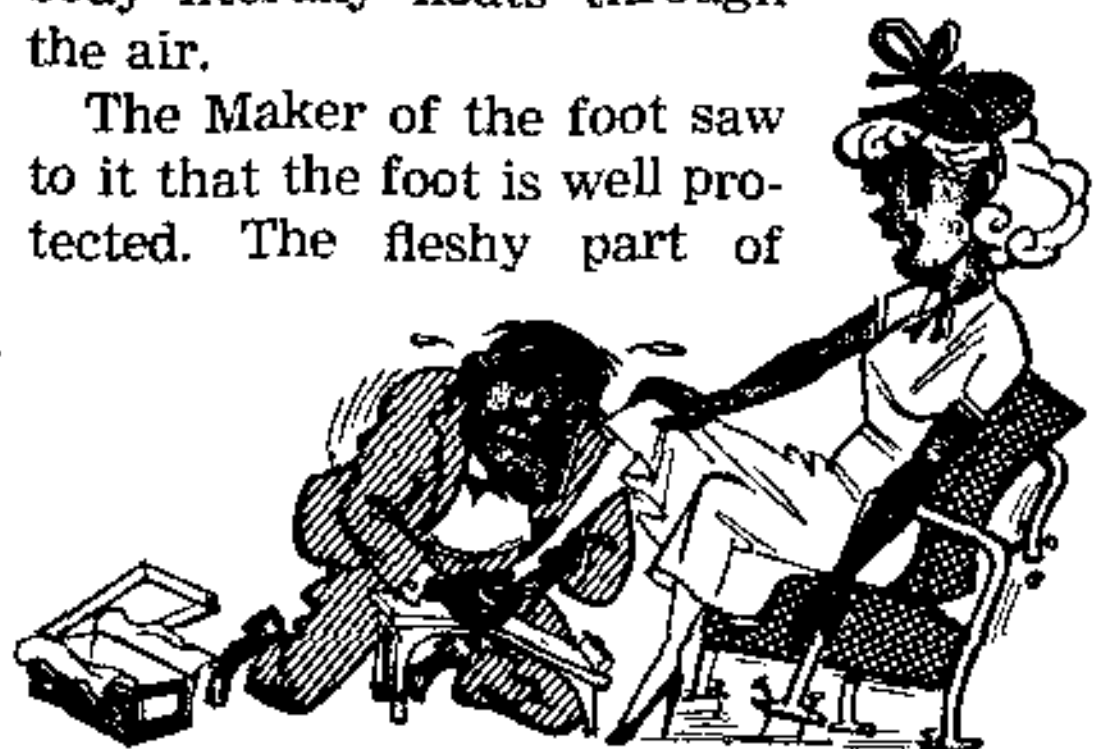
**N**O TWO faces are identically alike; the same thing may also be said of our feet. To appearance, and even according to measurement, differences may be found, however extremely small in many cases. The shape of our feet is ever changing with the various positions which are forced upon them when walking. When the form changes the measurements also change.

Engineers who have studied the anatomy of the foot "go into ecstasies about its ability to absorb shocks, to endure strains and bear weights out of proportion to its size". And in its simplicity of structure it is mighty in strength. If we add up the burdens our feet bear in the case of an average-sized person taking a walk, we find that "it amounts to 250 tons for a single mile!" A 165-pound man taking only 12,000 steps in a working day has jarred his feet with almost 1,000 tons of jolts before the day is through.

The foot is divided mainly into three parts, the tarsus, the metatarsus, and the phalanges. The tarsus is composed of seven irregularly shaped bones dovetailed. The metatarsus contains five long bones in the front half of the instep. The head of these bones forms the ball of the foot when walking. The size of the metatarsals is

no thicker than a pencil, and the largest, which lies behind the big toe, is about the width of the little finger. Extended beyond the metatarsal heads are shorter bones called the phalanges. These form the framework of the toes. Each of the toes consists of three small bones, except the big toes, which have only two. Actually our feet possess one-fourth of all bones of the body. Some 214 strong ligaments hold the bones together; 38 tendons and muscles control their motion. In addition are some 137 joints per foot; tendon channels and little sacs called bursae contain a lubricating fluid which keeps the working parts properly oiled. When examined in detail, almost every bone forms a lever, every joint or articulation a fulcrum, and every contracting muscle a force. Our feet have a high concentration of sensitive sweat glands and tiny blood vessels, more than in any other part of the anatomy. So beautifully is the foot mechanism adjusted that when standing the weight is equally divided between the metatarsals and the heel. When walking there is an instant when one foot swings up in the air and the entire weight of the body falls on the five slender metatarsal bones but is immediately shifted to the heel of the opposite foot. This is all performed in a rhythmic motion so that the weight of the human body literally floats through the air.

The Maker of the foot saw to it that the foot is well protected. The fleshy part of



the big toe is a natural protection to the bone, so that by the wedging and flattening process the bones of the toe are not deprived of this natural protection. The same applies to the other toes. The soles of our feet were protected even before we were born, by bestowing upon them a thicker skin, and a cuticle or outer skin, stronger than that of the rest of the body. This outer skin becomes sensibly thicker in those who go barefoot; and, by a curious provision, instead of wearing away, as in the case in inanimate substances, if they are exposed to friction the soles become thicker and harder.

Man was left to look after and care for his transportation system—his feet. However, many prefer to pay more attention to the tires on their automobiles than they do to their feet. They squeeze their feet into tight-fitting shoes, wobble on stiltlike heels, pound their soles on concrete sidewalks, tramp over rough surfaces, trudge up and down stairs with heavy loads, and run, jump, and dance until their feet scream for mercy! They stub their toes on furniture, stumble on curbstones, allow them to get icy cold or fiery hot, neglect them when they are wet and abuse them when they are dry until they cannot stand on them any longer. Exhausted, they sink down into an easy chair, ease off the shoes, and gently squeeze the toes and feet in the palm of the hands and moan, "Oh, my feet are killing me!" But are they? The painful truth is that we are killing our feet.

### ***Lack of Proper Care***

Only with neglect come pedal ills, the commonest of which are: callouses, corns, ingrown toenails, bunions, weak arches, athlete's foot, arthritis and hammer toes. The American Medical Association once counted forty-six additional ailments which keep America footsore. "These insidious foot-derived ills have been known to twist

personalities, transforming normally happy people into trigger-tempered malcontents." Almost any foot trouble can incite secondary ailments.

Among the ills associated with unhealthy feet are: "Besides headaches, low back pains which may keep a patient bedridden for days, constipation, loss of appetite, sluggishness, over-all fatigue, insomnia, blurred vision, premature wrinkles on the forehead, and abdominal discomfort caused by poor posture which may compress the deep blood vessels." (*Redbook* magazine, September 1949) Of course, not always is pain or swelling in the feet due to mechanical derangement. Such conditions can be caused by arthritis or by diseases.

However, most foot disorders originate in faulty footwear or at least footwear unsuited to the individual. In American industry it was found that "one of every four men and two of every three women are wearing shoes that are too tight". Dr. Walsh remarked that women hold a two-to-one lead over men in wearing the worst possible shoe for their work. "Far too many women—housewives and others—teeter on five-inch heels six to eight hours at a time. I know no better device for slow mutilation of the foot," said a well-known New York podiatrist.

High heels raise havoc with the human body. "By raising one pier, i.e., the heel-bone," says Mr. Holden, "we are always walking upon an inclined plane; we alter the natural bearings of all the other bones; we throw more pressure than Nature intended on the toes; hence distorted feet, crooked toes, bunions, corns, *et id genus omne!*" By destroying the natural play of the internal mechanism of the foot we strike a damaging blow to the general health of the entire body. "It's a pity," said Norman Lake, one of Britain's foremost orthopedic surgeons, "that the public cannot be induced to believe that a shoe



with a lower heel of the Cuban type, with a height of one and a half, or at most two inches, can be made to look quite smart and neat. The foot is a long-suffering structure which stands up remarkably well to abuse, and requires prolonged and forcible measures to change its configuration. Yet over the years, high heels do produce distortion, so that the wearer often reaches middle age before being compelled to seek relief."

Appearance and style govern the selection of a shoe today, and not comfort and good sense. What often happens is that a customer sees a shoe in the store window, likes its style and insists on buying it even though it is not suited for his feet. "And that," said Dr. Benjamin Kauth, podiatrist and director of the American Foot Care Institute, "is of the chief reasons why many people wear ill-fitting shoes. . . . Of course, the fact that almost everyone has one foot slightly larger than the other makes for some trouble. But if you get a size to fit your larger foot, you probably can avoid the difficulty because the other isn't likely to suffer."

### ***Take Care of Your Feet***

The acquisition of an intelligently-chosen pair of shoes is not by itself a positive assurance of healthy feet. While we cannot grow crooked toes straight, we can throw aside the wedge-toed, high-heeled, unyielding shoe that is directly responsible for the distorted muscles, tendons, ligaments and bones of the foot, plus the corns, bunions and ingrown toenails.

Corns are usually caused by ill-fitting or badly shaped shoes. The way to get rid of a corn or corns is to get rid of the shoe that is causing the friction, and the corn will most likely disappear of itself. The carving off of dead skin with a razor or applying corrosive acids is risky business; but even if accomplished without infections

or burns, relief may be only temporary at most.

Bunions are the result of shoes that are too short or shoes that have a tendency to pile all the toes to a point and press the bones out of shape. The latest and most successful remedy for bunions and hammer toes is, according to Selwyn James, "the traction technique, a course of mechanical treatments which stretch the abnormally bent toe gradually and painlessly back to its normal anatomical position." However, says he, "some bunions are so far advanced that the palliative treatment, which emphasizes relief of pain rather than correction of the defect, is the only hope . . . Surgery for bunions, once common and often fruitless, now is seldom prescribed." *Macfadden's Encyclopedia of Physical Culture* suggests that "using a soft shoe such as kid, or modifying its shape with a bunion stretcher so that it fits the bunion, in conjunction with the other measures suggested, will reduce the pain and disability to the minimum. Wrapping a cold, wet cloth about the foot for the night, and covering this with a larger dry towel held snugly in place with safety pins, will reduce inflammation".

Our feet work harder than the jaws, hands or any other muscle-and-bone-held part of our body. They need rest. Give them a chance to recuperate. Bathe them in warm water mixed with a handful of bicarbonate of soda and Epsom salts. If they perspire, dust them with boric acid powder. House them in comfortable shoes—shoes in which you can wiggle your toes. If you would be kind to your feet, wear high heels only to occasional dress affairs. Run barefooted up and down the ocean beach or walk around the lawn when the dew is still on the grass. This will cause the relaxed muscles to become alive again. Cherish your transportation system and it will serve you well as long as you live.

By "Awake!" correspondent in Fiji

THERE was much activity in the capital city, Suva. Hundreds filled the main thoroughfares to cheer and bid 800 specially trained jungle-fighting Fijian soldiers farewell as they departed for Singapore to aid the British in ridding Malaya of the Communist bandits and terrorists. None of the cheering and weeping crowds thought of a coming disaster that would befall Suva in less than three weeks. None would have believed, if it were told them, that the very wharf that they were standing on would be wrecked and many of their homes would be no more.

The Fiji islands lie within the tropical climate and are therefore subject to hurricanes. On the morning of January 28, 1952, the weather was very bad. But the city of Suva was a scene of people traveling to work either by bus, car, cycle, or, as most do, by foot. All had suspicion of an approaching hurricane, but the majority, as usual, felt sure that it would bypass Suva. It did not! When it struck, it struck with all its fury. Many dashed from their places of work and business to their homes. Some were almost blown into the air, while others had to give up with sheer exhaustion trying to fight against the wind blowing at over one hundred miles per hour! Some were further ensnared to go home when the lull of twelve minutes came during the "eye" of the hurricane. Then the wind changed its course. The velocity of this hurricane went well past one hundred and fifty miles per hour! The anemometer at the Suva meteorological station was destroyed. None would have believed, if it were told them, that the very wharf that they were standing on would be wrecked and many of their homes would be no more. Buildings rocked. Sheets of corrugated iron were blown about the streets of Suva as if they were pieces of paper. Huge trees were uprooted and tossed over like matches. Roofs were removed from houses and business premises as one's hat is tossed into the air. Ships were tossed about. Wharves were smashed. After two hours of madness all was quiet.

People came out of their hiding places fearful at heart, dreading what they might see. The whole countryside was converted

virtually into a wilderness; instead of appearing as we are in the height of the summer season, now it appeared like wintertime. All the tall trees were either blown down or stripped bare. Much of the lush foliage in many areas was no more. Dead cattle, trees, and masses of debris brought down by the rivers into the sea revealed much damage outside the Suva area. Reports came through of the extensive hurricane damage in the northeastern and eastern parts of the island.

In one sugar-cane-growing district, seventy-five per cent of the houses of Indian tenant farmers were destroyed; much growing cane was damaged and the sugar mill was battered. The Fijian losses to the storm throughout the island were very great. In one province enormous damage both to village and food crops was done. Over 850 houses were destroyed! Food crops were destroyed. In native vegetables there was a loss of 880,000 dalo, 47,500 yams and 200,000 tapioca plants, also 465,000 banana trees were destroyed! In another province devastation was caused, not so much by wind as by flood waters and landslides. A dam broke and demolished three villages.

The Yasawa islands form a sixty-mile chain of tropical islands said to be among the most picturesque in the South Seas. This is where the hurricane struck first. Its beauty was temporarily marred. In the two northern islands of the group, ten villages were demolished and 1,700 Fijians found themselves homeless in two hours!

Other parts of the earth may bewail their five per cent of the houses of Indian tenant farmers were destroyed; much growing cane was damaged and the sugar mill was battered as such elemental upheavals are, they but illustrate in a fragmentary way the potential forces at the disposal of the great Jehovah God, Creator of the elements. How will this world's structure fare in the face of his unleashed fury at Armageddon? How suddenly and devastatingly will that unparalleled storm change the appearance of this planet? Where then will survivors find the only refuge? Only in Jehovah God, who even now invites would-be survivors to learn of him through his Word before it is too late.

## FRUIT OF ANTIQUITY

IT IS a sweet, delicious fruit. Both livestock and humans love it. When fed to livestock, it is fed green, because in this stage it contains approximately the equal nutritive value of grass and grain. When fed to humans, it is left to ripen, or certain species are cooked and then served. Chinese herb doctors have brewed medicine from its roots. It has long been used by Indians for its soothing effect on bruises, swellings, sores and open wounds. Its green skins are a valuable source of chlorophyll. The merchants of the Far East wove mats from its stalk fibers, and its pulp can be used to make paper. Mothers and markets have used its leaves to wrap hot foods. Its leaves also provide perfect shelter from the hot sun during siesta. Its fruit now contributes to the economy of about a third of all American republics. It has been "the sole incentive to the construction of bustling towns and ports out of jungle and swamp, thousands of miles of railways, the first regular shipping service between Central and North America, the first hemispheric radio network. It also touched off revolutions, almost started a war, and entangled the U.S. in murky imperialistic intrigues". Legend dates its beginning in the garden of Eden. It is called the "fruit of wise men". In India it is called *Kadali*; in China, *Pachiao*; in Spain, *plátano*; and in America it is called banana. The botanical name for it is *Musa sapientum*, which means "fruit of wise men", and alludes to Theophrastus' statement that the wise men of India used a certain fruit for food, which seems to have been the banana.



To authenticate this conclusion, Fillipo Pigafetta, who published in 1591 *A Report on the Kingdom of Congo and of the Surrounding Countries*, from the writings of Duarte Lopez, said: "A great quantity of fruit is found here, named 'banana' by the natives, which I believe to be the same as Musa of Alexandria which it resembles both in form and flavor." Sir Harry Johnston, in his "Comparative Study of the Bantu and Semi-Bantu Languages", gave many distinct names for our fruit, including *bana* and *banane*, and said that the latter name—*banane*—is the origin of the European word "banana".—*Earliest Evidence of Banana Culture*.

The Portuguese were great navigators, who carried economic plants around the world. It is generally believed that they originated the name "banana". Samuel Purchas wrote: "Amboyna bringeth forth oranges. . . . coquos, bananas and other fruits." (*Purchas, His Pilgrimage*, London, 1613) However, the original Spanish name for banana is *plátano*, from which the name plantain is derived. Henry Yule and Arthur Burnell have this to say regarding the plantain plant. "The name plantain is no more originally Indian than is banana. It, or rather *plátano*, appears to have been the name under which the fruit was car-

ried to the West Indies, according to Oviedo, in 1516. . . . Bluteau says the word is Spanish. We do not know how it came to be applied to Musa. . . . The rapid spread of the plantain or banana in the West, whence both names were carried back to India, is a counterpart to the rapid diffusion of the ananas (pineapple) in the Old World of Asia. It would seem from the translation of Mendoca that in his time (1585) the Spaniards had come to use the form *plántano*, which our Englishmen took up as plantan and plantain."—*Earliest Evidence of Banana Culture*.

### **The Home of Banana**

Where did the banana come from? The *Encyclopedia Americana* says that the *Musa sapientium* is "apparently native of India". Paul Popenoe's "Origin of the Banana" says, "There seems little reason to doubt that the banana was one of the first foods of man, and that it was one of the first plants cultivated. . . . If man appeared in the Indo-Malayan region, as is widely believed at present, it seems natural to seek for the origin of the banana in the same region." (Vol. 6, page 273, June 1914) However, the earliest history of the banana is mostly legendary. The banana plant is referred to in the Koran as the paradise tree, the fruit that Adam and Eve were forbidden to eat in the garden of Eden. This legend applies mainly to the species called the *Musa paradisiaca*, or the fruit of paradise. Whereas the *Musa sapientium*, "fruit of the wise men," derives its name from the legend that sages of India relaxed in its shade and ate its fruit.

The first evidence of the banana is found in the southern part of India in the low, warm, moisture-filled land of that country. Ancient writers of the East mention the banana in their sacred writings. George C. M. Birdwood, in his work *The Industrial Arts of India*, tells us that the banana plant is "sacred to the Patrikas . . . and is espe-

cially worshipped on the third Sanskrit Shravana or Hindi Savan". Also, the banana is mentioned in the early Epics and in the Pali Buddhist canon. Portions of these writings date back five or six centuries before the Christian era. In the Buddhist books of monastic rules, of the first or second century B.C., a drink made from the banana is mentioned as one of the eight fruit and honey drinks granted to Buddhist monks. The banana is referred to in Sanskrit poetry and in the Pali literature. It was also used to decorate the streets and form great arches on special festivals. Not only is it favorably mentioned for its delicious flavor and decorative beauty but also for its medicinal value.

In the *Susruta-samhita*, antedating the fourth century, we read of its medicinal uses: "As an alternative [for depilatory measure], the burnt ashes of the stems of plantain leaves" should be used. And in chapter 20 of the same writings, "The fruits of a plantain tree should not be simultaneously eaten with Tala fruit, milk, or whey." It is also recommended as favorable to the healing of ulcers, and dysentery where the stools are lumpy and with mucous. Meng Hsin wrote, "When eaten raw, it quenches thirst and lubricates the lungs. After it is cooked by steaming, dry it in the sun until it bursts, then grind the pulp to powder. Thus prepared, it is taken to stimulate the circulation of the blood and to strengthen the marrow of the bones." It is said to soothe the deranged bile, to be a remedy for haemoptysis, to improve the appetite, and lukewarm banana juice as an eardrop is a remedy for earache.

Both the ancient Greeks and Chinese laud its goodness. Theophrastus, a Greek philosopher and a student of Aristotle, spoke highly of the banana tree: "There is also another tree which is very large and has a wonderfully sweet and large fruit; it is used for food by the sages [Brahmins]



of India who wear no clothes." Yang Fu, an early Chinese author who lived at the end of the Han Dynasty, wrote the works *Records of Strange Things*. He recorded strange and unusual things that he came across when he moved to southern China. He gives his description of the banana plant in these words: "Pachiao has leaves as large as mats. Its stem is like a shoot. After boiling, the stem breaks into fibres and can be used for weaving cloth. Women weavers make this fibre into fine or coarse linen which is known now as chiaochih linen. The center of the plant is shaped like a garlic bulb and is as large as a plate. There the fruit grows and has a reddish skin like the color of fire and when peeled the inside pulp is dark. The pulp is edible and is very sweet, like sugar or honey. Four or five of these fruits are enough for a meal. After eating, the flavor lingers on among the teeth." With that we leave the historical writings regarding the banana plant and turn to archaeological findings.

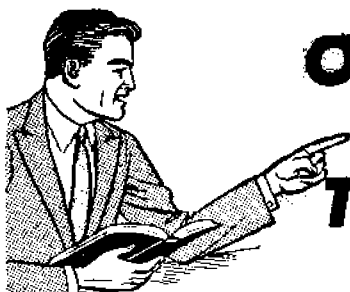
It is quite impossible to locate any roots and stems of the banana plant of any historical value owing to the quick decay in the warm moist climate. However, in Buddhist temples of India and in stone are sculptured details of the banana plant. The beautiful edifice the Stupa of Bharhut, discovered by Sir Alexander Cunningham in 1873, has numerous representations of the banana tree carved in rock. Maissey's book on the ruins of Sanchi shows banana trees in the garden of Indra, pleasure garden. In the cave temples of Ajanta not far from Bombay banana plants often appear as frames for religious pictures. In the Mughal and Rajput paintings, dating back to the sixteenth and seventeenth centuries,

banana plants are seen. Stone representations of the banana are quite prominent in Java. Some of these sculptures in Buddhist monuments date back to A.D. 850.

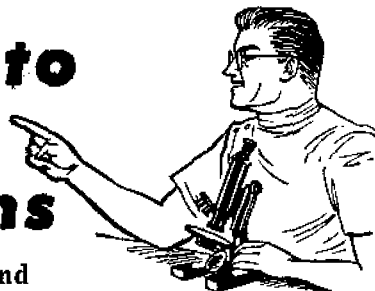
Most authorities agree that south Asiatic people branched out from Java to the isles of the Pacific as far east as Hawaii. From India others migrated westward, to Africa, to the Canary Islands, and across the Atlantic to Brazil. These took with them the fruit they loved—the banana. It was not until sometime after Columbus that the banana finally made its way to America. Gonzales Fernandez de Oviedo y Valdes wrote the first history of the "new world", published in Toledo in 1526. In his writings he mentions the fruit which is called 'Platanos' which was brought "from the Island of Gran Canaria in the year 1516 by the Reverend Father Tomas de Berlanga . . . to this city of Santo Domingo whence they spread to the other settlements of this island and to all other islands peopled by Christians. . . . They say that this plant passed thence to the Indies and that to America it came from Levant and from Alexandria and East India". With the landing on the American shores, the banana's trip around the world was almost complete.

Almost—you say? Yes. Its final trip must be from the many plantation farms to the millions of homes, restaurants and ice cream parlors around the world to satisfy banana lovers. From the dawn of civilization to this day the banana has not lost its popularity. Ask yourself, What is better than a bowl of cereal with bananas? Or a banana cream pie? Or a banana split? Or just a plain banana? Only another banana, is the answer of many.





# Objections to Blood Transfusions



Based on Both Scriptural and  
Medical Grounds

**L**ATE in April, 1952, the public press of San Antonio, Texas, featured on its front pages the news that a hospitalized Jehovah's witness refused to take blood transfusions. Briefly, the facts, as reported by the San Antonio *Light* of April 27, 1952, were:

"A gravely injured San Antonio milkman Saturday steadfastly refused to take the blood transfusions doctors say he needs to survive. The patient, Fred Newhouse, 24, of 1622 San Francisco St., suffered a broken leg and serious internal injuries in an auto accident three weeks ago. Newhouse, father of a young son and daughter, was injured April 4, when his milk truck was in a collision with a bus." The account of his refusing to take blood transfusions not only appeared in the press throughout the United States but also in other parts of the world, such as the report of it with a picture of Newhouse and his wife reading the *Watchtower* magazine published in the *Aftontidningen* (April 29, 1952), a Stockholm, Sweden, daily.

## Pressure Tactics

The San Antonio press also featured large photographs and banner headlines telling of murder threats received by the mother-in-law of Newhouse in the event he died. Another front-page banner headline told: "Jehovah Witness Loses Sick Pay" because of his refusal to accept the advice of his physicians to take blood transfu-

sions. Another told of the efforts of the parents of Newhouse to have him declared insane so that they could force blood transfusions upon him. Let it be said to the credit of his physicians that they refused to co-operate in such a base scheme. The parents, not to be deterred, hired a psychiatrist to interview their son. His report was, "If he's crazy, then all the doctors are crazy too."

The clergy jumped into the fray. First of all the Methodist clergyman of his parents tried to convince Newhouse to take blood transfusions. A number of others from various faiths were appealed to. They likewise interviewed him, all with the same result. Two advertised sermons on the subject, one of which was entitled "Should a Dying Man Refuse His Mother's Blood?" which itself was based on a large headline of one of the local papers. Scores of letters were received from well-meaning citizens of San Antonio, all trying to persuade Newhouse to take blood transfusions.

However, in spite of the insistence of his physicians that he absolutely needed blood transfusions to pull through, in spite of his 'preferring death to the blood of his own mother', Newhouse kept on improving without taking any. A week later the San Antonio *Express* noted that there was "slight improvement". The following week the San Antonio folk learned that "Hurt Witness Makes Gains" and some days later the San Antonio *Light* had a picture of

Newhouse with the headline "Bloodshy S. A. Witness Better". On May 24, 1952, under the heading, "Texan Who Spurned Transfusion Recovers," the Denver, Colorado, *Register* had the following to say:

"Fred Newhouse, who refused to accept blood transfusions because of his religious beliefs, Friday hailed his recovery from critical accident injuries as a victory for his faith. Newhouse, who belongs to Jehovah's Witnesses sect, was critically injured when his milk truck and an auto collided a month ago. He said blood transfusions meant 'spiritual death', which he feared more than physical death. Thursday Newhouse was sent home from the hospital. 'It wasn't necessary to violate God's law to get well,' he said. 'Nature takes care of itself. Blood transfusions aren't so necessary as they're played up to be. I think this proves it.'" At the last reports he is still improving and gaining weight.

The foregoing case of Fred Newhouse is unusual only in the amount of publicity it received. *Awake!* has at hand many letters telling of similar pressure tactics and recoveries even though blood transfusions were not resorted to. About a year ago the Bridgeton, New Jersey, *Bulletin* gave a brief report of one of such cases under the heading: "Refuses Blood Transfusions on Religious Grounds, Girl Recovers from Operation."

In passing, however, let it be noted that what the Denver *Register* had to say about Fred Newhouse's claiming that his recovery was a victory for his faith is based upon a misunderstanding on its part. Whether or not Jehovah's witnesses pull through because of failing to take blood transfusions is beside the point as far as they are concerned. What counts as victory for them is maintaining integrity by being obedient regardless of the cost, and even though the world may not understand. They know their Bibles too well to expect physical

well-being at the present time as a reward for keeping integrity.

### ***Blood Transfusion Risks***

Why make such a fuss about one of Jehovah's witnesses refusing to take blood transfusions? People are free to reject other types of treatment, are they not? Surely in view of the contradictory claims of the allopaths, homeopaths, osteopaths, naturopaths, etc., etc., it is the height of presumption to demand that a certain treatment be taken—or else. Christian Scientists deny the very fact of disease. A patient may be wasting away with cancer, present a horrible sight to the eyes, emit the most repulsive odors and be in such pain that he moans or screams all the time, and yet, according to this system of belief, it is only a matter of adjusting his thinking, denying the evidence of his senses. Yet Christian Scientists are not ridiculed in the press, pressure tactics are not employed to force them to resort to more realistic methods of treating cancer or other diseases.

Actually, blood transfusions have become a fad in medical circles; it is the fashionable, modern thing to do. We are not saying that; that is what enlightened medical opinion in Great Britain thinks, as quoted by the *Hawick News* (Scotland), December 21, 1951:

"Spate of Blood Transfusions. How Many Patients Benefit? asks Medical Journal. Since the beginning of 1946 the amount of blood used in our hospitals has increased by more than double, and says an editorial in the *Medical Press* on Wednesday, 'if things continue at this rate it would seem as if a time must soon come when one fraction of the population will be living on the blood of the remainder.'

"The article asks: 'How much of all this blood is given on carefully estimated, verifiable clinical indications, and how much

given as a routine because it is the thing to do? Is it because a young medical officer might be afraid of being accused of slackness or negligence if he failed to institute a transfusion?

"'Again, how many patients genuinely derive benefit from it? and again (let us ask the question in a whisper), how many patients derive not benefit but harm? It is clearly impossible to say, but the fact that, by and large, the vast majority of patients in hospitals recovered long before these potted transfusions had become the fashion—and even before the antibiotics were available—strongly suggests that a little less blood all around might do surprisingly little harm.

"'Up to comparatively recent times there was scarcely an illness, in an adult at any rate, which was not treated more or less automatically by blood letting. Were our ancestors clinical fools, or did they merely delude themselves? If, as we believe, they were deluded, is it reasonable to suspect that we in turn may similarly tend to delude ourselves? Fashions—in medicine no less than in feminine attire—are extremely persuasive. It is, at any rate, tempting to speculate what will be the verdict of our successors on the present spate of blood donation.'"

"How many patients derive not benefit but harm?" is a most pertinent question in this matter of blood transfusions. The *Journal of the American Medical Association*, March 24, 1951, gave a case history of a death caused by a blood transfusion, under the heading "Atrophy of the Liver from Serum Hepatitis". A British newspaper, *The Star*, January 28, 1952, under the headline "Transfusion Death: A Protest", told of a Hadleigh, Essex, father protesting the verdict of "Misadventure" in the death of his son as a result of a blood transfusion. Quoting from this article, "Two to three per cent of blood taken by

the Transfusion service is infected,' said Dr. J. W. Lacey today. . . . 'It cannot be helped. There is no known technique whereby blood can be taken without risk of infection. It is a fact which must be accepted.' Asked by the coroner, Mr. J. H. Jeffries, what could cause the infection, Dr. Lacey replied: 'Incomplete sterilization of citrate solution in the bottle; the bottle being infected when blood was taken or during the period of matching.'"

The *Seattle Post-Intelligencer*, March 25, 1952, contained the story of a University of Washington student who, taking part in medical experiments, died from a blood transfusion. Among other things it stated: "Young Leedon submitted to a transfusion with blood which had been held under refrigeration longer than usual. The blood when first frozen was free from bacteria but after being warmed to body temperature and injected was found—Brill [the coroner] said he was told—that somehow it had acquired bacteria in fatal quantities." The father of the student did not blame anyone, that is, no one but God. Said he: "God does things in strange ways. . . . My son was a devout Catholic. I think his death was foreordained. We are certain of it. We know." What blasphemy! Blaming God for a death resulting from doing something which he expressly forbids in his Word!

Then there was the item in the *Boston Sunday Advertiser*, July 15, 1951, which, under the heading "Doctor Solves Maine Illness", told how a doctor, by doing some personal detective work, solved the mystery of why 14 patients, all ailing from jaundice, were entered in a certain hospital in one month. Each one had received contaminated blood by means of a transfusion.

Further note the light thrown on this subject by Dr. T. R. Van Dellen in the *New York Daily News*, March 5, 1952, in an article entitled "Doctor, Too, Takes a Risk



with Germs". "More than 95 cases of liver infection, hepatitis, have occurred throughout the country among workers handling blood or blood products in the laboratory. The condition is now considered an occupational hazard of physicians, nurses and technicians, but professional and technical workers were not the only ones to suffer.

"There were 63 cases among students and 122 among animal caretakers, janitors and dishwashers. Another authority says that, of those engaged for more than one year in washing glassware that had contained blood, 50 per cent became infected with the virus. Even clerks developed the sickness traceable to the laboratory, indicating it was not necessary to touch contaminated articles. Here the organisms were airborne."

The Danish newspaper, *Berlingske Tidende*, of February 15, 1952, told of the Supreme Court of the land awarding 3,000 kroner compensation to a patient who had contracted syphilis due to receiving a contaminated blood transfusion. Another Danish newspaper, the *Aftenbladet*, December 7, 1951, had the following to say regarding the danger of contaminated blood transfusions: "A group of well-known specialists have made a rather sensational statement to all their colleagues. They enjoin a series of precautions to prevent the so-called 'serum jaundice' due to inflammation of the liver transmitted to patients receiving blood from a donor whose blood is infected with virus causing this disease.

"This specific form of 'artificial' inflammation of the liver has made an appearance in the hospitals in recent years and caused great concern amongst doctors as to how it can be prevented. This has resulted in a number of precautions enjoining strict hygienic measures during examinations and treatment of patients in hospitals and the fact is emphasized that the use of human blood carries the risk of

transmitting inflammation of the liver."

To what extent the blood, the stream of life, may become a stream of death by being a carrier of disease may be gathered from the report in the *New York Times*, March 16, 1952, regarding a Mrs. E. W. Kidwell, microbiologist, who presented to the New York Microscopical Society "the results of nine years of study of the blood as an index to the resistance of the whole body. She found that bacterial toxins, viruses and many of the body's own constituents damage the blood in disease and so pave the way for arthritis, poliomyelitis, cancer, ulcers and heart disease". And just recently it has been discovered that "the polio virus apparently gets into the blood first, before it enters the nerves and destroys them".

More testimony along this line is given by a Dr. R. E. Lincoln, of Medford, Massachusetts, who wrote the Chief Medical Director of the United States Veterans' Administration a letter which was placed in the *Congressional Record* at the instance of Senator Tobey, and which, among other things, states: "I have irrefutable evidence that every day, throughout the country, many veterans are being administered, by blood transfusion, a dose of red liquid cancer." A Dr. J. E. Hett of Windsor, Ontario, professes to have likewise demonstrated that cancer is produced by a virus in the blood stream. While such statements may seem radical to orthodox members of the medical fraternity, would any of them be able to state dogmatically that cancer could not be caused by a virus? And if it is, may it not be just as difficult to destroy as the hepatitis virus?

### ***Scriptural Objections***

As we have seen in the Newhouse case, the clergymen are ever eager to attack the position of Jehovah's witnesses in the matter of blood transfusion. A typical exam-

ple is that of one "Rev." Joseph B. Mohr, whose sermonette, "Are Blood Transfusions Wrong?" appeared in the Allentown, Pennsylvania, *Morning Call* of May 3, 1952. According to him "it is regrettable that the doctrine of the infallibility of the Bible has been interpreted by many to mean that the Scriptures in all their parts, even their pre-scientific parts, are of equal value to us today, and equally binding. . . . Jesus regarded human life and welfare on a higher plane than oxen and laws concerning the blood of animals".

So God's laws of "pre-scientific" times do not apply to us today? In other words, scientists today know more than God did four thousand years ago. The idea this "reverend" is trying to put across is that had God known anything about blood transfusions at that time he would not have placed his ban upon blood. But may it not be just the other way around? That in forbidding the use of blood God was looking into the future to our day, and foreseeing the harm that would come from the use of blood transfusions, had this in mind as an added reason for forbidding any use of it? Who can definitely assess the amount of harm being done by blood transfusions today? Incompatibility and certain viruses make themselves known at once, but other viruses may take longer, and smaller differences in blood causing other forms of contamination may be weakening humanity more gradually and may account for the increase in degenerative diseases such as heart and kidney ailments and cancer. We cannot dogmatically speak either way at this time.

What all such faithless sentimentalists overlook is the supremacy of Jehovah God and his law. He told the Israelites (natural and spiritual) that he delivered them not for their sakes but for his holy name's sake. (Ezekiel 36:22) He offered the dearest treasure of his heart, his own Son, as a

sacrifice for sins because his supremacy and justice came ahead of sentiment.—Romans 3:21-26.

It does seem passing strange that the "reverends", who in times of peace can be concerned about saving a single human life, in times of war can sanctify the slaughter of millions and become, as one general put it, "the best blood lust creators we had." At such a time they conveniently forget the 'high regard that Jesus had for human life and welfare'.

As to the merits of the Scriptural objections to blood transfusions that Jehovah's witnesses present, these have been thoroughly dealt with time and again in both the *Watchtower* and *Awake!* magazines, and therefore it does not seem necessary to discuss these at length here. However, it may not be amiss to give a brief summary.

On four distinct occasions God indicated his will in regard to what man may eat. In the garden of Eden God gave man fruit, seeds and herbs for food. (Genesis 1:29) As these contained no blood nothing was said there about not eating blood. But after the Flood, when God included flesh as a food for all mankind he specifically forbade the use of blood. (Genesis 9:4) Then, when to the nation of Israel he indicated further restrictions as to the kind of flesh they might eat, again blood was forbidden. (Leviticus 17:10-14) And when the question came up in apostolic times as to what flesh Christians might eat, again blood was forbidden. "Our decision [is] that they should keep themselves from what is sacrificed to idols as well as from blood and what is killed without draining its blood and from fornication." Those having faith in the Bible as God's Word will let it guide them and not lean on their own understanding. *They will remember that obedience is better than sacrifice.*—1 Samuel 15:22; Proverbs 3:5, 6; Acts 21:25, *New World Trans.*



# Jehovah's Witnesses Preach in All the Earth



## Panama

PANAMA, universally known for its famous canal, became a republic in 1903 and now boasts a population of some 800,000. Its northern shores bathed by the swelling waters of the Caribbean, its southern by the lovely blue Pacific, this little ribbon of land winds from its western Costa Rican border to its eastern neighbor and former mother country, Colombia. Here steep, low hills testify that the Continental Divide, backbone of the Western Hemisphere, still triumphs over two mighty oceans. Its tropical climate, moderated by balmy trade winds, is conducive to luxuriant plant and insect growth. Panama's two largest cities, Panama City and Colón, at the canal's terminals are modern, congested and cosmopolitan. Away from the ten-mile-wide strip the "interior", the real Panama, begins. There is where ancient and modern civilizations fuse.

Existence in Panama is not too difficult, for rice, corn, coconuts, tropical fruits and succulent roots grow in abundance. However, the high mortality rate testifies that here too the people need more than material food to gain eternal life. And here, as elsewhere, Jehovah's witnesses are busily helping the people of good will take in the needed knowledge of Jehovah God.

While engaged in this work Jehovah's witnesses have many interesting experiences in this Catholic stronghold. In the terminal cities they have met soldiers and sailors on short leave, and travelers from all over the world, and have listened with delight to their expressions of amazement

that wherever they go they meet the witnesses. Since both English and Spanish are spoken, the alert Kingdom publisher awaits the first words of the householder to see in which language he is to explain the message, being equipped for either, of course.

In the "interior" a different picture presents itself, as Spanish alone is spoken and illiteracy is appallingly prevalent among the older inhabitants and the Bible is practically an unheard-of book. To refer to Noah's day and the flood to illustrate a point is to talk as far above the heads of these people as to discuss the mechanism of the A-bomb. Asked why Christ died, almost invariably they will answer, "To show us how to die." To counteract the effect of any information the people might gain regarding the Bible, the church has taught them that the Bible is merely the history of the lives of the "saints", and since the "saints" are always in the making the Bible will never be complete.

Instead of knowledge from the Bible the people are steeped in tradition and religious ceremonies. One saint's day follows another in rapid succession: Saint John the Baptist, Saint Peter, Saint Anthony, Corpus Christi, etc., all with their processions, fireworks, special masses, drunkenness, bull- and cockfights, dances and water-throwing. Although the witnesses have asked many people as to the origin of these festivals, no one could tell.

In spite of the illiteracy and ignorance, the educational work of Jehovah's witnesses is bearing fruit and the sincere of heart are learning and understanding the truth. There is Antonio, who inquires of all, "What is God's name?" Their scoffing at



such a simple question from an illiterate old man is quickly silenced by his logic. "You know the governor's and the mayor's names and you call them by name instead of just saying 'Governor' or 'Mayor'. God has a name too. Why do you not call him by it?" And then a smile of satisfaction, revealing an almost toothless mouth, beams upon his face as he says, "God's name is Jehovah."

And then there is Andreas, who upon attending the Kingdom Hall and learning about the benevolent nature of the work, with tears in his eyes exclaimed, "What a wholesome organization! Just what I've been looking for!" Now he is telling the good news to others. And then there is Maria, who now knows that she does not have to pay the priest for the privilege of eating meat on Friday—and many others.

Besides showers of Bible truths, Panama has tropical downpours which must be reckoned with. But far from dampening the zeal of the witnesses, they press on with their work, at times carrying an extra pair of shoes so as to have dry feet, changing from wet to dry footwear at each home where they have a Bible study. Or they may conduct the study barefooted. It makes no difference to the householder, who spends most of his life without shoes.

Then, too, you can share the amazement of a Christian minister seated in the front room of a home who sees a horse and rider coming through the house. Unconcerned the rider passes through the parlor past the minister, out the front door, across the sidewalk and down into the street on his way to his farm. Chickens, cats, dogs, pigs, children and neighbors pass through the homes in like manner, as though it were a public thoroughfare. This could happen only in a land where the doors and windows stand wide open the year round.

Needless to say, the activity of the witnesses has aroused the ire of the Catholic

clergy. In Chitre a priest began berating the missionaries in his Sunday sermons. "Refuse to talk to them; do not let them enter your houses; do not buy their books; do not look at their Bibles; spit on them!" His unwarranted attack boomeranged. People stopped the witnesses on the street to find out why the priest was so angry with them. Bible studies were started in the homes of fair-minded people and they, in turn, calmed the fears of their neighbors. Others were anxious to secure Bibles. Although some children taunted the witnesses, only one person in all the town stooped to the suggested low of spitting.

In Aguadulce, the missionaries were stoned by children, and the missionary home was bombarded day and night with rocks. Fearing the result of Bible truth upon the bedarkened minds of his flock, the local priest sent out four nuns from door to door demanding that the people surrender their literature and stop their Bible studies. While many were frightened into submission, the sincerity and persistency of the witnesses caused a goodly number to continue and to encourage others.

The honest people are taking time to learn and in Panama the band of active Kingdom witnesses has swelled from 53 in 1945 to some 500 in 1952. These are not just "church members", mind you, but active preachers of the good news who call at the homes of the people. Of this number 63 are full-time ministers. And so the work goes grandly forward in Panama just as it does in the United States and in every other country of the world, and it will continue to do so until it has reached the limits which God himself prescribed in his Word, namely, "until cities be waste without inhabitant, and houses without man, and the land become utterly waste," until there is no one left to hear.—Isaiah 6:11. *Am. Stan. Ver.*

# Indonesia Today

By "Awake!" correspondent in Indonesia

**I**NDONESIA is the largest island archipelago under unified rule. Situated south of the Philippine islands, between Malaya and Australia, it extends 3,000 miles from east to west and 1,300 miles from north to south. The largest islands are Sumatra, Djawa (Java), Sulawesi (Celebes) and Kalimantan (Borneo), along with multitudes of smaller islands. The total population is over 70,000,000, of whom more than 50,000,000 live on the islands of Djawa and Madura.

☪ Indonesians are of many races, many languages and many religions. There are twenty-five main languages and 250 dialects spoken throughout the country. Previous to World War II Malay was the language of intercommunication for the most part. When the republic was formed the need arose for a national tongue. This need produced Bahasa Indonesia (the language of Indonesia), at present spoken only by educated persons, but under way to wider prominence through the schools. As for religion, more than ninety per cent of the citizenry is Islam, the rest Hindu, Christian and Buddhist.

☪ At her entry as the U.N.'s sixtieth member nation this young republic made her most noted step into the international scene. Yet perhaps that move was easier than the many problems she faces at home while learning the principles of workable democratic government. For centuries Indonesians have exercised the vote to select village leaders, but these were always men well known to the voters. However, the situation is very different in national politics where even the issues are unknown to the majority. Their main desire is simply to pursue their peaceful village life unhindered.

☪ Popular illiteracy is another barrier to the smooth operation of a general election. The government has held two preliminary elections in different parts of the country to determine a suitable method of voting. One of these trial elections was held in Minahassa daerah of North Sulawesi, where general education of the populace made the task relatively easy. Ninety per cent of the people there could read and write, chiefly because of

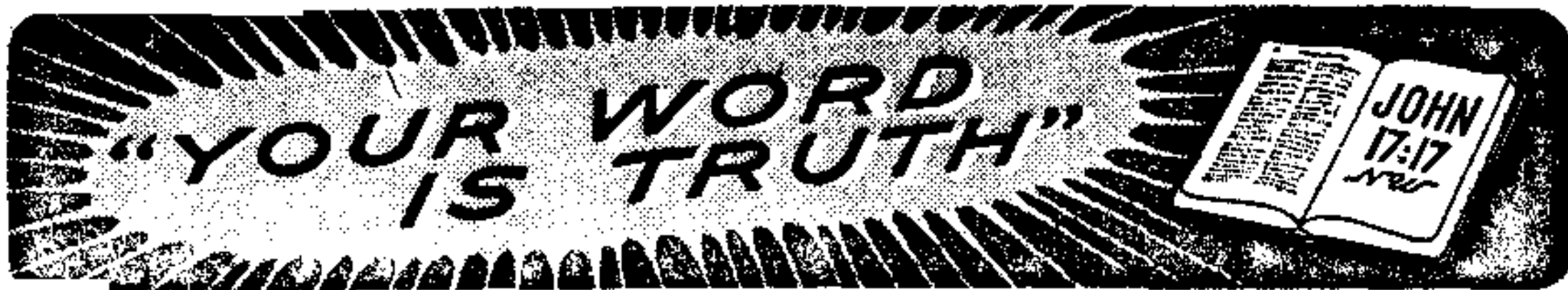
training received from missionaries. But the other election was held in the Jogjakarta region of central Java, where only twenty per cent of the inhabitants are literate. The rather ingenious method employed there was as follows:

☪ The voter's name was called, at which he received a ballot paper. The candidates were all seated in a line with signs above their heads for identification, pictures of corn, rice, flowers, oxcarts, etc. After the voter had received the ballot he went down the line of candidates and chose the one he preferred, noting the picture above his man's head. Passing immediately to a polling booth the voter sought the same symbol and put his ballot in the container therefor. The elected candidate could then represent his village at the second election and vote for candidates for the legislature. This is certainly a means of enabling the illiterate to signify their choice, but whether it is an intelligent choice is open to question.

☪ But as in larger countries the more serious problems exist on higher levels of society. Political disunity is wretched. Since the republic's birth on August 17, 1945, 121 different men have held office as minister in the government, maintaining 269 portfolios. Armed terrorists have made mockery of law and order. During 1951 vandals destroyed 6,650 homes and made refugees of 233,362 persons on the island of Java alone. The visiting Westerner will find the painfully familiar ogre of corruption. It is practically impossible to get anything done unless a large sum is provided the government officials involved. And as if internal woes were not enough, Indonesia has been at odds with the Dutch over the administration of West Irian (Dutch New Guinea).

☪ When the transition period from the old to the new system of things for this earth is completed at the battle of Armageddon, a new society will be built on the other side of that climax to this world's troubles that will be based on the righteous principles of Jehovah God. There is increasing evidence that many of the good people of this, the largest island archipelago, are putting their hope in such system.





## Popular Misconceptions Regarding Prayer

**I**NDICATIVE of how sadly popular religious organizations, claiming to be Christian, misunderstand the Bible are their misconceptions regarding prayer. For example, in the St. Louis, Missouri, *Register*, February 1, 1952, in the column entitled "God Love You", edited by the "Most Reverend" Fulton J. Sheen, the following item appeared: "GOD LOVE YOU to M.T.I. who prayed that her 'baby' brother weighing 215 pounds would make touchdowns and kick goals during the football season and in gratitude sent \$6 to help the Holy Father's Missions."

Can we for a moment imagine the great Creator of the universe maneuvering matters so that a certain 215-pound football player scores in answer to his sister's prayers? What does football playing have to do with the kingdom of God or the triumph of righteousness? Where in the Scriptures is there any basis for offering such prayers? And what about the countless prayers by Catholics for success in sports that end in disappointment? Yet here we have one of the foremost propagandists for the world's largest so-called Christian organization encouraging such misconceptions publicly because of the money it brings into the coffers of the Roman Catholic Church.

Consider also the testimony of Lieutenant General "Jimmy" Doolittle on the subject of prayer as it appeared in the Spokane (Washington) *Daily Chronicle*, March 27, 1952, under the heading "Prayer Needs No

Dramatic Answer to Prove Worth". After stating that his religious faith has always meant something very personal to him, Doolittle tells of the time he had to make a split-second decision which later resulted in his squadron's being able to blast a German air armada of 200 planes out of the sky. "Did prayer determine it? Not in any dramatic way—no. But I always prayed for wisdom before every such mission." Did God give Doolittle wisdom so that his squadron of fighting planes could blast some one to two thousand German air personnel out of the sky, when the apostle Paul plainly tells us that "the weapons of our warfare are not fleshly"?—See 2 Corinthians 10:3-6, *New World Trans.*

Ezio Pinza, popular operatic singer, is another who cherishes misconceptions regarding prayer. He attributes his successful career as an artist to his praying: "God has been very good to me and my career has been so crowded with great luck that I turn to him all the time. Others may fail; God never." But what about the many struggling artists that do not have "great luck"? Is the failure of the majority of such to become successful due to their improper praying, their lack of praying, or is God partial? Is it not more reasonable to conclude that God has nothing to do with the success of "golden-throated" operatic singers?

Another well-known American entertainer who publicly testifies to her faith in prayer is Kate Smith. In a popular magazine article entitled "Try Asking God" she tells of the time when she was too dan-

gerously ill to have an operation which the doctors felt was imperative. She prayed. Her manager told her radio audience about her condition and she received 50,000 letters telling of prayers being made for her. She improved and finally recovered and she gives the credit therefor to the prayers offered by herself and her admirers. But how about the many that pray for recovery and die? Is God partial to popular entertainers? Or does he require 50,001 prayers to be made before he answers pleas for recovery?

The Bible tells us that Timothy had stomach trouble. Paul had to leave his companion, Trophimus, behind at one place because of illness. Paul himself prayed in vain to have a 'thorn in the flesh' removed, which may have been a physical ailment. Is God doing for popular twentieth-century entertainers what he failed to do for his dedicated servants, apostles and disciples of Christ Jesus in the first century? —2 Corinthians 12:7-10; 1 Timothy 5:23; 2 Timothy 4:20.

A popular book on the subject, *Change Your Life Through Prayer*, and which is highly recommended by many prominent clergymen, "shows how prayer and faith can be translated into health and finances." To prove her points the writer, Stella T. Mann, lists many cases, of which the following two are representative: "How a woman, greatly upset because she could not get \$3,000 from a rich aunt to buy a house, finally got her wish through the proper use of prayer; how a struggling architect learned to use the power of prayer to rescue himself from the shame and humiliation of poverty and develop an idea that earned him more in one day than he previously earned in a month." Again we ask, what about the many not so fortunate? Also how about poor apostle Paul? How much time he wasted making tents to pay his expenses while preaching;

and how needlessly he suffered thirst and hunger, all because he did not know the power of prayer so that he could have gotten ideas that would have saved him much time and suffering as well as the "shame and humiliation" of being a tentmaker! —Acts 18:3; 1 Corinthians 4:12; 2 Corinthians 11:27.

But perhaps some will say, what harm is there in giving God credit for all our successes, our recoveries, etc.? True, there is nothing wrong in thanking God for every good thing that we receive. (2 Corinthians 9:15; James 1:17) But when we credit him with directly giving us things that are denied to others, we are either presenting ourselves as being more deserving of his favors or we are implying that God is partial in the bestowal of his blessings. Indicative of the harm that such misconceptions can cause is the following item which appeared in the Allentown, Pennsylvania, *Evening Chronicle*, about three years ago, July 18, 1949. "Death of Mother Despite His Prayers Leads Youth to Renounce Religion, Loot Churches. The death of his mother in spite of his prayers led 25-year-old Joseph de Poalo to renounce religion and loot 45 Roman Catholic churches in revenge, police quoted him as saying."

While doubtless his case is an extreme one, the fact remains that countless others have been disillusioned as regards the power and goodness of God because they have prayed and their prayers have not been answered. Such as the people of Milo, Sicily, who in December 1950 kneeled in prayer for the cessation of the eruption of Mt. Etna. Such praying going unanswered furnishes grist for the mills of the infidels and atheists who are unable to distinguish between the kind of prayers the Bible authorizes and God answers and the kind without Scriptural basis.

According to one of New York city's foremost Protestant clergymen, there is

a resurgence, a revival in praying in the United States. Prayer "is becoming more important to more people every day". But when we consider the deterioration of the moral tone in politics, in business, in fam-

ily relationships and sex, yes and also in religion, we are forced to the conclusion that it must be the wrong kind of praying, for every tree is judged by its fruits. —Luke 6:43, 44.

## A Prime Minister for the Gold Coast

By "Awake!" correspondent in Gold Coast

ON February 8, 1951, the people of this land went to the polls for the first time in history to elect 38 of the 84 members to be in the new legislative assembly. This new action brought the greatest measure of self-government given to any West African colony in the British Commonwealth. The 34 seats were won by the "Convention People's Party" (C.P.P.) and the life chairman of the party, Dr. Kwame Nkrumah, was elected by the executive council to be leader of government business.

Further changes were to come. On March 5 of this year, before a special meeting of the legislative assembly, the governor, Sir Charles Arden-Clarke, G.C.M.G., announced that the office of prime minister would be formally recognized. He said:

"In the light of the working of the present constitution and on the advice of the governor, Her Majesty's government have decided that the leader of government business in the legislative assembly should disappear from the constitution and that the office of prime minister should be formally recognized.

"The governor will consult the prime minister before submitting to the assembly the names of persons whom he proposes for appointment as representative members of the executive council, or cabinet, and before allocating to them portfolios.



"The prime minister will rank in precedence in cabinet immediately after the governor or office administering the government as the case may be and before any of the three ex-officio ministers whose position in other respects will remain unchanged.

"The necessary amendments to the constitutional instruments to give effect to these and other consequential changes will be made very shortly."

Following this statement cheers were forthcoming from the members in the assembly. Later, on March 7, the *Daily Graphic*, under the headline "We are Happy About the Changes", quotes Mr. Casely-Hayford, member of the C.P.P. and also a member of the government, as saying: "We are all happy about the constitutional changes, and we look forward to its successful working." Apparently, though, all were not happy relative to the changes, as gathered from the expressions heard in the legislative assembly debate on Wednesday, March 12.

### What the Changes Mean

"The amendment to the Constitution is an important step towards full parliamentary government on the model of the United Kingdom and Dominions," said the *Daily Graphic* in its issue of March 6.

In the past the governor submitted names of representative ministers to the legislative assembly for election. From the

list of recommendations the executive council elected the leader of government business. The Constitution did not set out the powers and functions of the leader of government business, but rather the governor determined these.

Under the new arrangement the office of leader of government business is abolished, in favor of the newly received mandate from the assembly of prime minister. The newly appointed prime minister now consults with the governor on the composition of the cabinet, and after this consultation the governor submits to the assembly names of the members for election. After the cabinet has been formed, the governor will assign portfolios and departments to representative ministers, only after prior consultation with the prime minister. In the cabinet the prime minister will take precedence next after the governor or the officer administering the government, and should these officers be absent, the prime minister will preside at cabinet meetings.

Section 10 of the Constitution provides that whenever a prime minister vacates his office and a fresh appointment of a prime minister is made all the remaining representative ministers shall vacate their offices also.

The office of prime minister being filled by an African causes other commonwealth leaders to wonder what further developments may take place. For instance, Dr. Kwame Nkrumah, the newly appointed prime minister, will now sit in on the meetings with the other Dominion prime ministers, and, of course, that will mean that even Dr. Malan, a noted segregationist of South Africa, will also have to sit in on the same council, with an African.

### ***Announcing the New Prime Minister***

Friday, March 21, arrived, and before a packed legislative assembly the new prime

minister was elected. Complete disorder broke out in the assembly following the election, when the premier's supporters started singing: "There is victory for us." But the excitement of Friday was dwarfed into the shade when Saturday afternoon came around.

Saturday afternoon cameras click, crowds cheer, the masses of excited people surge down the street in support of their newly elected prime minister, who, standing in an open car with hand and fingers raised in the "*Salute of Freedom*", moves in procession along the main street of the capital. Many of the enthusiastic crowd hold aloft their photographs and paintings of the premier, others respond to his salute. The noise and crowd increase as the procession, led by police dispatch riders, creeps along at snail's pace. Members of the horse-mounted Northern Territories Constabulary endeavor to clear the tightly packed crowds, and so make way for the police-patrol cars, who try to keep the overzealous crowd in order. Green, white and red vans and flags showed that the political party of the premier was well represented. Some members of the community had taken up vantage points in tops of trees; from open windows other heads could be seen. Excitement mounts to fever pitch, until, with the aid of the mounted Constabulary, a path is made, enabling the premier's car to break away and leave the pressing crowds behind. After this sudden disappearance of the man they had turned out to see, excitement did not abate; rather, many of the people rushed over to the site of the old Accra arena, there to wait and hear more from their party leader and premier. At the arena the new prime minister and many other party leaders were carried shoulder high and shown to the people. After the prime minister expressed his thanks to the assembled crowd for their loyalty, the crowds were



dismissed. The rest of the day after this meeting members of the public from all over the country indulged in their riotous merrymaking and drinking bouts, both in bars and in their homes.

### *Who Is the New Premier?*

The answer to that question was sounded to the people of this country over the radio and through the press on Friday and Saturday of March 21 and 22. The *Daily Graphic* on Saturday, March 22, said in its headline, "Nkrumah Is Premier," then continuing the article added: "Mr. Kwame Nkrumah, Life Chairman of the Convention People's Party, has been elected first prime minister of the Gold Coast by the legislative assembly. Voting was 45 in favor and 31 against."

Dr. Nkrumah, a man about 42 years of age, started out, after a moderate education, upon a course of study at the Gold Coast Achimota College. From here he went to the United States, where, after graduating from the Lincoln University a Bachelor of Arts, he proceeded to take a course of theology. He obtained many other degrees and finally became a lecturer at the Lincoln University. Later he went to London, England, where he stayed until November, 1947, at which time he returned to this country to enter the field of politics. Almost two years after this he started off his own political group, known as the Convention People's Party. Around the beginning of 1950 political tension ran high in this country (See *Awake!* of June 8, 1951.), and at that time Dr. Kwame Nkrumah and other members of his party were arrested and sentenced to serve prison terms. Later, after political elections in this country, it resulted in Dr. Nkrumah's becoming the leader of government business. So as to

allow the newly appointed minister to fulfill the duties of his office, the governor ordered the release of Dr. Nkrumah from his place of detention.

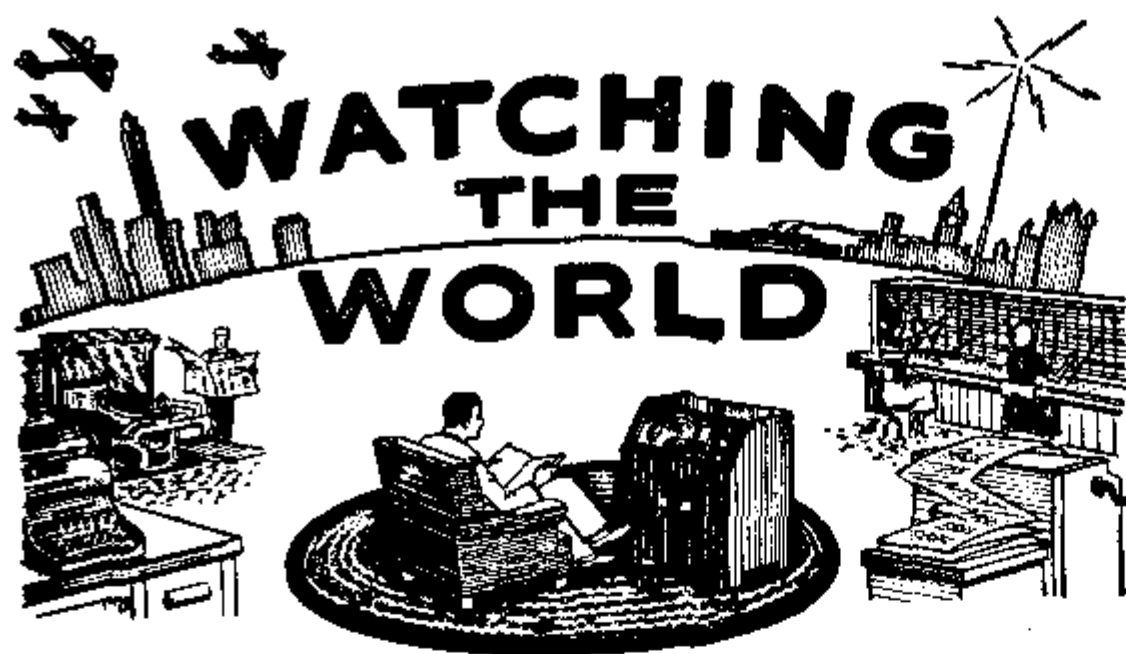
And now prime minister! The first prime minister of the Gold Coast.

One leading daily newspaper of this country said: "From the vote on the appointment of Dr. Kwame Nkrumah as premier it would seem that a formidable opposition is likely to make itself felt in the Legislative Assembly during future sessions. Thirty-one members felt it their duty to vote against the nomination of Dr. Nkrumah. They will not, necessarily, vote solidly against the government on every issue—but the opposition is there. Dr. J. B. Danquah, on whom falls the title, official or unofficial, of 'leader of the opposition', said on Friday: 'I charge you again to go ahead; if you do right we will go with you.' But if the government did wrong they would be out."

Will the government change in the future? Each political party answers this question differently. A small minority, on the other hand, are waiting for the kingdom of God to bring lasting blessings to all mankind. Of this Government the book of the Bible, at Isaiah 9:6, 7 (AS), says:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."





### **Solution Still in Doubt**

◆ "We do not yet know whether the Communists really desire peace in Korea." That sounds like a current statement, but it was made by President Truman more than a year ago. Meanwhile the wrangling continues in both secret and public sessions and the solution remains doubtful. The opinion of Gen. Van Fleet (7/31), Eighth Army commander in Korea, is that there is "less chance of an armistice than ever before".

### **Pulling for a Victory**

◆ In the U. S. the presidential election campaign was top news. Eisenhower said he would stomp every "nook and cranny" of the country, while formerly reluctant Stevenson said, "I get more aggressive all the time." The Republicans could win by carrying the states that voted for Dewey in 1948 plus the states that have Republican governors. The Democrats could win by carrying the states with a big-city labor vote plus the antirevolt Southern states. The outcome, however, will be evident only after the voters decide on November 4.

### **Inflation Again**

◆ By June 15 the cost of living in the U. S. had hit an all-time peak (189.6 per cent of the 1935-39 average), and all

evidences pointed to further inflation. Steel prices rose \$5.20 a ton when the long and costly steel strike ended (7/24). A severe drought throughout a large area of the South took a heavy toll of crops and will probably raise farm prices. Other workers demanded wage increases to meet the new steel wage boost, and wages and prices continued to chase each other up the inflation spiral. The administration and Congress each blame the other as neither successfully copes with the problem.

### **Tyrants in White Robes**

◆ Revival of the notorious white-robed Ku Klux Klan in the southern U. S. suffered a smashing defeat (7/30) when 63 Klansmen received sentences varying from fines to six years in prison for beatings and terrorism last year in North Carolina. Of the 13 victims three were Negroes (including one woman accused of "running around with white men") and 10 were white men accused of excessive drinking, nonpayment of debts, etc. Backed in Columbus county alone by 1,556 dues-paying members, the Klansmen carried victims into the woods at night and viciously beat them. Against such sordid vigilantism Superior Court Judge Clawson Williams said, in passing sentence, "The day has not

come in North Carolina when a man has to barricade himself in his home with the setting sun."

### **First 'Copters Fly Atlantic**

◆ In these days when inter-ocean airliners whiz to all continents it seems amazing that two aircraft taking 17 days to cross the Atlantic should make news. The aircraft, however, were helicopters ("whirligigs," "choppers," "flying windmills") and on the 940-mile hop from Iceland to Scotland they set a nonstop distance record for rotary-wing planes. Other stops were in Labrador and Greenland, and all but 42 hours and 30 minutes of the time was spent awaiting just-right weather. The flight's purpose was to test the practicalness of flying instead of shipping the craft to Europe. (Shipping costs \$6,000 each.) If this first crossing by rotary-wing aircraft seems out of place in today's news, just remember that it was only a quarter of a century ago that a lone man first flew a conventional aircraft nonstop across that route.

### **Too Much Money**

◆ In these days of high government spending other nations looked enviously at Canada when its first-quarter surplus was \$262.5 million. The same thing happened last year when a \$30-million surplus was predicted and \$1,000 million was left over. The finance minister was accused of overtaxing the country, misplanning financial affairs, but he explained apologetically that expenses during the next few months would use up some of the money.

### **The Olympics**

◆ Finland, the smallest nation in population to conduct the Olympics since their modern revival in 1896, amazed all critics with her efficient handling of the games. Prior to

their opening many newsmen viewed the Russian entry skeptically, but, though Soviet newspapers spoke of the "decadent" youth of the U. S., participants from all lands mingled in friendly comradeship. Although international rivalry is deplored at the Olympics, unofficial scores are kept by newsmen. They granted the U. S. 614 points, Russia 553½. A Russian scoring system granted 497 to the U. S. 484½ to Russia. The Olympic president elect deplored this team rivalry and said, "If this becomes a giant contest between two great nations rich in talent and resources the spirit of the Olympic games will be destroyed." The next games will be in Melbourne, Australia, in four years.

#### **Farouk Overturned**

◆ Having the trappings of democracy does not necessarily mean a country has its spirit. Having a parliament does not mean the ruled are represented instead of the rulers. Having courts does not prevent them from protecting the rich from the wretched. In countries where democracy is slanted toward the favored few, nationalism and slow wrath are sparking the fuse of revolution. One such was Egypt, where corruption was a habit and where playboy King Farouk antagonized his own army by continually protecting corruption within the palace gang, even though it involved a major military swindle that cost the lives of Egyptian soldiers. Suddenly the army marched on the palace (7/26). Farouk's power collapsed. Within six hours he sailed in his private yacht for Italy and permanent exile. Farouk's infant son was the new king, Fuad II. The new premier: 68-year-old Aly Maher. An early step of the government: abolition of the royally granted Egyptian titles of nobility, Pasha and Bey.

#### **Kashmir—Permanent Problem**

◆ Uprisings in Kashmir in 1947 in favor of accession to Pakistan were savagely suppressed by state troops. The maharaja applied for accession to India, which India claimed he had the right to do. In the difficulty that followed, both countries sent troops to Kashmir, and eventually a cease-fire agreement was arranged by the U. N., providing that the people themselves could choose between joining India or Pakistan. However, due to the extreme differences in the views of both countries, agreement has not been reached on the method of taking the vote. Pakistan fears India is trying to obstruct and delay until it finally has control of Kashmir. India's Prime Minister Nehru told parliament (7/24) a special pact had been made with Kashmir, bringing the Indian-controlled portion into the Indian Union. He said India intends to abide by its commitments to the U. N., but also declared that "Kashmir's accession to the Indian government is complete in law and in fact—it is part of India". The problem still is not solved.

#### **Water—Too Much or None**

◆ That fluid which is so necessary to life became a deadly enemy in Karachi, Pakistan, when three and a half inches of rain fell within just four days (it usually gets about six inches a year). Worst hit were large groups of mud and bamboo refugee huts which have sprung up since the partition of India. Some were flooded with three to four feet of water and washed away when local mud dikes collapsed (7/21). While Pakistan suffered flood, lack of water in Kenya on Africa's east coast drove a herd of 300 thirsty elephants down from drought areas to the shore, causing havoc in native villages and forcing game wardens to kill part of the herd in order to protect the villagers.

#### **Rain Minus Drain Equals Flood**

◆ Also plagued by a water problem was Mexico City, a good part of which has been sinking for half a century. This threw the drainage system out of kilter, and almost three weeks of steady rains turned the center of the world's twelfth largest city (population 3 million) into a virtual lake (7/24), in places three feet deep in water. Whole blocks of shops were isolated, the main markets were unapproachable, and public transportation in the downtown area was abandoned, much to the delight of youngsters who set up a flourishing business carrying passengers in improvised boats. After four days the waters withdrew, but the performance might be repeated, since the shattered drainage system cannot be repaired this year.

#### **A New Commonwealth**

◆ On the fifty-fourth anniversary of the landing of U. S. troops in Puerto Rico in the Spanish-American war (7/25) a new flag, Puerto Rico's own, flew side by side with the Stars and Stripes throughout the 100-mile-long island. It had become the first overseas commonwealth of the United States. As such it will be self-governing under its own constitution, which was approved by both the Puerto Ricans and the U. S. government, but it will remain closely associated with the U. S. One day earlier Truman had shown special friendship by commuting to life imprisonment the death sentence of Puerto Rican Oscar Collazo, who had attempted to assassinate Truman in 1950.

#### **Into the Sea**

◆ So that passengers can breathe comfortably at high altitudes, the cabins of many modern airliners are pressurized. Such a plane had reached 12,000 feet altitude and was 25

miles south of Rio de Janeiro. Signora Marie Cappallaro was taking pictures out the window when the cabin door popped open. Her husband felt the shock of a sudden rush of air, turned to look, and his wife was gone, drawn right over the back of her seat and out the door by the escaping air. Approximately one minute and 25 seconds later her body, leaving no trace, plunged into the Atlantic.

#### Death Comes to Evita

◆ "The Sub-Secretariat of Information fulfills the very sad duty of announcing that at 8:25 o'clock [7/26] Señora Eva Perón, the spiritual chief of the nation, passed away." In her 33 years the wife of Argentina's dictator had risen from a \$45-a-month actress to be called "the 20th century's most powerful woman". Winning great support of the *descamisados* ("shirtless ones"), she proclaimed, "Perón is the air we breathe, Perón is our

sun, Perón is our life," and compared him to Alexander, Napoleon and Christ. Hardly less honor was given to her. When her death from cancer was expected, sobbing women crawled endlessly around the presidential mansion on their knees, and masses were said for her recovery. A half million gathered to view her body, four of whom were killed and 2,500 injured in the crush. The anniversary of her death has been declared a permanent "day of national mourning", and good Peronistas are to wear black ties at party meetings "forever".

#### Statistics on U. S. Life

◆ Recent measurements produced these statistics:

*Airlines.* The passenger death rate on scheduled airlines last year was 1.3 fatalities for every 100 million passenger miles; for automobiles 7.6 for the same distance.

*Automobiles.* Today's motorists agree highways are crowd-

ed, but New York discovered that for 13,757 miles of paved roads it has enough cars and trucks to stretch 14,676 miles.

*Children.* American G.I.'s in Western Germany have fathered 50,000 illegitimate children, 47,000 white, 3,000 Negro.

#### Fruitless Labor

◆ "What profit hath man of all his labor wherein he labor-eth under the sun?" (Ecclesiastes 1:3, *American Standard Version*) Today's major problems are numerous, even as a brief look at the world shows. Basically the same problems have remained for generations. Labors have not solved them because they are in the wrong direction. Man tries to clean up an old world that is too far gone to save. Even Jehovah God will not clean it up, but will clean it out at the battle of Armageddon. Those who do not want their labor to be fruitless can direct their lives in His service and survive that destruction.

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SEPTEMBER 22, 1952

31

# The BEE



# IS A MASTERWORK

**H**AVE you ever studied the little bee? Not only is the bee itself a master-work of its Maker, but it is a master workman, accomplishing surprisingly remarkable things by ceaseless effort. It diligently produces both the marvelous comb and the delectable and strengthening honey, food stored for future use. "Food" of greater value by far has been produced and stored for those of mankind who learn to appreciate its value. It is the Word of God. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103) That is the expression of those who know.

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# AWAKE!

## PERSECUTORS OF CHILDREN PUT TO ROUT

Two smashing victories won in Canada

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**Women of the Middle East**  
Have they advanced with these modern times?

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**Which Way, America?**  
Is the ship of state headed for a wreck  
on the rocks of socialism and dictatorship?

---

**Masked Robber of the Wilds**  
Food-washing only one of Mr. Raccoon's  
many intriguing traits



OCTOBER 8, 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

Persecutors of Children Put to Rout	3	Disfranchising the Negro in the U. S. A.	20
Common-Sense Reaction Chills		What Sweden Thinks of Religion	21
Flag-waving Fervor	5	Carnaúba—the Providential Palm	24
Jehovah's Witnesses Cannot Be Denied		Consideration	24
Custody of Their Children	7	"Your Word Is Truth"	
Women of the Middle East	9	Prayer Solely	
'I Have Taught from House to House'	11	"a Self-generating Power"?	25
Oddities in the News	12	Jehovah's Witnesses Preach in	
Which Way, America?	13	All the Earth—Denmark	27
Problems: Solved or Otherwise	16	Watching the World	29
Masked Robber of the Wilds	17		

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., October 8, 1952

Number 19

## PERSECUTORS OF CHILDREN PUT TO ROUT

By "Awake!" correspondent in Canada

**I**T HAS been aptly stated that "patriotism is the last refuge of a scoundrel", and this is the type of patriotism that seemed to afflict members of the Board of Education of York township, Toronto. Its lack of principle was exposed to the sunlight and received a severe tanning when the board sought to bully and tyrannize a six-year-old boy, one of Jehovah's witnesses, who declined to be coerced by threats, into saluting the flag contrary to his beliefs and those of his parents.

In 1945 the highest court in Ontario had ruled unanimously that it was not necessary for the children of Jehovah's witnesses to salute the flag if such exercise conflicted with their religious beliefs. This decision was obtained only after much persecution had been suffered by the children of Jehovah's witnesses. The York township board, however, did not agree with the tolerant and reasonable view which the court had adopted, and the board, therefore, wanted to revive the type of small-minded persecution that had been laid to rest in this province for a long time.

Bobby Junor, one of Jehovah's witnesses, a courageous boy, six years of age, had been taught the Scriptures by his God-

Recently in Toronto, Canada, smashing victories were obtained over would-be persecutors of innocent children, one concerning forcible flag salute and the other involving custody. The first problem was fought out mostly in the newspapers and the second in a court of law.

fearing parents, who had explained to him the snare of giving honor and worship to inanimate objects. Neither he nor his parents desired that he participate in the flag-salute ceremony being held at a special cele-

bration at the school, and accordingly his mother wrote a courteous and reasonable letter to this effect, asking that he be excused. One child's refraining from raising his arm at a time when the others do so would not ordinarily cause the collapse of the political institutions of any nation, but one might have thought so to read the fuss and furor created by the township school board when this simple and lawful request was referred to them. Enraged, they sent for Bobby's parents, who appeared to state their position, which they did despite the interference and bad manners of the board.

Then the storm broke loose as the members of the board began to display their intolerance and bigotry by threats of expulsion, court action and anything else they could think of.

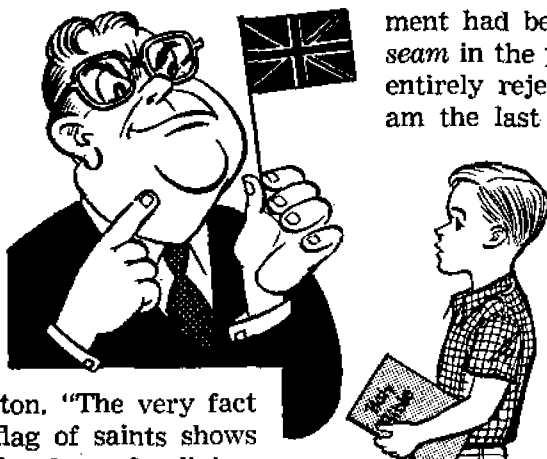
Trustee Frank Oke said: "The flag stands for religious liberties to worship any way a citizen wants to and these people should be glad to salute it."

"As long as I am a trustee of the York township board of education the school children of York township will salute the flag and all it stands for," said Trustee Mrs. Florence Gell. "I'm very much afraid the family has mixed religion and citizenship. We receive the protection of the British flag and we should respect it. In all our dealings as a board of education, we keep the welfare of the child uppermost in our minds. In this case we are thinking of that child standing alone and being forced to be different. The child may be expelled from school, but we can't have any nonsense about the flag."

"I can't see why the parents should object to their child saluting on religious grounds," said Trustee Mrs. Alice Bickerton. "The very fact that our flag is the flag of saints shows what it stands for—freedom of religion. But the custom of recognition of the flag is very essential to the security of Canada. If one child refuses to salute the flag, others will follow suit, and then what kind of youth would we be raising?"

The members of the school board enthusiastically climbed on the flag-waving band wagon. They were ready to demonstrate their courage and patriotism by picking on a little boy, a member of an unpopular minority, and trying to drum up prejudice against him.

J. H. Hartley, acting chairman of the board, thought it was only proper that the child should be obliged to salute the flag whether he believes it or not. "It is only a symbol, anyway," he said. If it is only a symbol, why make such a fuss about it?



The board knew they were going contrary to the law as laid down by the courts, but Trustee Charles H. Goodfellow evidently had himself tagged as a great legal mind who would show the courts how the law ought to be interpreted. He said: "We are going to attack from a different angle. Our case will be based on the charge that the child's behavior is detrimental or prejudiced to the other children in the class, and on that basis we can expel him. [Little did he realize that the same argument had been promoted *ad nauseam* in the previous case and was entirely rejected by the court.] I am the last one to want to deny

anyone freedom of religion. The flag is the source of religious freedom, though, and these people should be glad to salute it. I can't see their point of view." Whether he can understand it or not is imma-

terial. The law provides freedom of worship for all, not freedom of worship only if every local trustee can understand it!

Mrs. Junor, the mother of the child, said she and her husband, in common with other witnesses, interpret saluting the flag as a form of worship of a symbol or idol, which is contrary to their beliefs. "We don't have any symbols in our church and don't believe in forms of adoration of symbols elsewhere." Mrs. Junor added that she and her husband are proud to be Canadians and are proud of the flag. "Bobby has been taught to respect the flag and the queen and to love his country."

This story broke in front-page headlines in one of the Toronto evening papers.

## ***Common-Sense Reaction Chills***

### ***Flag-waving Fervor***

It was a sad blow to the rabble-rousing efforts of these rural politicians when the people of Toronto, instead of following the flag-waving band wagon of religious prejudice, turned against them. Their own lawyer had warned them to be careful, because the law had already been decided against them and allowed Jehovah's witnesses to be exempted from this particular ceremony. The Toronto office of the Watch Tower Bible and Tract Society issued a press statement which read, in part:

"Jehovah's witnesses respect the law and the flag. There is no group in the country that can show a smaller incidence of crime. We believe the flag represents justice and liberty. For this reason we decline to be coerced; we show our respect for the principles the flag stands for by insisting that freedom, the right to be different, be respected in fact, and not simply by lip service. Members of the board talk about freedom, but then insist that action should be taken against anyone who differs from them. They are condemned out of their own mouths.

"While respecting the flag, we decline to worship it. To us the salute is an act of worship, an ascribing of salvation to that inanimate object that represents the state. We ascribe salvation to Jesus Christ alone.

"Early Christians were executed for refusing to put a pinch of salt on the altar of the emperor—the Romans couldn't understand it. William Penn refused to doff his hat in the presence of King Charles II. Jehovah's witnesses refused to 'Heil Hitler' and died for it. Maybe the board couldn't understand any of these things, but they are entitled to respect.

"Someone else has raised the issue of ideological warfare against communism as an excuse for coercion. The communist idea of liberty is liberty only to agree with the

majority. The democratic principle allows for tolerance, liberty to be different. Now to show her democratic zeal, one member wants to adopt the communist idea of repression and punish a child who dares to show real devotion to liberty by insisting his rights be respected. This is the mind of dictatorship. Such dishonesty provides ready arguments for the enemies of democracy."

Many other people showed a similar reaction to this matter, and plain logic and common sense began to overcome the noisy, showy emotionalism of the school board. One member of the board, Mr. Arnold Cross, who had not been present at the meeting when this action of the board was taken, made the following very sensible comment:

"Frankly, I don't think it is my business to force any child to salute the flag," he said. "Neither do I think a child should be expelled for refusing to salute the flag, and I don't think it's within the board's jurisdiction to do so. I don't want the boy expelled. It's not his fault, and I would not discriminate against any child. As a matter of fact, I glory in the boy's spunk. I would like to be present at board meetings," he said, "but under the circumstances, I couldn't do business with that type of board."

After Dr. Darby Philip, chairman of the board of education, described the proposed action as ridiculous, he said: "It is all too childish. I am humiliated to think the board is even contemplating legal action. A mountain is being made out of a mole hill."

Dr. Gordon A. Sisco, general secretary of the United Church, agreed that you could not, or should not, force anyone to honor a flag, especially if his beliefs to the contrary are based on religious tenets. "You make them salute the flag and what have you gained? Nothing. I take the view



that one has to be very careful about disregarding the religious convictions of other people. This case comes right down to the question of compulsion, and if Bobby and his parents have beliefs different from ours, have we the right to interfere?"

"There has never been any trouble in York township with Jehovah's witnesses," Police Chief Robert Alexander said. "To the best of my knowledge they are all law-abiding citizens. They have never done anything here for which they could be criticized."

"The Provincial Command of the Canadian Legion is not in sympathy with the Township board," said Major Patrick Biggs, secretary of the Ontario Provincial command of the Canadian Legion. "We believe in the four freedoms."

Rabbi David Monson, of Beth Sholom synagogue, didn't think the child should be expelled or his parents prosecuted: "The child's actions certainly are not based on subversive beliefs. They are religious convictions and since they are the policies of that sect they should be respected as such."

The Association for Civil Liberties rapped members of the board for their intolerance. The association stated: "Irrespective of whether we agree or disagree with the belief of the Jehovah's witnesses in not saluting the flag, it is the responsibility of people who hold public office in a democratic country like Canada to see that democratic principles are observed and minority rights to religious freedom respected."

### *Some Sound Advice, and All Free*

The pseudo-patriots who would like to use the flag of freedom and the name of liberty and justice as an excuse to persecute a child who is sincerely trying to do God's will were handed their final bitter pill when both the major Toronto papers, the *Evening Telegram* and the Toronto

*Star* struck out at them with smashing, reasonable and well-written editorials, both in their June 13 issues. These are so intelligent and carefully considered that we reproduce them here. The *Star* said:

"The legal aspects of such a case were dealt with by the Ontario court of appeal in 1945, following the refusal of two Hamilton lads under similar circumstances. The court found that there could be no compulsion. Legally, therefore, the court of appeal was apparently right in deciding as it did that a forced salute is not justified.

"There should be no compulsion for a nonlegal reason as well; for the reason, in short, that nothing is gained by it. The value of a salute to the flag lies in its voluntary nature; an expression of sincere respect for the flag as a symbol. To make a child express by a physical action something that he has been taught by his parents is contrary to God's law does not serve any good end. When it was said during the Hamilton trial that the moral tone of the school would be lowered if refusals of the salute were permitted, Mr. Justice Henderson remarked: 'I am not aware that moral tone can be bettered by forcing people to do something they don't believe in.' He was right. Nothing would be gained by forcing a boy to salute a flag when his parents have told him that such a salute is against their religious beliefs. On the contrary, he would think less of the flag as a symbol of freedom if freedom of religious belief and practice were thus denied."

The *Telegram* said under the title "Freedom Under the Union Jack":

"Trustees of York township's board of education express the conviction of Canadians as a whole when they declare that the Union Jack is the symbol of freedom, justice and religious liberty, but in seeking to compel a child to salute the flag against the religious convictions of the parents the trustees would seem to be taking a course

which is the antithesis of the principles symbolized by the Union Jack.

"The parents are members of the Jehovah witnesses. . . . That they are entitled, however, to hold their beliefs under the protection of the Union Jack cannot be denied. In this particular case the mother of the boy states that to salute the flag 'is contrary to our beliefs', and she gives reasons of a religious character which, however unacceptable they may be to others, must be recognized as valid and sincere from her point of view. Moreover, it is evident that there is nothing subversive in her attitude. 'We are proud of our country,' she declares, 'and do respect the flag. We are trying to bring Bobby up as a good Canadian and a good citizen. He has been taught to respect the flag and the queen and to love his country. It's just this matter of saluting. Just as we have no symbols—crosses or pictures or anything—in our church, we don't believe in any form of adoration of symbols elsewhere.' This attitude appears more honest than that of Communists who unscrupulously salute the flag, sing the national anthem and offer other outward signs of loyalty and respect which they do not feel.

"As between the hypocrisy such as shown by Communists and the nonconforming but honest conduct of these Jehovah witnesses there can be no question as to which is preferable. The point that the trustees might well consider is that by compelling the child to salute the flag they are merely attempting to force the parents to commit vicariously a hypocritical act according to their rights and to violate their religious beliefs. It would be a form of compulsion which would suggest, contrary to tradition, that intolerance, injustice and religious persecution are not repugnant to those who live under the Union Jack."

After these blasts the persecuting en-

thusiasm of the flag-wavers vanished like a morning mist. Even the provincial minister of education, Dr. W. H. Dunlop, warned them: "The Appeal Court ruled in 1945 that children did not have to salute the flag or sing the national anthem. I think that pretty well settles the matter." All in all, a well-deserved rebuke was administered.

Where honesty, tolerance and respect for the sincerely held beliefs of others are shown, any country or community will be happy and at peace. It is gratifying and commendable to see so many express themselves in favor of liberty at a time when so much prejudice, hatred and shallowness are in evidence everywhere.

### *Jehovah's Witnesses Cannot Be Denied Custody of Their Children*

On June 12 this year, the very day after the above-named flag-salute controversy became public property, another case involving to some extent the same question was decided in favor of Jehovah's witnesses in the Ontario Court of Appeal. The court awarded custody of three children to a mother who is one of Jehovah's witnesses, against the father who is a member of the Anglican (Episcopalian) Church.

In all such controversies it is the duty of the courts to consider primarily the welfare of the children regardless of what religion the parents may belong to. But in this instance a lower court judge of the Roman Catholic faith had conducted the trial along the lines of a heresy proceeding, wherein he undertook to decide whether or not the Anglican faith was better than that of Jehovah's witnesses. He also took into account that Jehovah's witnesses do not believe in the flag salute—as if that had anything to do with it. His handling of the trial was an outrage on the most elementary principles of justice, and he awarded custody of the three children to

the father, who had been proved to be quite unworthy and incompetent to care for them, as against a very fine and godly mother, mainly on the ground that he thought that the religion of the father's church was better than that of Jehovah's witnesses. According to a true interpretation of the law all religions are entitled to equal treatment, so the case was appealed to the Ontario Court of Appeal, wherein this issue of religious equality, instead of religious discrimination, was strongly pressed by the Society's lawyer.

By the unanimous judgment of the Appellate Court, the order of the trial judge was reversed and the custody of the three children was awarded to the mother, Mrs. Amy Bennett, of Ottawa, one of Jehovah's witnesses. The judgment was given by Mr. Justice Wilfred Roach of the Court of Appeal, himself a staunch Roman Catholic. He said: "The wife appears to have been a very good mother. She is a much better organizer than her husband.

"She is thrifty and not above menial work. In recent years for some considerable time, she worked as a cleaning woman by day and in the same capacity for part of the night. Indeed it appears to have been necessary for her to thus work to assist in the support of herself and her children. Notwithstanding that fact, the husband consented to a letter's being sent to her employer stating that she was a Communist, hoping that such a letter would result in her being discharged."

Imagine a man who would not support his own family, but would have lying letters sent to his wife's employer so she would lose her job too! It was admitted that this charge was untrue. His religious training is not much to be proud of when this professing Anglican would use deliberate lies to accomplish his ends. In point of fact the beliefs of Jehovah's witnesses are entirely different from that of commu-

nism, so much so that the Bible-preaching of Jehovah's witnesses is banned in most Communist countries and the ministers of Jehovah's witnesses are put in concentration camps.

The court said further:

"In this, as in all cases respecting the custody of infants, the paramount consideration by which the courts must be guided is the welfare of the infants, what is in their best interests 'viewed from all angles, material, physical, moral, emotional and intellectual as well as religious'.

"Having regard to all the circumstances in this case, the court should not make an order that would permit the father to take the children away from the mother. It is clear from the record that they have a very great affection for her and she for them.

"These children have reached an age where they have views of their own in religious matters. Their opinions in that regard may not be mature or settled but they, nevertheless, exist. They have a strong inclination toward the religion which has been adopted by their mother and brothers and sisters.

"I have not the slightest doubt that the father is most sincere in his belief that it is in the best interests of these children that they should be reared in the tenets of and become members of the Anglican faith. The mother, no doubt, is equally sincere in her beliefs concerning their religious training and affiliation. It is not for the court to decide as between the two religions."

This decision shows clearly that discrimination between religions is unlawful. The religion of Jehovah's witnesses has as much liberty as any other.

Here again we are happy to report an instance where law and reason and fair play have overcome the emotional enthusiasm and religious prejudice which marred the decision of the lower court judge.



# Women of the Middle East



By "Awake!" correspondent in Lebanon

**W**OMEN are everywhere, but their ways of life, customs and opportunities are everywhere different. For example, in the Middle East "cradle of civilization". What is woman's position there today? Has she advanced with the times? Are the women still veiled? Do they enjoy the same privileges as their sisters in other lands? What is their daily life like? The answers to these questions provide us with some interesting information.

The area of the Arabian countries being the oldest inhabited part of the world, the customs and habits of the people date back to very early times and even today change slowly. The attitude displayed toward women in general and their position in life is no exception to this rule. Woman's role is accepted as decidedly inferior in life, her place is the home and her duty is to her husband and family. This is true of all classes, the rich and well-educated, the working class and the Bedouins, the people of the desert. To realize this attitude one has but to walk through the main shopping thoroughfare of the smaller country towns. Women shoppers are a minority. The absence of women's clothing stores and beauty parlors is striking to the Western traveler. But there is one custom as much for women here as in the West, and of as much interest to Eastern women as it is to their Western sisters. This is marriage.

Though a taboo in all Western guide-books on winning a husband, the parents

of the East still "go to market" for their daughter to find something durable and reliable for her in the way of a mate when she nears seventeen or eighteen years. Sometimes the prospective spouse is a member of a branch of the same family, and he will usually be about ten or fifteen years the girl's senior. When the prospective bridegroom has made his choice and the girl's consent is obtained, arrangements are made for the ceremony.

In strict Moslem families the future husband pays over a sum of money to in-laws-to-be. This fee is actually a deposit, for should the bride later leave her husband the money is returned. At the Moslem wedding time the bride has to remain in her home until she is fetched by the bridegroom and taken to his house. While waiting, the girl arrays herself in her bridal robes and sits on a chair arranged as a kind of throne where all her lady friends come to admire her. Not until after the ceremony and till the bridegroom has actually taken his newlywed to his house is he permitted to see her face for the first time. The Western cynic may at once imagine the many drastic consequences such a custom might lead to should the girl's features prove not so comely and the bridegroom's decorum not so rigid. This phase is today observed in only very strict Moslem families.

In the average mind Middle Eastern women and the veil are inseparable. Now,

however, fewer than ever oblige this fancy, though of course strict Moslem women are still veiled. Nor is this just over the nose and mouth, but the black material they use completely covers their heads and necks. Originally this was in two thicknesses, but during the past ten years a "New Look" has caught up with the veil. It has become thinner and thinner, until today, with the younger generation, it is almost transparent where it has not been discarded completely. In the country a covering is worn on the head but the face is left exposed.

Fashions in general are modern and among the wealthier families the latest styles prevail. These ladies have an abundance of time on their hands, hence ample style on their bodies. The Bedouin women are the only ones to still hold to the flowing gowns; they are fond of bright colors, and their tight-waisted, ankle-length dresses showing off their fancy-edged long pantaloons make quite a splash. They cover their heads with white material but as in the case of the countrywomen their faces are left free to allow them more latitude of movement.

### *The Housewife's Routine*

The average housewife is a very early riser. Housework is made considerably easy in that many houses have only one or two rooms. Most floors are tiled, marble or cement and are easily washed down, all being provided with a drain or outlet for the water, so all that is needed is a pan of water, a good brush and a sturdy forearm. Bed-making is not much trouble either, where they possess beds, the top quilt and sheet, which are sewed together, are neatly folded back. Where there are no beds the mattresses are put down on the floor every night and are stacked tidily in a corner of the room in the morning. In many country homes the baby's cradle consumes no floor

space whatever; it is suspended from the ceiling. The average dining room furniture offers little resistance. The table is often merely a low stool about six or eight inches from the floor. This makes possible the use of other like stools or the floor itself as substitutes for orthodox chairs. These all-purpose stools also serve as a convenient perch for madam as she leans into the family laundry on washday.

Housework might be simplified, but food is a more intricate problem and takes quite a time to prepare. The popular dish, *kibbe*, is prepared by pounding raw meat to a pulp in a large stone mortar with a wooden pestle, an operation sometimes requiring an entire morning. This pulp is then mixed with wheat which has been previously boiled, dried and ground. Then garlic, mint and other herbs are added, and it is formed into shapes and baked or even eaten raw. However, the main diet consists of sour milk called *labni*, beans and their favorite olives, which grow abundantly in these parts. The bread is made without yeast, the dough formed into flat rounds with the hands. Town and city dwellers pile the soft rounds of dough onto a large shallow basket and have it taken to the communal ovens for baking. Countryfolk cook it at home either on sheets of tin over an open wood fire or sometimes by slapping it up against the inside of a large copperlike furnace and cooking it until it peels away from the sides, indicating that it is done. At the meal this bread replaces knives and forks. Its soft, almost paperlike texture enables it to be torn into convenient sizes and these pieces are used to convey the food to the mouth.

Cooking and cleaning out of the way, the rest of woman's day is spent with neighbors or relatives amid a friendly exchange of gossip. The Arabic people love to converse, and while the women's tongues are busy their fingers are too. Knitting is



their chief work; their guides are not paper patterns, but from their own imaginations they build up very lovely designs. Dainty and intricate embroidery is another of their accomplishments, together with crochet and an extremely delicate lace work done with an ordinary sewing needle and silks or cottons over braiding. Additionally, the housewife is the dressmaker, for there are no stores with ready-made clothes.

Countrywomen do not spend the time on handwork that the townswomen do, for there is always some work to be done on the land. When the olives and other crops are in season everyone from the village gives a hand.

A large family is considered a real blessing. Consequently, much of the housewife's time is taken up with caring for the children. Where it can be afforded the children are sent to school; and as far as girls are concerned, from the time they leave school till they get married they just help around the home and learn from their mothers to knit and sew. Though in these difficult times the financial burden of a large family is great, it is still considered lowering for a girl to go out to work. The poorer

folk who cannot afford an education for their children send them out to work from as early an age as eight or nine years. The girls of these families usually cook and clean and even look after children when they are themselves but children.

Thus the Eastern woman's role is one of subjection to the man, her whole duty being centered in her husband and family. She does not enjoy many of the privileges that her Western sisters do, but not having been used to other things she is fairly content with her lot. Despite their restrictions since early times, such influence does not deter many of these honest-hearted women from embracing the promise held out to them as well as to their men of coming ideal life in the righteous new world of Bible promise. Perhaps in some respects they are freer to clutch fast to this hope than are their Western sisters who have been plagued with countless false horizons held before them by those who would wrest woman from her divinely ordained role as man's helpmate and force her into positions for which she is not fitted and in which the woman anxious to please God is not truly happy.

### ***'I Have Taught from House to House'***

Thus said the apostle Paul in Acts 20:20. Thus, in effect, said Christ who went through the cities and villages. (Luke 8:1) Thus say Jehovah's witnesses today, who, during 1951, spent 62.8 million hours in Kingdom gospel-preaching. (More hours than have past in the last 7,000 years—1,000 years more than man has lived on this earth!) And thus, occasionally, say a few of the world's religions who see what could be done if they could get their members to follow the example of Jesus, the apostles, and Jehovah's witnesses and go directly to the people. The *Portland Oregonian* reported (February 20) that Dr. Harry L. Williams of the Methodist Church is "directing a nation-wide evangelistic movement within his denomination". Efforts will be made, he said, by teams of lay workers to enlist the nonchurched in some denominational membership, either Methodist or other, through visits to homes in their communities. Pointing to ex-Communist Whittaker Chambers' statement about communism versus God, he said: "Take Chambers' powerful definition of a witness, as a person in whom faith and life have become so much one that when he is called upon to testify he will do so regardless of cost or consequences. That is what we as Christians must come to." That sounds amazingly like the position Jehovah's witnesses take world-wide, does it not? They live up to their name.



# Oddities

## in the NEWS



the constitutional ban on "wire tapping" was a question that came before the United States Supreme Court. In a sharply divided five-to-four decision it ruled on June 2 that the evidence was legal, and thereby upheld the conviction of On Lee.

### Pity the Poor Ghost

☞ Sometimes the British accuse Americans of being "trigger-happy". They say they were during the war and probably still are in Korea. But what about the trigger-happy policeman who tried to shoot a ghost he saw walking through a small English community? The one to pity, however, is not the embarrassed policeman, but the poor "ghost". He was only a sleep-walker, and fortunately was not seriously wounded. The story leaked out through the London Sunday *Express*.

### Submerged "Cigar" Serves Smugglers

☞ Smuggled cigarettes have provided a big business in Italy since the war. When shore-based spotlights on Lake Lugano picked out what looked "like a big cigar" late in June, frontier guards gave chase with fast police launches. However, the "big cigar" was a submarine that got away safely, and in its place was only a string of waterproof packages containing \$1,500 worth of cigarettes.

### Just What Tracy Would Do!

☞ Pardon us for smiling at the similarity between the comic pages and the news section of the daily paper. In the comic pages Dick Tracy frequently uses his miraculous "wrist radio" to communicate with headquarters or get information back to witnesses. Well, Chin Poy is not a comic-strip character, but a real live Chinese-speaking "under-cover agent" who was "wired for sound" when he walked in on an old friend named On Lee last year and made arrangements to buy illegal opium. Chin Poy had a "small microphone in his inside overcoat pocket and a small antenna running along his arm", while outside another narcotics bureau agent had a receiving set and recorded the conversation. Whether such a Dick Tracyish practice came under

### The Thief Was Already in Jail

☞ When Leland Ferre, a sickly 29-year-old ex-convict, was jailed in Monticello, Illinois, for burglary, the doctor advised he be given "as much freedom as possible". The neighborly sheriff took pity and agreed. Taking advantage of the liberty, Ferre swiped files and a metal saw at a nearby hardware store, and fashioned himself a key. Back he went into the burglary business, letting himself back into his cell after each foray. He lifted \$485 worth of merchandise from one store, \$73 from another. He even swiped the courthouse keys and tried to get the records of his burglarizing. Failing, he pilfered \$23 from the sheriff's desk. All was going well till one night the jailhouse cat made a prison break when Ferre opened the door. The sheriff, confident he had locked the cat inside the night before, investigated and found his own jail was harboring the one-man crime wave. Said the sheriff, "I don't even trust my deputy anymore."

### Only an Injured Foot

☞ Some big stories have come out of Texans, but this one about a Texan was related by U.S. Air Force Headquarters in Tokyo. It seems that a cargo drop was being made in turbulent weather to a Fifth Air Force radar unit in a mountainous region of Korea. An airman from Dallas was standing in the open door of a C-46 transport, assisting with the cargo that was to be parachuted to the troops below, when rough air currents set the big plane to bouncing and swerving madly. It was flipped down and into a twisting maneuver, flinging the airman out into mid-air, then swerved back and scooped him right back in the same door. That close call did not injure the Texan, but on the next pass over the drop area a mere 300-pound bundle of falling cans broke his foot.

# WHICH WAY, AMERICA?

**N**O LIBERTY-LOVING American will doubt the truthfulness of John Philpot Curran's words, that "eternal vigilance is the price of liberty". However, despite the frequent repetition of this warning the American people have blindly followed false and incompetent leaders who have succumbed to the ancient temptations to grasp power and glory by bribing the people, with the people's own wealth, to acquiesce in the expansion of government.

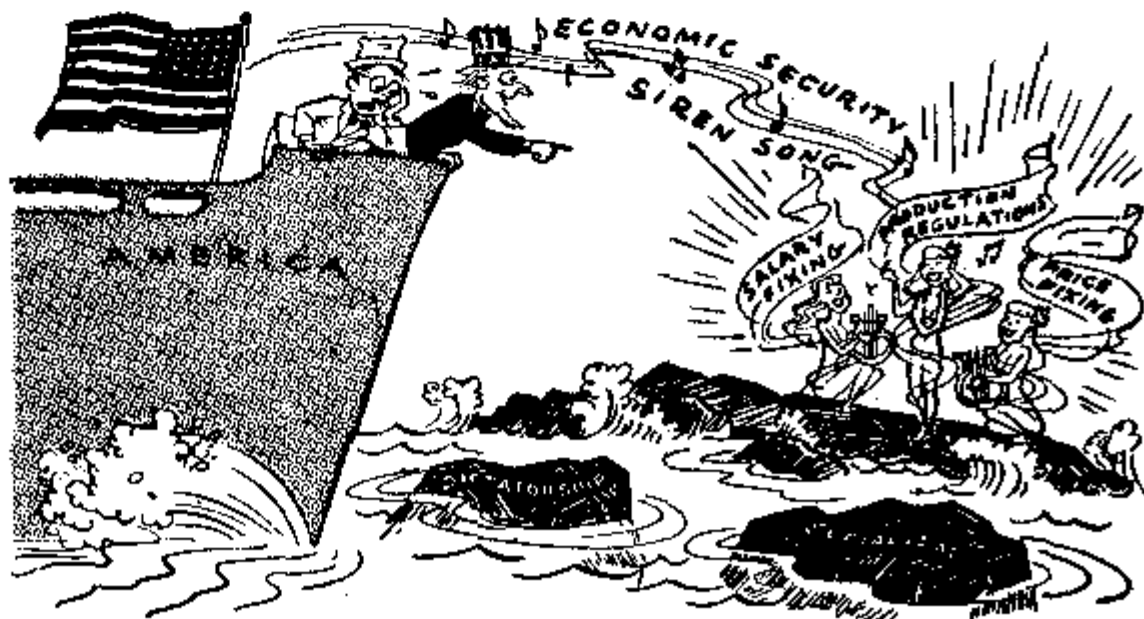
Thus beguiled and misled, during the first half of the twentieth century, the people have traveled far off the road of Constitutional government and into the "no-man's land" of Socialism and dictatorship; a "land" which has "already reduced to serfdom fully one-third of the world's inhabitants", said Senator Herbert R. O'Connor of Maryland. On March 20, 1952, he warned that America in its drift to a socialized state was courting great danger, and that this trend to socialism was proceeding along the four key fronts prescribed by the late publicist, Harold J. Lasky, namely: "Public control of capital and credit. Public control of transport, fuel power, coal mines, gas and water supplies. State ownership and control of the land, and progressive taxation of investments and large incomes."

Echoing the same danger signal, Mr. W. C. Mullen-dore, president of the Southern California Edison Co., said, on November 27,

1951: "We are now alerted against Communism, but . . . we are not condemning the heart of the Communist doctrine, which is Socialism. . . . For many years now we have been very hospitable to the economic program of Karl Marx,

the father of Socialism and the founder of communism. Politically the majority of our people have voted more than once, and in their attitude toward the expanding powers of government they have repeatedly acted in such a manner as to indicate approval of large doses of Socialism, and of the doctrines of the Communist Manifesto of Karl Marx and Friedrich Engels." These serious charges Mr. Mullen-dore supported with much evidence.

To Americans who habitually minimize such warnings with "it can't happen here", John Foster Dulles says, "It can't happen here has been the siren song that has lured the peoples of many countries to their doom. It is a sad thing to hear that song here by someone who aspires to high political office." "Socialism by easy stages may be closer than you think. It can happen here," said the *U.S. News & World Report* of April 18, 1952. "Strikes, actual or threatened, are starting to push the United States a long way toward socialism. Only a thin line now divides free enterprise from nationalization of basic indus-



tries of the nation." This threat has increased greatly since 1940, with the government's habit of taking over private industry. That habit, says *U.S. News & World Report*, has been accompanied by a "willingness on the part of government to return industry to private hands, usually after imposing the conditions that government officials fixed for operation. Willingness to turn back industry before its complete socialization, however, may not always exist".

Private owners of industry fear the present trend toward an all-powerful central national government, which has already encroached upon the functions, the authority and the financial resources of state and local governing units. Until the 1930's, the power of the government in Washington was for the most part strictly a limited power. The majority of power lay in the forty-eight states of the Union. Until that time, too, the distinctive American principles outlined in the Declaration of Independence were stressed, that "all men are endowed by their Creator with certain unalienable rights, that among these are *Life, Liberty and the pursuit of Happiness*"; that "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed". Men understood, too, as did the authors of the Declaration who wrote: "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government." The whole American principle of living was based on an economically independent citizenry supporting and controlling a government limited and confined by a written Constitution. The power of the purse, as that power was exercised from Washington, was limited. Government aid to states was generally limited to road-building, a few irrigation projects, or river and harbor

developments, etc. The government was held to lack authority to regulate industry, to set wage scales, to fix prices, to regulate agriculture, to force workers to join unions, to limit production. But all this seems to have been changed.

Today, the once-powerful states are up to their necks in debt to the national government. Federal money goes to support the aged and the indigent, to build power plants and rural electric lines, to develop resources and promote housing, etc.

### **Government Controls**

The drift toward government control and operation of all business is found to be far advanced at this time. The government now demands fifty-two cents of each dollar of profit as its minimum share of corporate earnings and may take as much as seventy cents out of each dollar of profit. Some citizens work fifty to ninety days out of each hundred for the government. Many others work fifty to sixty days out of each hundred, while there are still larger numbers who directly pay but little tax or who actually receive more from the government treasury than they pay into it.

Back in 1949, Mr. Steinkraus, president of the Chamber of Commerce of the United States, in referring to anyone's looking ahead ten years from 1939, said: "In this peacetime year [1949] he would be paying more than three times as much taxes as he was paying then [1939]. That's about the same as if he worked one week out of every four, for free, for the government." How many weeks per month does an average citizen work, for free, for the government today? Mr. Steinkraus observed: "What I see in Washington day by day and week by week is the government taking steps, one at a time, down the road to complete government control. These steps are sold to the American people, one at a time, as a promise of greater security, but at the

ultimate price of personal liberty and individual incentive."

Government regulations now determine what minimum rates of pay can be. Government puts a limit on hours that may be worked without requirement of premium wage rates. The government also determines the supply of raw materials that many industries can get. Government decides what kind of buildings can be built and who can build them. Government dictates the prices that industry can charge for its products. Government controls farm prices, and in emergencies it has a big say-so in the operation of individual farms. It regulates airlines, pipelines, radio and television, railroads and industry. With over seventy billion dollars to spend each year, it is in position to make or break many a private enterprise through placing or withholding contracts.

Even private industry that is not seized or operated by the federal government is regulated to a great extent. Government controls over materials and controls over orders for tools are forcing private industry into becoming a "captive" of government. "About the only right that management retains 'is the right to bear financial losses resulting from government controls'," said the head of a large steel company.

The government has gone all-out in operating industry. During seizures it has operated retail stores, meat-packing plants, railroads, coal mines, aircraft factories, streetcars, bus lines, tugboats, leather factories, machine-tool plants, shipyards, textile mills, oil companies, a chemical plant, a tire company and lumber mills. And on its own hook it operates a gigantic insurance business in the form of the Social Security system and veterans' insurance. It operates barge lines, atomic-energy plants, synthetic-rubber plants, electric-power systems, and through armed serv-

ices it operates one of the biggest shipping lines and the biggest air transport line in the world.

### *Growing Power of the Executive*

These wide and growing responsibilities of the national government add power to the executive branch of government. National emergencies, actual or designated, are another source of growing executive power. Justice George Rossman of the Oregon supreme court warned that America might lose its heritage "unless Congress puts a halt to surrendering more and more power to the executive branch of government". This branch has assumed such gigantic proportions that "the legislature has been pushed backstage; the judiciary has retired to the sidelines; the executive is left to command the strategic heights. The three great powers of government are no longer separate and two of them are no longer great. The trim picture of government which we used to know has been driven into the archives".—The New York Times magazine of August 29, 1943.

In simple language, the constitutional government has been replaced by a type of government whose ultimate form removes most of the initiative, most of the freedom of action, and most of the potential creativeness from the individual. It substitutes for these things government regulations of his work, his play, his personal financial business, his insurance, his doctor, his dentist, his bank. "It is not government that represents the will of the people. It is the approach to dictatorship," said Senator Martin of Pennsylvania.

Unrecognizable hash is now being made out of the Constitution by a powerful centralized government at Washington. The road back to constitutional freedoms and individual liberties is a long grind uphill; the road to full government control is downhill all the way. Which way, America?



# PROBLEMS: Solved or Otherwise

## "Hoppy" Draws a Posse

¶ Leonard Ferguson, a 3-year-old New York version of Hopalong Cassidy, was playing with his 10-month-old sister Arnice, the best playmate around at the time. Just horsing around, he jammed a headless toy drum down on her head and laughed. She did not. She howled! Their mother could not get the drum off and called the police. Metal-cutting shears and petroleum jelly did the trick, but Arnice's screams drew numerous neighbors while Hopalong Jr. sulked in the background, fiddling with his small-sized six-gun and worrying about the immediate future. We are not sure just what happened to little Hoppy's dignity when his mother got to the bottom of matters. After all, it was a private matter, but from what we hear, Hoppy Jr. would have had difficulty riding his pony that night.

## "Gentlemen: Why All the Noise?"

¶ A nervous man who lived close to a railroad yard, we are told, penned this query about the switch engine's racket: "Gentlemen: Why is it that your switch engine has to ding and dong and fiz and spit and bang and hiss and pant and grate and grind and puff and bump and chug and hoot and whistle and toot and wheeze and jar and jerk and howl and snarl and growl and boom and crash and jolt and screech and snort and slam and throb and roar and rattle and yell like hell all night long?" The informer further advises that after due deliberation the local railroad agent replied as follows: "Dear Sir: Sorry, but if you are to get vital needs including meats and sweets and bread and spreads and guns and buns and beans and jeans and shorts and skirts and cakes and rakes and socks and locks and dippers and slippers and lotions and

notions and hooks and eyes and cherry pies and candy bars and nuts in jars and sugar and spice and everything nice to make you happy all your life—you shouldn't criticize the noise of the railroad."—Plano (Texas) *Star Courier*.

## "Landlord, What Can You Do?"

¶ "Any kids?" asked a Springfield, Massachusetts, landlord to a soldier and wife who were desperately seeking an apartment. "Yes," said the sad-faced soldier as his wife brushed away a tear, "but they are in the cemetery." They got the apartment, paid six months rent in advance, then drove to the cemetery where their three children had been waiting, returned with them and marched into the apartment. The landlord objected to the youngsters, but the parents happily brushed him off by waving their rental receipt.

## "But Officer, What Could I'a Done?"

¶ Pity poor Willie Smith. Here is the way he explained his plight to City Judge John J. Walsh in Utica, New York: "I was sitting in a car double parked in front of a grill. An officer told me to move the car and I explained to him the owner was in the grill. The officer told me to move the car. Then I moved it just under twenty feet and the officer asked me for my license. I didn't have any; so he locked me up." Poor Willie was arrested December 1, pleaded innocent, and was sent to jail, awaiting trial until the 19th, one day for each foot he drove the car without a license. "I figured due to the circumstances I wasn't guilty," was his argument, but the officer said, "He moved the car and he didn't have a license," so Willie Smith changed his plea to guilty.

## Bird Baby Sitter

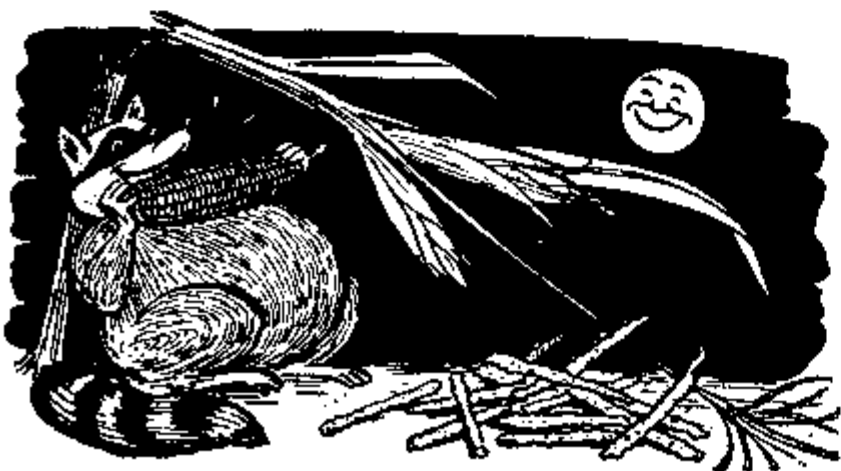
¶ Today's busy mothers can take a lesson from the strutting penguin, which, according to the *Bulletin* of the Chicago Natural History Museum, is unlike other birds that must leave youngsters unguarded if either mother or father cannot stay with the nest. Adelle penguins living in Antarctica take personal care of their very young, but later organize in groups and appoint a few birds to keep order in the nursery while the parents go about other activities, including bringing home the bacon—we beg your pardon, the fish for the family.

## MASKED ROBBER OF THE WILDS

"Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth . . . and seek their food from God. The sun ariseth, they get them away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Jehovah, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches."—Psalm 104:20-24, *Am. Stan. Ver.*

NIGHT began to fall. High up near the top of an old hickory tree a rather peculiar animal lifted its head out of a crow's nest and began to stretch. Its face was pointed like a fox's and it wore a mask. Its body was the shape of a bear and its ears were wide and held straight up like a cat's. Its claws were sharp and its paws hairless and black. It screeched like an owl, purred like a kitten, was as nosy as a gossip, had the wit of a monkey and an appetite four times its size. It was not fast but clever, not strong but courageous. A friendly creature full of love. Anything could happen when it decided to do things its way. It may be humorous, or it may be calamitous, but one thing is certain—it will never be monotonous!

The Algonquian Indian called him *ara-kun*, meaning "he scratches with the hands". Many a dog would consider that a gross understatement. His friends in



science call him *Procyon lotor*, meaning "one

who washes". Not that he is

crazy about swimming or enjoys bathing, he takes to the water as a means of necessity—either to fill his empty belly or to escape his enemies. But most Americans know the masked marauder as raccoon, or just plain coon.

When born he is just a little fellow that could easily fit into the palm of your hand. He is born fully dressed, with a grayish-black-and-brown coat, a bushy ringed tail and a mask. In his fuzzy outfit he looks considerably larger than he really is. When full grown he will measure 25 to 36 inches in length, and after meals will tip the scales to 25 pounds. There are a few big bruisers weighing 45 pounds, but these are rare.

### *His Magicianlike Hands*

Foxes and wolves, otters and minks might equal him in tooth and claw; they might even have keener eyes, ears and a better sense of smell, but none can compare with him in the use of his front feet. For they are not only feet but hands with a magician's deft skill and a touch as soft as any pickpocket artist's and as fast as the bat of an eye. These hands have won him respect and fame. He is listed among the most intelligent of animals, according to tests recorded in the *American Journal of Psychology*. With his hands he is known to "climb bare steam pipes, open doors by

turning knobs, and prankishly turn off the lights in a room by flicking the switches. . . . When raiding hen yards, they quickly master ordinary gate and coop latches, drop onto high window sills from trees and fence posts, and push back windows which have been left partly open". His remarkable "fingers" quickly learn how to remove jar covers and the corks of bottles. Frogs buried deep in the mud may escape his keen eyes but not his sensitive fingers. Gently, and delicately as a snake's tongue, his probing fingers read the braille of the creek's bottom.

In spring and summer Mr. Coon fares sumptuously. His nimble fingers comb the shallow pools for crayfish, and with a lightninglike stroke he has an appetizer. Next he will roll over a rock or two for a snack of insects or snails. But rolling over rocks is too much like work, and our friend finds work very distasteful. To eliminate the labor of prying shells apart he will place them on the river bank and let the heat of the sun do the job for him. But when he feels ambitious he will insert a fingernail between the shells, and in one deft sweep will lay bare their contents. If he still feels hunger pangs he will dig for worms or grubs; but digging is hard work too so this diet is limited somewhat. Every now and then he will stop and listen to the night's many voices, his brain telling him each and all of them. If there are a few crickets chirping nearby he will add a few of those to his menu. A mouse or two, a quail or wood duck all make good eating. Ah! What is this? A turtle's nest! Look at those eggs! His actions are those of a little boy who has just found the cookie jar.

His greatest passion is for juicy corn-on-the-cob. The whole family is invited to the feast. They create such havoc ripping off ears of corn and breaking down stalks one would think a herd of cattle had stampeded through the field. Now he could go

for a couple of chickens or a few good hen eggs. So his ravenous appetite takes him to the hen house. These raids are well staged and marked with finesse. George Heinold reported in *The Saturday Evening Post* for April 8, 1950, that "when hen-house doors are guarded only by simple latches, he manipulates them with his ingenious paws until he has gained entry. In one case that I know of", said Mr. Heinold, "a raccoon lifted a wooden latch and wantonly slaughtered twenty-three fat hens. To get into an egg-storage shed, another turned the brass knob of an unlocked door. A farmer showed me the claw marks a coon had left when, finding a window slightly open, he had pushed it wide to effect felonious entry." Not in vain does he wear the mask.

Other nights he might have a taste for fruit; then he will eat anything from plums to persimmons, including blackberries, cherries and pokeweed. Instead of picking the fruit off the trees, mamma will have the youngsters stay on the ground while she climbs the tree and shakes the limbs. After shaking down what she feels should be enough fruit she climbs down to join the playful cubs.

### *Washes Food*

Mr. Coon is not fussy about what he eats and he does not wash everything that he eats. The wide variety of his menu automatically debunks that idea. It all depends on the locale of his "restaurant". If he is near water he will take time to wash his menu, but if he is not he will take it as it comes. Some naturalists suggest another reason for Mr. Coon's apparent cleanliness—his lack of saliva to gulp down dry-textured foods comfortably. Mr. Ringtail will eat ripe berries, plums, milky corn-on-the-cob, and a great variety of fruits and vegetables that are naturally juicy without washing them. But such foods as a dog biscuit, which he delights in equally well,

he finds it necessary to dunk until they become soggy before he will swallow them. On the other hand, a dog, an animal with plenty of saliva, can gulp down a dog biscuit without any trouble. So it appears that Mr. Coon has become a dunker not because he is fastidious about his food but because he likes his food to slide down with the greatest of ease.

During hot summer days he will borrow a nest from a hawk or a crow and, like humans, sun-bathe in his lofty penthouse. The summer he loves but Old Man Winter he hates. One sniff of the cold and he finds himself a badger's hole or a cozy spot in a hollow of a tree and snoozes away until temperatures become more agreeable. The ten or fifteen extra pounds that he puts on during the summer are just enough to carry him through the winter months.

Toward the latter part of February, Mr. Coon becomes restless. His ribs are beginning to show and there is a gnawing of the stomach. But another hunger, one more urgent than the call of the stomach, moves him—the hunger for a mate and a family. The male coon is polygamous, while the female coon is strictly a "one-man gal". After she has made her choice no other consort dare knock on her door or she will show him who is boss. Mr. Coon, on the other hand, will make quite a few friendly calls during the mating season.

The young are born in late April or early May, nine weeks after the mating act. They average three to five in a litter. When about one-third grown, mamma coon takes them out for their first lesson in the art of hunting, fishing and self-defense. She teaches them how to trail mice and catch frogs, unearth insect larvae and spot turtle eggs, where to find wild grapes and the best corn, the meaning of smells, feels, sounds and sights. She teaches them that not all sounds in nature's world are to be feared. For example: the song of the

cricket, or the friendly call of the whip-poorwill, the frog's leap into the water, a squeak of a field mouse, the moo of a cow, the neigh of a horse, and the borings of an insect. She also teaches them that their greatest enemy is man and his yelping hound dog. But coons are such friendly creatures.

Mrs. Edward C. Dean of Byram, Connecticut, in a letter to *Natural History* magazine wrote: "A young female raccoon came to the cookhouse porch. I tossed her a flapjack, which she took immediately. . . . I offered a bit of chocolate, and she took it at once. At the next, she had all four paws up and was sitting contentedly in my lap showing not a trace of nervousness. This all happened in broad daylight . . . The following night we were waiting for her, but instead a large male raccoon came, and the same performance was repeated almost exactly, except that he was so big that he could only get his front paws in my lap." When hunted by man raccoons become scarce and mamma raccoon proves herself a devoted mother.

Many a hunter has reported instances where mother coon has parked her youngsters in the treetop and deliberately made hunting dogs follow her until she could throw them off and return to her babies. Some authorities claim that an experienced coon is smarter than a fox. It takes a well-trained dog to unravel a coon's trail. The coon will loop, double, run fences, pad over rock outcrops, backtrack and obliterate his scent wherever possible before hiding in a tree or a rocky nook. If the bright hound dog has solved the coon's pattern and comes close to Mr. Coon's hideout, well, Mr. Coon, the master strategist in battle, will take to the water. He does not go out looking for trouble but when it comes his way he can surely hold his own. His strategy is to lure the hound into deep water where the hound has to swim—then

Mr. Coon will climb upon the dog's head and force it under until the poor dog drowns. Sometimes a wily coon will capitalize on the element of surprise by plunging from the tree limb down into a howling pack of dogs and with its sheer weight bowl the leader over. While the other dogs scatter in amazement Mr. Coon makes his way to safety.

Mr. Heinold told how a coon outsmarted a dog. "On the swamp's edges, the ice was frozen solid but there was only a thin, treacherous layer over the center. Cooney ran out onto the solid ice, stopped, and paused to size up the on-rushing dog. Then

he employed an amazing bit of strategy. Turning on his side, he rolled across the perilous passage. The ice bowed and quivered, but cooney's weight was well distributed. He reached the opposite bank and took off into the woods. The dog, however, was not so astute as cooney. He plunged recklessly across the canal. The ice broke and a freezing bath ended the chase."

Life with a raccoon is never dull. One learns to expect the unexpected. They are wonderful pets and most likely in God's new world of righteousness we will not be without them.

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## DISFRANCHISING THE NEGRO IN THE U.S.A.

❧ "A new way of disfranchising Negroes was devised recently, when Circuit Judge M. B. Smith handed down an order which literally ruled out of town the Negro section of Altamonte Springs, Florida. Mayor John C. Goddard let the cat out of the bag by saying, 'I believe the move will greatly add to the harmony in the town in general, as there will be no more rivalry and bidding for the colored vote.' At the time of the unprecedented action there were 210 whites and 205 Negroes on the qualified-voters' list of the municipality. By court mandate white political supremacy in the community will now be based not on a shaky five-vote majority but on a solidly lily-white electorate. The stroke of the judge's pen deprived the town's Negro residents not only of all voice in the public affairs of the community but of all legal claim to police, fire, sanitation, or public-health services, previously provided them after a fashion. While they have ignored this aspect of the matter, Florida papers have made much of the fact that the court order prohibits the municipality from 'exercising any jurisdiction' over the Negro community. This new emancipation can be compared with the removal of the American Indian to barren reservations where he was 'free' to govern himself by tribal law provided there was no conflict with United States

law. Nor can we escape the similarity with Hitler's consignment of the Jews of Europe to second-class citizenship behind ghetto walls.

❧ "The white supremacists were formerly content to gerrymander voting districts in such manner as to assure white majorities in each. Now for the first time Negroes have been gerrymandered out of town. There are, of course, a considerable number of communities and counties in the South which through terrorism and other forms of pressure have managed to maintain a lily-white status. That this is contrary to the Fourteenth Amendment of the Constitution does not appear to matter much; not since 1903 has the federal government admonished a community to open its doors to residents regardless of race. If the action at Altamonte is condoned, the way will be wide open for Dixiecrat politicians all over the South to crush grass-roots democracy which has been slowly evolving since the Supreme Court decisions against the white primary. With racial residential zoning unimpaired by Supreme Court decisions forbidding judicial enforcement of restrictive covenants, it would be a simple matter to amputate Negro neighborhoods from the body of many communities."—From *The Nation*, December 15, 1951.



# What Sweden Thinks of Religion

## Law Opens Way for Swedes to Flee State Church

By "Awake!" correspondent in Sweden

ON JANUARY 1, 1952, a new law regarding religious freedom in Sweden became valid. The law provides freedom to the extent that it is not necessary for a person to belong to a state-recognized church or denomination, as was formerly the case. The law also provides that those who desire to leave the State Church are at liberty to do so, provided they first appear in person before the parish priest of that territory and notify him of the same.

A large number of persons have nothing more in common with the State Church than the fact that they were born into it. These form the "inert mass of 'stay-at-homes', the half-hearted habitual Christians", as the well-known columnist, Dr. Phil. Stig Ahlgren, disrespectfully styled them in a column in the *Vecko-Journalen*. "The clergy are proudly counting the millions who are sleeping in their pews, and the beadle is told: Don't waken them, lest they leave the church!" And he added that "the majority, if they have any religion at all, are sticking to the god called Lax". Dr. Ahlgren further stated: "The proper thing to do would have been to excommunicate the entire nation and thereafter have the individual apply for membership in the church." This, of course, would test the parishioner's integrity to the church. The clergy fear if this were to happen few would return.

Critical in his attitude also was Professor Victor Svanberg, who considered it a great weakness on the part of the State Church that she is trying to keep as many members as possible, while retracting

more and more of her beliefs. Also Vilhelm Moberg, author of the book *Emigrants*, fired off the following: "If I am

to answer the question why people want to leave the State Church, my answer is: Because she does not represent the original teaching of Jesus."

The clergy are pleading with the people to stay with the State Church, but for the most part their cries have fallen on deaf ears. The archbishop, Dr. Yngve Brilioth, at the time when the first ones were registering to leave the church, appealed: "Do not sever the bonds that bind you to the church of the fathers!" Bishop Giertz of Gothenburg stated: "From the church's own viewpoint it is only consistent and proper that those who are opponents and enemies of Christianity also leave the church." But he added that the "church of the fathers" was very wide-embracing and promises eternal salvation to each and every one whom she has baptized as an infant. The bishop lamented that intrusion by the government on the domain of the church was a "rough treatment", which may become fatal.

Already the prescriptions as to office hours, vacations, etc., of the clergy, which the government recently issued without having asked the synod of the church or the cathedral chapters to express themselves thereon, are said to have "aroused great unrest and indignation among the clergy all over the country". In a telegram to the premier, Mr. Tage Erlander, an as-



sembly of the diocese of Skara demanded an "immediate revision" of the rules, as these were "a check on the church's possibilities to carry out her mission". Their appeal did not bring any action on the part of the government, which may be reckoning that the clergy, because it is made up of a number of government servants who get their positions and their pay from the government, ought to comply with the prescriptions they receive from their employer.

### ***The Number Fleeing Church***

According to the Stockholm *Dagens Nyheter*, February 1, up to that date 1,381 persons in Stockholm had left the church (the number is now considerably higher, although no official figures are available) and "the majority of them are supposed to be Jehovah's witnesses". How do the parish offices know that, since according to regulations the parties are not to be questioned concerning their beliefs? Simply because Jehovah's witnesses have been using the opportunity to give a reason for their resignation, thus testifying to their belief.

In several places, in the capital as well as in the country, long and profitable discussions arose between the witnesses and the priests, and instances have been reported where the priest even took time to come to a regular Bible study, conducted by one of Jehovah's witnesses, to further investigate their work. Many parish priests had been waiting for Jehovah's witnesses to register their resignation, and many of these sided with Jehovah's witnesses, stating that they have for many years looked for an opportunity to declare their conviction as Jehovah's witnesses do, because they believed, too, that the new world under Christ is mankind's only hope.

Of course, such a message the State Church does not dare to accept or support,

because she herself is a part of the present system of things. The clergy would, in fact, have become very much surprised if these witnesses had not appeared and registered their resignation. On the other hand, those so-called free church denominations, whose members have hitherto not been allowed by the law to resign their membership of the State Church because their denominations had not been granted recognition by the government, have been found to be very uncertain as to their course. Pastor Lewi Pethrus, the leader of the Pentecostal movement in Sweden, stated: "I hold that the new law regulating religious freedom is no reason for us in the Pentecostal movement to leave the church, on the contrary. . . . A flight from the church would surely mean a step toward her disestablishment. What that would mean to the teaching of Christianity in the public schools . . . to the social service, etc., is easily seen." Methodist Bishop Th. Arvidsson, on the other hand, declared (in the Stockholm *Svenska Morgonbladet*, February 2): "It is up to the individual Christian to consider whether he wants to stay in the State Church or not. Your salvation is not dependent upon what you decide in this matter. But, on the other hand, it will obviously cause quite a bit of uncertainty when a free church member remains in the Established Church."

### ***Will Catholic Church Grab Opportunity?***

"Now, after 400 years, 'apostate' Sweden has at last fallen into the hands of the Roman Catholic Church," was the opinion of Poul Bjerre, M.D., a very well-known psychiatrist, notable for his stand against Catholicism, which he blames for the world's disunity. He reckoned that Section 5 in the new law which authorizes monasteries to be instituted in Sweden (government permission is to be had in each case, whereas formerly it was entire-

ly forbidden) is giving Rome a very fine chance. "It is a fact," wrote the *Svenska Missionsförbundet's* weekly, that "the Catholic Church is on the offensive. The number of priests in this country is rapidly increasing. . . . everything is indicating that the Roman Church is advancing in arch-Protestant Sweden, and symbolically enough at the time of the 400th anniversary of Laurentius and Olaus Petri (the fathers of the Reformation in Sweden), who both died in 1552". Immigration during and after World War II of ardent Catholics from southern countries has allowed the church to establish several fulcrums in the country. At the university of Lund alone there are at least three Catholic "spiritual guides" at work among the students. At Vexjö, where the Catholics recently got a church building of their own, there are now three priests, although the number of Catholics in the town itself is only 60 and in the county 300, mostly of German, Czech, Polish and Italian nationality. The Catholic Church has been granted the right to establish nurseries out of public funds and run them by "sisters" from local Roman Catholic parishes.

The whole state of affairs is causing increased anxiety among those who are bearing the Christian name as a label only. Some are of the opinion that it is necessary to protect the State Church at all cost, even if they do not believe in her. "I am not contemplating to leave the Church," wrote author Arvid Brenner in the *Idun* magazine. "I stay there not exactly out of love for the church as an institution. I do not believe that she was established by God and I do not believe in the dogmas and do not at all like the pastoral letters of the bishops and such like . . . But a world without churches would be poor and cold." This sentimental declaration well mirrors the attitude of the masses. Another author, Karl Vennberg, wrote that "the free

churches are still more empty religiously than the State Church and do no longer feel even a construed pressure from her side", but he asserted (in the *Stockholm Aftonbladet*, January 8) his respect for "that small-numbered company who are boldly and openly standing forth".

### **Full Freedom Not Guaranteed**

The first paragraph in the law of religious freedom provides that each one is entitled to freely exercise his religion, provided he does not thereby disturb the peace of society or cause general indignation. This "safety valve" in the hands of incapable and prejudiced authorities could become a hindrance to the preaching of God's Word which arouses the sleeping millions to face the facts before it is too late. Many have already seen this possibility, among them the author Olof Lagercrantz, who wrote: "The paragraph impresses you as an unaltered sample from those unpleasant days when a carpenter's son in Palestine was walking about and causing general indignation and to a large extent disturbed the peace of a well-regulated society. Our law-givers have sensed that such a thing must not be repeated. Whosoever is showing signs indicating that he is taking his religion seriously must be stopped right from the start."—*Stockholm Dagens Nyheter*, March 22, 1952.

The statement is a justified one. The law is a step toward a religious freedom that many had thought was existing in this country long ago, but that has not yet been fully realized. Perfect freedom to worship God will come to this earth when God's will is done here as it is in heaven. For then "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea". (Habakkuk 2:14, *Am. Stan. Ver.*) We in Sweden look forward to that time.

## CARNAUBA - THE PROVIDENTIAL PALM

By "Awake!" correspondent in Brazil

IN THE northeastern part of Brazil, in the states of Maranhão, Ceará, Pernambuco, Piauí, and Bahia grows the carnaúba, called by natives *palmeira providencia*, the providential palm. This tree grows up to forty-five feet high, has a perfectly round or oval crown of fan-shaped leaves, each like the open palm of a hand with fingers outspread. Its leaves produce a wax, which enables it to withstand the scorching tropical sun with little or no water, until the rainy season floods the lowlands. The lower part of the tree is full of the projecting remnants of former leaves and flower sheaths.

North Americans might call the tree a "jack-of-all-trades", because it is used for a thousand and one different items. Its famous wax is used in shoe polish, floor wax, carbon paper, as insulation in electrical appliances, in varnishes and similar products. Yes, it can be found in sound films, inks, batteries, in the textile industry and even in explosives. The finest building material comes from the smooth middle part of the trunk of the carnaúba. Not only is the highly polishable wood excellent for furniture but it is termite-resisting too. It is practically immune to salt water and can therefore be used to advantage in the construction of docks, piers, etc. The dried stalks of leaves make fine chicken coops that will last from ten to fifteen years.

The pith of the leafstalk is used as a cork substitute, while the fibers make a good weaving material. The marrow of the top part of

the trunk is edible. It is called the "cabbage" of the carnaúba. Its fruits are edible when ripe. The nut within the fruit yields oil of commercial value. Roasted, the dried pulp is used as a coffee substitute. Mixed with milk it is a healthful drink. Even the roots, specially those of the white carnaúba, are valuable because of their healing properties. The natives use them in the treatment of skin eruptions. The only thing left is the leaves, but these are money producers.

The wax that protects the young leaves is the product of the tree most in demand. The young leaves are cut down twice a year in the dry season between September and December. They are left to dry in the shade from two to four days. After this they are sliced and mostly hand-threshed, causing the dry wax to fall off the leaves like dust. The wax is conveniently molded into blocks or slabs for commercial purposes. This wax occupies a chief place among the raw materials exported by Brazil.

Since the wax is the principal money-maker, the rest of the palm is used mostly locally and not on a big industrial scale. Imagine the riches hid in the eighty and more million carnaúba trees growing in this region! And this is only one of the approximately 1,200 varieties of palm trees!

Yet greater riches does it produce! Its majestic beauty swaying gracefully in the gentle breeze swells man's heart with praise to the great Creator, who is rich indeed! "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Psalms 104:24; 148:5-13.

### Consideration

Occasionally in today's mechanized world a spark of kindness and human consideration warms the hearts of an almost cynical generation. At New York's buzzing International Airport (the world's largest) a family of ducks got the right of way and held up a modern mechanized giant for eight minutes. The TWA plane came in for a landing and was taxiing to the unloading gate when a mother duck, followed by eight ducklings, mounted the strip and waddled down the concrete ahead of the plane. Despite an impatient radio message from the control tower the plane's captain could not bear to run down the family, and waited until the ducks disappeared off the runway. In a world of cold wars and atom bombs it is good to know that consideration for small lives still exists in some quarters.



## Prayer Solely "a Self-generating Power"?

**A**MONG those who believe in the efficacy of praying we find two extremes. On the one hand there are those who pray expecting miracles. Such as the 2.5 million inhabitants of the Rio de Janeiro, Brazil, area who in October 1951 prayed for rain to end the worst drought they had seen in thirty years. Or like Cardinal Micara, vicar general of Rome, who in March 1951 prepared a special prayer asking God to stop the rains that had lasted for three months, and which prayer the cardinal commanded the more than 1,000 priests of Rome to recite at every mass until good weather came. Or like the 25,000 that gathered at Fordham university in May 1951 to pray for peace. All such prayers show a woeful lack of understanding of God's purposes and his rules respecting prayer.

Likewise misinformed are those who, while appreciating the futility of praying for miracles, are convinced there is some good in praying and so have concluded that its benefits must be chiefly or solely psychological or automatic, in that the very act of praying benefits us mentally and emotionally. As one writer expressed it "Honest-to-God prayer is a kind of mental health insurance".

Many clergymen take this position as a sop to modern materialistic science. Such like to quote the late Dr. Alexis Carrel, noted scientist and Nobel prize winner, who had some very definite ideas on the subject. In an article entitled "Prayer Is Power", among other things he stated:

"Prayer is not only worship; it is also an invisible emanation of man's worshiping spirit—the most powerful form of energy one can generate. The influence of prayer on the human mind and body is as demonstrable as that of the secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

"If you make a sincere habit of prayer," Dr. Carrel continues, "your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Prayer is a force as real as terrestrial gravity. Prayer, like radium, is a source of luminous, self-generating energy."

To such men as Carrel, the "triumphant hosannas of a great oratorio, or the humble supplication of an Iroquois hunter begging for luck in the chase, demonstrate the same truth: that human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy". And in conclusion Dr. Carrel states: "If the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered." Incidentally, neither the Scriptures nor the physical facts warrant us in concluding that man has within himself the power needed to work out his own salvation.



That the mind has a powerful effect over the body, which can be physically demonstrated, cannot be denied. Doubtless much of the success of Christian Science and of other faith healing is based on this fact. No question about it, by putting oneself in the right frame of mind one can think more clearly, can better cope with his problems. But to argue that the benefit that comes from proper mental habits is the objective of prayer, is merely to fall into the snare that self-gain is godliness.—1 Timothy 6:5, 6.

According to this theory it does not matter much to whom we pray, nor so much what we pray for, nor even the motive. Just so long as we sincerely pray we shall be benefited thereby. But according to the Bible prayer involves far more than merely the exercise of mind over matter; far more than the benefit that comes from proper thinking; the help that comes from giving expression to our deepest longings, needs, fears and hopes. Nowhere does the Bible encourage us to pray because it is 'good mental insurance', because it is 'a self-generating power'.

On the contrary, the Bible assures us that proper prayer puts us in touch with the one true God, who really does hear and answer prayer. It also makes clear that prayers addressed to nonexistent gods are futile. (Psalms 65:2; 135:15-18) Mere sincerity is not enough either. No doubt the 450 prophets of Baal in the days of Elijah were sincere, or they would not have slashed themselves with knives in their prayers to their god Baal; but with all their efforts their prayers benefited them not one bit. All they got for their pains was execution in keeping with God's law concerning apostate Jews. (Deuteronomy 13:1-5) On the other hand, when Elijah prayed, God heard and answered by sending down fire from heaven.—1 Kings 18:20-40.

The disciple James tells us that Elijah, on another occasion, prayed that it should not rain, and it did not rain for three years and six months; and then he prayed for rain, and it rained. And in regard to prayers uttered in behalf of others he assures us that "a righteous man's supplication when it is at work has much force". It benefits others, not because it is a 'self-generative force', but because God hears and answers prayer.—James 5:15-18, *New World Trans.*

Nehemiah prayed to God while standing in the presence of King Artaxerxes. God answered his prayer by causing the king to give favorable consideration to Nehemiah's requests. That prayer affected the king, not Nehemiah. (Nehemiah 2:1-8) Jonah prayed to God while in the belly of the big fish. God heard and answered his prayer by causing the fish to spew out Jonah. That likewise was not merely a matter of psychology.—Jonah 2:1-10.

Jesus prayed to God at the tomb of Lazarus who had been dead four days. Can we explain the mighty power of God that caused Lazarus to rise on the basis of prayer's 'self-generating force'? (John 11:41-44) Jesus tells us that just as a parent is glad to give good things to his children so our heavenly Father is glad to give the holy spirit to those that ask him for it. That analogy would be pointless if prayer's benefits were automatic. (Matthew 7:7-11) And in his illustration of the importunate widow he also shows that it is a matter of God's hearing and answering prayer. (Luke 18:1-8) See also 2 Chronicles 6:32, 33; Psalm 107; James 1:5-8.

Without doubt good mental habits exercise a beneficial effect on one's mental, emotional and physical processes and functions. But God commands us to pray, not because of that fact, but because he hears and answers prayers, provided that they are uttered in accord with his purposes.



## Jehovah's Witnesses Preach in All the Earth



### Denmark

**D**ENMARK is a little country of some 17,000 square miles, or about twice the size of the state of New Jersey. Composed of the peninsula of Jutland and numerous islands, its population of 4,300,000 makes it one of the most densely populated countries in the world. It is a pleasant land of low hills and valleys and rolling countryside, one of its loftiest peaks being but 579 feet above sea level. Its coastline of some 5,000 miles is studded with many beautiful bathing beaches.

The Danes are excellent farmers and some 80 per cent of their land is productive. Farms are generally small and intensively cultivated, and their chief products are grains, cattle, butter, eggs and bacon. In spite of the importance of agriculture the majority of the population is engaged in commerce and industry. Fisheries are important as also are the shipbuilding, foundry, flour, pottery and margarine industries. A peculiar export product is football players, quite a number of the best ones having been "sold" to other countries.

The Danes at one time were fierce warriors, having dominion over Norway and Sweden and even invading England in the eleventh century. Today the Danes are peaceful and freedom-loving and only recently have stepped up rearmament because of having sided with the Western bloc.

If there still is democracy in this confused world it can be said to be found in Denmark. It has a written constitution which gives its citizens real protection in many respects. The judges are wholly in-

dependent of the rest of the government.

Radical movements in either religion or politics do not make much headway in Denmark. Illiteracy is practically nonexistent and there are many elementary and secondary schools as well as universities. The Danes have a good sense of humor, much like that of the Americans. Though most of them belong to the Danish State Church, which is Lutheran, they are not very religious. In fact, much of the population is quite indifferent toward religion, and this is true especially of the menfolk.

The fear of war is very common in Denmark, even as it is in most European countries. A war would mean ruin both of themselves and of their beautiful country. Seeing that the postwar period has not brought what it was supposed to, many are becoming disgusted with human schemes and are beginning to pay attention to the message of Jehovah God. Five years ago when Jehovah's witnesses in Denmark began standing on the streets offering the magazines to passers-by, the people were quite amused and thought it an extraordinary idea. The persistence and determination of the witnesses in doing this work has, in the course of time, earned the respect of many people; and now the witnesses are reaping the results of their patient labors as many take their stand for Jehovah.

A friendly clergyman wrote some time ago: "To get in touch with the workers and youth, Jehovah's witnesses do not need to alter their preaching to include national, social and educational lectures. The message they bring is so powerful in itself that thinking people cannot do other than listen to it." There is a saying in Denmark that

if the audience in the church is less than three persons the minister does not have to give his sermon. In a little village where this situation occurs quite frequently, the minister gives the few faithful ones a basket of apples instead of the sermon. It is no exaggeration to say that these people bring home more than churchgoers generally do.

Of course, the work of Jehovah's witnesses in Denmark is opposed by many, but reports of violent opposition are extremely rare, and no real mob actions such as take place in totalitarian or strongly Roman Catholic countries have ever been reported. Chagrined at the increase of the work of Jehovah's witnesses, the clergy often preach against the witnesses, but instead of harming their work such preaching only causes the people to manifest more interest in it. Particularly is this the case in regard to a certain theologian who has been traveling all over Denmark, for several years now, lecturing against Jehovah's witnesses.

Recently the clergy succeeded in causing the cancellation of a contract whereby Jehovah's witnesses had obtained the use of an auditorium; the owner locking them out in the midst of their assembly. However, the sheriff forced the owner to stand by his contract. At the public lecture one of the Lutheran priests got up and invited the people to come to hear an attack on Jehovah's witnesses.

The meeting attacking Jehovah's witnesses was held a week later and about 1,000 attended. So vulgar and abusive was the language used by these priests in their attacks on Jehovah's witnesses that many people were shocked. As a result of that meeting alone eight persons expressed their desire to quit the Danish Lutheran Church.

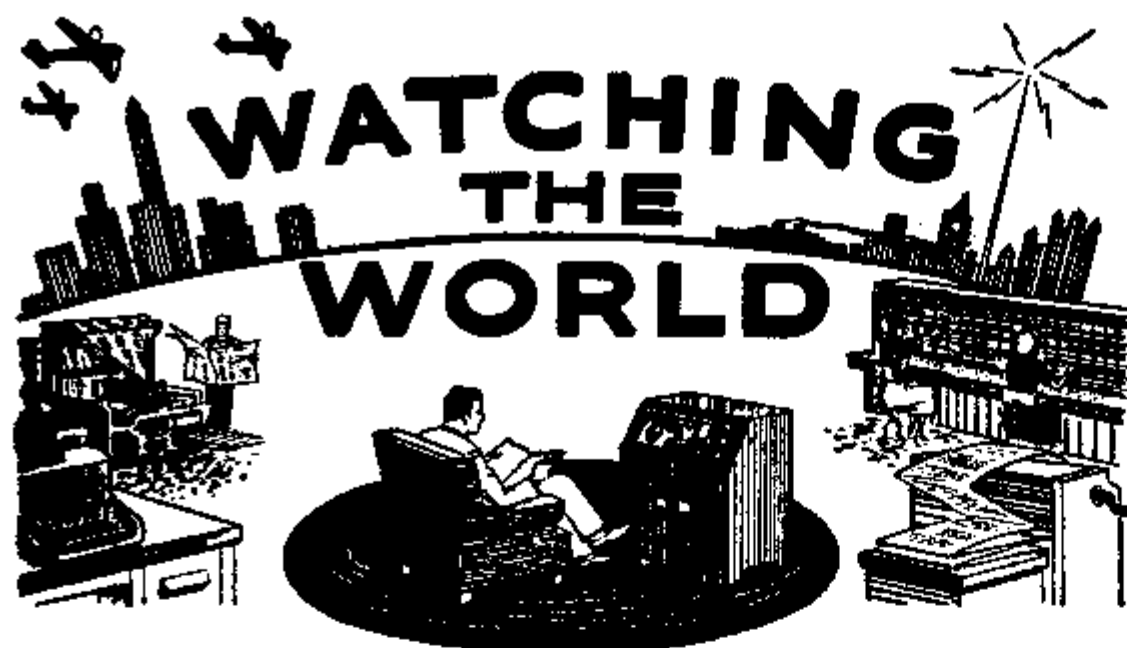
Not very long ago the leader of the Danish Inter-Mission stated that the church was going downhill. He told that many

mission houses had to be sold because nobody attended the meetings. But just the opposite is the case with Jehovah's witnesses in Denmark—more and more Kingdom Halls are being built all over the country.

A few months ago a teacher at one of the big colleges telephoned the Danish branch office of the Watchtower Society to invite one of the staff to give a lecture on the subject "What is the view of Jehovah's witnesses respecting the Old Testament, especially the book of Isaiah?" The invitation was accepted and one of the staff went to speak to about 50 young men and women, all prospective schoolteachers. As this was their regular class for religion each one had his own Bible. They all took turns in looking up the citations and reading them aloud. After the talk was given they had the opportunity to ask questions, and they certainly had many of them. When the bell rang for lunch the teacher asked if they wanted to stay to hear more. They all stayed and asked many more questions on what Jehovah's witnesses believe. Copies of *The Watchtower* were distributed to all.

Today there are more than 6,000 ministers of Jehovah preaching in Denmark, or one to every 700 persons, and there are good prospects for many more. Some 8,000 attended the Memorial celebration of the Lord's death. A few months ago there was a convention for the circuit of Copenhagen and 4,512 attended. At the last national assembly 6,912 heard the public lecture. The problem now is to find places large enough for these conventions.

Truly in Denmark the words of the prophet Isaiah are finding fulfillment: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left."—Isaiah 54:2, 3, *Am. Stan. Ver.*



### Korea: Unending Talks

◆ Last spring a news report said: "At Panmunjom, the Communists began planting shade trees against the summer heat." In case it affects the permanence of the talks, they have replaced the circus tents near which they planted those trees with a solid wooden house. Both sides still stood firm on the prisoner issue, but North Korean Premier Kim said (8/14) his country "does not consider it dishonorable to conclude an armistice . . . after fighting against 19 powers for three years", even though there is "neither victor nor vanquished". Talk of truce, however, was contradicted by the Peking radio, which declared Communists would "smash the schemes of the American aggressors", really only "paper tigers". As the war continued the U.N. increased military pressure to try to force a truce.

### Candidates by the Dozen

◆ With U. S. politics rolling in high gear (the Republicans crying for an end of corruption and eyeing tottering Southern states; the Democrats saying everyone is happy with current prosperity) it is surprising just how many men are actually running for president. Besides Adlai Stevenson and Dwight Eisenhower, there is a whole fistful of others.

The *Progressives* favor "co-operation" with Russia and sponsor San Francisco lawyer Vincent Hallinan. Cowboy singer and "converted alcoholic" Stuart Hamblen is the *Prohibition* candidate. The *Socialists* sponsor a Reading, Pennsylvania, lawyer; *Socialist Workers* are for immediate withdrawal from the Korean war, and *Socialist Labor's* candidate says British Laborites are "phony Socialists". *America First* and the *Christian Nationalists* both sponsor General MacArthur, but without his permission. Pig farmer Henry Krajewski of Secaucus, New Jersey, says he is the *Poor Man's* candidate. Bishop Homer A. Tomlinson of the *Church of God Bible* party wants to beat swords into plowshares. The *Greenbackers* admit they have little hope, but the Seattle grocer who is their candidate said, "The great majority of my customers feel that it is quite an honor to do business with a presidential candidate." Mrs. Ellen Linea W. Jensen, the *Washington Peace* candidate, is an astrologist who claims to be in close communion with George Washington "on the other side". The *American Vegetarian* party has a candidate but does not want to be corrupted "like the Republicans and Democrats" by being on the ballot. "Power," they remind, "breeds evil."

### Korea: Government Secured

◆ While the U. S. is concerned with presidential candidates, the election in Korea was over weeks ago. However, it is worthy of attention. Without speeches, without even acknowledging the party that nominated him, President Rhee, as was expected, swept in a huge majority. He is the only one known to everyone, about the only possible leader of Korea. Yet opposition is mounting since he imprisoned opposition members of the National Assembly, and almost two million ballots were cast for the three other presidential candidates. Britain's representative at the assemblymen's trial turned in a secret report, but said the military court left "much to be desired". The trial prompted the *Manchester Guardian* to observe, "Part of the United Nations aim in Korea was to secure democratic government. Mr. Syngman Rhee's aim, however, is to secure government by Mr. Syngman Rhee."

### U. N.: Optimism Gone

◆ Secretary General Trygve Lie's 182-page annual report on the U.N.'s progress (9/1) said early views of the organization were "premature optimism", and that there now is a "more realistic appraisal of the organization's possibilities", whereas formerly "its powers were frequently overestimated". The 'overestimation', however, was merely acceptance of the charter's promise to "save succeeding generations from the scourge of war" and "to maintain international peace and security". Instead, Lie says, it provided a "meeting place in which all points of view are, or can be, represented". There is an amazing difference between an open forum and the organization the charter outlines, but man has not yet learned that treaty organizations fail and that he must

look to God's Word for an explanation of the way to peace.

#### **NATO: Enthusiasm Wanes**

◆ The North Atlantic Treaty Organization was to be something new in history, an integration of armed services and defense plans between member nations. At most it is becoming merely a uniting of troops against the Communist threat. Rumors, which many say are unfounded, imply that it is not really succeeding even in this. France threatened to cut her pledged contribution, Britain said it could not carry out its three-year £4,750-million rearmament schedule, Belgium reduced her unpopular long national conscription, Greece is considering following suit, and the U. S. has failed to keep arms deliveries up to the promised schedule. Is NATO, like the U. N., falling in its originally established purpose and accepting a subsidiary one?

#### **Switzerland: Bogus Money O.K.**

◆ Can counterfeit money be as good as the original? A Swiss court was recently faced with two counterfeiters who produced British sovereigns (equivalent of the pound sterling) with just as much gold as those once made by the Royal mint. The reason: Europeans have paid a fifth more for old gold coins, which in time of trouble are more inconspicuous than heavy ingots. The counterfeiters produced 1,000 coins a day at a profit of 1,750 lire (\$2.80) each. The court's ruling: the British sovereign is no longer legal tender, and since it is not real money the money-makers are not counterfeiters but manufacturers of "knickknacks".

#### **Colombia: War Continues**

◆ The bloody, matter-of-fact, half-underground rural war that has raged in Colombia for three years still continues between the ruling Conservative party (which warmly embrac-

es the church and hierarchy) and the out-of-power Liberals (mildly anti-clerical, though still Catholic). The Conservatives hold the big cities and control the army. Liberals hold a third of the country, but mostly the thinly populated *llanos*, or plains. Most of rural Colombia, however, has felt the fighting, and recent attacks have occurred near the cities of Cali, Riosucio, Puerto Berrio and Medellin. Conservative estimates say 15,000 have been killed, others 50,000. The bloody internal strife continues.

#### **Brazil: The Power of Women**

◆ "Never underestimate the power of a woman," says a popular U. S. advertisement. The fact was proved when 300 striking Brazilian railroad employees in the state of Minas Geraes were persuaded by the local police to return to work. Their indignant wives gathered in the town square, attacked the guards with their shoes and seized the station (8/30). Then they are said to have lain across the tracks to halt and capture passing trains. The husbands followed and the strike continued. The protest concerned lack of pay and the common complaint of continuing inflation. The railroad promised the back pay workers had failed to receive.

#### **Argentina: Dictatorship Grows**

◆ To stay in power totalitarian lands must remove, if possible, all men of influence whose ideas do not correspond with the ruling party's. One such land is Argentina, where the handful of anti-Peron legislators announced (8/22) they would resign, since their statements were not published and they could not even speak in congress. Another stroke at liberty: the government-controlled University of Buenos Aires announced (8/25) "political information" courses for medical students, and said only "politically indoctrinated"

physicians and dentists will be permitted to practice in Argentina in the future. Amazingly, a dying man rarely worries about his doctor's politics!

#### **Jets and the Shrinking World**

◆ The world shrunk noticeably (8/26) when a British Canberra twin-jet bomber made a round trip across the Atlantic in just ten hours, including a two-hour rest at Gander, Newfoundland. The westward trip took four hours and thirty-four minutes, the eastward trip three hours and twenty-five minutes. The Canberra is not a special racing plane, but a regular British bomber, and its new record put another very large star in Britain's jet crown. Incidentally, remember Lindberg? He took thirty-three and a half hours to go one way.

#### **Disasters: Quakes and Floods**

◆ For weeks following California's July 21 earthquake Bakersfield felt minor settling shocks, but suddenly one was stronger (8/22). Sidewalks, floors, streets, front lawns gave a jolt, and previously weakened buildings gave way. Bakersfield took it in stride, rescue squads moved immediately. Remarkably, only two were reported killed, thirty-two injured. Damage: \$20 million this quake, \$40 million previously.

Torrential rains in England produced an avalanche of water that roared down on the sleeping resort village of Lymouth (8/15), virtually wiping it out, sweeping part out to sea, crumbling elegant old sea-front hotels, and taking scores to their death. Tiny streams became torrents, one rising fifteen feet in fifteen minutes. Disaster aid was prompt.

In Korea a typhoon-generated flash flood brought a nine-foot wall of water down on thirty American soldiers fording a knee-deep stream (8/18), washing them miles down-



stream. And even at the already harassed truce site at Panmunjom the U.N.'s advance camp had to make a quick move to higher ground to escape rising water (8/25).

#### Spelunkers: a Bad Fortnight

◆ There is a report that once a man becomes a speleologist (spelunker for short, cavern explorer to the layman), the passion is permanent. One such, 33-year-old Marcel Loubens, set a new record for vertical descent in a Pyrenees cavern in southern France, but broke his back and lost his life in the attempt. His four companions, unable to raise him to the surface, buried him 1,153 feet down (8/15). A geologist and three Boy Scouts were trapped by rising water for ten days in Switzerland's "Hell Hole" cavern (Hoellochgrotten). Rescue workers, floating through the cavern on rubber rafts, were repeatedly blocked

by rising water. Finally, as hope began to fade, the four crawled over slippery rock and swam icy underground lakes to walk out uninjured (4/24). The same day five Mexicans died shortly after leaving a cave, and next a 40-year-old Scoutmaster and two Scouts were entombed behind tons of rock and debris in a Welsh cave as rescuers struggled to reach them. It was a bad two weeks for spelunkers.

#### Annihilation of Man: Progress

◆ If further developments in the process for annihilation of man have not struck horror into the hearts of the world, it is merely because after a certain point man can be horrified no longer. Britain closed off an area of 23,500 square nautical miles off the north-western coast of Australia (8/8) to test its first atomic weapon on which research has progressed for eight years. The

British *Medical Journal* in August discussed Britain's "madness" gases, which give no warning, but destroy the link between human nerve impulses and muscular reaction, resulting in complete muscular disorder and which may cause prompt death. In the U.S. the atomic race was stepped up again (8/12) with announcement that a \$1,200-million, 6,500-acre plant would be built in southern Ohio to step up production of Uranium 235. (This brings the total cost of five U.S. atomic plants to more than \$6 billion!) Viewing such developments, it is little wonder that Christ said men's hearts would fail them for fear in our day. (Luke 21:26) The bright side, however, is that man will not succeed in annihilating himself, but that these conditions were foretold as a sign of Christ's rule beginning, which will intervene and establish just conditions.



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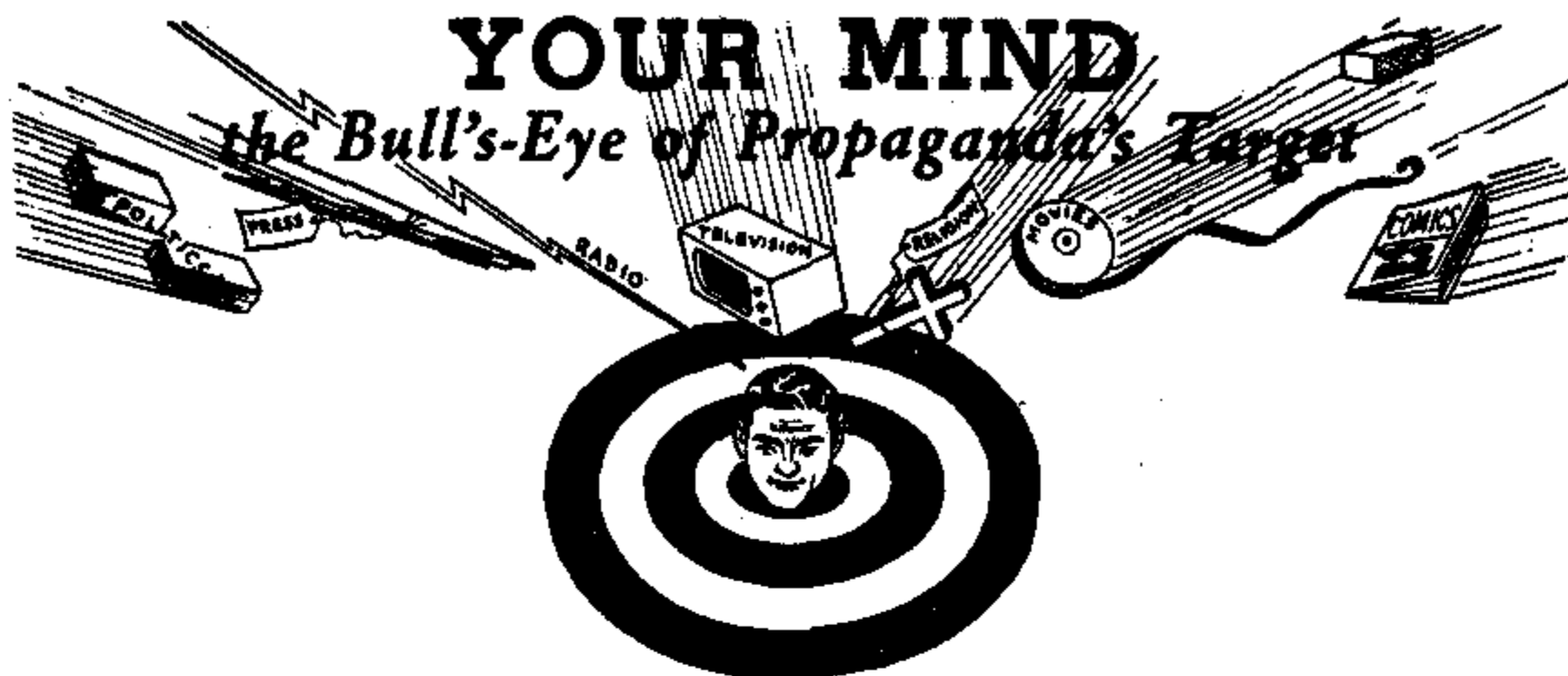
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OCTOBER 8, 1952

31



**T**HE mind of man today is the bull's-eye of propaganda in every conceivable manner. From every side, shot from the press, blared from the radio, flashed from the movie and TV screen, projected from advertising blurbs, slung from pulpit and political platform—yes, even purveyed through the comics, propaganda assails the mind. On every front, international and national, local and individual, the arrows of propaganda fly thick and fast. What defense does one have against all of this?

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# AWAKE!

## Quebec Hierarchy a Persecutor —Guilty or Not Guilty?

Is her fruitage godly or God-defying?

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## Brazil's "Alcatraz" Revolts!

Big prison break ends in terror, bloodshed

---

## Keeping Warm the Ancient Way

There were ways to do it before steam heat

---

## Our Fine Finny Friends of the Sea

Personal view of some of our "deep" neighbors



OCTOBER 22, 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

The World Is Wide-Asleep!	3	Brazil's "Alcatraz" Revolts!	17
The Quebec Hierarchy a Persecutor		Man Hunt Gets Under Way	18
—Guilty or Not Guilty?	5	Brutality and Corruption	19
Catholic Principles and Democratic Law	9	What Hope for the Future?	20
Joliette's Burning Hate Unmasked	10	Keeping Warm the Ancient Way	21
Courageous Judges Support Jehovah's		The Chinese Heating System	22
Witnesses and Democratic Liberty	14	The Persian and Roman Heaters	23
How to Produce Fruits Pleasing to God	15	Our Fine Finny Friends of the Sea	24
"A Good Many Congressmen"	16	Gilead's Nineteenth Class Graduates	27
Juv " Rookie	16	Watching the World	29

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., October 22, 1952

Number 20

## The World Is Wide-Asleep!

“ONCE upon a time there was a world,” a future tale might begin. “It was a world abundant in resources, well-furnished with brains, boasting of its freedom for liberal democratic rule, plentiful in religions and very, very progressive. But, strangely, its many resources were hoarded by the ‘have’ nations and traded as political pawns to the ‘have not’ nations. Every time its brainy scientists produced a new cure to sustain life, they found ten new ways to destroy it. That world’s liberal democracies liked to chant a favorite cry: ‘Freedom from fear!’ Still they quaked in fear while the atom bomb, which they had introduced to the world, was being mass-produced on both sides of an East-West, hot and cold iron curtain. Furthermore, these democracies that had claimed so lofty a moral standard were found, upon investigation, to be eaten through by gamblers, gangsters and corrupters of public office. There was, it could be said, a religion for everyone; yet in that so-called modern world creeds and doctrines dating back to musty ancient paganism were passed off as Bible truth. Indeed, there were many ways in which that ‘very progressive’ world looked like a relic from the Dark Ages. But worse, far worse than all of this, *the people did not seem to care!*”

Only so far, as the honest contemporary reader must admit, this is no fairy tale. On

the domestic side this startling public apathy has come painfully into the limelight by corruption exposures. David L. Cohn, in the *New York Times*, October 28, 1951, reported: “The Kefauver committee has shown the citizen how officials of his own state and town perhaps—men whom he considered ‘nice fellers’—connive with gangsters.”

But it is perfectly obvious that such evils could not flourish so abundantly unless the highest levels of government were either winking or dozing. Said Mr. Cohn:

“Some of the men around President Truman, whose personal honesty remains unsullied through the most ruthless investigation, are unquestionably ward heelers in various disguises. I regard his loyalty to them as misguided. For, however admirable the quality of loyalty, the loyalty of a president must be, not to his friends but to the people of the country.”

In international relations one would expect anything but apathy where there is so much fear. But nonetheless it is there. It is there because the fear is misplaced. Everyone is afraid of the A-bomb. So afraid are they that they conclude only by building more of them faster than anyone else can they be safe. So they greedily, almost frantically, hoard their resources, goad on their scientists to more deadly ingenuity, their production lines to stepped-up activity. Their trust is in material



atoms. Despite their many Christian professions and expensive cathedrals, their trust is not in God, whose Word says: "We keep our eyes, *not on the things seen, but on the things unseen*. For the things seen are temporary, but the things unseen are everlasting."—2 Corinthians 4:18, *New World Trans.*

It is this attitude that has caused worldlings to write the conclusion to the tale related earlier, the only part that is truly a myth. The only end to the present order of things that they can visualize is a blasting of mankind from the face of the earth through a global atomic war contrived by men. There is a morbid, paralyzing fear of falling behind in the international arms race. But there seems to be not the slightest dread of falling from God's favor. Newspapers which by policy play up sensational sex crimes and fiction books of the same line achieve record-shattering circulations. The public devours their contents but exerts little or no pressure upon its elected representatives for congressional debate on these dire social problems or for expensive appropriations to halt crime comparable to those made to halt aggression. Instead of an acute public consciousness of the evil, more and more parents seem to go on caring less about where their children are, and crime drifts more than ever into juvenile hands. Divorces soar as immorality corrupts family life; but all one hears is the tacit suggestion of some "wise" ones that premarital sex relations be legalized and approved. Yet these things as well as idolatry, spiritism, jealousy, sectarianism, drunken bouts, etc.—all common practices in the world today—are explicitly condemned by God's Word. And his judgment and power, not any human act, will bring an end to this wickedness.—Galatians 5:19-21; Jude 14, 15.

Surveys show the Bible, best seller month by month, year after year, is not

read to the point of knowing its simplest teachings or even the names of its most prominent books! A Gallup Poll survey, published more than two years ago in the British newspaper, *News Chronicle*, revealed that only three persons out of five, or 60 per cent, could name the four Gospel books, Matthew, Mark, Luke and John. One out of four could not name even one. By comparison, the remark last November by the Roman Catholic archbishop of Sydney, Australia, that Pope Pius XII, most influential religious adviser in all Christendom, "is a completely spiritual man" sounds hollow indeed. In the *News Chronicle* report it was shown that of England's four leading sects the greatest Bible ignorance was evident among Roman Catholics. Only 51 per cent of the *church-going Catholics* interviewed knew the names of all the Gospels. More than a third, 36 per cent, did not know one of them!

Wrongly taught in the same way, it is understandable how the Jewish nation rejected Jesus, though he completely fulfilled every Scriptural description and expectation of the promised Messiah. He roundly condemned the human traditions which the scribes and Pharisees had substituted for God's Word. (Matthew 23:23, 24) Just so today are true Christians, close followers of Christ Jesus in word and deed, often turned away from the doors of Christendom's religionists with the yawning, lackadaisical sham excuses, "I am too busy," "too tired," "too sick," "too prejudiced," "preoccupied," or "I just do not like to read". Thank their false religious training for their care-nothing, say-nothing, do-nothing attitude toward the Bible. Only the wise are alert to the times and to the truthfulness of the words: "It is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers."—Romans 13:11, *New World Trans.*

## THE QUEBEC HIERARCHY A PERSECUTOR

# *Guilty or Not Guilty?*

By "Awake!" correspondent in Canada

**T**HE pages of history are replete with accounts of persecutions of minorities, and very frequently these have involved the Roman Catholic Hierarchy. At times she appeared as the persecuted, but more often as the persecutor. During recent years, in measured expression condemning the principle of coercion in matters of faith, the Hierarchy's supreme pontiff has bitterly denounced the persecution of Roman Catholics in Communist lands.

But can these words of the religious pontiff be understood to mean that he deems persecution to be basically wrong? Or does he merely consider it wrong to persecute Catholics, while other persecutions may be winked at, condoned and even applauded? The sincerity of statements cannot always be gauged by the form of words used; rather, the course of action tells the true story. Christ Jesus said: "By their fruits you shall know them." (Matthew 7:16-20, *Douay*) Does her course of action harmonize with her "fair speeches" and demonstrate her fruits to be 'fine fruits'? Let the facts speak for themselves.

### ***Actions Speak Louder than Words***

The Roman Catholic Church officially condemns persecution, yet in Catholic Quebec there has been carried on for many years such persecution and heresy hunts as have never before been witnessed on this North American continent. Insults, threats, loss of livelihood, arrests, prosecutions by the hundreds, mobbings, beatings, and even shooting, have been dealt out to the faith-

ful ministers of Jehovah's witnesses as they patiently and peacefully sought to preach the gospel of God's kingdom to the French-Canadian people and to open to them the pages of their own Catholic Bible, largely forbidden to them by their own priests.

So hot did this cruel campaign wax in 1946 that Jehovah's witnesses published a burning protest against the riots, violence, and priest-inspired outrages under the title "Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada". Quebec authorities never seriously tried to deny the shameful facts therein recounted. All they said was: "Even if it is true, it is seditious for you to say so." Maurice Duplessis, Quebec's dictator-premier, roared out that he would run Jehovah's witnesses out of the province. So over one hundred charges of seditious and defamatory libel were brought against the witnesses.

One of these cases was appealed to the Supreme Court of Canada, and a decision was handed down in favor of the witnesses. The Quebec authorities, both clerical and legal, were thereby subjected to a real spanking by reason of the blistering criticism leveled against them by the courageous and clear-thinking justices of the Supreme Court. Jehovah's witnesses were cleared of the charge of sedition, and it was even pointed out that their criticism of conditions in Quebec demonstrated both charity and restraint, in view of the disgraceful sufferings they had been obliged to undergo at the hands of persecuting Catholics.

The Supreme Court having declared Jehovah's witnesses innocent, it might have been expected that the numerous other false charges against them would be withdrawn. But not so in Quebec. *L'Action Catholique*, official voice of the Church, insisted that "it appears to us that the provincial and municipal authorities need not feel obliged to free the hundred other witnesses detained under the same charge". Thus needled by the Church to continue his persecutions (and, remember, this is the same Church that condemns persecution of her own children), Duplessis announced that he would continue prosecuting the other cases.

One case in Montreal was thereafter tried, and he lost. He brought another to trial, and it was dismissed after only a few minutes' hearing—a real fiasco. The judge thereupon threw out all other similar charges pending in that particular court. Had the premier-attorney general learned his lesson? Oh, no! Other sedition cases were brought before the court at Amos, Quebec. Here was an intelligent and courageous young judge who refused to be stampeded by the prejudice and coercive tactics of the attorney general. These cases, too, were dismissed.

Duplessis retired to lick his wounds, but still refused to bow to the decrees of the courts. Demonstrating his contempt for justice and liberty he next actually instigated new charges against the same Christian people who had just been liberated on the sedition cases. They were now charged with 'publishing false news'. This was a new one! Duplessis flew one of his chief inquisitors up to Amos from Montreal, a Catholic fanatic named Jasmin, who has for many years specialized on persecution of Jehovah's witnesses. The same judge, Mr. Justice Drouin, without even going to trial, ruled against the attorney general, ruling in substance that 'the law does not

allow a man to be charged twice for the same offense. The Crown tried once and lost. Its rights before the court on this matter are finished. Charges dismissed'. Just another lesson in the long and difficult task of educating the attorney general in law. And the score: He has not succeeded in maintaining a single one of the 100-odd libel charges against Jehovah's witnesses.

### *Priests and Persecution*

*Legal efforts have totally failed to stop the witnesses in their preaching work, because when a fair hearing is accorded Jehovah's witnesses before the courts of justice, priests and persecution are dragged into the open and defeated. Mob violence, that most cowardly and evil abuse of majority power, is next employed. This is true especially in small Quebec towns and villages where the priest's word is law and little can happen without his approval and blessing. Many priests, in just such circumstances, have demonstrated a proud and aloof disdain for law and order, as is shown in the following experiences.*

The first is reported from Coaticook, Quebec. The police had tried prosecuting Jehovah's witnesses and had been thoroughly and soundly trounced in their own local court. Subsequently a young lady missionary was calling from house to house in the town, speaking to the people about the Bible. She writes:

"At the fourth door I had been preaching for about fifteen minutes and the young woman there was very nice and agreed with everything I was saying. All of a sudden a nervous priest rushed into the house and without even greeting the lady of the house (who was shortly expecting a child) grabbed my Bible out of my hands and asked me what it was. I explained it was the Crampon (French Catholic) Bible and asked if he did not recognize his own Bible. He asked if I was selling Bibles, so I

explained how I was encouraging Bible study rather than selling Bibles. Then he ordered me out without even consulting the lady of the house, who still remained polite but very nervous. I pointed out that this is a democratic country. He replied that the Catholic Church is authoritarian and not democratic; then he grabbed my arm and pushed me out of the house. Next he called some teen-age boys and instructed them to follow me and to tell the people not to listen. I decided to leave the area because a mob was gathering and no police came. I asked the enraged priest, who was still following nervously at my heels, if the police knew about this. He replied that they did know but refused to come, so he came himself to chase us away. I tried to reason with him that the police did not come because they knew we were within the law. His answer: "The Catholic Church is the law in this province and I will not tolerate Jehovah's witnesses in my parish." This incident, remember, involves a priest of the very Church that so loudly condemns persecution.

Priests, especially in the remoter sections of the province, will stop at nothing to maintain their dictatorial powers over the common people, even at times provoking criminal activities. In Val Senneville, a small village in Northern Quebec, Jehovah's witnesses were peaceably calling from house to house, without any objections from the citizens. Soon the priest came running in great excitement and ordered them out of town. Taking hold of one minister by the arm he told him he was under arrest. Upon being asked for his authority to arrest people the priest answered: "Come along to my house, and I'll show you my authority." Two ministers, a lady and a gentleman, went along.

On arrival at the house he went to his desk, opened it, and pulled out a pair of handcuffs! Remember, this small-town

autocrat claims to be a shepherd of the Christian church, a follower of the meek and lowly Jesus of Nazareth. In great agitation he 'phoned the police. They would not or could not come. Frustrated, he then swore, threatened and yelled like a maniac, outrageously insulting the lady minister, inferring that she was a woman of bad character, though he did not even know her and had never seen her before. Then he said: "You will either get out of this town or I will turn the mob on you and you may not get out alive." Outside the house he continued his loud threatenings and headed up the street to get the mob of about fifty men standing around the church to go into action. A charge of intimidation under the Criminal Code has been laid against this priest.

In this very same district another Catholic priest and a Catholic postal employee were recently convicted of the criminal offense of interfering with Her Majesty's mails when they were caught destroying Baptist pamphlets which were being sent out in the mails. Their actions show there is nothing to which these wolves in shepherd's garb will not stoop. Surely in a great religious organization which boasts of unquestioning obedience within its ranks, if the head man of that organization has condemned persecution, it would be expected that the priests would refrain from all persecutive activities or at the very least abide by the law! Evidently there is one policy for propaganda releases and another for practical application.

For instance, at Greenlay, Quebec, a minister of the nearby congregation of Jehovah's witnesses accompanied by his wife went to visit one of the members of his congregation resident in this village. A Catholic mob quickly surrounded his car where it was parked just outside the house. He was told: "Get out of here or we'll wreck your car." Then the mob-organizer,

the priest no less, with another mobster, seized the visiting minister (a small man) bodily and dragged and pushed him to the bridge leading across the river out of the village, the mob meanwhile following like a pack of bloodhounds, and armed with stones. At the right moment the priest and his helper released the minister and then shouted to the mob: "All right; start throwing." Thus a modern-day preacher of righteousness was stoned, injured and left bleeding, at the behest of this sanctimonious fomenter of hatred and violence.

Examples of mob violence and incitement to violence on the part of the Roman priests are numerous. A Quebec city mob of about one hundred students attacked some ministers of Jehovah's witnesses, who, before subsequent rescue by the police, were badly beaten by these Catholic hoodlums. But who do you suppose inspired this? Read it, if you please, in the following quotation from *L'Action Catholique* (March 28, 1952), Roman Catholic publication, under the heading "Jehovah's Witnesses Found the Soup Hot":

"With the coming of spring it appears that Jehovah's witnesses have undertaken a new propaganda campaign in the old capital. However, the reception is not always warm, and five members of the sect, all men, were yesterday received in St. Fidele parish like dogs at a race track. The soup was so hot, they had to ask the protection of the police to get out of the quarter. It all arose when a woman informed the vicar of the parish that Jehovah's witnesses had come to importune her at her home with literature. [Which was not true; they merely passed with the Bible.] The vicar was giving a catechism lesson to his pupils at the St. Fidele high school and told them that Jehovah's witnesses were going around the parish distributing pamphlets. . . . When class was let out at 11:30 a.m. yesterday, the stu-

dents saw five men going from door to door. . . . The students to the number of about a hundred hooted loudly. An avalanche of snowballs fell on the witnesses. Then blows followed. One of the witnesses was slightly injured in the face. [The facts here are nicely watered down to make it look as if the young thugs really didn't seriously damage anyone!] Then the five men began to retreat prudently toward their car. Since a group of boys was trying to turn the latter over on its side, the witnesses of Jehovah ran hastily toward a bus of the Quebec Power. The driver, fearing for the safety of his passengers, refused to let them in." *L'Action Catholique* did not know that the automobile which the mobsters were so industriously trying to upset was in fact owned by some French Catholics who were in it at the time, but were being mistaken for witnesses. So vicious was the attack on the car and party that the next day one of the occupants, a French Catholic lady, was still in bed suffering from nervous shock.

To continue quoting from *L'Action*: "The witnesses had to seek shelter in a hairdressing salon whence they called for aid and protection of the police to enable them to get out of the quarter. . . . This is how a brusque ending came to an attempted propaganda campaign in Limoilou quarter. It is hoped that the witnesses found the pill so bitter they won't come back."

Take note especially how proudly, and with evident glee and relish, this disgusting report of a cowardly crime by Catholic-trained youths is presented. Both radio and press reported the happening with the same enthusiasm and merriment. No hint is there of any disapproval in the above quotation from a religious publication. No reprimand of the students for their cowardly, unchristian action. No word of caution even to the priest upon whose in-



structions they acted. No suggestion even that the police should properly enforce the law against such a bunch of young hoodlums. This official organ of the Church has nothing but amused approval for the young lawbreakers for whose education (or lack of it!) the Church is responsible.

### ***Catholic Principles and Democratic Law***

The Catholic Church controls education in Quebec. Most of the judges, lawyers, police officers and other administrators in the province are

therefore steeped in the authoritarian philosophy of Catholicism. When they are called upon to administer the civil law of a democratic state such public officials are faced with a serious conflict; for the civil law of Quebec recognizes tolerance

and equal rights for all religions, while the teachings of the Catholic Church do not. Particularly in small towns where the priests rule supreme, the tolerance and equal liberty established by law are overborne by the bigotry of the clergy. The law of Quebec, which judges and police officers are sworn to uphold, guarantees "free exercise and enjoyment of religious profession and worship, without discrimination or preference", to every citizen. But the Catholic religion, which most of these same judges and officers are bound to maintain, flatly denies equal rights of worship.

"Infallible" Pope Leo XIII stated the Catholic view of religious tolerance in his encyclical *Immortale Dei*: "It is not lawful

for the state . . . to hold in equal favour different kinds of religion." The same view is expressed in the Jesuit publication *Civiltà Cattolica*: "The Roman Catholic Church must demand the right of freedom for herself alone . . . in a state where the majority of the people are Catholic the church will require that legal existence be denied to error [that is, any belief other than the Catholic] . . . In some countries Catholics will be obliged to ask full religious freedom for all, resigned to being forced to co-

habitate where they alone should rightfully be allowed to live."

Civil law grants equality to all faiths, but the Catholic Church teaches that no other religion has any real rights. A judge or administrator who feels compelled to uphold both is on the horns of a



dilemma. Church interests run contrary to the public interests.

This conflict, in practice, is to be seen in what happened last winter at St. Hyacinthe, Quebec, where Jehovah's witnesses arranged to hold an assembly. An auditorium was rented, contract signed. On instructions from the local bishop there began a terrific campaign of pressure upon the hall owner to force cancellation of his contract. The priest demanded that it be broken; the local member of the provincial legislature and the local member of the Dominion parliament made the same demand; the mayor threatened to cancel his license, and advised that if the assembly went through he might as well leave town, for his business would be ruined anyhow. Under instruc-

tions of the priests there were many threatening letters and telephone calls; so many that the owner ultimately had his phone service cut off. Finally the pressure was so great that he gave way and broke the contract. His lawyer (who is sworn to uphold the civil law of sanctity of contract and freedom of assembly and worship) hypocritically sought to justify all this denial of elementary honesty and human decency by the classic Catholic view that "error has no rights". Otherwise stated, 'Since you are not Catholic, your religion has no rights and whatever we do is justified.'

Jehovah's witnesses applied for a court injunction to prevent the contract's being broken. The hall owner and his attorney came to court and admitted that they were in breach of contract; they could not, in face of the plain facts, pretend they were in the right, but contended that the court should order them to pay damages rather than have St. Hyacinthe suffer the supposed terrible evil of allowing Jehovah's witnesses to freely worship God there. The attorney contended that they feared violence from the Catholics. To Justice Maurice Lalonde it was explained that, should he accept the foregoing argument, it would be tantamount to finding that the people of St. Hyacinthe were so uncivilized and bigoted that it would not be safe for anyone but Catholics to hold meetings there. He was not prepared to meet the issue, and hunted around for a technicality. Lalonde proceeded to render a decision against Jehovah's witnesses, which was unsupportable in law or fact. Was now this decision an effort to enforce the policy of the Catholic Church and the local bishop that no one but the Catholics has any rights of worship?

Another example of judicial decision displaying the utmost contempt for liberty and even human decency is a case at

Chapeau, Quebec. A few of Jehovah's witnesses had gathered to hold a Bible lecture in a private home one quiet Sunday afternoon. "Father" Hairston, the local priest, found out about it and was greatly enraged at the idea of anyone's daring to hold a Bible lecture in his bailiwick; and so he immediately telephoned the provincial police insisting that they come and break up the service. After all "the Roman Catholic Church must demand the right of freedom for herself alone".

When the police arrived there was no one outside, no crowd, no disturbance. Those inside were quietly listening to the minister reading from the Bible. The three members of the provincial police entered this peaceful home, not like peace officers in a democratic state, but rather like the ruthless gestapo of a dictatorship. Seizing the Bible out of the hand of the minister they broke up the meeting, ordered everybody out of the house, took the minister away in their car by force and ordered him to get out of the province. This is not Communist Russia we are discussing, mind you, but Catholic Quebec, where the bigoted, antifreedom views of the clergy even control many of the law-enforcement agencies.

Legal action was taken by the householder against the police for this outrageous invasion of a Christian home. None of the important facts were in dispute, but Roman Catholic Justice Fortier dismissed the proceedings against the police officers, holding that their actions were quite justifiable. Which law do you suppose this judge was following: the narrow, bigoted law of the Catholic Church, or the democratic principle of equal rights and liberties for all? The case has now been appealed.

### *Joliette's Burning Hate Unmasked*

Many will recall the disgraceful kidnapping at Joliette, Quebec, of two lady missionaries of Jehovah's witnesses. (See

*Awake!* April 8, 1950.) They were kidnaped by a mob of Roman Catholics and driven to Montreal late at night; unsuccessful efforts were made to put them in prison, and, finally, they were abandoned in the early hours of the morning with dire threats of what would happen to them should they ever return to Joliette. Nevertheless, they did return, whereupon the Roman Catholic Knights of Columbus circulated a false petition against them. When the town council approved this petition, local mobsters viewed this as a green light and proceeded to organize another riot, which compelled these peaceful missionaries to leave the district. Thereafter legal proceedings were begun against prominent citizens of the town who were responsible for signing the false petition, and against the local newspapers which were so liberal with their libelous statements concerning these two faithful Christian women.

The case came on for trial in April this year and served to unmask the vicious, scheming priests who were desperately striving to deny freedom and equal rights of worship to those of another faith. One of the local papers, *L'Action Populaire*, which had been most blatant in its accusations against the two Christian missionaries, and had published material that was most unprincipled and baseless, has for editor no less a person than Abbé (Father!) Leo Forest. The trial revealed the evil hand of this priest in every move against these two young women. His newspaper lyingly accused them of being seditionists, organizers of disorder, anarchists, encouraging immorality, and of making large sums of money out of their missionary work. His paper warmly congratulated those responsible for the kidnaping and for the other outrages. When called to account before the court for these libels, *L'Action Populaire* sought to excuse itself, on the ground that "it is the Catholic organ

of the diocese of Joliette" and it had a duty to "make known the Catholic reply to attacks against the Church".

Being a Catholic organ may explain but certainly does not excuse lies and libel. However, the only reply ever made by *L'Action Populaire* was false accusation and misstatements. Perhaps that is the Catholic reply to any attack against the Church. One of the kidnapers brought into court made the same defense. When asked why he participated in the criminal offense of kidnaping he replied, as though it were quite sufficient to justify his action, "Because I am a Catholic."

In court it was pretended that these two ladies constituted such a menace to the welfare of the town that extreme action had to be taken. Surely a "welfare" so easily upset must have been very delicately balanced! The evidence further revealed that warnings had been given repeatedly from the pulpits, and leaflets written by priest Forest had been circulated to every house in town. Spying was resorted to. One night these two missionary ladies were invited to a home to explain their Biblical views. There they met a man who was introduced as a garage mechanic. At the close of the visit they were invited back one week later for further discussion. This proved to be a trap. The man dressed as a mechanic was no other than priest Leo Forest. When the unsuspecting missionaries kept their appointment, kidnapers awaited them. A lawless mob had been informed of the rendezvous so they could be present to effect their cowardly and criminal purpose. Who do you suppose notified and arranged for these lawbreakers to be present?

Priest Forest clearly showed where he stood when his newspaper "warmly congratulated the young folks who made the witnesses understand their place was no longer at Joliette". He said the two ladies

had been "politely but severely expelled from Joliette". Kidnaping (which carries a penalty of up to 25 years in the penitentiary), violence, threat of rape and other abuse that caused these young ladies to suffer from nervous shock for months thereafter—all this—he describes with Jesuitical hypocrisy as being "politely expelled". There is no doubt that it met with his unqualified approval. But there is more! His paper further says: "What happened on Wednesday December 14th [the kidnaping] and Monday the 19th [petition and riot] is the fruit of serious reflection [it was no accident, but well-organized] and followed an investigation [the spying of priest Forest]." The priest-editor admits these crimes followed his own investigation.

But there is still more! When the Knights of Columbus found that the first kidnaping did not accomplish its purpose because these courageous missionaries returned to Joliette to preach, a special meeting was organized in the K. of C. Hall. It was attended by about one hundred of the leading citizens, doctors, lawyers, priests, notaries, etc., with the object of hitting upon a plan to rid the town of these two (only two) young women with Bibles. One hundred men against two women—a fair sample of Knights of Columbus courage. And who do you think was the first speaker? Priest Forest, of course! After hours of conference they came up with the idea of a petition and got their lawyer Dugas to draft it. Everybody then signed. Among other things the petition accused these respectable and decent women of 'encouraging immorality' and 'fomenting disorder'. When the case came on for trial the signatories of the petition one after another got on the witness stand and parroted the same story: "I signed the petition because I believed it to be true." "Who told you?" In every case the reply was: "The priest."

And how was it these ministers were supposed to be fomenting disorder? The only thing they did was to go from house to house teaching the Bible truths. Surely that is not such a terrible crime! The last to testify was priest Forest, and he said in explanation of this unfounded charge against the ladies: "Well, people used to telephone me about them." Small wonder they did, for were not these ministers being preached about in the churches, in his own leaflets spread around town, in his official organ of the Church, and in specially called meetings of his gallant Knights of Columbus? In the face of his own actions, and the disorders directly resulting therefrom, he hypocritically blames others for fomenting disorder. Surely for an exhibition of all, this takes the prize!

To add insult to injury this specimen of Catholic priesthood had the audacity to accuse Jehovah's witnesses of being subversive. Why? Because they believe and teach that this world belongs to the Devil. Even a priest by casual reference to the Scriptures could have learned that the Lord Jesus did not deny the Devil's claim to the rulership of this world's kingdoms: "And the devil led him into a high mountain and shewed him all the kingdoms of the world in a moment of time. And he said to him: To thee will I give all this power and the glory of them. For to me they are delivered: and to whom I will, I give them. If thou therefore wilt adore before me, all shall be thine. And Jesus answering said to him. It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve."—Luke 4:5-8; Matthew 4:8-10, *Douay*.

Would this make Jesus subversive in the view of priest Forest? Does this representative of the Quebec Catholic Church manifest any real respect himself for the law of the democratic state in which he resides? His obvious complicity in the law-

breaking which had taken place as well as his encouragement of it clearly demonstrates his contempt for democracy and his readiness to undermine it at the slightest provocation. On the face of it, who do you think is the subversive one? When he was faced with some of the inconsistencies between his sworn testimony and the statements made in his newspaper, priest-editor Forest gave a pitiful exhibition of squirming, equivocating and pirouetting from one uncertainty to another until ultimately he had to be assisted from the witness stand.

Lawyer Dugas then adopted the unheard-of procedure of getting up from the counsel table and going into the witness box, to himself defend the libelous petition he had drafted. He swore he believed it all to be true. When asked why, he replied: 'Well, the priest told me.' He admitted giving as his opinion that these ladies could not be arrested, but in the next breath he tried to support the misstatement in his petition that they were guilty of criminal offenses. "Why didn't you have them charged?" He replied evasively that since the Supreme Court had acquitted Jehovah's witnesses of the charge of seditious libel he thought there would be no use laying any other charges against them. The real fact was that he well knew the alleged criminal offenses by these two respectable young women were the figment of imagination, and that his sworn statements were untrue. "By their fruits you shall know them," and the fruits produced at Joliette are rotten and a stench in the nostrils of decent men.

The trial judge Justice Joseph Jean was inclined to the view that because the majority of the people of Joliette already believed these stories before ever they were published in the newspapers, the reputation of the plaintiffs could not be further damaged by their publication. It was pointed

out to him, however, that if rumors and public opinion can make a defense to libel, we might as well close the courts and hold mob trials on the street or inquisition trials in the Knights of Columbus hall. The purpose of the law is to get at the truth and facts, not lies and rumor. The only legal defense to libel is that the charge stated is true, not that somebody believed it to be true because of the misstatements of some prejudiced priest. Judgment on this case is expected shortly.

Did you ever read of the witch hunts of medieval times? Well, do not conclude that those times are gone and finished with, not until you have considered the following report on happenings at St. Eustache, Quebec, not far from the city of Montreal. Some local authorities had the idea that they were the law and that whatever they said the people must obey regardless of what the law provides. A group of Jehovah's witnesses preaching in this town was arrested and held under a high bail upon this amazing charge: "That in the town of St. Eustache contrary to the instructions of the authorities of the said city they did circulate in the streets of the town stopping from house to house to teach the Bible and spread the doctrines of Jehovah's witnesses, contrary to the Criminal Code."

There is no such offense in the Code, and the case obviously had to be dismissed. But can you imagine in this twentieth century, in a democratic country, that citizens should be charged with the crime of 'teaching the Bible'? Clearly this is an effort to revive the medieval Catholic law on heresy and engraft it onto the civil law of Canada. By their course of action those involved in laying such fantastic charges are in effect loudly demanding: "Turn back the clock to the good old Dark Ages!"—and that means mock trials, dark dungeons, chains, the rack, fagot and fire.



## ***Courageous Judges Support Jehovah's Witnesses and Democratic Liberty***

Some clear-thinking judges of the province of Quebec, however, refuse to be stampeded by the heresy-hunters. They have been courageous enough to recognize that Jehovah's witnesses are sincere Christian ministers who are lawfully and peacefully engaged in preaching the gospel of God's kingdom, and that there is no excuse for the persecutions they are suffering. These decisions established the contention of Jehovah's witnesses that they are a lawful religious organization entitled to worship God in freedom the same as anyone else in Quebec. Their enemies, eager to engage in religious persecution without suffering from the stigma that ordinarily attaches to such wrongful activity, have tried to excuse themselves by pretending that Jehovah's witnesses are not a religion anyhow. They have even claimed that the non-profit, frequently gratuitous, distribution of printed sermons by Jehovah's witnesses in the course of their missionary-evangelistic work is really commercial bookselling. Such an argument is made in obvious defiance of the facts, and as a camouflage for pushing the campaign of persecution by prosecution.

The above argument was used in the Recorder's Court of the City of Lachine when that municipality sought to stop the ministry of Jehovah's witnesses by prosecuting them for failure to obtain a commercial distributor's permit. The lower court convicted, and the cases were taken on appeal before the superior court. Mr. Justice Smith went into the matter very thoroughly and recognized the justice of the plea by Jehovah's witnesses that they have a right to engage in their peaceful Christian work without the license demanded by the City of Lachine. When the facts respecting the evangelistic ministry of Jehovah's witnesses were fairly exam-

ined without prejudice by this judge, then he quickly disposed of the heated contentions of the City, which was really using licensing as an excuse for religious discrimination. Two such decisions against Lachine and which declared the preaching of Jehovah's witnesses noncommercial were handed down by Justice Smith on April 3, 1952.

This identical argument that Jehovah's witnesses are not entitled to the same liberties as other faiths arose also in a legal controversy with the City of Quebec. The City had passed a bylaw, directly aimed at the witnesses, that forbade distribution of pamphlets or printed sermons in the streets of Quebec without a permit from the chief of police. Jehovah's witnesses contended they had a right to preach to people by means of printed sermons without a permit from anyone, and that the demanded permit was an abridgment of freedom of worship guaranteed by law.

The City contended Jehovah's witnesses were not a religious organization and called a Catholic priest, a Jewish rabbi, and an Anglican (Episcopalian) clergyman as 'expert' witnesses to prove it. This is somewhat like calling in the Pharisees and Sadducees to prove that Jesus was not an ordained minister of God. The story of this trial is recounted in *Awake!* magazine (issues of January 22 and April 8, 1949). Here one is also forcefully reminded of the old-fashioned heresy trials of the Middle Ages, when the orthodox clergy would give testimony against anyone who dared accept the Bible instead of clerical dogma.

The trial judge gave his decision against the witnesses, and the case was then taken before the five-judge Quebec Court of Appeal. A three-member majority ruled against the witnesses, but one Catholic judge, Mr. Justice Bertrand, wrote a dissenting judgment in favor of Jehovah's witnesses that is one of the most coura-

geous, outstanding and learned judgments on religious liberty in Canadian history. Justice Bertrand recognized the rightness of the claims of Jehovah's witnesses and held that they have a right to freedom of worship without discrimination or preference. His earnest and forthright analysis of the matter is certainly a rebuke to other judges who have weakly and unprotestingly allowed this persecution to continue. Justice Bertrand even reminded his fellow Catholics that they had been granted liberty in Canada at a time when they were in the minority, and that they should now be prepared to show the same tolerance toward other minorities.

### ***How to Produce Fruits Pleasing to God***

The Catholic Douay Bible tells us, at Galatians 5:22, that "the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity". Certainly it would be hard to contend on the basis of the foregoing facts that the Quebec Catholics, especially priests, responsible for these terrible actions are showing these fruits of the spirit of Almighty God. It would also be difficult to explain why an organization, which outwardly appears so powerful, would stoop to such things. Surely if it is really, as it claims, the Church of Christ, founded on an impregnable rock, it has nothing to fear. After all, the Roman Church in Quebec controls the schools, the newspapers, radio stations, churches, most of the literature—in fact almost every medium for reaching the minds of the people. Surely all its teaching and preaching is not so useless and such a total failure in influencing the people that they will leave the church the minute some of Jehovah's witnesses come around with a Bible or some pamphlets!

Such a view makes a most unflattering estimate of the teaching ability of the

priests. Are the Catholic people, then, so lacking in faith that they cannot be trusted to talk to anyone else? The terrific and even criminal lengths to which priests will go to get rid of a few Jehovah's witnesses with Bibles is actually making the Roman Catholic Church look silly. It was said by the *Ottawa Citizen*, speaking of Jehovah's witnesses: "Persecution gives color to its denunciations of Quebec's 'burning hate'. Roman Catholicism begins to acquire an undignified resemblance to an elephant frightened by a mouse."

Many earnest, God-fearing Catholics hate these things and wish they were different. Many of them have a fine sense of justice, decency, and tolerance for minorities. They cannot understand the insane fear and bigotry of their priests who sponsor disgraceful persecution and even use children and heedless, mob-minded youths to do the dirty work that older, more intelligent people will not do.

The appeal of God's Word and of Jehovah's witnesses in this publication is to such fair-minded people. They know these persecutive measures are unchristian and that they bring shame on the decent people of Quebec. We appeal to such people of good will to put a stop to this unreasoning heresy hunt. This appeal is written, not vindictively, but with a desire to clearly state the facts and to point out the wrongfulness of the course of action in which many are being led. Those who continue in it cannot get God's approval in this day of judgment. The fruits of such evil works will merit God's disfavor and ultimate death.

The purpose of Jehovah's witnesses is good toward all. They are concerned with exalting the name of Jehovah, the Most High God, and his King-Son, Christ Jesus. They point to the establishment of his righteous and peaceful kingdom as is promised in Holy Writ. They desire to open

the Bible and make it known to many who have been blindly led into rejecting it. Surely such purpose can do no harm. Those who are *not interested need only say so.*

The Catholic Bible says at the Apocalypse, chapter 18, verses 4 and 5: "Go out from her, my people; that you be not partakers of her sins and that you receive not of her plagues. For her sins have reached unto heaven: and the Lord hath remembered her iniquities." Surely the foregoing *facts of sordid and hateful conditions inside Quebec* cannot be harmonized with the teaching of God's dear Son, the Prince of Peace: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and

with thy whole strength. This is the first commandment. And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these." (Mark 12:30, 31. *Douay*) Loving counsel from God's Word to you and to all Christians is to forsake the association of those who practice wickedness. You cannot afford longer to dwell with those who hate God and Christ and freedom.

*This article's heading posed the question: The Quebec Hierarchy a Persecutor—Guilty or Not Guilty? Using the infallible rule of the Lord Jesus Christ, "By their fruits you shall know them," she is adjudged GUILTY.*



### *"A Good Many Congressmen*

*who love to roll juicy government scandals on the tongue seem to take strangely little interest in measures to promote cleaner government. Thus the president's plan for reorganizing the Bureau of Internal Revenue and putting virtually all its top officers under civil service quickly ran into trouble on the Hill, with many of the Administration's sharpest critics in both parties showing themselves indifferent and hostile. . . . The opposition was made up in nearly equal parts of Southern Democrats and right-wing Republicans, whose spokesmen claimed that the reorganization plan was camouflage and that the president already had all the power he needed to eliminate corruption. Against these arguments the liberal champions urged the necessity for ending 'a discreditable political patronage system' and challenged those 'who talk corruption to vote against it'. When the showdown came they won handsomely."*—*The Nation*, March 22, 1952.

### *Juvenile Bookie*

“A horse race betting “ring” led by a juvenile bookie whose daily “take” averaged 40 cents was uncovered by Connecticut state police after parents had complained. Twelve- to fourteen-year-old children at Center Junior High School in Norwalk made daily bets of from 1 to 5 cents, the penny kind being the most popular. Police reported “a lot of nice kids” were involved and said no disciplinary action would be taken beyond a good, stiff lecture.



By "Awake!" correspondent in Brazil

**"BRAZIL'S Largest Jailbreak!"** "Over 300 Prisoners Kill Guards and Flee Anchieta Isle Penitentiary!" "Mainland Terrorized by Most Dangerous Criminals on the Loose!" "Army, Navy, Air Force Join Police in Biggest Man Hunt to Date!" This sensational news flashed to all parts of the world on the twentieth day of June, 1952.

We go right to the scene of this stark, live drama—tiny Anchieta isle, about 100 miles northeast of São Paulo city and two miles off the coastline, surrounded by shark-infested waters. On this eventful day it belied its early name of "Aprazivel [Pleasant] Island", so called because of its once beautiful sights, pleasant beaches, luxurious vegetation and its *Papagaio* (Parrot) mountain. It resembled more its later *d e g r a d i n g* name—"Pork Island". Lastly, when a penal institution was set up there it had been christened "Anchieta", after Brazil's famous Jesuit priest. Up till now the only revolt of prisoners had oc-

curred back in 1933, but never on such a scale as this.

### *Planned Uprising*

On Friday morning, June 20, at 7 o'clock, five guards were leading about seventy prisoners up the side of Papagaio mountain for the usual eight hours of wood-chopping. Suddenly, as prearranged in secret plans of long standing, knives appeared in criminal hands, flashed brightly, then crimson with the life-blood of the guards. Things about the island were moving along as serenely and normally as usual, unaware of the brewing volcano about to belch forth fire and death.

Once free, it was a simple matter for them to get to the ammunition lockers, kill the guard and help themselves liberally to four portable machine guns, fifty rifles, many revolvers and over 10,000 bullets. It was also a simple though bloody matter to shoot down the other guards at the main prison building and throw open the cells of the remainder of the 453 inmates. It was a very simple matter to shoot down any of their fellow prisoners who had not wanted to co-operate with them. One so murdered had refused to take part since he was due to be released that same day.

All their pent-up fury and vengeance was unleashed against the prison's director of discipline, whom they hated for his ill-treatment of prisoners. First they shot him down, then they gouged out his eyes, others stabbed him time and again, another smashed in his skull with the butt of his submachine gun. Meanwhile, some were riddling the penitentiary's safe with bullets in circles till they cut it through and took out about 10,000 dollars' worth of *cruzeiros*. Others went on a rampage through the island, looting homes of the

prison guards while their wives and children fled to the auditorium in the main building, huddling together for protection. Other children were kept back in the schoolhouse by their teacher when she heard all the gunfire; otherwise, there might have been more casualties. Back in the prison, beds and chairs were being smashed, prison files of papers ripped and then a match set to all this.

During all the mad excitement and battling, one of the guards who ran out of ammunition got away and swam the two miles to shore, daring the hungry sharks rather than the crazed and bloodthirsty criminals on the loose. He was successful in giving the alarm by telephoning to the nearest town.

Meantime, back on the penitentiary isle things were really happening. The prison break had been calculated to coincide with the arrival of the boat which daily brought foodstuffs. But this day the boat delayed a little and as it approached shots could be heard and fire could be seen, so that they were able to get out of machine-gun range just in time and head back for shore. The main leader of the revolt, Pereira Lima, kept the others from killing Captain Sadi, in charge of the island and whose home they had now attacked, because of some kindnesses that he had shown the prisoners. But they could not resist liberating all of the captain's "canaries" from their cages. Pereira Lima, with machine gun in hand, threatened all the others: "I'll shoot down anyone touching the women and children. No one's going to be a sex-fiend here. I'm demanding the greatest respect from all of you."

A mad rush began to get off the island in the only boats available. There was only one big launch that would hold sixty-five passengers and some other small boats at the beach. These were quickly overloaded

and pushed off from shore. Heavy winds and rough waves capsized several of the smaller boats. The overweighted launch began to sink due to its 130 passengers. Fights started and some were mercilessly thrown overboard to ease the load. None of these made it to the shore. At the helm was an experienced seaman, Timoshenko, but he could not keep the boat from smashing up on the rocks near the beach where they tried to land. All made it safely to shore *through the shallow waters except several* wounded, who went down with the boat. On the beach they split up into three groups and headed into the matted forests and up the rising mountain ranges that border the coastline.

During the remainder of the day other groups were successful in making their way across the strip of turbulent ocean and escaped into the forests. Back on the island 321 prisoners remained, some dead, some with no means to get away and others who had refused to join the uprising. These helped to put out the fires which were now threatening the lives of the women and children in the main building.

### ***Man Hunt Gets Under Way***

By late afternoon the local police forces were watching highways and small towns toward which the escaped convicts were heading. Bloody battles and skirmishes broke out in different places as soon as some prisoners were spotted. There were wounded and dead on both sides. Later on, the police received help from the army, the maritime police, a marine destroyer patrolling the coast and the air force flying overhead to locate the groups of criminals in the vicinity. This started off a bloody man hunt that was due to last eleven days and cost the lives of many more involved. In favor of the law-enforcement agencies were the extreme cold spell, the heavy woods, the mountainous terrain, the bare



feet of the prisoners (many fled completely naked), the lack of food, and the blocking of the main highways impeding any get-away.

At the town of Ubatuba, a pitched battle was fought after one large gang tried to invade the place. Several were taken prisoners. The sheriff, Dangler T. Guimarães, cold-bloodedly shot down one of the prisoners in his cell though he had given himself up. This same sheriff ordered the hands cut off another dead prisoner so that his fingerprints could later identify him. He also tried to incite mobs to lynch the other prisoners who were caught and brought in to the city jail. Another recaptured youth, Rubens Rosa, 21 years of age, was found hung in another cell, supposedly a suicide.

### *Closing In*

By the second day after the prison break all the countryside, usually asleep and quiet, was now taken by panic, alarm and fear. Families miserably stayed up all night for fear that some wolfish gang of convicts would sneak up on them. Each day police forces were strengthened. Each day saw more desperate jungle battles. Each day witnessed more prisoners being recaptured until, by June 27, all but Pereira Lima's gang and a few isolated ones had been accounted for. The authorities were confident of getting these also. The convicts were completely encircled. They were worn out by constant chase. They had no food, little clothing, and it was intensely cold outside. It would be just a matter of hours before the rest would be captured. The signal was given. The police began to close in tighter and tighter, right in the vicinity of Corisco mountain range.

On the other side, Pereira Lima's group knew they were surrounded but showed no signs of giving themselves up. Lima's face was drawn. All of his carefully-laid plans were vanishing before his very eyes. The

complete map of all that area had been ruined in the rain. Now he was lost in the jungle. The police and soldiers were closing in. Could he break through the encirclement? Impossible! But he did. How? He rounded up ten *caboclos* (natives) from nearby and made them march out with their hands high over their heads to where the nearest group of soldiers were stationed. His plan worked. The soldiers thought Lima and his group of criminals were giving up. Excitement broke loose in the soldiers' camp. Other soldiers rushed to the scene. Lima and his men sneaked through the gap before the soldiers discovered it was a trick. How humiliating! The army and navy called off their military forces, leaving the local police to continue with the mopping up.

However, on July 1, after being cornered again, Pereira Lima gave himself up quietly. Perhaps it was because his men had been reduced to four. Perhaps it was due to hunger, lack of sleep, sore feet, cold nights, and utter exhaustion. Or it may be that he was responding to the appealing, touching letter that his mother had written to the newspapers, asking him to give himself up; which letter, in the form of leaflets, had been spread by plane all over that area in order to reach her son. Whatever the reason or reasons, a dramatic eleven days of the most sensational man hunt in Brazil's history came to a close. But Anchieta's history has not been closed, by far.

### *Brutality and Corruption*

Now for the first time the press could break through the legal barriers that prohibited them from seeing conditions on the island. Interviewing the recaptured and others who remained on the island, astounding atrocities and irregularities in prison procedure were revealed. For one, many prisoners showed long, livid scars on their backs where they had been brutal-

ly bullwhipped at the slightest provocation. They would be taken by the guards to some lonely beach of the island and later would be carried back, bleeding and senseless. They told how one prisoner three months before had been shot down in cold blood in his cell and nothing was ever done to the guard who was responsible. Others had been permitted to die of hunger in their cells. Worst of all, many prisoners had no business being on Anchieta. Some had been sentenced to serve in agricultural institutions, and wood-chopping on Anchieta certainly was not agricultural work. Many had even completed their sentences months and some even years ago, but here they were, still prisoners!

Illegal deals were also being carried on by the prison administrators. Quality food and meat were brought out to the island every day at government expense. At night they would be shipped back again to be resold. Instead of decent food, miserable rations that barely kept the prisoners alive were being served, as testified to even by the prison cook. Fishing parties of prisoners were sent out regularly, bringing in loads of fish that they never even tasted; it was all sold by prison officials to merchants on shore. Not even the small wages rightfully theirs for personal necessities was being given them. There was hardly any medical care to speak of, with only one male nurse to care for almost 500 men. As many of the prisoners stated: "We didn't start the revolt. It had to come sooner or later. The prison administration started it; we only finished it." And the more than hundred dead gave silent testimony to this.

### ***What Hope for the Future?***

What will be the result of these disclosures on Anchieta, called in newspapers

"Brazil's Alcatraz" and "Hell-Hole"? The Secretary of Public Safety of São Paulo state strongly protested publicly that the penal institutions are thirty years behind the times and that there are no proper means of caring for the 2,000 state prisoners. All were ordered to be temporarily removed from the island until investigations could be completely made. But will conditions be remedied or even bettered? Or will there be a repetition after public opinion has quieted down and other matters occupy general attention?

It was a heart-breaking sight to see all the widows and their children removed from Anchieta with no home to go to and no man to care for their needs. Yes, their beloved dead ones had been given a "post-mortem" promotion, but such was, at the most, hollow comfort and consolation for their great loss.

What hope is there for the future? With wicked, corrupt men dominating politics, and with wicked, corrupt men practicing all manner of crime against their fellow man, little can be expected for the better under the present system of things. But Almighty God inspired the psalmist to write these words for our comfort today: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." (Psalm 92:7) Soon, now, the inventor and invisible director of this world's prisons, Satan the Devil, will be plunged into deathlike inactivity and all of his diabolical prison systems destroyed. (Revelation 20:1, 2) Under the Kingdom arrangement there will be no prisons to mar the beauty of this earth. The wicked will be destroyed, but the righteous will inherit the earth and delight themselves in the abundance of peace.—Psalm 37:10, 11.

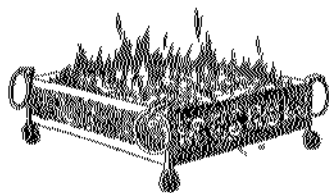
# KEEPING WARM

## *the Ancient Way*

THERE is nothing else as wonderful as a cozy bedroom on a frigid winter morning. If in doubt, ask the slumbering soul. Those not born yesterday vividly recall going to bed beneath frost-covered blankets, and having their early morning slumber broken 'when father shook the stove'. There are also memories of putting on icy clothes, and huddling next to the kitchen stove the first thing in the morning, and gathering around the fireplace the last thing at night before going to bed. Fire seemed to be an indispensable friend. Yet, the early history of most nations refers to a time when among them fire was unknown. The only means of keeping warm was by covering the body with skins of animals, or with garments of hair, flax, cotton, silk or wool. But experience soon taught them that the material they wore imparted no warmth of itself; it was merely a mechanical means of preserving their own heat.

As recent as 431 years ago, certain people of the earth did not know of fire. When Magellan visited the Marian islands in 1521, the natives considered themselves to be the only people in the world. They were "without every thing which we consider

to be necessities, and in total ignorance of fire. Several of their huts being consumed, they at first considered



wound them with its violent breathing".

There are many legends or myths relating to the origin of fire. Prometheus was supposed to have stolen fire from the gods in a hollow reed. A Phoenician tradition attributed its discovery to a Vulcan king, who came to a tree that was set afire by lightning, warmed himself by its heat, added more wood to preserve it and invited his companions to share its warmth. Thereupon he was hailed as the inventor of the flame. According to Chinese mythology, it was Soulgine, one of their first kings, who, following the "inspiration of heaven", first taught his countrymen the art of producing flame by rubbing two pieces of dried wood strongly against each other. But documented history is silent as to the origin of fire.

The first fires were built outside the dwelling, mainly because it was considered the only safe place for it. Later it was brought inside and used as a heating device. Smoke usually filled the homes. Everywhere people complained. A letter published in *The New England Farmer* of November 13, 1825, begged for



help from "the intolerable evils of a smoky house, a scolding wife and crying children".

In very early days a heated room which was used as a hothouse or drying room and not for living purposes was called a stove. Later, a stove became known as an enclosed fireplace, used for warming rooms, cooking, etc. The Roman *hypocaustum* was first used for baths, but gradually it was introduced for use in dwellings. The floors of homes were generally paved and the walls stuccoed. A fire was built beneath the north end of the floor, and it took about five or six hours to heat the pavement, but, once heated, it stayed warm, and very little fuel was required to keep the room comfortable.

### *The Chinese Heating System*

The Chinese, from a very remote period, adopted similar means of heating. They made fire outside of the building, and hot air was directed by shields to pass along channels below the pavement, or along hollow benches protected by cushions, and then it ascended within hollow walls before its final escape. The houses of the trading classes consisted of two rooms. The larger room served for the reception of company, for a temple, and for a sleeping room. At one end of the apartment were massive benches or places, built hollow with bricks, in the form of a bed, which were larger or smaller according to the number of the family. On one side of the bench was a small stove in which they put charcoal or fossil coal, whose flame and heat were dispersed to all parts by pipes, which ended in a funnel that carried the smoke above the roof. By this means the bed was heated. For some who disliked lying immediately on the hot bricks, or on the felt mat that was often spread on them for softness, there was suspended from the ceiling over the heated bench a kind of

hammock made of a coarse cloth; and in that they enjoyed warmth and repose. In the morning everything of this kind was usually cleared away, and the bed-places were covered with carpets or mats, on which they sat. As they had no fireplaces, nothing could have been more convenient. The whole family worked upon these hot seats without feeling the least cold, and without being obliged to wear garments lined with fur. At the opening of the stove *the Chinese prepared their food; and, as they drank everything hot, there they warmed their wine and prepared their tea.*

A *kang* was a kind of stove heated by a furnace, and was varied in its construction. The *ti-kang* was where the flue ran under the pavement; that for sitting on was called *kao-kang*; and a third variety, which was formed in the wall, was named *tong-kang*. All kinds of fuel were burned in these *kangs*; but in the palace and in the best homes only wood was used, or a kind of coal that burned like tinder, and neither smoked nor smelled. The general fuel was pit-coal, or charcoal, and the poor in the country burned straw cow-dung. In order to correct the noxious effect of the vapors exuding from the joints of a *kang*, heated bowls of water were always kept in the rooms and constantly renewed, and in the better homes goldfish were preserved in them as an ornament and for amusement.

The Chinese were also skilled workers in cast iron. A large cast-iron cooking stove was found in the Han tombs. This stove "has a rectangular body in the shape of a horseshoe which rests on four cast legs. It is provided with a chimney at the rounded end, has five cooking holes, and a platform in front of the fire chamber. The four feet are in the shape of conventionalized elephants". The stove has an inscription in front consisting of six raised characters, which read: "Great felicity! May it [the stove] be serviceable to the lords!"



### ***The Persian and Roman Heaters***

Persians dug square or round holes in the earth floor of the living rooms, and placed in each an iron vessel that contained ignited charcoal or other inflammable substance, which often, among the common people, was the dried dung of graminivorous animals. A small wooden table was placed over the hole. A thick quilted cloth that reached the floor covered the table on all sides. The Persians would eat and converse around this table. If the air in the room were a little cold, hands and feet were placed under the covering, or, to be really warm, they would get under the covering altogether. Many who slept under the quilt at night were often found suffocated.

The Greeks, and Romans too, used portable stoves or braziers for their homes, which were large fire pans. Rooms set aside to be used in winter only were decorated with plain cornices and colors that would not show any soot that might be deposited, and it became common to seclude the kitchen as much as possible from the living portion of the dwelling. There were no chimneys. The smoke was allowed to find its way from the apartment by windows or other openings. The forests were scanned for hard woods, which were found to produce less smoke than common woods, and certain branches and selected trees were burned or thrown into a hot fire to produce a fragrant smell throughout the dwelling. These trees were held in demand. Often costly spices or perfumes were placed in a small vase in the center of a tripod below a larger one in which the fuel was held. The brazier was the common heating system of Spain. However, theirs was slightly modernized in that it had wheels and this pan could be pushed from room to room. Even the House of Commons in England as late as the latter part of the eighteenth century was heated by

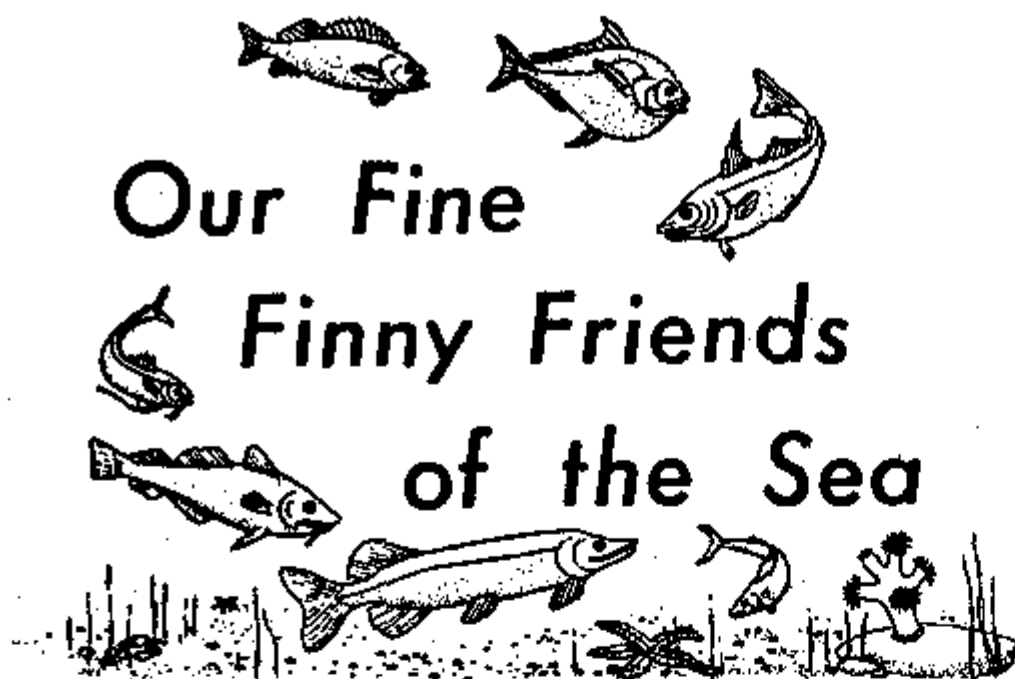
charcoal or coke burned in an open brazier.

In Spain a complete change in rooms was made. Heavy mats were laid over the brick floors thicker and warmer than those used in the warm season. A flat and open brass pan, about two feet in diameter, raised a few inches from the ground by a round wooden frame on which those who sat near it could rest their feet, was used to burn a sort of charcoal, made of brushwood, that was called *cisco*. The great popularity of these braziers supports the claim that the ancients well knew how to use them; that is, they knew how to regulate the coal and temperature and to do away with the poison gases that might be present. They were used to heat large auditoriums, and satisfactorily, too. Krell writes: "The brazier found in the *trepidarium* of the baths in the forum of Pompeii [was] quite sufficient even at lowest winter temperatures to heat a large church with a seating accommodation for over 2,000 people, such as the Church of S. Egidus in Nuremberg." The coal pan did have a disadvantage. It did not allow food to be cooked on it. Sometime later a coal pan was invented that enabled hot drinks, such as "the much-favored mulled wine called *caldum*, to be boiled on it, and also served to keep food warm".

The Poles built an oven (*foorn*) made of brick and mud, which generally occupied the whole side of one of their chambers. The flat top of the stove resembled a wide bench about breast high. A slow-burning fire was kept in the oven all night. The family would spread their blankets on the flat surface of the oven and enjoy repose on the top of the oven during cold winter nights.

Most of these ancient methods of keeping warm are still used; only in the more advanced countries have push-button stoves supplanted the ancient art of heating.





**A** WATCH, so small that it might be mounted on a finger ring, rightly brings praise to the hands that have fashioned it with exquisite skill. But what would be said if the watch grew to the size of a chronometer, maintaining throughout the form of its respective parts, and all combining in continuous operation the same accuracy, balance and harmony of movement? Incredible as this might seem, yet such marvels fill the sea. For example: The oyster, so small at first that two million such creatures would occupy only a single square inch, in six months' time would cover a half-dollar, and in twelve months, a silver dollar.

Tiny fish eggs, no larger than two millimeters in diameter, carefully tucked away or attached to water plants, where they get not only some measure of camouflage and anchorage, but are assured of a good supply of oxygen, begin to develop almost immediately after fertilization. The female thread-finned fish of the Amazon leaps out of the water and drapes her spawn on overhanging bankside plants; the male sees to it that the eggs are kept wet by splashing water over them during the two days it takes them to hatch.

Usually it takes from 24 to 240 hours for a fish to become fully developed, com-

plete with eyes, ears, heart, fins, liver, swim bladder and mouth discernible within the egg. The difference in hours for development depends mainly on the size of the egg. The little fish breaks its way out of the shell backward, alive; apparently at this early stage, with all its sense organs fully developed, it is fully aware of what its function in life is.

Not all fish are hatched; some are born. The simplest condition of fish viviparity is exemplified by the spiny dogfish, where the

fertilized eggs lie freely in the egg tubes, which are expanded into womblike structures. A nourishing fluid is secreted by the internal lining of the egg tube, and this, together with the yolk, provides sufficient food and oxygen for complete development. Some fish are born tail first; others, head first. The female spotted eagle ray and the manta are said to leap out of the water when in labor and emit the young, one at a time, in the air.

### *Circulatory and Respiratory Systems*

The heart of a fish is composed of three chambers separated by valves. These valves prevent flow-back. The blood is guided through the body by three kinds of vessels: arteries, veins, and capillaries. In the muscles, nerves and organs the arteries break up into capillaries, through which the food and oxygen pass to the component cells. Within these cells is where energy is released, which results in movement, nervous activity, glandular work, etc. The carbon dioxide, water, and other waste material pass through the thin capillary walls into blood plasma. The capillaries here take on the form of veins which carry the impure blood back to the heart. On its way back the blood passes through the kidneys,

where waste products other than carbon dioxide are filtered off. The blood continues its journey to the heart. There it is pumped to the gills, where the carbon dioxide gas is discharged and fresh oxygen is taken in.

Most fish have five gill slits on each side, some have six, and the *Heptanchus* shark, seven. The partitions separating the gill slits are reinforced with bone and are called gill arches. The main heart artery sends a branch to each gill arch, supplying it richly with blood. The blood passing through the gill leaflets discharges the carbon dioxide through the superthin capillary walls into the water and at the same time the hemoglobin of the red corpuscles absorbs oxygen dissolved in the water. The arteries at this point take up the purified blood and send it through the body. In breathing, the water flows into the fish's mouth, the gill covers are moved outward with the mouth and breathing valves open. The breathing valves are then closed and the gill covers moved inward. This forces the water from the mouth cavity through the gill slits and out of the opening between the gill covers and the body. Passing through the gill slits, the water bathes the gill leaflets and the interchange of gases occurs. In this way it gets its breath of air.

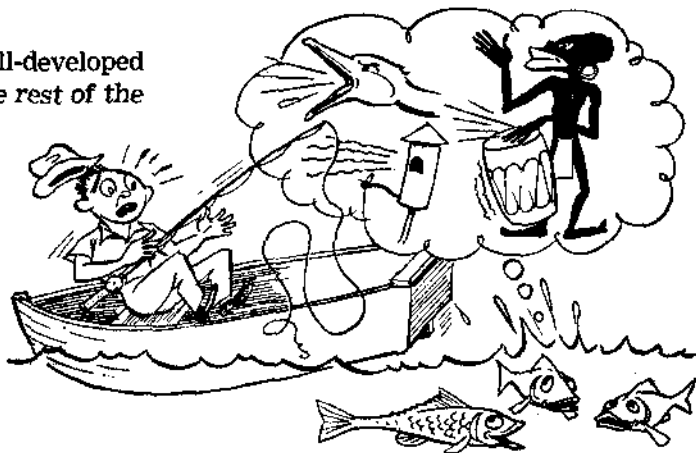
### Eyes, Nose, Ears

As a rule, most fish have well-developed eyes, larger in proportion to the rest of the body than in most other animals. The results of experiments so far prove no existence of color vision; rather, experiments seem to indicate they merely discriminate between shades—the degree of brilliance or luminosity common to all colors. The eyes are used mainly for finding food. However, a good many

fish combine sight and the sense of smell when hunting for prey. Minute concentrations of substances dissolved or suspended in water will stir the cells of smell sufficiently to cause fish to respond. Water, forced into the nose while swimming or by the subsidiary effects of breathing, passes over the sense cells, and when odors register against the brain the fish moves to investigate. First it will swim either in a small circle or in a figure eight to determine the direction of the food and then head straight for it. Dogfish hunt their food almost entirely by smell, while the fighting fish of Siam depend entirely on their eyes for finding food.—*The Phylum Chordata*, by H. H. Newman.

Fish can also hear. On each side of its head is a pit where sound waves affect sense cells and impulses reach the brain through nerve fibers, which are bunched to form a single ear nerve on each side leading directly to the brain. In this way the fish hears.

The vast majority of bony fishes are equipped with an air bladder, often called swim bladder, which usually lies above the food canal. This relatively large silvery sac is filled with gas, mainly oxygen and nitrogen, with a trace of carbon dioxide.



According to H. H. Newman, professor of zoology in the University of Chicago, the air bladder is used "as an accessory respiratory apparatus supplementing the gills". However, the primary function of the air bladder is hydrostatic. It assists the fish in maintaining a certain position in the water.

In some cases vibrations are picked up by the swim bladder and passed to the ears so that sound is perceived. And in other cases this is reversed: vibrations of the bladder are passed to the water so that sound is made. And in this way the fish speaks. *Science Digest* of August 1950 states: "Fishes in the sea are not silent. In particular, one species successfully imitates sounds associated with the barnyard. Another produces a sound similar to the pulsating throb of the tom-tom. Others honk like geese or whistle like miniature steamboats." L. P. Schultz, in *The Way of Fishes*, declared that he heard croakers thirty feet down when he was aboard a barge in a South American lake. Catfish when out of water can make a noise that can be heard a hundred feet away. The very loud sounds of the spawning croaker are audible in the air when made fifty feet below the surface.

### ***Sea-Food Industry***

In the preparation of sea food great care is given. The first step in the actual process of manufacturing the canned product is dressing and washing. Sardines are cleaned by hand and by machine. The fish pass through "a vacuum apparatus which removes the viscera by suction. In another machine, the head is completely removed and a revolving burr is plunged into the body cavity, reaming out the viscera. This burr is perforated and during the time it is operating water at high pressure is forced out the end, flushing the body cavity. . . . Fluming the cut fish causes

less damage to the flesh than other conveyor systems and also washes off the blood".\* Clams are dressed by "cutting off the tip of the siphon and opening the body from the base of the foot to the tip of the siphon. The dark body mass, or 'stomach', is clipped off at the same time. The meats are then put through a washer. . . . After the meats are shaken and washed, a second group of trimmers remove the tough horn-like skin attached to the mantle, open the foot, or 'digger', and scrape out the 'liver' or other viscera from the body. The meats are given a third washing in the rocker washer and are then drained".\* Oyster meats are washed from 20 to 30 minutes, after which they are removed by dip nets and transferred to screen-bottomed metal trays. While draining, oyster meats are inspected. Discolored, torn or otherwise defective meats are removed.

Lobsters die a rather gruesome death at the hand of man. They are "dropped alive into a tank of boiling water containing from 3 to 5 per cent salt. . . . The lobsters are cooked from 15 to 30 minutes . . . then piled on dressing tables where the tail and claws are pulled off, the body is split open, and the offal is removed. The meat is sorted in picking and each grade is kept separate. The picked meat is cleaned of clotted blood or other offal and is washed thoroughly but is not allowed to soak in running water".\*

The great Creator has bountifully provided the wonders of the earth and sea for the eye and appetite of man. King David wrote with full appreciation: "Yonder is the sea, great and wide, wherein are things creeping innumerable, both small and great beasts. O Jehovah, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches."—Psalm 104:25, 24, *Am. Stan. Ver.*

\* The above quotations are from *Fish and Wildlife Service Research Report 7* (1944).

# Gilead's Nineteenth Class Graduates

**O**N July 27 the Watchtower Bible School of Gilead, located near South Lansing, New York, graduated its nineteenth class.\* The class was made up of 111 students, from thirteen countries. Friends and relatives came from at least forty-five different states and Canada, Cuba and Hawaii.

Saturday evening under a cloudy sky some 8,500 assembled on the lawns by the school library, there to enjoy a study on "Subjection to Superior Authorities" from the *Watchtower* magazine. Immediately following the study the student body entertained the large audience with a musical program, including folk songs. However, the crowds were soon dispersed and the program was discontinued when the clouds began to shower down a warm rain. But when Sunday dawned the low-lying clouds gave way to blue skies.

Just off the campus in a meadow down the highway a trailer camp was located, accommodating visitors from many states. This lot mushroomed into a tent city overnight and the adjacent hayfield was used for a parking lot, in which some 2,963 cars were parked. The many cars and buses brought over 12,000 persons, to make this the largest audience yet at a Gilead graduation. The count was 12,113.

The exercises began at 9 a.m. sharp. Messages of encouragement to the departing class from the farm servant and instructors were well received. The students were told that they were "born at the right time" to share in a marvelous work that Jehovah was performing to the vindication of His name; that five short months of training *can* make a lasting impression, just as Jacob's wrestling with the angel during one night was an experience Jacob never forgot; that the good habits acquired

during the school term should not be forgotten, but should be built on; that they, like mountain climbers, should never become overconfident, but climb with humility and in the fear of Jehovah, who loves each one dearly; that they, from the time they get up to the time they go to bed, are building life patterns, and that these life patterns can become vessels of praise through accurate knowledge acquired through diligent study; that they should "guard [their] heart with all vigilance, for thence are the well-springs of life". And that a good heart springs from the right spiritual food, wholesome thinking, and proper activity.

After these brief messages of encouragement scores of well-wishing cablegrams were read. Next the key address by the school's president, N. H. Knorr. His subject, "There Is More Happiness in Giving," proved as appropriate for the thousands of Jehovah's witnesses there as guests as it was for the graduating class. To be genuinely happy, he said, "we must give as Jehovah gives, with pleasure and satisfaction. . . . It must be done freely and gladly."

Following his address Mr. Knorr passed out diplomas to those having merit, as well as a gift to each of the 111 that graduated. By a resolution read the student body expressed appreciation for the training received. Many stayed till evening when most of the graduates recounted experiences of their Gilead school days.

With the nineteenth class moving out and with their foreign assignments in mind, Gilead school was making ready for the twentieth class. And so Gilead moves ahead to fulfill its dedicated purpose—the spreading of Jehovah's praise to the ends of the earth.

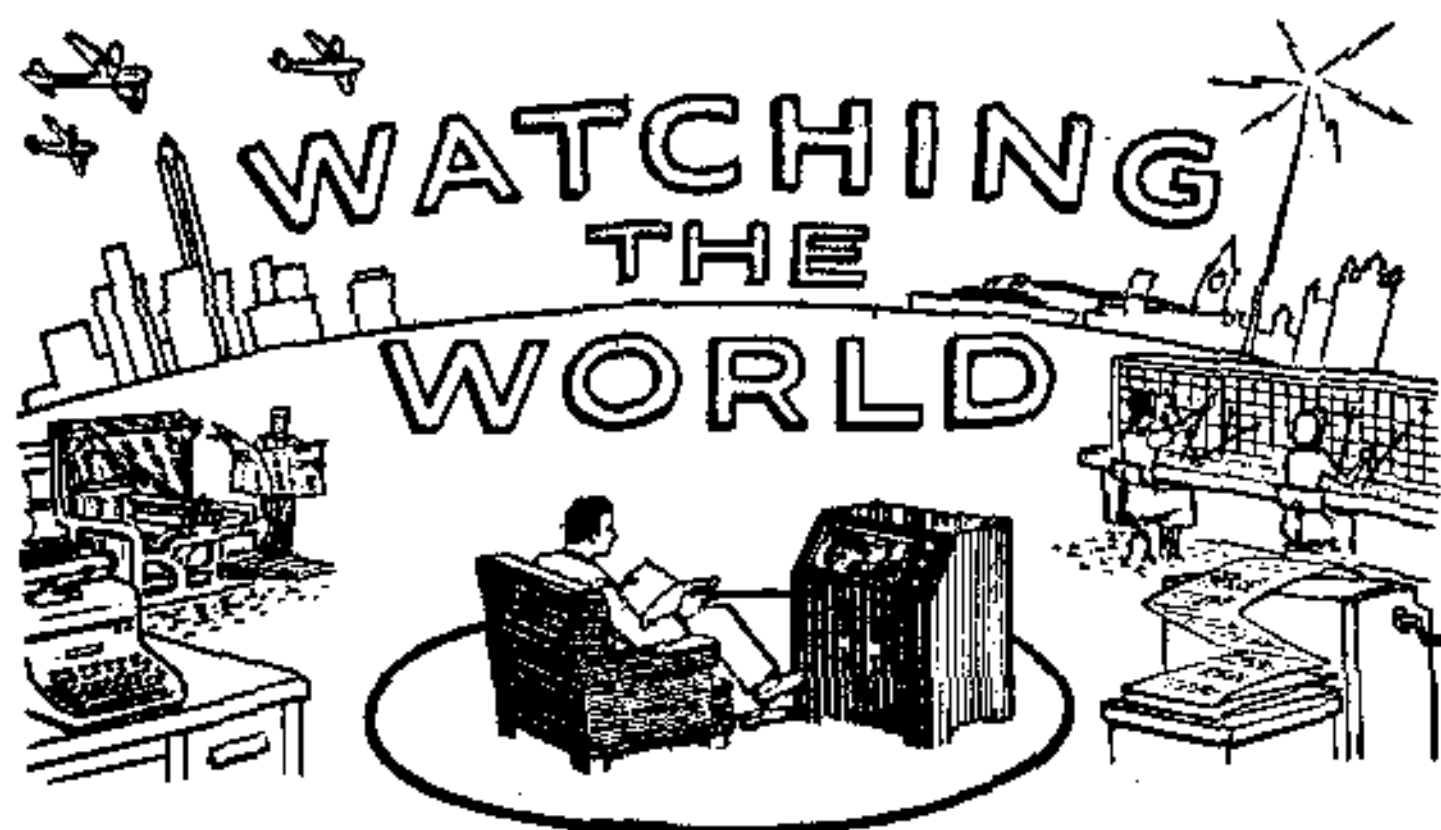
\* Class picture on page 28.



### Nineteenth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Christopher, E., Wilde, I., West, L., Tischer, G., Mucha, V., Hartzler, C., Hyde, A., Cater, L. **Second row:** Harper, J., Truman, M., Schlottz, T., Ostman, L., Lambert, E., Anderson, I., Britton, B., Smith, D., Condart, E. **Third row:** Cox, W., Placsko, M., De Lao, R., Sonstebly, B., Konefall, J., Arnold, S., Christensen, N., James, D., Reese, G., Bamberg, L., Elder, J., Knoch, A. **Fourth row:** Klischuk, M., Waldron, C., Whatley, D., Kocipak, D., Shaw, J., Dudeck, N., Van der Kemp, P., Dixon, E., Jones, R., Lenk, R., Fraser, M., Fischer, J. **Fifth row:** Atkinson, M., Fischer, Jo., Gill, E., Hamberg, A., Jensen, K., Eicholtz, H., Fairfax, P., Markevich, T., Hyrkas, R., Hammond, G., Opacak, I., Weigand, G. **Sixth row:** Brenzovich, M., Kristensen, F., Randle, J., Agnew, B., Langmack, I., Hjorth, T., Kankaanpaa, M., Makinen, L., Schaffer, K., Bakeman, R., Placsko, M., Cater, H., Brenzovich, F., McDonald, D. **Seventh row:** Kankaanpaa, E., Muscat, J., Ostman, M., Lohre, O., Snider, D., Nelson, R., Sviatzky, S., Redford, D., Berman, L., Johansen, J., Knoch, R., Taylor, H., Waldron, R., Harper, N. **Eighth row:** Kocipak, S., Bazely, W., Hammond, M., Janczyn, S., Truman, B., Hartzler, M., Klose, E., Carlson, A., Anderson, K., Fraser, G., Reese, D., Ketter, R., Mudge, R., Svensson, C. **Ninth row:** Holt, D., Weigand, G., Engelkamp, R., Miller, A., Britton, F., Kusserow, P., Fairfax, H., Fletcher, J., Elder, D., Clare, D., Lenk, R., Kristensen, R., Bolinger, D., West, K., Langmack, E.





#### Korea: Slaughter Continues

◆ Six months ago the Korean truce talks deadlocked over the one remaining issue of forced versus voluntary repatriation of prisoners. On July 26, when neither side had further proposals to make, the talks went on a one-day-a-week basis. Each week there would be a short meeting, then another recess. Meanwhile, the war continued. The huge hydroelectric plant at Supung (Suiho) on the Yalu river, just 1,000 yards from Manchuria, which was rebuilding following its June trouncing, was again blasted (9/12) with 300 tons of bombs. Apparently the military view was that settlement at the truce talks was exceedingly remote.

#### U. S.: Toward November 4

◆ Political promises and prognostications were the order of the day as Adlai Stevenson and Gen. Eisenhower vied for public favor. Sky-hopping the nation in search of votes in the fastest-paced race for the White House in history, Stevenson covered 2,100 campaign miles in a single day, and in less than twelve hours Eisenhower spoke in Indianapolis, Washington and New York. Long-standing sectional lines took a beating. In Florida the Republican candidate said, "I am down here . . . to make certain that there are two parties in the South"; and the Demo-

cratic governor of Texas urged his party to actually work for the *Republican* candidate. Eisenhower criticized the Korean war, the national debt, inflation, high taxes and governmental corruption, while Stevenson called the Republicans the party of the past and of fear. Each made the most of the division within the other's ranks; but either candidate would settle for a majority on November 4.

#### Stevenson and the Catholics

◆ For the first time in six national elections the editors of the Catholic magazine *Commonweal* (speaking not for Catholics, but themselves) endorsed a presidential candidate (9/17). They said Stevenson has been "carefully defining his stand on things as they are", while Eisenhower's "high level campaign" degenerated to the use of "substitute slogans and denunciation". Since Eisenhower discovered "the mess in Washington", they said, "he clasps to his official bosom every McCarthy and Jenner in his own party with one arm, [while] he uses the other to gesticulate angrily against lack of integrity among Democrats." On another Catholic issue Stevenson said (9/15): "I think I will not propose the appointment of an Ambassador to the Vatican. I think . . . the feeling in this

country is that it constitutes an official recognition of a religion—of a denomination—and that is highly incompatible with our theory of the separation of the church and the state."

#### Europe: Political Revolution

◆ A revolution in the political structure of Europe is proceeding with the speed of a violent upheaval, at least in comparison with the slow-going manner of most international changes. A year ago only a few believed six key European nations would actually put their most valuable resources under supranational control in a coal-steel community, unrestricted by national boundaries. Yet, under the Schuman plan that is being done, and at its first meeting (9/10) the Schuman Plan Assembly also sped progress toward uniting Europe by starting work on a constitution for the proposed European Federation. Long-standing French-German rivalry is the major obstacle, and the Saar, a 900-square-mile, highly industrialized valley between France and Germany, is the main trouble spot between them. There is possibility of solving the difficulty, however, and definite steps are being made toward European political unity, though the development of the proposed united states of Europe is still far off.

#### A Threat to Russia?

◆ Not since the Battle of Jutland in World War I had the North sea witnessed such a concentration of naval might. Exercise Mainbrace (starting 9/13) was the largest Allied naval exercise in modern history, involving about 200 ships, 80,000 men and 1,000 aircraft. With ships drawn from eight NATO nations, the monstrous exercises, centered around Denmark and Norway, extended from the icy waters above the Arctic Circle to Germany's Kiel canal, and even

into the Baltic sea near East Germany and Poland. Such a show of might so near Communist territory obviously brought Soviet complaints. These are the first naval war games under the new Atlantic Command of the North Atlantic Treaty Organization.

#### **Britain: Disaster at Air Show**

◆ At the Farnborough air show (9/6) the public, for the first time, witnessed supersonic flight. A De Havilland DH-110 fighter went into a screaming eight-mile dive, producing distinct thunderclaps of sonic explosion as it passed the speed of sound, and flashed by the crowd at more than 700 miles an hour. However, the show ended in horrible disaster when, within sight of the 130,000 spectators, the low-flying twin-jet plane blew up, flinging one 2,000-pound engine into a crowded hillside, killing 25 watchers, injuring 63. The show was suspended for a short time, then with the dead under raincoats and blankets and the wounded on their way to hospitals, a close friend of the dead pilot again burst through the sonic barrier to pass over the crowd at more than 700 miles an hour.

#### **Germany: Jewish Claim Settled**

◆ Israel has argued that Germany should at least pay \$1,000 million for resettling European Jews. Non-Israeli Jews also wanted \$500 million. Israel felt that no amount would cover Nazi atrocities, while some (though not all) Germans resented any payment at all. Finally the settlement was concluded (9/10) when German and Jewish representatives signed agreements for West Germany to pay \$822 million during the next 12 to 14 years (\$715 million to Israel, \$107 million to other Jewish organizations). The ceremony was stiff. Neither side spoke more than a few words to the other, and they did not shake hands at its end.

#### **Germany: Krupp Again**

◆ The Krupp industries in Germany are about to roll again. More than 60 per cent of the Krupp plants and equipment at Essen were knocked out by Allied bombers in World War II. Then Russia took 130,000 tons of machinery, Britain 150,000 tons of scrap, and Alfred Krupp himself was sentenced to twelve years as a war criminal. Released after serving half his sentence, Krupp will produce for peaceful trade, making trucks, ships, locomotives and agricultural machinery. In the irony of modern politics, however, many European industrialists hope he will again produce arms. Said one British official, "I certainly don't like to see them capturing all the civilian export markets while the rest of us struggle to produce arms for the common defense."

#### **Storms and Floods**

◆ The ferryboat Nis left Belgrade, Yugoslavia, for the suburb of Zemun in clear, hot weather (9/9). Ten minutes later in an area of swift currents where the Sava meets the Danube, strong winds, rain and hail struck the craft and it rolled over, taking 90 of its approximately 120 passengers to a watery grave.

In Bihar state in northeast India the Kosi river was reported to be on a rampage (9/9) that had inundated nearly four hundred villages.

A few days later a typhoon struck Wake Island (9/15) and with little warning drove churning seas clear across it, smashing all but four steel and concrete buildings, leveling the Quonset huts and temporary structures of war days. About 750 persons sought shelter in former military diggings. None were killed.

#### **Egypt: Reform Hastened**

◆ The Egyptian political situation was almost inconceivably bad. It included financial scandals, maladministration and

shameless exploitation of one of the world's most poverty-stricken, ignorant and diseased masses of people. General Naguib seized the government (7/23), ousted the king, put in a new prime minister, and promised reform. When the reform slowed, he rounded up scores of politicians and former officials (9/7), jailed them for obstructing reform, ousted his new but slow-going prime minister, and took the job himself. A public announcement said, "The army movement was not directed solely against the ex-king [Farouk]. It was, still is, and will continue to be a sword unsheathed against corruption in every shape or form." Land reform and abolition of corruption are two big jobs the new government has taken upon itself. The world watches with interest in the hope that the lot of a pathetic people can be somewhat improved.

#### **Eritrea: Change of Status**

◆ Formerly Italy's oldest colony, Eritrea is now the world's newest state. Italy possessed this East African land since 1890, and in 1935 used it as the military base for her conquest of Ethiopia. Mussolini's plans for a great African empire collapsed there in 1941 when the British drove out the Italians. Only on September 15 was the Eritrean problem finally solved, when an agreeable U.N. compromise went into effect. Eritrea joined in federation with Ethiopia, which will control Eritrea's foreign affairs, currency and trade, while Eritrea will control its own internal affairs. A tragic chapter of African history was now closed and a new begun.

#### **Kenya: Terrorism**

◆ In Kenya, British East Africa, the native Mau Mau secret society, sworn to rid their homeland of the white men, seemed to be growing in boldness. New outbreaks in September prompted fears of the

spread of terrorism, and an emergency session of the legislature convened to pass new laws that would cope with the situation.

#### Europe: Financial Difficulties

◆ In order for things to go well financially with a country, it must have enough work to keep its people employed, and must have enough goods to sell to other countries in exchange for their products that it needs. The U. N. Economic Commission for Europe does not think Europe is doing well in these respects. Its report (9/14) says production and employment fell in all major European industrial countries except France; but France was the worst example of collapsing exports. In Britain food prices again rose as the government continued to reduce subsidies; and if a committee on fuel could have its way the traditional open grates before which Britons toast their coat-

tails would give way to heaters that consume much less of the vital fuel supply. In France, where inflation continued, ceiling prices were established (9/11), and to overcome complaints of too-high retail profits, Paris grocers were ordered to indicate on their price signs the amount they paid for the goods, as well as the selling price.

#### Canada: U. S. Money Inferior

◆ In recent months many of Canada's merchants chose to ignore the superiority of their dollar over its cousin from the states, and accepted U. S. money at face value. However, too many U. S. coins spent by tourists stayed in Canadian circulation, so banks have now had to put an extra handling charge on them. A tourist from the States finds his dollar bill is still worth 95c in the wealthy land to the north, but a dollar in change brings him only 93c.

#### Chile: What Kind of Rule?

◆ A dictatorship is normally an unpleasant type of government. Twenty-one years ago Chile disposed of dictator Carlos ("The Horse") Ibáñez. Meanwhile, democracy has not proved overly satisfactory, either. Ibáñez had shipped congressmen off to penal colonies and even threatened to deport the entire Supreme Court, but under his rule milk cost just 40 centavos. Now it is 8 pesos and 40 centavos. The poor frequently think of food more often than they do of the theory of political liberty, so in the September election strong man Ibáñez ran far ahead of his three rivals. He promised the people a six-foot loaf of bread for a peso. This is considered impossible, and it is feared he will have to use "a club instead of the loaf". From a strong man to a democracy and back, Chileans will find that no human government provides a really satisfactory rule.

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31



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# AWAKE!

## SEPARATION OF CHURCH AND STATE

Framers of Constitution vs. modern courts

## East Meets West in Olympics

Athletes conscripted for "cold war"

## Religious Belief in America

Leading creeds of U. S. religions tabulated

## Facts About Thanksgiving

What was its origin and original purpose?



NOVEMBER 8, 1952 SEMIMONTHLY



## THE MISSION OF THIS JOURNAL

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

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



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## CONTENTS

Maintaining a Christian Standard	3	Nature's Clumsy Clowns	18
East Meets West in Olympics	5	School of Hard Knocks	19
Poor Uncle Sam	6	Facts About Thanksgiving	21
Nationalism Sours Olympics	7	The First Thanksgiving	23
Separation of Church and State	8	Thanksgiving and Feast of Tabernacles	24
Arguments Against		Has Religion Succeeded?	24
Complete Separation	9	"Your Word Is Truth"	
"An Almost Unique Experiment"	10	Religion in Helsinki Olympic Games	25
Enforcing the Consequences	10	Do You Favor Corruption?	27
Patron Saint of the U. S. A.	12	Watching the World	29
Religious Belief in America	13		

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., November 8, 1952

Number 21

## Maintaining a Christian Standard

**F**ALSE religion, commercial grafting, political corruption, rejection of God's simple but specific instructions are all involved in the bad example set by today's world. Maintaining a Christian standard of morality is made increasingly difficult by a continual flood of propaganda for loose living. It is a matter of going upstream against a swiftly flowing current. The Christian must be on his guard to see that this old world's bad habits do not slowly and subtly draw him under.

Ours is a crucial day, a time when Satan is doing his utmost in a final desperate attempt to prove his side of the great issue of universal sovereignty—to prove that he can tempt all men away from obedience to their Creator. The extent to which he would go to keep the people in bondage, even wrathfully bringing woes, world war, famine and other distresses to earth, is shown in Revelation 12:12 and Matthew 24:7. Yet a few have withstood the Satan-inspired flood of lawlessness, immorality and wild living, and have held to the Christian standard.

Not only must they resist the inclinations of their own imperfect flesh, but they must guard against a monstrous propaganda barrage that implies that loose living is a lot of fun. When weighed in the balance of common sense the world's feeble rewards are poor pay for what is lost by following its course. Pay as poor, in fact, as

the bowl of food, one short meal, for which Esau sold his God-given birthright to Jacob in order to satisfy a momentary craving of his normally well-fed belly. (Genesis 25:27-34) Jesus foresaw that some would likewise sell their right to everlasting life for a few doubtful moments of sensual living, and he pointed to the wisdom of vigorously withstanding such temptations: "Because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the finish is the one that will be saved." —Matthew 24:12, 13, *New World Trans.*

Today widely circulated publications seem to take great delight in publicizing anything that implies a questionable sexual circumstance. *Life* magazine of July 14 did this in its article entitled "Fumble Party", calling it "an item of the American scene". It would be better described as "an item of the American obscene". This "lively indoor game", to quote *Life*, played by a mixed group of men and women gets off to a bang when the participants swap items of clothing. Pictures show one man giving the "daughter of an oil company president" his pants. But that is only the beginning. After everyone is disguised, men and women together fling themselves down into a huddle on the floor, the lights are turned off, and the one who is "it" paws among the tangled bodies trying to identify someone. Said the host-

ess: "Nothing melts the social ice like a game or two of fumble."

But do not misunderstand. *Life* pointed out that all the fumlbers were well-bred. "The guests, all seasoned fumlbers, included a surgeon, a state senator, the granddaughter of a former U. S. senator and the daughter of an oil company president."

*Life* boasts of having a terrific impact on the nation, and if you are thinking about the suggestion this article makes to youth, you are not alone. Protested one reader, "You really hit rock bottom." Another: "You win the limburger Oscar for that story. The thing hits a new low." A third: "I write this letter as a teacher in the American public school system. When a magazine read by thousands of teenagers publishes such an article I feel helplessly inadequate in the job I have chosen to do." Another reader wrote: "We think that *Life* fumbled." Said the editors, "*Life* agrees that it did indeed fumble in publishing the story," and, "The editors apologize to those readers who were offended." Why not to everyone? In other times a general apology might have been in order, not just for offending some readers, but for contributing to the example of delinquency.

Such conditions, however, should surprise no one. The Bible calls these the "last days" of this corrupt old world, and it well predicted what to expect. "In the last time there will be ridiculers, proceeding according to their own desires for ungodly things." These are the ones that make separations, *animalistic men, not having spirituality.*" It further says men would be lovers of themselves, self-assuming, haughty, disobedient to parents, without self-control, without love of goodness, lovers of pleasures rather than lovers of God, slyly working their way into households to lead away captive weak women loaded down with sins.—Jude 18, 19; 2 Timothy 3:1-6, *New World Trans.*

Will you reject knowledge? Mock, imitate, mimic this old world's questionable practices? Bow to its propaganda barrage? Join with those who "publicly declare they know God, but they disown him by their works"? (Titus 1:16, *New World Trans.*) No, wise persons will take Paul's counsel, "What! Do you not know that unrighteous persons will not inherit God's kingdom?" And again, "For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God."—1 Corinthians 6:9, 10; Ephesians 5:5, *New World Trans.*

One does not have to be guilty of all these things to be denied the Kingdom, but it is denied those that keep practicing any of them. A man may not worship idols, but is he an adulterer? He may not practice homosexuality, but is he a thief or greedy? He may not be a drunkard, but does he revile God's name, either by speech or by course of action? Such is the world's course, but it is not the Christian's standard. Psalm 145:20 simply says: "The LORD preserveth all them that love him: but all the wicked will he destroy."

Though in the world, the Christian must guard against letting the world's sensuality, lust, greed and corruption influence him; guard against falling victim to its destructive propaganda. Such a system repels the Christian, for he is no longer a part of it. He now wishes to receive God's favor and he is happy to know that God's kingdom is no part of this loose-moraled world. (John 18:36) However, he recognizes that maintaining his Christian standard takes alertness and determination to follow right rules, but he knows the reward is well worth the effort. What is gained is far greater, more valuable, more lasting than what is lost, for it leads to Jehovah's favor and everlasting life!

# East Meets West in



# OLYMPICS

**O**FFICIALLY, no country "wins" the Olympic games. There is no official team scoring system. So those understanding the rules did not expect West to win over East or East over West. The big question prior to the 1952 Olympic games was, What would the Russians do at Helsinki, since they were making their first Olympic appearance since the czarist days of 1912?

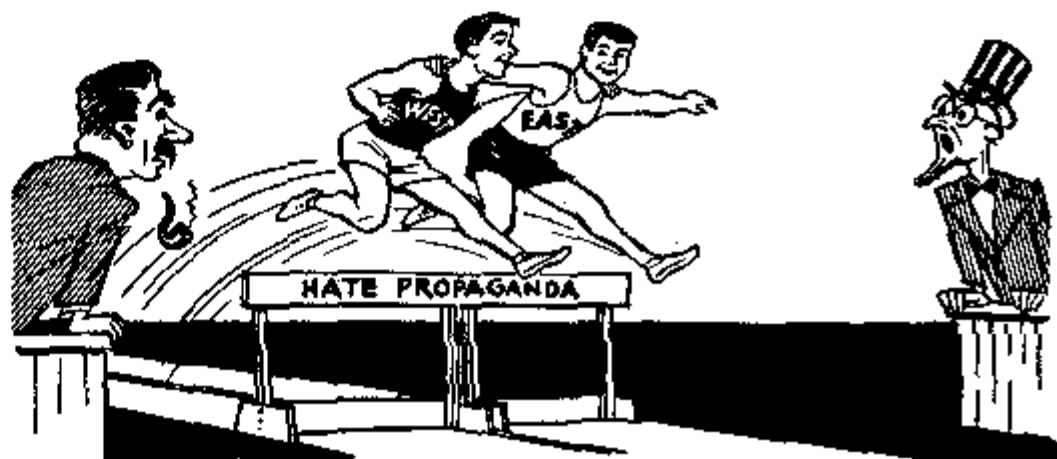
On July 19 the Olympiad began. Over sixty-seven nations, some of whom are still nursing the wounds of World Wars I and II, crowded under one "roof" to enjoy as one happy family the "most rich and historic of all the sports man has enjoyed through the centuries". What politicians have failed to accomplish in their political arenas, as evidenced by the many years of bickering in the United Nations, the Olympic games, without much effort, succeeded in doing. The world family threw off its "political views or government instructions" and, at least for fifteen days, "behaved like amiable human beings." It is reported that Americans and Russians have been "hitting it off" from the start, and that the "free world" athletes and officials are ready to call the Russians "good fellows", "friendly," "generous and hospitable."

What a blow to the Russian propaganda machine, which for years has been feeding their people with a "hate America" campaign, calling Americans everything from assassins to war-mongers, to see all their hard

efforts go up in smoke when Russian athletes, both men and women, willingly and enthusiastically congratulated Americans and wined and dined with them. And too, what a blow it must be to the "McCarthys" and "McCarrans" to find the cream of American youth

hobnobbing, joking and back-slapping with the "Reds". Commenting on the fraternization during the Olympics, *The Nation* for August 2, 1952, under the subtitle "The Subversive Olympics", said:

"We call the attention of Senators McCarthy and McCarran to the scandalously amicable attitude of the American Olympic athletes toward their Soviet competitors—and vice versa. Our boys have permitted their pictures to be taken arm in arm with conspiratorial high hurdlers from Uzbekistan. An American pole-vault champion gratefully accepted the congratulations of his defeated Russian rival, acting as if there were no such thing as Aesopian language. In direct defiance of the Battle act prohibiting the transfer of war materials to the Soviet Union, our pistol-shooters presented a box of ammunition to Russian competitors who were having trouble with their own. Worst of all, an American runner referred to by the *Times* correspondent as 'Horace Ashenfelter of the FBI' showed his heels to the Russians when, as is well known, the reverse should have happened.



"Truly, all this is not only scandalous but positively alarming. Events at Helsinki, in demonstrating that we and the Russians can coexist peacefully on the athletic field, may give rise to popular suspicion that the same might be true in other fields. What would happen, then, to the cold war? To armament contracts? To the Republican and Democratic foreign-policy planks? To Senators McCarthy and McCarran? We respectfully request that the Olympic committee be added to the attorney general's list of subversive organizations."

### *Poor Uncle Sam*

And to add some more unreasonableness that has arisen from the Olympic picture that might give rise to "popular suspicion". Russia, reportedly, is a land impoverished by her mismanagement and drained to the extreme by her tremendous war effort, yet at the Olympics she can afford to splurge and entertain even the wealthy capitalists; while rich America cannot adequately provide for her own. The *New York Times* for July 27, 1952, reported:

"The Russians and their fellow-athletes from the border satellites are in some respects more comfortably installed than the Westerners. At Kapylae, where the Western competitors are housed, concrete floors and plain camp beds and stools are the rule, and meals are served in a cold and drafty marquee. At Otaniemi it's different—the furniture is nicely upholstered, floors are carpeted and there is a permanent dining hall, plus the only indoor running track and gymnasium in Finland. . . . They are more or less constantly entertained. Russian folk dance groups from virtually every province in the Soviet Union appear in relays at Otaniemi, as do ballet companies and actors and singers famous east of the Iron Curtain. Food and drink are brought to the Russian team from Leningrad every day."

The very next day, the *New York Times*, commenting on a lavish dinner that the Russians had spread for U. S. officials, stated Soviet hospitality would go unreturned because "it's too costly to reciprocate". The article stated: "Officials of the United States Olympic team decided today no attempt would be made to reciprocate the hospitality extended by the Russian team last night. 'We have troubles enough trying to raise money to send the team here, and we don't have any left for entertainment,' said one highly placed American who declined use of his name."

"The Russians gave a lavish dinner, replete with caviar, vodka, wine, fancy meats and cakes at their Iron Curtain camp at Otaniemi. The twenty-four top men of the United States team were invited. . . . The Russians expressed keen disappointment that no American track and field champion came. United States officials said they had understood the invitations to mean officials only. Several American athletes said today they might take up the Russian invitation. . . . 'Too bad we couldn't have them over for lunch in the cafeteria,' said Simmons [of Charlotte, North Carolina]."

"Too bad" is right, especially since America's supposed aim is to win over the friendship of the Russians and their satellite people. Rich Uncle Sam spends billions of dollars each year for booze and cigarettes, yet when time comes for him to spend dollars where the dollar would really count, the capitalistic capital suddenly goes broke. He does not have enough for one fancy dinner! What if the Russian gesture was a propaganda scheme? Is not what is good for the goose also good for the gander? Or are we to believe that America is not engaged in any propaganda warfare? Whatever the case may be, Uncle Sam's face should be blushing red—if you will pardon the expression.



## ***Nationalism Sours Olympics***

Olympic discussions usually recall to mind Baron Pierre de Coubertin, who dreamed up the modern revival. Coubertin could not have believed that the Olympic games would bring peaceful relations between hostile nations, no more so than any intelligent sport enthusiast would expect the same today. The Olympics did not bring peace, or even keep Greece from eventual enslavement, during the twelve centuries intervening between their establishment about 776 B.C. and their suppression A.D. 392. Discord and scandal degenerated the contests until finally, at one contest, the Romans, infuriated by Greek charges of professionalism, went on a rampage and set fire to the buildings used to house the athletes and wrecked the stadium. After that debacle Roman Emperor Theodosius called a halt to the whole affair.

About the only thing the Olympics did offer was a temporary substitute for armed conflict. The high ideals that were avowed were not always in the hearts of men, but they were there. As De Coubertin said: "The important thing in the Olympic Games is not to win but to take part, the important thing in life is not the triumph but the struggle, the essential thing is not to have conquered but to have fought well. To spread these precepts is to build up a more scrupulous and more generous humanity."

With just a glance around the world today we see sufficient contradiction of these principles. We see "whole nations attempting to win unworthy victories by vicious means. We see vast numbers of people who are being carefully taught to be strong but not to be scrupulous and not to be generous". Reporters have also observed that during the 1952 games, the public breathed heavily with nationalism. In this respect, "the public definitely has not caught the Olympic spirit."

The artificial "team" rivalry between the United States and the Soviet Union was created, even though the games "are not held to demonstrate the superiority of one national group over another". Propaganda artists on both sides of the Iron Curtain were responsible for this stench of nationalism. The *New York Times* stated that "Finnish Communists newspapers have at least struck a note by playing up every Russian success, of which there have been plenty, especially in the side show events, such as gymnastics, as definite proof of Russian superiority over the 'decadent youth of western imperialist countries' ". Avery Brundage, president-elect of the International Olympic Committee, was himself fed up with the excessive display of nationalism reflected in the obsession with national points scores. Said he: "Olympic competition is between individuals, not nations. Any form of team point totals is a violation of the true Olympic spirit and antagonistic to the best interests of the Olympic movement." About the only nation that did not violate this rule was the nation that did not score. Coubertin's statement about 'the important thing in the Olympic games is not winning, but taking part' seems to have lost its appeal.

Back in 1948 the London *Evening Standard*, in a biting editorial, wrote: "Even in normal times British enthusiasm for the games ranged from lukewarm to loathing. We do not regard sport as primarily an occasion for nationalistic self-assertion. Yet the Olympiad atmosphere tends notoriously to take on an unpleasant edge of jingo rivalry which is the antithesis of real sporting competition."

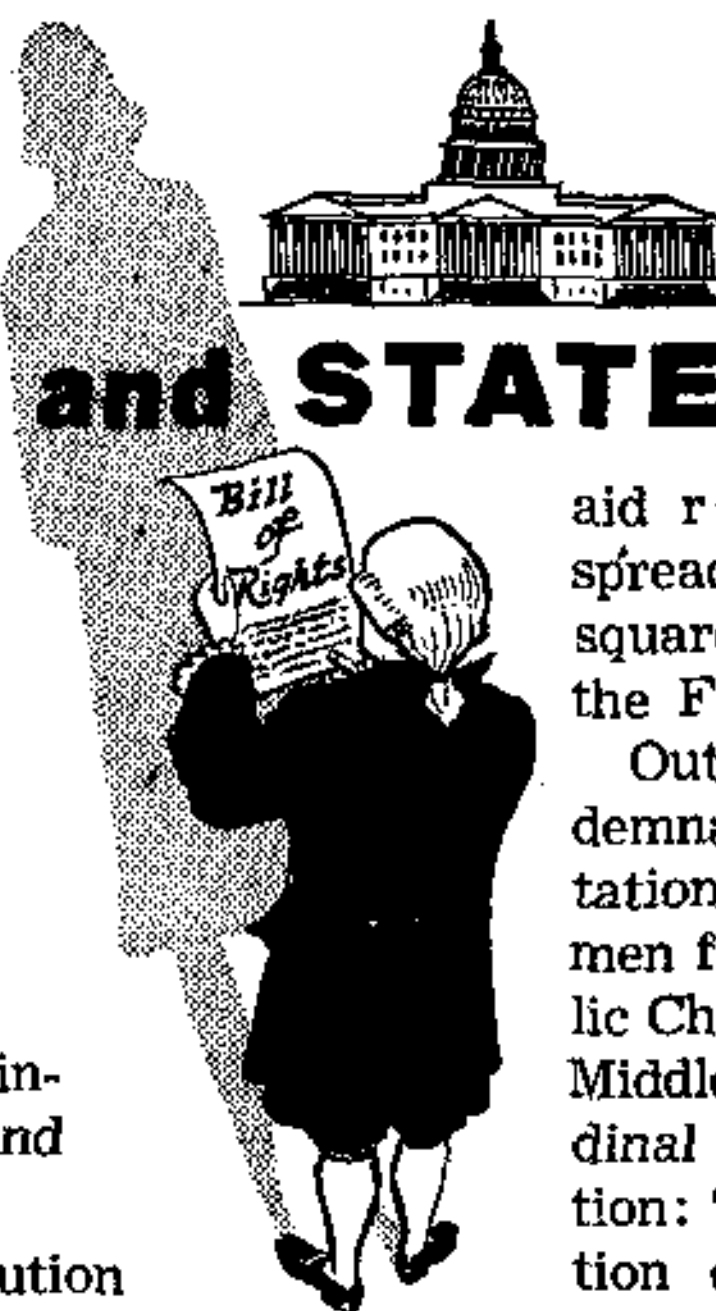
As with the ancient so with the modern Olympiads, it is still bickering and rivalry. It appears that mankind will just have to learn to wait for the kingdom of God to teach them how to work and how to play.

# Separation of CHURCH and STATE

SEPARATION of church and state has ever been held as a basic principle of the United States. However, ever and anon there have been not only disagreement, but bitter and even violent disputes over how far the principle should be carried or applied. For some years now there has been controversy over the extent to which the principle should be applied to public and parochial schools.

The first amendment to the Constitution of the United States, on which the whole policy of separation of church and state is based, reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

In 1947, in the *Everson* case, the Supreme Court interpreted those words to mean that "neither a state nor the Federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. . . . In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation



between church and state' ". And the following year, in the *McColum* case, the Court ruled that "a utilization of tax-established and tax-supported schools to

aid religious groups to spread their faith . . . falls squarely under the ban of the First Amendment".

Outspoken in their condemnation of this interpretation have been the spokesmen for the Roman Catholic Church. Says Msgr. J. S. Middleton, secretary to Cardinal Spellman, for Education: "The complete separation of church and state gives support to irreligion

and such is in direct violation of the spirit of the First Amendment," because "guaranteeing the freedom of religion was not meant to be an aid to irreligion". According to him, absolute separation between church and state "is impractical, impossible and against the best in our American tradition".

Former Attorney General McGrath, prominent Catholic politician in the United States, made a speech in which he stated: "If anything, the state and church must not have any fence between them." And most fully stating the Roman Catholic position regarding separation of church and state is J. M. O'Neill, in his *Religion and Education Under the Constitution*, whose chief arguments we will presently refute.

While Roman Catholic policy is thus seen to be strongly opposed to complete separation of church and state, opposition thereto is not limited to that sect. Certain Protestant spokesmen have expressed

themselves to the effect that if the government is going to insist on complete separation in the matter of public schools they will be obliged to resort to parochial or day schools to teach their children religion.

### ***Arguments Against Complete Separation***

Among the arguments advanced against complete separation of church and state is that the framers of the Constitution were opposed to the government's giving aid to just one religion, "single establishment," but not to its aiding all religions, "multiple establishment." The facts, however, do not bear this out.

James Madison, who had more to do with the writing of the Constitution than any other one man, wrote and distributed his *Memorial and Remonstrance Against Religious Assessments* for the very purpose of defeating a bill which provided for "multiple establishment" of religion in Virginia; a bill which was to require all persons "to pay a moderate tax or contribution annually for the support of the Christian religion or of some Christian church, denomination or communion of Christians or for some form of Christian worship". Arguing against this measure he said: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians to the exclusion of all other sects?" As a result of his efforts Virginia was fifty years ahead of Massachusetts in the matter of separation of church and state.

Another argument advanced against complete separation of church and state is that the Fourteenth Amendment, which forbids the individual states to do what the First Amendment forbids Congress to do, does not specifically mention anything about the establishment of religion, and therefore the individual states may give

aid to religion. However, this again ignores the facts of history. Strenuous efforts were made at the time of the writing of the First Amendment to forbid the individual states from establishing religion, etc., and the measure even passed in the House, but was defeated in the Senate. Such states as Massachusetts were not ready then to give up establishment of religion.

Foes of complete separation further argue that the framers of the Constitution were friends of religion and therefore would not harm religion by forbidding all government aid to it. On the contrary, these argued against government aid, on the premise that it was best for both government and religion. According to Madison, the example of Virginia made it "impossible to deny that religion prevails with more zeal, and a more exemplary priesthood than it ever did when established and patronized by public authority. We are teaching the world the great truth", continued he, "that governments do better without kings and nobles than with them. The merit will be doubled by the other lesson that religion flourishes in greater purity, without than with the aid of government."

In the treaty made with Tripoli in 1794, we find the following words in Article XI, which treaty, of course, was made with the approval of President Washington and Congress: "As the government of the United States of America is not, in any sense, founded on the Christian religion—as it has in itself no character of enmity against the laws, religion, or tranquillity, of Musulman—and as the said States never have entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony exist-



ing between the two countries."—*Statutes at Large*, Vol. 8, p. 155.

### **"An Almost Unique Experiment"**

As an argument against complete separation of church and state, Catholic spokesmen are wont to cite the examples of European countries where religious freedom is enjoyed, but where the governments do give aid to religion. These, however, overlook the fact that the uniqueness of the United States in this matter of separation of church and state was just the novel experiment that the founding fathers were undertaking. As Justice Story, nineteenth-century constitutional authority, in his *Commentaries on the Constitution of the United States*, pointed out in 1833: "It yet remains a problem to be solved in human affairs, whether any free government can be permanent, where the public worship of God, and the support of religion, constitute no part of the policy or duty of the state in any assignable shape. The future experience of Christendom, and chiefly of the American states, must settle this problem, as yet new in the history of the world, abundant, as it has been, in experiments in the theory of government."

Yes, as Nevins, a Pulitzer prize-winning historian, well observes, church and state separation was "an almost unique experiment" when begun in the United States. "It is the basic fundamental of our religious liberty. It helped lead the way toward more tolerance and equality in the rest of the world." Regarding which fact the New York *Dispatch*, February 11, 1952, stated: "Since the United States put the idea into practice, 33 countries have promised free and equal treatment of all religions, while religious tolerance has become general in most of the 27 countries with established churches." For the United States now to imitate other lands would be for it to take a step backward.

### **Enforcing the Consequences**

Those opposed to complete separation of church and state argue that it is both impractical and impossible. They point to the use of chaplains in legislative assemblies and in the armed forces; to Sunday-observance ("blue") laws and tax exemption for religious property; to religious holidays such as Christmas, and religious proclamations, such as for Thanksgiving Day.

From the tenacity with which religious organizations hang on to these "minor vestiges of early state support of religion" one can see how far ahead of their times were the framers of the Constitution, yes, even ahead of our times. A striking example of this is Jefferson's activities in connection with the establishment of universities in his day. In no instance did he recommend professorships of divinity, even though in his day theology played the foremost role in educational circles. Even as regards elementary schools he recommended: "Instead, therefore, of putting the Bible and Testament into the hands of the children at an age when their judgments are not sufficiently matured for religious inquiries, their memories may here be stored with the most useful facts from Grecian, Roman, European and American history." Certainly that does not sound as though he supported religion in education, as some have contended.

And regarding the subject of chaplains in Congress, Jefferson said: "The Constitution of the United States forbids everything like an establishment of a national religion . . . The establishment of the chaplainship to Congress is a palpable violation of equal rights, as well as of Constitutional principles." And showing that it was his sense of justice and not animosity toward religion that prompted him to take such a position, note further the following argument of his: "The tenets of the chaplain elected (by the majority) shut

the door of worship against members whose creeds and consciences forbid participation in that of the majority. To say nothing of other sects, this is the case with that of Roman Catholics and Quakers who have always had members in one or both of the Legislative branches. Could a Catholic clergyman ever hope to be appointed a chaplain? [No true prophet was Jefferson!] To say that his religious principles are obnoxious or that his sect is small, is to lift the evil at once and exhibit in its naked deformity the doctrine that religious truth is to be tested by numbers, or that the major sects have a right to govern the minor." As a remedy Jefferson suggested that the congressmen pay for the chaplain.

And Madison was not one whit behind Jefferson in his ideas. According to him, "Chaplains for Congress when paid by public funds, chaplains for the army and navy when paid by public funds, and religious proclamations by the chief executive," were all establishments of religion.

One of the chief difficulties in the way of properly evaluating the purposes and motives of the founding fathers of the United States intended by the Constitution is the modern tendency to picture them as devout sectarians. Nothing could be farther from the truth. Thomas Paine, avowed atheist, had much influence at that time. Alexander Hamilton objected to the assembly's being opened with prayer. Benjamin Franklin, in his autobiography, tells how it came about that he got disgusted with his Presbyterian preacher and quit going to church; his clergyman was more interested in making good Presbyterians out of his parishioners than in making good citizens out of them.

According to *The American Political Science Review*, March 1951, Jefferson, Franklin and John Adams were deists. According to Webster, a deist believes in the existence of a supreme being but neither

accepts the Bible as the inspired Word of God nor Jesus as the Son of God. And Washington and Madison are said to have had more than average skepticism in regard to these points. Religious sects like to claim these men because they may have had nominal membership in the churches of their day. But how good a Presbyterian was Franklin when he listed in his biography, as examples of humility, Socrates alongside Jesus, and when he asked Voltaire to bless his grandson?

According to the framers of the Constitution the most that the state can do for religion is to protect its freedom, its right to worship as it sees fit. The state cannot render aid to *any* religion. Man is to be not only free to practice what religion he wants but also free to have no religion at all, to be free from religion if he so chooses. As Cooley shows in *Constitutional Limitations*, 469, "Not only is no one denomination to be favored at the expense of the rest, but *all* support of religious instruction must be entirely voluntary."

So, instead of complete separation of church and state being against what is best in American tradition, as some claim, just the opposite is true. As the Supreme Court expressed it: "We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion."

### ***Supreme Court Retreats***

The Supreme Court of the United States on April 28, 1952, however, retreated from this staunch stand. That was in the case of *Zorach v. Clauson*, 72 S. Ct. 679. In that case the court held that the practice in New York of releasing children from school to attend religious services and receive religious instruction during school hours each week was not unconstitutional. The decision was not unanimous. The court



divided six to three. Mr. Justice Douglas wrote the opinion for the court. He said:

"There is much talk of the separation of Church and State in the history of the Bill of Rights and in the decisions clustering around the First Amendment. . . . There cannot be the slightest doubt that the First Amendment reflects the philosophy that Church and State should be separated. And so far as interference with the 'free exercise' of religion and an 'establishment' of religion are concerned, the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute. The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly. . . . Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution. Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving Day a holiday; 'so help me God' in our courtroom oaths—those and all other references to the Almighty that run through our laws,

our public rituals, our ceremonies would be flouting the First Amendment. A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: 'God save the United States and this Honorable Court.' "

In the conclusion of the opinion for the Court Mr. Justice Douglas put the *McColum* case aside so as not to prohibit the New York release time under the doctrine of separation of church and state. He distinguished the case on the grounds that the Illinois schoolrooms and system were used to promote religion. In the New York case he said that they were not so used. He refused to expand the doctrine of separation of church and state further. He ended with saying: "We cannot read into the Bill of Rights such a philosophy of hostility to religion."

The strong views of Jefferson and Madison did not impress the Supreme Court. This recent decision impresses the reader on the subject of church and state separation with a pungent statement made by Chief Justice Hughes during his lifetime. He did not say that the Constitution means what Madison and Jefferson and others wrote. The Chief Justice said the Constitution means what the majority of justices of the Supreme Court says. With this responsibility and power in that court it will be interesting to the American people to watch, in the future, where the line will be ultimately drawn by the Supreme Court on this issue of separation of church and state.

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#### Patron Saint of the U. S. A.

☞ "This is probably the most nervous generation of Americans who ever lived," said Dr. Norman Vincent Peale, pastor of New York's Marble Collegiate Church at the convention of the National Congress of Parents and Teachers, May 22, 1952. "The patron saint of the Irish is St. Patrick; of the English, St. George.

The patron saint of Americans is St. Vitus. . . . The American people are so tense and keyed up that it is impossible even to put them to sleep with a sermon. . . . That's a sad situation," he said.



The following article provides in simplified form factual information on America's religions. It was gathered by questionnaire and personal research by a young minister who communicated with officials of each of America's religious bodies to find out what they believe. The results have been offered to us for publication. We have checked them, believe the report to be accurate and fair, and are publishing it for its value to our readers.

**C**HURCH membership in the United States in 1951 (the last year for which a complete report is available) was the highest ever reported, about fifty-eight per cent of the total population. More than eighty-eight million persons were members of over two hundred religious bodies which varied in belief from ultramodernist to ultrafundamentalist. Not many persons recognize the wide variety of religious thought in America today, but the accompanying chart compares the varying beliefs of America's religious bodies.

This information was gathered through the kindness of officials of each denomination, who generally responded promptly and courteously to a questionnaire about their belief. The questions that were asked are listed below, together with the total replies to each question. On following pages each religious body is listed separately. An asterisk [\*] marks the ones from which no reply was received. Reference works and encyclopedic sources had to be consulted for information on these. No attempt has been made to interpret or evaluate the relative merits or demerits of various doctrines. The sole purpose has been to report on actual beliefs. Thus, though simplified, an over-all picture is presented of some of the doctrinal differences in America.

Where neither a "Yes" nor "No" answer is given it may be that (1) the information was not available, (2) a "Yes" or "No" answer would misrepresent the body's belief,

or (3) it does not have a definite doctrine on this point.

Some organizations place emphasis on doctrine, others on the individual. Some have no creed at all, others a specific set of doctrines. In bodies where independence of belief is stressed, the opinion of the one contacted by this survey may not represent the position of every individual, but the questionnaires were sent to the overseer, president, moderator, correspondent, headquarters office, or other official so the reply would be as authoritative as possible.

Membership figures are in the vast major-

### WHAT THE CHURCHES BELIEVE

The questions below were asked of officials of more than 250 religious bodies.

	TOTAL RE- PLIES		
	YES	NO	PLIES
1. Does your organization recognize any authority on religious truth as being equal to or superior to the Bible?	39	181	220
2. Does it hold that both the Old Testament and the New Testament are necessary now?	196	10	206
3. Does it teach that the Bible is God's inspired Word (not just a valuable moral guide written by wise men)?	224	6	230
4. Does it teach that Christ Jesus died as a ransom to take away the sin of the world?	207	16	223
5. Does it teach the existence of a personal devil?	159	22	181
6. Does it believe that man has an immortal soul?	207	10	217
7. Does it teach eternal torment for the incorrigibly wicked?	171	35	206
8. Does it teach the doctrine of the trinity?	208	14	222
9. Does it teach that eventually the earth will be burned up?	103	31	134
10. Does it teach that the sabbath of the Mosiac law (either Saturday or Sunday) is binding on God's servants today?	111	77	188
11. Does it teach that tithing is required?	86	70	156

(For information on individual replies to these questions see pages 14-17.)

ity of cases from the 1952 *Yearbook of American Churches* or the *World Almanac*. Interfaith membership comparisons are difficult because of the wide variation in the methods of counting. Roman Catholics, the Protestant Episcopal Church and many Lutheran bodies report all baptized persons. Jews estimate all Jews in communities having congregations. Many Protestants count only those who have come to full membership. The membership figures shown on the chart are according to the body's own way of reporting and should also be qualified by the practice of some religions of not dropping former members from the membership rolls.

### How Many Religions in America?

The *Yearbook of American Churches*, 1952, contains a directory of 252 American religious bodies. The last U. S. government religious census (1936) listed 256. The *World Almanac* contains the longest list, with 265 entries. Then just how many religions are there in America?

The answer depends on several factors. It is claimed that sixty-seven bodies each with over 50,000 members have about ninety-eight per

	Any authority above Bible?	Old & New Test. necessary?	Christ inspired?	Personal & ransom?	Soul immortal?	Eternal torment?	Trinity?	Earth burned up?	Sabbath observed?	Tithing required?	Members
<b>Adventist bodies:</b>											
Advent Christian Church	N	Y	Y	Y	Y	N	N	N	Y	N	31,064
Church of God	N	Y	Y	Y	Y	N	N	N	N	Y	5,295
(Adventist, Abrahamic Faith)	N	Y	Y	Y	Y	N	N	N	N	N	191
Life and Advent Union	N	N	Y	Y	Y	N	N	Y	N	N	569
Primitive Advent Christian Church	N	N	Y	Y	Y	N	N	Y	Y <sup>1</sup>	Y	245,974
Seventh-Day Adventists	N	N	Y	Y	Y	N	N	Y	Y	Y	6,021
African Orthodox Church*	N	Y	Y	Y	Y	Y	Y	Y	Y	N	829
Amama Church Society	Y										5,000
American Ethical Union	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	1,240
American Rescue Workers	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	4,500
Anglican (See Protestant Episcopal)	N	Y	Y	Y	Y	Y	Y	Y	Y	N	7,300
The Apostolic Christian Church Nazarene	N	Y	Y	Y	Y	Y	Y	Y	Y	N	2,228
Apostolic Christian Church of America	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	75,000
Apostolic Faith Mission	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	130,000
Apostolic Overcoming Holy Church of God*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	318,478
Armenian Orthodox Church in America	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	1,400
Assemblies of God	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	5,232
Assyrian Jacobite Apostolic Church*	Y										
Bahá'ís*	Y										
<b>Baptist bodies:</b>											
American Baptist Association	N	N	Y	Y	Y	Y	Y	Y	Y	N	288,691
American Baptist Convention	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	1,554,304
Christian Unity Baptist Association*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	596
Duck River (and Kindred) Associations of Baptists	N	Y	Y	Y	Y	Y	Y	Y	Y	N	9,862
Evangelical Baptist Church, Inc.	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	1,520
Free Will Baptists	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	400,000
General Association of Regular Baptist Churches	N	Y	Y	Y	Y	Y	Y	Y	Y	N	100,000
General Baptists	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	50,427
General Six-Principle Baptists	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	280
Independent Baptist Church of America	N	N	Y	Y	Y	Y	N			N	120
National Baptist Convention of America*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	2,645,789
National Baptist Convention, U. S. A.	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	4,467,779
National Baptist Evangelical Life and Soul Saving Assembly of U. S. A.	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	57,874
National Primitive Baptist Convention of U. S. A. (formerly called Colored Primitive Baptists)*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	79,000
North American Baptist General Conf.	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	42,561
Northern Baptist Convention (now called American Baptist Convention)	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	
Primitive Baptists (also called Old School, Antislavery, Hard-Shell)*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	72,000
Regular Baptists*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	17,188
Separate Baptists	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	8,490
Seventh-Day Baptists	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	8,187
Seventh-Day Baptists (German, 1728)*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	150
Southern Baptist Convention	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	7,373,498
United American Free Will Baptist	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	78,950
United Baptists	N	N	Y	Y	Y	Y	Y	Y	Y	N	12,000
<b>Bible Protestant Church</b>	N	Y	Y	Y	Y	Y	Y	Y	Y	N	2,000
<b>Brethren (German Baptists, Dunkers)</b>											
Brethren Church (Progressive Dunkers)	N	Y	N	Y	N	Y	N	Y	Y	N	18,818
Church of God (New Dunkers)	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	588
Church of the Brethren (Conservative Dunkers)	N	Y	Y	Y	Y	Y	Y	Y	Y	N	186,358
Old German Baptist Brethren*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	4,000
Brethren, Plymouth (Eight groups)	N	Y	Y	Y	Y	Y	Y	Y	Y	N	25,806
Brethren, River	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	5,680
Brethren in Christ	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	291
Old Order or Yorker Brethren*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	1,908
United Zion's Children	Y	N	N	N	N	N	N	N	N	N	73,000
Buddhist Churches of America*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	2,577
Catholic Apostolic Church*	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	8,755
Christadelphians	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	52,835
Christian and Missionary Alliance	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	8,127
The Christian Congregation	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	112
Christian Nation Church*	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	
Christian Scientists (See Church of Christ, Scientist)											

● All Footnotes appear on page 17.

	Any authority above Bible?	Old & New Test. necessary?	Christ inspired?	Personal ransom?	Soul immortal?	Eternal torment?	Earth burned up?	Sabbath observed?	Plurals required?	Members
Christian Union	N	Y	Y	Y	Y	Y	Y	Y	Y	15,400
Christ Unity Science Church*	N	Y	Y	Y	Y	N	Y	N	N	682,172
Church of Christ Holiness, U. S. A.*										8,678
Church of Christ, Scientist	Y	Y	Y	N	N	Y			Y	(Footnote*) 200
Church of Daniel's Band	Y	Y	Y	Y	Y	Y	Y	Y	Y	113
Church of Eternal Life	N	Y	Y	Y	Y	Y	Y	Y	N	34,710
Church of God and Saints of Christ*	N	Y	Y	Y	Y	Y	Y	Y	N	2,192
Church of God as Organized by Christ	N	Y	Y	Y	Y	Y	Y	Y	Y	323,805
Church of God in Christ	N		N <sup>3</sup>	N		N	Y		N	5,000
Church of Illumination	Y		Y	N	Y	N	Y	N	N	1,174
Church of Revelation	N	Y	Y	Y	Y	N	N	Y	N	55
Church of the Gospel										
Church of the Living God	N	Y	Y	Y	Y	Y	Y	Y	Y	50
(Christian Workers for Fellowship)										
Church of the Living God, The Pillar and Ground of Truth			Y	Y	Y	Y	Y	Y	N	4,838
Church of the Nazarene	N	Y	Y	Y	Y	Y	Y	Y	Y	285,670
Churches of Christ	N	Y	Y	Y	Y	Y	Y	Y	Y	1,000,000
Churches of Christ in Christian Union	N	Y	Y	Y	Y	Y	Y	Y	Y	5,740
Churches of God:										
Church of God (Cleveland, Tenn.)	N	Y	Y	Y	Y	Y	Y	Y	Y	229,722
Church of God (Anderson, Ind.)	N	Y	Y	Y	Y	Y	Y	Y	N	100,814
Church of God, Seventh-Day	N	Y	Y	Y	Y	N	N	Y	Y	2,000
The (Original) Church of God	N	Y	Y	Y	Y	Y	Y	Y	N	5,000
The Church of God	N	Y	Y	Y	Y	Y	Y	Y	Y	54,560
The Church of God (Seventh Day)										
Denver, Colo.	N	Y	Y	Y		N	N	Y	N	20,000
Churches of God, Holiness	N	Y	Y	Y	Y	Y		Y	N	20,700
Churches of God in North America										
(General Eldership)	N	Y	Y	Y	Y	Y	Y	Y	N	32,352
Churches of the New Jerusalem (Swedenborgian):										
General Church of the New Jerusalem	Y	Y	Y	N	N	Y	N		N	1,608
General Convention of the New Jerusalem in the U. S. A.	N	Y	Y	N	N	Y	N		N	5,119
Congregational Christian Churches*			Y	Y	N	N	Y	N	Y	1,241,477
Congregational Holiness Church	N	Y	Y	Y	Y	Y	Y	Y	N	4,102
Disciples of Christ										(See footnote*) 1,792,985
Divine Science Church	N	Y	N	N	N	Y <sup>5</sup>	N		N	4,085
Eastern Churches:										
Albanian Orthodox Church*	Y	Y	Y	Y			Y	Y	Y	12,000
American Catholic Church										
(Syro-Antiochian)	Y	Y	Y	Y	Y	Y	Y	Y	N	1,367
American Holy Orthodox Catholic										
Apostolic Eastern Church*	Y	Y	Y	Y			Y	Y	Y	4,500
American Patriarchal Orthodox Church			Y	Y	Y		Y	N	Y	
Apostolic Episcopal Church*	Y	Y	Y	Y			Y	Y	Y	7,086
Bulgarian Eastern Orthodox Church	Y	Y	Y	Y	Y	Y	Y	Y	Y	327
Church of the East and of the Assyrians	N	Y	Y	Y	Y	Y	Y	Y	Y	3,200
Greek Orthodox Church (Hellenic)	Y	Y	Y	Y	Y	Y	Y	Y	N	1,000,000
Holy Orthodox Church in America										
(Eastern Catholic and Apostolic)	Y <sup>6</sup>	Y	Y	Y <sup>2</sup>	N	Y	Y	Y	N	1,300
Orthodox Catholic Church in America	N	Y	Y	Y	Y	Y		Y	Y	
Roumanian Orthodox Church	Y	Y <sup>4</sup>	Y	Y	Y	Y	Y	Y	Y	50,000
Russian Orthodox Church Outside Russia	Y <sup>6</sup>	Y	Y	Y	Y	Y	Y	Y	N	50,000
Russian Orthodox Greek Catholic Church of North America	Y	Y	Y	Y	Y	Y	Y	Y	Y	400,000
Serbian Orthodox Church	N	Y	Y	Y	N	Y	Y	Y	Y	75,000
Syrian Antiochian Orthodox Church	Y <sup>6</sup>	Y	Y	Y	N	Y	Y	Y	Y	75,000
Ukrainian Orthodox Church of America	Y	Y	Y	Y	Y	Y	Y	Y	Y	40,250
Episcopal (See Protestant Episcopal)										
Evangelical and Reformed Church	N	Y	Y	Y			Y	N	Y	735,941
Evangelical Congregational Church*	N		Y	Y			Y		Y	27,786
Evangelical United Brethren Church*			Y				Y		Y	720,544
Free Baptized Holiness Church (Wesleyan)	N	Y	Y	Y	Y	Y	Y	Y	Y	1,200
Free Christian Zion Church of Christ	N	Y	Y	Y	Y	Y	Y	Y	Y	12,872
Friends:										
Ohio Yearly Meeting of the Friends Church	N	Y	Y	Y	Y	Y	Y	Y	Y	5,987
Oregon Yearly Meeting of the Friends Church	Y <sup>7</sup>	Y	Y	Y	Y	Y	Y	Y		4,582

All Footnotes appear on page 17.

cent of all the members, leaving only two per cent for all the rest. Therefore, many groups are small, having only a few churches, some only one or two. It is often difficult to locate their addresses to get information. If membership dwindles and they close they may remain on previously prepared lists. There are also several hundred churches usually included under the one heading "Independent Churches" and counted as just one group. Some of these are organized by individuals as evangelistic movements or gospel halls. Others may be community, federated or nondenominational organizations. Within certain denominations there are independent congregations that do not follow doctrines and policies of the parent organization.

More information would be available if the official 1946 religious census had been completed, but no funds were provided to pay for compiling the information after it had already been gathered. While there may be a few more than 253 different religious bodies in America today, that is the number that has been included in this survey of religious doctrine.

Bible inspired? ☐   
 Christ a ransom? ☐   
 Personal deity? ☐   
 God a random? ☐   
 Eternal immortal? ☐   
 Trinity? ☐   
 Earth immortal? ☐   
 Sabbath observed? ☐   
 Tithing required? ☐   
 Old & New Test. necessary? ☐   
 Any authority above Bible? ☐

	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Members
Primitive Friends	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	9
Religious Society of Friends (Central Yearly Meeting)	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	584
Religious Society of Friends (Conservative)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	1,030
Religious Society of Friends (Five Years Meeting)	Y			N	N	Y	N	Y	N	N	N	68,612
Religious Society of Friends (General Conference)												18,728
Religious Society of Friends (Kansas Yearly Meeting)	N	Y	Y	Y	Y	Y	Y	Y	Y		N	8,267
Religious Society of Friends (Philadelphia and Vicinity)												5,743
Greek Orthodox (See Eastern Churches)												
Holiness Church of God, Inc.	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	500
House of David	N	Y	Y	Y	Y	Y	N	Y	N	N	N	350
Independent Churches												40,275
Independent Fundamental Churches of America	N	Y	Y	Y	Y	Y	Y	Y	N	N	Y	85,000
International Church of the Four Square Gospel	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	64,109
International Ministerial Federation	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	
Italian Christian Church of North America*	N		Y					Y	Y			11,473
Jehovah's witnesses	N	Y	Y	Y	Y	N	N	N	N	N	N	(Footnote <sup>b</sup> )
Jewish Congregations		N		N	N	Y	N	N	N	Y	N	5,000,000
Kodosh Church of Immanuel	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	1,582
Latter-day Saints:												
Church of Christ (Temple Lot)	Y	Y	Y	Y	Y	Y	N	Y	Y	N	Y	2,275
Church of Jesus Christ (Bickertonites)	Y	Y	Y	Y	Y	Y	Y	N	Y	Y	N	2,013
Church of Jesus Christ (Cutlerites)	Y	Y	Y	Y	Y	Y	Y	Y	Y		Y	27
Church of Jesus Christ of Latter-day Saints (Mormon)	Y	Y	Y	Y	Y	Y				Y	Y	1,111,314
Reorganized Church of Jesus Christ of Latter-day Saints	Y	Y	Y			Y	N	Y		Y	Y	126,453
Liberal Catholic Church		Y	Y	N	N	Y	N	Y		Y		3,500
Lithuanian National Reformed Church*						Y		Y				5,672
Lutheran bodies:												
American Lutheran Conference—	N	Y	Y	Y	Y	Y	Y	Y			N	
American Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y	N	N	N	715,840
Augustana Evangelical Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y	N	N	N	465,062
Evangelical Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y		N	N	825,466
Lutheran Free Church	N	Y	Y	Y	Y	Y	Y	Y				59,980
United Evangelical Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y		N		49,241
Church of the Lutheran Brethren of America	N	Y	Y	Y	Y	Y	Y	Y		N	N	4,089
Danish Evangelical Lutheran Church of America*	N	Y	Y	Y	Y	Y	Y	Y				19,899
Evangelical Lutheran Church of America (Elkton Synod)*	N	Y	Y	Y	Y	Y	Y	Y				1,500
Finnish Apostolic Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	14,517
Finnish Evangelical Lutheran Church (Suomi Synod)	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	22,144
Icelandic Evangelical Lutheran Synod of North America*	N	Y	Y		Y	Y	Y	Y				1,568
Independent Lutheran Churches*	N		Y				Y	Y				2,423
Lutheran Synodical Conference of North America—	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	
Evangelical Lutheran Joint Synod of Wisconsin and Other States	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	311,477
Lutheran Church—Missouri Synod	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	1,674,901
Negro Missions	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	18,579
Norwegian Synod of the American Evangelical Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	10,376
Slovak Evangelical Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	18,870
National Evangelical Lutheran Church	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	7,530
Protestant Conference (Lutheran)	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	3,253
United Lutheran Church in America*	N	Y	Y			Y	Y	Y				1,925,506
Mennonite bodies:												
Church of God in Christ (Mennonite)	N	Y	Y	Y	Y	Y	Y	Y	Y	N	N	5,000
Conservative Amish Mennonite Church*	N	Y	Y	Y	Y	Y	Y	Y				4,272

Evangelical Mennonite Brethren	N
Evangelical Mennonite Church	N
(formerly Defenseless Mennonites)	N
General Conference of the Mennonite Church of North America	N
Hutterian Brethren	N
Krimmer Mennonite Brethren Conference	N
Mennonite Brethren Church of N. A.	N
Mennonite Church	N
Old Order Amish Mennonite Church	N
Old Order Mennonite Church (Wisler)	N
Reformed Mennonite Church	N
Stauffer Mennonite Church	N
Methodist bodies:	N
African Methodist Episcopal Church	N
African Methodist Episcopal Zion Church	N
African Union First Colored Methodist Protestant Church	N
Colored Methodist Episcopal Church*	N
Congregational Methodist Church	N
Congregational Methodist Church of America, Inc.	N
Cumberland Methodist Church	N
Free Methodist Church of N. A.	N
Holiness Methodist Church	N
Holiness Methodist Church (Lumber River Annual Conference)	N
Independent A. M. E. Denomination*	N
Independent Fundamental Methodist Church	N
The Methodist Church*	N
New Congregational Methodist Church	N
Primitive Methodist Church	N
Reformed Methodist Church	N
Reformed Methodist Union Episcopal Church	N
Reformed Zion Union Apostolic Church	N
Southern Methodist Church	N
Union American M. E. Church*	N
Wesleyan Methodist Church of America	N
Metropolitan Church Association	N
Missionary Bands of the World	N
Missionary Church Association	N
Moravian bodies:	N
Bohemian and Moravian Brethren	N
Evangelical Unity of the Czech-Moravian Brethren in N. A.	N
Moravian Church (Unitas Fratrum)	N
Mormon (See Latter-day Saints)	N
National David Spiritual Temple of Christ Church Union (Inc.) U. S. A.	N
New Apostolic Church of North America	Y
Old Catholic Churches of America:	N
American Catholic Church, Archdiocese of New York	N
North American Old E. C. Church*	Y
Old Catholic Church in America	N
Orthodox (See Eastern Churches)	N
Pentecostal Assemblies:	N
Calvary Pentecostal Church, Inc.*	N
International Pentecostal Assemblies	N
Pentecostal Assemblies of the World	N
Pentecostal Church of God of America	N
Pentecostal Fire-Baptized Holiness Church	N
Pentecostal Holiness Church	N
United Pentecostal Church	N
Pilgrim Holiness Church	N
Pillar of Fire	N
Polish National Catholic Church*	N
Presbyterian bodies:	N
Associate Presbyterian Church of N. A.	N
Associate Reformed Presbyterian Church (General Synod)	N



Tithing required? [3]	Sabbath observed?	Tithing required? [3]	Members
Y	Y	Y	2,079
Y	Y	Y	1,907
Y	Y	Y	35,000
Y	Y	Y	1,350
Y	Y	Y	1,593
Y	Y	Y	10,262
Y	Y	Y	58,330
Y	Y	Y	15,270
Y	Y	Y	3,553
Y	Y	Y	727
Y	Y	Y	279
Y	Y	Y	1,168,301
Y	Y	Y	728,150
Y	Y	Y	2,504
Y	Y	Y	392,167
Y	Y	Y	11,189
Y	Y	Y	4,999
Y	Y	Y	80
Y	Y	Y	48,574
Y	Y	Y	650
Y	Y	Y	662
Y	Y	Y	1,000
Y	Y	Y	865
Y	Y	Y	9,066,727
Y	Y	Y	1,449
Y	Y	Y	12,295
Y	Y	Y	336
Y	Y	Y	11,000
Y	Y	Y	15,000
Y	Y	Y	8,300
Y	Y	Y	9,369
Y	Y	Y	34,493
Y	Y	Y	800
Y	Y	Y	203
Y	Y	Y	6,175
Y	Y	Y	220
Y	Y	Y	4,090
Y	Y	Y	43,856
Y	Y	Y	40,615
Y	Y	Y	8,069
Y	Y	Y	8,435
Y	Y	Y	48,820
Y	Y	Y	6,274
Y	Y	Y	20,000
Y	Y	Y	10,000
Y	Y	Y	50,000
Y	Y	Y	48,000
Y	Y	Y	2,875
Y	Y	Y	41,700
Y	Y	Y	100,000
Y	Y	Y	29,675
Y	Y	Y	5,100
Y	Y	Y	265,879
Y	Y	Y	275
Y	Y	Y	26,544

Tithing required? [3]	Sabbath observed?	Tithing required? [3]	Members
Y	Y	Y	30,000
Y	Y	Y	31,086
Y	Y	Y	8,021
Y	Y	Y	702,266
Y	Y	Y	2,364,112
Y	Y	Y	1,350
Y	Y	Y	5,280
Y	Y	Y	210,027
Y	Y	Y	2,417,464
Y	Y	Y	155,310
Y	Y	Y	7,189
Y	Y	Y	187,256
Y	Y	Y	8,733
Y	Y	Y	29,241,580
Y	Y	Y	227,821
Y	Y	Y	21,000
Y	Y	Y	51,850
Y	Y	Y	2,400
Y	Y	Y	1,001
Y	Y	Y	150,000
Y	Y	Y	2,157
Y	Y	Y	10,500
Y	Y	Y	11,347
Y	Y	Y	20,000
Y	Y	Y	79,901
Y	Y	Y	19,723
Y	Y	Y	629
Y	Y	Y	26,300
Y	Y	Y	2,633
Y	Y	Y	13,920
Y	Y	Y	18
Y	Y	Y	83,975
Y	Y	Y	1,200
Y	Y	Y	24,840

#### FOOTNOTES:—

[1] The answer "Yes" is given for belief in the ransom, whether for all, for only his people, or for only those who strive for its benefits.

[2] The answer "Yes" is given for belief in eternal torment, though several organizations qualified "incorrigibly wicked" with "unsaved" or "unbelievers".

[3] The answer "Yes" is given for belief that tithing is "Scriptural" whether it is required for membership or not.

\* These organizations either did not reply or sent only literature. Information was obtained from reference sources.

1 Believes the "Christian sabbath", the "Lord's day", the "Moral law", or the "Law of God" requires setting aside one day in seven.

2 Believes Jesus' death was "sacrifice" or "means" to remove sin, but not necessarily a "ransom".

3 Believes Bible is principally history but that some of New Testament is inspired.

4 Either has no set creed, avoids sectarian controversy, or believes spirit supersedes creeds.

5 Believes man is an immortal soul.

6 Believes holy tradition equal, prior to or superior to Scripture.

7 Believes divine revelation to individual is equal to Bible.

8 "Believes in hell".

9 Accepts Oahpe Bible.

\* The Church of Christ, Scientist, publishes no membership figures.

\* Jehovah's witnesses have no "membership", but there were 135,356 missionary ministers in the U. S. in 1961, 442,880 world-wide.



# Nature's GLUMSY CLOWNS

Mischievous or Malicious—Which?

**L**ITTLE bears and big bears are never bores. To be with them is about like being with circus clowns. There is never a dull moment.

They are imitative and unpredictable in nature. Like humans they differ in temperament. Some remain wild and suspicious all the time; others become fairly friendly and gentle.

In captivity their keen sense of fun enables them to get by. They find a great deal of amusement out of about almost anything—an old hat, an empty barrel—especially if they have an enthusiastic audience looking on.

The black bear, moreover, is almost always interested in observing the curious ways of the humans in front of his cage. Sometimes he will sit down and amuse himself by watching people. After they leave he will try his best to imitate the actions of the ones that impressed him most. Even in the woods he often exhibits a desire to study the habits of men. Creeping up under cover from behind, he will watch man very studiously as man fishes, or gathers blueberries, just as he himself does. To him the study of human creatures is fascinating. They seem to do the craziest things.

Bears are timid by nature. A rabbit can be approached within a few steps before it takes fright and goes bouncing away, but the black bear is much more easily frightened. Long before you are within sight of him he runs for his life in the opposite direction. Yet he is a fearless and coura-

geous animal in his encounters with dogs and other animals. The fact is, his dread of man is about the only thing that could possibly save him. (Genesis 9:2) If the American black bear had assumed the same fearless attitude toward man in this country as that of the brown bear in Europe, he no doubt would have been killed off long ago.

As a rule the black bear will not charge man except on real provocation, although the mothers are inclined to be touchy about their cubs. In defense of its cubs, the mother is one of the most dangerous of wild animals, attacking furiously with teeth and claws, lashing and biting its foe and clamping on a bone-crushing hug from which an enemy seldom gets away alive. No animal of equal size is as powerful. With a single swat of his paw he can crush the head of a steer or take a twenty-foot-high oak tree and break it in two with the ease with which man breaks a match stick. Few traps will hold him. When caught in a trap attached to a 300-pound log, the bear will lift log, trap, chain and all and walk away with it. The black bear stands about three feet high on all fours and is about six feet long. The male bear weighs from three to five hundred pounds. The record black bears for size and weight are one killed in Pennsylvania, December 4, 1923, which weighed 633 pounds and was nine feet long, and one killed on the Moqui Reservation in Arizona, in December 1921, said to weigh 900 pounds.

During the cold snap of wintertime, bears have a unique method of managing without fuel or food. They merely stow away in a hollow of a tree or in a cave

among the rocks, curl up and snooze. They, in the language of movie fans, "take the big sleep in the deep freeze." *Science News Letter* for January 21, 1950, says: "The winter sleep of bears varies from sound slumber to interesting dozing, and compared to the hibernation of some other creatures, bears are wide awake. . . . Strictly speaking, some experts do not even classify it as hibernation. For one thing bears do not undergo the extreme lowering of body temperature that other creatures, such as ground squirrels, woodchucks, and bats, do."

While in this state of semihibernation, probably in late January or early February, the mother will give birth to two or three cubs. They are born blind, almost hairless, and weigh no more than eight ounces! A quarter-of-a-ton mother and such tiny babies is a surprise to many. However, it is not surprising when one remembers that the mother is securely locked in her hideout by deep snow and that often she must nurse those cubs three or even four months before she can get a mouthful of food or water. If bear cubs were proportionately as large as human babies at birth, they would eat mother out of house and lot long before spring. They and mother would starve in the den and the race would be extinct.

About forty days after birth the cubs' eyes open, and it is not until they are three months old that mother escorts them into the great forest, their home. The first week after the fast mother goes out of the den by herself and has a look around. She is still drowsy from the long winter sleep, so she yawns, stretches and flexes her muscles. The skin of her feet cracks and peels off, leaving the bottoms soft and tender. Her belly is not ready for the heavier foods, so she very wisely eats very lightly and only foods that are easily digested. By the end of the second week her feet are

hard and calloused and her stomach is in shape for her omnivorous appetite.

### *School of Hard Knocks*

It is not any easy job for a mother alone to bring up two or three bawling, mischievous, irresponsible "brats". There are no nursemaids, no kindergarten or schoolteachers to supervise or assist in their education. Father bear as an instructor not only is worthless but is dangerous. He will not tolerate the presence of a cub, and he will not hesitate to kill it if the mother is not nearby. The mother, in fact, will not tolerate the male around when she is with young—until mating season. Then the young are not welcome, which they find difficult to understand at first. No wonder the female bear is a little hot-headed and high-strung at times. But she is a devoted mother, and an excellent instructor in the ways of the forest. She plays with her children, feeds them, and fights for their protection. At times she disciplines them by spanking their bottoms with her heavy paws. Like all wild mothers she is strict, yet she is affectionate, and the cubs just adore her.

Their first lesson in the forest is to learn to climb trees, because only high up in the tree can they find safety from their enemies. Mother bear will start up the trunk several times while the little ones watch very intently. Then the mother will step back and the cubs will try it. They will climb a few feet up from the ground and then get excited or careless and come tumbling down like little bundles of fur. The mother will hustle them together and make them do it over and over until they literally master the art of running up and sliding down trees. They climb with their claws and not by hugging, as generally believed. Mother also teaches them what trees to climb. For example: She will show them that trees with soft bark are danger-

ous, because the bark will come loose, and down they will go; also dead trees are unsafe and liable to fall with added weight.

Mother often combines school with comfort for herself. When the "kids" are naughty she will send them up a tree just to get rid of them for a while. The cubs become expert climbers, regular daredevils, climbing into tops of saplings until the tree bends with their weight; and for the added thrill they will swing out as far as they can and then jump off, immediately scrambling up the tree to try it all over again. Playing occupies most of their time. They will leap into the air, run in circles, wrestle, box, play hide-and-seek, and attempt all sorts of tricks and jokes just to please or tease mother. But when mother rings the dinner bell, they drop everything and make a mad dash to find their place at the dinner table.

### ***Feeding Young***

Almost invariably the mother will choose a shady spot in the forest, usually screened from prying eyes by dense bushes. Often she will choose a spot next to a log and lean against it or a tree trunk and nurse her young in a sitting or semi-reclining position. She may even take them up in her "arms" while she sits and they feed, and a most benevolent and motherly expression will appear on her face. The nursing cubs hum and sing. They begin very softly, and the hum gains in power as the stomach fills, until it sounds like a swarm of bees, a sound that can be heard thirty or forty yards away.

When they are about six months old they begin to take solid foods. They tear bark off old logs in search of some choice tidbits. Mother teaches them to swim and scoop up fish with one swipe of the paw. They learn to pick ber-

ries, husk corn and pilfer acorns from squirrels. By the time autumn comes around they are ready to eat everything from mouse to moose, and from roots to nuts. Once two quarts of yellow jackets were found in the stomach of a bear. He swallowed the stinging demons whole. When ant hunting the bear will put his paw into the nest. After the ants swarm all over his arm, he will pull out his arm and sit down and lick the ants off his paws with gusto. Their great passion for honey gets them into all kinds of trouble. The bear prefers hives near to the ground because once the bees land on him he will roll and toss, snort and rage until he is free from his tormentors. Many a tiny bee has whipped a bear until he was more than glad to call it quits. But his greatest weakness is pork. It is surprising that this shy creature will sneak into the farmer's pigpen and with one swat knock the pig unconscious and literally walk away with it under his arms.

Bears hate to be fooled or teased. In national parks where black bears are quite tame a tourist is reported to have got out of his car to take a few pictures. He tried to make the animal stand on its hind legs by pretending to hold up some food. Enraged at being fooled, the bear with its

forepaw lashed out and nearly tore off the man's scalp. Many serious accidents have occurred because of this fact. The bear is known to wreck cabins and destroy everything in reach when his desires have been thwarted. Never underestimate the power of a bear.





MANY Americans believe that Thanksgiving Day is strictly an American holiday; that the first Thanksgiving was celebrated by the Pilgrims in 1621; that that celebration was attended with religious pomp, hospitality, gaiety, and some merrymaking; that turkey dinners, cranberry sauce and mince pies are symbols of that first Thanksgiving celebration.

With all due respect for one's belief, Thanksgiving did not originate in America. The first Thanksgiving festival in North America was not in 1621. The celebration of 1621 was not attended with religious pomp. The group of Indians were not welcomed guests sitting around as pictured on paintings of the first Thanksgiving. There were little hospitality, little merrymaking, little turkey if any, no cranberry sauce, and no mince pie at that feast.

Although it is true that the holiday, as Americans celebrate it, has its roots in New England, the idea of selecting a certain time each year to give thanks for the harvest is not new. It stretches across the centuries to the plains of Shinar where the ancient Babylonians worshiped their god of harvest. Historians have traced thanksgiving festivals through ancient Rome, Greece and China, each celebrating thanksgiving in a similar way, but to the honor of different gods and goddesses.

### *Harvest Celebrations in China, Japan, Siam, India*

Barbara Merrill in her article on "Accent on Thanks" states: "In China, on the fifteenth day of the eighth moon, the peasants marked the end of the harvest with a moon festival, most joyous occasion of the year. The moon, thought to be the god of the crops and harvest, was honored with special

round-shaped foods. In addition to the parades and feasts, small children begged to stay up late on that night to see the beautiful flowers that were supposed to fall from the moon, bringing good fortune to all."

The Japanese celebrated two harvest festivals. These were usually kept on October 17 and November 23, respectively. On October 17, at the Shrine of Isé, the emperor offered the new grain to the sun goddess and the other imperial ancestors. Special services were held before the imperial sanctuary. This was called *Kannamé-Sai* (Harvest Festival). On November 23, "this second national harvest festival, the emperor partakes of new grain and offers a portion to the sun goddess and the other imperial ancestors. Both the emperor and his subjects rejoice and give thanks for the bounty of the harvest."—*The Book of Festivals*, by D. G. Spicer.

The Siamese have an old festival which is known as the "Swing Festival". The purpose of this celebration is the same as that of Thanksgiving, that is, "to show gratitude for the richness of the land, the happiness of the people." It is in this festival that the much-quoted "sacred white elephant of Siam takes conspicuous part".—*Customs of Mankind*, by Eichler.



"*Diwali*, which falls at the time of the autumn equinox, is celebrated throughout India as a kind of harvest festival. In Bengal the festival is marked by feasting and family reunions. The houses are gaily illumined with myriads of small lamps. In Bengal, the festival is called *Kali Puja*, in honor of the goddess who presents Primeval Energy, symbolizes Destruction, the Creative Power of Siva, the Absolute." —*The Book of Festivals*, by D. G. Spicer; also Hislop's *The Two Babylons*, page 159.

The ancient Greeks also had a feast day of thanksgiving. Nine days were set aside in honor of Demeter, goddess of cornfields and harvests. In Athens, it was celebrated in November by married women only. "Two wealthy and distinguished ladies were chosen to perform the sacred function in the name of the others and to prepare the sacred meal, which corresponded to our Thanksgiving dinner. On the first day of the feast, amid great mirth and rejoicing, the women went in procession to the promontory of Colias and celebrated their Thanksgiving for three days in the temple of Demeter. On their return a festival occurred for three days in Athens, sad at first but gradually growing into an orgy of mirth and dancing. Here a cow and a sow were offered to Demeter, besides fruit and honeycombs. The symbols of the fruitful goddess were poppies and ears of corn, a basket of fruit and a little pig." —*Thanksgiving*, by R. H. Schauffler.

Among the harvest deities was the one worshiped by the Romans, the goddess Ceres. The thanksgiving festival was called *Cerelia*, and occurred yearly on October 4. The pagan Romans and Grecians worshiped Ceres as the "mother of Corn". She is pictured in ancient Greece as the Great Mother, with the babe at her breast or sometimes holding a handful of wheat. Alexander Hislop in his work *The Two Babylons* shows that this worship of

"Mother and the Child" stems from the Babylonians. According to Schauffler, the festival began "with a fast among the common people who offered her a sow and the first cuttings of the harvest. There were processions in the fields with music and rustic sports and the ceremonies ended with inevitable feast of thanksgiving".

### *Harvest Festivals in Germany, England*

In Germany, Belgium and other countries *Martinsfest* was a double festival, which honored both "Saint" Martin and Martin Luther. The celebration originated as an early thanksgiving festival in honor of Freya, goddess of plenty, who was supposed to have guarded the harvests of the ancient Germans. During the celebration there were processions, bonfires, and general merrymaking. Also, the boys and girls were given apples and nuts.

Colorful harvest festivals were held by the medieval English who believed a "corn spirit" reigned over the fields, and their paganistic rites were directed at "placating and gratifying this god of harvest". In England the autumn festival was called Harvest Home. This festival, according to H. P. Patten, "was celebrated with many rude and boisterous proceedings. . . . The day was spent in dancing on the village green, with rural sports, while at night great blazing bonfires were built, and great quantities of home-brewed ale were drank." The spirit of giving thanks became an excuse for loafers, who would rather eat and play than work. At harvesttime, especially, "the feast-days and saints' days were so numerous that the idlers neglected the very crops for which they were so anxious to be thankful, 'in not taking the opportunity of good and serene weather offered upon the same, in time of harvest.'" In fact, the religious and civil thanksgiving days had increased to such an extent that there were very few left for working days.

During the Commonwealth under Cromwell, there were observed, in one year, more than a hundred feast days. Except for King Edward's reign, no one was allowed to work on such days, and those who did were fined. The day began with "a long religious service in the morning, a fast till four o'clock, then a public feast". However, the religious services were soon shortened or omitted altogether. The entire day was set aside for games and sports. Riotous celebrations were held, not only on the harvest thanksgiving days, but "the Sabbath, saints' days, fast and feast days, were equally times of recreation". Latimer, who went on one of these "holy days" to a certain church to preach, found "the village deserted, the church locked, and the people all gone a-maying"!—*The Year's Festivals*, by H. P. Patten.

This is what the English Puritans frowned upon. In fact, these and other offensive practices became so intolerable to the Puritan mind that they went to Holland in disgust of English "holy days". In Holland, over a period of ten years, they grew accustomed to Dutch fast and feast days, which they felt were more fitted to the occasion, mainly because "the poor were allowed to feast with their more favored neighbors".

### ***The First Thanksgiving***

Upon coming to the North American shores, the Pilgrims celebrated their first thanksgiving in Newfoundland, in the year 1578. A similar service was held by the Popham colony, who settled at Sagadahoc on the Maine coast, in 1607. Because the celebration at Plymouth is so familiar it is considered to be the first Thanksgiving. According to many writers, much of that festival is not history but legend. Robert Butterfield, in his article "What You Don't Know About Thanksgiving", which appeared in the *Saturday Evening Post* for

November 27, 1948, states: "Historians can prove that the Pilgrims played outdoor games and even did acrobatic tricks with swords at the first Thanksgiving celebration, in 1621. But they did not eat pumpkin pie; or turkey either. The first thanksgiving feast, though big and hearty, would look strange on American tables today. The principal dishes were boiled eels and venison. There were also ducks and other waterfowl, clams and mussels, corn bread and leeks and plums, all washed down with strong, sweet wine made from the native grapes."

In his book *Saints and Strangers*, George F. Willison declared that "at this first Thanksgiving feast in New England the company may have enjoyed, though there is no mention of it in the record, some of the long-legged 'Turkies'. . . . And there were cranberries by the bushel in neighboring bogs. It is very doubtful, however, if the Pilgrims had yet contrived a happy use for them. Nor was the table graced with a later and even more felicitous invention—pumpkin pie". Neither is there any mention of the mince pie.

The Indians who attended the feast were not patiently squatting, as usually portrayed in the first Thanksgiving pictures. Instead, "except for the mighty chief Massasoit, with whom the small band of 104 Pilgrims had shrewdly contracted a non-aggression pact, the 90 braves who whooped down on the harvest festival were both uninvited and unwelcome until they went out and bagged their own venison," said *Life* magazine, November 26, 1945. That which attracted the ninety braves to the feast was more than the venison, of which they had plenty. The strong Indian braves loved the "comfortable warm water", that is, Holland gin, which the Pilgrims praised as "very sweete & strong". Many deny this festival to be the first Thanksgiving, because "there is no record

of any special religious service during this week of feasting".

It was not until almost half a century later that the residents of Plymouth celebrated another autumnal Thanksgiving. In the meantime, however, "the idea of thanksgiving 'holy days' had taken strong hold in the neighboring Puritan colony of Massachusetts Bay. . . . The first public Thanksgiving there took place on July 8, 1630, but it had nothing to do with harvests or feasting." As in England, thanksgiving holidays were being celebrated for all kinds of events besides the harvest. In 1632 the Puritans gave thanks "for Protestant victories in Germany, in 1637 for their own triumphs over the Pequot Indians [In which battle some three to seven hundred Indians were slaughtered. Also a "day of publick Thanksgiving for the beginning of revenge upon the enemy" was proclaimed.], and in 1689 for the accession of William and Mary in England". In the last 300 years Thanksgiving Day has been held in at least "eight different months". It has been only in recent years that Congress passed a joint resolution making Thanksgiving a legal national holiday for the first time. All previous national observances had been held "only at the request and suggestion of the president".

### ***Thanksgiving and Feast of Tabernacles***

Some like to compare the Thanksgiving feast of today with the feast of tabernacles celebrated by Israel. Robert H. Schauffler in the introduction of his book *Thanksgiving* says: "The harvest festival of ancient Greece, called the Thesmophoria, was akin to the Jewish Feast of Tabernacles." Mrs. Sarah J. Hale wrote: "Can we not

then, following the appointment of Jehovah in the 'Feast of Weeks', or Harvest Festival, establish our yearly Thanksgiving as a permanent American National Festival which shall be celebrated on the last Thursday in November in every State of the Union?" No, we cannot. The feast of tabernacles was a feature of the Law arrangement given to Israel. Thanksgiving is not, nor can it be.

There were three special feasts that the Lord commanded Israel to celebrate each year. These feasts were closely tied in with the vindication of Jehovah's name. These were called "feasts unto Jehovah". These feasts acknowledged Jehovah, and not some pagan god, as the Great Provider, their Creator, their Redeemer and their King worthy of all praise and worship. For a comprehensive discussion of these three feasts, consult the July 1, 1950, issue of the *Watchtower* magazine.

No day rooted in paganism, as Thanksgiving Day is, can bring praise to Jehovah God, who said: "Thou shalt have no other gods before me." Christians do give God thanks, not only once a year but daily. They follow the wise counsel of the apostle Paul, who wrote: "On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is. Also do not be getting drunk with wine, in which there is debauchery, but keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah, in the name of our Lord Jesus Christ giving thanks always for all things to our God and Father."—Ephesians 5:17-20, *New World Trans.*

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### ***Has Religion Succeeded?***

According to the *New York Times Magazine* of June 1, "Rev." John T. Peters, secretary of the Presbyterian United Stewardship on Promotion, has reported that "the city of New York has more alcoholics than church-going Protestants".



## Religion in Helsinki Olympic Games

**C**ITIVS, ALTIUS, FORTIUS"—this is the Latin motto for the Olympic games, which means "faster, higher, stronger". If we were to use as a criterion the stop watch and meter stick, the modern Olympic games which were held in Helsinki, Finland, July 19 to August 3, were a fulfillment of those words. Records fell like autumn leaves. But the fact that the athletic peoples of the world, without a single remarkable exception, met each other in peaceful contest for the first time after the war, and that the political controversies would not disturb the brotherly sentiment of the games, surely tended to feed the fancies and religious poetry of eternal peace, which, together with the absorption and enthusiasm of the people, stamped the XV Olympic games as a mighty devotional meeting. But the god whom the audience of 70,000 people worshiped resembled more the god of the ancient Hellas, Zeus, rather than the God of Christians.

It is not surprising to learn that the games are of pagan origin. The Greeks held, at least from the year 776 B.C., every fourth year in August, at full moon, great athletic festivals in the "holy" field of Olympos to the honor of the supreme god Zeus. In addition to regular athletic games, this festival involved sacrifices and ceremonies, the nature of which was purely religious. The most colorful spectacle is formed by the worship of the Olympic fire and the carrying of it onto the sports field.

The Olympic games of Helsinki were no exception in this regard. In keeping with

earlier pagan traditions, a "holy fire" was kindled from the rays of the sun on the mountain of Olympos. The torch was then hurried by airplane to Copenhagen, from where former Olympic winners and other athletes had the honor of carrying the Olympic torch forward along the track of honor, which was formed by the millions of people who were eager to see at least a glimpse of the 'flame the sun had kindled on the holy mountain of Zeus'. This "holy fire" arrived in Olympic Stadium of Helsinki July 19, carried by the famous former Olympic winner Paavo Nurmi, while 70,000 followed the way of the fire with cheers.

Illustrating the position of the clergy in this pagan spectacle is the following quotation from the salutation speech to the "Olympic fire" by a leading Finnish Bishop, Eelis Gulin, as reported in *Helsingin Sanomat*: "Welcome to us, you, the fire of the Olympic grove! Tell us the story of your laurel grove! Speak about how the Olympic game was controlled by Zeus, the Supreme God, the Highest whom that time knew, and how the games from the beginning were held to His honor! Gather together also our nation as one man! Tell us how Hellas was playing at your altar fire 'under the face of the Almighty'. Bring that mercy even to us! Bring at last the tidings from modern Hellas! Tell about what the caretakers of your altar are thinking at this hour. How, that by the meeting of ancient culture and the evangelium of Christ, the European culture was born, the guardians of which we are."

Hardly can the pagan origin of 'the European culture and religion' be acknowl-

edged more clearly than this. For "what harmony is there between Christ and Belial [Zeus]"?—2 Corinthians 6:15, *New World Trans.*

The games themselves were worshiping virtues, youth, beauty, strength, and ability, skill and courage of Hellas. In excited tempo went one day after another. Old records were broken. New heroes and idols were born with phenomenal records. Hundreds of newspapermen from different parts of the world tried to the best of their ability to satisfy their public, which was hungry for news. United Press alone sent every day to the world dispatches comprising on the average 85,000 words. In this multitude of writing proved to be true what the Bible tells, "In the multitude of words there wanteth not sin," because the praising and worshiping of creatures often became distasteful. Some writers composed hexameters, according to Homer, to the honor of their heroes in order that the spirit of Hellas would be alive.

Especially the athletes of the South aroused attention with the earnestness with which they prepared for their performances. Before the competition, the victorious 4 x 400 meter relay band of Jamaica kneeled to offer a common prayer, and believed that they attained the gold medal and a new world's record by the help of God. The Italian walker performed a devoted Catholic religious service before setting off on the road, and after his victory performed a wild war dance, which seemed to be very little related to that ceremony by which he had prepared for his competition. After his victorious pole-vaulting contest, the American pastor Bob Richards delivered a sermon to a vast audience in a Helsinki park and declared openly to have won by the help of God. He declared that "faith can remove mountains" and that in his case a firm faith in God had made miracles. Although the trainers claimed that a man

of his size could never come off victorious over more than 430 cm. on the pole, yet, he said that, by the help of God, he had cleared off 465 and hoped to still go 10 cm. nearer heaven, or 475. Richards mentioned some greatest names of athletic history and said that no one of these would have been capable of such splendid records without God.

Even to a bystander the logic of this argument seems weak, but to the audience living in Olympic fever it was the best sermon they had ever heard. This is no wonder, for the people have been taught for centuries that God is only for the purpose of helping mortals in their weaknesses.

Moslems prayed to Allah for the gold medal, Catholics kneeled before the virgin Mary to ask victory, and Protestants sent ardent petitions to their triune god so that this would give them the wreath of triumph. How many knew what Jesus taught in the model prayer? "Let your name be sanctified. Let your kingdom come. Let your will come to pass." These important and unselfish things come first, and even after them does not come one's own selfish gain and honor. But this is not known by the youth playing in the light of the "holy fire of Hellas", who are taught only with Latin lashes CITIUS, faster; ALTIUS, higher; FORTIUS, stronger, for whom athletics has become a new pagan religion and for whom the winning of Olympic gold means almost the greatest joy that may fall to the lot of mortals, as the winning of an olive laurel for an ancient Hellene.

Much has been said about the unifying power of athletics, and some religious organizations were quick to give these games and the meeting of the East and West an apocalyptic significance. It was a trifling matter that the slogan, "Olympic games, the way to the unity of nations," was repeated now and then, to compare with



what Bishop E. Gulin wrote toward the end of the games: "As a sportsman, I have been as a dreamer when following in the capital of my country these Olympic games. . . . The parade of the pick of the nations, which was participated in by almost all nations known to us, was a sight which will be engraved on my soul ineffaceably. So there is a picture which reminded of the great vision of Revelation, of how once all nations will gather as God's children in the new world to form one single family. I saw in the athletics a great gift of God which can join nations together to a noble competition and develop the physical ability of them better and better to serve the Almighty."—*Yhteishyvä*, July 30, 1952.

Possibly such statements gave a religious impression upon the games, but they did not make them a Christian festival. Neither is the mighty vision of Revelation

of the great crowd which comes from all nations and languages and peoples and kindreds to serve God fulfilled in modern Olympic games where the object of worship is the man, the creature, and not God, his Creator. (Revelation 7:9-17) In spite of this the vision is being fulfilled now. Hundreds of thousands of men of all nations, kindreds and peoples and tongues are now gathering before the throne of God to worship him in the way he has commanded, but these have not made human beauty or strength their object of worship, but they give all praise to the Creator. Neither have they overinflated the significance of athletics at the expense of more important values. They acknowledge with the apostle: "For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." —1 Timothy 4:8, *New World Trans.*

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## Do You Favor Corruption?

**I**F A public-opinion poll determined what percentage of the population could honestly say, "I am against corruption," how many do you think would be for it? We would like to think that everyone opposes corruption, but do they? If so, then public indignation would have snapped to new heights when the Senate Preparedness subcommittee reported on August 24 that *one hundred and twenty million dollars* of U. S. tax money was wasted in a North African construction "fiasco" through "indifference of officialdom", "squandering of public funds," "indecision, confusion, delay and poor administration," plus "large-scale loafing, drunkenness and failure properly to attend to duty". Witnesses called the job "one sordid mess". An Oklahoma

welder told the *Tulsa Tribune* last February that North African defense workers received time-and-a-half pay for hours spent crap shooting and chess playing. His pay for five months was \$5,000.

Where is the stir of public indignation at this and many like reports? They make good newspaper copy, just as do Hollywood divorces, but the people are not really up in arms. The corruption issue lost some of its sting when Truman decided not to seek re-election. Few are so naïve as to believe corruption has been whipped, yet the clamor dwindled when its political value shrank. Each party likes to protest the other's corruption, but rarely cries loud enough to cut off its own undercover sources of income.

The political trend merely reflects a growing public apathy toward or sometimes even approval of dishonesty. One political scientist recently wrote: "The record indicates that the political morality reflects, rather than shapes, the society in which it operates and that, more pertinently, it is naïve in the extreme to expect from politicians a far different ethical standard from what prevails throughout the country."

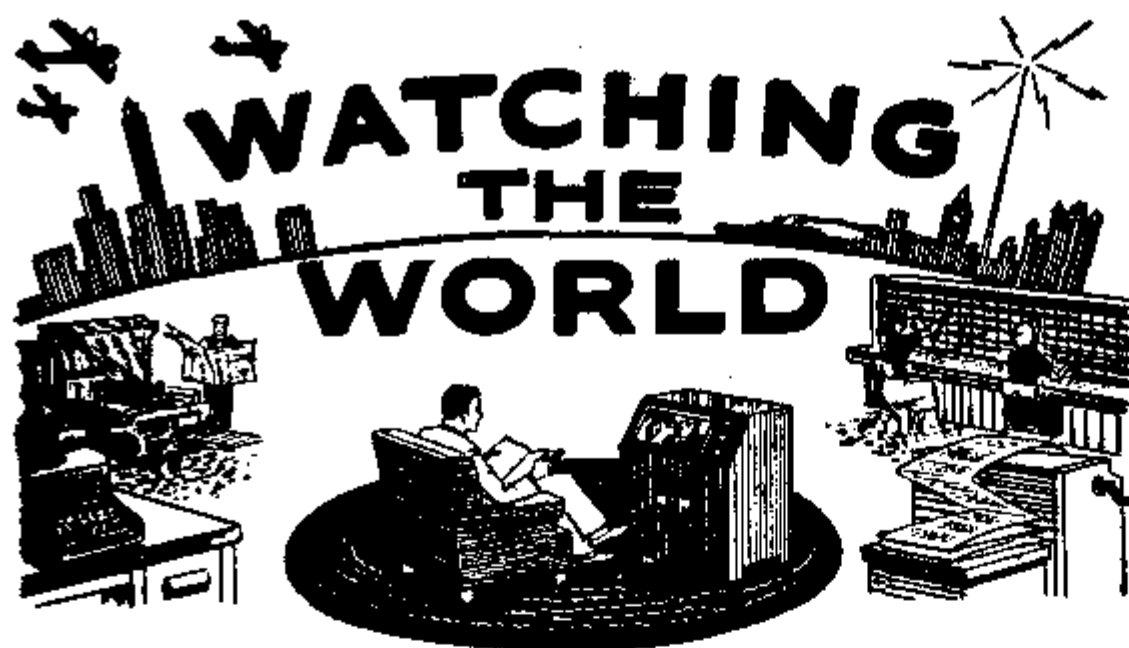
Corruption continues because too many people favor it. Blair Bolles' book *How to Get Rich in Washington* begins, "When nations mature, they grow tolerant of evil," and continues: "The United States began to wear this sign of adulthood immediately after World War I, when the voters took the Teapot Dome scandal so calmly that they refused to throw out of office the party associated with that swindle. . . . What sets modern Washington apart from Washington after the Civil War and Washington after World War I is the present-day democratization of corruption. . . . Americans who were quick to suffer moral shock only a few years ago appreciate and sympathize now with the kind of human weakness from which corruption grows." (Note how the beginning of this at World War I corresponds to the end of the Gentile times in 1914.)

Dr. Frank Kingdon's "To Be Frank" column in the *New York Post*, March 7, called Bolles' book "the record of slimy and mediocre corruption vulgarizing and polluting the public life of this nation from top to bottom". He said: "I ask myself why I am not blazing mad. . . . Twenty years ago I would have been boiling about it. Now I find myself reading it and saying 'Tchk tchk'. Why? The answer is, I suppose, that I can't keep my moral indignation at the boiling point perpetually, living the life of a cover of a continually popping teakettle. . . . By the time we get to the story of the

200th specimen [of corruption] we are punch drunk and no longer able to react."

Where does he think the blame lies? Let us read farther: "What this means is that we have to get deeper than spasms of disgust over individual deals and recognize frankly that the personal and public morals of this country have sunk to a dangerously low level. Our job is not to clean this or that local sewer, but to raise the whole moral tide so that it will flood out and clean all the sewers. It is not a case of the politicians merely being corrupt, nor the gangsters defying the moral law, but also of business using immoral means to boost contracts and profits, so-called respectable citizens handing out flagrant graft for privileges, and all the rest of us sitting back and accepting as a fact that dishonesty controls affairs. This book does not end by telling us that there are crooked deals. It says that the U. S. is a nation that has surrendered to immorality, now condones it, and says we can do nothing about it. Can we face that? Must we admit it? . . . To 'clean the rascals out' of public office is not enough. We have to begin by cleaning the rascals out of ourselves. Any of us who is prepared to defraud the government of a dollar or to pay a policeman for a privilege is a partner in the conspiracy of immorality. Any of us who smirks over a story of sharp practice to put something over the law is an accessory to public theft, and, whether we know it or not, a picker of his own pocket."

Every corrupter who resigns further condemns the morals of the people. His resignation does not clean up the situation. A thousand are waiting to take his place. Ten thousand shrug it off with, "That's politics," but a hundred and fifty million are responsible for the politics, and in view of twentieth-century degradation not too many could answer factually: "I am *against* corruption!"



### Winter and Blood in Korea

◆ Another dreaded winter was coming to Korea when the U. N. proposed, as a new solution to the deadlocked prisoner issue, that all prisoners be taken to a demilitarized zone where they could go to whichever side they chose. The Communists scoffed, but before they made a formal reply Red soldiers held as prisoners on Cheju island attacked U. N. troops (10/1) with rocks, barbed wire flails, sharpened tent poles and crude knives. Fifty-six were killed, 120 wounded, and the Chinese said this incident "belied all fraudulent pretexts for refusing to repatriate prisoners". There remained little hope they would accept the new proposal, and apparently the next step toward a truce would be made in the U. N. General Assembly. Meanwhile, front-line pressures increased and blood continued to flow.

### U. S. Campaign Warms Up

◆ Political observers could recall no presidential campaign equal to the one of 1952. At the halfway point polls indicated half the population had not decided on the candidates. Politically, anything could happen. The principal issues were communism, Korea, corruption and national economy. On communism Eisenhower supported

Senator McCarthy's "end result", but not his "method". The Republican charges of corruption lost force over vice-presidential candidate Nixon's expense fund, but when 175,000 telegrams responded to his television airing of his financial standing (9/23) other candidates also publicized their finances. Whistle-stop-touring Truman accused Eisenhower of becoming an unwitting tool of the lobbyists and a "captive" of the isolationists. There was much political slam-bang from both sides as each candidate sought votes for November 4.

### The World Watches Russia

◆ Russian Communist Party congresses have proved worthy of attention. The first was in 1898 when nine delegates conferred for three days before the police caught them. The Russian revolution succeeded just before the triumphant Seventh Congress in 1918. The eyes of the world now turned to the 19th (which opened 10/5) for indications of future Soviet policy. Just before it convened the Russian master made a pronouncement: "The Soviet Union will not attack capitalist countries," but he said these countries will inevitably war among themselves because of "the struggle of capitalist countries for mar-

kets and their desire to drown their competitors". The cold war may have been getting colder, as the Russians attempted to divide the Allies.

### World Girds for War

◆ Whether Stalin's prediction proves true or just a cover-up for Soviet activity, both sides were heartily preparing for battle. Denmark and the U. S. announced (9/18) construction of a huge air base at Thule, Greenland, 2,450 miles from New York, 2,752 miles from Moscow. The U. S. publicized (9/30) a massive new 85-ton cannon that can accurately fire an eleven-inch atomic shell at least 20 miles in all kinds of weather. The U. S. secretary of the navy said (10/1) Russia now has about 300 submarines, or four times the number the Nazis had at the outbreak of World War II. The most spectacular development, however, was Britain's first atomic explosion off Australia (10/3), making it the third nation to possess the dreaded weapon. While there is a little talk of peace, there is much preparation for war.

### Britain a Lover of Speed

◆ John Rhodes Cobb, a 52-year-old London businessman, had a most unusual hobby. He had moved faster on the ground than any other man, having driven a racing car at 403 miles an hour! In late September he was out for another record, this time on water at Scotland's Loch Ness. His jet-propelled boat, the Crusader, was powered by a Comet airliner engine. Rough water would submit the craft to unbearable strain, but the time finally came for the trial (9/29). To be official, the speed run must be made in both directions over a measured mile, and the results of both runs averaged. The first mile was completed at more than 200 m.p.h., then suddenly the craft bounced and disintegrated,

breaking Cobb's neck. The record was incomplete and a lover of speed was dead.

#### **End of La Sibylle**

◆ Among naval disasters one of the most complete pictures of pathetic human helplessness is that of men trapped in a disabled submarine. One such was the *Sibylle*, a French training sub fighting a mock landing on the Riviera (9/24). She failed to surface on schedule, and planes, helicopters and ships began a crisscross search of the area. They discovered an oil slick and debris marking the spot where the sub and her crew met their deaths in a half mile of water. Escape gear is useless below 250 feet, and apparently the *Sibylle*, which in an emergency could have awaited rescue for 48 hours, was crushed by the terrific pressures, killing its entire crew.

#### **Was the "Saint" a Hoax?**

◆ Doubt was cast on one of history's most widely proclaimed "miracles" by a *Life* magazine report (10/6), which said: "Frenchman Jean Grimod, a 55-year-old ex-newspaperman, has come up with one of the most ambitious debunking jobs of all time. Grimod's thesis, which will soon be published in book form, is that the Saint Joan of Arc legend is false. Grimod claims to have unearthed documentary proof that: 1) Joan was not a peasant girl but an illegitimate member of the royal family; 2) she never had any visions but was built up as her country's savior by the king's propaganda-conscious advisers; 3) another woman was burned at the stake in her place; 4) Joan married a country squire named Robert de Harnois and lived happily ever after."

#### **Finland Paid in Full**

◆ The only nation that punctually made its World War I

debt payments to the U. S. has finally paid off the harsh Russian levy of \$570 million World War II reparations. This non-communist land with the long Russian border lost 12 per cent of its territory to Russia in the war, and in just eight years delivered to that land 573 ships, 300 paper mills, 7,000 locomotives and freight cars, as well as huge quantities of cable, electric motors, prefabricated wooden houses and river barges. Hard-working Finland has again accomplished what was demanded of it.

#### **Lebanon Overturned Rule**

◆ Lebanon's President Bechara el-Khoury was a congenial chap who kept a half-Christian, half-Moslem nation satisfied. Satisfied, that is, until it was discovered that his friends and family had been cashing in on his kind-heartedness. Their businesses boomed, they peddled influence, scandals developed. One news source commented: "There weren't enough rugs in all Lebanon to sweep the dirt under." Under pressure El-Khoury resigned. The new president, according to Lebanese tradition, is a member of the largest religious body, the Maronite Christians, and the premier is a member of the second largest, the Sunni Moslems. This time, without bloodshed, another Middle Eastern state had thrown out its old government and installed one pledged to drastic reform.

#### **Seven Years of Famine**

◆ The annual cry of famine has again risen from Madras state in southern India. Earlier this year 10 million were reported suffering, but now the whole state, having 57 million people (more than a third the population of the U. S.), may have to be declared a famine area. For seven straight years the life-giving monsoon rains have failed to fall. Ironically,

there is enough food, but the peasants have no way of earning money to buy it, and the \$10 million the state has already spent falls far short of the needs. Such conditions re-stress the serious need for God's kingdom blessings, when under divine direction even the desert will become productive, and famine will be no more! —Isaiah 35:1, 2.

#### **Word from the Inside**

◆ Chu Tien-Hui, who fled Red China early this year, claims to have intimate knowledge of the Chinese Communist regime. Author of the book *Inside Red China*, he says that on February 15, 1950, months before the Korean outbreak, Red China agreed in Moscow to "assume responsibility for invading South Korea, south-east Asia and Japan", using equipment "leased by the Soviet Union". An INS report (Tokyo, 10/2) explains that Chu also claims he attended a high-level meeting in Nanking in the spring of 1951, at which the Red germ-warfare campaign was planned to cover up the Communists' own plans for similar war in Asia. If his report is accurate it could shed much light on the current Korean situation.

#### **Japan's Notable Election**

◆ The dominant part of the Japanese Diet (parliament) is the 466-member lower house. For the first time since the end of military occupation Japan went to the polls (10/1) to elect new members to this all-powerful assembly. In the elections the ruling Liberal party retained an overwhelming majority. The Communist party lost every one of its 22 seats, even though it put forward 107 candidates. About 140 election winners had been "purged" from politics during the Allied occupation because of their wartime activities, but were again put forward by the

people. The only policy changes expected as a result of the election are a slight shift to the right, and more emphasis on nationalism. The election was peaceful and a record 75 per cent of those who were eligible voted.

#### Man versus Elements

◆ A month-long flood is a serious matter, particularly if it affects a third of a nation, threatens epidemics, isolates or wipes out at least a dozen villages and takes well over 100 lives. Such a flood struck the Mexican states of Guerrero on the Pacific Coast, and Veracruz and Tamaulipas along the Gulf of Mexico. The air force flew food and medicine to 200,000 half-starved victims (9/26), parachuting supplies wherever flood victims could be spotted, and small planes, boats and medical brigades were pressed into mercy missions as the danger of new floods mounted.

#### Misguided U. S. Missile

◆ Bold headlines shouted (9/18), "U. S. Navy Has 1,800 Robot Planes: Ushers In Push-Button War Age!" The big headlines were slightly off-beam, however, and the whole thing was scaled down to size when the naval director of guided missiles said the next day, "It wouldn't take much imagination to realize there are better ways of doing this job" than launching a few obsolete planes by radio control. *Time* called it a "guided boomerang", prompted by the desire to sometimes "make a news story seem bigger than it actually is". That these planes were not to be considered real guided missiles was shown by President Truman's statement two weeks later (10/2) that guided missiles, which are "now in assembly-line production", will "soon be in the hands of tactical units". An army announcement (10/6) in-

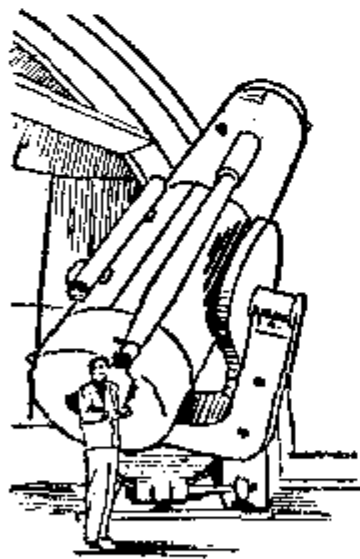
dicated that the day of real guided missiles might be soon at hand, but it was not yet here.

#### Crime on a Grand Scale

◆ The U. S. Federal Bureau of Investigation estimated (9/21) that two million major criminal offenses will be committed in 1952. (That is approximately one for every 75 citizens.) Reporting on the first six months it said: "On the average day . . . one larceny was committed every 26 seconds, an auto theft every 2.45 minutes, an aggravated assault every 6.23 minutes, and a rape approximately every half hour," and "every 4.6 minutes there was a crime of murder, manslaughter, rape or assault to kill". More 18-year-olds were arrested than any other age group. Half those arrested for crimes against property were under 25. In case you are wondering, the U. S. still claims to be a "Christian" nation.

## MAN SEARCHES THE UNIVERSE

BUT he has not yet found the secret of everlasting life. Though he were to devote himself to science's telescopes, microscopes and other modern research equipment for a million years, he would still not find the secret of life. Why not? Because the secret of life cannot be revealed by natural creation. To the Creator of life we must go for the answer, and to his written Word. Only research based upon the Bible will reveal this secret. The 320-page illustrated book *"This Means Everlasting Life"* will guide you unerringly to the Bible for authoritative information on the subject of life. Send 50c to cover costs and we will mail your copy postpaid.



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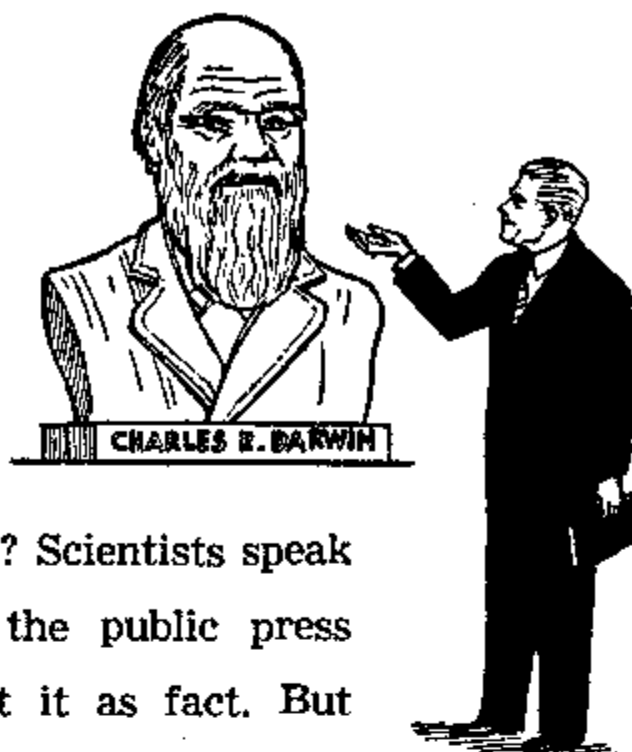
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NOVEMBER 8, 1952



# The Case Against EVOLUTION



IS THE teaching of evolution really based upon fact? Scientists speak of evolution as fact, schools teach it as fact, the public press assumes it is fact, many modern clergymen accept it as fact. But is it fact? Remember, scientists have changed their theories before; schools are not infallible; the press has been wrong many times; clergymen do not know all the answers. Why not bring evolution to trial and test its claims?

THE 64-page booklet *Evolution versus The New World* prosecutes the case against evolution, presenting argument that weighs heavily against the theory. The "missing link", evidence from the rocks, mutation loopholes, proved scientific data, the Bible—all of these indict evolution as a fraud. At the same time this revealing booklet introduces into evidence facts supporting the Bible account of special creation. From the fields of science, medicine and geology come witnesses against evolution. Man's adaptation of principles long used instinctively by animals argues for a master Creator. Sacred and profane history stand side by side in support of God's creation of mankind. Send today for your copy of this revealing booklet. Only 5c postpaid. Ask for several copies and give them to your friends.

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# AWAKE!

## TRUE CONFESSIONS BY EVOLUTIONISTS

An Appalling Masquerade of Forgeries, Counterfeits,  
and Lies in the Name of "Science"

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## A Rich Uncle Named Sam

Why doesn't his money buy more friends?

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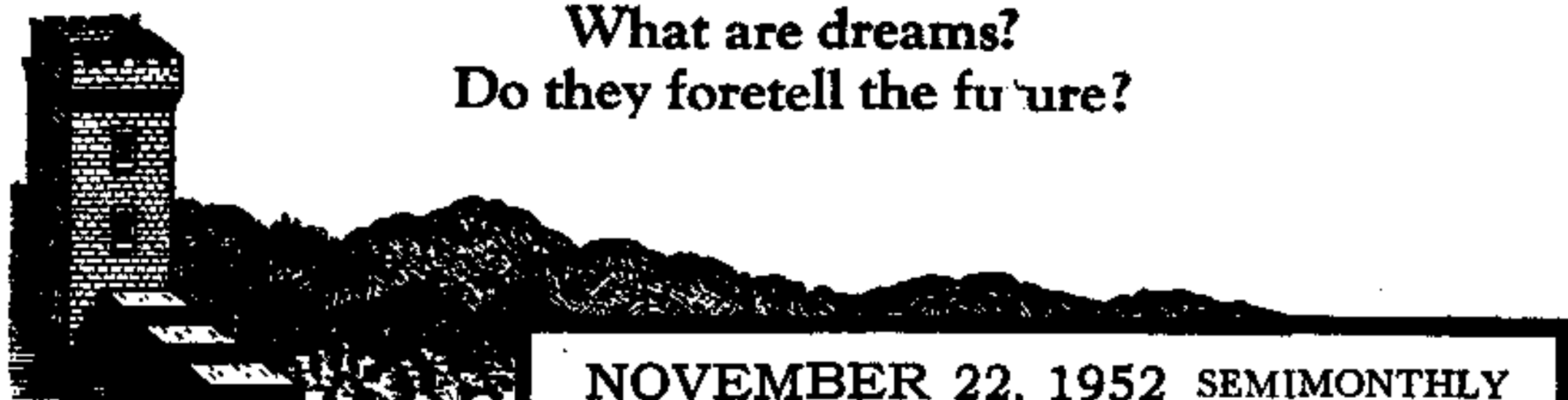
## Egypt's Plight, Plagues and Proposals

Aims of new government

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## Any Sense to Dreams?

What are dreams?  
Do they foretell the future?



NOVEMBER 22, 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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

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

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



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## CONTENTS

True Confessions by Evolutionists	3	Egypt's Plight, Plagues and Proposals	17
Fraud of the Phantom Fossils	5	Black Magic of Minahasa	20
Evolution's False Front	7	Dangerous Book List	20
Science or Deceit?	8	Any Sense to Dreams?	21
A Rich Uncle Named Sam	9	The Bible and Dreams	23
Asia Hates Colonialism	10	"Your Word Is Truth"	
Conditions Uncle Sam Supports	11	Acting Consistent with One's Prayers	25
The Potter's Pots and Pans	13	Length of Dreams	27
Dishes of Today and Their Care	15	Parsons in Politics	28
Today's World	16	Watching the World	29

# AWAKE!

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

Volume XXXIII

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Number 22

## TRUE CONFESSIONS BY EVOLUTIONISTS

**An Appalling Masquerade of Forgeries, Counterfeits and Lies  
in the Name of "Science"**

A MODERN textbook boldly proclaims: "Organic evolution is today accepted by practically all scientists as a firmly established principle." Those who yet consider evolution an unproved theory this book calls "otherwise well-informed people who are untrained in objective scientific thinking or who lack biological background". (*Man and the Biological World*, p. 291) For the past hundred years organic evolution has marched steadily to the fore in the field of biology. Today its impressive and sweeping claims leave the awestruck student convinced that surely a theory able to command such respect must be founded on the most scrupulous evidence and fact. This indeed is the impression evolutionists have endeavored to create.

However, we are drawn to the words of a member of Britain's Victoria Institute: "Many of those who boast most loudly that they follow truth wherever it may lead them, only follow truth when it leads in the desired direction. Not all scientists possess a scientific mind or work on scientific principles, and the scientific attitude is not confined to those who have taken a scientific degree." Of the latter nineteenth century, when the evolutionary flower burst into full bloom, he remarks: "It was the fashion at that time for students of the inexact sciences to say that they 'believed

in nothing higher than the roof', and our universities were swarming with young sceptics, agnostics and atheists." Regarding Darwin's "Natural Selection" the writer points out: "as Huxley said, 'it was what all the biological world was waiting for,' and it was at once accepted. Not, that is, because it was necessarily true, but because it was useful."\*

Would men of science compromise integrity to truth and jeopardize their own reputations for the sake of a popular philosophy? No, not all would. But that many did the preceding quotations seem to show and the evidence to follow surely verifies.

### ***Picture Forger Confesses***

Ernst Haeckel—mark the name—lived and wrote in the latter nineteenth and early twentieth centuries. He became the great champion of embryology, the avenue of study by which, he contended, evolutionists traced the entire recapitulation of man from fish to reptile to mammal to ape to human infant. All these stages, he said, are quickly relived in the fetus during the nine months prior to birth. "The history of the foetus is a recapitulation of the race," are Haeckel's exact words. Though most

\* "Why I Reject the Doctrine of Evolution," anon.—pamphlet secured thru Evln. Protest Movement, England.

informed evolutionists now discredit both Haeckel and this theory, many of them yet hold to variations or select parts of it. To illustrate supposed likenesses of the human embryo to different animal stages during its various steps, Haeckel made numerous drawings. In 1907 Dr. Arnold Brass, who had worked with him, publicly charged (in *Der Menschen Problem*) that Haeckel had purposely faked some of his illustrations to make the likeness more apparent. Haeckel's astonishing reply two years later admitted:

"I begin at once with the contrite confession that a small number of my diagrams are really forgeries in Dr. Brass' sense. Hundreds of the best zoologists lie under the same charge. The great majority of all the morphological, anatomical, histological and embryological diagrams...are not true to nature, but more or less doctored, schematized and reconstructed."\*

Why such deliberate dishonesty? It was Haeckel who asserted (*Welträt-sel*, p. 99): "In the last twenty years a considerable number of well-preserved fossil skeletons of anthropoid and other apes have been discovered, and amongst them are all the important intermediate forms, which constitute a series of ancestors connecting the oldest anthropoid apes with man." A. W. McCann says of this statement in his book *God or*

*Gorilla*: "When Haeckel wrote that passage he knew that not only was there no such series in existence, but that there was not a single fossil fragment of a series in existence. The falsehood was deliberate." One lie leads to another.

Submitting to exposure further dishonest argument based on embryology, Douglas Dewar states: "T. H. Huxley gives, in *Man's Place in Nature*, figures of the embryos of a dog and a human being to show how closely they resemble one another, but he refrains from stating that the latter is an embryo up to this stage, emphasizing the similarity of the process in the two cases. He does not continue his account beyond this stage, alleging that to

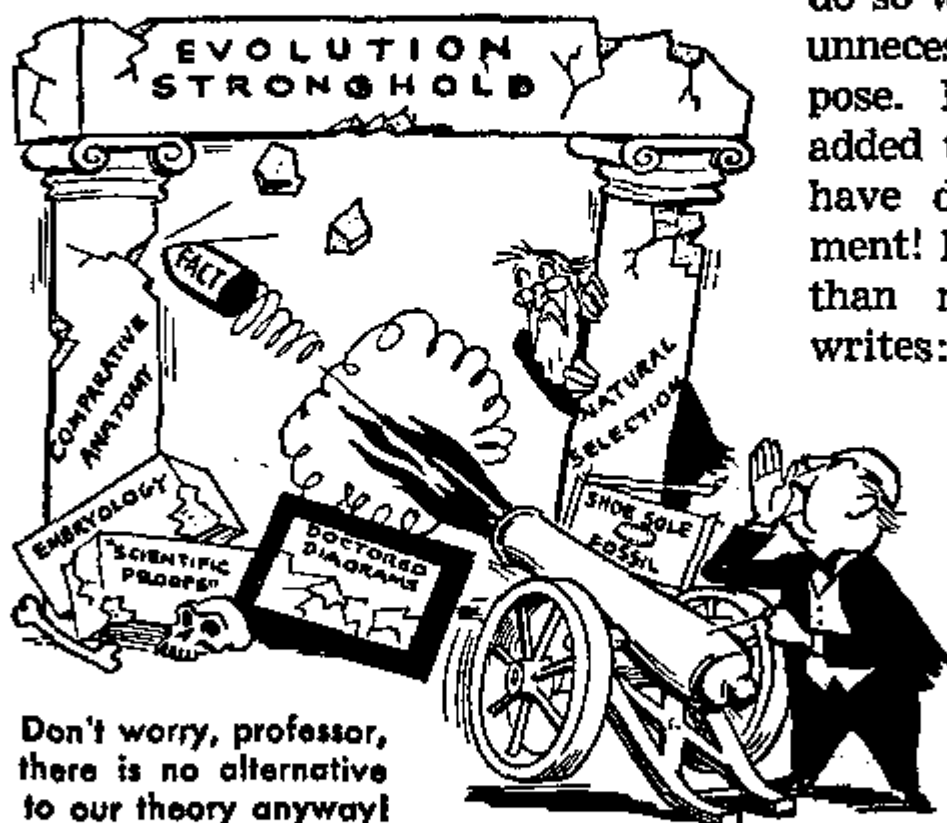
do so would be tedious and unnecessary for his purpose. He ought to have added that to do so would have destroyed his argument! He is guilty of more than mere omission. He writes: 'Indeed it is a very

long time before the body of a young human being can be readily discriminated from that of a young puppy.' The truth is that by the time the human em-

bryo is forty days old it is impossible to mistake it for a dog, and by the forty-fifth day it is unmistakably that of a human being."\*

### Caught in the Act

Evolutionists seem to enjoy admitting their past blunders and present deficiencies. So arrogant are they that they almost de-



\* *Difficulties of the Evolution Theory*, Dewar, pp. 37-40.

\* *Difficulties of the Evolution Theory*, pp. 37-40.



mand the assumption that there is no alternative to their theory regardless of the holes they themselves have shot in it. But they do not frequently talk of the way their own dishonesty or that of their colleagues forced them from cherished strongholds. Even by the twenties of this century the Lamarckian fable that parents could acquire new characteristics and pass these on to their offspring had been generally abandoned. Yet in those years the work of Vienna's Dr. Paul Kammerer and talk of deepening the pigment of salamanders, shortening the development period of some amphibians, and canaries able to sing songs their parents had learned created a stir that threatened to recall the discarded theory. But Professor H. W. Clark tells what happened instead in his book *Back to Creationism* (1929):

"The climax of Kammerer's case came recently when a certain American scientist journeyed to Vienna to investigate his claims firsthand. Upon examination of one of the specimens which had, it was claimed, developed new structures, the visitor found that Kammerer had injected India ink under the skin to produce a swelling. Upon being confronted with the fake, Kammerer picked up a revolver and shot himself."

In the same book Clark includes the somewhat amusing anecdote of an apparently fossilized shoe sole discovered a few years before its publication by John T. Reid, mining engineer and practical geologist. The find's amazing feature, though it was attested to by responsible eyewitnesses, lay in the fact that it was found in rock classified as Triassic, approximately 10,000,000 years old! Upon examination, W. D. Matthew, curator, American Museum of Natural History, New York, stated that "the discovery is of course arrant nonsense. The specimen is, in fact, a flat siliceous concretion, of a type not uncom-

mon in limestones, with some accidental resemblance to a part of a shoe-sole, weathered to a rusty brown and with a row of little holes near the margin where a band of small calcite crystals, formed at one stage of the growth of the concretion, has weathered out".

Clark adds his own observation: "It certainly is remarkable that the 'flat siliceous concretion' should resemble a shoe-sole so closely both in shape, color, and in the possession of a row of little holes just where the sewing should be, and not only that, but show some portions of the thread left so plain that the very twist of the thread can be measured."

Alone, it is true, the last-cited example could not be turned dogmatically into a condemnation of evolution. But look elsewhere in evolutionary geology and see how repeatedly guesswork and juggling of facts and time periods are common practice. Dr. H. C. Morton tells how "American scientists found a skeleton in the Mississippi valley, and said it was 50,000 years old. On digging a bit deeper they came across a flatboat and someone remembered that a flatboat had been wrecked and a man lost during great floods. So they corrected the 50,000 years to 50". Similarly, writing relative to life periods and fossil finds, Heilprin said (*The Distribution of Animals*): "It is practically certain that numerous forms of life, exhibiting no distinctive characters of their own, are constituted into distinct species for no other reason than that they occur in formations widely separated from those holding their nearest of kin."

### *Fraud of the Phantom Fossils*

A word now regarding fossils. The term "fossil men" leads many laymen to believe that whole skeletons are found of hybrids halfway between man and ape, when in reality mere "Humpty Dumpty" fragments

are possessed of what are *claimed* as such links. Such erroneous impressions are caused by statements like the following appearing in the New York Sunday *American* of August 7, 1921, by W. H. Ballou. Regarding the "Trinil Ape-Man", he said: "It stood erect, had a well-shaped human head and was tailed. Science deduced from the skeleton our evolution into the smooth-skinned, tailless creatures that we are today. . . . From the most ancient legends it would seem that the tailed people are true descendants of the Trinil Ape-Man who was not confined to Java, Borneo and New Guinea."

One Professor J. H. McGregor reconstructed the "Trinil Ape-Man" for the Hall of the Age of Man in New York's American Museum of Natural History many years ago. There its bust was placed directly between the skulls of various types of apes on the one side and the remains of some alleged primitive men and a recent human skull on the other. One of this century's leading evolutionists, Professor H. F. Osborn, edited a guide-leaflet series explaining this exhibit in which he alluded to the supposedly accurate restoration of the "Trinil" specimen. Professor Osborn was later criticized for not mentioning the fact that he had never viewed the "Trinil Ape-Man's" remains. In this regard the authoritative Dr. A. Hrdlicka states, Smithsonian Publication 2300, page 10:

"All that has thus far been furnished to the scientific world [This was twenty years after discovery of the original.] is a cast of the skull-cap, the commercial replicas of which yield measurements different from those reported taken of the original, and several not thoroughly satisfactory illustrations; no reproductions can be had of the femur and the teeth *and not only the study but even a view of the originals are denied to scientific men.*"

Read what Professor Osborn flatly admits concerning this "Trinil Ape" customer: "We may form our own opinion, however, from a fuller understanding of the specimens themselves, always keeping in mind that it is a question whether the femur and the skull belong to the same individual or even to the same race."\* And finally, note the superb way in which Harvard's renowned anthropologist, E. A. Hooton, lays utter waste to the whole theory of reconstruction and classification on which evolution leans so heavily:

"No anthropologist is justified in reconstructing the entire skeleton of an unfamiliar type of fossil man from parts of the skull cap, one or two teeth, and perhaps a few oddments or mandible and long bones. The conditions of the preservation of geologically ancient human remains usually preclude the recovery of more than a few scattered fragments of one individual. Inferences concerning the missing parts are very precarious, unless more complete skeletons of other individuals of the same type are available to support the reconstruction. . . . Even in the case of Neanderthal man, long represented by a goodly array of incomplete skeletons, it is now evident that conceptions of the rigidity of this type, based upon Western European finds, are completely erroneous. The ever-growing collection of *Sinanthropus* specimens teaches the same lesson. If these specimens had been recovered in half a dozen widely separated parts of the earth and had been described by as many anatomists, the latter would possibly have created as many new species or even genera of man. The business of taxonomy, or zoological classification (pigeon-holing) works well enough for coarse categories, such as classes, subclasses, orders, suborders, and families. Like big business in the commercial world, it masquerades under a guise

\* See *Men of the Old Stone Age*, page 77.

of efficiency and accuracy which proves to be illusive under close examination. Formerly, I was under the impression that taxonomic indiscretions were peculiar to anthropologists, but now I am convinced that a zoological classificationist may be as dissolute and irresponsible as a lightning-rod salesman. Further, the more I inspect the family trees of man, so facilely constructed by students of human palaeontology, including myself, the more I am inclined to agree with the poet that 'only God can make a tree'. . . . If, on the Day of Judgment, the assembling of bones incidental to a carnal resurrection should be entrusted to anatomists, I have no doubt that many of us would find ourselves skeletally defective, a goodly share of our osseous parts having been assigned to hypothetical giant gibbons or to fictitious chimpanzees."\*

### ***Evolution's False Front***

Have you perhaps been awed by the confidence and apparent scientific authority with which evolutionists like to speak? In evolutionistic texts Darwin has ever been painted as a meticulous scientist who spent many years in close research before reaching his conclusions. However, it is known that he had heard the evolution idea from his grandfather and that he pondered the matter while on a voyage as naturalist aboard the British ship "Beagle". Robert E. D. Clark, M.A., Ph.D., tells us: "It was during the voyage that Darwin resolved to collect evidence which might bear upon the point. It was not long before he was entirely convinced as to the truth of evolution, and the problem that lay before him now was how best to present the evidence to the scientific world. The myth that Darwin took twenty years to make up

his mind on the subject has long since been exploded."\*

Was Darwin so sold on the scientific merit of his theory founded on "natural selection", the survival of the fittest? Mark his own words: "If I have erred in giving to natural selection great power, which I am very far from admitting, or in having exaggerated its power, which is in itself probable, *I have at least, as I hope, done good service in aiding to overthrow the dogma of separate creations.*"† [Italics added] Not love of truth or regard for science but hate for God and spite for creation are thus betrayed as Darwin's true motives.

Nor need we tremble before long and imposing names given their specimens by evolutionists. *Hesperopithecus harold-cookii* was once hailed by Henry Fairfield Osborn with all the authority in the world as follows: "On the basis of these very careful studies, the author decided to make this tooth the type of the following new genus and species." It was a tooth only 10.5 mm. by 11 mm. discovered in Agate, Nebraska, in the early twenties. The "careful studies" were made by the American Museum of Natural History. The tooth was exalted as a link between the higher apes and lowest American Indians. But, woe, further study eventually lowered it to the pig-family level and out went all the superlatives and evolutionary confidence.‡ Worse still, Douglas Dewar reports a book written in 1943 which still appealed to *Hesperopithecus* as a "missing link".\*

Not even when prominent evolutionists line up animal families in the way they like best so as to show an *apparent* progress from animal to man is there cause for concern. E. A. Hooton explains that this is

\* Darwin: *Before and After*, R. E. D. Clark, 1948.

† *The Descent of Man and Selection According to Sex*, Darwin, edition combined with *Origin of Species*, Cerf., Klopfer, N. Y., pp. 441, 442.

‡ See *Back to Creationism*, H. W. Clark, 1929, pp. 62-65.

\* *Britain B. C.*, by S. E. Winbolt, Pelican book series.

\* *Apes, Men and Morons*, pp. 115, 116.

done by means of two laws, that of "irreversibility", which states that no form of higher evolution can revert back to features of a lower form; and that of "convergent or parallel evolution", which "affirms that similar or identical variations may be developed independently in unrelated forms 'which happen to be subjected to similar environmental forces'." Then he says: "Citation of this law enables the fabricator of family trees to dismiss as irrelevant and illusory all morphological similarities in those animals which he wishes to exclude from close relationship to man. Wielding the law of irreversibility of evolution in one hand, and that of convergent evolution in the other, the brain trusters of the zoological New Deal can excommunicate from the assemblage of man's ancestors any unfortunate stock of which the contemporary representatives seem undesirable poor relations."\*

### Science or Deceit?

Remembering the position of modern evolutionists, that their theory is "today accepted by practically all scientists as a firmly established principle", what can we think of such confessions? What of deliberately inserting an embryonic human head on the drawing of an ape embryo or removing the tail from the illustration of a macacus (tailed monkey), converting it into a tailless ape (gibbon)? Of such was Haeckel accused by men who forced his confession of guilt.†

Not science. This is rank dishonesty.

What of inducing artificial formations on experimental animals to give the appearance of newly acquired characteristics?

This too is dishonest.

\* *Apes, Men and Morons*, p. 67.

† As for these specific examples of Haeckel's guilt, see *Deutsche Medizinische Wochenschrift*, Prof. Kelbel of Freiburg, 1909. Substance found in *God or Gorilla*, by A. W. McCann, pp. 154-157.

What do you think of men who can reconstruct entire skeletons and even hypothetical flesh-covered bodies from one or two fragmentary bone structures which they admit they are not even certain came from the same creature, and *the originals of which they have not even seen!*

Exact scientists? No, master magicians!

And what of atheistic prejudice that passes for scientific method, tooth fragments that pretend to disclose intimate details of past life eras and specially coined zoological "laws" that permit juggling into man's ancestry the nonexistent stages needed to prove evolution and silencing those parts that do exist which disprove it?

So fantastic and dishonest is all this that even evolutionary scientists who have an ounce more respect for their profession than for their ability to entertain have repudiated it. How, then, is evolution "firmly established" and "accepted by practically all scientists"? How but by the long years of teaching arguments based on dishonest research and examples, *many of which, when pressed, they now deny!*

Knowledge gained by modern anatomical research has, admits Dr. H. F. Osborn, "entirely set aside the entire monkey-ape theory of human descent." Evolutionist H. H. Newman in his "Readings in Evolution, Genetics and Eugenics" declared: "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is *no absolute proof* of organic evolution." [Italics added] Does this sound like scientific confidence in a "firmly established" principle? And what does it matter who accepts the theory? Many disciples can be misled. Mounting proof, not numbers of believers, brings a theory closer to truth. Absence of proof, in spite of a large following, spells only mass deception.

Evolution has both these distinguishing features: many believers, little evidence.

**A W A K E !**

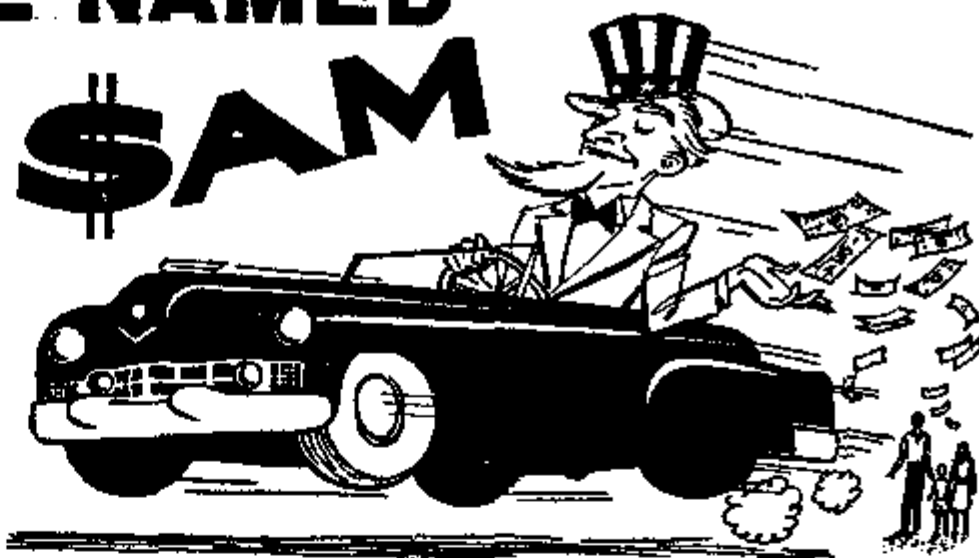
# A RICH UNCLE NAMED

Why doesn't his money  
buy more friends?

**D**ID you know that Iranian newspapers use a flop-eared, bug-eyed jackass as the cartoon symbol for the United States? Did you know a leading Protestant magazine recently said, "Europe is as afraid of the U.S. as of the U.S.S.R."; that a major U.S. magazine spent six pages on "Why Asia Hates Us"; and that when ordered to obliterate Communist insults to General Ridgway, French police often eliminated merely the word "Ridgway", leaving the words "assassin", "murderer" or "microbist" prominently displayed on American cars? Popular resistance to the U.S. has been reported so meagerly in the American press that there is little appreciation of its extent. American taxpayers are frequently unaware that Uncle Sam is often viewed as the type of rich and stubborn uncle who is pampered for his money—and sometimes hated because of it.

Last January the late Senator McMahon warned against the idea that because of Uncle Sam's wealth everyone should line up and march behind him. He cautioned that the U.S. could not "win converts to our cause simply by expecting five fewer Communists for every \$50 we invest abroad". In fact, Americans in Europe find that the dollar buys few friends, and that Europeans are inclined to blame the U.S. for their troubles. It is as Justice Douglas recently reminded: "You can win Asia with affection, but you can't buy Asia with dollars."

What brands the U.S. a "rich uncle" type in the minds of much of the world? For one major cause the Philadelphia *Inquirer* said: "An arrogant U.S. military



clique reminiscent of the Wehrmacht itself is undermining democracy in those foreign lands, losing us good will faster than the Voice of America and other agencies can build it. . . . Peoples abroad will believe what they see of Americans rather than what they hear. And what they see in the fast living of U.S. Army brass must infuriate them—because it certainly infuriates American citizens who have learned for themselves what goes on." It added: "Big brass in big cars race over the countryside at high speed, flouting traffic rules, putting up a vulgar show of wealth and power, treating natives like conquered people. . . . Some of the conduct over there does more to fan Communist propaganda than anything the Reds could think of. . . . Let brass hats—and their wives, too—never forget that they are Americans, not Prussians."

It may be that the practice of luxury-living in conquered lands has been the unbroken rule throughout history, but many rules are being broken now that the U.S. believes it a military necessity to make friends with all noncommunist nations, including former enemies. American officers living in luxury hotels, having big town houses, suburban estates, choice hunting grounds, private trains, the finest food and accommodations—wealth the conquered people never had—only add to the resent-



ment that goes with any military occupation.

### ***Europe Fears Another War***

Europe's greatest worry about the U.S. concerns the policies the U.S. believes may prevent another war. They object to what they feel is the rich uncle's sudden attempt to run the whole show. Warned *The Christian Century*, February 6: "The very attempt to deal with the states of western Europe as though they were recruits under the drillmaster's eye would be likely to increase popular resistance within those countries to American leadership and policy." Note: *increase* the resistance, because most of the common people in Europe believe, it said, "that Russian occupation, fearful as it would be, would nevertheless be preferable to death and the devastation of another world war," and that "the common people in the 'nations close by' are as much afraid of what they are working out of the policies of U.S. power will do to them as of Russia's power. Perhaps more afraid".

If this seems strange to American ears, then just note this comment made from Paris by Eleanor Roosevelt in her "My Day" column: "One thing that always astonishes me in my contacts with representatives of other nations and the people I meet over here" is that "after you get over the formalities, they are sure to ask in a confidential way: 'Now tell me, does the United States really want peace with Soviet Russia?' At first I thought it was a funny question and made fun of it. Now I have decided people are serious". What makes them so distrustful? Europe is re-arming, but no state has yet declared an emergency. No public alarm has been fanned up. War fears are not propagandized, and none have conducted air-raid drills as U.S. cities have. In view of their lack of what Herbert Hoover recently

called "hysterics", the attitude of a distant and powerful nation that seemingly considers a war on their land as inevitable is frightening.

### ***Asia Hates Colonialism***

Asia has different, though equally important, reasons for turning from the U.S. Pearl S. Buck, Nobel Prize-winning author of books on China, wrote in *Look*, August 28, 1951: "Once the peoples of Asia were our friends. Now they are bewildered by us and wounded. They hate us. . . . Therefore, let us, in common sense and prudence, ask ourselves why we are hated. . . . I would say it is because the Asians feel that we have deceived them. They feel we have taken sides against them. . . . Americans had once been colonials, too, subjects of the English, who not only held India and Malaya and Burma but also held great pieces of Chinese soil; whose ships sailed into their inland waters; whose hold was unshakable upon the customs receipts and upon the Chinese ports; who had fought wars to force the sale of opium upon China. Americans had never done any of these things. . . . It is true. . . that the conduct of Americans in the armed forces did deeply shock the peoples of Asia. The drunkenness alone was repulsive. . . . But it is not over these things that the people of Asia have turned against us. . . . Imagine, if you can, the surge of bewilderment and despair that flooded into Asian hearts when they heard that we were on the side of old empire and therefore against them. . . . We have proceeded in the most provincial and local-minded fashion to act everywhere in the world without reference to other peoples. We have upheld only those persons who were willing to take direction from us; usually persons rejected by their own people and who followed us for the most corrupt reasons of personal power and gain."

The Far Eastern editor of *U.S. News & World Report* said in the March 25, 1949, issue of that magazine: "At the end of the war, I was flabbergasted at the amount of American prestige. . . . You can imagine the terrific letdown of these people when they decided America was on the side of the colonial powers." In Saigon he asked a young man fighting the French: "Why do you follow Ho Chi Minh? He's a Communist. Don't you realize what might happen to your country?" The soldier laughed and replied: "The French have destroyed every other nationalist organization here. We would rather have Indo-China ruled by a native Communist than an Indo-China ruled by the French." A prime minister of Indonesia told him: "America has betrayed us. America is supporting the Dutch." In Indo-China the Communist line was: "The Americans have betrayed us. The Russians have agreed to trade with us. So you see who our friends are." Throughout Asia millions are awakening to the opportunities of independence, equality, freedom, complete rejection of the centuries of colonial exploitation and domestic oppression. In the people's mind, at least, the U.S. is now aligned with the exploiters.

### ***Conditions Uncle Sam Supports***

Through American eyes, U.S. aid to Asia includes guns for defense, supplies, food, clothing, medicine, fertilizer, technicians, men to help in road-building, agriculture and engineering. But turn and view it through Asian eyes. They saw the guns in the hands of lawless soldiery and oppressive police. They saw corrupt bureaucracy suppressing free speech, enforcing unjust laws, enriching itself at the people's expense. They saw U.S. goods at sky-high prices on the black market; American fertilizer taxed so highly by their own governments that they could not buy it. They saw greedy landlords benefiting from crops

they produced. Supreme Court Justice Douglas, who toured Asia extensively, warned that Asia's system "is not going to survive". He said: "We have been supporting corrupt reactionary regimes, putting money behind governments that are vicious governments, reactionary governments, wasting the wealth of America, trying to underwrite the status quo, trying to stabilize the situation. . . . I met men out there who own farming land greater in area than the entire state of Switzerland. One man owned 1,600 villages lock, stock and barrel. Go into those villages with your Point Four program and increase the production of the land and if the owner takes 95 per cent, what have you gained in the struggle against communism?"

America told these illiterate people who live in one-room dirt-floor shacks about wealth and skyscrapers; reminded them how rich the foreign white men are, how poor they. Communism talked on their own level, and told them it would overthrow unjust landlords. Communism did not offer much, and has certainly not lived up to its promises; but it did talk in language the people could understand.

### ***Viewing the U.S. from the Outside***

Many Americans fail to realize that only one-third of the world's population is white. America promises democracy, talks of freedom and equality, but natives get the idea that the soldiers' term for them, "Gooks," is not a complimentary one. Then the very people to whom the U.S. is appealing read anti-American propaganda that tells them their skin color would deny them the freedom America promises. The executive secretary of the National Association for the Advancement of Colored People declared on April 24: "There is a social revolution sweeping the world and if white America doesn't wake up soon it will be too late."

All too often even the praise for America does not concern the liberties available or the advancements in living conditions, but concerns "gum, jive, jazz, tight sweaters, padded bras, yo-yoes, comic books, neon lights, dance halls, and chromium trim". The January 19 *Saturday Review of Literature* described motion picture advertisements in Japan with "a golden-haired American beauty struggling to keep a clawing maniac from divesting her of the few remaining square inches of cloth which clung insecurely to her body", and said, "The older folks, I was told, keep their heads down when they pass these movie placards."

The report that U.S. soldiers fathered 200,000 illegitimate children in Japan has not added greatly to the honor of democracy, nor should the addition of the term "shacking up" (living with a woman) to at least one local dialect in Germany raise the general respect for the conquerors.

Criticism includes not only the racial issue and morals, but the inherent pride and self-respect of many people. John Foster Dulles charged that "when the secretary of state of the U.S. goes on nineteen trips to Europe and never sets foot once in the postwar period in any Asiatic country, that is the kind of thing that cuts them to the quick. They think that we look upon them as second-rate, expendable peoples".

### ***Reasons for Resentment***

Many persons in all these lands have a high respect for much the United States has done, and a warm liking for many individual Americans, but conditions have reached the point where John Foster Dulles could ask in the above-mentioned debate, "Can anybody claim [American foreign policy has been successful] in the Middle East? In Africa where unrest is seething against us, [and] South America where communism is building up and where we

have the worst relations we've had in many, many years?" The resentment in these lands is far greater than many Americans have imagined. Why? Because U.S. representatives and tourists have flaunted their abundance before many who have much less; because they fear "trigger-happy" policies may set off a third world war; because America is blamed for current rearmament and high prices in Europe; and because some older powers resent U.S. rise in world leadership. Because in Asia the U.S. has not always recognized just claims of the people, but has supported corrupt governments that the people later risked communism to overthrow. Because of American haughtiness; because Asia hears that racial discrimination within America would prevent two-thirds of the world's population from receiving the benefits of the democracy America holds up as the alternative to communism.

Such objections are overemphasized by anti-American propagandists, but there is enough fact behind the charges to make them difficult to refute. Surely the government is aware of these problems and all their complications. What might on the surface seem an obvious solution could easily bring on further complications. Without unity another world war is feared. Yet unity is possible only through fear, because each nation is looking out for its own best interest. Appeasing one government angers another. A satisfactory solution remains so complicated that only God's kingdom rule over earth can remedy the difficulty, as was well illustrated by an interview with the Far Eastern editor of *U.S. News & World Report*, published March 25, 1949:

Question: "One thing is clear, anyway. The world really seems to be in a mess, doesn't it?"

Answer: "That's right—quite a mess."



# The Potter's Pots and Pans

A STACK of dirty dishes heaped up in the kitchen sink usually makes one want to forget their usefulness. They, perhaps, cause more fuss about the house than any other one chore. However, their contribution to man and to science cannot be overlooked. They, better than many other archaeological discoveries, relate the habits and traditions, the likes and dislikes of the peoples of the past.

Probably we will never know who made the first dish, or the inventor of the ingenious potter's wheel. Dr. Berthold Laufer's studies show that the potter's wheel evolved in Egypt and from there it was transported north, west and eastward. However, the ancient people of China, India, Mesopotamia, and other countries all believed that it was invented by their own ancestors. Extensive archaeological studies of the Nile valley have credited the Egyptians with being the first to make use "of the mold, the development of the potter's wheel, encaustic inlay, glazes and frets, and even the muffle kiln". Among the pieces found along the Nile were articles made of red earthenware that were marked with hieroglyphics, and are said to date back to 3000 B.C. Also uncovered were a great variety of vases, painted dishes, or-

naments made from glass, marble, metal, and alabaster.

Alabaster is a very beautiful, smooth, marblelike stone. Lovely little jars were made out of alabaster for the ladies. These jars held many different oils and cosmetics. There were larger jars, too. These were used as burial vessels. The heart and other organs of the body were kept in these larger jars when the mummy was being prepared for burial, and were placed in the tomb with the mummy. Usually the covers of the burial jars were specially carved to represent the portrait of the deceased. Often the lid was shaped into a head of a dog or a jackal, which animals were considered to be sacred. These animals, the Egyptians believed, guarded the mummy while in the tomb or grave.

Not many pieces of the early Egyptian's pottery were created for decorative value. They believed in putting their clay pots and pans to daily use. Their fruit and wine they kept in bottles and bowls. Jars and jugs were made to store the grains and oils. Smaller vessels were designed to hold drugs and spices. Water-carriers had a specially shaped jar. Dishes and cups received the same rough treatment that they do



EGYPTIAN



CHINESE



ANCIENT GREEK

today. Cooks and butchers, shepherds and weavers, all found good use for pottery ware and vessels.

### *Greece and Potter's Clay*

The secrets of a material so kind and gentle, one so sensitive and yet so good-natured, could not be held by the Egyptians. The potter's skill found its way to Cyprus and Crete; from there to Greece. The paintings on pottery tell many things about the lives of the people of Greece. The finer paintings represent men, women and children in daily life. In some pictures they are seen fighting, and in others, working and playing. Other paintings represented "the gods and their relations to men. . . . They believed that in the early days gods and men married each other, and so all their old heroes were sons of gods or goddesses". They also believed that these heroes lived on earth and were the leaders of the early Greeks.

Some real happenings have been recorded, but these have been so confused with the myths that it is difficult to determine what really did take place. A good many of these mythological stories have been represented on plates, cups and vases by painted pictures. As a rule, the poor people could not afford painted vases or tableware. They used simple earthenware in much the same way as people do today. According to R. L. Hobson, "Pottery was never a free art in Greece. The wares were inspired, controlled, and finally destroyed by progress in the arts of metallurgy and painting."

### *Chinese Master Art*

Unlike the Greek, the Chinese combined a thorough and appreciative understanding of the nature of his clay with a wise restraint of decoration, and in this way developed the finest pottery ever made. We acknowledge the supremacy of their work

when we use the word "china". The Egyptians, Persians, and Greeks thought of pottery as just useful articles of everyday life. The Chinese, on the other hand, combined the two, usefulness and beauty, and won fame. However, many of their loveliest pieces were used for ornament only. Almost every Chinese of any importance or of wealth had a fine collection of dinnerware and vases that he displayed, but only on special occasions and to the best and closest of friends. These pieces were usually richly decorated with figures and symbols of his religion.

The dragon is probably the most important of all animal symbols. During the Ming and Manchu dynasties the five-claw dragon was the symbol of the emperor. It was believed by the Chinese that when the emperor died he was carried to heaven on the back of the dragon. This imaginary animal was supposed to have the power of making itself as "tiny as a silk worm, or of swelling till its body filled the sky". Paintings often picture the dragon flying through the sky among the clouds, or rising from the waters of a lake or river.

An emperor during the Ming dynasty ordered a large dragonfish bowl to be made by the imperial factory. Year after year they failed, and the ones in charge of the factory were punished for not having been able to perfect the bowl. One day when a number of bowls were being made, T'ung leaped into the flames and gave his life as a sacrifice. The burning of T'ung's body brought about a chemical change in the fire, and the bowls came out perfect. T'ung was hailed as a god. Often sacrifices of live animals were thrown into the kiln, and similar results were obtained.

The figures on Chinese pottery are not all gods and goddesses. Many figures are of animals. Ranking high among the sacred animals with supposed spiritual powers are



the unicorn, the phoenix, and the tortoise.

The unicorn is an imaginary creation with a head of a dragon, a tail of a lion, and a body of a deer. It is supposed to step so lightly that it leaves no tracks when it walks. It is a bringer of good news to man. On other pottery might be seen the bird that lives in heaven and makes trips to earth only to bring good news to man. This imaginary bird is the phoenix, a special emblem of the empress. Its feathers have brilliant colors and its tail is long and flowing.

The Chinese desires long life more than anything else. He has wished for it, prayed for it, and painted it on his pottery. He believed that the tortoise lived 5,000 years, so he made that his symbol of longevity. The stork and the tortoise, the pine and the bamboo tree were all symbols to him of a long life on earth and sometimes of a never-ending life in heaven.

The bat and the deer to him represented happiness, the fox was a symbol of mischief, and the iris represented swords. Iris leaves were often placed near the doors and windows, so that when the evil spirits would come near they would think the leaves to be swords and would be frightened away. Fish, fowls, insects, clouds and rain and almost everything that one can imagine were used as symbols of one thing or another. The artist had all of these things in mind when he painted his wares. Many of these symbols were used hundreds of years ago, and are used today only because of custom. Others have a very real meaning for the people of China even to this day. Many paintings represented the simple daily life of the people.

### *Dishes of Today and Their Care*

Like the Chinese, Greeks and Egyptians of old, many housewives segregate their dishes according to a caste system for

special occasions. The better dishes are revered, pampered, and often never allowed to associate with anything beneath their station. And never are these dishes to be found at the dinner table, unless special company is present. Good dishes if properly cared for will last almost indefinitely even though used daily.

Food should never be allowed to stand in the dishes after meals. Dishes should be immediately cleaned of all alkaline- or acid-containing foods and washed. If it is inconvenient to wash the dishes soon after each meal, then they should be rinsed or wiped off with paper towels to remove as much food as possible. Tea or coffee cups should be rinsed. Washing soda and heavy-duty laundry soap are "taboo". Dishes should be kept separate from the silver. Mixing dishes and silver in the dishpan will increase breakage and scratching. The same is true with drying dishes. Slipping one dish under the other as you dry is likely to scratch the finish, since the foot of most plates is not glazed. Play safe; dry one dish at a time.

One should not subject them to sudden heat. Quick temperature change increases the danger of cracking and crazing. Tea-pots should be warmed before boiling water is poured in. Not under any circumstance should steel wool or scouring powder be used on dishes. They are sure to scratch your dinnerware. It is not necessary to give dishes a scalding rinse. It is known to craze most earthenware and dulls the glaze of china. Washing, and not scalding, cleans dishes. The rinse water should be about the same temperature as that in the dishpan. It is not wise to stack dishes. After they are washed individually, they should be placed in a rack for drying. A soft towel should be used to wipe away the remaining moisture and restore luster.

Observing these and other points will preserve the life and beauty of your dishes.

# TODAY'S WORLD

## A Time of Horror

¶ Under that title the May 14 *Christian Century* cited this report written by the president of the United Press: "Atom bombing as a mercy stroke... will kill troops quickly and in large numbers and enable the capture of positions with a minimum of loss and at a maximum speed, and thus shorten wars.... Thus a battle which might have lasted for weeks is compressed into a few hours. The necessity of air raids and bombardment is eliminated. One bomb does it all."

¶ This commonly expressed opinion and the use of napalm fire-bombs in Korea caused *The Christian Century* to comment that ours is "a time of horror", and "The depth of the horror is revealed by the fact that we are not horrified by what we are doing. We say we are horrified. When we read such an editorial as this we reassure ourselves that of course we are. But we aren't—not really. If we were, we could never accept so casually what is going on in Korea and Nevada and along the Savannah river." Justifying as a military necessity the reducing of Malayan areas to starvation because Communist terrorists have operated in that region is, it said, "the same plea which theologians have said would justify atomic or hydrogen bombing. But the fact that we so easily accept such a justification shows how deeply we are sunk in the horror of these times."

## Methodists View the World

¶ The "State of the Church" address is written by a Methodist bishop, revised by the Council of Bishops, and finally presented over the signatures of all seventy bishops at the opening of the denomination's general conference once every four years. On April 23, 1952, it declared, "It is not Russia that is our real enemy, but the evils in modern society which Russia falsely offers to eradicate." The message, representing the unanimous opinion of the Methodist bishops, pointed to humanity's revolt against poverty, famine and exploitation, and said, "Our real problem turns out to be not communism, but revolution, and communism is a perverted and godless way of directing revolution to its own ends."

¶ They also sharply criticized the "concerted and often vicious efforts to regiment thought and curb freedom of speech", saying: "This whole question of freedom is assuming alarming proportions in American life. In many instances we are redefining freedom and debasing the coinage of the word until it means 'freedom to be like everybody else, to think as the majority in the town, or state or country thinks, to teach what the legislature or the dominant political or religious opinion wants taught'."

## Mental Health

¶ At a luncheon attended by Wall Street leaders and businessmen during mental health week (May 5) Walter Maynard, president of the Association of Stock Exchange Firms, said: "Even a casual reading of the newspapers showed that, by far, the largest proportion of all the private disasters in the news, of which murders and suicides are only the most conspicuous, result from mental illness." And further: "A brief reflection upon the history of our own time, without reaching any further back, shows that the extension to whole peoples of the symptoms of fear, hate, guilt and aggressiveness, which tend to characterize the mentally sick individual's personality, forms the basis for virtually all the world's major social disasters, including wars, riots and revolutions."

## A Christian Nation?

¶ America calls itself a Christian nation. Is it? Dr. Kenneth D. Miller, president of the New York City Mission Society, does not think so. He said, on April 20, that New York is a "city of wistful pagans", that the great mass of people that are not reached by any religious organization far outnumbers the total claimed by the Roman Catholics, Protestants and Jews within the city. Stressing the laxity of missionary efforts he said some Protestant churches have become "social clubs". "We are really confronting here the greatest missionary field in the world," said clergyman Miller. "I suggest that the solution is that each local church should regard itself as a missionary agency and as existing not only for those presently inside it but for those outside of it."

# EGYPT'S

## Plight, Plagues and Proposals

By "Awake!" correspondent in Egypt

EGYPT is a land of vast wealth and mass poverty. Government crises are not new to her. Her politics had become an international byword for corruption. Her recently abdicated king, until the last hour, "was still surrounded by those who had made the royal palace notorious for harboring sycophants, meddlers and corruption." Rather than cleaning out the corruption that was rife in Egypt and known to everyone, the king chose to tolerate it and even shielded "those of his friends who were involved in it. Some accused him of profiting by it".

Charges were made in "high places" that the Egyptian war with Palestine was used "as a means of gain", particularly concerning the provision of arms to the Egyptian army; that the arms provided were defective and that the army suffered greatly due to corruption in government. According to published reports, the war of Palestine cost the Egyptian people 130,000,000 Egyptian pounds (\$364,000,000).

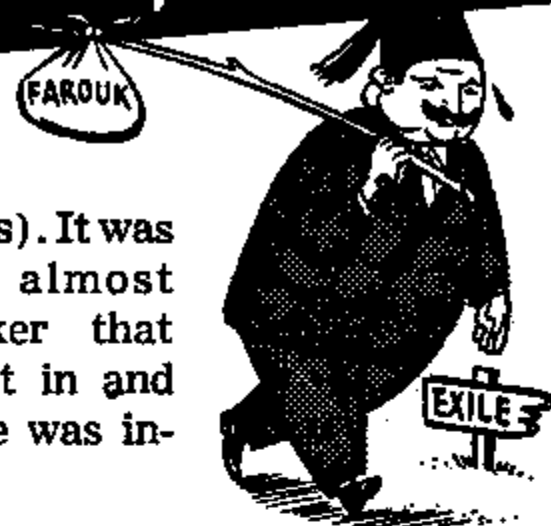
Instead of the king's applying his great power and influence to the fundamental problems of his country, he directed attention to himself. "And in that," said Clifton Daniel, "he was typical of the wealthy classes of Egypt." King Farouk's property was said to amount to anywhere from 50 to 100 million Egyptian pounds, without taking into consideration that one-third of the entire agricultural land of Egypt, as well as the various royal palaces and gardens, was his. The agricultural land he owned was 750,000 *feddans*

(778,500 acres). It was obvious\* to almost every onlooker that decay had set in and that a change was inevitable.

### Change in Regime

During the latter part of July, 1952, tension began to mount. Mass demonstrations were held and there was general unrest throughout the country. Early in the morning of July 23 rumors sprang everywhere that a military movement was launched by Lea Mohammed Naguib Bey. At 7:30 a.m. the radio station of Cairo confirmed the rumors. Afternoon of the same day, Mohammed Naguib Bey addressed the people by radio explaining that the army had taken control of the situation in order to lead the country in a sure way and to free it from corruption. He stated that his aim is not to take in his hand the rulership of the country but to free the constitution from the parasites. He assured that the foreigners of Egypt and their properties are in security. Tension was great, but an apparent calm and tranquillity reigned in Cairo and Alexandria.

The new commander in chief, Gen. Mohammed Naguib, made a tour to army units in many parts of Alexandria on July 25 and was received with great enthusiasm. Officers in the army and civilians that were considered dangerous were arrested. Early on the morning of the 26th tanks and armed military cars were in the streets, some stationed and others moving.



Planes zoomed low overhead in patrol formations. Something very important in the history of Egypt was taking place, but nobody seemed to know what.

The drama was taking place at the Bulkeley, Alexandria, government palace where the government body was in motion. At that time the palace was well encircled by a strong military force of cold steel ready to go into action. The atmosphere was electrified and nobody speculated audibly on what was taking place. The tension became greater by the hour. At 6 p.m. the mystery was revealed. Radio stations carried the news that King Farouk abdicated, and his son Ahmed Fouad was declared king of Egypt and the Sudan. A committee of regency was constituted to take charge of the affairs of the nation till King Ahmed Fouad II reaches the age of majority. Instead of tears there were cheers and scenes of rejoicing, men happily greeting each other, women singing and dancing in the streets.

### ***New Government Moves into Action***

The new premier stated that all political parties had to proceed immediately to a purge within themselves and to make known their programs, because the people should be informed of their destiny. The process of purifying the government and aiding the people began in every respect. The titles of Pasha and Bey were abolished. The special bureau of the Ministry of Interior, as well as the civilian police, was demolished. Restrictions for exit visa were put in force. The matter of regency was settled and three regents were appointed. Committees were formed to purge the government machine. New assurances were given to foreigners as to their security and protection, of both their persons and their property. In addition, a decree was issued allowing them a residence in Egypt of ten and five years. Also, foreigners were

encouraged to invest their capital in the country.

After the arrival of Mr. Stevenson, ambassador of Great Britain in Egypt, who was not in the country at the days of the movement, discussions were held between him and Aly Maher, the then prime minister, concerning more friendly relations. The government exposed her program that promises an economic uplift, but one of the most important things done by the government was that the censorship that had been in operation since 1948 was lifted and abolished and everyone now can express himself with freedom. The matter of freedom was something that was missing and something for which the people asked. A local English paper, *The Egyptian Gazette*, for July 23, 1952, said: "Lift martial law and let people enjoy the breeze of freedom in all its aspects, freedom of speech, of writing, of assembly and above all individual freedom which is the most precious in life."

The new government proposes many reforms. Land properties will not exceed 200 *feddans* (207.6 acres); the rest will be taken by the government to be distributed among the farmers. Also all the land the king once owned will be distributed. Many other proposals were made.

### ***Problems Not Altogether Solved***

But proposals do not always solve problems. They are merely the recipe in the "cookbook", but the cake of economic and social reform is yet to be made. It is not going to be a simple mathematical problem of distributing the nation's riches nor will it be solved through the common slogan of "industrialization". Egypt's problems are great and monumental. Under the sub-heading "Egypt's New Cabinet Faces an Old Dilemma" Michael Clark wrote: "In economic circles here, the measures of social, economic and fiscal reform adopted

or contemplated by the new regime in Egypt since the July 23 *coup d'état* are generally conceded to leave untouched the country's fundamental problem: that of economic sclerosis and constant decline in the standard of living." Clark points out that while there is "no inclination among neutral observers to sneer at the government's motives and objectives", yet competent economists are agreed that for the people to "assume that the desperate poverty of the great majority of Egypt's people comes from an unjust division of wealth and that, consequently, the surest remedy lies in a more equitable distribution of the nation's riches" is a "misconception of economic facts".

The writer points out that "a correlation between the inequalities of fortune and the causes of poverty cannot in this case be made, for the simple reason that Egypt's population is increasing at a rate of about 400,000 annually, while the total available wealth remains virtually stationary". He goes on to show that "if Egypt's total national income for 1950 were divided equally among the 21,000,000 inhabitants of the country, every Egyptian would receive the equivalent of \$102.86; and the poverty would still be there".

The newest proposal is "industrialization". The former government of Premier Aly Maher and his associates had ambitious plans for the industrialization of Egypt. The former premier is quoted as saying that he had "reached agreement with Point Four to help the government industrialize the country". But Clark declared that "the notion that industrializa-

tion will solve Egypt's difficulties is, however, considered hardly less naïve than the notion that redistribution of wealth will do the trick, first because in a predominantly agricultural country such as Egypt, national income is largely determined by agricultural earnings". He further points out that "in 1949 some 2,574,035 landowners held less than five acres each, the average for these owners being just over .8 acre per owner. The remaining 157,085 landowners held the rest of the 6,000,000 acres.

"It is greatly to be feared that the land reform program, while commendable from a social point of view, may accelerate the downward swing of the agricultural productivity curve by still further increasing the number of small holdings. . . . The only conclusion that can be drawn from this is that any substantial improvement in the Egyptian standard of living is at best a long way off."—*New York Times*, September 14, 1952.

As *The Egyptian Gazette* for July 22, 1952, stated: "Stability in government in Egypt has become a forlorn hope." But Egyptians as well as all nations need not lose hope, because perfect government has been provided for mankind. That government has the power and authority to overcome all barriers, racial, social and economic. It is now being proclaimed to the ends of the earth as a witness to all nations before the final end of this system of things. Soon, now, all oppressive rule will cease and a new day will begin, to give rest and happiness to all those whose privilege it will be to live under that government—the kingdom of God.





# Black Magic of Minahasa

By "Awake!" correspondent in Indonesia

**M**INAHASA is a small part of Indonesia found in the northernmost part of the island of Sulawesi (Celebes). Few of the Western world are acquainted with the customs of the little people of the East living on Sulawesi, and yet the influence of the West on the lives of these people is seen and felt almost everywhere.

Despite Western influence and the claim that more than ninety per cent of the population confess Christianity, there are many customs and superstitions, some of which are totally unchristian, still taught and practiced in Minahasa land. For example:

After the death of a person food offerings are made, and there are gatherings on the third and fortieth days after a person's death. A certain way in which the owl calls at night is said to bespeak either a good or an evil omen. A black snake crossing one's path is considered a danger warning and many will travel no farther, but will stop their journey and continue at some later date. Many wear amulets, which, they claim, protect them from evil persons and evil spirits.

Black magic is also believed and practiced extensively. It is based on the theory that all good and evil proceed from God; that there are different orders of spirits in the spirit realm. The magicians are usually ordinary folk without any special qualifications except that they have received the "gift" from their ancestors. Many do not engage in it for

money, although almost all visitors make some contribution. Recently, many magicians have converted their black magic into a money-making racket.

The principle of their magic works something like this: If "A" does not like "B" because of something he has done or said, then "A" promptly goes to a magician and requests that sickness or even death come on "B". The magician communicates with the spirits, almost always while in a trance, and in turn the spirit is supposed to communicate with God. If God approves the request (and he usually does), a sickness of some kind comes upon "B".

When "B" discerns that the sickness has been caused by the spirits he loses no time in hunting up a magician for help. The magician will make an investigation through the spirits, and if he is convinced that another person brought about this sickness he will inform "B" as to the identity of "A". He will then cure "B" of his sickness, and many strange cures are claimed. "B" is then questioned if he desires to retaliate or return the "compliment", by requesting some sickness to come on "A".

They almost always agree, and so it goes, one retaliating against the other with the magician as the "go-between", and becoming rich at the expense of the suffering of others. Both the educated and the uneducated resort to black magic, but the educated are a little shy to admit it.



## Dangerous Book List

According to the Vienna newspaper *Wiener Kurier*, a Czechoslovakian bookseller was arrested for displaying a list of four Russian books. It was not the titles, but the order in which they were listed that got her into trouble: "We Want to Live," "Far from Moscow," "In the Shadows of the Skyscrapers," "Under a Foreign Flag."

# Any Sense to Dreams?

FROM ancient times and from almost every age and culture there is evidence of man's concern about the meaning of dreams. They have been interpreted variously "as divine messages, as the experiences of disembodied souls roaming heaven and earth during sleep, as visitations from the dead, as prophecies of the future, as the sleeping person's perceptions of external stimuli or bodily disturbances (what Thomas Hobbes called 'the dis-temper of inward parts'), as fulfillments or attempted fulfillments of wishes (Freud), as attempts by the dreamer to discern his psychic development in order to plan for the future (Jung), as expressions of one's style of life (Adler), as attempted resolutions of conflicts (Stekel)".—*Scientific American*, May 1951.

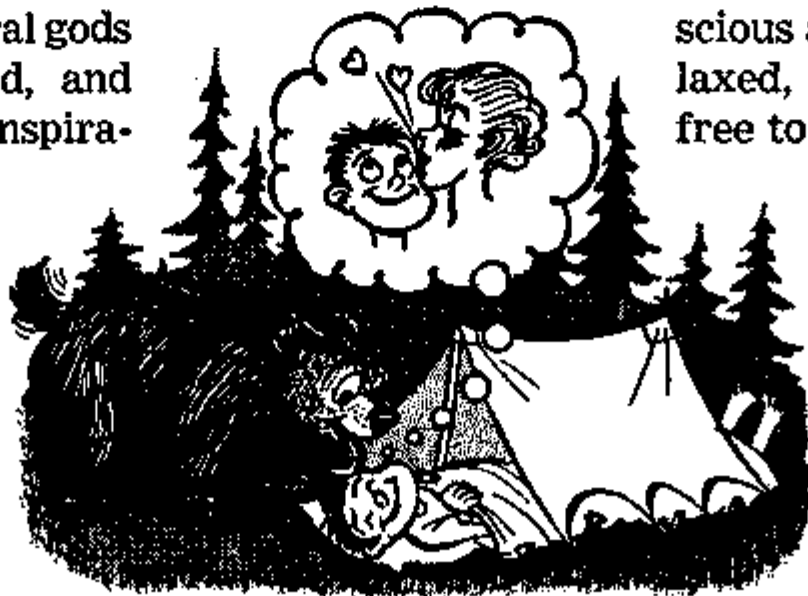
Probably most of these theories are still consulted with equal fervor today as in the past. However, the intelligent world has changed its view somewhat regarding the so-called supernaturalism in dreams. In the past, people took it for granted that dreams were related to the world of the supernatural gods in whom they believed, and that dreams brought inspiration from these gods. Today, however, intellectual people do not relegate dreams to the realm of the supernatural or the miraculous, but consider them natural products of life.

## What Are Dreams?

According to Sigmund Freud, dreams are desired or undesired ideas which emerge on falling asleep, and these "are changed into visual and auditory images". Eric Fromm, another eminent psychiatrist, declared dreams to be "important communications from ourselves to ourselves". Another observer wrote: "Dreaming is thinking that occurs during sleep. It is a peculiar form of thinking in which the conceptions or ideas are expressed not in form of words or drawings, as in waking life, but in the form of images, usually visual images. . . . By an odd process which we do not understand, the sleeping person can see his own thoughts embodied in the form of pictures. When he communicates his dream to another person, he is communicating his thoughts, whether he knows it or not."

Why, then, are most of our dreams so illogical? Mainly because in dreams our thoughts are not censored by the logic of the conscious mind. The barriers be-

tween the two levels, conscious and unconscious, are relaxed, and the imagination is free to soar, mingling the past with the present with equal ease. The intellectual mind is at rest and reasoning is left out. So with complete unconcern the dreamer turns topsy-turvy the most basic and familiar laws of



experience and nature. He is not surprised to see a rock float, a dog read, or a man glide through the air with the greatest of ease. These fantastic, illogical dreams not tempered by reason and memory appear natural to the dreamer.

However, once in a while our dreams are logical. This is especially true when the operations of the mind continue when asleep. Condorcet the famous mathematician, solved in a dream a difficult problem that had baffled him while awake. Frederick Kekule, the German chemist, had his formulation of the benzene theory successfully completed with the help of a dream. Agassiz, the famous naturalist, was puzzled at putting together a fossilized fish. In a dream he saw the fish in its completed form. Armed with his dream-dictated image he came to the correct conclusion and formulated the fossilized fish. And it was exactly as he had visualized it to be in his dream.

There is an overwhelming amount of evidence, the truth of which cannot be reasonably doubted, attesting the validity of the statement that the "waking processes of mind may continue into our sleep and dreams, the activity of the mind being rather increased than diminished, problems resolving as if by magic, and long-forgotten names spontaneously rising to mind". Usually this type of dream amazes and haunts the dreamer with its vividness and accuracy of places long forgotten or things never remembered. These dreams in the past were attributed to inspiration by the gods. Now they are known to be the natural functions of the mind.

### ***Dreams Susceptible to Physical Stimuli***

Dreams betray a physical origin also in their susceptibility to physical stimuli, and their sensitiveness to states of the body. Sir Thomas Browne wrote: "Physicians will tell us that some food makes us tur-

bulent, some gives quiet dreams. Cato, who doted upon cabbage, might find the cruel effects thereof in his sleep; wherein the Egyptians might find some advantage by their superstitious abstinence from onions. Pythagoras might have calmer sleeps, if he totally abstained from beans." (*History of Dreams*, by Ratcliff) The foods most likely to stimulate dreams, according to *Science Digest* for April, 1947, are: "Fresh pineapple, bananas, cucumbers, watermelon and all-bran." Hunger is known to induce dreams of delicious cakes, of loathsome foods; and thirst, of dried-up rivers, blazing deserts, and unbearably hot weather. Drugs will cause paradisaic dreams, and alcohol tends to cause disagreeable dreams, especially of snakes, bugs and queer animals. These facts, therefore, substantiate Hildebrandt's claim that "whatever the dream may offer us, it derives its material from reality, and from the psychic life centered upon this reality".

The fact that dreams are influenced by uncomfortable sensations of the body and noises further tends to show them to be the natural functions of the mind. For example: "A counterpane drawn tight against the arm is an embrace, or a heavy weight on the chest; a straw between the toes is impalement on a sharp stake; the clothes slipping off the bed is walking about naked; drops of water falling on the mouth may give a dream of swimming; a silk handkerchief on the nose and mouth, of being buried alive; and a mustard plaster on the head, of scalping." Regarding noises Jessen writes: "Every noise indistinctly perceived gives rise to corresponding dream-representations; the rolling of thunder takes us into the thick of battle, the crowing of a cock may be transformed into human shrieks of terror, and the creaking of a door may conjure up dreams of burglars breaking into the house. . . . Should our head get under the pillow

we imagine a huge rock overhanging us and about to crush us under its weight."

Further, dreams may arise from serious derangements of internal organs not consciously perceived. A person suffering from heart disease will generally have brief dreams, and "death under terrible circumstances almost always finds a place in their content". One suffering from lung diseases dreams of suffocation, of being crushed, and experiences nightmares. "All physical sensations," states W. J. Fielding, "particularly those concerned with the various organs and glands of the system, continuously influence dreams... although we may not be conscious of the causative factor." (*Journal of Living*, June, 1952) "Because of this fact," said Freud, "some medical authors, who certainly did not believe in the prophetic nature of dreams, have admitted the significance of dreams, at least in so far as the predicting of disease is concerned."

### **"Prophetic Dreams"**

How can so-called prophetic dreams be explained, wherein individuals have been warned not to travel in a certain bus, car or plane which later meets with tragedy as foreseen in the dream? Also, many persons tell of dreams which have predicted events in their lives that came true, such as finding a sum of money, illness, getting a job, the arrival of company. How can such dreams be understood or explained?

*Science Digest* for April, 1947, states: "Although there are a number of theories, the most widely accepted explanation involves the phenomenon known as extra-sensory perception, which is the ability some people are said to have to read or know things not actually grasped by their physical senses. A great many authorities, however, are inclined to view prophetic dreams with skepticism. The great psy-

choanalyst, Alfred Adler, investigated many cases of apparent prophetic dreams and found them invariably to be accompanied by a state of anxiety which he believed caused the subject to dream that what he fears has happened. Other skeptics believe such dreams depend largely on coincidence. With thousands of people dreaming of events-to-come, it's only natural that some of them should occasionally hit the nail on the head."

W. J. Fielding, author of "Psychoanalysis—The Key to Human Behavior", illustrates how this could easily happen: "Suppose," said he, "there has been a plane disaster. Now, planes feature pretty frequently in people's dreams, and on any given night there are bound to be a number of individuals in different parts of the country who have dreams about planes. Planes flying, falling, burning—what you will. Learning of the disaster, the dreamer remembers his dream and sees a prophetic connection. Actually, there may be little or no likeness between the two events; but from news reports, the dreamer unconsciously fills in the dream with details to correspond, shapes it, rejects what is irrelevant—till, behold, we have a convincing example of a prophetic dream. Or take the case of the mother who worries over the safety of her child playing in the street. How many times a day does a warning thought cross her mind! At night she dreams of accidents and danger. Then should some mishap really come to pass, the latest of these anxiety dreams is easily accepted as a prophetic experience."

### **The Bible and Dreams**

How can we reconcile this with the Biblical record of prophetic dreams? In this way: The Bible does make mention of dreams inspired by God, but it does not say that every dream is of God. In fact, the Bible warns of false dreams. From

Adam's day to Abraham's, a period of over two thousand years, there is in the Bible no record made of dreams. No doubt men dreamed during that period of time, in much the same manner as they do today. We have no reason to believe otherwise. The reason no mention is made of them in the divine Record, we can assume, is that they were without meaning. They had no bearing on the purposes of Almighty God.

But when God began to deal with man in a special way, as he did with Abraham (Genesis 12:1-3), at least on several occasions, he inspired men with dreams to enlighten or warn them of His will and purpose. When men were thus inspired there was no question in their mind that the dream was from God. (Daniel 2:3, 4; Matthew 2:12, 22) When King Abimelech took Sarah away from Abraham, God warned him in a dream not to touch her lest he and his nation would die. Abimelech knew the dream was from God and immediately returned Sarah with gifts and apologized for his unintentional misbehavior. God, in this way, protected his servant; also, he preserved clean and undefiled the channel through which the promised Seed was to come. (Genesis 20:3, 6) As in this case, so in all other cases recorded in the Scriptures where God inspired dreams; they were primarily given for the enlightenment of his will regarding his promises or to directly influence the successful outworking of his purpose.

God warns of false dreams and dreamers. "Am I a God at hand, saith Jehovah, and not a God afar off? I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart? that think to cause my people to forget my name by their dreams

which they tell every man to his neighbor, ... Behold, I am against them that prophesy lying dreams, saith Jehovah." (Jeremiah 23:23, 25-32, *Am. Stan. Ver.*) God has no pleasure in fakes and liars.

Around the world millions of dreams are dreamed nightly; no sensible person would say God was responsible for all of them; then how can we truthfully say that he is responsible for any dream, outside those he inspired and that are recorded in his Word? Madmen dream mad dreams. Are we foolish enough to say these are from God? Atheists and infidels also dream dreams. Are we so naïve as to believe such dreams to be from God? Would God inspire false dreams, such as the children have of Santa Claus; or the kind adults have of flying horses and floating rocks? Is God responsible for the immoral dreams that are dreamed? Does he inspire the dreams that animals and fowls dream?

It is not only sheer stupidity but blasphemous to charge God with our nocturnal dream-flings. The credulous seem to find more joy of heart in one seeming successful interpretation than disappointment over the thousands of interpretations that do not come true. "I am extremely surprised," said Cicero, "that though people have wit enough to give no credit to a notorious liar, even when he speaks the truth, they do not so much distrust one single case because of the numbers of instances in which they have been found false, as think multitudes of dreams established because of the ascertained truth of this one."

Since the completion of the writing of the Bible canon, Jehovah God has dealt with his devoted people in no other way than through His organization and Word. This fact his people appreciate. They have his expression of his will set forth in the Scriptures and there is no need for them to be informed by means of dreams.





## Acting Consistent with One's Prayers

**M**ANY persons view prayer as wholly a one-sided arrangement. They think that all they need to do is to ask God for something, and he is obligated to promptly provide it without any effort on their part. At times such persons not only fail to make efforts consistent with their prayers but work directly against that for which they are praying. These entirely overlook the fact that by our very prayers we obligate ourselves to take a certain course of action. Failure to do so betrays either ignorance or hypocrisy.

For a striking example of this attitude consider the situation in Italy, which, according to Roman Catholic publications, is 99 per cent Catholic. There, on the one hand, we find the Catholic Church praying loud and long for God to convert the Communists. But on the other hand the Catholic Church keeps playing into the hands of the Communists by failing to teach the people the truth of the Bible and by failing to educate the common people, so that in some sections 90 per cent of the people are illiterate, and by failing to use her power to ease the economic plight of the landless peasants, many of whom, according to reports appearing in the Italian press, are living in unbelievable filth and squalor, which, together with a scarcity of water, causes mortality to reach frightful figures. So of what good are Catholic prayers against communism under such conditions? Of no good whatsoever.

Incidentally, it may be observed that the Bible assures us that Jehovah God, to

vindicate his supremacy, will, by his King and chief Executioner, Christ Jesus, make a full end to communism and all other godless elements; but such will not be in answer to Roman Catholic prayers. Why not? Because the Bible also shows that God will put it into the hearts of the godless elements to do away with apostate Christianity before he himself makes short shrift of those godless elements. —Jeremiah 25:33; Ezekiel 25:17; Revelation 17:16, 17; 19:15, 19, 20.

This same principle of acting consistent with one's prayers applies to individuals. The disciple James counsels Christians: "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him." (James 1:5, *New World Trans.*) But let no one think that God will in some supernatural manner fill his mind with wisdom, obviating all effort in that direction on his part! No; for while praying puts us in the right frame of mind, and while God in answer to our prayer puts us in the way of gaining true wisdom by providing us with opportunities for acquiring it, we ourselves must put forth efforts if we would become wise.

This is apparent from the words of the wise man as found at Proverbs 2:1-6 (*An Amer. Trans.; Am. Stan. Ver*): "My son, if you receive my words, and store my commands within you, inclining your ear to wisdom, and applying your mind to reason; if you appeal to intelligence, and lift up your voice to reason; if you seek her as silver, and search for her as for hidden

treasures—then will you understand [the fear of Jehovah], and will discover the knowledge of God; for [Jehovah] gives wisdom, out of his mouth come knowledge and reason.” Clearly from this we can see that unless we resort to God’s Word, the Bible, our prayer for wisdom will go unanswered.

A case in point is that of King Solomon. As a youthful monarch he prayed for wisdom that he might rule the nation of Israel aright. Because he asked for wisdom to perform his duties aright and did not make a selfish request for wealth, or long life, or the lives of his enemies, God granted him his request. But God did not do so apart from any effort on Solomon’s part. Solomon was under commandment to ‘write for himself in a book a copy of the law of God, to keep it with him and to peruse it all the days of his life’. As long as Solomon did that and acted accordingly he served as the wisest king that ever lived. But when he went against God’s specific instructions, such as that the king of Israel should not add wives, horses and other treasures to himself, then, in spite of his prayer, he became a fool, and died out of favor with God.—Deuteronomy 17:16-20; 1 Kings 3:4-15; 11:3-10, *An Amer. Trans.*

So with us today. Not only must we pray for wisdom as did King Solomon and as commanded by the disciple James, but we must “search for her”, as instructed in Proverbs, by studying God’s Word, by meditating on it and by availing ourselves of proper aids for understanding it. Doing this we will gain an appreciation of God’s wisdom, justice, love and power and that it is not within us to direct our steps. This will instill in us the fear of Jehovah, which is the beginning of wisdom and which will cause us to hate evil. Doing this we will find ourselves avoiding the company of fools and being drawn to as-

sociate with those who give evidence of being truly wise.—Proverbs 3:5, 6; 8:13; 9:10; 13:20; Jeremiah 10:23, *Am. Stan. Ver.*

Another practical Scriptural illustration making the same point is furnished by the course Nehemiah took when rebuilding the walls of Jerusalem. God had put it into his heart to rebuild those walls, and so when his work was being threatened by a conspiracy Nehemiah appealed to God for help. But did he let it go at that? Not at all! Note how the record reads: “But we made supplication to our God, and set a watch as a protection against them day and night.” Nehemiah even armed the builders on the wall and those who supplied them with the materials, “each carrying on the work with one hand and with the other holding his weapon; and each of the builders had his sword girded by his side as he built.” Yes, Nehemiah and those with him made their supplication to God, but at the same time they acted consistently with their supplications by taking all possible precautions.—Nehemiah 2:12; 4:9, 17, 18, *An Amer. Trans.*

Here again is the example for Christians today. Knowing that they are surrounded by enemies, both visible and invisible, they not only will look to God for protection but, like Nehemiah, will exercise the greatest care, will be “cautious as serpents”, so as not to betray themselves, their brothers or the interests of God’s work into the hands of the enemies of truth and righteousness. Neither will wise Christians needlessly expose themselves or their brothers to dangers by acting in a reckless manner, by being indiscreet.—Matthew 4:5-7; 10:16, *New World Trans.*

Then again, when a Christian is overtaken in a sin he may ask God for forgiveness. But God will not forgive him unless there is a sincerity manifest in the repentance by consistent efforts to im-

prove, so as to overcome such tendencies. As the apostle John expresses it: "If any-one does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." But "he who practices sin originates with the Devil, because the Devil has been sinning from when he began". For such Christ Jesus is no propitiatory sacrifice.—1 John 2:1, 2; 3:8, *New World Trans.*

Today there are many persons of good will who are groping to find God, who are sighing and crying for the abominations they see in Christendom, and who are praying that God may show them the right way. For God to answer their prayers they also must pursue a consistent course of action. This is borne out by the experience of Cornelius. God heard and answered his prayers because he showed love for God and his fellow man, for we read that he was a "devout man and fearing God together with all his household, and

he made many gifts of mercy to the people". He not only prayed but had his actions consistent with his prayers.—Acts 10:2, 4, *New World Trans.*

And the same principle applies to the mature Christian ministers who 'hunt and fish' for such persons of good will. They not only pray that God may prosper their efforts to find and feed the "other sheep", but they will pursue a course of action consistent with such praying. They will diligently seek to find them by going from house to house and by making known the truth in the market places; and as they have opportunity they will present the truth convincingly yet with kindness and tact, 'becoming all things to all men' that they might win some to Christ. Only by taking such consistent action can they expect God to answer their prayer and cause them to bring forth fruit, thirty, sixty and a hundredfold.

So let all who would have God answer their prayers make sure that they are acting consistent with their prayers.



### *Length of Dreams*

Investigators state that the average dream lasts "only about thirty seconds, though it may seem to go on all night". This "time" dream is told in Ratcliff's book, *A History of Dreams*: "At the first stroke of midnight by the parish-clock, a certain man fell asleep, and dreamed a dream. He ran away to sea, served on board ship for a long time, and, just escaping with his life from a shipwreck, swam to a desert island. No rescue arriving he began to abandon hope, when at last a ship hove in sight and took him on board. He became a ringleader in a successful mutiny, took charge of the ship himself and sailed it across remote and uncharted seas. At length wearying of this life, he sailed for England, sold the ship and entered business on shore. One day, some one recognized him as a mutineer; he was arrested and tried, and when the noose was round his neck, and he was expecting death at any moment, he awoke with a start, and heard—the last of the twelve strokes of the clock." As fantastic as this might seem, yet it is said that drowning men in their last moments see all the events of their lifetime pass before their eyes in a swift vision. In a similar way, events occur before us in dreams, so some say.

# Parsons in Politics

## Is God a democrat or a republican?

### *Presumptuous Prayer*

¶ Some men presume to know what nobody can know, speaking for God, telling us what He thinks on matters on which he has not spoken for himself, or, even worse, accusing him of taking a position diametrically opposed to what his Word says he takes. Perhaps their exalted egos tell them God is surely smart enough to recognize their individual wisdom, and to know he should agree with them! Witness the example of the opening prayer by the "Reverend" N. O. Carrington at the pre-convention meeting of General Eisenhower's backers on May 27: "We like Ike. God likes Ike. We will nominate him and elect him." It is good that The Deity would dispense with more trivial matters to let the "Reverend" know how his politics stands! Commented the *New York Times*: "The prayer... was somewhat unusual even for a political gathering."

### *A President "Chosen of God"*

¶ Then there are the usual number of Sunday sermons admonishing America to elect a man "chosen of God". One such was delivered by Albert L. Neibacher, of St. Luke's Lutheran church in Manhattan. He said: "Our country must start a prayer movement which in the fall will bring us a man chosen of God to rule as our president." Don't misunderstand, the people still want to do the voting—they just want God to select the man. Were previous presidents chosen by God? Was Truman? Roosevelt? Hoover? Or did the people do the choosing? Did political prayers keep corruption down, or forestall the depression? How are the voters and the big political machines to know whom God wants this time? Would they elect him if they did, or do they prefer lucrative political graft to Christianity? The parson quoted above commented, on July 6, that the power invested in rulers comes "directly from God", and continued, "When a man is chosen of God to rule, there are no special-interest groups with special privileges, no party loyalties, no nepotism. Politics are set aside and good, clean, just government be-

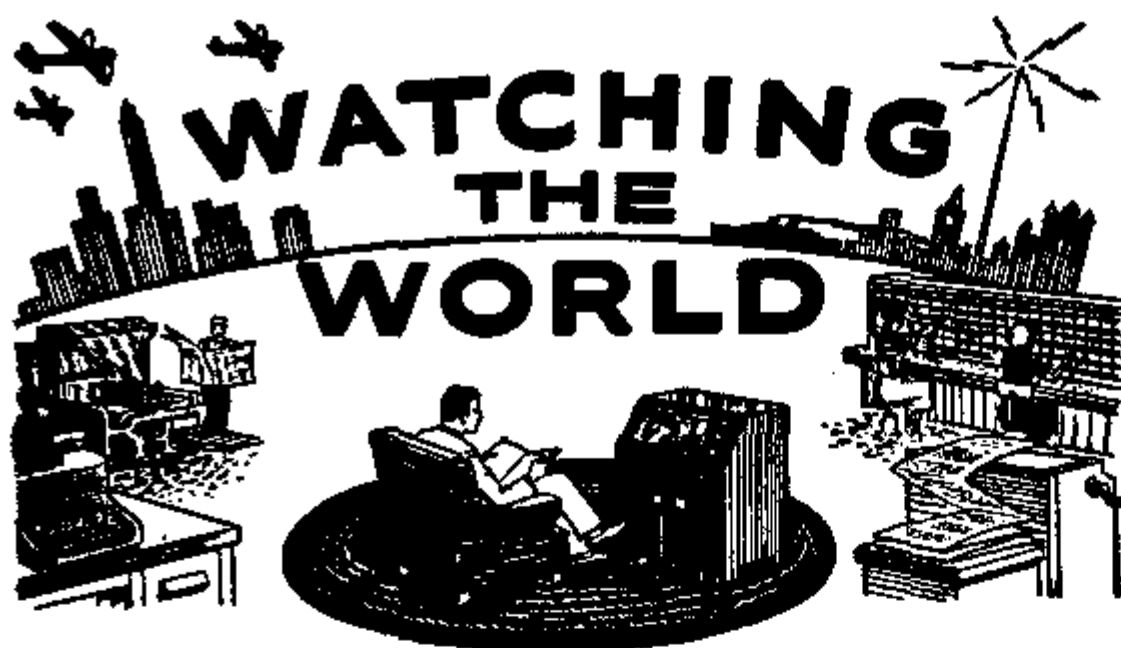
comes the sole objective." Was his audience wide enough awake to see that if this is what a man chosen by God would do, then the power invested in the nation's past rulers has not come directly from God? He supports no such corruption. The god of this world's corruption and corruptors is the father of lies, Satan the Devil.—John 8:44; 2 Corinthians 4:4.

### *A Clergyman for President?*

¶ Even further, Bishop Homer A. Tomlinson, general overseer of one faction of the Church of God, announced himself as "Third-Party, Church of God" candidate for president, and Bishop Willie I. Bass of Fayetteville, North Carolina, is running with him for vice-president. Reporting on the start of this campaign, the *New York Times* said: "The bishop left his Queens Village home in a nine-year-old sedan bearing on its top a 3-by-6-foot banner reading 'Choose a man of God for United States President in 1952. Thy kingdom come. Thy will be done on earth'." Bear in mind when witnessing such political shenanigans that Jesus refused political honor. He recognized that, not through politics, but only through his Father's invisible direction would the blessings of that kingdom come.

### *"Billingsgate and Buffoonery"*

¶ The shameful record of parsons in politics was pointed to by an Oklahoma minister who wrote to *The Christian Century*: "The Rev. Messrs. Bill Alexander, Dewey Short, Joe Hanley and the late Theodore Bilbo turned aside from their high calling to become partisan political hacks by running for public office. If newspaper reports and their spoken words are to be accepted at face value, their campaigns shed no luster on religion or the church. Freely employing billingsgate and buffoonery, they made no contribution to the dignity or decency of electioneering methods. When ministers of the gospel enter the political arena, why is it that in so many instances they become indistinguishable from the ordinary ignorant and biased wardheeler? When a minister conducts such a campaign, he does neither religion nor politics any service."



### General Assembly Meets

◆ Advance prediction was that the seventh session of the U.N. General Assembly would be the most tempestuous yet. The reasons revolved around (1) Korean storm warnings, (2) the new international party line propounded at the Russian Communist Congress, and (3) rumblings from the American election campaign. The fact that the General Assembly met in its new \$12.5 million New York headquarters (10/14) did not change the political antagonisms of the delegates. In their opening speeches U.S. Secretary of State Acheson and Soviet Foreign Minister Vishinsky made it clear that neither side was ready to give in on Korea. Other points for argument included Tunisian and Moroccan demands for freedom from France, India's battle with South Africa over racial segregation, and the U.S. request for an impartial commission to investigate the Communist "germ warfare" charges.

As to the U.N.'s ability to accomplish its avowed purpose "to save succeeding generations from the scourge of war", Secretary General Trygve Lie said (10/8): "The governments of members once more are faced with the question: What should be the role of the United nations in the present circumstances? The disappointments,

the anxieties and the heavy sacrifices of the past seven years and the difficulty of discerning any turn for the better in the road ahead call for a thoughtful re-examination of the question. . . . the Organization's influence is to keep the parties talking instead of fighting . . . No one can be sure today that we can succeed in preventing a third world war."

### The Cost of Korea

◆ The Korean "police action", the U.N.'s first attempt to resist aggression, has not yet proved outstandingly successful. After two years and three months the U.S. has 525,000 men in Korea, 19,184 killed in action, 12,819 missing, 90,114 wounded, and 1.2 million veterans! The U.S. cost: \$15 billion, in addition to doubling the cost of government (from \$40 billion yearly to \$80 billion). Involuntarily 1.1 million youths have been called up, and the armed forces anticipate drafting a million more during the coming year. The fighting continues with no end yet in sight.

### The Fighting

◆ The truce talks had been deadlocked nearly six months. The U.N. finally declared an "indefinite recess", unless the Communists modified their demand for repatriation of all prisoners. The war picked up again, perhaps for political

reasons. The Reds threw 15,000 troops against famed White Horse Hill, which commands the invasion route to Seoul, and temporarily gained possession of it. The hill changed hands a dozen times in two weeks. The U.N. attacked Red-held Triangle Hill with equal vigor, seized, then lost it. Observers had two views on the renewed action: (1) that it is part of a new Communist military policy directed from Moscow, and (2) that it is designed to heighten arguments between U.N. nations at the General Assembly in New York.

### The Russian Congress

◆ Propaganda and reorganization were top business at the Nineteenth Communist Party Congress in Moscow (10/4-10/15), the first in 13 years. Speakers said the U.S. was preparing to "unleash a new world war", while, they claimed, any capitalist state that wanted it could have "lasting peace" with Russia. Secret police head Lavrenti Beria said Russia would deal a crushing blow to any attacker. Malenkov praised the Soviet Union's industrial output, but decried its corruption: "Great waste and unproductive expenditure . . . road transport still badly organized . . . laxness in raising labor productivity . . . an acute housing shortage everywhere . . . defective goods." Stalin closed the congress with the cry, "Down with warmongers!"

Internal politics also had their place, however. The policy-making Politburo and the party-organizational Orgburo were combined into a new 25-member Presidium. The new act changed the rank of some party members, but did not diminish Stalin's supremacy. He is chairman of the new body.

### Politicians' Sons in Mexico

◆ Scandals in politics are common. Now Mexico's National University Law School is in-



volved. One editorial writer paraphrased it with this imaginary conversation between a politician and his son. Father: "Were the examination questions difficult?" Reply: "Oh no, Dad. They only asked me if I was your son." The school is of special importance because high government jobs now generally go to lawyers instead of generals, yet politicians' sons who entered school only last year were about to receive degrees as graduate lawyers—a five-year course. Despite an almost national view that nothing gets done quickly without "influence", the Mexican press thoroughly criticized the situation, then saw its humorous side. One columnist thought "an inept lawyer is not half as dangerous as an able one", and another said the situation could be worse: "Imagine what would happen if [politicians' sons] turned to medicine!"

#### **Disaster at Harrow**

◆ It was the peak of the rush hour, 8:19 a.m. A packed commuter's local was pulling out of the crowded 8-track-wide Harrow & Wealdstone station, eleven miles northwest of London (10/8). Suddenly the express from Perth, Scotland, running 95 minutes late, rammed the local from the rear, plowed through several coaches, and flung debris over six tracks. Almost instantly the double-engined London-Manchester express, roaring through on another track, plowed into the wreckage, making this the second-worst rail disaster in British history. Hundreds of rescuers cut through the 55-foot-high tangle of cars with acetylene torches, dug out the injured and the dead. It took more than two days just to recover the bodies. The dead totaled 110; the injured, 151. The Ministry of Transport promised a full investigation. Perhaps it will show why the doomed express was running on the local track.

#### **Uranium Boom**

◆ Like in the old days of gold strikes, a world uranium rush is on. Across 757 square miles of northern Canada's apparently worthless Saskatchewan wastelands the world's biggest uranium rush began August 4. In Australia, from Darwin to Melbourne, hundreds rushed to the Northern Territory to "find uranium and make your fortune". In South Africa it is produced in a different way. The gold mines already there had uranium in them, but until the atomic age it was not of commercial value. However, in October, South Africa's Prime Minister Malan pressed a button that touched off a \$112 million industry which, through a secret process, is expected to produce 84 million dollars' worth of uranium oxide yearly from the waste from the gold mines. The project, under way since 1945, has been so secret that newspapers (facing 20-year imprisonment, \$15,000 fine) have not even dared reprint articles about it from overseas. Chief buyers will be Britain and the U.S.

#### **An Ill Wind in Indo-China**

◆ Wind was the main reason October 15 had been set as the anticipated date for new drives by the French and Communists in Indo-China. From April 15 to October 15 monsoons blowing from the southwest bring daily rains and tornadoes, turning the jungles into a spongy marsh. Then, about October 15, the winds reverse and blow from the northeast, bringing the dry season, and fighting resumes. The monsoons were right on schedule. In the Red River Valley area a minor Vietminh (Communist) drive was smashed (10/13), and then the French had to yield a number of outposts to the Reds. Mobile artillery, fighter planes, bombers using napalm and high-explosive bombs, and naval assault craft were called into play in

the battle for this strategic valley that controls northern Indo-China. The winds had changed and the 6-year-old war was well under way again.

#### **Malaya's Guerrillas**

◆ The British are gaining in the long struggle against Communist guerrillas in Malaya, and during the past several months the number of "bandits" killed or captured has been the highest ever, and the number of "incidents" smaller. Police protection for those who report on the Communists is better, and efforts are being made to give the large non-Malay population (principally Indian and Chinese) reason to take pride in the country, where they have formerly been considered merely convenient laborers or traders. However, efforts toward such a solution are still strongly resisted by a majority of the Malays. The British High Commissioner reported (10/12): "Terrorists have murdered and are murdering planters, miners and laborers, whether they be Europeans, Malays, Chinese or Indians." He showed what was wrong, however, when he said: "The problem . . . is to win the shooting war and raise the condition of the people from that level where communism thrives. Happy and contented people will never be susceptible to communism."

#### **Mau Mau in Kenya**

◆ Out of Kenya, East Africa, came spine-tingling accounts of Mau Mau, a fanatic native terrorist society pledged to drive out all white men. More than 40 deaths have occurred, including a bold daylight killing of Senior Chief Waruhlo of the 1,000,000-strong Kikuyu tribe. The Mau Mau are former warriors who are said to feel cheated under the existing peaceful conditions. Also, the white man's medicine and hygiene helped the tribe to grow from 50,000 to a million within

half a century, resulting in serious land shortage, with the whites holding the best land in the cool highlands. The situation reached the point where the Mau Mau (according to the British Colonial Office, 10/21) established its own courts, in an attempt to destroy all outside authority. A state of emergency was declared (10/20) and Britain rushed in a battalion of airborne troops to back up local police against the terrorists.

#### Medical Developments

◆ Two recent medical developments are hailed as of great value. The first involved leaking hearts; the second, polio. Formerly surgery could do little about leaky heart valves, a major heart ailment, but following four years of research on artificial valves surgeons recently fitted a 30-year-old housewife with a successful 1½-inch plastic aortic valve, which prevents blood from

flowing back into the heart. It was attached to the principal artery through which the heart distributes blood and was the principle's first successful application on a human.

As what was probably polio's worst season began to taper off (41,052 cases by October, to compare with the former record of 33,703 by that date) it was announced that a new vaccine had been developed which would not have to be produced with the rare and expensive nutrients formerly required, but could be produced in quantity in chickens' eggs. Both new developments would need much more study, but medical men claimed they gave hope of a relief from suffering.

#### Riots, Catastrophes, Death

◆ Like most months, October had its share of violence. Forty-three died in floods that devastated Mexico's Gulf coast.

A political riot tore Jakarta, Indonesia (10/17). Labor rioters shouting "Death to the governor!" in Yucatan, Mexico, were driven off by federal troops (10/17). In Port Elizabeth, South Africa, eleven were killed when an estimated 3,000 natives battled police for eight hours with sticks and knives, and wrecked shops and public buildings (10/18). Twenty-three died in a South African train wreck on the Johannesburg-Durban line (10/20). A tidal wave struck the city of Phanthiet, on the south China seacoast, cutting it in two and submerging half of it beneath six feet of water and mud, destroying thousands of huts, cutting off all transportation except from the sea, and leaving hundreds dead and injured. Violence, man-made and from "natural" causes, will continue until soon stopped by the Creator, as he has promised.—Isaiah 11:6-9; 32:1, 16-18; Revelation 21:1, 4.

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Missing links mean missing proofs, and bland  
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## In Defense of Freedom

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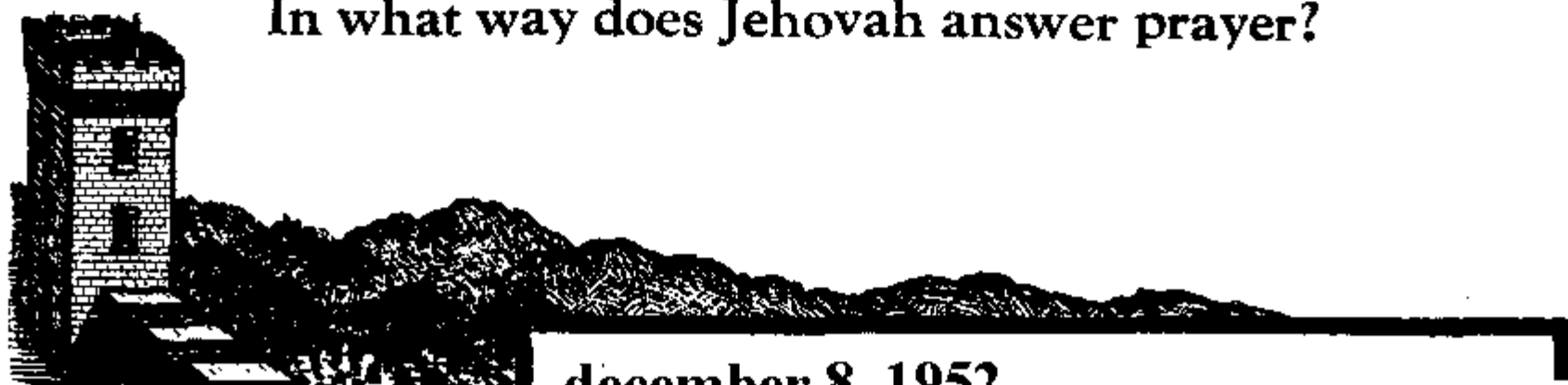
## The Camel

Cantankerous ship of sandy seas

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## Exercising Faith in Prayer

In what way does Jehovah answer prayer?



december 8, 1952

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## CONTENTS

Investigating the Bureau of Missing Links	3	Religious Intolerance Shames Venlo	17
Evolution's Fragile "Backbone"	4	Protecting Mobsters	18
On the Trail of a Footprint	5	The Camel, Cantankerous Ship of Sandy Seas	20
A Real Bird Was the Archaeopteryx	6	Uranium—How Much of a Blessing for Mankind?	23
"Link" Is a Dangerous Word	7	"Your Word Is Truth"	
Who Witnesses?	8	Exercising Faith in Prayer	25
In Defense of Freedom	9	Jehovah's Witnesses Preach in All the Earth—Cyprus	27
Catholics Resort to "Mambo" Music	11	Watching the World	29
Attack on Freedom Foiled	12		
Moon Children	13		
"Terror by Night"	16		



# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., December 8, 1952

Number 23

## Investigating the Bureau of Missing Links

Modern biology assumes the truth of evolution and evolution assumes the existence of countless "missing links" to bridge innumerable natural species. Then why do the shy links remain missing? Pressed for facts, evolutionists have nominated numerous candidates for the office of link between different life kinds. But a study of these readily shows why "missing" links make a better story than those they think they have found.

CURRENTLY it is popular to talk of government corruption and the need for investigating it. Might not the same feeling be justified toward educational and cultural fields? As attested in our last issue, the theory of evolution slips by as assumed truth to influence all general education and become the very basis for biology and its associated sciences. Yet such almost superstitious regard for the theory continues despite repeated admissions by prominent evolutionists past and present of their uncertainties, their incomplete evidence and often their *deliberately faked evidence!* If this is not corruption of the worst sort, definitions of that word should be revised.

When evolutionists line up remains of many different forms of life, arrange them in the order most acceptable to their theory and place man at the end, they make their argument look convincing. And when they speak as Ernst Haeckel did when he said, "The chain of manifold animal forms which represent the ancestry of each higher organism, or even of man, according to the theory of descent, always form a connected whole," they sound con-

vincing.\* But no honest jury decides a case after hearing just one side. When examples are asked of the links that complete "the chain of manifold animal forms" down to modern man and evolution's offerings are made, do they truly prove to be such links? Or what do they prove to be? Evolutionists pretend to be very, very exacting in their research. Britain's Sir Arthur Keith was once reported to have said: "No biologist could believe in angels unless he found the bones of one." Do they exercise this same extreme demand for concrete proof before accepting a specimen as a missing link?

The problem of the start of life on earth is viewed by evolutionists in that curious way they have of saying nothing in a very authoritative manner. Spontaneous generation, or the fusing of the qualities of life in the bottom of incalculably ancient shallow seas, has long been discarded as inexplicable and childish. Lecomte du Noüy, in *Human Destiny*, contends and at the same time admits that "all living beings must have a common origin, and, as evolution exists, it is infinitely probable that the original strain was slightly differen-

\* *The Evolution of Man*, 1906.

tiated living matter, still very close to inorganic matter, and not an already evolved organism. Indeed, this last hypothesis would leave unanswered the question as to how such a being could have been born. We would be obliged to admit a previous evolution resulting in this being, and the same problem would reappear". So they do not know how life started but are nonetheless sure it had an evolutionary start. It had to have since from the outset they assume that "evolution exists".

Thus evolution secures the first span of its precarious suspension bridge on nothing. Follow now from span to span as it travels from invertebrates to vertebrates, from sea to land, from land to air, through the trees and finally down to modern man.

### *Evolution's Fragile "Backbone"*

Among the invertebrates one is supposed to find a smooth line of ascent to the vertebrate level, according to evolutionary reasoning. But instead the impartial observer finds only distinct families having no tendency to blend together. The coelenterates, such as corals, sea anemones, sea fans, etc., present specialized structures not at all like higher life forms. The echinoderms, including starfish, sea urchins, sea cucumbers, sand dollars, etc., differ markedly in their well-developed organic systems. Similar differences from other invertebrates and the complete absence of tendencies to link with the vertebrates are found in arthropods and worms. Professor H. W. Clark states: "Out of this vast assemblage, comprising 8 great groups, or phyla, with about 36 classes, and thousands of species, one looks in vain for the links in the chain that would lead up to the higher animals."\* But such a vast bridge as from invertebrate to vertebrate cannot be allowed to pass without some trace of a link if there is to be anything at all to evolution.

In a written debate with Douglas Dewar, British evolutionist H. S. Shelton attempts to describe the beginning of backbones, saying: "The first sign of the vertebrate column is the notochord—a gelatinous cylinder which forms in the place afterwards occupied by vertebrae. It happens that living creatures exist having no vertebrae, but possessing this dorsal notochord. Amphioxus is the best example." He contended that vertebrate embryos displayed this harking back to invertebrate ancestors—passing through a stage of developing a notochord before development of the finished backbone. But Dewar replied that amphioxus and many fishes thrive on simply a cartilaginous notochord and that if all primitive vertebrates had possessed such a spinal stiffening, it was up to evolution to show why they bothered to develop a later bony structure. As for the notochord stage of vertebrate embryonic development, he pointed out that such was a necessary step until sufficient blood vessels developed to assist in bone building.\*

Du Noüy is able to offer nothing more conclusive on the origin of vertebrates, though he considers them "the most important group of the animal realm". He stabs at amphioxus, along with a newer theory, that vertebrates sprang from the ostracoderms ("fishes with an armor of large bony plates around the head"), but says nothing final on either.† Many years ago Professor H. H. Newman of Chicago University listed five possibilities, including amphioxus, only to say in the end: "Certainly it cannot be claimed that the problem is solved, but at least we have examined the question, and have considered the various possibilities."‡ And as

\* See *Is Evolution Proved?* pp. 203, 211, by Dewar & Shelton (1947).

† *Human Destiny*, p. 73.

‡ Quoted, *Back to Creationism*, H. W. Clark, 1929, p. 53.

\* *The New Diluvialism*, p. 198.

long as there are members of one family possessing features not drastically unlike certain features of another family, will it not be continually possible to name "possibilities"? But whether any are probable is entirely another matter.

### ***On the Trail of a Footprint***

Next (though perhaps according to evolutionary time it would be only after untold ages), the time came when certain sea creatures, those living near the shore lines, decided they wanted to walk! Doubters will be hushed by geologists who long ago discovered a footprint which appears to have been made by the first of the land dwellers. So sure were they it was even given a name, *Protopoda*, "first-foot." Of course, how they can be so sure it was made by the first land animal, even

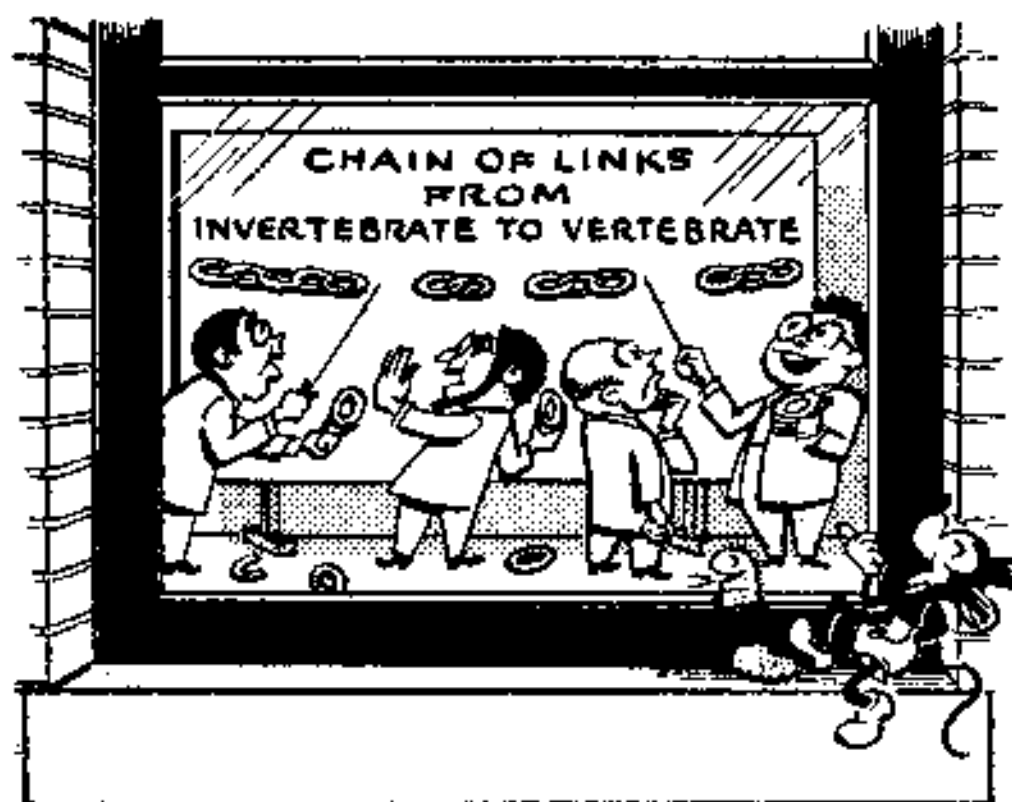
just one of the earliest land animals, or for that matter a land animal at all, they do not say. In his *Vertebrate Zoology*, Newman, again, calls this step "the greatest evolutionary crisis in vertebrate history". In the geological period known as the Devonian the lungfishes are pictured stranded in rapidly drying pools. There in the mud of their receding pools they supposedly flopped their fins, gasped down great gulps of air, stimulating development of their air sacs, passed on this unbelievable torture to generations of descendants and finally produced an amphibian adaptable to land life with feet instead of fins. At this point many zealous evolution exponents will point excitedly to the modern lungfish for proof of the link. But

Professor H. W. Clark points out that such fish does not have a simplified, evolutionary stage of lungs, but air sacs that are served by a very elaborate circulatory system. And furthermore, he delivers the deathblow by saying:

"The evolutionist sets the lung-fish at a much later period in geological history than the one in which the first land animal was supposed to have evolved. On every score the lung-fishes are rejected as possible transitional forms, and the evolutionist who uses them is wresting a part of his own theory in order to bolster up a weakness that is too apparent."\*

Ultramodern evolutionist Du Noüy expresses agreement with this time argument and goes farther and deals a demolishing blow to "*Protopoda*" and to the proponents of the whole gasping, flopping

lungfish-to-amphibian idea, saying: "Another strange thing is that . . . the terrestrial vertebrates seem to have developed *before* the marine vertebrates. We find amphibians represented by an important group of varied and giant forms, the Stegocephalia, at the beginning of the



Carboniferous period. Some of them were quadrupeds, others were serpentlike without a trace of limbs, still others had a skull three feet long. This great variety indicates a long line of ancestors. Footprints have been found in the Upper Devonian, which can be attributed to them. Amphibians, therefore, existed prior to the Carboniferous period and their skeleton developed long before that of the fishes. All we can

\* *Back to Creationism*, p. 54.



say is that both classes, fish and batrachians, had a common ancestor. Who was he? We do not know."\* It is irresistible to ask, How certain can a person be who does not know what he is certain of?

### *A Real Bird Was the Archaeopteryx*

Two factors next contrived to get the ground-going reptile into the air. The first of these, we are led by evolutionistic reasoning to believe, was the reptile's restlessness. The second, we are forced to conclude from their presentation of "facts", is the evolutionists' imaginations! In his *Origin of Birds* (1926) Heilmann blithely describes the animal's turning from terrestrial runner to arboreal climber, by ever longer leaps swooping "from branch to branch, from tree to tree, and from the trees to the ground". The first toe gradually became a hind toe, able to clutch branches, hind limbs were drawn in closer to the body for leaping, and in Heilmann's own incredible words: "The pressure of the air, acting like a stimulus, produces chiefly longish scales developing along the posterior edge of the forearm and the side edges of the flattened tail. By the friction of air, the outer edges of the scales become frayed, the frayings gradually changing into still longer horny processes, which in course of time become more and more feather-like, until the perfect feather is produced."

Douglas Dewar treated Heilmann's contention with the humiliation it deserves when he observed: "The above does great credit to Mr. Heilmann's powers of imagination." Even if acquired characteristics could be passed on to offspring, he confessed, "I am unable to believe that were a reptile, generation after generation, to spend twelve hours daily from the Cambrian onwards in leaping from tree to tree

the result would be the evolution of wings and feathers."\*

There simply had to be some trace of link in the space between this reptile-to-bird-by-way-of-calisthenics program, so evolutionists laid hold on the Archaeopteryx, earliest known bird fossil. Yet Archaeopteryx's plumage rivals the most highly advanced flight and contour feathers of our most up-to-date birds. Certainly a form of down would be the expected thing on any primitive bird supposedly just in the stage of developing the first feathers. Not so with Archaeopteryx. Evolutionists cite its reptilian "tail", its teeth, nonpneumatic bones and jointed forelimbs. But Dewar counters that these are not distinguishing signs between reptiles and other animals. The reliable reptile turtle has no teeth. Those extinct flying reptiles the pterodactyls had tails sometimes no longer than those of modern birds. Furthermore, those ancient fliers had pneumatic bones while some modern birds do not.† Read the opinion of the great French zoologist Villaton:

"As to the hand (of Archaeopteryx), the only reptilian features of this is that the metacarpals are not fused at the distal extremity, but this occurs in the ostrich; on the other hand, the hand could not be bent downwards as every hand is, but only sideways as in the case of true wings. What then is there truly intermediate in Archaeopteryx? It is not its perfectly developed feathers, its bipedalism entirely like that of a bird, or its head which, though provided with teeth, has the shape of that of a bird and the relative proportions of face and brain-case so different from those of reptiles of which the face greatly dominates the infinitely reduced brain-case. Archaeopteryx is a bird, as Dames and Depéret recognized. Its feath-

\* *Difficulties of the Evolution Theory*, Dewar, 1931, pp. 72, 73.

† *Is Evolution Proved?* Dewar, Shelton, 1947, p. 110.

\* *Human Destiny*, p. 73.

ers indicate a warm-blooded animal. Its comportment was that of a flightless bird and probably its wings served as a parachute. It was a kind of ratite, an aberrant form, as one can see, but most certainly not an intermediate between *two Classes* (reptiles and birds) as it is often represented to be."\*

Rather than a link between reptile and bird, Archaeopteryx is simply a bird less unlike a reptile than most birds. Du Noüy the evolutionist crushes out the last evolutionary flame here when he admits: "We are not even authorized to consider the exceptional case of the Archaeopteryx as a true link. By link, we mean a necessary stage of transition between classes such as reptiles and birds, or between smaller groups. An animal displaying characters belonging to two different groups cannot be treated as a true link as long as the intermediary stages have not been found, and as long as the mechanisms of transition remain unknown."†

### "'Link' Is a Dangerous Word"

Just so are we left impoverished for links between reptiles and mammals. Evolutionists sometimes refer to such extinct reptiles as the genus Cynognathus and Scymnognathus‡ as possessing mammalian habits, thus proving to be reptile-mammal links. But in every reptile, living or extinct, certain unalterable reptilian features exist: a lower jaw of six bones compared with the mammals' one and a comparatively simple hearing apparatus in the ear in contrast to the highly complicated ear of a mammal. To picture the creature in between existing while his means of eating and hearing were in such a mode of transition is, Dewar believes, one of the incredible assumptions of evolution.®

This brings up next the predicament in which a link between land mammal and whale would find itself. To conform to this phase of evolutionary contention the specimen would have to have a hipbone much too small to accommodate proper hind-leg locomotion for land travel and too large to permit the muscles necessary to move a whale's tail to fit in place on the backbone. Thus the link in this case would be either a land mammal unable to walk or a whale unable to swim! Obviously we need not look far for its remains.

Even Berg, a zoologist once employed by the Soviet government (which adopted with Marxism official recognition of Darwinism), revealed in 1926 that the farther back modern knowledge of life delved the farther away any sign of missing links between basic life kinds seemed to retreat. Among the would-be transitional forms discounted by Berg as no such links at all were the lungfishes, the Acanthodii (supposed link between sharks and higher fishes) and, in the botanical field, the Bennettitales (between Gymnosperms, pine-like trees, and Dicotyledones, flowering plants).†

No reputable scientist will deny this vital absence of transitional forms of life between basic kinds. Darwin was painfully aware of this but was content to blame the earth for not preserving fossils of "intermediate forms between the classes in the same great kingdoms".‡ Modern evolutionist Austin H. Clark grants that "all our evidence shows that the phyla or major groups of animals have maintained precisely the same relation with each other back to the time when the first evidences of life appear", and that "the facts are that all of the fossils, even the very earliest of them, fall into existing major

\* *L'Origine des Etres Vivants*, Villaton, p. 109.

† *Human Destiny*, p. 72.

‡ *Is Evolution Proved?* pp. 105, 109.

® *Ibid.*, pp. 164, 165.

\* *Is Evolution Proved?* pp. 165, 166.

† *Ibid.*, p. 111.

‡ *The Life and Letters of Charles Darwin*, edited by Francis Darwin, vol. 2, p. 58.



groups. This is indisputable".\* The earliest fossils, those of the Cambrian period, according to Brooks, "far from showing the simple unspecialized ancestors of modern animals are most intensely modern themselves in the zoological sense."† Perhaps no line of supposed evolutionary descent exposes this difficulty more than that of the horse. Du Noüy says on that:

"We have been able to establish the lineage of the horse by means of six intermediary stages, starting with the Hyracotherium and the Eohippus of the Eocene period (about fifty million years ago) up to the modern horse. But each one of these intermediaries seems to have appeared 'suddenly,' and it has not yet been possible, because of the lack of fossils, to reconstitute the passage between these intermediaries. Yet it must have existed. The known forms remain separated like the piers of a ruined bridge. We know that the bridge has been built, but only vestiges of the stable props remain. The continuity we surmise may never be established by facts."‡

Incidentally, *Science News Letter* of August 25, 1951, reported: "Professor T. S. Westoll, Durham University geolo-

\* *The New Evolution—Zoogenesis*, A. H. Clark, pp. 104, 105.

† *The Foundations of Zoology*, 1899, p. 216.

‡ *Human Destiny*, p. 95.

gist, told the British Association of Science at Edinburgh that the early classical evolutionary tree of the horse, beginning in the small dog-sized Eohippus and tracing directly to our present-day Equinus, was all wrong. The direct line of descendants of Eohippus led to a horselike animal Hypohippus, which became extinct and so ended the line." The horse line was supposed to be one of evolution's strongest, but this its best is acknowledged to be a blind alley.

While so many evolutionists of the past have said so much so glibly about "a connected whole" in respect to the chain of animal descent, Du Noüy frankly admits: "In the history of living beings the word 'links' is a dangerous word. It can never be affirmed that a certain form is a real link."\* The "bureau of missing links" has proved a sorry failure to evolution, not tracking down a single lost link, not even finding a starting point for life, thus leaving that critical point in mid-air unlinked to anything. Next, we invite our readers to note the predicament into which those evolutionists have fallen who have tried to contend for the most publicized link of all—that which supposedly produced modern man. Consideration of this will appear in an early issue.

\* *Human Destiny*, p. 94.

## Who Witnesses?

"Witnessing calls for visiting," said the *First Baptist Reminder*, published September 19 by the First Baptist Church, Dallas, Texas. It continued: "The last words of Jesus to his followers were 'Ye shall be my witnesses.' But are we His witnesses? Do we love Him enough for what He has done for us, to tell others of His love and great salvation from sin? If we witness for Him, we must go to the homes and visit for him. . . . He is counting on you and me to visit them and tell them about Him and invite and bring them to His church so they can hear the Gospel of Christ. The Master has no other plan. He must count on you. *Witnessing calls for visiting.*" But they refuse to witness through home visits.

# In Defense of Freedom

By "Awake!" correspondent in the Philippines

A SERIES of recent events in the town of Santa Barbara, Iloilo, Philippine Republic, proved to be the opening round of a nation-wide battle in defense of freedom. Nothing like it has occurred in the modern history of the Philippines.

On June 6, 7 and 8, 1952, Jehovah's witnesses were holding a circuit assembly in the little town of Santa Barbara, located about twenty-five miles north of Iloilo City, on the island of Panay. On Saturday there were only minor threats of the storm that was to come. But trouble was brewing, and it boiled over the following morning.

The trouble appeared in the form of a huge parade, demonstration and protest meeting of local Catholic fanatics, led by the parish priest, "Father" Ciceron Martires. Jehovah's witnesses had a permit from the town mayor to hold a public meeting on Sunday afternoon in the town square or plaza, situated directly in front of the Roman Catholic church. This permit was the immediate target of the demonstrators. They wanted that permit revoked. Feeling that the rally had sufficiently frightened the town mayor and council, spokesmen for the Catholics trooped down to the municipal building and demanded that the permit be canceled. The mayor hurriedly summoned the town council and proceeded to emasculate democratic freedom in Santa Barbara. They canceled the permit and ordered Jehovah's witnesses to hold their meeting about three-fifths of a mile from the town plaza.

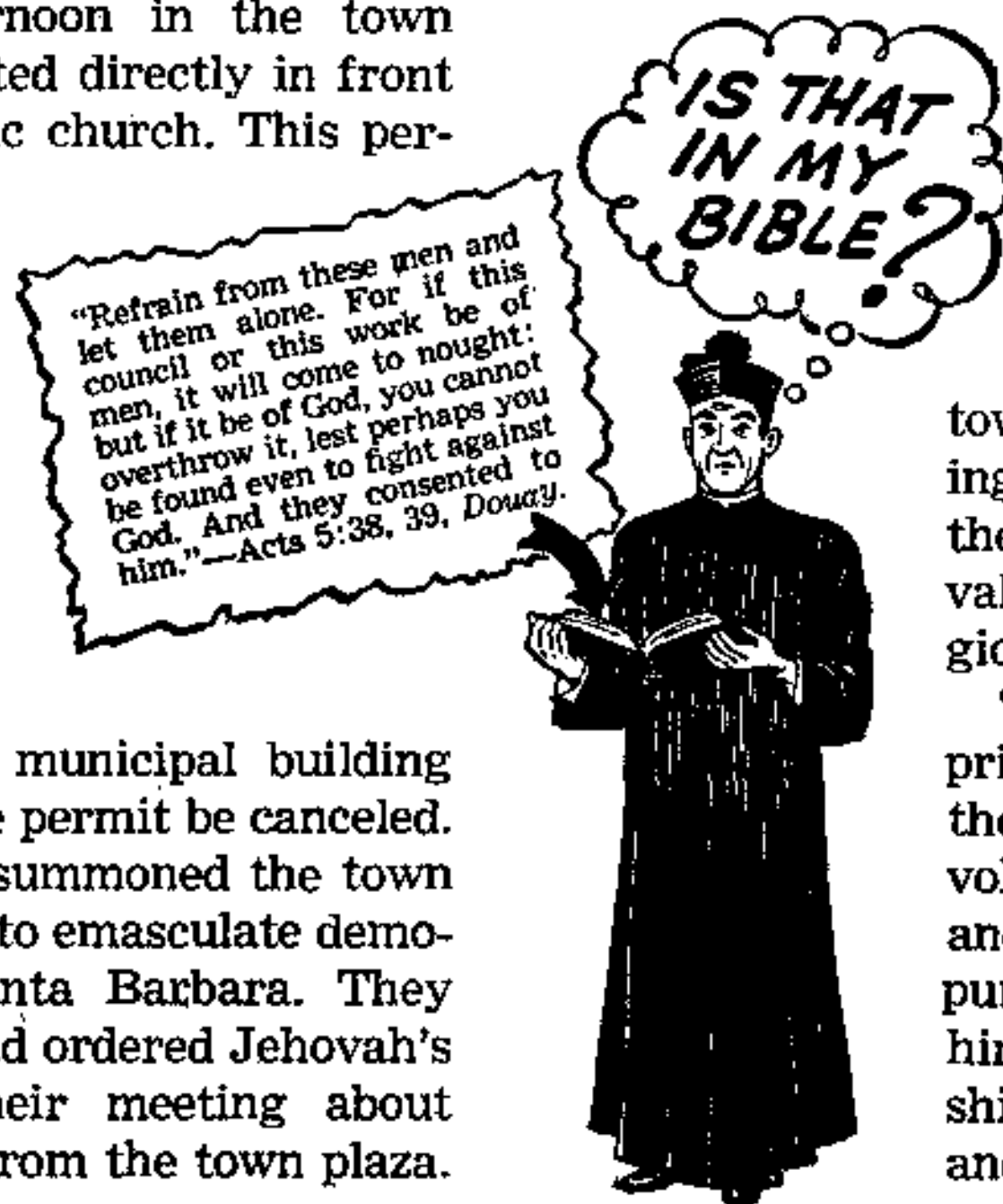
But Jehovah's witnesses chose to remain in town and held their public meeting in the theater engaged for the assembly.

Iloilo provincial governor Mariano Peñaflorida was in Manila while this violation of the right of peaceful assembly took place. He read about it in the public press and immediately wired the mayor of Santa Barbara to adopt measures ensuring freedom of worship and assembly in that municipality. Mayor Solinap chose to ignore the directive of Governor Peñaflorida. He denied a second application of Jehovah's witnesses to use the public plaza.

At this point the parish priest of Santa Barbara issued a press statement that was published in the *Iloilo Times* of June 16, 1952. The press statement stated:

"Rev. Fr. Ciceron Matires, parish priest of Santa Barbara and director of Jaro Archdiocesan Catholic action, has strongly defended the stand taken by the municipal officials and Catholic residents of that town against the holding of rallies there by the members of Jehovah's Witnesses, a religious sect.

"The Santa Barbara priest bitterly assailed the Witnesses for invoking religious tolerance when their real purpose, according to him, is not public worship, but anti-Catholic and anti-Filipino flag



propaganda, as shown by the fact that they are against all religions and salutes to national flags. . . .

"Last week, according to reports, about 5,000 peace-loving residents of the town, . . . held an indignation parade and rally, protesting against the scheduled public meeting of the Witnesses in the town plaza. . . .

"Mayor Antonio Solinap of Santa Barbara, heeding the voice of the people, called a special session of the municipal council and, with the concurrence of that body, revoked the permit of the Witnesses to meet in the town plaza and exchanged it with a permit to meet in another place, outside the poblacion." The press statement went on to say that Governor Peñaflorida "directed the town mayor, through Acting Governor Pedro Trono, to adopt measures to insure freedom of worship and assembly in Santa Barbara", but that Mayor Solinap turned down a request by the witnesses to hold a meeting at the town plaza, because "he is the town executive and as long as the municipal council is behind him, together with the town inhabitants, he will not allow the Witnesses to hold a rally in Santa Barbara".

The press account further stated: "The plea of Governor Peñaflorida for religious tolerance, Fr. Martires said in a detailed statement to the *Times* today, must be noted by the Witnesses of Jehovah. Santa Barbara is a Catholic town and the Catholic faith of the people of that town must be respected. There must be no proselyting. The Catholics of Santa Barbara should not be divided and turned against their faith. The Catholic youth should not be tempted and waylaid by anti-Catholic double-talk. . . .

"The freedom of religion that must be protected in the present case, Fr. Martires said, is the freedom of the Catholic faith. . . . "The Witnesses of Jehovah may prac-

tice their religion the way they want; but they must not meddle with the rights of peoples already belonging to other faiths. Their freedom of speech may well be exercised by them among themselves and the people who may want to hear them; but they must remember that their freedom of speech ends where the freedom of hearing of other peoples begins. . . . It is sad that they, the minority, should superimpose their wishes on the legitimate rights of the majority. The Witnesses must stop proselyting in Santa Barbara and elsewhere in Catholic Philippines.' "

Having relieved himself of this windy dissertation, the priest wrote to the *Philippines Free Press*. In part he said:

"I am herewith sending you a copy of the press release of the Catholic Information Service. . . . I hope your Staff Member Leon O. Ty or Teodoro M. Locsin can weave a feature story around the data I am furnishing you. However, if this article be not possible, could we expect a few lines of publicity in your next issue of the *Free Press*? Dear Editor, Atty. Locsin was my schoolmate at the Ateneo de Manila from 1927 to 1932 and he may be willing to do my parishioners a favor!"

Staff Member Teodoro M. Locsin obliged the overanxious "Father" Martires, not with what he wanted, but with a scholarly write-up on "Freedom of Worship", which occupied two full pages of the July 5 issue of the *Philippines Free Press*. After quoting in full all the remarkable press releases on the Santa Barbara incident, Mr. Locsin began his reply. Among other things he said: "It is difficult and painful to have to comment on these remarkable documents. It is certainly the first time we have heard of 'freedom of hearing' as a limitation to freedom of speech; it is, in fact, the first time we have heard of 'freedom of hearing.' We have always thought that a man was free to hear—or not hear,



by the simple expedient of staying to listen or going away. At home, if one does not like to listen to what someone is saying over the radio, one simply turns it off. If one does not like to hear what someone will say at the town plaza, one does not go to the plaza but stays home. 'Freedom of hearing' is certainly new to us. . . .

"The human mind is capable of strange distortions. To prevent another from expressing his religious convictions and then to ask him to 'practice tolerance' is to strike a man down and to lecture him afterward on the virtues of non-violence. . . . The Witnesses are further enjoined not to 'disturb the Catholic faith of the people of Santa Barbara'.

"Under this principle the people of Mindanao and other predominantly non-Christian regions of the Philippines may legitimately demand that Catholics should not disturb the non-Christian faiths of those regions. The Catholic Church would have no alternative, if it supports such a view, but to recall all its missionaries from their assignments. Elementary decency demands that one should not do unto others what one would not have others do unto one. . . .

"It seems incredible that the Catholic population of Santa Barbara should react so violently, in such an almost panic-stricken manner to the attempt by the Witnesses of Jehovah to hold a meeting in the town. The Catholic Church is more than 1,900 years old, is founded on a rock. Surely it has nothing to fear from an organization such as the Witnesses. If the Witnesses could disturb the people of Santa Barbara in their faith by merely holding a meeting, they must be a people of little faith."

Other leading newspapers met the challenge to freedom with editorials which laid bare the root of the trouble. Under the title "Tolerance for Minorities", the *Daily Mirror* of June 18 said: "The Witnesses are

putting our professed belief in tolerance to a test. . . . It is easy enough to say we are tolerant, when we are not called upon to demonstrate it. But let a minority like the Witnesses challenge our beliefs, and we show our true colors." Again on July 3 the same paper came out with an editorial "Justice for Witnesses", in which the following was included: "Gov. Mariano Peñaflorida, himself an active Catholic and a member of the Knights of Columbus, has informed the Witnesses that he will uphold their right of assembly in Santa Barbara. Perhaps this is what the situation has needed all along—a word from on high that the Witnesses are not dissidents but only a non-conformist minority."

### *Catholics Resort to "Mambo" Music*

But more than that was needed. Another public meeting in the plaza of Santa Barbara was scheduled by Jehovah's witnesses, on July 13. Local Catholics set up eleven big loud-speakers in private homes adjoining the plaza. They rented the town's power plant for three dollars an hour and cut off the power to the plaza. Jehovah's witnesses were forced to use batteries to power their amplifier and carry the message over their three small loud-speakers. Their lecture was "jammed" by the eleven big loud-speakers' playing "mambo" music. Although local police and the national Philippine Constabulary were on hand to maintain order, they allegedly replied that they were unable to abate the noise, "because there is no law prohibiting citizens from playing their radios."

Commenting editorially on this the *Daily Mirror* of July 14 said: "This pronouncement will doubtless go down in history along with 'Don't shoot until you see the whites of their eyes' and 'I didn't know it was loaded.' But for the moment, the Witnesses may well wonder how heckling loud-speakers would have fared if politicians in-

stead of Witnesses had been meeting on the plaza. Let one dissenter give a single hoot, and he would go to the calaboose for sure. Especially if he were a Witness and the town were Santa Barbara."

Archbishop José Cuenco tried to answer the newspaper charges of intolerance in Santa Barbara by a press release published in the *Manila Times* of July 16, in which he said: "If the Santa Barbara Catholics opened their radios and loudspeakers in order to drown out the recent meeting of the Witnesses in the town plaza, it was more in self-defense than because of intolerance." Thus a high church dignitary put his stamp of approval on the intolerance in Santa Barbara.

### ***Attack on Freedom Foiled***

But the major newspapers of the Philippines have been unanimous in condemning this shameful attack on freedom. And the vast publicity given to the event has borne fruit. An attempt to violate another meeting of Jehovah's witnesses in Tigbauan, Iloilo, on July 20 was foiled by an alert and fearless town mayor. The *Manila Times* of July 21 reported on its front page: "Acts of religious intolerance in the town of Tigbauan were foiled by municipal authorities this afternoon. While the orators of Jehovah's Witnesses were delivering their Sunday sermons before an assembled group at the town plaza fronting the Catholic church this afternoon, the parish priest trained the church's amplifier and blared 'jazz music', drowning out the orators' voices.

"Mayor Gregorio Tuvilla, who authorized the Jehovah's Witnesses meeting, sent his cops to the parish priest, Rev. Fr. Alfonso Tamonan, with the request that he stop the 'unnecessary racket.' Police Chief Cornelio Tilos carried out the order. . . . Father Tamonan, after consulting with another priest visiting his parish, shut off the

church amplifiers, thus allowing Jehovah's Witnesses to carry on their services without further molestation. . . . Mayor Tuvilla assured the townspeople that as long as he is mayor he will not allow any practice of religious intolerance. He promised to safeguard the freedom of worship. He said he gave Jehovah's Witnesses permit to hold a meeting at the town plaza, in front of the Catholic church every Sunday for the next four consecutive holidays."

Commenting editorially on these repeated attempts to illegally disrupt the meetings of Jehovah's witnesses, the *Manila Evening News* of July 21 gave this pointed warning to the Roman Catholic Church: "One aspect of the heckling, however, seems to merit looking into. It appears that the parish priests have been the leaders of the attempts to disrupt proceedings. . . . That members of the Catholic Church should find it necessary to resort to undemocratic means to stop meetings of rival sects is deplorable, to say the least. It is even more deplorable that the Catholic hierarchy sent instructions, in view of the unfortunate incident in Santa Barbara, Iloilo, sometime ago, when a two-hour meeting of the same sect was effectively drowned out by amplifiers set up by Catholics in the town plaza. In a world where the Catholic Church is a recognized leader in the fight against tyranny and intolerance, such undemocratic acts shown by Church functionaries are out of place." Let Catholics heed the wise counsel of Gamaliel, who cautioned the people not to be too hasty in mistreating Jehovah's witnesses. Said he: "Refrain from these men and let them alone. For if this council or this work be of men, it will come to nought: But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him." (Acts 5:38, 39, *Douay*) Jehovah's witnesses will continue to preach.



# Moon Children



By "Awake!" correspondent in Panama

WHERE is the young lady who has not seen the man in the moon? or the "prince charming" who has not actually visualized the clear outline of the lady in the moon, only to have the fancy smashed like a bubble by the hard facts of science that such does not exist? But have you ever heard of the moon children?

These little fellows, strangely enough, do not live on the moon, but right here on earth, and a large number of them near the equator in one of the smallest provinces of the Republic of Panama. This tiny state of San Blas, with its perpetually clean, white sand beaches, extends from about sixty miles east of the Atlantic terminal of the Panama Canal for a distance of approximately one hundred and forty miles along the northern coast of Panama toward Colombia. Luxuriant palm trees, providing the ready-coined currency of the natives of the province, line the coast of this narrow ribbon of land no more than ten miles in width. Here dwell our little friends in the midst of their bronze-colored Indian brothers, in a race striving to retain

well-developed thorax and back, in striking contrast with his short legs and small feet. The most incongruous members of the tribe are the albinos or little white Indians—the "moon children", undoubtedly referred to in this manner because of the traditional belief that these fair children are of partly celestial origin—offspring of the moon god and the Indian mother. Or as others say, the mother looking on the moon at the time of conception marked her child; or as some believe, they have been born under the sign of the moon and its consequent power.

These poor little creatures are really to be pitied. Little misshapen things, spotted and crooked with pasty white skin and stiff tow-colored hair that is about six or eight inches in length and inclined to curl, they occur about once in every four hundred of their copper-colored brothers. A fine, short, milk-white down covers their white bodies, adding to the abnormal whiteness of their skin. They are not so big as the other Indians and, what is strange, their eyelids bend and open in an oblong figure, pointing downward at the corners and forming an arch or figure of a crescent with the points downward. Their weak, pink eyes are habitually squinted and they cannot endure the bright rays of the sun, although they see well on moonlit nights, at which time they are all life and full of activity, running and skipping like deer, as fast and nimble as their copper-colored brothers, though not as strong and lusty, not as long-lived either. Comparatively weaker, they are not very



the same purity of blood and holding practically the same ideas as their ancestors of five hundred years ago.

The San Blas Indian is short of stature, with a large head, a very short neck and a

fit for hunting or other laborious exertion, nor do they enjoy such things. Looked upon as some sort of monster, they are not too respected by their darker brothers, but their parents are gentle toward them and do not require that they cope with their brothers in heavy physical tasks when they are grown. As children they are mentally quick and are credited with unusual memories. On the occasion of an eclipse they have an important part to play.

### ***"Moon Children" and the Eclipse***

If you are an astronomer who understands to the split fraction of a second when the next eclipse is to occur you can explain with ease just what happens on such an occasion. Perhaps you are an average citizen who takes such things in stride without thinking too much about the scientific side of the matter, but nonetheless, you enjoy such a phenomenon with the aid of your two or three layers of film or through your smoke-colored glasses. Or again, you may be one who becomes frightened by such an occurrence. How do "moon children" feel about an eclipse, and what part do they play on such an occasion? Listen as one of their number relates the fable.

"Sibu is white. He is different too in other ways. He is protected by God, who made him different. Now I tell you about Sibu and the moon. Long time, Ni (the moon) is attacked by big animal. Maybe you call him dragon. He takes Ni in his jaws and begins to bite. The night when the dragon comes to bite moon, Indians must stay in houses. Brown boys must stay in houses or it is very bad for them, but Sibu is different. Dragon bites more on moon and more and Ni is smaller—more flat. Sibu goes out the house. His father tells him, 'You go out; get bow; dragon cannot hurt you.' Sibu puts arrow in bow

and shoots arrow at dragon biting moon. Arrow cannot go far, but spirit of arrow goes far to the dragon. Take long time. Dragon bites more, and moon very small—like little *cayuco*. Sometimes moon almost gone in dragon's mouth before spirit comes to him. But arrow makes him stop biting moon. Moon gets better. By and by arrow make dragon open all his mouth and moon gets big again. Brown boy cannot do that, but Sibu is different." Childish this fable, but it is believed by the natives.

### ***From Where the "Moon Children"***

The inquirer for truth appreciates facts rather than superstition or fables. Then from where do these little "moon children" come? What explanation does science give?

Authorities define "albino" as a "biological term for a pigmentless individual of a pigmented race". And truly, these albinos are present in all races, but more so among the Indian tribes. Science declares that "pigmentation depends upon the presence and interaction in the tissues of color-bases, chromogens, colorless in themselves, and ferments or enzymes which, acting upon the color bases, yield colored products. If, therefore, either of these ingredients of pigmentation is absent from the constitution of an individual it must perforce remain pigmentless, albinotic".

In general the skin color in man ranges from the fair almost pigmentless skin of the Scandinavian to the almost ebony blackness of the native of certain sections of Africa. Between this range we have the different classification of races—white, yellow, red, brown, and black. The skin color range is due to a reversible change in the distribution of certain skin pigments. Chromatophores are pigment-bearing cells. The granules of pigment in a chromatophore are all of the same color—black or yellow, blue or red. These four basic colors can be identified in all pigmented skins

and mainly the amount of pigment granules rather than their variation in color is responsible for different racial skin colorations. The color of the skin proper is creamy white. Below this are minute granules of yellow pigment, also granules of melanin. When the melanin particles are spread throughout the body and arms in the melanophore cells, they darken the color of the skin. The blood also, circulating near the surface of the skin, adds a tint to the flesh. The relative amount of the yellow and black chromatophores varies greatly in different individuals and in different sections of the body of one and the same individual. In albinos the melanophores are missing and the yellow pigment is present only in relatively small amounts.

The retinal blood vessels seen through the transparent tissues around the eyes make the eyes of the albino appear pink. The eyes without melanin particles are extremely sensitive to light and so the albino's eyelids are kept partially closed, while blinking and squinting and a general wrinkling of the skin around the eyes are associated conditions that give to the albinotic person a characteristic appearance. The albino's hair is colorless, and all his tissues, such as the brain and spinal cord, which in a normal person are more or less pigmented, are "completely devoid of the melanin".

*Encyclopedia Britannica*, under the heading "Albino", has this to say regarding hereditary factors: "Frequency of albinism is not known, but it is estimated at perhaps one in ten thousand. Whatever may be the exact frequency of the albinotic in a species, it is certain, since the condition behaves as a Mendelian recessive, that there are far more 'carriers' than af-

ected individuals in any race in which albinos appear, and that though originally the condition made its appearance as a 'sport' or mutation, resulting from some definite change in the hereditary material of some one individual, since that time its reappearance in the stock is the result of the shuffling and reshuffling of the hereditary factors in their transmission from generation to generation and of the matings of apparently normal individuals who, however, are heterozygous [i.e., carrying both the dominant and recessive expressions of a trait] for this particular character, not showing the taint but carrying it and transmitting it to their progeny."

Although the San Blas Indians may not understand the scientific explanation of albinism, they do recognize that it is hereditary and therefore endeavor to reduce the percentage by preventing the marriages of albinos as far as possible. Among them marriages are contracted for the children by the parents and control is maintained at this stage by the exclusion of albino children from choice.

Commendable as their efforts are, this cannot be satisfactory, for, although the girls may be amenable to their parents' suggestions, the white boy may insist upon taking a wife, asserting his right as an individual and opposing the sentiments of his people. Clearly the only possible remedy lies in the perfect government, the new world government that soon will take charge of the affairs of this earth, bringing complete relief from all abnormalities and imperfections. Then there will be no more "moon children", but a normal healthy race giving praise to the great Creator who has made all things good.



# "Terror by Night"

By "Awake!" correspondent in Java

**T**HE city of Madjalaja is a small place on the map, and, as a rule, a very quiet and peaceful location. Nothing about it or about its day or night life would suggest terror. Yet this city and much of West Java lives in terror by night. Here is why.

¶ Some months ago the city's textile center was enjoying a late-at-night spurt of gaiety. The local movie theater had just closed and the many movie-goers were emptying out into the streets, when suddenly, without warning, machine-gun fire raked the crowds. People became terrified. They ran in all directions for cover. Some fell. Others screamed. Pandemonium reigned. Explosions shook the streets. A crimson sky reflected the fires that raged in the city. Police reinforcements from the neighboring cities of Bandung and Tjitjalingka arrived on the scene. More shooting followed. Then as suddenly as it all started it was over. Frightened people crawled out of their hiding places to help the wounded and count the dead. Others rushed to their homes. Few asked what happened. Almost everyone knew. The morning paper in small print carried the news that 300 well-armed bandits had attacked the city, destroying five Chinese-owned shops and burning down fifteen homes. "Eleven civilians and one policeman were killed. . . . A large and as yet unknown number of civilians were wounded."

¶ A few days later there was a repetition of the same in the important town of Tjiandjur in West Java. The bandits, numbering several hundred, entered the town at about eleven o'clock at night and battled with the army till four o'clock in the morning before withdrawing. In this engagement the army used tanks and mortars against the terrorists. Even after the government had strengthened its forces in the town to about 5,000 troops, the bandits came back several nights in succession and shot it out with the army.

¶ There are two main groups of terrorists, the T. I. I. (Tentara Islam Indonesia) and the D. I. (Darul Islam). The T. I. I. is the larger and better organized, whereas the D. I. is the more fanatical. Darul Islam is possessed with a religious idea of making Indonesia an Islam state. Many atrocities have been perpetrated

against those not solidly Islam. Victims are asked to say the Moslem prayers, and if the prayers are not said correctly, they are severely beaten before released.

¶ The T. I. I. has political aspirations. Many of these men are dressed in army uniforms which they have taken from troops that have been killed or captured. Also, a number of regular soldiers have deserted the army and joined up with the T. I. I. So when soldiers are seen in the country areas of West Java no one is sure whether they are troops or bandits.

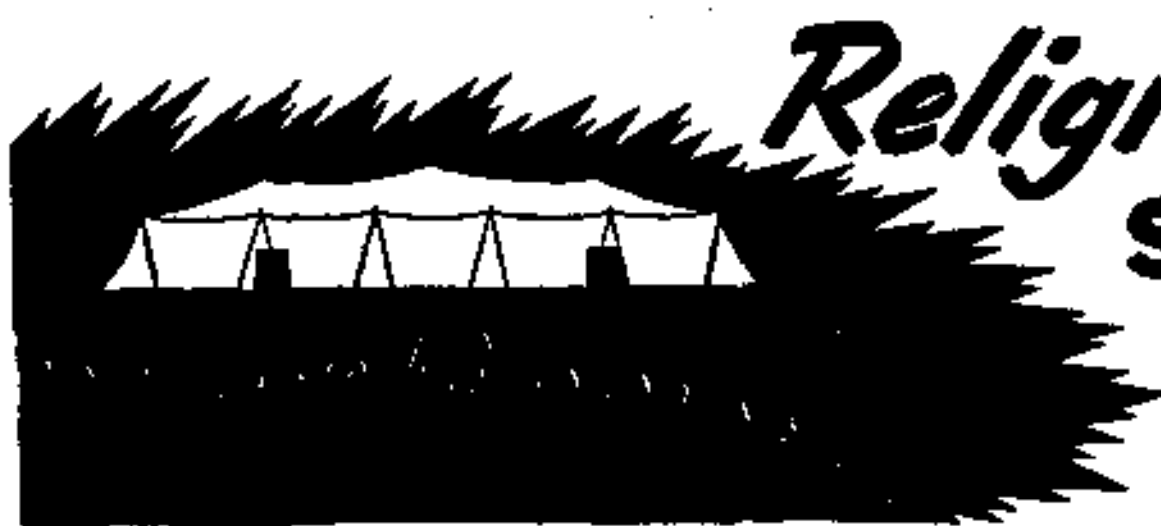
¶ The big question is, Who supplies the bandits with the latest weapons and ammunition? While the Communists are being blamed for it, there is nothing to support the charge. The Communists are doing what they can to keep the terrorists active, hoping to capitalize on the disturbances, but this seems to be the extent of their support. Both the D. I. and the T. I. I. disavow any connections with communism. They are not the type to desert Allah for Karl Marx.

¶ Recently, there has been some talk of the bandits' infiltrating into Djakarta. The government has taken added precautions by putting barbed wire fences around all police stations and many government buildings; also by increasing the strength of the mobile brigade.

¶ The army has been assigned the job of keeping the peace, but has become very unpopular through its action. A local paper reported that in a short period of time over 300 officers were dismissed for highhanded action. The government is now planning to start conscripting men for the army, and one of the reasons given was that the army had become so unpopular that it was necessary to change the personnel. The whole problem of maintaining security is proving to be quite a headache for the government, and causing much concern in high places.

¶ It appears that the only ones not perturbed about the terrorists' raids are those who put their trust in the Most High and abide under the shadow of the Almighty. To those God's promise at Psalm 91:5, 9 is a real comfort: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. Because thou hast made the Lord, . . . even the most High, thy habitation."





# Religious Intolerance SHAMES VENLO

By "Awake!" correspondent in the Netherlands

**N**EARLY 400 years ago, before the Council of State, William of Orange exclaimed: "The Netherlands lie between lands where religious freedom exists. Strongly attached as I am to the Catholic faith, I cannot approve that princes should rule over the consciences of their subjects and withhold from them the freedom of their faith." A modern observer who should have chanced to sojourn in the Dutch city of Venlo in the province of Limburg on May 31 and June 1 of this year might have been moved to exclaim: "Venlo lies between cities where religious freedom and tolerance exist."

Jehovah's witnesses had chosen Venlo as one of the cities where the spring series of circuit assemblies should be held. Normally, such an assembly provides news for local papers. But this assembly made front-page news in the leading metropolitan papers. Unchristian and undemocratic Catholic action to make this assembly impossible touched the sensitive chord of religious freedom, thus making the affair one of national interest.

After instructions were received to organize an assembly in Venlo the normal preparatory steps were taken. The first thing was to look for a place to assemble, one that was large enough, comfortable and centrally located. The Hotel Nationaal seemed to meet all these requirements and the owner was glad to let these Christians use the hall, which agreement he promptly established in writing. But the sharp ears of the Roman Catholic watch-

dogs, who are fast asleep when it comes to caring for the interests of the flock (Isaiah 56:10, 11, *Douay*), soon caught wind of these preparations and an ominous howl ascended from their throats: "No assembly of Jehovah's witnesses in Catholic Venlo."

## *Catholic Pressure Applied*

In typical Catholic fashion, pressure was applied to the owner of the café, who timidly yielded to the intolerant demands of the clergy. These seeds of intolerance falling into soil conducive to their growth soon brought forth fruit in the form of the following letter written to the circuit servant in charge of the assembly preparations:

"Because we are placing our hall at the disposition of your Society for holding an assembly on the dates named, objections on the grounds of principle have been raised from many sides and from many unions and associations. Although the motive of the mentioned associations eludes me, I have, however financially and objectively viewed, to consider the wishes of our denominational associations. I must, therefore, point out to you that the statements of the clergy and objections by local religious authority and social circles on the grounds of principle, make it impossible for me to place my hall at your disposal." Thus the written agreement for the use of the hall was canceled.

But the preparations had now gone so far that it was unreasonable to turn back in the face of this opposition. A solution was sought. It was possible to hire a large tent from a firm in North Holland. The Dutch Railways graciously granted per-



mission to use their grounds for the erection of the tent, thus making the assembly possible. Accommodations for their brothers coming to the assembly were sought. But Catholic pressure was applied and people were urged to lend no assistance whatsoever. Rooms without beds were obtained where they could lie down on straw bags and pass the night. But at the last moment the firm that was to deliver the bedding material backed out. A butcher who had agreed to do the cooking for the cafeteria broke his agreement. The agreement for the swimming pool that was to be used for the immersion ceremony was broken. Buses chartered to take the witnesses to the assembly were canceled. Why? The same hand of intolerance and bigotry that beat the hotel owner into submission was being applied here too. But preparations were continuing nonetheless.

Friday evening came and it appeared that the assembly was going along fine. But the Catholic actionists continued crying out their motto: "No assembly of Jehovah's witnesses in Catholic Venlo!" Jehovah's witnesses going from house to house were harassed by mobs of youths, and street workers had their magazines torn out of their hands and ripped up before their faces. Threats were made to tear the tent down and break up the meeting with force and stink bombs. At any rate, it appeared that trouble was brewing.

To add fuel to the smoldering embers of intolerance and bigotry the biased *Dagblad voor Noord Limburg* published the following protest telegram sent by "Catholic Venlo" to the Dutch Railways: "'Catholic Venlo,' supervisory body of the Catholic organizations of Venlo, deploras very much that your management has made the assembly of Jehovah's witnesses possible. The 45,000 Catholics of Venlo express to you their indignation and inform you that they have had their religious feelings

hurt." Next to this protest, the paper published a provocative warning from the clergy: "The Catholic clergy of Venlo request us to point out that it is for Catholics in conscience forbidden to attend meetings of the witnesses of Jehovah and to lend any support to their meetings whatsoever."

From the *Gazet van Limburg* it was learned that "at a meeting held Saturday afternoon, in which representatives from all ranks of the Catholic populace took part, it was decided to prevent the public meeting scheduled for Sunday afternoon at three o'clock from being held". Later the burgomaster got wind of these intentions. What did he do? Instead of using the constitutional law to kill intolerance and bigotry he used his authority to turn these plans into law, and used it to do the job for the cowardly conspirators. That same evening he declared the advertised public meeting of Jehovah's witnesses a private meeting, which meant that all the good-will persons in Venlo who had been invited to this Bible lecture could not enter the meeting place. A fine defender and preserver of the rights of the people, whose servant he is supposed to be!

### ***Protecting Mobsters***

Sunday afternoon brought about twenty uniformed men as well as about forty plain-clothes men to the scene, both to enforce the order of the burgomaster as well as quell any disturbances. A few yards from the tent entrance at the edge of the grounds a mob of about 1,000 formed, made up of curiosity seekers and persons wishing entrance, but mostly hoodlums who had come to disturb the meeting. As soon as the speaker began inside, the mob broke out in howling, hand clapping, singing religious and mostly vulgar carnival songs and demanding that the loud-speakers, whose sound naturally went beyond the canvas walls of the tent, be

checked. The police officials and the present burgomaster apparently thought more of the lawless demands of the mob than of the rights of those assembled for worship and put the pressure on responsible ones of the assembly committee to turn the volume down. Thus the first fifteen minutes of the religious service were rendered nearly inaudible above the din of howling fanatics. The guardians of freedom of worship and assembly in Venlo had succumbed to intolerance and bigotry!

In lands and districts where Catholics are in the minority their spokesmen eloquently loudmouth the principles of freedom of worship and assembly, but it appears that when in the majority they speak in the tone of King Philip II, in 1564, to Netherlands' plea for tolerance: 'No more laxity, patience and pardon for the heretics.' A letter of protest from a Catholic, published in the *Volkskrant* of June 11, cuts deep: "In pursuance of the reports in the *Volkskrant* of June 3 and 4 concerning the reactions of Catholic Venlo to the assembly of Jehovah's witnesses I feel it necessary, as Netherlander, as Catholic and as Limburger, to express my displeasure over these reactions. The Netherlands is a country of religious division, and respect for each other's conviction is here more than a question of democratic decency. Numerical superiority may not infringe upon democratic rights."

Equally logical were the words of the editorial of the *Friesche Koerier*, under the heading "Religious Freedom in the Netherlands": "The incidents in Venlo have shockingly reminded us that religious freedom, one of those familiar, valuable sacred assets that the Netherlands are so proud of, is evidently not a living possession of every Netherlander. . . . One can naturally remain silent over this matter. And many

do remain silent over it. So one is silent and thinks: 'It is naturally not entirely in order, and I would have dealt with it a bit differently, but nevertheless I still favor those witnesses of Jehovah.' The other keeps still and thinks: 'You see, this is how the followers of Rome act when they are in the majority.'

"The Limburgers have now, even if unjustly, given the impression of being not sure of their case, at least not of their people. Worse yet, they have infringed upon the freedom of assembly which is constitutionally guaranteed for all Dutch people.

"It is hoped that this incident will not incur an unsympathetic, not to speak of an aggressive attitude, against the Roman Catholic minority in the [Protestant] north. When and if that should appear to be the case, it would be difficult to deny that the south has evoked the wicked spirits. Also, when at the moment the above-quoted accusation against the Roman Church—that she demands freedom for herself but does not grant it to others, is emphatically repeated, then the cause of it can be found in the Venlo incidents.

"Much better than the indignant protests from non-Catholic quarters would be a clear and from-the-heart statement of the Roman Catholic clergy, stating that they unequivocally condemn these things, and also that they will advocate freedom of worship and assembly in her closed territory just as she enjoys them in non-Roman districts. The Netherlands are actually waiting for it."

We too are waiting to see if the Roman Catholic clergy will be noble enough to condemn these nefarious acts or if they will continue to show intolerance toward minorities within their domain. (The next issue of *Awake!* will have an article on what later happened in Venlo.)

# The CAMEL

## *Cantankerous Ship of Sandy Seas*

FOR over 5,000 years the camel has served man well, but not willingly. Popularly, he is supposed to be a very docile creature; but those who speak from experience declare him to be "stupid, surly, and vicious to the last degree". But despite his nasty disposition, he has always been one of the most useful animals of the desert and semidesert countries. Without his help movements across the great sand seas would be greatly handicapped. Where half-tracks, trucks and tanks have failed because of soft sand, the camel carries loads of 500 pounds thirty miles a day.

The Creator has marvelously fashioned him for his desert life. This austere creature's thick hair shields him from desert heat as the polar bear's fur keeps out cold. The camel has long slitlike nostrils that he can close at will, a useful precaution against the blowing sand. He has heavy eyelids and long eyelashes that shield the eyes from the blistering sandstorms. His feet are provided with a hardened skin and are padlike, remarkably shaped for walking on soft and yielding sand. Callous pads on which the animal rests protect his chest, elbows, wrists and knees. These pads are present at birth. Also the beast has sharp cutting-teeth, or "front teeth", as they are called. The full set of three pairs is complete only in the young; the adult sheds all but one pair.

Amazing also is his stomach, which is divided into three instead of four compartments, as is common among the rumi-



nants. It is believed that in the chamber known as the "paunch" there lodges in its walls "a large collection of 'water-cells', in which can be stored as much as a gallon and a half of water". On the other hand, folklore teaches that the camel's one or two humps contain water. Touching on both of these theories, *Natural History* magazine for October, 1946, says:

"Neither explanation is correct." It goes on to explain that "the pouches do sometimes contain almost pure water, but they cannot hold enough and appear only to draw water from other parts of the body to moisten the food undergoing digestion. The general supply of water is stored in the muscles and especially in the connective tissues. . . . The 'animal starch' or glycogen, stored in the muscles, and the fat in the hump also provide water indirectly. [The humps of some Arabian camels contain as much as eighty pounds of pure fat, which is enough food for about ten days of hard work, if the body could assimilate it that rapidly.] When these are used by the body as energy, water of equivalent weight is produced. Thus the fat of the hump, independent of the water in the connective tissue, makes some eight gallons of water. It seems on this score that folklore, while not exact, has been nearer the truth about the camel's hump than the learned authorities who to the present



day, have generally repeated Pliny's story about water being stored in the stomach".

### ***Greatly Overestimated***

Contrary to popular belief, the camel needs almost as much water as does a horse. During a dry season he will drink five to seven gallons a day, even when not working. The remarkable feature about the camel is his endurance when forced to go without water. There are records of their traveling "thirty-four days and covering 500 miles without a drink. Only a few camels survive this ordeal, but many have carried the standard load of 400 pounds twenty-five to thirty miles a day for eight days without water. After such a dry spell, the camel is likely to drink as much as twenty gallons at once. However, camels do not need to drink any water during wet season when they can browse at leisure upon moisture-filled forage". At the end of two or three months of pasturing they will emerge fat and sleek with great firm humps, indicating plenty of reserve. The beast is not fussy about his diet. Prejevalski says that when pressed by hunger the Bactrian camel will eat bones, fish, branches, skins, felt blankets, cactus, thorns or thistles without injury to his mouth or health.

### ***Mean Disposition***

The camel is commonly represented as a patient animal with mild temperament. Dr. Robinson says: "If so, it is the patience of stupidity." He further stated: "They are rather exceedingly impatient, and utter loud cries of indignation when receiving their loads. . . . They are also obstinate, and frequently vicious, and the attempt to urge them

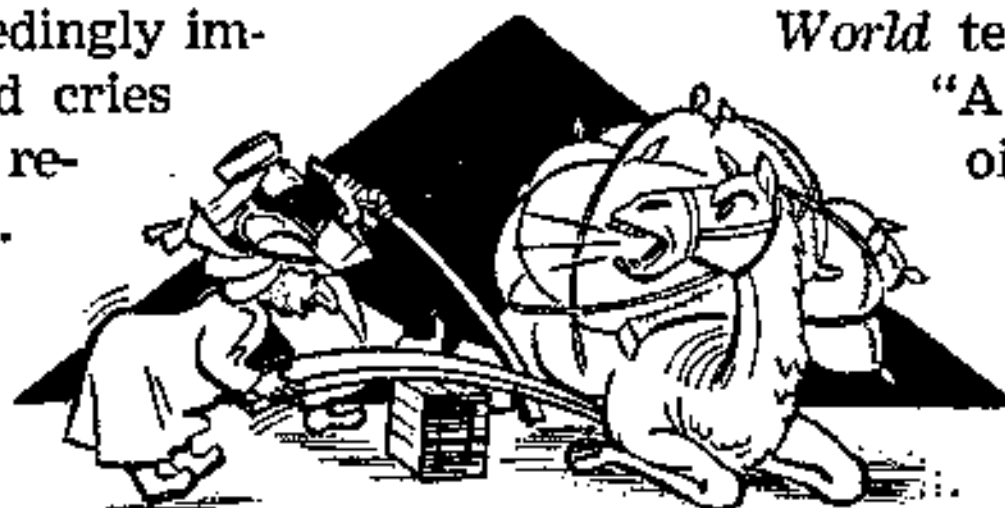
forward is often very like trying to drive sheep the way they do not wish to go."

In a narrow lane or pathway camel riders are extremely careful, because camels are known to swing their heads without warning and endeavor to bite the passing rider's arm or shoulder. A camel bite is no little scratch—it is exceptionally severe. With his keen slit eyes he has a gift of detecting stran-

gers. When one is spotted coming his way, a baseball-sized cud rolls up the camel's neck. If the stranger comes near enough, the camel will spit his foul green cud all over the fellow and then prepare to boot him if he dare retaliate. If you give a camel the barest suspicion that you are going to make him get off the ground or carry a load, cameleers say that nine times out of ten he will either try to bite you with his ugly yellow teeth, or, if you are not conveniently located for biting, perhaps you can be kicked, which boot makes a mule look like an amateur.

This resentment on the part of the animal is not entirely without justification. Their masters have overworked, underfed and abused them at every turn, never showing an ounce of affection for a job well done. The book *Animals of the World* tells this story:

"A camel, working in an oil-mill, was severely beaten by its driver. Perceiving that the camel had treasured up the injury, and was only waiting a



favorable opportunity for revenge, he kept a strict watch upon the animal. Time passed away; the camel, perceiving it was watched, was quiet and obedient, and the driver began to think the beating was forgotten, when one night, after the lapse of several months, the man was sleeping on a raised platform in the mill, while the camel, as is customary, was stabled in a corner. Happening to awake, the driver observed by the bright moonlight that, when all was quiet, the animal looked cautiously round, rose softly, and, stealing towards a spot where a bundle of clothes and a bur-noose, thrown carelessly on the ground, resembled a sleeping figure, cast itself with violence upon them, rolling with all its weight, and tearing them most viciously with its teeth. Satisfied that revenge was complete, the camel was returning to its corner, when the driver sat up and spoke. At the sound of his voice, perceiving the mistake it had made, the animal was so mortified at the failure and discovery of its scheme, that it dashed its head against the wall and died on the spot."

The camel becomes a dangerous animal during mating season, which is between December and March. The male beast becomes a menace to himself and everyone else. He refuses to eat or drink for days at a time. His moaning groans will resemble something between a thunderous belch and a death rattle. His facial expressions change to a calflike, lovesick hound dog. He is not to be toyed with when in this frame of mind. When he finds his lady friend, they will go to no end to gush over each other. His love is so strong for his companion that at least in one instance it is known that a male camel crossed 200 miles of desert, apparently without water or food, to rub necks with his mate. Few in the animal kingdom have as great a love as a mother camel has for her young.

### *Cursed with Mental Quirks*

According to Richard Dempewolff, camels are cursed with a thousand mental quirks. He related an incident that occurred during the last war. Said he: "Military caravans, trying to make progress over the desert at night, . . . have often undergone forced stopovers simply because some crotchety camel in the outfit refused to march after dark unless sung to in a minor key." Dempewolff further stated that during a fearful bombardment the camels would be calmly chewing their cud, as though it were a quiet Sunday afternoon. Yet snap a twig or burst a paper bag and the stampede is on.

To load, saddle and ride a camel is a project in itself. As soon as he sees that he is about to be used he begins to groan. After the saddle is strapped to him, it is a job to get him to rise. "Goom, you son of a dog!" an Arab will shout. The camel will groan and howl but not move. "Goom! goom!"—which is the word for rise. Still no response, but a louder whine. The Arab makes use of a persuader (a good-sized stick). The camel might let out with a yell that would frighten the dead, but also rises to the occasion. Often when staggering to his feet, he will spit and sputter, spattering everything and everyone with his cud. Then with a resentful eye gazes at his victims as if he were saying: "Take that, you dogs. One of these days I'll get even with you."

Arabs, who have a reputation for understanding camels, and vice versa, steer their camels by shifting their weight. Few have made friends with camels. Those who have won their affections have found them as lovable as puppies. By far the greater majority have found them to be, in the words of Palgrave, "an undomesticated and savage animal, rendered serviceable by stupidity alone."



# URANIUM

—How much of a blessing for mankind?

By "Awake!" correspondent in Germany

**T**HE atom bomb's public debut in August, 1945, infected the world with "uranium fever". A frantic earth-wide search for the all-vital radium-containing metal has pressed into action geologists, laboratory scientists and political atomic energy commissions on national and international levels. Around the various nations' stores of uranium stand the sentinels, secrecy, jealousy, hate. We have all heard and read a great deal about this metal—its characteristics, weight, working action, etc., in both its natural and concentrated forms. Have you ever wondered curiously what goes on where its ore is obtained? Readers of the Western world, more or less aware already of the effect it has had on democracy, may wonder especially as to the marks it has left on Soviet-influenced society. Then, step behind the Iron Curtain for a look—to Erzgebirge of Saxony.

In times past the doctor might have prescribed a treatment for rheumatism or palsy in the radium bath of Oberschlema (in the Erzgebirge), but no more. Today you cannot even buy a railroad ticket for the place. At the train station you are asked: "Does your identification card have a Russian stamp? No? Sorry then, no tickets—restricted area. Try the commander's office for entry permit." You go to the commander's office already feeling that it will do no good. Once there your suspicion is confirmed. "What do you want there?" you are asked. "Do you work there? There is no use going there if you are sick. There is nothing for you there." You wonder at all of this secretiveness. You have read in the papers, of course, the prolific reports of how the USSR is using uranium only

for peaceful purposes, for cracking rock masses, developing new healing processes in medicine. Yet simply because you seek to view a locality where uranium ore is being mined, you are subjected to a veritable inquisition. At any rate, without an entry permit it would be folly to seek entry to the Erzgebirge by way of the main thoroughfares. The only hope—which the more reckless might employ—would lie through the open fields.

A visitor to this area now who had been familiar with it in better years would be stricken by the change. Everywhere the once magnificent forests have been flattened. Many air-compression pipes about twenty inches thick run from one compression station to the other, crisscrossing the fields. The landscape is broken up by high-power wires provisionally attached to wooden poles. In the middle of fields and woods, pyramid-shaped piles of stone rise to enormous heights, burying good fertile soil beneath them. There are dozens of them by each village, bearing such names as "Mine Number 32, 33, 34, 35", etc. There may be another stone pile tomorrow where crops are being sown today. New railroad lines were built, tunnels dug and houses torn down, not because these houses were old, for lovely mansions go too. To the "New Order" they are in the way—in the way of progress, of course, progress toward a "peace economy".

Officials try to persuade the curious that the "Café Höhenblick" and the "House Waldesruh" never served truly peaceful purposes in the old days when they were used for relaxation and recreation. Only now do they do so since "Café Höhenblick" is a motor pool and "House Waldesruh" is an administration office for

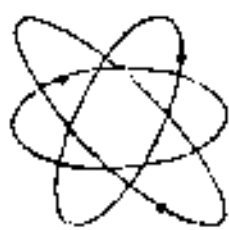
something or other. The radium bath, once visited by many world travelers seeking recuperation, has been turned into a pump station, discharging a reddish-brown mud at the surface of the earth. Now people generally refer to this radium bath, not as Oberschlema, but scoffingly as *Oberschlammbach* ("superior mud puddle"). And it lives up to its name. Where the tourist once found well-cared-for roads there is now dust, dirt and mud. Even the paved roads are covered so high with dirt that one sinks into mud to his ankles on rainy days. Very much walking necessitates a pair of rubber boots. It would not be correct to say or infer that no building is now in progress. New houses and villages are going up, but they are built for utility, not beauty or comfort. They appear cheaply and quickly, barracks style.

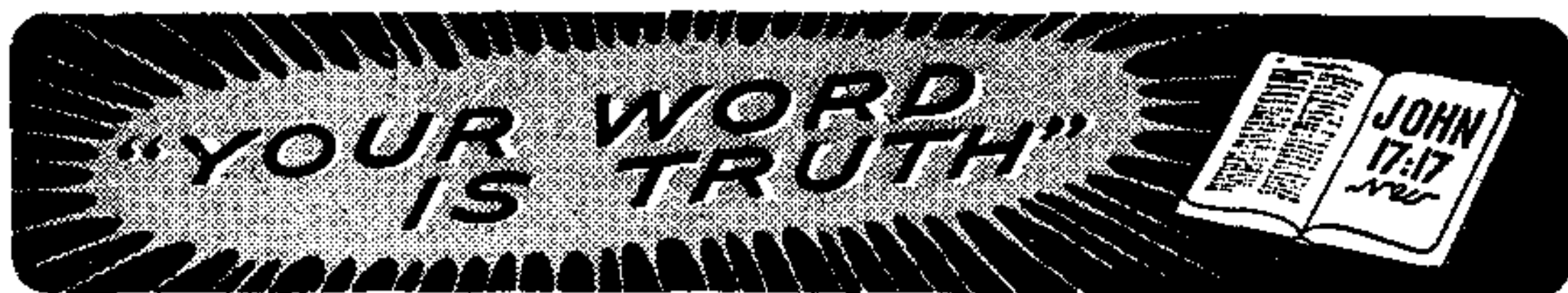
Similar haste and consequent carelessness are evident everywhere. If a pedestrian hears a truck behind him on the road he will dive for the nearest convenient ditch if he values his life. The truck transport driver is paid according to the work he accomplishes: the more loads, the more wages. Trains have improved a little. Two years ago mine workers would travel to work hanging on the sides, buffers or roofs if they could not crowd inside. Some would lie in luggage nets, others even stood on the front of the locomotive! It was better for the conductor not to complain. It would only mean a beating. "We have to make our shift. . . . We're in a hurry," the workers would retort. "Those who have the time can catch the next train." If the conductor did balk they would defy him and threaten to seize the train and operate it themselves. So at length the train would pull out with its grotesque load, making a

sight Americans might liken to their classic "Toonerville Trolley". What did it matter to the money-mad miners if fifteen were injured over the 18-kilometer stretch within a single week. Some lost their arms or legs but there was no time for caution. To the mines and the great "weapon for peace", uranium, and their money.

But though the trains may have improved a little since then, there are inevitably other conditions bred by such an attitude that do not change. Thieves and swindlers are numerous, none more notorious than the one who hires uranium miners. He will promise heaven on earth and fine accommodations, good food, high wages, a better life. It is amazing to see the melting pot of adventurers, speculators, discouraged and dissolute persons and criminals, men, women, young and old alike all swimming in this common pool. Some earn one thousand East German marks a month and still have no money. It literally runs through the fingers of a "Let us eat, drink and be merry for tomorrow we die" philosophy. On paydays the streets swarm with drunks and every derelict of humanity of both sexes.

Strange blessings these—the fruitage of a once so highly touted atomic age of progress. They are "blessings" of sorrow instead of happiness, with crying substituted for laughter, loose abandon in place of security. It does not sound like a stable new order preparing to bring peace for a thousand years. It is much more akin to the preflood generation, which Jesus said was "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away".





## Exercising Faith in Prayer

**S**ERVING the true God, Jehovah, is essentially a matter of faith. As his Word expresses it, "We are walking by faith, not by sight." It is "by faith we understand that the systems of things were put in order by God's word, so that what is beheld came to be out of things that do not appear. Moreover, without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him". And since "faith, if it does not have works, is dead in itself", those who have faith prove it by dedicating themselves to the doing of Jehovah's will.—Psalm 40:8; 2 Corinthians 5:7; Hebrews 11:3, 6; James 2:17, *New World Trans.*

Our praying to God is also a matter of faith. We are commanded to pray and are assured that God will hear and answer our prayers. (Psalm 65:2; 1 Thessalonians 5:17; James 1:5) In times past, because of miracles, there was no question about God's hearing and answering prayers. Today, however, miraculous answers to prayers are not to be expected, for the Christian congregation, having come to maturity, no longer needs such props for its faith. (1 Corinthians 13:8-12) This has caused some to ask: Is God interested in us individually? and if so, how or by what means does he answer our prayers?

Germane to these questions is the following quotation from *The Watchtower*, May 15, 1952, page 317: "When we prayerfully, either silently or audibly to our-

selves, dedicate ourselves to him to do his will from then on and forever in whatever realm of life God may choose for us, does God in the high heavens really hear us or pay attention? His Word assures us that he does, and we must exercise faith that he does, so as to hold us to our decision." Cornelius prayed and was heard; Hannah had her prayer for a man-child answered; and surely if Jehovah would hear the good-will stranger who in olden times prayed toward the temple at Jerusalem, God will hear the prayers of the many good-will strangers today.—1 Samuel 1:9-20; 1 Kings 8:41-43; Acts 10:1-48.

The very fact that Jesus in his model prayer listed four personal requests is an indication that God does hear individual and personal prayers and answers them: "Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one." (Matthew 6:11-13, *New World Trans.*) Of course, unless prayer is offered in sincerity, in the right manner and for the right things, we cannot expect Jehovah God to answer it.—Proverbs 28:9; John 14:13; James 4:3.

In times past Jehovah God used angels in answering prayers miraculously. (Daniel 6:22; Acts 12:1-11) However, the fact that no miracles seem to be involved in his answers to our prayers today does not mean that his angels are not being used in our behalf. No, we have the comforting assurance of God's Word that we still have the ministrations of his holy angels to depend on even though they do not become



visible to us. While we are not to think of these holy angels as watching our every move and doing for us things that we could and should do for ourselves, we may be sure that they do render an important service on our behalf, even as indicated by Jesus' words: "Keep watching that you men do not despise one of these little ones, for I tell you that their angels in heaven always have access to my Father who is in heaven." And since his ascension into heaven we can be sure that Christ Jesus is using these angels to help and serve his followers on earth that they may gain salvation in the coming new world. "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" Besides, we are told that "when the Son of man arrives in his glory" for the purpose of separating the people as a shepherd separates the sheep from the goats, he will have "all the angels with him".—Matthew 18:10; 25:31, 32; Hebrews 1:14, *New World Trans.*

The same is true regarding God's holy spirit or active force. It is still with us even though it does not manifest itself as a dove or as tongues of fire or empower its possessors to perform miracles. (Matthew 3:16; Acts 2:3) Jesus commands us to pray for it and assures us that God will be more willing to give it to us than earthly parents are to give good gifts to their children. (Luke 11:9-13) Is Jehovah God answering the prayers of his servants for the gift of the holy spirit? He certainly is!

God's servants are gaining an ever-increasing understanding of Jehovah and his purposes, of their relationship to him and of the way in which he is fulfilling prophecies; all of which could come only with the aid of the holy spirit. "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him." For it is to us God

has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."—1 Corinthians 2:9, 10, *New World Trans.*

Jehovah's servants are accomplishing a great work in the earth today, preaching the good news of the established kingdom in some one hundred languages and in upward of 120 lands, and this they are accomplishing in spite of the bitter opposition of totalitarian and religious enemies. Surely this could not be accomplished by human might or power, but only by the spirit of Jehovah. (Zechariah 4:6, *Am. Stan. Ver.*) And are not the obvious presence of such fruits as love, joy, peace, etc., among Jehovah's witnesses further proof that Jehovah God is answering their prayers for the holy spirit?—Galatians 5:22-25.

The apostle Paul had visions and revelations above all the other apostles, and he performed countless miracles. (2 Corinthians 12:1-7) And yet, in spite of these supernatural gifts he appreciated the value of prayer so much, had so much faith in its efficacy, that in his letter to the Ephesians, after telling them to put on the whole spiritual armor of God, he asked them to pray for him as well as for others: "While with every form of prayer and supplication you carry on prayer on every occasion in spirit. And to that end keep awake with all constancy and with supplication in behalf of all the holy ones, also for me, that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news."—Ephesians 6:12-20, *New World Trans.*

We may not understand all the details as to just how God answers our prayers. But from the foregoing we can see that Jehovah God does take an individual interest in those who dedicate themselves to his service. Among the ways or means used in times past and at the present in answer-

ing the prayers of his servants we are assured are his holy spirit or active force and his holy angels. So let us exercise faith that

"a righteous man's supplication when it is at work has much force".—James 5:16, *New World Trans.*



## Jehovah's Witnesses Preach in All the Earth



### Cyprus

CYPRUS, third-largest island in the Mediterranean sea, is a British colony. Its 3,572 square miles (about half the size of the state of New Jersey) support some half million inhabitants, 80 per cent of whom are Greek-speaking Orthodox Catholics and the remainder mostly Moslems. Being situated not far from man's first home its history can be traced far into the past. Among its rulers have been the Egyptians, Phoenicians, Greeks, Romans and Turks. Mutely testifying to its ancient rulers are the many ruins scattered throughout the length and breadth of the island.

In the rural areas of Cyprus scenes reminiscent of Bible times abound. The farmer still plows with a wooden plow pulled by a yoke of oxen and he threshes his grain in like ancient manner. Oxen pull a heavy plank studded with sharp flints over the spread-out sheaves, and this continues until the grain is ready to be winnowed by hand. The threshing floor is enveloped in clouds of dust and chaff as the wheat is separated from the chaff with the help of a stiff breeze.

Cyprus is a place of beauty in the springtime. The air is scented with fragrant orange blossoms, while beds of marigolds, poppies, gladioli and irises make the fields a blaze of color. And then there are the wild tulips, narcissuses, and the varicolored

anemones which carpet the ground with soft colors. The summer heat, however, makes the earth bare and dry, except in the mountains, until the early autumn rains again tinge the ground with green.

Despite the native springtime beauty of Cyprus the lot of its people leaves much to be desired. There is much poverty in the rural sections, and as a result many of the people are illiterate. Education is not compulsory although there is opportunity for all to have an elementary education.

Cyprus was one of the first places visited by Paul and Barnabas on their first missionary tour, and today the Christian witnesses are again bringing the good news of God's kingdom to its people. It is indeed encouraging to see how the people of Cyprus are responding to the Kingdom message. In 1946 there were only 28 Christian witnesses on the island, but in 1952 upward of 300 are having a share in bearing witness. Representative of the many interesting experiences they are having is the following:

A young man of the Greek Orthodox faith, whose devoutness had caused him to enter a monastery, was disillusioned by what he saw there. Not only did he find a lack of spiritual food within its walls, but he also saw that the life of a monk was no more free from the lust and vices of the flesh than was the world from which he had sought seclusion. For four years he sighed because of such condition, and then



deliverance came. But Jehovah knows those that belong to him, and so this monk was brought in touch with the Christian witnesses and their message. Thereby he gained his freedom, which he is now using to help others also become free; and though now living in the world, he has learned that he can keep separate from it as Jesus did.

Since many of the people in Cyprus cannot read, one of the best ways to teach them the truth is by means of public Bible lectures. Often on a Sunday morning you will see a crowd gather at the village coffee shop as one of Jehovah's witnesses explains a Bible theme to them. On one such occasion as the speaker read from the Bible, "The earth is the LORD's, and the fulness thereof," the silence of the coffee shop was broken by a voice from the audience which matter-of-factly reminded, "Not here, sir; it all belongs to the church."

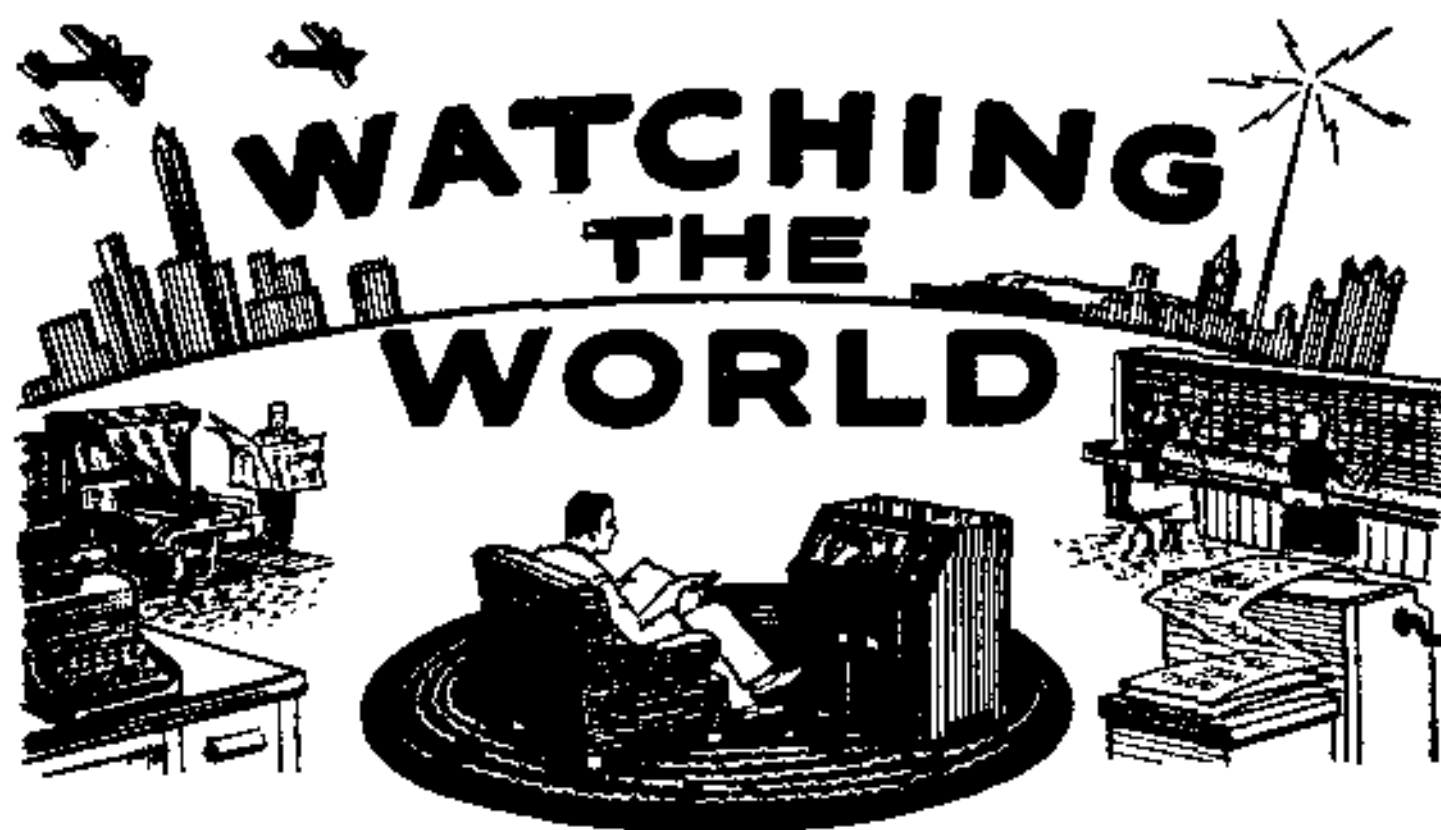
The fact that Jehovah's witnesses are so successful has stirred up bitter opposition from all sides. The Turkish press has warned the Moslems against the activity of Jehovah's witnesses; the Communists are opposing their activity, and particularly the Greek Orthodox Church opposes it. Their priests warn their people not to have anything to do with Jehovah's witnesses, upon pain of excommunication. Recently a priest had to appear before a local court and was punished because of his unchristian behavior. In the spring of 1952 a mob led by six priests did its worst to break up a public lecture held in connection with an assembly of Jehovah's witnesses. Only firm and adequate police action prevented them from doing so, although due to this mob many interested persons were prevented from attending and hearing the lecture.

Since this incident the island's English-language newspaper has reported: 'Orthodox followers are saying they are determined to see that the witnesses leave town. They think the government should take ap-

propriate action before it is too late.' A report from the witnesses there states: "They have been doing their best to get us out of town. When we engage in the street work men and students stand on each side of us with leaflets shouting abuse. For two hours last Saturday evening we carried on under such conditions. When we move they follow. They brought out toilet rolls and told the people that there is no difference between that and our literature. Hundreds of people gathered in the street, so much so that traffic was held up. It was necessary to call out the police to break up the mob.

"On Sunday afternoon as we held our study in the *Watchtower* magazine, twelve students were waiting outside to see who attended. After the meeting they called on those newly interested ones who had attended and tried to persuade them not to have anything to do with Jehovah's witnesses. Just because one woman procured a copy of *The Watchtower* on the street she was visited by three Greek Orthodox Catholics, who warned her not to have anything to do with us. As a result of such tactics the people are kept in a state of fear and some have given up studying the Bible with us. Pressure is being exerted upon the brothers at their places of employment and on the children at the schools; and although many of these are new in the truth, they are not becoming discouraged but are determined to continue in Jehovah's service."

Just as a cool spring of water brings refreshment to a thirsty soul, so the clear waters of truth bring hope to the people of Cyprus. Soon religious oppression will be swept off the earth; soon the iron fetters of false religion will be broken; soon all lovers of righteousness will be set free. Then in the paradise earth, Cyprus will be restored to the full beauty that it now enjoys in the springtime.



### Eisenhower the President

◆ When the smoke of campaigning cleared away, Gen. Eisenhower had swept 39 of the 48 states, cracking the solid South, taking Florida, Virginia and Texas, winning in Stevenson's home state of Illinois, obtaining a majority (but losing the electoral vote) in South Carolina. The amazing election followed one of the most fantastic campaigns in history. The candidates for president and vice-president, along with President Truman and Senator Taft, had given 1,450 to 1,500 speeches, and traveled 187,000 miles. Stevenson stood on his frankness (opposing the American Legion's pressure tactics, refusing to agree to Texas' offshore oil claims, talking about civil rights in the South). Eisenhower stood on the need for a change, the Korean muddle, dislike of high prices, and his experience in world affairs. Stevenson said: "My fellow citizens have made their choice and I gladly accept it." Twenty years of Democratic Party rule had ended.

### Korea's "New War"

◆ The *new war* is what G.I.'s in Korea called the Chinese intervention in November, 1950. In November, 1952, the *new war* applied to the resurgence of fighting. This time it was for a series of strategic hills

and ridges on the central and western fronts, some of which had changed hands ten or twelve times within a few weeks. The U. S. alone suffered 1,000 casualties a week, and there was fear the action might be the beginning of a major Chinese offensive. Korea was a major issue in the U. N., where Soviet Foreign Minister Vishinsky proposed that a commission be set up to take "immediate measures" for settlement of the conflict. Western delegates wanted to know if this would include Communist reversal of the prisoner repatriation issue which has thus far blocked the truce. U. S. representatives believed that if the Kremlin really wants a truce, the prisoner issue can be solved.

### Problems of World Trade

◆ Just as men work to obtain money for necessary purchases, so nations, too, must sell to get others' money to buy what they cannot themselves produce. In 1951 thirty-four nations, including the U. S., signed an Agreement on Trade and Tariffs to reduce the world's trade barriers. Ever since 1947 the U. S. has sought to increase the flow of dollars into other countries by increasing purchases from them. This would reduce the need for direct U. S. gifts to its allies. The recent Geneva trade con-

ference (10/28) attacked the U. S. for restricting its trade, in violation of this agreement. The Netherlands, whose cheese industry was severely damaged, threatened to cut its purchase of U. S. wheat in reprisal. Canada, Australia, New Zealand and Denmark, which have also suffered, made similar threats. A balance had not yet been reached between the demands of U. S. industry, which wants protection from foreign competition, and the desire to buy from other nations to reduce their need for U. S. gifts.

### The Amount of Aid

◆ The rich uncle named Sam provided \$38,000,000,000 in foreign aid during the past seven years, according to recent U. S. Commerce Department figures. About \$10,000,000,000 of that was in loans, of which \$3,000,000,000 has been repaid. This means 11c out of every dollar the U. S. government has taken in since 1945 has been handed over or loaned to foreign states.

### France, U. S. and Defense

◆ In many places the tremendous outlay of U. S. funds has not purchased outstanding friendship. In some places it has the worst relations it has had in many years. Even in friendly France opposition has been stirred up. France's President Auriol recently pointed to three major grievances: (1) the U. S. vote to allow Arab objections to North African colonial rule to be considered in the U. N., (2) reduction of 1953 military aid to France ("Without doubt the Marshall Plan helped us . . . but unfortunately defense of freedom in Indo-China has already cost us just about double what we have received."), and (3) ignoring France's objections to German rearmament ("It is as if the aggressor merited more encouragement than the victim."). The foundation of the not-yet-approved European De-

rense Community, which was to quiet French fears of German rearmament, seemed to be tottering. Then Premier Schuman, who favors EDC and whose 100-vote MRP party is needed to hold the government together, threatened to resign. He was promised prompt consideration of the EDC question.

#### **Description of Britain's Bomb**

◆ Before the House of Commons (10/23) Winston Churchill described Britain's first atomic bomb explosion (10/3) off the Monte Bello islands north of Australia. The result: "Thousands of tons of mud and rock from the sea bottom were thrown many thousands of feet into the air, and a high tidal wave was caused. The effects of the blast and radioactive contamination extended over a wide area. H.M.S. Plym [in which the bomb was detonated] was vaporized except for some red-hot fragments which were scattered over one of the islands and started fires in the dry vegetation." Why red-hot? "The temperature was nearly 1,000,000 degrees." It is interesting to note that the melting point of granite is only 1,740 degrees; and molten lava in a volcano is between 1,290 and 2,190. The Air Ministry confirmed that Britain is constructing other bombs "and the aircraft to deliver them".

#### **U. S. Reds—A Long Battle**

◆ Nearly two years ago we said (*Awake!* January 22, 1951) concerning Senator McCarran's anticommunist law: "Difficulties of enforcement are many. . . . If the law is to be enforced, apparently it will be done the hard way." That bill was passed in September, 1950. Public hearings against the Communist party began April 23, 1951, and ended nearly three million words of testimony later, on July 1, 1952. More than three more months passed before a two-member panel of the Subversive Activities Control Board held (10/20)

that the U. S. Communist party is a "puppet of the Soviet Union", and recommended that it be ordered to register under the law. When final action is taken by the control board the Communists will still have sixty days to appeal to the courts, where a long battle over the law's constitutionality is anticipated. Apparently Truman was right when he said it would be years before this law would prohibit employment of Communists in defense plants—"if it ever would."

#### **Prison Violence—Public Apathy**

◆ Fifteen prison riots have occurred in the U. S. this year, three in October. Three guards held as hostages were rescued unharmed in the first (10/12), the Trenton (New Jersey) state prison's third riot this year. In a five-day mutiny at Menard state prison in Chester, Illinois, 350 convicts seized seven guards (10/27) and resisted all efforts to reach a solution until electioneering Governor Stevenson appeared on the scene and issued an ultimatum threatening to crush the revolt by force. The third was in the 118-year-old Ohio state penitentiary in Columbus where 2,000 rioted (10/31) in protest to "bad food", then 1,200 refused to return to their cells. They broke windows, lit fires and burned eight buildings. With National Guard reinforcements the rioting was quieted, but several days later the warden admitted that 1,600 convicts in four cell blocks were still "out of control". W. A. Buchanan, warden at Eddyville, Kentucky, said recently: "The public seems to be concerned about prisons only when riots occur—and then wonders why riots occur."

#### **Killings in China**

◆ The American Federation of Labor recently compiled an amazing report of killings under Mao Tse-tung's Red Chinese regime. Its information came from reports of agents

within Red China, and from a day-by-day analysis of Red-Chinese newspapers and documents. The figures included: landlords and village despots killed, 4,970,000; Nationalists, 2,950,000; bandits, 2,600,000; treacherous merchants, 875,663; suspects mistakenly executed by overzealous commissars, 81,000. The dead totaled more than 14 million. *Time* commented (11/3): "The A.F.L. did not guarantee the accuracy of its figures, but it had taken the best estimates it could find. The Western mind, traditionally skeptical of imprecise estimates, might question the A.F.L.'s figure, but . . . whatever the count, murders by Mao & Co. represent an enormity that the human mind cannot take in."

#### **Mau Mau, Open Revolt?**

◆ At first pooh-poohed as a mere "press exaggeration", the Mau Mau secret society's blind fury could, if unchecked, turn the East African colony of Kenya into another Malaya. Part land hunger, part savage revolution against the domineering white man and the bewildering twentieth century, the tribal organization has threatened to wipe out the colony's 30,000 whites. It already hacked a tribal chief and two black policemen to pieces, cut the hands off police witnesses, whom it considers "traitors", and tied others in sacks and drowned them. The British sent troops to support local police. Tribal chiefs say that more than 90 per cent of the people, including some officials, have taken the Mau Mau oath, either under compulsion or deliberately. Almost all the young men of the Kikuyu tribe (from which the secret society draws its members) disappeared from the reserves, possibly to organize an open revolt.

#### **Malayan Turning Point**

◆ In less than a year and a half the average daily shootings in Malaya were reduced



from twenty to four. Britain's Gen. Sir Gerald Templer reported that for the first time there were fewer terrorist acts than police actions against them. It was believed that the Reds were short of arms. However, since the start of the emergency in mid-1948 2,123 civilians have been killed, 1,262 wounded and 600 (probably kidnaped or killed) are missing. A high hand was still being used against villages that refused to give information concerning perpetrators of violence. One was Pekan Jabi, where a severe curfew was ordered (11/1) plus a reduction in the rice ration, and workers must work two months on village defense. The officials thought the Malayan war had reached a turning point.

#### Indo-Chinese Reverses

◆ The Communists suffered no such shortage of arms in northern Indo-China. Here 25,000 night-moving coolies

transported supplies to well-hidden caches for the Vietminh guerrillas, who, despite French use of B-26 bombers' and napalm bombs, seized the French stronghold of Nghialo, which they had failed to wrest from the French last year. The fighting promised to be a "permanent nightmare", and the French press did not conceal its anxiety over the continuing heavy casualties and high cost. Also, in southern Indo-China (10/29) the Reds wiped out the French outpost of Bensan, where the garrison of 100 suffered 91 casualties. Bensan is only twelve miles from the Indo-Chinese capital at Saigon.

#### Typhoon Strikes Philippines

◆ The violence of a Pacific typhoon was unleashed in all its fury against the islands of the central Philippines (10/21). Its "eye" passed directly over the seaport of Legaspi, in southern Luzon, and wind velocity reached 125 miles an hour be-

fore the instruments blew away. Even before communications were successfully restored, 443 were listed as killed and 209 more as missing.

#### Military Advances

##### —Not Real Defense

◆ One nation after another develops new weapons, as the world is reminded that its progresses are usually aids on the road to destruction. Britain developed the atomic bomb. Now the French Air Ministry announced (10/28) it had a jet fighter that topped the speed of sound. Such a feat, which could be used for good, today first goes toward destruction. The stated reason for continuing rearmament is fear of war with the enemy, but few are making defense for an even greater danger, God's vengeance against the world's destroyers. It is well worth the effort to gain the knowledge from God's Word that provides that defense.



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# AWAKE!

## PRESIDENT BY A LANDSLIDE!

*Report on the United States presidential election*

*by J. J. ...*

## Why Celebrate Christmas?

*Is the origin of Christmas customs  
Bible or pagan?*

*by J. J. ...*

## Catholic Action Boomerangs

*Reflections on the Catholic Action assembly  
in the Netherlands*

*by J. J. ...*

## Adapting the Atom to Peacetime Uses

*The world's first atomic power plant*



DECEMBER 22, 1952 SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

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## CONTENTS

Comments on U. S. World Policy	3	What Water Can Do	20
President by a Landslide!	5	Why Celebrate Christmas?	21
Catholic Action Boomerangs	9	Fast Attitudes	21
Do You Take This Politician?	12	Pagan Origins	22
Adapting the Atom to Peacetime Uses	13	Medieval Myths	23
Isotopes for Industry	14	"Your Word Is Truth"	
Isotopes for Agricultural Uses	15	The "Seventy Weeks"	25
Isotopes for Medical Use	15	From Cane to Sugar	27
Religion in the Turkish Village	16	Watching the World	28
Judge and Marriage	17	Index to Volume XXXIII of <i>Awake!</i>	31

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., December 22, 1952

Number 24

## Comments on U.S. World Policy

ACCORDING to John Foster Dulles, expert on foreign affairs and former republican adviser to Secretary of State Dean Acheson, the U. S. "is today less liked, more isolated and more endangered than ever before in its history". This, he explained in Philadelphia, April 14, is because since World War II "we have not given out of compassion or because of love of our fellow men". "Our vast public loans and grants to other nations have been made," he said, "not because we wanted to make them, but because we have been told that we had to make them in order to achieve certain political objectives." Continuing: "The gifts have not carried a message of sympathy and good will but rather expressions of annoyance, grumbling and carping criticism. The result is that we have not gotten what we bargained for."

Even when U. S. support was successful many justly cried "shame". Dr. Herbert Hitchen of Buffalo's First Unitarian Church explained on April 22, 1951, that freedom-loving peoples throughout the world have turned against the United States because of such things as "our support of Franco's Spain and our putting of power in Greece back into the hands, not of the valiant fighters for liberty for the people, but of the corrupt and effete tenth of one per cent of the ruling class that has exploited and impoverished the

populace". Then, he said, "We are surprised and bewildered when other peoples struggling against similar inhuman conditions fail to take us at our own evaluation as emancipators of the slaves, champions of freedom and liberators of the oppressed."

He described the Chinese as "a people pushed beyond the limits of endurance by hunger, poverty and exploitation, who rebelled against the war lords centered around Chiang Kai-shek", and said, "Millions of our wealth was poured out to bolster a tottering regime, repudiated by the people, while graft and corruption, according to our own investigations, absorbed it."

He swung a telling blow with the statement: "We owe it to ourselves and to our fellow men to remember one towering fact: that the chief reason why the false and dangerous doctrine of communism is spreading in the world is because poverty, degradation and social injustice is the lot of two-thirds of the people on our planet, and communism steals the initiative and offers them food and a roof over their heads, while our answer more and more is just words about the benefits of democracy, but accompanied by armaments instead of a chance to live with dignity and decency which those people crave." Loathing and opposition to communism, he pointed out, defeat their "own ends if

hose ends are sought by welcoming as our allies the ones who practiced the same crimes against humanity, but who do it in the name of the status quo".

A similar situation existed in Russia, according to "Rev." Leopold Braun, the only American Roman Catholic priest in that land from 1934 to 1945. Speaking at a Knights of Columbus breakfast in New York he said on January 27: "Organized bootlicking and appeasement hid from the American people the truth about what was happening to the millions of dollars' worth of aid that we gave to Russia." He charged: "The American people were fooled into believing that our wartime aid to Russia was aiding the Russian people, when instead it was implementing the harsh and brutal regime of Stalin and the Politburo."

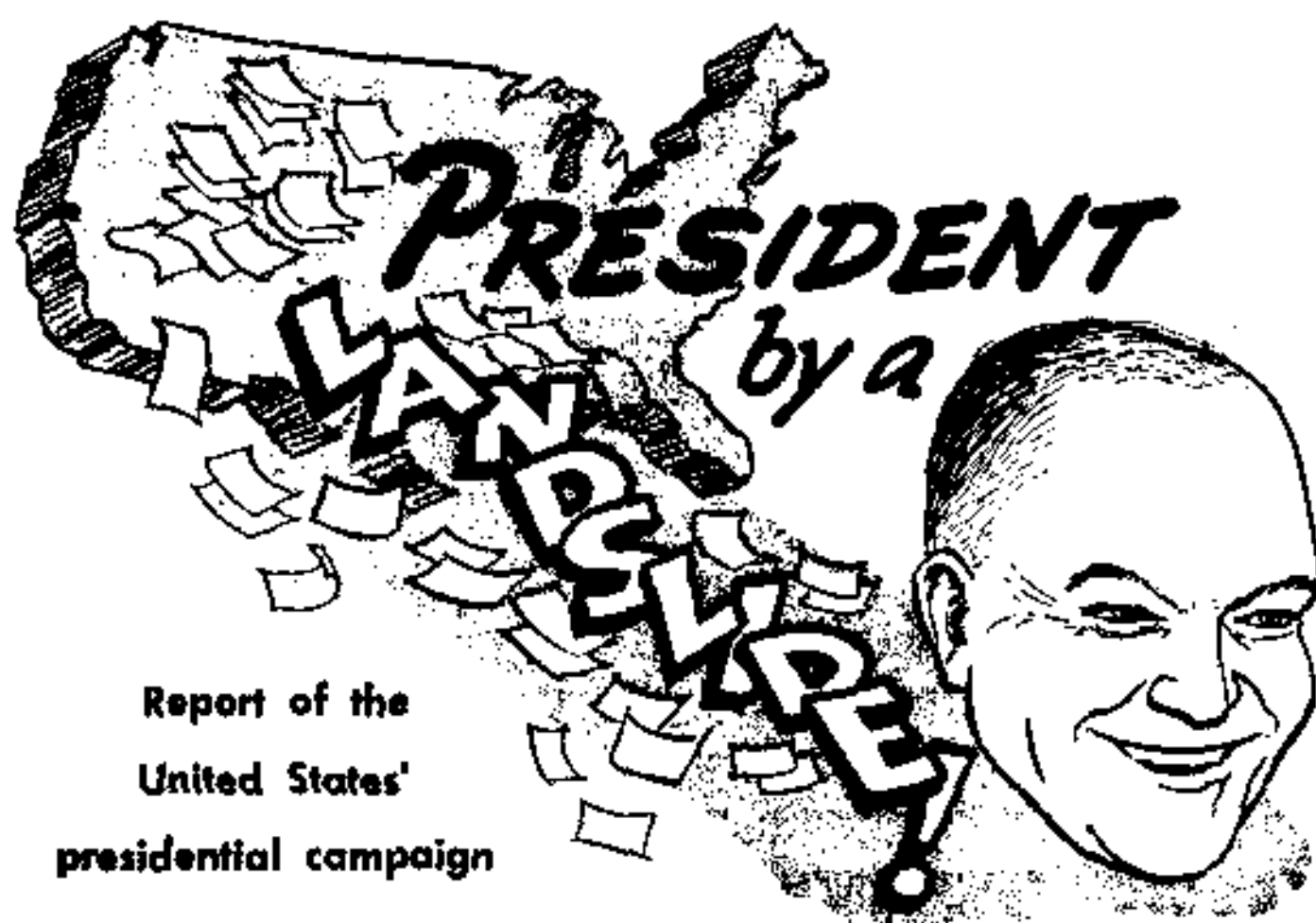
If an oppressive government were weak, obviously it would use its power first to put down internal opposition, and U.S. dollars strengthen not just "good" governments, but any who will oppose the current enemy, no matter what the policies of the government aided. This was shown when the U.S. aided communism while it fought nazism, and now helps other totalitarian lands stay in power if they will oppose communism. When Tito broke with the current enemy it mattered not whether his people actually wanted him. *Life* magazine said: "Right now he is on our side, against Stalin. U. S. taxpayers are therefore helping him: well over \$200 million worth of economic and military aid in two years, and probably more to come." *Life* called him "ally, not friend", and ex-

plained: "The world coalition against Kremlin imperialism cannot aspire to political uniformity. As leader of this coalition, the U. S. must learn to live with strange bedfellows without falling in love with them. Of these, Tito is not much stranger than Franco or Ibn Saud."

Yet Arthur Bliss Lane, former American minister to Yugoslavia and ambassador to Poland, pointed out in the *Saturday Evening Post*, January 5: "We may hide behind the cryptic diplomatic phrase that our support of Tito is a 'calculated risk.' By juggling with this catchword, which at best is an admission that we are evading moral principles, we are trying to convince ourselves that we are bolstering up Tito in his fight against the Kremlin. What we are actually doing, however, is to bolster up Tito in his fight to enslave the Yugoslav people. We are building up him and his coconspirators into a regime which, enriched by our financial support and military equipment, will be in a position to destroy any possible attempt which may be made in the future by the people of Yugoslavia to regain the democracy which they have lost. . . . We have no right to continue to impose on them the cruel bonds of a communist machine."

In wartime innocent civilians trapped on the battlefield are often butchered in the cross fire without a chance. Similarly today millions are caught in the trap of cruel governments kept in power by U. S. aid. It may seem to be a military necessity, but it certainly does not convince oppressed people that democracy is their savior!

*Draw me not away with the wicked, and with the workers of iniquity; that speak peace with their neighbors, but mischief is in their hearts. Give them according to their work, and according to the wickedness of their doings: give them after the operation of their hands; render to them their desert. Because they regard not the works of Jehovah, nor the operation of his hands, he will break them down and not build them up.—Psalm 28:3-5, Am. Stan. Ver.*



when Governor Stevenson conceded victory in the early morning of November 5. It flooded the eyes and the ears, and surged right into millions of homes time and time again through the modern miracle of television. The candidates for president and vice-president, plus their helpers, President Truman and Senator Taft, gave fifteen hundred speeches and traveled 187,000 miles, running up a campaign cost "conservatively" predicted in advance at \$85,000,000!

**W**ITHOUT democracy there frequently is tyranny, for rulers with absolute power are rarely just rulers. One of the shortcomings of democracy (as all human governments have shortcomings), however, is that the people, who themselves must rule, can rarely be specialists. They would trust their health only to specialists. They would not tinker with a fine time-piece unless they were trained in that field. But these same people must decide which foreign policy is superior, whether an isolationist or an internationalist policy is better for the nation and the world, and which candidate has the solution to major national and world problems. They must, in short, decide on questions that confound the experts, so that they can appoint the man with the most nearly correct solution.

For this reason the statesmen, the men of highest thought whose skill is in managing the affairs of state, must become politicians—men who can convince voters, appeal to emotions and accomplish their own ends to stay in office. The United States recently witnessed an outstanding example of politicians in action. Rivaling in interest value any baseball world series, it began when Senator Kefauver threw his coonskin cap into the ring and ended only

### *Stevenson's Methods*

The campaign speeches were a high point. Adlai Stevenson relied on their *content*; Dwight Eisenhower, on their *mood*. The first tried to persuade his hearers; the second, move them. Both methods can be effective. A specialist is impressed by the mind; the majority of voters by the heart. Stevenson said: "Maybe I'll be defeated, but this kind of campaign will eventually be accepted. And the reason is that people really want a change—a change not in parties but in the whole approach to public office and politics." "One of the first objectives of a candidate . . . should be to get his views across, show the voters where he stands and where he's going."

Amazingly enough for a politician, Governor Stevenson apparently did just that. He disagreed to some extent with his predecessors. He disagreed with Texas' view on offshore oil. He disagreed with the American Legion's pressure tactics, and he disagreed with the South on civil rights. When he disagreed, he said so. Finally, he disavowed democratic Senator McCarran. In his final pre-election speech he said: "Talking sense is not easy. It means saying things that sometimes people don't like



to hear; it means risking votes, and candidates are not supposed to do that. . . . I remember the night in Dallas when I spoke to Texans of my views about tide-lands oil. I remember the crowd in Detroit on Labor Day when I said I could be the captive of no one but the American people. I remember the evening in the railroad station at New Haven when I identified a powerful democratic leader as not my kind of democrat. I remember the American Legion convention when I said that those who have served this country must always be Americans first and veterans second, and that our free enterprise system must include free enterprise for the mind. I remember audiences down South listening to what I had to say on the subject of civil rights."

His major point was that he had talked straight, even on controversial issues, while his opponent, Stevenson charged, "has adjusted his position, state by state, section by section, to the demands of the local political machines."

In criticism of General Eisenhower, Governor Stevenson quoted Lincoln's words: "Nor do I believe that we can ever advance our principles by supporting men who oppose our principles." But the democratic candidate accepted Truman's support, and, according to this theory, he implied Truman's principles were his own.

It has been suggested that Stevenson was reaching for the intellectual vote through thoughtful speeches spiced with irony, through his marvelous capacity for understatement, and that Truman was reaching for the rabble-rousing element; the two men playing both ends against the middle. Whatever the plan, it did not work.

### ***Eisenhower's Methods***

The successful campaign waged by General Eisenhower revolved around his personal integrity. It was to convince the vot-

ers that, though his party had no recent record to point to, their candidate was a man of sufficient integrity, morals and experience; a man who wants peace, recognizes evil, desires unity; a man with faith in God and in the future, and that such a candidate would make a good president.

It was admitted that he was uninformed in many fields of government, so, rather than extensively discuss the issues of national policy, he generally exploited the issues that had high emotional content—the dread of war, the fear of Communist subversion, revulsion against corruption.

The New York *Times* magazine said, October 19: "Turn him loose on simple, down-to-earth dogmas such as honesty in government and the casualties in Korea and the setting seems as natural to him as the drill field or the big chateau at Rocquencourt. On the other hand, his pronouncements on farm programs, natural resources, foreign policy, etc., are delivered like unfamiliar quotations from a textbook and get only a meager and dutiful response."

Said the *Times*, November 2: "Eisenhower's campaign was largely a personal one—an appeal to the people to give him the presidency and he would give them an administration that was fair, just, honest and friendly. He offered few specifications of the policies that he would follow if elected."

Both sides stood on the "record". The democrats said, "You never had it so good"; the republicans pointed to the corruption in the democratic regime. A Republican National Committee pronouncement published in the New York *Daily News* (October 29) said: "Since Harry Truman became president there have been 22 major scandals involving the White House, 78 major scandals in the Department of Agriculture, 48 major scandals in the Bureau of Internal Revenue. . . . If you add other agencies the total is well

over 200. . . . The whole moral fiber of our government has been infected with Pendergastism. And the Truman administration has tried to keep the lid on. President Eisenhower will give honest government."

How? The general promised on October 4 to "bring into Washington's executive departments and to appointive offices men and women who are incorruptible" and who would "in turn choose their subordinates that are incorruptible, and you won't get this: A corruption in government, duplication, extravagance, waste and working one against the other, because they will work for one thing, the government and the people of the United States of America, and not for their own self-aggrandizement".

Where he would find such politicians was not so clear. The magic test to actually locate them was not explained. But he will now have the chance, and it is certainly hoped that he will succeed. Yet, the *Dallas Times-Herald*, which supported him, reminded: "We are gratified by this election, but, in fairness to him, those who voted for him need not expect him to be a miracle man."

### *Korea, Negro Vote, Communism*

The Korean war was another major point of the campaign. The democratic candidate said the administration's policy was basically sound; the republican said it was a "negative" one of containment. He struck a telling political blow when he proposed a trip to Korea, if elected, and said he would "forego the diversions of politics and . . . concentrate on the job of ending the Korean war". Truman retorted: "Now he's been my military adviser ever since I appointed him Chief of Staff. If he knows a remedy it's his duty to come and tell me what it is and save lives right now." Apparently many voters wanted to try Eisenhower's suggestion

that the "miserable stalemate there must be freshly reviewed by fresh minds", but they probably also agreed with Governor Stevenson that the "root of the Korean problem does not lie in Korea—it lies in Moscow".

The struggle for the Negro vote also played its part. New York's republican Governor Dewey charged democratic vice-presidential candidate Sparkman with running on a strictly "white supremacy" ballot in his home state. Then the democrats asked in the *New York Daily News*, October 29, if the republican candidate thought a "last-minute visit to Harlem and a half-hearted declaration about 'working toward the elimination of segregation'" would wipe out his acceptance of such segregationists as Jimmy Byrnes. Three days later the Republican National committee retorted in the same paper that Democrat Sparkman had voted "against every civil rights proposal that has been considered in his sixteen years in Congress", and listed twenty-three instances of this. In Harlem (New York's famous Negro section) President Truman said, "All you'll have to do is look at . . . the Congressional Record" to see "who are the opponents of civil rights". Of course, he did not expect his audience to dig out old copies of the Congressional Record to see that democrats had voted against them, too.

Both sides tried to connect the other with communism. When someone discovered Senator Nixon's private fund (despite his television plea, he was the only candidate who would not make his income tax returns public), he said: "The Communists, the left-wingers, have been fighting me with every smear that they have been able to do." Then, on the other side of the fence, when republicans said good times were based on spending for war, Stevenson said this paralleled "other voices . . . saying the same things to us . . . the voices

of the most evil and malignant force loose in the world today—the force of communism”. Neither party actually said the other was Red, but both implied that their critics parroted the Communist line.

***“You, Sir, Are the Worst . . .”***

Vilification, slogans, well-turned phrases and political mud were the stock in trade of politicians on both sides. A good slogan, a pertinent expression, can drive a point home, but they can also be accepted too readily by those who are untrained in the art of politics, who are unable to recognize the slogan’s flaw. Anyone who voted on slogans alone would have been confused.

Note this sampling: Eisenhower spoke of his “great crusade”. Truman called it “the great disenchantment”. Eisenhower criticized Stevenson’s humor, said conditions are not a laughing matter. Stevenson replied: “My opponent has been worrying about my funnybone. I’m worrying about his backbone.” The republican “truth team” labeled Truman a “political cuckoo”, “laying eggs in another’s nest” and claiming credit for things Eisenhower had done. Truman called the republicans “moral pigmies”. The “truth team” accused him of the “big lie technique”. Vice-presidential candidate Sparkman got into the act, calling them the “pathetic dinosaur of Old Guard republicanism”. Stevenson said Eisenhower’s was a “campaign by platitude”, and republicans said, “Adlai means Trumanism—with a Harvard accent.”

Misrepresentation continued. The president went to one extreme when he said the general was “willing to accept the very practices that identify the so-called ‘master race’ although he took a leading part in liberating Europe from their domination”, and the republicans went to the other when they said he was accusing the general of anti-Catholic and anti-Jewish

sentiments. Rather, he was commenting on the men Eisenhower had accepted into his ranks.

Also, Stevenson’s “high level” sagged when, in Massachusetts on September 19, he said concerning Eisenhower’s use of Oliver Cromwell to illustrate his “great crusade”: “It obviously could not be because Cromwell sent his Roundheads on a bloody crusade against the people of Ireland with religious persecution, starvation and the sword as his weapons.” Mention of Cromwell among the Irish in parts of Massachusetts can often start a fight, and whether “Ike’s” use of Cromwell was wise or not, Stevenson’s dignified speeches failed to hide an unsavory motive behind injecting this religious persecution issue.

Neither party came through the campaign with clean skirts. If the world felt alarm at such goings-on, at the smear tactics and condemnation of policies and personalities, it should remember that the United States goes through this once every four years. When it happens, both parties claim more than they have actually done, and each usually accuses his opponent of being worse than he really is. *Newsweek’s* president said, November 5, “From the very first this was a most confusing campaign.”

By the time it was over the voters were getting groggy, but there was no doubt about the final vote. Whether it was the disgust at corruption, the fear of communism, Eisenhower’s promise to go to Korea, objection to Stevenson’s telling what he thought, or merely the fact that “I like Ike” was more than a campaign slogan, the nation went to the polls and endorsed its national hero. Twenty years of democratic rule had ended. General Eisenhower won a thirty-nine-state landslide to become, on January 20, the thirty-fourth president of the United States.

# CATHOLIC ACTION

## BOOMERANGS

By "Awake" correspondent in the Netherlands

**I**S IT wrong to preach the good news of Christ in sections where Catholics are in the majority? Catholic action says it is wrong. If the good news of Christ disturbs the Catholic clergy, then what should one do? Catholic action says one should not preach. If a preacher calls on a good Catholic with the gospel of Christ, is that an intrusion into the private life of that party? According to Catholic action, it is. Is it permissible at any time to call into question the actions of the Catholic Church? Catholic action answers it is not permissible, not even when authorities are of Catholic source. Does Catholic action justify shameful mob action against Christians? Yes, it does. The Catholic press and the clergy-inspired mobs of Venlo support these conclusions.—See December 8 *Awake!* for an account of what happened at Venlo.

The Roman Catholic paper *Te Elfder Ure* did not agree with the methods of mob violence, boycott, pressure, etc., that the Catholics in Venlo (the Netherlands) used; nevertheless the paper thought it proper "to try to prevent the public appearance of Jehovah's witnesses along decent, democratic ways". Is there anything decent in preventing Christians from assembling and worshiping God? Is there anything democratic about forbidding Christians to assemble in public or in any other place? Is not this very suggestion anti-democratic and anti-Christian?

Jehovah's witnesses do have a different view from that of the Catholic Church,

but does that mean they cannot assemble in Catholic districts simply because they are in the minority? Is not Catholic tolerance for minorities, or is it just for majorities? The *Friese Koerier* of June 7 had an interesting comment: "If it is indeed true that a Roman Catholic is forbidden by his conscience to attend a meeting of Jehovah's witnesses, what danger was there to fear anyhow? Whoever is sure of his case certainly will not let his conviction sink away because dissenters testify to the contrary among themselves. And why that fear of the public nature of the assembly in which no Catholic was going to have a part anyway?"

The clergy would have no fear of a meeting of a public nature, if they were sure of their position, if they were sure of their flocks, if they were sure of their principles of faith. Nor would the clergy fear if their flocks were properly fed, had they been told the truth, had they not been fleeced so terribly by the clergy and duped into poverty and servitude. If the clergy are honest they will admit that the only reason they oppose assemblies of Jehovah's witnesses is that they recognize the starved condition of their congregation and they fear lest the hungry be attracted to the pure truths of the Bible offered freely at such assemblies.

Catholic clergy objected when Jehovah's witnesses assembled at Venlo, and many voiced their objection, as did one mobster that demonstrated in front of the assembly tent. He cried out: "What are they doing in Venlo?" Someone with more judgment

answered: "What are our missionaries doing in Abyssinia?" Meaning, What are Catholic missionaries doing in non-Catholic lands? If Catholic cities be only for Catholics, and Catholic lands for Catholics, why not Protestant cities for Protestants and Protestant lands for Protestants, heathens for heathens, and so on? Why do not Catholic papers condemn their own practice of sending missionaries into lands solidly Protestant or heathen?

To condemn Jehovah's witnesses in the way they preach, the Catholic Church is condemning the apostle Peter's ministry, because Peter preached to others than those of his own faith. The Catholic Church would have to condemn the methods used by the apostle Paul when he went into districts where no Christians were. Was the apostle wrong in going to Ephesus, where the inhabitants were worshipers of Artemis? Was the shameful action of the Ephesians in causing unlawful mob hysteria justified on the grounds that Paul preached Christianity in a city of Artemis worshipers? Was this mob action justifiable just because Paul preached something different as admitted by the mobsters, "This Paul has won over a considerable crowd and turned them to another opinion"?—Acts 19:26, *New World Trans.*

Catholic Action might answer Yes, but the city recorder of Ephesus had more sense when he said: "For we are really in danger of being charged with sedition over today's affair, no single cause existing which will permit us to render a reason for this disorderly mob." (Acts 19:40, *New World Trans.*) Nor do defenders of the Venlo disgrace have a single reason for justifying that shameful mob action.

### **Not All Doors Closed**

The *Limburgs Weekblad* resorted to labeling Jehovah's witnesses as "nihilists".

Said the paper: "Nihilistic as Jehovah's witnesses are they could have expected to find all doors in Venlo closed." This propaganda trick was to first label Jehovah's witnesses a pesky, nihilistic sect and then venture upon these grounds to deny them the right to evangelize, with force if necessary. But not all doors in Venlo were closed to Jehovah's witnesses; in fact, there were a good many prominent doors wide open with the welcome mat out in front. For example: The owner of "Nationaal", the manager of the swimming pool, the owners of the bus transit systems, all knew that they were doing business with Jehovah's witnesses. None of them objected. Their breaches of contract and oral agreements did not begin until clergy pressure and danger to their commercial business were threatened by Catholic-inspired action.

When the Catholic press pointed an accusing finger at Jehovah's witnesses, calling them nihilists, they merely disrobed themselves, exposing themselves as such. According to Webster's unabridged dictionary, nihilism is, "A doctrine which denies, or is taken as denying, any objective or real ground of truth," or, "The doctrine which denies any objective ground of moral principles," or, "The doctrine that conditions in the social organization are so bad as to make destruction desirable for its own sake, independent of any constructive program or possibility." This in no way applies to Jehovah's witnesses, because they accept the Bible as basis of truth, the foundation for their teaching and conduct; that is what they preach. "It is written" or "Thus saith Jehovah" is what they say. Roman Catholic circles ignore this as the sole basis of truth and view the authority-undermining action of the Venloners as their salvation. This



smacks of nihilism. Jehovah's witnesses advocate a constructive program, namely Christ's kingdom.

Furthermore, if all the doors were closed to Jehovah's witnesses, why should the Catholic clergy and press express fear and deplore the activity of Jehovah's witnesses from door to door? Perhaps they realized that the doors were not as slammed shut as they would have liked them to be. Truly, if the clergy believed what they were telling the people they would not have had to make themselves ridiculously conspicuous by trying to arouse public emotion and endeavoring to drive the witnesses out of Venlo. It is regrettable that an organization that calls itself the "mother church" should be represented by such persons and have to stoop to such barbarous practices.

### *The Boomerang*

A student after observing what had taken place was moved to write: "As non-denominational I must say the following from the heart: Does the Catholic clergy permit itself to be so quickly influenced by another religion? Does it stand so weakly in its faith?" The answer no doubt can be found in Jesus' words. Did he not say that those who both heard and obeyed his words built their house on a rock foundation and would not suffer loss from any storm, but those who heard but did not heed actually built their faith homes on sand and would be easily disturbed? In fact, he concluded his sermon on the mount saying that such a house built on sand would collapse. And Jesus goes on to say this: "And this is the judgment: Because the light is come into the world and men loved darkness rather than the light. For their works were evil. For every one that doth evil hateth the light and cometh not to the light, that his works may not be re-

proved. But he that doth truth cometh to the light, that his works may be made manifest: because they are done in God." —Matthew 7:24-27; John 3:19-21, *Douay*.

Another very enlightening boomerang comes from the paper *De Vlam*, which says: "Rome borrows—just as any other Christian church—the missionary commission from the New Testament. This commission applies to every Christian. The minister, who visits nonmembers in their homes, evangelizes. The Salvation Army evangelizes . . . This evangelization is a duty. Also so by Jehovah's witnesses. Every evangelist concerns himself with the religious conviction of his fellowman. The conversion is a personal matter . . . The Roman Catholic Church recognizes her missionary task by the arranging of conferences for non-Catholics in districts not predominantly Catholic.

"This 'intrusiveness' applies especially, however, as concerns peoples who are not at all Christian. What right does the Catholic Church have—according to standards set by *De Tijd*—to intrude upon the religious ways of the Mohammedan, the Buddhist? If such meddling is not permissible, why then does Rome lament the expulsion of Roman Catholic missionaries out of China? . . . Continuously it appears that Roman Catholic circles hold a double moral of freedom. They demand rights for themselves, which they—if need be with violence if one claims to possess the power to that end—withhold from others. Therefore, the disturbance in Venlo is so extremely important and revealing. Therefore, it ought to be a warning for every non-Catholic. What today is done to Jehovah's witnesses . . . can overcome another 'minority', which attempts to penetrate into the South. That is the core of the matter and the rest is cheap talk."

No more need be said.

## DO YOU TAKE THIS POLITICIAN?

### Responsibility After Voting

Especially in election years we hear regularly that it is one's duty to vote. The implication is that in this way the people select their rulers. They do not. All they can do is put their stamp of approval on one of several previously chosen men, and if all candidates are dishonest a billion ballots would not improve the government. Witness the outstanding example of recent choices for sheriff in Muskogee, Oklahoma. If you did not like the present sheriff you had these choices: Jess Crossland, arrested 50 times for bootlegging between 1945 and 1948, but who avowed, "I haven't sold a pint in four years." Ex-sheriff Eddie Briggs, ousted from office in 1949, when he was convicted of conspiring to sell wholesale liquor without a federal tax stamp. Fred "Slim" Payne, former county liquor kingpin, who was convicted with Briggs in 1949.

### Wisconsin Shares McCarthy's Sins

"The result of this election is an appalling thing," said Leonard F. Schmitt, the man who lost. "The effect upon me personally is utterly unimportant. I did not enter this campaign because I sought or needed a job. What is important is that a man with the most corrupt record ever made by a Wisconsin senator is overwhelmingly endorsed by Wisconsin voters." Was his viewpoint prejudiced? Then listen to *Life* magazine, September 8: "McCarthyism is a form of exaggerated campaign oratory; it is also abuse of the freedom of speech we enjoy in this country . . . reckless accusation . . . slander." Why? Because McCarthy is lavish in his charges, casting them in every direction, but is woefully short on proof with which to reel them in.

His apologists say he is uncovering communism. No one could object to charges he would prove, but his reckless flood of unproved charges weakens confidence in the U.S. world-wide. Unproved character assassination drives just men from government, opening the way for the base and corrupt, providing the very weakening influence that communism likes to see. For example, he

never did get around to telling the public who those 205, more or less (the figure fluctuated like a March thermometer), "card-carrying Communists" or Communist sympathizers in the government were. A man with just one eye open could see that if McCarthy had such a list and was fighting communism he would turn it in so these Communists could be ousted before doing democracy more damage.

McCarthy is not the only man in Washington who dislikes communism. A major reason why the president would not accept McCarthy's charges and the Tydings Committee would not approve them is that his idea of a "Red" is perverted to the point that anyone who disagrees with him is 'parroting the Communist *Daily Worker's* line', and to where he thinks *Time* magazine is red, along with the *New York Post*, *Washington Post*, *St. Louis Post-Dispatch* and the *Portland Oregonian*. If such a 'guilt by dislike' theory prevailed, none would be safe!

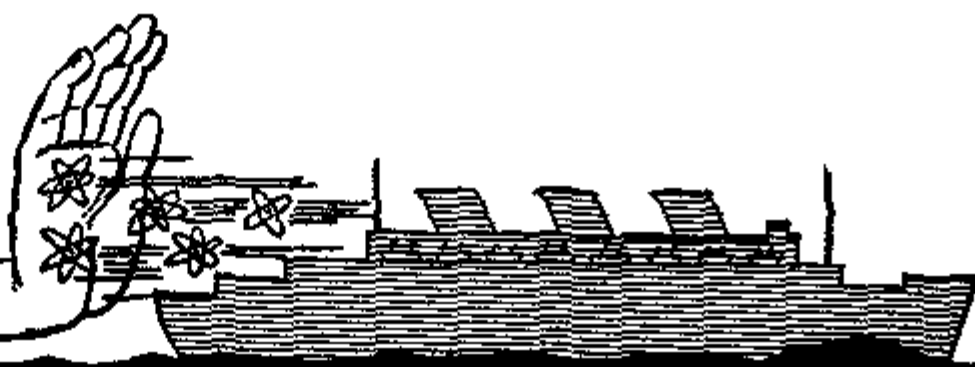
Now, according to the Bible's principle, Wisconsin's republican voters have accepted responsibility for this type of rule, by supporting him in the September 10 primary. Paul told young Timothy not to make hasty appointments so he would not become responsible for the sins of bad appointees. (1 Timothy 5:22) Whether McCarthy's policies are good or bad, Wisconsin's republicans have accepted responsibility for them.

### Individual Responsibility

Much is said these days about political honesty, but all too frequently the people are responsible for the politicians' attitude, as Oscar L. Chapman, secretary of the interior, pointed out in New York, May 24: "The sins of governments are nothing but the sins of individual human beings on a larger scale. If in our hearts there is intolerance, fear, suspicion, greed and a desire to get something for ourselves regardless of the effect on our neighbors, we cannot expect that the things that our government does will be any different." 'Just voting' is not enough as long as the people themselves do not divorce greed and graft. Politicians are no better than the people who support them.

# Adapting the Atom

## to Peacetime Uses



**T**OO many believe that atomic energy is synonymous with total destruction. They know only of the atom as a fantastic weapon of war. What these people do not know is that this invisible atom which threatens the destruction of civilization might well be the beginning of a grand era, if used rightly. With the smashing of the atom an almost infinite source of energy was tapped for mankind's use.

It is theorized that there is enough atomic energy locked up in a piece of coal to take the Queen Mary across the Atlantic and back again! If the nuclear energy bound up in an ordinary railroad ticket were released there would be sufficient power to operate a heavy locomotive several times around the earth! In a pound of water there is enough atomic energy to heat to boiling temperature over a million tons of water! A breath of air is claimed to have enough nuclear energy to keep an airplane off the ground for almost a year; and a handful of snow contains sufficient atoms to heat an apartment house for more than a year. That is, if the mass of these atoms could be converted completely into energy. So far, only uranium and plutonium can be so utilized, and only about one-tenth of one per cent of the theoretical energy in these can be released.—*Truths Men Live By* and *The Advance Science Magazine*, 1934.

Till now this energy has been directed almost 100 per cent to destructive purposes of war. However, there are indirect

benefits of atomic energy which are already beginning to revolutionize medical practice, industry, and agriculture. These come through the radioactivity produced in atomic furnaces. War and preparation for war do not interfere with such efforts to convert the atom to peacetime uses, since only an infinitesimal fraction of the atomic energy production is required to save and improve lives, in contrast with the billions needed to destroy them.

The constructive products of atomic energy are of two kinds, both created by the controlled nuclear fission within an atomic pile. One is power in the form of intense sustained heat which may some day be harnessed to supply whole cities with cheap electricity. A by-product is a great variety of new radioactive materials called radioisotopes, which are simply the radioactive forms of ordinary elements like carbon, iron or cobalt, which are easily detected with Geiger counters.

By tagging chemical substances with radioisotopes, they can be traced as they move through the body of an animal or the pipe line of an oil refinery. The variety of processes traceable with radioisotopes is almost unlimited. The labeled atoms can be traced through any perplexing combination of reactions and systems. For example: The radioactive atom can be traced from fertilizer to plant, plant to animal, animal to man, etc. The radioactive isotopes can be followed from carbon dioxide

to glucose, to fat. Dilutions or chemical changes of tracer isotope make no difference; it still can be traced through a complicated chemical reaction in the metabolism of the body, through an entire biological cycle or through any other physical or chemical process, and still maintain its identity. So sensitive is this form of analysis that it is often possible to detect as few as 100,000 atoms—about a billion billionth ( $10^{-18}$ ) of a gram.—*Federal Science Progress*, May 1947.

The atoms are tagged or labeled for as long as the radioactivity lasts. The term "half life" specifies the time required for the radioactivity of an isotope to fall to one-half its initial value. The half life of different materials varies widely: for uranium-238 it is 4.67 billion years; for radium it is 1,690 years; for polonium-210 it is 136 days, while for another isotope of polonium (214) the half life is only about a millionth of a second.—*Constructive Uses of Atomic Energy*.

This method of tagging and tracing chemical substances with radioisotopes is now considered the most important development in science since the invention of the microscope, and it has already found practical application in industry, agriculture and medicine.

### ***Isotopes for Industry***

Radioactive measuring devices have been developed which automatically correct industrial densities in the manufacture of paper, linoleum, paint and foam rubber. The sensitive instrument is made to measure the paper's gloss, or the porosity as in foam rubber. With the aid of the "beta ray thickness measuring device" it is possible to measure materials only millionths of an inch thick. This device will prove valuable in maintaining quality-production control. The thickness of material can be determined by bouncing

electrons off a coated surface or by passing a beam through the material to be measured. A radiographic device may be used for detecting flaws in metal castings, through the same sort of signals from the isotopes, which do not come in actual contact with the product.

The Shell Development Company laboratories in Emeryville, California, are using exploding atoms to measure the effectiveness of new lubricants for tomorrow's machinery and automobiles. Standard Oil of California tests the lubricating qualities of oils in engines equipped with radioactive piston rings. Infinitesimal particles of metal wear off the rings, drop into the oil and, since they are "hot" (radioactive), the wear can be accurately measured and tested. Radioactive rubber is used in B. F. Goodrich test tires. The radiation counter measures the exact amount and distribution of rubber left on the pavement during skids, sharp turns and quick stops. Testing company laboratories are using isotopes to determine how different products stand up under wear. Radioactive floor waxes and paints are subjected to vigorous tests, then checked with a Geiger counter to see how much radioactivity, and thus how much wax or paint, rubbed away.

Engineers are also using isotopes as tracers to study more theoretical problems, such as what happens to the components of oil when broken down in "cracking" plants. Steel plants are using the same techniques to learn how different metals combine in the production of alloys. Other fundamental problems confronting the research metallurgist that can be solved by radioactive tracers are related to "oxidation, diffusion vapor pressures, and the kinetics of reaction in solid alloys, such as age hardening, quenching, annealing, and homogeneity of powder mixtures".—*Isotopes for Industry*, by P. C. Aebersold.



### ***Isotopes for Agricultural Uses***

Agricultural research workers have found isotopes a remarkable tool for studying the problems of plant diseases, such as tobacco mosaic virus, the uptake of phosphate compounds and fertilizers from soils, and the most fundamental and puzzling process of all—photosynthesis.

Photosynthesis, the mysterious process whereby plants make use of the sun's energy to convert carbon dioxide into sugar, is being studied at the University of California with the help of radioactive isotopes. Fertilizer containing radioactive phosphorus is being used to test growing plants. The amount of radioactivity found in the plants thus fertilized indicates just how easily each kind of fertilizer gives up its phosphorus, how it reacts to various soil types and how it can best be applied. In addition, isotopes are being used to trace the metabolic processes of cows and the migrations of mosquitoes, which have made large areas of rich grazing land useless to ranchers.

Radioactive forms of certain metallic elements like molybdenum, zinc and iron are being fed to plants to find out precisely what minute quantity of these elements is required for normal growth. Atomic radiation is being used in an attempt to reduce the insect population by sterilizing the bugs. All this knowledge is expected to lead to better crops and more abundant food for the world, and provides an outstanding example of how atomic energy is already being harnessed for the beneficial uses of mankind, toward ends that may eliminate in time some of the major causes of poverty and strife among nations.

### ***Isotopes for Medical Use***

A group of Northwestern University doctors headed by the noted brain surgeon, Loyal Davis, announced a new atomic way

of detecting and locating brain tumors with the atomic counting machine, the isotron. Heretofore it took weeks of painful tests to determine whether the disease was present, and even then the results were not always dependable. Now the malignancy can be detected painlessly within two hours. Eye disease called keratitis, in which a film growing over the eyeball causes blindness, is treated with radioactive strontium. Radioactive iodine in the treatment of certain kinds of thyroid cancer has proved successful. Radiophosphorus has proved effective in treating skin cancers and certain blood diseases. In the near future radioisotopes are expected to be used in the sterilization of drugs and foods.

### ***Atomic Heat and Electricity***

Last November in Harwell, England, atomic-heated water flowed through pipes providing heat for some eighty rooms in an office building at an estimated saving of \$7,420 a year. The atomic furnace would need stoking only once in about thirty years.

Useful electric power from atomic energy was produced for the first time in history in December 1951. Heat energy was removed from a breeder reactor by a liquid metal of a type not revealed, and this energy produced enough steam pressure to drive a turbine. The turbine, in turn, generated more than a hundred kilowatts of power, which supplied a lighting system and operated pumps and other equipment. Experts are predicting atomic-heated homes for the real estate market before 1962.

Work on a nuclear-powered submarine is well under way and completion of the project is predicted as early as midsummer of 1953. Atomic-driven aircraft is seen by scientists and aeronautical engineers as being capable of long, sustained flight, capable of high speeds as well as



almost unlimited range. The plane is conceived to be able to circle the globe so swiftly that it would always be under cover of night.

If it is possible to manufacture atomic-powered submarines, aircraft and warships, then it is just as practical to create nuclear-powered commercial airplanes, ships and locomotives, and to harness the almost limitless power of atomic energy for other peacetime uses. As for atomic-driven automobiles, they are at present difficult to envision because of the lead shielding required to protect the passen-

gers from radiation. The weight of this shielding has been placed at fifty tons. That is far too much weight for hauling around a 150-pound man.

However, there is no question of the practicability of atomic power plants. At present the costs and the hazards of operation are obstacles to commercial use which are not completely surmounted. None can as yet say with certainty when atomic energy will take the place of coal as a source of electric power, but it can be said that the atom's future is bright. The atom is here to stay.

## Religion in the Turkish Village

THE setting of this article is in the land of Turkey, where the majority of the people are Moslems. Our attention is drawn to life as it is in Turkey, not as it exists in the big cities such as Istanbul or Ankara, but in the smaller villages. Some might contend that in the larger cities the people are corrupted or modernized, as they say. So our attention is drawn to the village where the people, not yet modernized, do practice their religion as they have been taught from of old by their religious leaders. Here it can be better seen and understood how Moslem practices affect the lives of millions in this land of Turkey.

In the village is located a mosque. Every Friday the Moslem priest (*hoca*) comes to the mosque where he begins to preach. "Yea, Moslem community, God the Almighty says in the Quran. . . ." Then,

By "Awake!" correspondent in Turkey

The purpose of this article is not to ridicule any person because of his religious convictions. Our desire is to disclose some of the religious practices in the Turkish village and to observe how these practices affect the lives of millions of village dwellers in this land. Observations made are without prejudice toward anyone, regardless of his religion, and for the most part are those of native writers who are acquainted with the customs and traditions of the people.

from the first word to the last one, the subject of his sermon is hell-fire, purgatory, burning, torture and torment. After the sermon Moslems leave

the mosque trembling. One writer expresses the scene: "They all tremble in every limb when they leave the mosque. Everybody thinks only about the time when he will be burning in the hell."

But what is the purpose of such lugubrious ceremonies? In answer we have only to remember that before the mosque there is always a carpet, which, after such ceremony, no Moslem passes by without placing upon the rug "the money right of the *hoca*". A rather curious thing is the fact that the more the clergyman terrifies the community with this "purgatory" of his, the greater benefit he reaps from it. A Turkish Istanbul newspaper reported that during Ramadan (Mohammedan fast)

the places in the mosque were being sold, and even a 'black market' was introduced. (*Cumhuriyet*, June 4, 1952) By being steeped in such dreadful fatalism, these village Moslems are hindered from exercising their power of reason. The hell-scare ceremonies are used to support the clergymen.

In addition to the doctrine of hell being used by the clergy, there are two other teachings which seem to serve as a basis for Moslem doctrine and clergy support. They are *namaz* (prayer) and *abdest* (ablution). A Moslem writer asks: "But *namaz* and *abdest*, one may wonder, is that the only basis of the Moslem doctrine?" There are Moslems who say, and some of them really seem to believe it themselves, that when the time for prayer and ablution approaches a man who is at the point of death has to get up for that purpose; all operation has to be postponed; "yes, even when a woman is in childbed, the head of the baby is already there, the other part is not seen yet, but it is time for *namaz*. The woman has to get up and perform her ablutions and *namaz* in that particular position. If she does not, the baby and the mother will no more have their daily bread." The same writer reports the following: "A neighbor who was listening that day to this sermon began to thrash with a stick his wife who was at the point of death. 'What is the matter with you, neighbor, are you going crazy?' 'No, I am not crazy, on the contrary, today I have become clever,' he said. 'Today at the mosque I became angry. You were there too. What did the priest say?

Instead of lying like this she would better perform her *namaz*.'"

### *Judge and Marriage*

In the village the priest is in reality the judge. Everybody submits to his judgment. Opponents are brought before the priest and are made to kiss his hand. Afterward the priest says: "The *gāvur* [non-Moslems, unbelievers] have no conscientiousness. Moslems are the only conscientious human creatures God has created." That means that the "court" is now in session. The operation does not last long, hardly more than five minutes. After the judgment has been given the priest usually will say again: "The only conscientious human creatures God has created are the Moslems." Then in a very serious tone he will add: "The greatest blessings of God will go upon those who perform their ablutions and then drink a little of this . . . dirty water." The opponents then leave, but first they both must give the priest a present, which is usually two pounds of sugar and sometimes cigarettes.

From his role as a "judge" in the village he might be called upon to perform a marriage as priest. Although the Koran, which he regards as holy, forbids the use of alcohol, it recognizes the right of a man to have more than one wife. This has presented many problems, because existing laws forbid bigamy. Women have become articles of merchandise which can be bought and sold as if on public market.

Many marriage engagements take place in the early years of one's life, sometimes at birth. But babies thus engaged must be born on the



same day, same week or at least the same month. When the engagement takes place presents are made to the 'betrothed', and the father of the fiancé pays half of the price for the wife that day. When daughters are born fathers are said to leap for joy, shouting: "Oh, I see a thousand liras!" Generally, girls are engaged when they are ten or twelve years of age. Their fiancé may also be of the same age. The only thing that really seems to matter is the price. The engagement is called "*yarim nikâh*" (half marriage) and is celebrated by the priest, who also bears witness that the half of the price has been paid.

However, such an engagement is not absolutely necessary. There are two kinds of marriages: (1) Official marriage and (2) marriage without any other formality than the bookkeeping operation between the two fathers, this latter method being the more popular one. Regarding the latter method, you may buy as many women as you desire, or, better perhaps, as your purse permits. The price in the village runs between 500 and 1,000 liras per wife. In many cases the father-in-law, having received an advance, sells his daughter to another client. In other cases the daughter, carefully educated by her father, gets married and goes to her husband. Then, after a couple of days, she returns to her father and the latter finds another husband. Often a father, after being paid for his daughter, will arrange to have her 'kidnaped' from her first husband and delivered to another. As a matter of fact, in many cases a father will arrange in advance two marriages at once for his daughter. These combinations are frequently accompanied by armed frays between neighboring villages.

To a certain extent, marriage has become a sport with the people. It is reported that in one little village a woman 25 years of age "has already changed six

husbands, another one at the age of 35, eight husbands". In the same little village it is reported that "there are 20 men having two wives, and other men in the neighbor village having three to four wives". The children born in these harems are either not registered at all or "one of the wives takes out a marriage license and all the children of the harem-keeper are registered on this very same license".

As to the official marriage, it can be done with a previous engagement. The wedding will then take place in two or three years, just the time for the fiancé to gather the other fifty per cent of the price he has to pay to his father-in-law. When this is done the fiancé's parents visit the girl's father and say: "Death exists, torment exists, now that we are alive let us marry these children, thus fulfilling God's command." In Turkey, coffee is generally served when one pays a visit. But on that particular night no coffee is served, because that would mean that the proposition is already accepted. Acceptance, of course, is impossible without bargaining.

A wedding might continue for a week or even longer if there are several weddings at the same time. During this week, the men and women have a good time, but separately. Men enjoy themselves mainly by hunting and wrestling. On the wedding day the Moslem priest leaves the mosque and goes to the cemetery. There he opens the Koran and prays, waiting for the betrothed. They arrive, accompanied by the whole village. Special prayers are then said and the bride is brought to her husband's home, where she has to wait for him. The latter comes home at night and enters the room where his wife is waiting for him.

The people are taught that if nobody listens to the conversation between the newly married couple on their wedding night the baby will come into the world deaf. When

the lady peeking through the keyhole is convinced that the new husband is not impotent, not a prisoner of the evil spirits, as they say, she beckons with the hand to a man standing at the door, who shoots a gun. The whole village, waiting for the sound of the shot, say, "*Elhamdüllillah!*" ("Thank God!") In his book, *Köyümden (From My Village)*, pages 13-15, the Moslem village teacher, Mahmut Makal, relates that a young husband, Memich, caught a cold during all those interminable ceremonies, especially at the cemetery, and as soon as he entered the room where his wife was waiting for him, he—well, he fell asleep. So the man at the door could not shoot the gun. The entire village became alarmed. All the men of the village arrived, entered the room, and, in spite of all his resistance, they took Memich to the priest whose duty it is to dislodge all the evil spirits. "The priest maybe understood the situation, but if he understood it or not he seemed to have done his duty."

### ***Birth of a Child***

When a wife is about to give birth to a child no medical assistance is sought. In fact, the village is without such. Moslem women would never resort to such "remedies", as they call it. At most a midwife would assist. But that is rather rare too. The usual manner is to have the child with the help of two or three neighbors or even alone! "If the delivery tarries and the woman has great pain, the husband washes his hands immediately and the woman has to drink the dirty water." When the child is born the neighbors will put the child on the father's shoulder and ask him: "Are you heavier than your burden is?" If the father wants his child to be happy, he must answer: "My burden is heavier than I am." If it is a boy they pull the father's right ear. Then the priest is invited. He shuts his eyes, opens the

Koran and puts his finger on one of the pages. That is the way to find a name for the baby. Then the father has to perform his ablution and whispers three times the *ezan* (calling to prayer) as well as the name of the child. The mother has to remain in bed for forty days. She does not suckle the babe until she hears "three *ezans*".

In many villages they believe in the so-called *Al-Karisi* (the vermilion woman). That is supposed to be a female evil spirit. They claim they know what she looks like. This is the way they describe her: "Her face is entirely black, her lips thick, her hair is long and disorderly, her teeth are like pickaxes. . . . She has one lip on the ground, the other in the sky." This woman is a terrible enemy of the mothers and their babies. It is supposed that this evil female spirit looks forward to killing them. The women must never be left alone. A Koran has to be put on the bed of the mother and the child. The light must never be put out in the room. Indeed, these primitive village-dwellers are enveloped in fear and superstition. During the past few years effort has been put forth to overcome some of these terrible conditions, but much of it still remains.

The reason for much of their enslavement and ignorance is their religion, which is to a great extent Moslem. But these conditions are not due to continue forever. God's Word, the Bible, comforts us with the promise that soon "the wicked shall not be: . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace". (Psalm 37:10, 11) Under the Kingdom rule, marriage and childbearing will be restored to their proper level again. Mankind the world over will be freed from false religious bondage and will praise the Maker of the new world arrangement, Jehovah God.



# What Water Can Do

By "Awake!" correspondent in Pakistan

SEVERAL hundred miles from the capital of Pakistan there is a little paradise of greenery. Here can be seen what water can do. From hundreds of miles of dried, parched earth life emerges with all its splendor. Mile after mile can be seen well-cared-for plots, half in green with summer crop, and the other half being tilled ready for the winter sowing. What a contrast with the lifeless desert! This transformation is brought about through the life-invigorating power of water. It is a precious item here, because it seldom rains. Each priceless drop that works its way down from the mountains is guided into irrigation channels, rivers, tanks and canals; every possibility is explored to maintain this luxuriant table of paradisaic green.

Here time does not exist. Life passes slowly. Progress is virtually nonexistent. The mule, the ox and the camel are twentieth-century tractors, trucks and trains. Old wooden plows, antiquated hoes, ancient scythes, are the cultivators, combines and harvesters of Punjab. But the fields prosper. Old folks and young work out in the open among the vegetation like bees in a clover field. Happiness and contentment can be felt among the people who love the earth.

Because of this oasis, small villages and large cities have mushroomed into existence. They are architecturally speaking magnificently designed. Huge green lawns surrounded with flower beds and gardens, rows of stately trees, fountains and artificial waterfalls dress the cities. The majority of city people look rather anxiously to "this little patch of green", because at Punjab is where most of the food is grown. Their diet for the most part is meager, consisting mostly of rice, sugar, and *ata*, which comes from wheat. Their snow-white garments, too, find their beginning in the garden spot at Punjab where cotton is raised and transformed into garments in some of the world's largest cotton mills.

The streets are alive with bronze-faced people arrayed in white. It becomes obvious that the country is Moslem, because most of the women in the streets are veiled. While the percentage of "Christians" present is

small, yet, as far as the East is concerned, it is surprisingly great, about three per cent of the population or approximately 45,000. The predominant religion is Islam, and the whole area is surrounded with mosques, some in the cities being exceptionally large, while others in the villages are rather small, not exceeding six feet square. However, there is a likeness between the Islam religion and that of Christendom—they are both divided, Islam being split into some seventy-two different sects.

During British rule, many missionaries from various churches concentrated their activity in this garden spot. The native people were given many attractive offers by them and, believing they could improve their status, embraced what they believed to be Christianity. In fact, conversions often came en masse. Many of the present villagers are descendants of these converts, living in the identical locations where their fathers lived. Missionaries are not welcome here. Their experiences with religious missionaries of the past have greatly embittered them. The people tell how "church missionaries" cared for the people's spiritual needs, which was a farce, and their conduct was cultivated hypocrisy. Instead of mingling with the people, as did the apostle Paul and Barnabas, these false religious missionaries would assume an "up-pish" attitude and hold themselves aloof. They lived a life of luxury and ease. They feathered their nests in fine mansions, and servants waited on them hand and foot. The people of Punjab have chalked them down as a definite liability instead of an asset. Even the sound of their presence is obnoxious to them.

But after viewing this beautiful land, visiting with its peoples, and appreciating the strength there is in each drop of water that trickles from the tops of the mountains down to this parched earth and its miraculous effect, it gives rise to new hope that the life-giving waters of truth coming down from the Great Mountain, Jehovah God, through his Son Christ Jesus will sink deep into the hearts of these honest-hearted Punjabis and make this spiritual desert-condition sprout and blossom like a rose. (Amos 8:11; Isaiah 35:1) This is our prayer.



# WHY CELEBRATE Christmas?



THE matter of celebrating Christmas has long been a controversial one. Disagreement has existed not only as to when and how it should be celebrated, but also as to whether or not it should be celebrated at all. Religious editor Adrian Fuller of Detroit, Michigan, *Free Press*, on December 1, 1951, expressed himself as fully in accord with the "many groups and individuals [who] seem to feel that the religious origin of the holiday has been obscured in the modern binge of secular celebration which attends Christmas".

About the same time the *National Council Outlook*, official spokesman for organized United States Protestantism, and therefore representing some 30 million churchgoers, lamented: "Christmas is being over-commercialized. [Seemingly it would be all right to commercialize Christmas as long as it was not being over-commercialized!] In some communities this year, the merchants began decorating their Christmas windows and displaying their Christmas merchandise in early November. The practice of holding elaborate drinking parties in homes and offices is increasing. Office drinking parties in one large eastern city became so bad last year that the churches, both Roman Catholic and Protestant, denounced them and urged their discontinuance. A West Coast city filled its jails last year with drunks, 'celebrating Christmas.' "

## Past Attitudes

If it is agreed that modern Christmas celebrations are getting too boisterous,

what shall we have to think about the medieval Christmas celebration known as the "Feast of Fools", which feast was celebrated in Roman Catholic churches in Great Britain and Germany down to the Reformation and in France as late as the eighteenth century? Concerning this feast the *Encyclopedia Americana* (Vol. 11, page 454), after telling that in extravagance of merriment the Saturnalia exceeded the gayest carnivals, goes on to say: "The feast of fools, among Christians, was an imitation of the Saturnalia, and like this was celebrated in December. [This feast consisted of consecrating a fool to act as a bishop, who in turn celebrated mass and blessed the people.] . . . During this time the rest of the performers, dressed in different kinds of masks and disguises, engaged in indecent songs and dances, and practiced all possible follies in the church."

And on the same subject the *Encyclopaedia Britannica* (Vol. 9, page 468) states: "A mock mass was begun, during which the lections were read *cum farsia*, obscene songs were sung and dances performed, cakes and sausages eaten at the altar, and cards and dice played upon it. . . . [Sometimes an ass was led to the church sanctuary and] mass was then sung; but instead of the ordinary responses . . . the congregation chanted [Hee-Haw!] three times." And all of that with the tacit

approval of authorities of the Church!

On the other hand, Oliver Cromwell, Puritan ruler of England, in 1644 banned Christmas because he considered it a pagan festival. Then you would have gone to jail for baking mince pies or plum puddings on Christmas. Massachusetts Puritans passed a law in 1639 that "whoever shall be found observing any such day as Christmas or the like, either by forbearing of labour, fasting, or in any other way, shall be fined five chillings".

An interesting incident showing how the principle of religious freedom fared under such a law has come down to us in history. Governor Bradford one Christmas day found a group of lusty young men idling when they should have been working. Inquiring of them the reason therefor he was told that it was against their conscience to work on Christmas day. The governor then told them that since they made it a matter of conscience he would spare them until they were better informed. But when he later found these same lusty youths, whose consciences had forbidden them to labor gainfully on Christmas day, strenuously exerting themselves playing stone ball, pitching bars, etc., he took away their implements of play, telling them that it also was against his conscience for them to be playing while all the rest worked. If working on Christmas was a matter of conscience then neither should they engage in sports; if it was too holy for one it was too holy for the other; and if it was a matter of devotion they should keep to their houses.

### ***Pagan Origins***

The fact is that those who, like the religious editor of the *Free Press*, complain that modern Christmas celebrations are out of keeping with the "religious origin of the holiday" are sadly mistaken. Since the Christmas celebration actually had its

origin in the boisterous pagan feast of the Saturnalia, "whose extravagance exceeded that of the gayest carnivals," it must be agreed that the modern Christmas celebrations are becoming ever more like their pagan religious original. Nor are such complainers any less mistaken if they mean to imply that Christmas had a Christian religious origin.

The *Catholic Encyclopedia* states that both Irenaeus and Tertullian, early "church fathers", omitted it from their lists of Christian festivals; while Origen assailed the very idea of celebrating Jesus' birthday, "as if he were a king Pharaoh." Even Augustine (A.D. 354-430) pointed out that Christmas was neither of apostolic origin nor did it have the sanction of a general council. According to best authorities, Julian, bishop of Rome A.D. 337-352, is responsible for celebration of December 25 as Jesus' birthday, while the earliest calendar listing such is for the year 354.

In vain do we look for early Christian customs resembling those now obtaining at Christmas time. Actually, the use of the Christmas evergreen, mistletoe, holly, etc., has its origin in *animism*, which is "the belief that all objects [particularly those of nature] possess a natural life or vitality or are endowed with indwelling souls. The term is usually employed to denote the most primitive and superstitious forms of religion".—*Webster's unabridged dictionary*.

Thus we are told that "to the ancients, each tree in the forests, each bubbling spring and tiny flower, was the home of a woodland spirit. They were all personalities with effective powers and as such were used by the heathen in many ceremonies. . . . Branches of evergreen were the first holiday gifts exchanged in the belief that in giving the friend a branch one also gave the happy properties of its

particular spirit".—*Park Avenue Social Review*, December 1951.

Another form of paganism attributed supernatural powers to such things of nature apart from the notion that they had a soul. Thus the very center of one of the most important ceremonies of the early English Druids was the mistletoe, which was held to have curative and protective powers. After each ceremony the mistletoe was distributed to the worshipers for them to take home and hang over their doors. It was esteemed particularly powerful because its leaves as well as its berries usually grow in threes. Myths involved it in the vicissitudes of pagan gods, from which stems the association of the mistletoe with the goddess of love or cupid. The holly was likewise used because of its supposedly protective powers, it also figuring in mythology. Another plant was the rosemary, which because of its fragrance was considered to be able to preserve one's youth.

In addition to attributing souls and magical powers to plants, the ancient pagans also gave them symbolical significance, much the same as is being done today. The evergreen was used in pagan temples to symbolize everlastingness, because of its remaining fresh and green during winter when all else lay as dead. According to one historian (Hislop) the burning yule log symbolized the death of Nimrod, while the erect and green Christmas tree pictured his supposed resurrection from the dead.

### *Medieval Myths*

According to a medieval legend 'the spruce tree came from the far icy north to join other trees in honoring the babe Jesus. The magnolia, the cedar, the palm, the oak, the olive, etc., each had something to offer, but the poor spruce had nothing. In dismay and sorrow with its branches

painfully drooping it vainly wept a flood of hot tears. The stars in heaven noting its plight sent down a shower of tiny stars to decorate it. And so when the star-decorated spruce came to the manger the babe Jesus blessed it with a smile!"

And according to another tradition or myth St. Nicholas appeared as a bearded saint, arrayed in bishop's robe with pastoral staff and miter, riding a gray horse or white ass with a basket of gifts for good children and birch rods for the bad ones. He would call early in the evening to ascertain the conduct of the children and reward them accordingly on the following morning. Stockings were hung up for him in some places and in others shoes were set out. He used to make his calls on December 6, St. Nicholas Day, which was changed to December 25. Gradually the bishop became Santa Claus with his red costume, and reindeer took the place of his gray horse or white ass. Incidentally, St. Nicholas is the patron saint of Russia, pawnbrokers, thieves, etc.

However, it is not St. Nicholas nor even Santa Claus who fills the stockings of children in Italy around Christmas time; rather it is Befana. And who is she? She is supposed to be an old woman of Palestine who was too busy with her household duties to view the wise men or magi on their way to visit Jesus, expecting to do so when they returned. Since they returned by a different way she is supposed to be still looking for them. She, however, in spite of her Santa Claus role of filling the stockings of good children with toys and of bad ones with ashes, is used by the mothers in Italy to scare their children.

Reports of about a year ago told of Santa Claus and the Christmas tree being rejected by certain Roman Catholic prelates in both France and Mexico as both "Anglo-Saxon and pagan", in one place

the children even burning Santa in effigy. However, in view of the claim of the Roman Catholic Church to be able to sanctify pagan customs by adopting them it is apparent that this complaint regarding certain Christmas customs is based more upon their being Anglo-Saxon than on their being pagan.

### ***Why Shun Christmas***

Surely in view of all the foregoing evidence showing the origin of Christmas customs in pagan ceremonies and medieval myths our question is most fitting, "Why celebrate Christmas?" But perhaps someone will object, accusing us of presenting only one side of the picture, and may ask: Why should we not celebrate Christ's birthday? Why not let Christmas spread good cheer? Do not poor families get Christmas dinners? poor employees, bonuses? shut-ins and other unfortunates, gifts? Besides, did not the three wise men or magi bring gifts to the babe Jesus in the manger and should we not imitate them, since God led them to Jesus?

God did not lead the wise men (how many there were the record does not state, and actually they were magi or demon worshipers) to Jesus. Had he, they would not have first gone to Herod, thereby jeopardizing the life of Jesus and causing the death of countless innocent infants. Besides, the record indicates that when they called, Jesus was no longer a babe in a manger in a stable but a child with Mary in a house.—See Matthew 2:1-18.

And while it may be true that at Christmas time some of the needy get a little charity, it may well be asked to what extent is the giving of such charity merely the salving of a guilty conscience for neglecting them the rest of the year. Besides, when we consider the vast sums spent for useless and unneeded gifts, for

sending countless Christmas cards, for feasts where people overindulge in both food and drink; when we consider the many automobile accidents caused by drunken Christmas drivers and the many fires in homes due to carelessness in smoking and Christmas-tree candles, then we must admit that we are paying a pretty steep price for the little bit of charity the unfortunates get. And how much of all this display at Christmas time is sincere? How many crowd the churches only then and perhaps at Easter? How many partake of the festivities that do not even claim to be Christian one day in the year, such as Jews, agnostics, etc., doing so only because "everybody's doing it"? Yes, how much sham, how much hypocrisy is there about all this Christmas celebration?

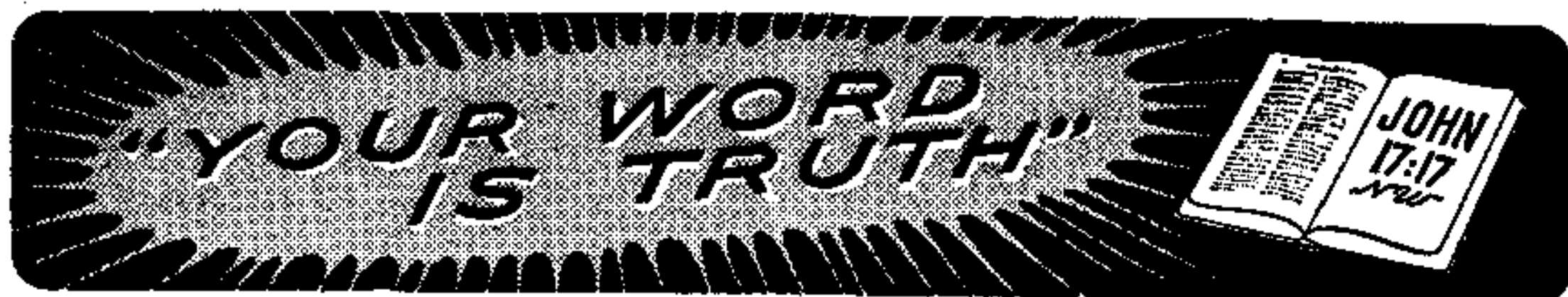
Further, there is absolutely no justification for the December 25 date for Jesus' birthday. If God had wanted us to celebrate it he would have had it recorded;\* but the fact is that the only two times that a birthday is even mentioned in the Bible are in connection with celebrations of the day by pagan rulers.—Genesis 40:20; Matthew 14:6.

But even if Christmas did much good in providing employment, in stimulating business, in relieving suffering, the Christian would not be justified in having anything to do with it because of its pagan origins. Both Jews and Christians were warned not to have anything to do with pagan religions, and the early church all understood it that way.—Exodus 23:24, 32, 33; Deuteronomy 7:16; 1 Corinthians 10:19-22; James 1:26, 27, *New World Trans.*

Truly in view of the foregoing our question is appropriate, and so we ask it again: "Why celebrate Christmas?"

\* For information on the date of Jesus' birth see page 25.





## The "Seventy Weeks"

**F**OREMOST among the many lines of evidence to which a Christian can point establishing the authenticity of the Bible is fulfillment of prophecy. True, such is circumstantial evidence, but reasonable men, such as have open minds, will not captiously dismiss conclusive circumstantial evidence.—Isaiah 41:22, 23.

A remarkable example of fulfillment of Bible prophecy concerns itself with the "seventy weeks" mentioned at Daniel 9:24-27. It was given to Daniel "in the first year of Darius the son of Ahasuerus", and relates to the coming of the Messiah. (Daniel 9:1, *Am. Stan. Ver.*) And since this prophecy not only establishes the exact year when the Messiah would appear but also just when he would be cut off in death, thereby giving us the length of his ministry, it is of real help in determining the date of Jesus' birth, regarding which there is much difference of opinion in spite of its being celebrated on either December 25 or January 6.

The angel Gabriel said to Daniel: "Seventy weeks have been divided concerning thy people and concerning thy holy city—to put an end to the transgression and fill up the measure of sin and to put a propitiatory-covering over iniquity, and bring in the righteousness of ages." (Daniel 9:24, *Rotherham*) Modern translators are agreed that these seventy weeks are not weeks of literal days but weeks of years and so render them, "Seventy weeks of years are destined for your people" (*An Amer. Trans.*); "Seventy weeks of

years are fixed for your people." (*Moffatt*) See also footnote to *Rotherham*.

This construction of Daniel's words is in keeping with the Scriptural rule repeatedly stated and applied, namely that of a day for a year, as well as being in harmony with the physical facts as we shall presently see.—Numbers 14:34; Ezekiel 4:6.

As to when these 70 weeks began to count we are informed that it would be from the "going forth of the commandment to restore and to build Jerusalem". This word did not go forth in 537 B. C., for at that time only the rebuilding of the temple was stipulated. (Ezra 1:2-4) But in Nehemiah's day, in the twentieth year of the reign of Artaxerxes (actually the third Artaxerxes) this command was given. And when did Artaxerxes begin to rule? The writings of the most authoritative historian of the times, Thucydides, when taken in connection with the chronology of Diodorus Siculus, Greek historian of the first century A. D., establish the fact that this Artaxerxes began his rule in the year 474 B. C. This would bring the twentieth year of his reign, at which time the command was given to restore Jerusalem, to 455 B. C.

According to Daniel's prophecy, Messiah the prince would come at the end of 69 weeks of years, or 483 years, which brings us to A. D. 29. In this connection note that there was no year zero either B. C. or A. D.; hence from 455 B. C. to A. D. 29 is only 483 and not 484 years, as one might ordinarily think.



The prophecy next goes on to tell us that the Messiah would be cut off (in death) after the sixty-ninth week; that he would confirm the covenant with many for one week, that is, the seventieth, in the midst of which "he shall cause the sacrifice and the oblation to cease". (Daniel 9:26, 27) From the Scriptures it is apparent that these two events or things, the cutting off of the Messiah in death, and the causing of the sacrifice and the oblation to cease, both apply at the same time; in fact, the one resulting in the other. How so?

Throughout the writings of the apostle Paul the fact is stressed that the sacrifices of the law could not take away sin; that only the blood of Christ Jesus could do that; and that being counted righteous in God's sight depended not on one's own works of the law but upon faith in the ransom sacrifice of Christ Jesus. Also that the law arrangement was merely a tutor to bring the Israelites to Christ, that it merely served as a shadow of better things (the realities) that were to come. And that the sacrifice of Christ freed the Israelites from the law and broke down the partition of the law arrangement which separated them from the Gentiles. Yes, by means of the blood of Christ, God "blotted out the handwritten document" consisting of decrees that actually were against the Jews. Thus, as far as God was concerned, the death of the Messiah made an end to the effectiveness of the Jewish sacrifices and oblations, even though they kept observing them until their nation was destroyed and they lost all track of the Levitical priesthood.—See Romans 5:1; 8:1-4; Galatians 3:13, 24; Colossians 2:14; Hebrews 10:1-10, *New World Trans.*

We know that Jesus Christ the Messiah died at Passover time, in the spring of the year, and since, according to this prophecy, that was three and a half years

after he came as Messiah A. D. 29, it follows that he died A. D. 33, Friday, April 1, Gregorian calendar. There is no valid objection to this date as far as any other line of evidence is concerned. This fact therefore enlightens us as to the birth of Jesus. How so?

Luke tells us that Jesus began his ministry when he was about thirty years old (Luke 3:23); and since it was obligatory for the priests to begin serving at the age of thirty it is reasonable to conclude that Jesus did not delay once he reached his majority under the law. Accordingly we are forced to the conclusion that he began his ministry about October 1, A. D. 29, and therefore must have been born about October 1, 2 B. C. This time is in keeping with shepherds' still being outside tending their flocks.

And what about the Messiah's 'confirming the covenant with many for one week'? This doubtless is the covenant God made with Abraham, which was made firm with the Jews for the duration of the seventieth week in that the opportunity to become members of the spiritual seed of Abraham was limited to them during that time. (Galatians 3:16, 29) Then A. D. 36 the opportunity to become part of the seed of Abraham was extended also to the Gentiles, in Peter's bringing the good news to Cornelius.—Acts 3:25, 26; 10:1-48, *New World Trans.*

The final words of this prophecy (Daniel 9:27) tell of an abomination and a desolation that would make a full end. When the Jews told Pilate that they had no king but Caesar, and therefore chose an alliance with Rome in preference to the Messiah, they certainly were guilty of an abomination in God's sight. (John 19:15) And this very abomination resulted in their complete desolation and destruction A. D. 73, when the besieged last Jewish stronghold of Masada fell to the Romans.

# From Cane to Sugar

By "Awake!" correspondent in Hawaii

AMERICANS are said to have the largest "sweet tooth" in the world, consuming about seven million tons of sugar annually. The Hawaiian islands produce about one million tons or one-seventh of the total amount and one-fourth of the sugar produced on American soil. Thus is seen the great part this Hawaiian industry plays in American economy.

At the Hawaiian Commercial and Sugar Company's mill, huge trucks haul the cane in from the fields. The trucks are unloaded by cranes and the material moves up a chain belt into the mill. An average of 100 tons of stalks enters the mill per hour, and about seven and a quarter tons of loose material is required to produce a ton of raw sugar.

As the belt carries the cane stalks on an inclined plane many sprays of water are played over them to wash out field trash and mud picked up in harvesting. Approximately ninety million gallons of water are used at this mill every twenty-four hours. The stalks are then cut into smaller sizes to facilitate grinding. The grinding out of the juice is accomplished by a series of large steel rollers so notched and meshed as to do a thorough job of extracting the 87 per cent juice from the 13 per cent plant fiber. The juice containing the desired sugar is an ugly olive-green color, looking very muddy—a far cry from white granulated sugar!

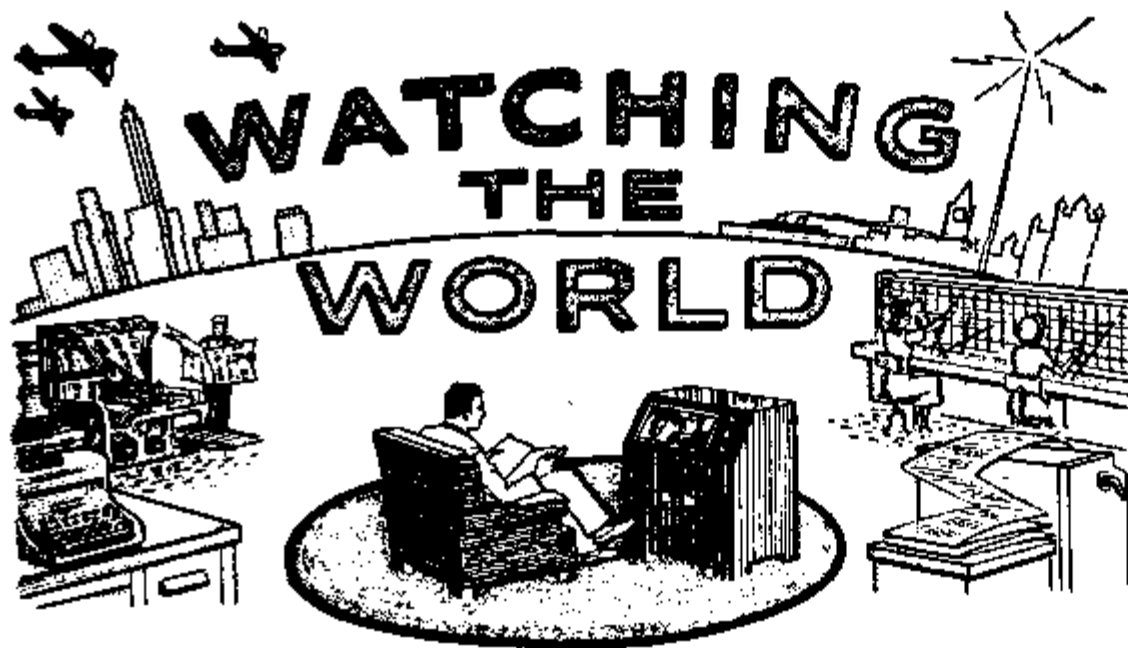
In the boiling room the juice is first sampled and then weighed through automatic scales. From scale weights and analysis of samples the amount of sugar entering the factory is determined, and also forms a guide to detect any loss of sugar. As it comes from the cane the sugar solution is on the acid side, and for better clarification it is mixed with milk of lime to change it to alkaline. From here it is piped through tubular heaters to raise the temperature to start the clarification process in the big clarifiers. The lime slowly settles out, carrying with it much of the extraneous matter, and foam also rises to the surface, giving

further clarifying action. The clarified juice drawn from the mid-section of the clarifying units is now straw-brown in color and translucent. It is ready to go to the multiple evaporators to reduce its water content, which at this point is still 85 per cent. This boiling is all done under vacuum to reduce the amount of heat needed to make it boil, usually about 165 degrees Fahrenheit.

To start the formation of sugar crystals a certain amount of powdered sugar is added to the mixture at the proper time. So as the saying goes: It takes money to make money, it might be said that it takes sugar to make sugar! This addition of sugar starts the formation of the true crystals that are desired. However, many so-called false crystals also form, these being detected by removing a sample and viewing it under a microscope. When these false crystals form, water is added to break them up so that they will re-form as true, hard crystals. When full, each of these vacuum pans holds about forty tons of crystals and molasses, called the 'mother liquid'. The desired crystals must be separated from the molasses and so for this process many centrifugals are used. These consist of a spinning basket to hold the crystals inside a container that catches the blackstrap molasses, removed as an important by-product.

Nearly three-fourths of the raw sugar produced in Hawaii is sent to the 'mainland' for refining in bulk form, that is, without being bagged. Huge special trucks haul the raw sugar to giant storage plants where it is stored until shipped by steamer to the refineries for further treatment and the finished product.

Thus is seen firsthand how another staple product so well liked and desired in daily living is made. So the next time you put a spoonful of sparkling white sugar in your coffee or enjoy the frosting on your cake, remember that you are sampling another of earth's many material riches placed here by the loving Creator for the pleasure and service of mankind.



### Korean Truce Plan

◆ Eighteen nations have been locked in battle for two and a half years on the 600-mile-long, 135-mile-wide Korean peninsula that has little natural wealth and little strategic military value. Total casualties, including civilians, have probably reached two million. The U.N. succeeded in halting aggression, but now can find no way to stop the war. Many prisoners surrendered to the U.N. because they were told they could thereby free themselves from Communist control, and now the U.S. refuses to agree to send them back against their will. The Kremlin demands that all these rejectors of Red rule be returned, and it is over this matter that the truce talks are stalemated. India proposed a compromise (11/17), which the British called "timely and constructive", but the U.S. demanded that the "loopholes" in the Indian plan first be plugged, and Russia rejected it.

### H-Bomb!

◆ The report was out that the U.S. had set off a hydrogen bomb. The Atomic Energy commission seemed to admit it (11/16), but there was no great shock like the one that struck after the first atomic bomb was announced. Apparently the world had just

taken it for granted that the horror weapon would be produced. Previous explosions resulted from *fission*, the explosion of plutonium when it is struck by neutrons. The vastly more powerful hydrogen bomb is the result of *fusion*, where the hydrogen is transformed into helium, producing tremendous energy. Where the first A-bombs wrought total destruction over a one-mile radius, the present H-bomb, which requires an atomic bomb to set it off, could probably destroy a ten-mile radius, and there is theoretically no limit to the size of such a weapon. Eyewitnesses said that in the recent test (11/1) a two-mile-wide flame shot five miles high, that the light flash equaled "ten suns", and that the whole island burned "brilliant red" and then disappeared. *Time* magazine said: "It was the kind of event to date the beginning of a new era." A sailor simply called it a "lulu"!

### Nazi Return?

◆ "I guess his imagination just ran away with him," said the New Orleans mother of one of a teen-age gang of Hitlerlike juvenile "storm troopers" recently. On the more serious side, however, there were many who did not think the reports from Germany of actual nazi revivals

were imagination. There, although nazis received less than a tenth of the total West German vote, four were elected to office in Lower Saxony. For the first time since the war they campaigned on the "good old days" under Hitler. As to fears of nazi revival, former U.S. Commissioner John J. McCloy had said the Germans are "tempted to justify the war and to blame the Allies for failing to understand that they were really fighting to defend the West", while many former officials long for a return of the "all-prevailing power" they once had. This possibility, he said, cannot be ignored, but he believes that there is less chance of its now recurring "than at any time in recent German history".

### New York Rackets

◆ The Kefauver Crime committee uncovered in many cities "evidence of active and often controlling participation by former bootleggers, gangsters and hoodlums in the political affairs of the community". It reported that in 1942 New York racket boss Frank Costello "unquestionably had complete domination over Tammany Hall", which is New York's democratic machine. The five-man New York State Crime commission followed this up, to demonstrate (1) the "criminal and questionable associations" of some politicians; (2) their methods of staying in power; (3) the power of party leaders to pick judges and award favors in the courts; (4) the results of this power in the hands of "unfit persons". When public hearings opened (11/13) one district leader after another reluctantly admitted knowing and sometimes complying with the requests of crime leaders. The selling of judgeships, salary kickbacks and the use of party funds by individuals were also under investigation. Thomas (Three-Finger Brown) Luchese admitted having so-

cial contacts with the mayor, judges and political chiefs, although it has been charged that he is the present boss of the narcotics racket. The New York Times cautioned that no evidence of criminal wrongdoing had been proved against the politicians, but said "the testimony has already damaged the little that remained of Tammany's prestige".

#### Assault by "Leering"

◆ In Yanceyville, North Carolina (11/11), an all-white jury took only 58 minutes to convict Mack Ingram, a lanky 45-year-old sharecropper, of assault by merely "leering" at a 17-year-old white girl from a distance of sixty feet. She admitted he had not chased her or run, and had not spoken to her, but she said she was frightened and ran away when he stopped his car and started across the field. The Negro's attorneys said he did not even know she was a girl, since she was wearing blue jeans, a checkered shirt, a straw hat and was carrying a hoe. The trial had been a subject for Communist propaganda, which claims two kinds of justice exist in America for two kinds of color. The Negro's attorneys said he could not possibly receive a fair trial in Yanceyville because of left-wing attacks on the local officials. The sentence for "leering": a suspended six-month jail term and five years' probation.

#### South African Difficulties

◆ South Africa has become a racial tinderbox. With just 2.6 million whites, it has 8.4 million Africans, 360,000 Indian immigrants and about 1.1 million persons of mixed blood, locally called "Coloreds". The Nationalist party's four-year-old policy of "apartheid" (apartness) includes stricter segregation and abolition of Colored voting rights. Six months ago a native resistance campaign began to fill the jails with organized violators of

segregation rules, and 26,000 have been arrested. By November bloody race riots occurred, and more than 40 were killed, including six whites. India and Pakistan brought the matter before the U.N., and in South Africa itself a major constitutional question arose. When the appellate court (South Africa's highest legal body) declared a racial law unconstitutional back in April, Nationalist Premier Daniel F. Malan put through a law giving parliament the right to override the court. The court promptly declared the new law unconstitutional (11/13). Dr. Malan then said he would abide by the ruling until the national elections in April. Meanwhile racial fears will be a major campaign issue.

#### Political Milestones

◆ While General Eisenhower was naming his cabinet and learning about his new job as U.S. president, notable political events occurred elsewhere. First, in Britain the queen read the Speech from the Throne (11/4), which is prepared by the party in power to state its policies. Further denationalization of iron, steel and road transport was pledged. The welfare state will remain. Rearmament, the Korean fight, and support to NATO will continue. In Greece 70-year-old Marshal Alexander Papagos, popular hero of the Greek civil war, won an overwhelming political victory (11/16). His Greek Rally party received 238 seats in the 300-member parliament, giving him a strong enough government to attack Greece's current economic chaos. Some critics, however, say that in the past he sponsored harsh measures against labor and peasant leaders, and that his wealthy supporters will not favor economic reforms. Other recent political developments included the spectacular and controversial resignation of

U.N. Secretary General Trygve Lie (11/10), and an overwhelming re-election of Puerto Rico's Governor Luis Muñoz Marín (11/4).

#### Israel's President Dies

◆ Cham Weizmann, born in Russia of Orthodox Jewish parents, became an early Zionist leader. Through the favor he gained by scientific achievements, he won Britain's support to "the establishment in Palestine of a national home for the Jews", and in 1948 when the state of Israel was established he became its first president. After the 77-year-old leader's death (11/9) Prof. Albert Einstein was asked if he would accept the presidency. He declined, saying he was not suited for the position.

#### West Indies to Unite

◆ The West Indies, discovered by Columbus, claimed by Spain, colonized in part by the British, and famed in history and legend by the pirate fleets that fought for their wealth, have been kept going in recent years mainly through meager help from the mother countries and rising tourist trade. Various suggestions have been proposed to improve their present status, and after years of debate the British Foreign Office announced (11/15) that most of the British islands had agreed to federate. The federation would control all but foreign affairs, defense and certain economic matters over which London would still hold control, and would probably allow considerable mutual assistance between the various islands. Delegates from Jamaica, Trinidad and the Leeward and Windward islands are to meet in London this spring to draw up a charter for the proposed federation, and some of them hoped that other islands would also want to join.

#### Transarctic Air Service

◆ Man's continually advanc-

ing conquest of the skies took still another step forward (11/20). A Danish pilot and crew, in what they called just a "wonderful pleasure cruise", instituted direct service between Los Angeles, California, and Copenhagen, Denmark, by way of the bleak and frigid north polar regions. Thirteen crewmen and 22 passengers made the 5,852-mile trip in 28 hours, four and a half of which they spent on the ground at Edmonton, Alberta, and Thule, Greenland. The new route is 1,000 miles shorter than by way of New York, and scheduled service is to be started in the spring if government permission can be obtained. Regular commercial transarctic flights were sure to come, but their actual arrival marks another milepost in the amazingly short history of air transportation.

#### Smoke and Lung Cancer

◆ Dr. Percy Stocks, Senior Research Fellow of the British

Empire Cancer campaign, has offered tentative evidence that chimney smoke may contribute to the cause of lung cancer, along with the exhaust fumes of motorcars and tobacco smoking. The *British Medical Journal* said that the case against chimney smoke was strong, but not yet proved. The *Manchester Guardian Weekly* commented (11/6): "If it could be proved that the smoky atmosphere of British towns was not merely a costly nuisance but a killer as well, the public conscience might at last be aroused from its apathy."

#### A Better World

◆ Today there is guerrilla fighting in Burma, war in Malaya, a major rebellion in Indo-China, war with no victory in sight in Korea, native strikes and violence in South Africa, and demands for home rule and fear of the Mau Mau in North and East Africa. India's

quarrel with Pakistan remains unhealed. Indonesia got self-rule from the Dutch, and now faces internal political tension, mounting lawlessness and army revolts. Injustices and inequalities are rampant. A U.N. body reported: "Fully half of the world's 2,400,000,000 are living at levels which deny them a reasonable freedom from preventable disease, a diet adequate to physical well-being, a dwelling that meets basic human needs, the education necessary for improvement and conditions of work that are technically efficient, economically rewarding and socially satisfactory." Today's world remains far short of really desirable conditions, but Christians look, not for man's betterment of the old, but to God's establishment of the new, under which there will be peace, health, life, justice and equality, as 2 Peter 3:13, Isaiah 9:6, 7 and 32:16-18 specifically state.

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# Index to Volume XXXIII of *Awake!*

<b>January 8, 1952</b>	
Compromising Americanism to Exalt Catholicism .....	3
Concentration Camps in the Philippines .....	9
The Compulsory Flag Salute .....	12
False Religion Rocks Freedom ..	24
Personality of Satan, Demons* ..	25
Watching the World† .....	29

<b>January 22, 1952</b>	
History Is Made in Hollywood ..	3
The Power of a Doll .....	5
Britain Changes Governments ..	9
The Family Helicopter .....	13
Court Takes Child for Transfusion ..	16
More on Blood Transfusion .....	17
Malaya Opposes Free Worship ..	21
"Is Satan Necessary?"* .....	25
Evolution—"As Everyone Knows" ..	27

<b>February 8, 1952</b>	
Inquisition: Loyalty Campaign ..	3
Inquisition: Smear Campaign ..	5
The History of Sewing .....	9
Science and Creation—Failures in fixing age of earth .....	13
Science and Creation—Earth's age by radioactive clock .....	16
Science and Creation—Evidence that matter of earth and universe same age .....	18
The Cold War on Mickey Mouse ..	21
Why God Permits Wickedness* ..	25

<b>February 22, 1952</b>	
Civil Liberties—Practical or Poetry? .....	3
The Political Puzzle of Asia and the Middle East .....	5
From the Heart of the Navajo ..	9
Insects Wage War on Evolution ..	12
The Radiocarbon Clock .....	13
Geologists Backtrack on Time ..	16
The Fawcett Jungle Riddle .....	17
Intolerance Incorporated .....	20
End of What World?* .....	24
Are Doctors Infallible? .....	26
Blood Like Fingerprints .....	28

<b>March 8, 1952</b>	
Hoover Return "Old" Virtues ..	3
Israel—"Magnificent Idea"? .....	5
India's Sacred Suicide .....	9
Nature's Thermometers .....	13
How Big the Mental Tragedy? ..	17
Is Israel the Messianic Nation?* ..	25

<b>March 22, 1952</b>	
"Make the World Safe" .....	3
Picking Pockets of Taxpayer .....	5
Judicial Conniving at Duncan Mob Violence Condemned ..	9
Jets of the Sea .....	13
Nostradamus—Prophet or Blind Guide? .....	17
The Prodigy of Rubber .....	21
"End of the World"—When?* ..	24
From General Hershey to Draft Boards .....	26

<b>April 8, 1952</b>	
Give an Inch—They Take a Mile ..	3
Slavery's Offspring—Segregation ..	5
Demonism Haunts Jamaica .....	13
Draft Officials in Court .....	21
Justice of Sin's Penalty—Death* ..	25
"Jonah and the Whale"? .....	27

<b>April 22, 1952</b>	
Specialists in Spookery .....	5
Author Spillane Makes Mind Over ..	8
"Brain Age" or "Comic Age"? ..	12
"Let Them Have Dominion" .....	13
Part-Time Job for Woman .....	17
"A Ransom for All"—Why, How?* ..	25

<b>May 8, 1952</b>	
Religion's Diagnosis—Ailment and Remedy .....	3
The Modern Reformation—Reform or Relapse? .....	5
Nature Builds 20th Century .....	9
The Waldenses and Their Form of Worship .....	13
Study Pays Off Before Caesar ..	17
Do You Believe in Vivisection? ..	21
Heavenly and Earthly Hope* .....	25
Eighteenth Class Swells Proclamation, "Go Forth" ..	27

<b>May 22, 1952</b>	
Bible Truth—from God or Man? ..	3
United States Constitution—A Fading Parchment .....	5
Would Paradise Kill the Race? ..	8
To Another World by Microscope ..	9
Air Travel—Safe or Suicide? .....	12
Truth Makes Free in Barotseland .....	13
From Gods to Flags .....	17
The Bible—Dispensable?* .....	25

<b>June 8, 1952</b>	
"A Wicked and Adulterous Generation" .....	3
Decline of the Judiciary .....	5
Behind Protestant Murders in Mexico .....	9
Function of the Human Lungs ..	13
Wycliffe and the Lollards .....	17
Where the Kids Dictate .....	21
Scripture or Tradition?* .....	25
Venezuela† .....	27

<b>June 22, 1952</b>	
What Real Missionaries Are Like ..	3
We Are No Accident! .....	5
Cuba's Quick Change in Government .....	9
Why Christians Shun Gambling ..	13
Bolivia's Popular Revolution ..	17
Starlings Stump the Experts .....	21
Draft Act Narrows Definition of "Minister" .....	24
Three Gods or One God* .....	25
Jamaica† .....	27

<b>July 8, 1952</b>	
Reprimand for Presidential Draft Appeal Board .....	3
The Knotty Problem of Trieste ..	5
Our Atmosphere .....	8
Constitutional Crisis South Africa ..	13
John Huss and the Hussites .....	17
Push-Button Skin Color .....	21
Deathbed Repentance* .....	25

<b>July 22, 1952</b>	
Political Landlords in Outer Space ..	3
Guard Child Through Training ..	5
"Protestants, Keep Out!" .....	8
World Unity as Human Leaders See It .....	17
Flattering Titles Unscriptural* ..	25
Citizenship Granted Despite Conscientious Objections .....	27

<b>August 8, 1952</b>	
Free Speech—for Ministers Too ..	3
"Released Time" for Religion ..	5
Pope Demands Bible Study .....	12
More or Less About Bathing Suits ..	13
Earth's Past—Calm or Cataclysmic? ..	17
A Mammoth Misrepresentation ..	23
"Giving Thanks Always for All Things"* .....	25
The Philippines† .....	27

<b>August 22, 1952</b>	
No Steel for the White House ..	3
The Last World Died Violently! ..	5
Mighty Mammoth Laid Low .....	9

The Totempolar Region .....	17
Wresting the Land from Italy's Feudal Lords .....	21
Injecting Blas into God's Word* ..	25

<b>September 8, 1952</b>	
Noah's Flood in the Folklore of Nations .....	3
Why Asia Turns to Communism ..	9
Blossoms Provide Exquisite Food ..	13
Blood and Oil .....	17
Choosing the Right Hat .....	21
Futile Prayers* .....	25
Ireland† .....	27

<b>September 22, 1952</b>	
The Army Chaplain's Role .....	3
Unrest Marks the Ballot in Italy ..	5
Blood Extenders—PVP, Dextran and Okra .....	8
My Aching Feet! .....	9
The Banana—Fruit of Antiquity ..	13
Objections to Blood Transfusions ..	16
Panama† .....	21
Misconceptions Regarding Prayer* .....	24

<b>October 8, 1952</b>	
Persecutors of Children Routed ..	3
Women of the Middle East .....	9
Which Way, America? .....	13
Masked Robber of the Wilds .....	17
What Sweden Thinks of Religion ..	21
Prayer "a Self-generating Power"? ..	25
Denmark† .....	27

<b>October 22, 1952</b>	
The World Is Wide-Asleep .....	3
The Quebec Hierarchy a Persecutor—Guilty or Not Guilty? .....	5
Brazil's "Alcatraz" Revolts .....	17
Keeping Warm the Ancient Way ..	21
Our Fine Finny Friends of the Sea .....	24
Gilead's Nineteenth Class Graduates .....	27

<b>November 8, 1952</b>	
Maintaining a Christian Standard ..	3
East Meets West in Olympics .....	5
Separation of Church and State ..	8
Religious Belief in America .....	13
Nature's Clumsy Clowns .....	18
Facts About Thanksgiving .....	21
Religion in Olympic Games* .....	25
Do You Favor Corruption? .....	27

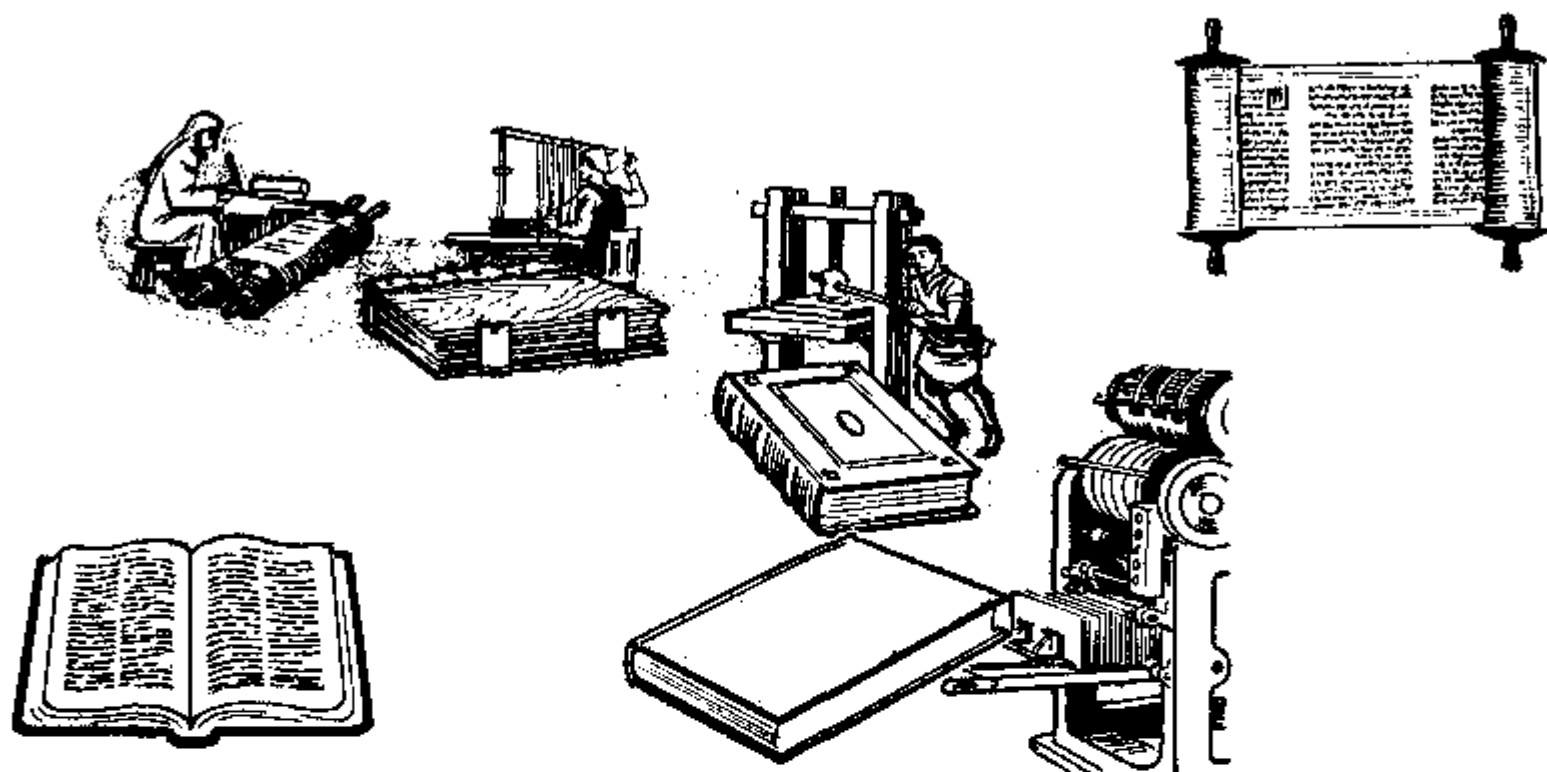
<b>November 22, 1952</b>	
True Confessions by Evolutionists ..	3
A Rich Uncle Named Sam .....	9
The Potter's Pots and Pans .....	13
Egypt's Plight, Plagues, Proposals .....	17
Any Sense to Dreams? .....	21
Acting Consistent with Prayers* ..	25

<b>December 8, 1952</b>	
Investigating Bureau of Missing Links .....	3
In Defense of Freedom .....	9
Moon Children .....	13
Religious Intolerance Shames Venio .....	17
The Camel .....	20
Exercising Faith in Prayer* .....	25
Cyprus† .....	27

<b>December 22, 1952</b>	
Comments on U. S. World Policy ..	3
President by a Landslide! .....	5
Catholic Action Boomers .....	9
Adapting the Atom to Peacetime ..	13
Religion in the Turkish Village ..	16
Why Celebrate Christmas? .....	21
The "Seventy Weeks"* .....	25

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